The Bible / Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers languages ; with most profitable annotations ... and also a most profitable concordance ...

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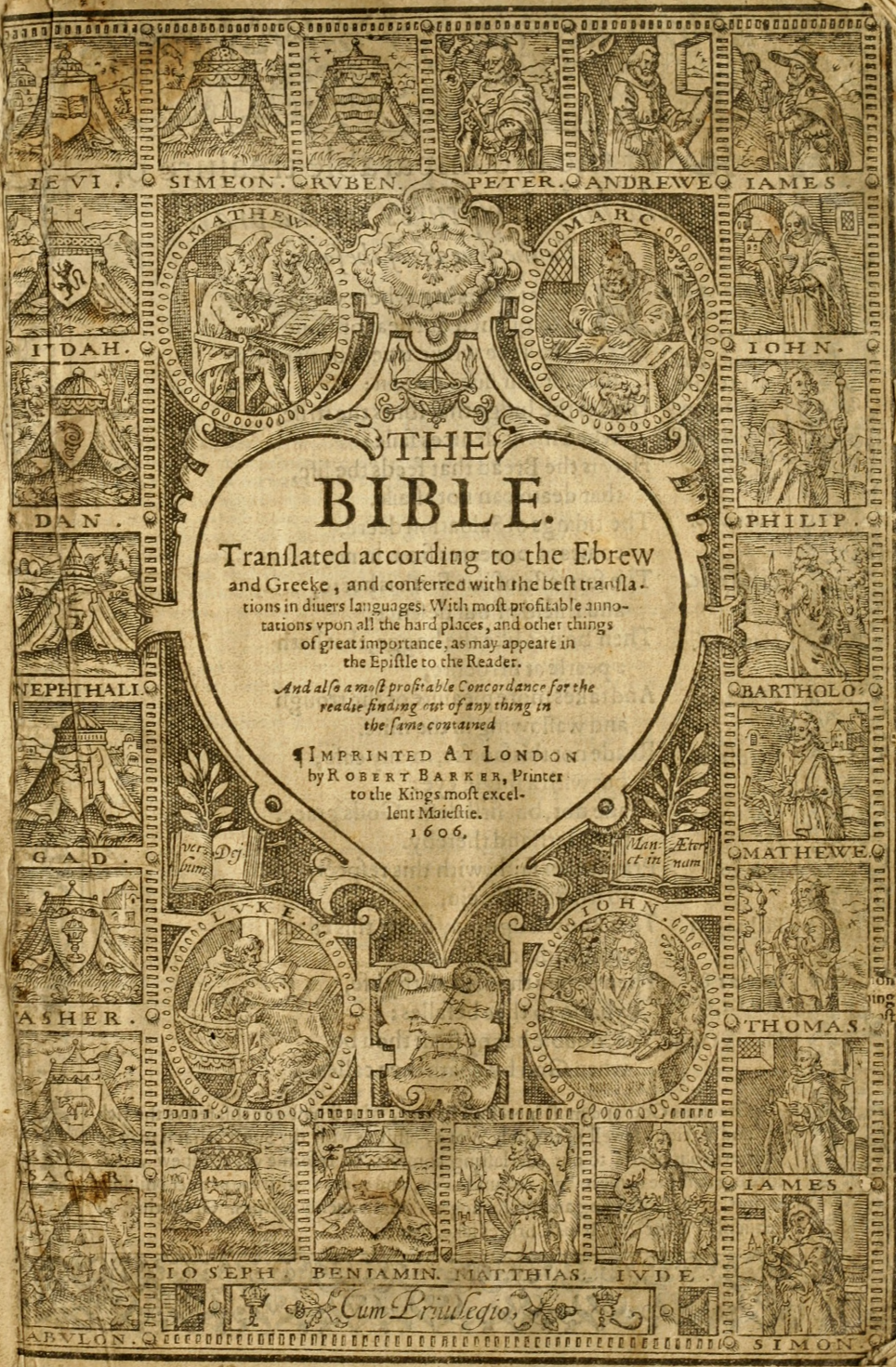

THE BIBLE.

Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers languages. With most profitable annotations vpon all the hard places, and other things of great importance, as may appeare in the Epistle to the Reader.

And also a most profitable Concordance for the readie finding out of any thing in the same contained

¶ IMPRINTED AT LONDON by ROBERT BARKER, Printer to the Kings most excellent Maiestie.
1606.

Cum Priuilegio.

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Of the incomparable treasure of *the holy Scriptures, with a prayer for the true vse of the same.*

Esai.12.3 & 49 10.reue.21.16. and 22.17. Ierem.33.15. psal.119.160. reue.2.7.and 22.2.psal.119. 142,144. Iohn 6.35.

HEre is the Spring where waters flow,
to quench our heat of sinne:
Here is the Tree where trueth doth grow,
to leade our liues therein:
Here is the Iudge that stints the strife,
when mens deuices faile:
Here is the Bread that feeds the life,
that death can not assaile.

Luke 2.10.

The tidings of Saluation deere,
comes to our eares from hence:

Ephes.6.16.

The fortresse of our Faith is heere,
and shield of our defence.

Matth.7.6.

Then be not like the hogge, that hath
a pearle at his desire,

2.Pet.2.22.

And takes more pleasure of the trough
and wallowing in the mire.

Matth.6.22.

Reade not this booke, in any case,
but with a single eye:

Psal.119.27, 73.

Reade not, but first desire Gods grace,
to vnderstand thereby.

Iude 20.

Pray still in faith, with this respect,
to fructifie therein,

Psal.119.11.

That knowledge may bring this effect,
to mortifie thy sinne.

Ioshua 1.8. Psal.1.1,2.

Then happy thou, in all thy life,
whatso to thee befalles:

Psal.94 12,13.

Yea, double happy shalt thou be,
when God by death thee calles.

OGracious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy Word, assist vs with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne image, to build vs vp, and edifie vs into the perfect building of thy Christ sanctifying and increasing in vs all heauenly vertues. Grant this, O heauenly Father, for Iesus Christes sake. Amen.

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¶ To the Christian Reader,

BEsides the manifold and continual benefits which Almighty God bestoweth vpon vs, both corporall and spirituall, we are especially bounde (deare brethren) to giue him thankes without ceasing for his great grace and vnspeakable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospel, and mercifully to regard vs after so horrible backsliding & falling away from Christ to Antichrist, frō light to darknes, from the liuing God to dumme and dead idoles, and that after so cruell murther of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, & many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that wee may not bee vnmindefull of these great mercies, but seeke by all meanes (according to our duetie) to be thankefull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life wee may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the worde of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schoole of all wisedome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) we thought that we could bestowe our labours and studie in nothing which could bee more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reuealed, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues aboue the least of our brethren (for God knoweth with what feare & trembling we haue bene for the space of two yeeres and more, day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines wee reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefit & fauor of God toward his Church (though the time then was most dangerous, and the persecution sharpe & furious) we submitted out selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great & wonderful worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God, according to his diuine prouidence & mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most syncerely expounded the same. For God is our witnesse, that wee haue by all meanes endeuoured to set foorth the puritie of the word and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the proprietie of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised, and also delight in the sweet sounding phrases of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose & edification, we haue in the margent noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ‖. Againe, whereas the Ebrewe speech seemed hardly to agree with ours, we haue noted it in the margent after this sort ‡, vsing that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, and restored to the true writing & first original, whereof they haue their signification, yet in the vsuall names litle is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrewe and Greeke tongues that it cannot but either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein) wee haue put it in the text with an other kinde of letter, that it may easily bee discerned from the common letter. As touching the diuision of the verses, we haue folowed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quorations which we haue diligently herein perused and set forth by this *. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also wee haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow dayly for lacke of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswel for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory & the edification of his Church.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrewe names: and the other containing all the chiefe and principal matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle and inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the worde of God, earnestly studie it, and in all your life practise it, that yee may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

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How to take profit by reading of the holy Scriptures.

Who soeuer mindeth to take profite by reading scriptures, must

Earnestly and vsually pray vnto God that he wil vouchsafe to
- Teach the way of his statutes.
- Giue vnderstanding.
- Direct in the path of his commaundements.

} Psal. 119.

Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
- At the least, twise euery daye this exercise be kept. } Deu. 11. v. 19
- The time once appointed hereunto after a good entrie, be no otherwise employed. } Luke. 9. v. 62.
- Superstition be auoyded.
- At one other time that be done, which is left vndone at any time. } Esa. 29. v. 36. Ephe. 5. v. 16.

3 Vnderstand to what ende and purpose the Scriptures serue, which were written, to
- Teache, that we may learne trueth.
- Improue, that we may be kept from errour,
- Correct, that we may be driuen from vice.
- Instruct, that wee may be setled in the way of well doing.

} 2. Tim. 3. ver. 16. & 17.

- Comfort, that in trouble we may be confirmed in patient hope. } Rom. 15. v. 4.

4 Remember that Scriptures conteine matter concerning

Religion and the right worshipping of God, as
- Faith in one God: Father. Sonne. Holy Ghost.
- The state of mankinde, by: 1. Creation. 2. fall and sinne. 3. regeneration in Christ.
- The Church and the gouernment thereof: Before Christ. Since Christ.
- The word of God written in the Testament: Olde. Newe.
- Sacraments: Before Christ. Since Christ.
- The ende and generall iudgement of the: Good. Wicked.

Common wealthes and gouernments of people, by
- Magistrates: Good. Euill.
- Peace and warre.
- Prosperitie and plagues.
- Subiectes: Quiet. Disordered.

Families and things that belong to household, in which are
- Husbands. Wiues. Parents. Children. Masters. Seruants.
- Godly blessed.
- Vngodly plagued.

The priuate life and doings of euery man in
- Wisedome and follie.
- Loue and hatred.
- Soberneese and incontinencie
- Mirth and sorrowe.
- Speach and silence.
- Pride and humilitie.
- Couetousneese and liberalitie

The common life of all men, as
- Riches, pouertie.
- Nobilitie.
- Fauour.
- Labour and idleneese.

5 Refuse all sense of Scripture contrary to the
- Articles of Christian faith, conteined in the common Creede.
- First and second table of Gods commandements.

6 Marke and consider the
1. Coherence of the text, how it hangeth together.
2. Course of times and ages, with such things as belong vnto them.
3. Maner of speach proper to the Scriptures.
4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

7 Take opportunitie to
- Reade interpreters, if he be able.
- Conferre with such as can open the Scriptures. Acts. 8. v. 30. 31. &c.
- Heare preaching, and to proue by the Scriptures that which is taught. Acts. 17. v. 11.

T. GRASHOP.

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O all ye foules of the ayre, bleſſe ye the Lord: prayſe him, and magnifie him for euer.

O all ye beaſts and cattel, bleſſe ye the Lord: prayſe him, and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: prayſe him, and magnifie him for euer.

O let Iſrael bleſſe the Lord: prayſe him, and magnifie him for euer.

O ye prieſts of the Lord, bleſſe ye the Lord: prayſe him, and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: prayſe him, and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: prayſe him, and magnifie him for euer.

O yee holy and humble men of heart, bleſſe yee the Lord: prayſe him, and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe yee the Lord: prayſe him, and magnifie him for euer.

Glory be to the Father, and to the &c.

As it was in the beginning, &c.

¶ And after the ſecond Leſſon, ſhal be vſed and ſayd *Benedictus Dominus Deus Iſrael* in Engliſh, as followeth.

Benedictus. Luke 1.68.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath raiſed vp a mighty ſaluation for vs: in the houſe of his ſeruant Dauid.

As hee ſpake by the mouth of his holy Prophets: which haue bene ſince the world began.

That we ſhould be ſaued from our enemies: & from the hands of all that hate vs.

To performe the mercy promiſed to our forefathers: and to remember his holy couenant.

To performe the othe which he ſware to our forefather Abraham: that he would giue vs.

That wee, being deliuered out of the hands of our enemies: might ſerue him without feare.

In holineſſe and righteouſneſſe before him: all the dayes of our life.

And thou childe ſhalt be called the Prophet of the higheſt: for thou ſhalt goe before the face of the Lorde, to prepare his wayes.

To giue knowledge of ſaluation vnto his people: for the remiſſion of their ſinnes.

Through the tender mercy of our God: whereby the day ſpring from an high hath viſited vs.

To giue light to them that ſit in darkeneſſe, and in the ſhadow of death: and to guide our feete into the way of peace.

Glory be to the Father, and to the &c.

As it was in the beginning, is now, &c.

Or this C. Pſalme *Iubilate.*

Iubilate Deo.

O Be ioyfull in the Lord, all yee lands: ſerue the Lord with gladneſſe, and come before his preſence with a ſong.

Be yee ſure that the Lord he is God: it is hee that hath made vs, and not we our ſelues, we are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankeſgiuing: and into his courts with prayſe: be thankfull vnto him, and ſpeake good of his Name.

For the Lord is gracious, his mercy is euerlaſting: and his truth endureth from generatiõ to generation.

Glory be to the Father, and to the &c.

As it was in the beginning, &c.

¶ Then ſhalbe ſayd the Creede by the Miniſter and the people, ſtanding.

I Beleeue in God the Father Almightie, maker of heauen and earth. And in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Mary, ſuffred vnder Pontce Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe againe from the dead, he aſcended into heauen, and ſitteth on the right hand of God the Father Almighty: from thence ſhall he come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholike Church, the communion of Saints, the forgiuenelle of ſinnes, the reſurrection of the body, and the life euerlaſting. Amen.

¶ And after that, theſe prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling. The Miniſter firſt pronouncing with a loude voyce.

The Lord be with you.

Anſwere.

And with thy ſpirit.

Miniſter.

Let vs pray.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Miniſter, Clerkes, and people ſhall ſay the Lords prayer in Engliſh, with a loud voyce.

Our Father which art in heauen, &c.

The Miniſter then ſtanding vp, ſhall ſay.

O Lord ſhew thy mercy vpon vs.

Anſwere.

And graunt vs thy ſaluation.

Miniſter.

O Lord ſaue the King.

Anſwere.

And mercifully heare vs when we call vpon thee.

Miniſter.

Endue thy Miniſters with righteouſneſſe.

Anſwere.

And make thy choſen people ioyfull.

Miniſter.

O Lord ſaue thy people.

Anſwere.

And bleſſe thine inheritance.

Miniſter.

Giue peace in our time, O Lord.

Anſwere.

Becauſe there is none other that fighteth for vs, but onely thou, O God.

Miniſter.

O God make cleane our hearts within vs.

Anſwere.

And take not thy holy ſpirit from vs.

¶ Then ſhall follow three Collects. The firſt of the day, which ſhalbe the ſame that is appointed at the Communion. The ſecond, for peace. The third, for grace to liue well. And the two laſt Collects ſhall neuer alter, but dayly be ſaid at Morning prayer, throughout all the yeere as followeth.

¶ The ſecond Collect for peace.

O God which art author of peace, and louer of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfect freedome: defend vs thy humble ſeruants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord. Amen.

¶ The third Collect for grace.

O Lord our heauenly Father, almighty and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame with thy mighty power, and grant that this day we fall into no ſinne, neither runne into any kinde of danger, but that all our doings may bee ordered by thy gouernance, to doe alwayes that is righteous in thy ſight, through Jeſus Chriſt our Lord. Amen.

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An order for Euening prayer throughout the yeere.

The Minister shall say.

OVr Father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lips.

Answere.

And our mouth shal shew forth thy praise

Minister.

O God make speede to saue vs.

Answere.

O Lord make haste to helpe vs.

Minister.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Prayse ye the Lord.

¶ Then Psalmes in order, as they be appointed in the Table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesson of the olde Testament, as is appointed likewise in the Kalender, except there bee proper Lessons appointed for that day. After that (*Magnificat*) in English, as followeth.

Magnificat. Luke 1.46.

MY soule doeth magnifie the Lord: and my spirit hath reioyced in God my Sauiour.

For he hath regarded: the lowlines of his handmaiden.

For behold from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

He hath put downe the mighty from their seat: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent emptie away.

He remembring his mercy, hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shalbe: world without end. Amen.

Or the 98. Psalme.

Cantate Domino.

O Sing vnto the Lord a new song: for he hath done marueilous things.

With his owne right hand, and with his holy arme: hath he gotten him selfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyful vnto the Lord all ye lands: sing, reioyce, and giue thanks.

Prayse the Lord vpon the harpe: sing to the harpe with a Psalme of thanksgiuing.

With Trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles be ioyful together before the Lord: for he is come to iudge the earth.

With righteousnes shal he iudge the world: and the people with equitie.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shalbe: world without end. Amen.

¶ Then a Lesson of the new Testament, and after that, *Nunc dimittis* in English, as followeth.

Nunc dimittis. Luke 2.29.

LOrd now lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the &c.

As it was in the beginning, is now, &c.

Or this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowen vpon the earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the earth bring forth her encrease: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

¶ Then shal follow the Creede with other prayers, as is before appointed at Morning prayer after *Benedictus*, and with three Collects. First of the day. Second, of peace. Third, for ayde against all perils, as hereafter foloweth, which two last Collects shalbe dayly sayd at Euening prayer without alteration.

¶ The second Collect at Euening prayer.

O God from whom all holy desires, all good counsels, and all iust workes doe proceede: giue vnto thy seruants that peace which the world cannot giue, that both our hearts may be set to obey thy commandements, and also that by thee, we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merites of Iesus Christ our Sauiour. Amen.

¶ The third Collect for ayde against all perils.

LIghten our darkenesse, wee beseech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Iesus Christ. Amen.

¶ In the feasts of Christmas, the Epiphanie, S Matthias, Easter, the Ascension, Pentecost, S. Iohn Baptist, S. Iames, S Bartholomew, S. Matthew, S Simon and Iude, S. Andrew, & Trinitie Sunday, shalbe sung or said immediatly after *Benedictus*, this confession of our Christian faith.

Whosoeuer

Quicunque vult.

WHosoeuer will be saued: before all things it is necessary that he hold the Catholike faith.

Which faith, except euery one doe keepe holy and vndefiled: without doubt he shall perish euerlastingly.

And the Catholike faith is this: that wee worship one God in Trinitie, and Trinitie in Unitie.

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is a lone: the glory equall, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father uncreate, the Sonne uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternal.

As also there be not three incomprehensibles, nor three uncreated: but one uncreated, & one incomprehensible.

So likewise the Father is almighty, the Sonne almighty: and the holy Ghost almighty.

And yet they are not three almighties: but one almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian verity: to acknowledge euery person by himselfe to be God & Lord

So are we forbidden by the Catholike religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, & of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three Sons: one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things as is aforesaid: the Unitie in Trinitie, & the Trinitie in Unitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore, it is necessary to euerlasting saluation: that hee also beleeue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that we beleeue and confesse: that our Lord Iesus Christ, the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God and perfect man: of a reasonable soule, and humane flesh subsisting.

Equal to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although hee be God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation, descended into hell: rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God almightie: from whence hee shall come to iudge the quicke and the dead.

At whose coming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholike faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, and to the &c.

As it was in the beginning, is now &c.

¶ Thus endeth the order of Morning and Euening prayer throughout the whole yeere.

¶ Here followeth the Letanie, to be vsed vpon Sundayes, Wednesdayes, and Fridayes, and at other times, when it shall be commanded by the Ordinarie.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer &c.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost &c.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the crafts and assaults of the deuill, from thy wrath and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuie, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battell, and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy incarnation, by thy holy nativitie and circumcision, by thy baptisme, fasting, and temptation.

Good Lord deliuer vs.

By thine agonie and bloodie sweate, by thy crosse and passion, by thy precious death and buriall, by thy

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glorious reſurrection and aſcenſion, and by the comming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

Wee ſinners doe beſeech thee to heare vs (O Lord God) and that it may pleaſe thee to rule and gouerne thy holy Church vniuerſally in the right way.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruaunt James, our moſt gracious King and gouernour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule his heart in thy faith, feare and loue, and that he may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bee his defender and keeper giuing him the victorie ouer all his enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and preſerue our gracious Queene Anne, Prince Henry, and the reſt of the King and Queenes Royall iſſue.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtors and miniſters of the Church, with true knowledge and vnderſtanding of thy worde, and that both by their preaching and liuing, they may ſet it foorth, and ſhew it accordingly.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to endue the Lords of the counſel, and all the nobilitie, with grace, wiſedome, and vnderſtanding.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe the Magiſtrates, giuing them grace to execute iuſtice, and to maintaine truth.

We beſeech thee to heare good Lord.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all nations vnity, peace, and concord.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

Wee beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all thy people increaſe of grace, to heare meekly thy word, and to receiue it with pure affection, and to bring foorth the fruits of the ſpirit.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bring into the way of truth, all ſuch as haue erred and are deceiued.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſtrengthen ſuch as doe ſtand, and to comfort and helpe the weake hearted, and to raiſe vp them that fall, and finally to beate downe Satan vnder our feet.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſuccour, helpe, and comfort all that be in danger, neceſſitie, and tribulation.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to preſerue all that trauell by land or by water, all women labouring of childe, all ſicke perſons and young children, and to ſhew thy pitie vpon all priſoners and captiues.

We beſeech thee to heare vs good Lord

That it may pleaſe thee to defend and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercy vpon all men.

Wee beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecuters and ſlanderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruits of the earth, ſo as in due time wee may enioy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beſeech thee to heare vs good Lord.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God that takeſt away the ſinnes of the world.

Graunt vs thy peace.

O Lambe of God that takeſt away the ſinnes of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation, &c.

But deliuer vs from euill. Amen.

The Verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere.

Neither reward vs after our iniquities.

Let vs pray.

O God mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowfull, mercifully aſſiſt our prayers that wee make before thee in all our troubles and aduerſities, whenſoeuer they oppreſſe vs: and graciouſly heare vs, that thoſe euils, which the craft and ſubtiltie of the deuill or man worketh againſt vs be brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that wee thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Jeſus Chriſt our Lord

O Lord ariſe, helpe vs, and deliuer vs for thy Names ſake

O God, we haue heard with our eares, & our fathers haue declared vnto vs the noble workes that thou didſt in their dayes, and in the old time before them.

O Lord ariſe, helpe vs, & deliuer vs for thine honour.

Glory be to the Father, and to the &c.

As it was in the beginning, is now, &c.

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our afflictions.

Pitifully behold the ſorrowes of our hearts.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid haue mercy vpon vs.

Both now and euer vouchſafe to heare vs O Chriſt.

Graciouſly heare vs, O Chriſt, graciouſly heare vs, O Lord Chriſt.

The

The verſicle.

O Lord let thy mercy be ſhewed vpon vs.

The Anſwere.

As we doe put our truſt in thee.

Let vs pray.

WE humbly beſeech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names ſake, turne from vs all thoſe euils, that we moſt righteouſly haue deſerued: and graunt that in all our troubles we may put our whole truſt and confidence in thy mercy, and euermore ſerue thee in holineſſe and pureneſſe of liuing, to thy honour & glory, through our onely Mediatour and Aduocate Jeſus Chriſt our Lord. Amen.

A prayer for the Kings Maieſtie.

O Lord our heauenly Father, high & mighty King of kings, Lord of lords, the onely ruler of princes, which doeſt from thy throne behold all the dwellers vpon earth, moſt heartily we beſeech thee with thy fauour to beholde our moſt gracious ſoueraigne Lorde King James, and ſo replenith him with the grace of thy holy Spirit, that he may alway incline to thy will, and walke in thy way, endue him plentifully with heauenly gifts, graunt him in health and wealth long to liue, ſtrengthen him, that he may vanquiſh & ouercome all his enemies, and finally after this life, he may attaine euerlaſting ioy and felicity, through Jeſus Chriſt our Lord Amen.

A prayer for the Queene and Prince, and other the Kings and Queenes children.

ALmighty God, which haſt promiſed to be a father of thine elect and of their ſeede, we humbly beſeech thee to bleſſe our gracious Queene Anne, Prince Henry, and all the King and Queenes Royall Progenie: indue them with thy holy Spirit, enrich them with thy heauenly grace, proſper them with all happineſſe, and bring them to thine euerlaſting kingdome, through Jeſus Chriſt our Lord. Amen.

ALmighty and euerlaſting God, which onely worketh great matueiles, ſend downe vpon our Biſhops and Curates and all congregations committed to their charge, the healthfull ſpirit of thy grace, and that they may truely please thee, powre vpon them the continuall dewe of thy bleſſing: graunt this (O Lord) for the honour of our Aduocate and Mediatour Jeſus Chriſt. Amen.

A prayer of Chryſoſtome.

ALmighty God, which haſt giuen vs grace at this time with one accord, to make our common ſupplications vnto thee, and doeſt promiſe that when two or three be gathered together in thy Name, thou wilt graunt their requeſts: fulfill now, O Lord, the deſires and petitions of thy ſeruants, as may be moſt expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life euerlaſting.

2.Cor.13. ¶ The grace of our Lord Ieſus Chriſt, and the loue of God, & the fellowſhip of the holy Ghoſt, be with vs all euermore. Amen.

¶ For raine if the time require.

O God heauenly Father, which by thy ſonne Jeſus Chriſt haſt promiſed to all thoſe that ſeeke thy kingdome & the righteouſneſſes thereof, all things neceſſary to their bodily ſuſtenance, ſend vs we beſeech thee, in this our neceſſity, ſuch moderate raine and ſhowres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. Amen.

¶ For faire weather.

O Lord God, which for the ſinne of man diddeſt once drowne all the world, except eight perſons, and afterward of thy great mercy diddeſt promiſe neuer to deſtroy ſo againe: wee humbly beſeech thee, that although wee for our iniquities haue worthily deſerued this plague of raine & waters, yet vpon our true repentance thou wilt ſend vs ſuch weather, whereby we may receiue the fruits of the earth in due ſeaſon, and ſtraine both by thy puniſhment to amend our liues, and for thy clemencie to giue thee praiſe and glory, through Jeſus Chriſt our Lord. Amen.

¶ In the time of dearth and famine.

O God heauenly Father, whoſe gift it is that the raine doeth fall, the earth is fruitfull, beaſtes increaſe, and fiſhes doe multiply: behold we beſeech thee, the afflictions of thy people, and graſt that the ſcarcitie and dearth (which we doe now moſt iuſtly ſuffer for our iniquitie) may through thy goodneſſe be mercifully turned into cheapeneſſe and plenty, for the loue of Jeſus Chriſt our Lord, to whom with thee and the holy Ghoſt be all honour &c.

¶ In the time of warre.

O Almighty God, King of all kings, & gouernour of all things, whoſe power no creature is able to reſiſt, to whom it belongeth iuſtly to puniſh ſinners, & to be mercifull vnto them that truely repent: ſaue & deliuer vs (we humbly beſeech thee) from the hands of our enemies, abate their pride, aſſwage their malice, & confound their deuices, that wee being armed with thy defence, may bee preſerued euermore from all perils, to glorifie thee which art the only giuer of all victory, through the merits of thy onely Sonne Jeſus Chriſt our Lord.

¶ In the time of any common plague or ſickeneſſe.

O Almighty God, whoſe hand in thy wrath in the time of king Dauid, diddeſt ſlay with the plague of peſtilence three ſcore and ten thouſand, & yet remembring thy mercie, diddeſt ſaue the reſt: haue pity vpon vs miſerable ſinners, that now are vexed with great ſickneſſe and mortality, that like as thou diddeſt then command thine Angel to ceaſe from puniſhing: ſo it may now pleaſe thee to withdraw from vs this plague and grieuous ſickneſſe, through Jeſus Chriſt our Lord. Amen.

O God, whoſe nature and propertie is euer to haue mercy and to forgiue, receiue our humble petitions and though we be tied and bound with the chaine of our ſinnes, yet let the pitifulneſſe of thy great mercy looſe vs, for the honour of Jeſus Chriſts ſake, our mediatour and aduocate. Amen.

¶ A thankeſgiuing for raine.

O God our heauenly Father, who by thy gracious prouidence, doeſt cauſe the former and the later raine to deſcend vpon the earth, that it may bring forth fruite for the vſe of man: we giue thee humble thanks, that it hath pleaſed thee in our greateſt neceſſitie, to ſende vs at the laſt a ioyfull raine vpon thine inheritance, and to refreſh it when it was dry, to the great comfort of vs thy vnworthy ſeruants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for faire weather.

O Lord God, who haſt iuſtly humbled vs by thy late plague of immoderate raine and waters, and in thy mercie haſt relieued and comforted our ſoules by this ſeaſonable and bleſſed change of weather, wee praiſe and glorifie thy holy Name for this thy mercie, and will alwayes declare thy louing kindneſſe from generation to generation, through Jeſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for plentie.

O Moſt mercifull Father, which of thy gracious goodneſſe, haſt heard the deuoute prayers of thy Church, and turned our dearth & ſcarcity into cheapeneſſe and plentie: Wee giue thee humble thankes for this thy eſpeciall bountie, beſeeching thee to continue

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this thy louing kindneſſe vnto vs, that our land may yeelde vs her fruites of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for peace and victory.

O Almighty God, which are a ſtrong tower of defence vnto thy ſeruants, againſt the face of their enemies: we yeelde thee praiſe and thankeſgiuing for our deliuerance from thoſe great and apparant dangers, wherewith wee were compaſſed: wee acknowledge it thy goodneſſe, that we were not deliuered ouer as a praye vnto them, beſeeching thee ſtill to continue ſuch thy mercies towards vs, that all the world may know, that thou art our Sauiour and mightie deliuerer, through Jeſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for deliuerance from the plague.

O Lord God, which haſt wounded vs for our ſinnes and conſumed vs for our tranſgreſſions by thy late beame and dreadfull viſitation, and now in the midſt of iudgement remembring mercie, haſt redeemed our ſoules from the iawes of death: wee offer vnto thy Fatherly goodneſſe, our ſelues, our ſoules and bodies, which thou haſt deliuered, to be a liuing ſacrifice vnto thee, alwayes praying and magnifying thy mercies in the middeſt of the Congregation, through Jeſus Chriſt our Lord. Amen.

Or this.

WEe humbly acknowledge before thee (O moſt mercifull Father) that all the punishments which are threatned in thy Law, might iuſtly haue fallen vpon vs, by reaſon of our manifold tranſgreſſions and hardneſſe of heart: Yet ſeeing it hath pleaſed thee of thy tender mercie, vpon our weake and vnworthy humiliation, to aſſwage the noyſome peſtilence, wherewith wee lately haue bene ſore afflicted, and to reſtore the ioyce of ioy and health into our dwellings, Wee offer vnto thy diuine Maieſtie the ſacrifice of praiſe and thankeſgiuing, lauding and magnifying thy glorious Name for ſuch thy preſeruation and prouidence ouer vs, through Jeſus Chriſt our Lord. Amen

The end of the Letanie.

The Collects, with the order how to find the beginning and end of the Epiſtles and Goſpels in the New Teſtament by the Chapter and Verſe, as it is appointed in the Booke of Common prayer.

The firſt Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that wee may caſt away the workes of darkeneſſe, and put vpon vs the armour of light, now in the time of this mortall life, (in the which thy Sonne Jeſus Chriſt came to viſite vs in great humilitie) that in the laſt day when he ſhall come againe in his glorious maieſtie, to iudge both the quicke and the dead, wee may riſe to life immortall through him, who liueth and reigneth with thee and the holy Ghoſt, now and euer. Amen.

The Epiſtle.

Owe nothing to any man. Rom. 13
verſe 8. to the end.

The Goſpel.

And when they drew neere. Matth. 21
verſe 1. vnto verſe 14.

The ſecond Sunday in Aduent.

The Collect.

BLeſſed Lord, which haſt cauſed all holy Scriptures to be written for our learning, grant that we may in ſuch wiſe heare them, reade, marke, learne, and inwardly digeſt them, that by patience and comfort of thy holy word, we may embrace and euer holde faſt the bleſſed hope of euerlaſting life, which thou haſt giuen vs in our Sauiour Jeſus Chriſt. Amen.

The Epiſtle.

For whatſoeuer things. Rom. 15
verſe 4 vnto verſe 14.

The Goſpel.

Then there ſhalbe ſignes in the. Luke 21
verſe 25 vnto verſe 34.

The third Sunday in Aduent.

The Collect.

LOrd wee beſeech thee giue eare to our prayers, and by thy gracious viſitation, lighten the darkneſſe of our hearts, by our Lord Jeſus Chriſt. Amen.

The Epiſtle.

Let a man ſo eſteeme of vs. 1. Cor. 4
verſe 1. vnto verſe 6.

The Goſpel.

And when John heard in the. Matth. 11
verſe 2. vnto verſe 11.

The fourth Sunday in Aduent.

The Collect.

LOrd raiſe vp, wee praye thee, thy power, and come among vs, and with great might ſuccour vs, that whereas through our ſinnes and wickednes we be ſore let & hindered, thy bountifull grace and mercy (through the ſatisfaction of thy Sonne our Lord) may ſpeedily deliuer vs, to whom with thee and the holy Ghoſt, be honour and glory world without end. Amen.

The Epiſtle.

Reioyce in the Lord alway. Phil. 4
verſe 4 vnto verſe 8.

The Goſpel.

Then this is the record of John. John 1
verſe 19 vnto verſe 29.

On Chriſtmas day.

The Collect.

ALmightie God, which haſt giuen vs thy onely begotten Sonne to take our nature vpon him, & this day to be borne of a pure Virgin, grant that we, being regenerate, and made thy children by adoption & grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liueth &c.

The Epiſtle.

At ſundry times and in diuers. Hebr. 1
verſe 1. vnto verſe 13.

The Goſpel.

In the beginning was the. John 1
verſe 1. vnto verſe 15.

Saint Steuens day.

The Collect.

GRaunt vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed

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prayed for his persecutors, to thee with liuest and reignest, &c.

¶ Then shal follow a Collect of the Natiuitie, which shalbe sayd continually vntil New yeeres day.

The Epistle.

But be being full of the holy. Actes 7
verse 55. vnto the end.

The Gospel.

Wherefore behold, I send. Matth. 23
verse 34. vnto the end.

Saint Iohn Euangelists day.

The Collect

MErcifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord. Amen.

The Epistle.

That which was from the. 1. Iohn 1
verse 1. vnto the end.

The Gospel.

He said to him, Follow me. Iohn 21
verse 19. vnto the end.

Innocents day.

The Collect

ALmightie God, whose prayse this day the yong Innocents thy witnesses haue confessed & shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation our life may expresse thy faith, which with our tongues wee doe confesse, through Iesus Christ our Lord.

The Epistle.

Then I looked, and loe, a Lambe. Reue. 14
verse 1. vnto the end.

The Gospel.

The Angel of the Lord appeared. Matth. 2
verse 13. vnto verse 19.

Sunday after Christmas day.

The Collect.

ALmightie God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, & this day to be borne of a pure Virgin, grant that we, being regenerate, and made thy children by adoption & grace, may daily be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth &c.

The Epistle.

Then I say, that the heire. Galat. 4
verse 1. vnto verse 8

The Gospel.

The booke of the generation. Matth. 1
verse 1. to the end.

The Circumcision of Christ.

The Collect.

ALmightie God, which madest thy blessed Sonne to be circumcised and obedient to the law for man, grante vs the true circumcision of the spirite, that our hearts and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord.

The Epistle.

Blessed is the man to whom. Rom. 4
verse 8. vnto verse 15.

The Gospel.

And it came to passe when the. Luke 2
verse 15. vnto verse 22.

¶ If there be a Sunday betweene the Epiphanie & the Circumcision, then shall be vsed the same Collect, Epistle, and Gospel at the Communion, which was vsed vpon the day of Circumcision.

The Epiphanie.

The Collect.

O God, which by the leading of a starre didest manifest thy onely begotten Sonne to the Gentiles, mercifully grant, that wee which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle.

For this cause I Paul. Ephe. 3
verse 1. vnto verse 13.

The Gospel.

When Iesus then was borne. Matth. 2
verse 1. vnto verse 13.

The first Sunday after the Epiphanie.

The Collect.

LOrd, we beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and also haue grace & power faithfully to fulfill the same, through Iesus Christ our Lord.

The Epistle.

I beseech you therefore brethren. Rom. 12
verse 1. vnto verse 6.

The Gospel.

And when he was twelue yeere. Luke 2
verse 42. vnto the end.

The ij. Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting God, which doest gouerne all things in heauen and earth, mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle

Seeing then that we haue gifts. Rom. 12
verse 6. end in verse 16. at, Be not wise &c.

The Gospel.

And the third day was there a. Iohn 2
verse 1. vnto verse 12.

The iij Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

Be not wise in your selues. Rom. 12
verse 16. vnto the end.

The Gospel.

Now when he was come downe. Matth. 8
verse 1. vnto verse 14.

The iiij. Sunday after the Epiphanie.

The Collect.

GOd which knowest vs to be set in the middes of so many and great dangers, that for mans frailenesse wee cannot alway stand vpright: graunt to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may well passe and ouercome, through Christ our Lord.

The Epistle.

Let euery soule be subiect. Rom 13
verse 1. vnto verse 8.

The Gospel.

And when he was entred into. Matth. 8
verse 23 vnto the end.

The v. Sunday after the Epiphanie.

The Collect.

LOrd, we beseech thee to keepe thy Church & household continually in thy true religion, that they which doe leane only vpon hope of thy heauenly grace, may euermore bee defended by thy mighty power, through Iesus Christ our Lord.

The

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The Epistle.

Now therefore as the elect. Col. 3
verse 12. vnto verse 18.

The Gospel.

The kingdome of heauen is. Matth. 13
verse 24 vnto verse 31.

¶ The sixt Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fift Sunday.

Septuagesima Sunday.

The Collect.

O Lord, wee beseech thee fauourably to heare the prayers of thy people, that wee which are iustly punished for our offences, may bee mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Sauiour, who liueth and reigneth, &c.

The Epistle.

Know ye not that they which. 1. Cor. 9
verse 24. to the end.

The Gospel.

For the kingdome of heauen. Matth. 20
verse 1. vnto verse 17.

Sexagesima Sunday.

The Collect

LOrd God, which seest that wee put not our trust in any thing that wee doe, mercifully graunt that by thy power wee may be defended against all aduersitie, through Iesus Christ our Lord.

The Epistle.

For ye suffer fooles gladly. 2. Cor. 11
verse 19. vnto verse 32.

The Gospel.

Now when much people were. Luke 8
verse 4. vnto verse 16.

Quinquagesima Sunday.

The Collect.

O Lord, which doest teach vs that all our doings without charitie are nothing worth, send thy holy Ghost, and powre into our hearts that most excellent gift of charity, the very bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: graunt this for thy onely Sonne Iesus Christs sake.

The Epistle.

Though I speake with the. 1. Cor. 13
verse 1. vnto the end.

The Gospel.

Then Iesus tooke vnto him. Luke 18
verse 31. vnto the end.

The first day of Lent.

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: Create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercie, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

Turne you vnto me with all. Ioel 2
verse 12. vnto verse 18.

The Gospel.

Moreouer when ye fast, looke. Matth. 6
verse 16. vnto verse 22.

The first Sunday in Lent.

The Collect.

O Lord, which for our sakes diddest fast fourtie dayes and fourtie nights: giue vs grace to doe such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The Epistle.

So we therefore as workers. 2. Cor. 6
verse 1. vnto verse 11.

The Gospel.

Then was Iesus led of the. Matth. 4
verse 1. vnto verse 12.

The ij Sunday in Lent.

The Collect.

ALmightie God, which doest see that wee haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodyes, and inwardly in our soules, that wee may be defended from all aduersities which may happen to the body, and from all euill thoughts, which may assault & hurt the soule, through Iesus Christ &c.

The Epistle.

And furthermore we beseech. 1. Thess 4
verse 1. vnto verse 9.

The Gospel.

And Iesus went thence. Matth 4
verse 21. vnto verse 29.

The iij. Sunday in Lent.

The Collect.

WE beseech thee almightie God, looke vpon the heartie desires of thy humble seruants, and stretch forth the right hand of thy maiestie, to be our defence against all our enemies, through Iesus Christ our Lord. Amen.

The Epistle.

Be ye therefore followers of. Ephes. 5
verse 1. vnto verse 15.

The Gospel.

Then he cast out a deuil. Luke 11
verse 14 vnto verse 29.

The iiij. Sunday in Lent.

The Collect.

GRaunt wee beseech thee almightie God, that wee which for our euill deedes are worthily punished, by the comfort of thy grace may mercifully be relieued, through our Lord Iesus Christ.

The Epistle.

Tell me, ye that will be vnder. Galat. 4
verse 21. vnto the end.

The Gospel.

Iesus went his way ouer the. Iohn 6
verse 1. vnto verse 15

The v Sunday in Lent.

The Collect.

WEe beseech thee almighty God, mercifully to looke vpon thy people, that by thy great goodnesse, they may bee gouerned and preserued euermore both in body and soule, through Iesus Christ our Lord, Amen.

The Epistle.

But Christ being come an hie. Heb. 9
verse 11. vnto verse 16.

The Gospel.

Which of you can rebuke me of. Iohn 8
verse 46. to the end.

The Sunday next before Easter.

The Collect.

ALmightie and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, & to suffer death vpon the crosse, that all mankinde should follow the example of his great humility: mercifully graunt that wee both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord.

The

The Epistle.

Let the same minde be in you. Phil. 2
verse 5. vnto verse 12.

The Gospel.

And it came to passe, when. Matth. 26
verse 1. vnto Chap. 27. verse 57.

Munday next before Easter.

The Epistle.

Who is this that commeth. Isaiah 63
verse 1. to the end.

The Gospel.

And two dayes after followed. Marke 14
verse 1. vnto the end.

Tuesday before Easter.

The Epistle.

The Lord God hath opened. Isaiah 50
verse 5 vnto the end.

The Gospel.

And anon in the dawning. Marke 15
verse 1. vnto the end

Wednesday before Easter.

The Epistle.

For where a Testament is. Heb. 9
verse 16. vnto the end.

The Gospel.

Now the feast of vnleauened bread. Luke 22
verse 1. vnto the end.

Thursday next before Easter.

The Epistle.

Now in this that I declare. 1. Cor. 11
verse 17. vnto the end.

The Gospel.

Then the whole multitude. Luke 23
verse 1. vnto the end.

On good Friday.

The Collects.

ALmighty God, we beseech thee graciously to behold this thy familie, for the which our Lord Jesus Christ was contented to be betrayed, and given vp into the hands of wicked men, and to suffer death vpon the crosse, who liueth and reigneth, &c.

ALmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified, receiue our supplications and prayers which wee offer before thee, for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lord Jesus, &c.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercy vpon all Iewes, Turkes, Infidels and Heretiques, and take from them all ignorance, hardnesse of heart, and contempt of thy word, & so fetch them home (blessed Lord) to thy flocke, that they may be saued among the remnant of the true Israelites, and bee made one fold vnder one Shepheard, Jesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

For the Law hauing the. Heb. 10
verse 1. vnto verse 26.

The Gospel.

When Jesus had spoken these. John 18
verse 1. vnto the end of Chap. 19.

Easter Euen.

The Epistle.

For it is better (if so the will of. 1. Pet. 3
verse 17. vnto the end.

The Gospel.

And when the Euen was come. Matth 27
verse 57. vnto the end.

Easter day.

¶ At Morning prayer, in stead of the Psalme, *O come, let vs, &c.* the Anthemes shalbe sung or said.

CHrist rising againe from the dead, now dieth not, death from henceforth hath no power vpon him, for in that he died, he died but once to put away sinne, but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Jesus our Lord.

CHrist is risen againe, the first fruits of them that sleepe, for seeing that by man came death, by man also commeth the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shalbe restored to life.

The Collect.

ALmightie God, which through thy onely begotten Son Jesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires, so by thy continual helpe, we may bring the same to good effect, through Jesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

If ye be then risen with Christ. Colos. 3
verse 1. vnto verse 8.

The Gospel.

Now the first day of the. John 20
verse 1. vnto verse 11.

Munday in Easter weeke.

The Collect.

Almighty God, &c. As vpon Easter day.

The Epistle.

Then Peter opened his. Acts 10
verse 34. vnto verse 44.

The Gospel.

And behold, two of them went. Luke 24
verse 13. vnto verse 36.

Tuesday in Easter weeke.

The Collect.

ALmighty Father, which hast giuen thy onely Son to die for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in purenesse of liuing and truth, through Jesus Christ our Lord, Amen.

The Epistle.

Ye men and brethren, children of. Acts 13
verse 26. vnto verse 42.

The Gospel.

Jesus himselfe stood in the. Luke 24
verse 36. vnto verse 49.

The first Sunday after Easter.

The Collect.

Almighty God, &c, As vpon Easter day.

The Epistle.

For all that is borne of God. 1. John 5
verse 4. vnto verse 13.

The Gospel.

The same day then at night. John 20
verse 19. vnto verse 24.

The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thy onely Sonne to be vnto vs both a sacrifice for sinne, and also an example of good life, giue vs the grace that we may alwayes most thankefully receiue that his inestimable benefite, and also daily endeuour our selues to follow the blessed steps of his most holy life.

The Epistle.

For this is thanke worthy. 1. Pet. 2
verse 19. vnto the end.

The

The Gospel.

I am the good shepheard. John 10
verse 11. vnto verse 17.

The iij Sunday after Easter.

The Collect.

ALmightie God, which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse, grant vnto all them that be admitted into the fellowship of Christes religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Iesus Christ.

The Epistle.

Dearly beloued, I beseech you. 1. Pet. 2
verse 11. vnto verse 18.

The Gospel.

A little while and ye shall not. John 16
verse 16. vnto verse 23.

The iiij. Sunday after Easter.

The Collect.

ALmightie God, which doest make the mindes of all faithfull men to be of one will, graunt vnto thy people, that they may loue the thing which thou commandest, & desire that which thou doest promise, that among the sundry and manifold changes of this world, our hearts may surely there bee fixed, where as true ioyes are to be found, through Christ our Lord, Amen.

The Epistle.

Euery good giuing, and euery. James 1
verse 17. vnto verse 22.

The Gospel.

But now I goe my way. John 16
verse 5. vnto verse 16.

The v. Sunday after Easter.

The Collect.

LOrd, from whom all good things doe come, graunt vs thy humble seruants, that by thy holy inspiration we may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ, Amen.

The Epistle.

And be ye doers of the word. James 1
verse 22. vnto the end.

The Gospel.

Verely, verely I say vnto you. John 16
verse 23. vnto the end.

Ascension day.

The Collect.

GRaunt we beseech thee Almighty God, that like as wee doe beleeue thy onely begotten Sonne our Lord to haue ascended into the heauens, so we may also in heart and mind thither ascend, and with him continually dwell.

The Epistle.

I haue made the former. Actes 1
verse 1. vnto verse 12.

The Gospel.

Finally he appeared vnto. Marke 16
verse 14. to the end.

The Sunday after Ascension day.

The Collect.

O God the King of glory, which hast exalted thine onely Son Iesus Christ with great triumph into the kingdome of heauen: we beseech thee leaue vs not comfortlesse, but send to vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before, who liueth, &c.

The Epistle.

Now the end of all things is at. 1. Pet. 4
verse 7. vnto verse 12.

The Gospel.

But when the Comforter shall. John 15
verse 26. and Chap 16 in verse 4. at, And these.

Whitsunday.

The Collect.

GOD, which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit, grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merites of Iesus Christ our Sauiour, who liueth and reigneth with thee in the vnitie of the same Spirit, one God world without end, Amen.

The Epistle.

And when the dayes of Pentecost. Actes 2
verse 1. vnto verse 12.

The Gospel.

If ye loue me, keepe my. John 14
verse 15. vnto the end.

Munday in Whitsun weeke.

The Collect.

God which as, &c. As vpon Whitsunday.

The Epistle.

Then Peter opened his mouth. Actes 10
verse 34. vnto the end.

The Gospel.

For God so loued the world. John 3
verse 16. vnto verse 22.

Tuesday in Whitsun weeke.

The Collect.

God which as, &c. As vpon Whitsunday.

The Epistle.

Now when the Apostles, which. Actes 8
verse 14. vnto verse 18.

The Gospel.

Verely, verely I say vnto you. John 10
verse 1 vnto verse 11.

Trinitie Sunday.

The Collect.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruants grace by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, & in the power of the diuine Maiestie to worship the Unitie: we beseech thee that through the stedfastnesse of this faith, we may euermore bee defended from all aduersitie, which liuest and reignest, &c.

The Epistle.

After this I looked, and behold. Reuel. 4
verse 1. vnto the end.

The Gospel.

There was now a man of the. John 3
verse 1. vnto verse 16

The first Sunday after Trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandements, we may please thee both in will and deede, through Iesus Christ our Lord.

The Epistle.

Beloued, let vs loue one. 1. Iohn 4
verse 7. vnto the end.

The Gospel.

There was a certaine rich man. Luke 16
verse 19. vnto the end.

The ij. Sunday after Trinitie.

The Collect.

LOrd make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne

gouerne them, whom thou doest bring vp in thy stedfast loue: graunt this, &c.

The Epistle.

Marueile not my brethren, though. 1. Iohn 3
verse 13. to the end.

The Gospel.

A certaine man made a great. Luke 14
verse 16. vnto verse 25.

The iij. Sunday after Trinitie.

The Collect.

LOrd wee beseech thee mercifully to heare vs, and vnto whome thou hast giuen an heartie desire to pray, graunt that by thy mightie ayde, we may be defended, through Iesus Christ our Lord.

The Epistle.

And submit your selues euery. 1. Pet. 5
verse 5. vnto verse 12.

The Gospel.

Then resorted vnto him all the. Luke 15
verse 1. vnto verse 11.

The iiij Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy, encrease and multiply vpon vs thy mercie, that thou being our ruler and guide, wee may so passe through things temporall, that we finally lose not the things eternall: graunt this heauenly Father, for Iesus Christs sake our Lord.

The Epistle.

For I count that the afflictions. Rom. 8
verse 18. vnto verse 24.

The Gospel.

Be ye therefore mercifull, as. Luke 6
verse 36 vnto verse 43.

The v. Sunday after Trinitie.

The Collect.

GRaunt Lord, wee beseech thee, that the course of this world may bee so peaceably ordered by thy gouernance, that thy congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

Finally, be ye all of one minde. 1. Pet 3
verse 8. end in verse 15. at, And be ready.

The Gospel.

Then it came to passe as the. Luke 5
verse 1. vnto verse 12.

The vj Sunday after Trinitie.

The Collect.

GOd which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises, which exceede all that wee can desire, through Iesus Christ &c.

The Epistle.

Know ye not, that all we which. Rom. 6
verse 3. vnto verse 12.

The Gospel.

For I say vnto you, except your. Matth. 5
verse 20. vnto verse 27.

The vij Sunday after Trinitie.

The Collect.

LOrd of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy name, encrease in vs true religion, nourish vs with all goodnesse, and of thy great mercy keepe vs in the same, through Iesus Christ our Lord.

The Epistle.

I speake after the maner of man. Rom. 6
verse 19. vnto the end.

The Gospel.

In those dayes when there was. Marke 8
verse 1. vnto verse 10.

The viij. Sunday after Trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which bee profitable for vs: through Iesus Christ our Lord.

The Epistle.

Therefore brethren, we are debters. Rom. 8
verse 12. vnto verse 18.

The Gospel.

Beware of false prophets. Matth. 7
verse 15. vnto verse 22.

The ix. Sunday after Trinitie.

The Collect.

GRaunt vs Lord, wee beseech thee, the spirite to thinke and doe alwayes such things as be rightfull, that wee which cannot bee without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

Moreouer brethren, I would. 1. Cor. 10
verse 1. vnto verse 14.

The Gospel.

And he said also vnto his. Luke 16
verse 1. vnto verse 10.

The x Sunday after Trinitie.

The Collect

LEt thy mercifull eares, O Lorde, bee open to the prayers of thy humble seruants: and that they may obteine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

Now concerning spirituall gifts. 1. Cor. 12
verse 1. vnto verse 12.

The Gospel.

And when he was come neere. Luke 19
verse 41. end in verse 47. at, And the high Priests and the.

The xj. Sunday after Trinitie.

The Collect.

GOD which declarest thy almightie power, most chiefly in shewing mercie and pitie, giue vnto vs abundantly thy grace, that we running to thy promises, may bee made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

Moreouer, brethren, I declare. 1. Cor. 15
verse 1. vnto verse 12.

The Gospel.

He spake also this parable vnto. Luke 18
verse 9. vnto verse 15.

The xij. Sunday after Trinitie.

The Collect.

ALmightie & euerlasting God, which art alwayes more ready to heare then we to pray, and art wont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

And such trust haue we through. 2. Cor. 3
verse 4. vnto verse 10.

The Gospel.

And he departed againe. Marke 7
verse 31. to the end.

The

The xiij Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of whose onely gift it commeth, that thy faithfull people doe vnto thee true and laudable seruice: Graunt wee beseech thee, that we may so runne to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

Now to Abraham and his seede. Galat. 3
verse 16. vnto verse 23.

The Gospel.

Blessed are the eyes that see. Luke 10
verse 23 vnto verse 38.

The xiiij Sunday after Trinitie.

The Collect.

ALmightie and everlasting God, giue vnto vs the increase of faith, hope, and charitie, and that wee may obtaine that which thou doest promise, make vs to loue that which thou dooest command, through Iesus Christ our Lord.

The Epistle.

Then I say, walke in the spirit. Galat. 5
verse 16. vnto verse 25.

The Gospel.

And so it was when he went. Luke 17
verse 11 vnto verse 20.

The xv. Sunday after Trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy Church, with thy perpetuall mercy, and because the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

Ye see how large a letter. Galat. 6
verse 11 vnto the end.

The Gospel.

No man can serue two maisters. Matth. 6
verse 24. to the end.

The xvj Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pitie cleanse & defend thy congregation: & because it cannot continue in safetie without thy succour, preserue it euermore by thy help & goodnes, through Iesus Christ our Lord.

The Epistle.

Wherefore I desire that ye. Ephe. 3
verse 13. to the end.

The Gospel.

And it came to passe the day after. Luke 7
verse 11. vnto verse 18.

The xvij. Sunday after Trinitie.

The Collect.

LOrd we pray thee, that thy grace may alwayes preuent & follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

I therefore being prisoner. Ephes. 4
verse 1. vnto verse 7.

The Gospel.

And it came to passe, that when. Luke 14
verse 1. vnto verse 12.

The xviij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee graunt thy people grace to auoyde the infections of the deuill, and with pure heart and minde to follow thee the onely God, through Iesus Christ our Lord.

The Epistle.

I thanke my God alwayes. 1. Cor. 1
verse 4. vnto verse 9.

The Gospel.

But when the Pharises had. Matth. 22
verse 34. to the end.

The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee we are not able to please thee, grant that the working of thy mercie may in all things direct & rule our hearts, through Iesus Christ our Lord.

The Epistle.

This I say therefore, and testifie. Ephe. 4
verse 17. to the end.

The Gospel.

Then he entred into a ship. Matth. 9
verse 1. vnto verse 9.

The xx. Sunday after Trinitie.

The Collect

ALmightie and mercifull God, of thy bountifull goodnesse, keepe vs from all things that may hurt vs, that wee, being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Take heede therefore, that ye. Ephe 5
verse 15. vnto verse 22.

The Gospel.

The kingdome of heauen is. Matth. 22
verse 1. vnto verse 15.

The xxj Sunday after Trinitie.

The Collect.

GRaunt wee beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Finally my brethren, be strong. Ephe. 6
verse 10. vnto verse 21.

The Gospel.

And there was a certaine ruler. Iohn 4
verse 46 to the end.

The xxij. Sunday after Trinitie.

The Collect.

LOrd wee beseech thee to keepe thy household the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Iesus Christ our Lord. Amen.

The Epistle.

I thanke my God hauing. Phil. 1
verse 3. vnto verse 12.

The Gospel.

Then came Peter to him. Matth. 18
verse 21. to the end.

The xxiij Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the author of all goodnes, be ready to heare the deuout prayers of thy Church, and graunt that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

Brethren, be followers of me. Phil. 3
verse 17. vnto the end.

The Gospel.

Then went the Pharises and. Matth. 22
verse 15 vnto verse 23.

The xxiiij Sunday after Trinitie.

The Collect.

LOrd we beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse we

may

may bee deliuered from the bonds of all these sinnes, which by our frailty we haue cõmitted. Grant this, &c.

The Epistle.

We giue thankes to God. Coloss. 1
verle 3. vnto verse 13.

The Gospel.

While he yet spake. Matth. 9
verse 18. vnto verse 27.

The xxv. Sunday after Trinitie.

The Collect.

STirre vp, wee beseech thee, O Lord, the wils of thy faithfull people, that they plenteously bringing forth the fruit of good workes, may of thee be plenteously rewarded, through Iesus Christ our Lord.

The Epistle.

Behold, the dayes come. Iere. 23
verse 5. vnto verse 9.

The Gospel.

Then Iesus lift vp his eyes. Iohn 6
verse 5. vnto verse 15.

¶ If there be any mo Sundaies before Aduent Sunday, to supply the same, shalbe taken the Collect, Epistle and Gospel of some of those Sundaies which were omitted betweene the Epiphanie & Septuagesima.

Saint Andrewes day.

The Collect.

ALmighty God, which didest giue such grace vnto thy holy Apostle S. Andrew, that he readily obeied the calling of thy Sonne Iesus Christ, & followed him without delay: graunt vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obediently to follow thy holy commandements, through the same Iesus Christ our Lord.

The Epistle.

For if thou shalt confesse. Rom. 10
verse 9. vnto the end.

The Gospel.

And Iesus walking by the. Matth. 4
verse 18. vnto verse 23.

Saint Thomas the Apostle.

The Collect.

ALmightie and euerliuing God, which for the more confirmation of the faith, didest suffer thy holy Apostle Thomas to be doubtful in thy Sonnes resurrection: grant vs so perfectly, and without all doubt to beleeue in thy Son Iesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Iesus Christ, to whom with &c.

The Epistle.

Now therefore are ye no. Ephes. 2
verse 19. vnto the end.

The Gospel.

But Thomas one of the. Iohn 20
verse 24. vnto the end.

Conuersion of S. Paul.

The Collect.

GOd, which hast taught all the world, through the preaching of thy blessed Apostle S. Paul: grant, we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow & fulfil thy holy doctrine, which he taught, through Iesus Christ our Lord.

The Epistle.

And Saul yet breathing out. Actes 9
verse 1. vnto verse 23.

The Gospel.

Then answered Peter, and. Matth. 19
verse 27 to the end.

Purification of S. Mary the Virgin.

The Collect.

ALmighty and euerlasting God, wee humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in the Temple in the substance of our flesh: so grant that we may be presented vnto thee with pure and cleare minds, by Iesus Christ our Lord.

The Epistle.

The same Epistle appointed the Sunday before.

The Gospel.

And when the dayes of her. Luke 2
verse 22. end in verse 27. at. And when the.

Saint Matthias day.

The Collect.

ALmightie God, which in the place of the traitour Iudas didst chuse thy faithfull seruant Matthias to be of the number of the twelue Apostles, graunt that thy Church, being alway preserued from false Apostles, may be ordered and guided by faithfull and true Pastours, through Iesus Christ our Lord.

The Epistle.

And in those dayes Peter. Acts 1
verse 15. vnto the end.

The Gospel.

At that time Iesus answered. Matth. 11
verse 25 vnto the end.

Annunciation of the Virgin Marie.

The Collect.

WEe beseech thee Lord, powre thy grace into our hearts, that as we haue knowen Christ thy Sonnes incarnation by the message of an Angel: so by his crosse and passion, wee may be brought vnto the glory of his resurrection, through the same Christ our Lord, Amen.

The Epistle.

And the Lord spake againe vnto. Isai. 7
verse 10. vnto verse 16.

The Gospel.

And in the 6 moneth. Luke 1
verse 26. vnto verse 39.

Saint Markes day.

The Collect.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke: giue vs grace, that wee be not like children, caried away with euery blast of vaine doctrine, but stedfastly to be established in the truth of thy holy Gospel, through Iesus Christ our Lord, Amen.

The Epistle.

But vnto euery one of vs is. Ephes. 4
verse 7. vnto verse 17.

The Gospel.

I am the true Vine, and my. Iohn 15
verse 1. vnto verse 12.

Saint Philip and Iames day.

The Collect.

ALmightie God, whom truely to serue is euerlasting life: graunt vs perfectly to know thy Sonne Iesus Christ to be the Way, the Trueth, and the Life, as thou hast taught S. Philip and other Apostles, through Iesus Christ our Lord.

The Epistle.

Iames a seruant of God. Iames 1
verse 1. vnto verse 13.

The Gospel.

And he said to his disciples. Iohn 14
verse 1. vnto verse 15.

Saint Barnabe Apostle.

The Collect.

LOrd Almighty, which hast endued thy holy Apostle Barnabas, with singular gifts of the holy Ghost, let vs not be destitute of thy manifold gifts, nor yet of grace, to vse them alway to thy honour and glory, through Iesus Christ, &c.

The

The Epistle.

Then tidings of those things. Acts 11
verse 22. unto the end.

The Gospel.

This is my commandement. Iohn 15
verse 12. unto verse 17.

S Iohn Baptist.

The Collect.

ALmightie God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Sonne our Sauiour, by preaching of penance: make vs so to follow his doctrine and holy life, that wee may truely repent according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ our Lord.

The Epistle.

Comfort ye, comfort ye my. Isai. 40
verse 1. unto verse 12.

The Gospel.

Now when Elizabeths time was. Luke 1
verse 57. unto the end.

Saint Peters day.

The Collect.

ALmighty God, which by thy Sonne Iesus Christ hast giuen to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feede thy flocke: make, we beseech thee, all Bishops and Pastours diligently to preach thy holy word, and the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle.

Now about that time, Herod. Acts 12
verse 1. unto verse 12.

The Gospel.

Now when Iesus came. Matth. 16
verse 13. unto verse 20.

Saint Iames the Apostle.

The Collect.

GRant, O mercifull God, that as thine holy Apostle Saint Iames leauing his father, and all that he had, without delay was obedient unto the calling of thy Sonne Iesus Christ, and followed him: so we forsaking all worldly and carnall affections, may be euermore ready to follow thy commandements, through Iesus Christ our Lord.

The Epistle.

In those dayes also came. Actes 11
verse 27. end Chap 12. in verse 3. at, Then were the dayes.

The Gospel.

Then came to him the. Matth. 20
verse 20. unto verse 29.

Saint Bartholomew Apostle.

The Collect.

OAlmighty and euerlasting God, which hast giuen grace to thy Apostle Bartholomew, truely to beleeue and to preach thy word, graunt we beseech thee, unto thy Church, both to loue that he beleeued, and to preach that he taught, through Christ our Lord.

The Epistle.

Thus by the hands of the. Acts 5
verse 12. unto verse 17.

The Gospel.

And there arose also a strife. Luke 22
verse 24. unto verse 31.

Saint Matthew the Apostle.

The Collect.

ALmighty God, which by thy blessed Son didst call Matthew from the receipt of custome to be an Apostle and Euangelist, grant vs grace to forsake all couetous desires, & inordinate loue of riches, & to follow thy said Son Iesus Christ, who liueth & reigneth, &c.

The Epistle.

Therefore, seeing that we. 2. Cor. 4
verse 1. unto verse 7.

The Gospel.

And as Iesus passed forth. Matth 9
verse 9. unto verse 14.

Saint Michael and all Angels.

The Collect.

EVerlasting God, which hast ordeined & constitutes the seruices of all Angels and men in a wonderfull order, mercifully grant, that they which alway do thee seruice in heauen, may by thy appointment, succour and defend vs in earth, through Iesus Christ our Lord.

The Epistle.

And there was a battell in. Reuel. 12
verse 7. unto verse 13.

The Gospel.

The same time the disciples. Matth. 18
verse 1. unto verse 11.

Saint Luke the Euangelist.

The Collect

ALmighty God, which calledst Luke the Physitian, whose praise is in the Gospel, to be a Physitian of the soule, it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soule, through thy Sonne Iesus Christ our Lord.

The Epistle.

But watch thou in all things. 2. Tim. 4
verse 5. unto verse 16.

The Gospel.

After these things, the Lord. Luke 10
verse 1. end in verse 7 at, Goe not from house.

Saint Simon and Iude Apostles.

The Collect.

ALmighty God, which hast builded thy Congregation upon the foundation of the Apostles & Prophets, Iesus Christ himselfe being ꝑ head corner stone: grant vs so to bee ioyned together in vnitie of spirit by their doctrine, that we may be made an holy Temple acceptable unto thee, through Iesus Christ our Lord.

The Epistle.

Iude a seruant of Iesus Christ. Iude
verse 1. unto verse 9.

The Gospel.

These things command. Iohn 15
verse 17. to the end.

All Saints day. The Collect.

ALmighty God, which hast knit together thy elect in one communion and fellowship in the mysticall body of thy Sonne Iesus Christ our Lord: graunt vs grace so to follow thy holy Saints in all vertuous and godly liuing, that we may come to those vnspeakeable ioyes, which thou hast prepared for them, that vnfainedly loue thee, through Iesus Christ our Lord, Amen.

The Epistle.

And I saw another Angel come. Reuel. 7
verse 2. unto verse 13.

The Gospel.

And when he saw the. Matth. 5
verse 1. unto verse 13.

The end of the Collects.

The

The order for the administration of the Lords Supper, or holy Communion.

SO many as intend to bee partakers of the holy Communion, shall signifie their names to the Curate ouer night, or els in the morning before the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deede: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, vntill he haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may thereby be satisfied, which afore were offended, and that hee haue recompensed the parties whom he hath done wrong vnto, or at the least, declare himselfe to be in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whom hee perceiueth malice and hatred to reigne, not suffering them to be partakers of the Lords Table, vntill he know them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart, all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other partie will not bee perswaded to a godly vnitie, but remaine still in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time, hauing a faire white linnen cloth vpon it, shall stand in the bodie of the Church, or in the Chancell, where Morning prayer and Euening prayer be appointed to be sayd. And the Priest standing at the North side of the Table, shall say the Lords prayer with this Collect following.

The Communion.

ALmighty God, vnto whom all hearts bee open, all desires knowen, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Minister rehearse distinctly all the ten Commandements, and the people kneeling, shall after euery Commaundement, aske Gods mercie for their transgression of the same, after this sort.

Minister.

GOD spake these wordes, and sayd, I am the Lord thy God: thou shalt haue none other gods but mee.

People.

Lord haue mercie vpon vs, and encline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow vnto them, nor worship them: for I the Lord thy God am a iealous God, and visit the sinne of the fathers vpon the children vnto the third and fourth generation of them that hate me, and shew mercie vnto thousands, in them that loue me, and keepe my commandements.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercie vpon vs, &c.

Minister.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe all that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt do no manner of worke, thou and thy sonne, and thy daughter, thy manseruant, and thy maideseruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercie vpon vs, &c.

Minister.

Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giueth thee.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercie vpon vs.

Minister.

Thou shalt not steale.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not couet thy neighbors house, thou shalt not couet thy neighbors wife, nor his seruant, nor his mayd, nor his oxe, nor his asse, nor any thing that is his.

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People.

Lord haue mercie vpon vs, & write all these thy Lawes in our hearts we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Minister standing vp, and saying.

¶ Let vs pray.

ALmighty God, whose kingdome is euerlasting, and power infinite, haue mercie vpon the whole Congregation, & so rule the heart of thy chosen seruant Iames, our King and gouernour, that hee (knowing whose minister hee is) may aboue all things seeke thy honour and glory, and that we his subiects (duely considering whose authority he hath) may faithfully serue, honour, and humbly obey him in thee and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee & the holy Ghost, liueth and reigneth, euer one God, world without end, Amen.

ALmightie & euerlasting God, we be taught by thy holy word, that the hearts of kings are in thy rule and gouernance, & that thou doest dispose & turne them as it seemeth best to thy godly wisedome: we humbly beseech thee, so to dispose and gouerne the heart of Iames thy seruant our King and gouernour, that in all his thoughts, words and workes, he may euer seeke thy honour and glory, and studie to preserue the people committed to his charge, in wealth, peace, and godlinesse: Graunt this, O mercifull Father, for thy deare Sonnes sake, Iesus Christ our Lord, Amen.

¶ Immediatly after the Collect, the Minister shall reade the Epistle, beginning thus

The Epistle written in the Chapter of.

¶ And the Epistle ended, he shal say the Gospel, beginning thus.

The Gospel written in the Chapter of.

¶ And the Epistle and Gospel being ended, shalbe said the Creed.

I Beleeue in one God the Father Almighty, maker of heauen and earth, and of all things visible and inuisible: and in one Lord Iesus Christ the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy Ghost of the Virgine Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered and was buried, and the third day hee rose againe according to the Scriptures, and ascended into heauen, and sitteth at the right hand of the Father. And he shall come againe with glory, to iudge both the quicke and the dead: whose kingdome shall haue none end. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholike and Apostolike Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

After the Creede, if there be no Sermon, shal follow one of the Homilies already set foorth, or hereafter to be set forth by common authoritie.

After such Sermon, Homilie, or exhortation, the Curate shall declare vnto the people, whether there be any holy dayes or fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or mo of these sentences following, as he thinketh most conuenient by his discretion.

* Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. Matth 5.16.

* Lay not vp for your selues treasure vpon the earth, where the rust & moth doth corrupt, and where theeues breake through and steale: but lay vp for your selues treasure in heauen, where neither rust nor moth doth corrupt, and where theeues doe not breake through and steale. Matth.6.19 & 20.

* Whatsoeuer yee would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets. Matth.7.12

* Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my Father which is in heauen. Matt.7.21

* Zacheus stood forth and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold. Luke 19.8

* Who goeth a warfare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke? 1.Cor.9.7

* If we haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things? 1.Cor.9.11

* Doe ye not know that they which minister about holy things, liue of the sacrifice? and they which waite of the altar, are partakers with the altar? Euen so hath the Lord also ordeined, that they which preach the Gospel, should liue of the Gospel. 1.Cor.9.13, 14.

* Hee that soweth little, shall reape little: and hee that soweth plenteously, shall reape plenteously. Let euery man doe according as he is disposed in his heart, not grudging or of necessitie, for God loueth a cheerefull giuer. 1.Cor.9.6,7.

* Let him that is taught in the word, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: For whatsoeuer a man soweth, that shall he reape. Gal.6.6,7.

* While we haue time, let vs do good vnto all men, & specially vnto them which are of the houshold of faith. Gal.6.10

* Godlinesse is great riches, if a man bee content with that hee hath: for wee brought nothing into the world neither may we carie any thing out. 1.Tim.6.7

* Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life. 1.Tim.6 17, 18, and 19

* God is not vnrighteous, that he will forget your workes, and labour that proceedeth of loue; which loue ye haue shewed for his Names sake, which haue ministred vnto the Saints, and yet doe minister. Hebr 6.10

* To doe good, and to distribute forget not, for with such sacrifices God is pleased. Hebr.13.16

* Who so hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? 1.Iohn 3.17

* Giue almes of thy goods, and turne neuer thy face from any poore man: and then the face of the Lord shall not be turned away from thee. Tobit 4.7

* Be mercifull after thy power. If thou hast much, giue plenteously. If thou hast little, doe thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessitie. Tobit 4 8,9.

* He that hath pitie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payed him againe. Prou. 19 17

* Blessed is the man that prouideth for the sicke and needy: the Lord will deliuer him in the time of trouble. Psal.41.1

¶ Then

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¶ Then shall the Church-wardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priest shall say.

If there be no almes giuen to the poore, then shall ỹ words (*of accepting our almes*) be left out vnsaid.

¶ Let vs pray for the whole state of Christs Church militant here in earth.

ALmighty and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: we humbly beseech thee most mercifully (to accept our almes, and) to receiue these our prayers, which we offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Church with the spirit of trueth, vnitie, and concord: and grant that all they that doe confesse thy holy name, may agree in ỹ trueth of thy holy word, and liue in vnitie and godly loue. We beseech thee also to saue and defend all Christian kings, princes, and gouernours, and specially thy seruant James our King, that vnder him we may be godly and quietly gouerned: and graunt vnto his whole Counsell, and to all that be put in authoritie vnder him, that they may truely and indifferently minister iustice, to the punishment of wickednes and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine set forth thy true and liuely word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and specially to this congregation here present, that with meeke heart and due reuerence, they may heare and receiue thy holy word, truely seruing thee in holynesse & righteousnes all the dayes of their life. And we most humbly beseech thee of thy goodnes, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorow, need, sickenesse, or any other aduersity: grant this, O Father, for Iesus Christs sake our onely mediatour and aduocate. Amen.

¶ Then shall follow this exhortation, at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearely beloued brethren) to feede at the Lordes supper, vnto the which in Gods behalfe I bid you all that be here present, & beseech you for the Lord Iesus Christs sake, that ye will not refuse to come thereto, being so louingly called and bidden of God himselfe. Yee know how grieuous & vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of prouision, so that there lacketh nothing but the guests to sit downe, and yet they which be called (without any cause) most vnthankefully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great iniurie & wrong done vnto him? Wherefore most dearely beloued in Christ, take ye good heede, lest ye, withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraid to come: Wherefore then doe ye not repent and amend? When God calleth you, be you not ashamed to say, you will not come? When you should returne to God, will you excuse your selfe, and say that you be not ready? Consider earnestly with your selues, how little such fained excuses shall auaile before God. They that refused the feast in the Gospel, because they had bought a Farme, or would try their yoke of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the name of God, I call you in Christs behalfe, I exhort you as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeelde vp his soule by death vpon the crosse for your health: euen so it is your duetie to receiue the Communion together in the remembrance of his death, as he himselfe commanded. Now, if you will in no wise thus doe, consider with your selues how great iniurie you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnesse ye will not adde erymore: which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accounted else, then a further contempt and vnkindnesse vnto God? Truely, it is a great vnthankefulnesse to say nay when ye be called: but the fault is much greater, when men stand by, and yet will in no wise receiue. For this holy Communion with other. I pray you, what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, eat ye, take and drinke ye all of this, doe this in remembrance of me. With what face then, or with what countenance shall yee heare these wordes? What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then ye should so doe, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues, from whom ye depart: ye depart from the Lords table, yee depart from your brethren, and from the banquet of most heauenly food. These things if ye earnestly consider, yee shall doubtlesse returne to a better minde. For the obtaining whereof, we shall make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall this be said also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duety is to render to Almighty God our heauenly Father most hearty thankes, for that he hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to be our spirituall foode and sustenance, as it is declared vnto vs, as well by Gods word, as by the holy Sacrament of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duety is to exhort you to consider the dignity of the holy mysterie, and the great perill of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise you come but in the mariage garment required of God in holy Scripture, & so come and be receiued, as worthy partakers of such a heauenly table. The way and meanes thereto is: First to examine your liues and conuersation by the rule of Gods commandements, and whereinsoeuer ye shall perceiue your selues to haue offended, either by will, worde, or deede, there to bewayle your owne sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if ye shall perceiue your offences to be such as be not cleare against God, but also against your neighbours: then ye shall reconcile your

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selues vnto them, ready to make restitution and satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenesse of your offences at Gods hand: For otherwise the receiuing of the holy Communion, doeth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesayd, cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to me, or some other discreete and learned minister of Gods word, and open his griefe, that he may receiue such ghostly counsell, aduice, and comfort, as his conscience may be relieued, and that by the ministery of Gods word he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scrupule and doubtfulnesse.

¶ Then shall the Minister say this exhortation.

DEarely beloued in the Lord, ye that minde to come to the holy Communion of the body & blood of our Sauiour Christ, must consider what S. Paul writeth to the Corinthians, how hee exhorteth all persons diligently to try and examine themselues, before they presume to eate of that bread, & drinke of that cup. For as the benefite is great, if with a true penitent heart & liuely faith we receiue that holy Sacrament: (For then we spiritually eate the flesh of Christ, and drinke his bloud, then we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily. For then we be guiltie of the body and blood of Christ our Sauiour, we eat and drinke our owne damnation, not considering the Lords body: We kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, & sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slaunderer of his word, an adulterer, or be in malice, or enuie, or any other grieuous crime, bewayle your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as he entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that ye be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charitie with all men, so shall ye be meete partakers of those holy mysteries. And aboue all things, ye must giue most humble and hearty thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Sauiour Christ both God and man, who did humble himselfe euen to the death vpon the crosse for vs miserable sinners, which lay in darknesse & shadow of death, that he might make vs the children of God, & exalt vs to euerlasting life. And to the end that we should alway remember the exceeding great loue of our master & onely Sauiour Iesus Christ, thus dying for vs, & the innumerable benefites which by his precious bloodshedding he hath obtained to vs: he hath instituted & ordained holy mysteries, as pledges of his loue, & continuall remembrance of his death, to our great & endlesse comfort. To him therefore, with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thanks, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life. Amen.

¶ Then shall the Minister say to them that come to receiue the holy Communion.

YOu that doe truly and earnestly repent you of your sinnes, and be in loue and charity with your neighbours, & intend to leade a new life, following the commandements of God, and walking from henceforth in his holy wayes: draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almightie God, before this congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall confession be made, in the name of all those that are minded to receiue the holy Communion, either by one of them, or els by the Minister himselfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Iesus Christ, maker of all things, iudge of all men, we knowledge and bewayle our manifold sinnes & wickednesse, which we from time to time most grieuously haue committed, by thought, word, and deede, against thy diuine Maiesty, prouoking most iustly thy wrath and indignation against vs: we do earnestly repent, and be heartily sorie for these our misdoings, the remembrance of them is grieuous vnto vs: the burden of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgiue vs all that is past, and grant that we may euer hereafter serue & please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister or the Bishop (being present) stand vp, and turning himselfe to the people, say thus.

ALmighty God our heauenly Father, who of his great mercie hath promised forgiuenesse of sinnes to all them which with hearty repentance and true faith turne vnto him: Haue mercie vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to euerlasting life, through Iesus Christ our Lord. Amen.

Then shall the Minister also say.

Heare what comfortable words our Sauiour Christ saith to all them that truely turne to him.

*Come vnto me all ye that trauaile, and be heauie laden, and I will refresh you. *So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleeue in him should not perish, but haue life euerlasting. Mat. 11.28. Iohn 3.16.

Heare also what Saint Paul sayeth.

*This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners. 1.Tim.1.15.

Heare also what Saint Iohn sayeth.

*If any man sinne, we haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes. 1.Ioh.2.1.2.

¶ After which the Minister shall proceede, saying,

Lift vp your hearts.

Answere.

We lift them vp vnto the Lord.

Minister.

Let vs giue thanks vnto our Lord God.

Answere.

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Answere.

It is meet and right so to doe.

Minister.

It is very meet, right, and our bounden duetie, that we should at all times, and in all places giue thankes vnto thee, O Lord, holy Father, almighty euerlasting God.

¶ Heere shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediatly shall follow, Therefore with Angels and Archangels, &c.

Proper Prefaces.

Vpon Christmas day, and seuen dayes after.

BEcause thou didest giue Jesus Christ thine onely Sonne to be borne as this day for vs, who by the operation of the holy Ghost was made very man, of the substance of the Virgine Mary his mother, and that without spot of sinne, to make vs cleane from all sinne. Therefore with Angels, &c.

Vpon Easter day, and seuen dayes after.

BVt chiefly are we bound to praise thee, for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very Paschall Lambe, which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlasting life. Therefore with Angels, &c.

Vpon Ascension day, and seuen dayes after.

THrough thy most deare beloued Sonne Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is thither might we also ascend, and reigne with him in glory. Therefore with &c.

Vpon Whitsunday and sixe dayes after.

THrough Jesus Christ our Lord, according to whose most true promise the holy Ghost came down this day from heauen, with a sudden great sound, as it had bene a mighty winde in the likenesse of fierie tongues lighting vpon the Apostles, to teach them and to leade them to all truth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale constantly to preach the Gospel vnto al nations, whereby we are brought out of darknesse and errour, into the cleare light, and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.

Vpon the Feast of Trinitie onely.

IT is very meete, right, and our bounden duety, that we should at all times, and in all places giue thankes to thee, O Lord, Almighty, and euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same wee beleeue of the Sonne, and of the holy Ghost, without any difference or inequalitie. Therefore with Angels, &c.

¶ After which Prefaces shall follow immediatly.

Therefore with Angels and Archangels, and with all the company of heauen, wee laude and magnifie thy glorious Name, euermore praising thee, and saying, Holy, holy, holy Lord God of hosts. Heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Minister kneeling downe at Gods board, say in the name of all them that shal receiue the Communion, this prayer following.

WE doe not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousnesse, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crumbes vnder thy Table. But thou art the same Lord, whose propertie is alway to haue mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Jesus Christ and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Minister standing vp, shal say as followeth.

ALmighty God our heauenly Father, which of thy tender mercie didest giue thine onely Sonne Jesus Christ, to suffer death vpon the Crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetual memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, we beseech thee, and grant that wee receiuing these thy creatures of bread and wine, according to thy Sonne our Saviour Jesus Christes holy institution, in remembrance of his death and passion, may bee partakers of his most blessed body and blood, who in the same night that he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his disciples, saying, Take, eate, this is my body, which is giuen for you, doe this in remembrance of me. Likewise after supper he tooke the cup, and when he had giuen thanks, he gaue it to them, saying, Drinke ye all of this, for this is my blood of the new Testament, which is shed for you and for many for the remission of sinnes: doe this as oft as yee shall drinke it, in remembrance of me.

¶ Then shall the Minister first receiue the Communion in both kinds himselfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after to the people in their hands, kneeling. And when he deliuereth the bread, he shall say.

The body of our Lord Jesus Christ, which was giuen for thee, preserue thy body and soule into euerlasting life: and take and eat this in remembrance that Christ died for thee, and feede on him in thine heart by faith with thanksgiuing.

¶ And the Minister that deliuereth the cup, shall say.

The blood of our Lord Jesus Christ, which was shed for thee, preserue thy bodie and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ Then shal the Minister say the Lords prayer, the people repeating after him euery petition. After shalbe said as followeth.

O Lord and heauenly Father, wee thy humble seruants entirely desire thy Fatherly goodnesse, mercifully to accept this our sacrifice of praise and thanksgiuing, most humbly beseeching thee to graunt, that by the merits and death of thy Sonne Jesus Christ, and through faith in his blood, wee (and all thy whole Church) may obtaine remission of our sinnes, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selues, our soules and bodies to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we bee vnworthie, through our manifolde sinnes, to offer

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vnto thee any sacrifice: yet wee beseech thee to accept this our bounden duety and seruice, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by whom, and with whom, in the vnitie of the holy Ghost, all honour and glory be vnto thee, O Father almighty, world without end, Amen.

Or this.

ALmighty and euerliuing God, wee most heartily thanke thee, for that thou doest vouchsafe to feede vs, which haue duely receiued these holy mysteries, with the spirituall foode of the most precious body and blood of thy Sonne our Sauiour Jesus Christ, and doest assure vs thereby of thy fauour and goodnesse toward vs, and that we be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope of thy euerlasting kingdome, by the merits of the most precious death and passion of thy deare Sonne: we now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end, Amen.

¶ Then shall be said or sung,

GLory be to God on high, and in earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorifie thee, we giue thankes to thee for thy great glory, O Lord God heauenly King, God the Father almighty. O Lord the onely begotten Sonne Jesus Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercie vpon vs: for thou onely art holy, thou onely art the Lord, thou onely, O Christ, with the holy Ghost, art most high in the glory of God the Father, Amen.

¶ Then the Minister or the Bishop, if hee be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and minds in the knowledge and loue of God, and of his Sonne Jesus Christ our Lord: and the blessing of God almightie, the Father, the Sonne, and the holy Ghost, bee amongst you, and remaine with you alwayes, Amen.

¶ Collects to be said after the Offertorie, when there is no Communiō, euery such day one And the same may be said also as oft as occasion shall serue, after the Collects either of Morning or Euening prayer, Communion, or Letanie, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euerlasting saluation, that among all the changes and chances of this mortal life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord, Amen.

OAlmightie Lord and euerliuing God, vouchsafe we beseech thee, to direct, sanctifie and gouerne both our hearts and bodies in the wayes of thy lawes, and in the works of thy commandements, that through thy most mighty protection, both here and euer, wee may be preserued in body and soule, through our Lord and Sauiour Jesus Christ, Amen.

GRaunt we beseech thee Almighty God, that the wordes which wee haue heard this day with our outward eares, may through thy grace be so graffed inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honour and praise of thy Name, through Jesus Christ our Lord, Amen.

PReuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Jesus Christ our Lord, Amen.

ALmighty God, the fountaine of all wisdome, which knowest our necessities before wee aske, and our ignorance in asking, we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blindnesse wee cannot aske, vouchsafe to giue vs, for the worthinesse of thy Sonne Jesus Christ our Lord, Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to incline thine eares to vs, that haue made now our prayers & supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may effectually be obteined, to the releefe of our necessitie, and to the setting forth of thy glory, through Jesus Christ our Lord.

Vpon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntill the ende of the Homilie, concluding with the generall prayer (for the whole state of Christs Church militant here in earth) and one or moe of these Collects before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lords Supper, except there be a good number to communicate with the Minister, according to his discretion.

And if there be not aboue twenty persons in the parish, of discretion to receiue the Communion, yet there shall be no Communion, except foure or three at the least communicate with the Minister.

And in Cathedral & Collegiat Churches, where be many Ministers & Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition, which any person hath or might haue in the bread and wine: it shall suffice that the bread be such as is vsuall to be eaten at the table with other meates, but the best and purest wheate bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate shall haue it to his owne vse.

The bread and wine for the Communion, shalbe prouided by the Curate and Church wardens, at the charge of the Parish, and the Parish shalbe discharged of such summes of money, or other dueties, which hitherto they haue payed for the same by order of their houses euery Sunday.

And note, that euery Parishioner shal cōmunicate at the least three times in the yere, of which Easter to be one, and shall also receiue the Sacraments, and other rites, according to the order in this booke appointed. And yerely at Easter, euery Parishioner shall reckon with his Parson, Vicar, Curate, or his or their Deputie or Deputies, and pay to them or him all Ecclesiasticall dueties, accustomably due then and at that time to be payed.

¶ The

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The miniſtration of Baptiſme to be vſed in the Church.

IT appeareth by ancient writers, that the Sacrament of Baptiſme in the old time was not commonly miniſtred, but at two times in the yeere: At Eaſter and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now being growen out of vſe (although it cannot for many conſiderations be well reſtored againe) it is thought good to follow the ſame, as neere as conueniently may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes and other Holy dayes, when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiuing of them that bee newly baptized into the number of Chriſtes Church, as alſo becauſe in the Baptiſme of Infants, euery man preſent may be put in remembrance of his owne profeſſion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſſitie ſo require) children may at all times be baptized at home.

When there are children to be baptized vpon the Sunday or Holy day, the Parents ſhall giue knowledge ouer night, or in the Morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people, with the children, muſt be ready at the Font, either immediatly after the laſt Leſſon at Morning prayer, or elſe immediatly after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Miniſter ſhall aske whether the children be baptized, or no. If they anſwere, No: then ſhall the Miniſter ſay thus.

DEarely beloued, foraſmuch as all men bee conceiued and borne in ſinne, and that our Sauiour Chriſt ſayth, None can enter into the kingdome of God, except he be regenerate and borne anew of water and the holy Ghoſt: I beſeech you to call vpon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercie hee will graunt to theſe children that thing, whych by nature they cannot haue, that they may be baptized with water and the holy Ghoſt, and receiued into Chriſtes holy Church, and be made liuely members of the ſame.

¶ Then ſhall the Miniſter ſay.

Let vs pray.

ALmighty and euerlaſting God, which of thy great mercie diddeſt ſaue Noe and his familie in the Arke from periſhing by water, and alſo diddeſt lykewiſe leade the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſme, and by the baptiſme of thy welbeloued Sonne Jeſus Chriſt, diddeſt ſanctifie the flood Jordan, and all other waters, to the myſticall waſhing away of ſinne: We beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may bee receiued into the Arke of Chriſtes Church, and being ſtedfaſt in faith, ioyfull through hope, and rooted in charitie, may ſo paſſe the waues of this troubleſome worlde, that finally they may come to the land of euerlaſting life, there to reigne with thee world without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortall God, the ayde of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: we call vpon thee for theſe Infants, that they comming to thy holy Baptiſme, may receiue remiſſion of their ſinnes by ſpiritual regeneration. Receiue them (O Lord) as thou haſt promiſed by thy welbeloued Sonne, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhall finde, knocke, and it ſhalbe opened vnto you. So giue now vnto vs that aſke: let vs that ſeeke, finde: open the gate vnto vs that knocke, that theſe Infants may enioy the euerlaſting benediction of thy heauenly waſhing, and may come to the eternall kingdome, which thou haſt promiſed by Chriſt our Lord. Amen.

¶ Then ſhall the Miniſter ſay.

¶ Heare the wordes of the Goſpel written by S. Marke in the tenth Chapter.

AT a certaine time they brought children to Chriſt that he ſhould touch them. And his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſayd vnto them, Suffer little children to come vnto mee, and forbid them not, for to ſuch belongeth the kingdome of God. Verely I ſay vnto you, whoſoeuer doeth not receiue the kingdome of God as a little childe, hee ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this briefe exhortation vpon the words of the Goſpel.

FRiends, you heare in this Goſpel the wordes of our Sauiour Chriſt, that he commanded the children to be brought vnto him: how he blamed thoſe that would haue kept them from him, how he exhorted all men to follow their innocencie. Yee perceiue how by his outward geſture and deed, hee declared his good will toward them. For hee embraced them in his armes, hee layd his hands vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue that he will likewiſe fauourably receiue theſe preſent infants, that hee will embrace them with the armes of his mercie, that hee will giue vnto them the bleſſing of eternall life, and make them partakers of his euerlaſting kingdom. Wherefore, we being thus perſwaded of the good will of our heauenly Father toward theſe Infants, declared by his Sonne Jeſus Chriſt, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy Baptiſme: let vs faithfully and deuoutly giue thankes vnto him, and ſay.

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ALmightie and euerlasting God, heauenly Father, wee giue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to these infants, that they may be borne againe, and be made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Minister shall speake vnto the Godfathers and Godmothers on this wise.

WEl beloued friends, ye haue brought these children here to bee baptized, ye haue prayed that our Lorde Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their sinnes, to giue them the kingdome of heauen, and euerlasting life. Wee haue heard also that our Lord Iesus Christ hath promised in his Gospel, to graunt all these things that ye haue prayed for: which promise hee for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that bee their sureties, that they will forsake the deuill and all his workes, and constantly beleeue Gods holy worde, and obediently keepe his commandements.

¶ Then shal the Minister demaund of the Godfathers and Godmothers these questions following.

Doest thou forsake the deuill and all his workes, the vaine pompe and glory of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answere.

I forsake them all

Minister.

Doest thou beleeue in God the Father Almightie, maker of heauen and earth? And in Iesus Christ his only begotten Sonne our Lord? And that he was conceiued by the holy Ghost, borne of the Virgin Marie, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that he ascended into heauen, & sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the ende of the world to iudge the quicke and the dead? And doest thou beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Minister.

Wilt thou be baptized in this faith?

Answere.

That is my desire.

¶ Then shall the Minister say.

OMercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit, may liue and grow in them. Amen.

Grant that they may haue power and strength to haue victorie, and to triumph against the deuill, the world and the flesh. Amen.

Grant that whosoeuer is here dedicated to thee by our office and ministery, may also be endued with heauenly vertues, and euerlastingly rewarded, through thy mercy, O blessed Lord God, who doest liue and gouerne all things world without end. Amen.

ALmighty euerliuing God, whose most dearely beloued Sonne Iesus Christ, for the forgiuenesse of our sinnes, did shed out of his most precious side both water and bloud, and gaue commandement to his disciples that they should goe teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: regard, we beseech thee, the supplications of thy congregation, and grant that all thy seruants which shalbe baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

¶ Then shal the Minister take the childe in his hands, and aske the name: And naming the child, shal dip it in the water, so it be discreetly and warily done, saying.

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the childe be weake, it shal suffice to powre water vpon it, saying the foresayd words.

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Minister shall make a crosse vpon the childes forehead, saying.

WE receiue this childe into the Congregation of Christes flocke, and doe signe him with the signe of the crosse, in token that hereafter he shal not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner, against sinne, the world, and the deuill, and to continue Christs faithfull souldier and seruant vnto his liues end. Amen.

¶ Then shall the Minister say.

SEeing now, dearely beloued brethren, that these children are regenerate and grafted into the body of Christs Congregation, let vs giue thankes vnto God for these benefits, and with one accord make our prayers vnto Almighty God, that they may leade the rest of their life according to this beginning.

¶ Then shall be said.

¶ Our Father which art in heauen, &c.

¶ Then shall the Minister say.

WEe yeelde thee heartie thankes, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy spirit, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy congregation: And humbly we beseech thee to graunt, that he being dead vnto sinne, and liuing vnto righteousnes, & being buried with Christ in his death, may crucifie the old man, and vtterly abolish the whole body of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection, so that finally, with the residue of thy holy Congregation, he may be inheritour of thine euerlasting kingdome, through Christ our Lord. Amen.

¶ At the last end the Minister calling the Godfathers and Godmothers together, shal say this exhortation following.

FOrasmuch as these children haue promised by you to forsake the deuill and all his workes, to beleeue in God, & to serue him: you must remember that it is your parts and duties to see that these Infants be taught, so soone as they shall be able to learne, what a solemne vow,

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bowe promise, & profession they haue made by you. And that they may know these things the better, ye shall call vpon them to heare Sermons, & chiefly you shal prouide that they may learne the Creede, the Lords prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that these children may bee vertuously brought vp, to leade a godly and a Christian life, remembring alwayes that Baptisme doth represent vnto vs our profession, which is, to follow the example of our Sauiour Christ, & to be made like vnto him, that as hee died and rose againe for vs, so should wee which are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

¶ The Minister shall commaund that the children bee brought to the Bishop, to bee confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the faith, the Lords prayer, and the ten Commandements, and be further instructed in the Catechisme set forth for that purpose, according as it is there expressed.

Of them that are to be baptized in priuate houses in time of necessitie, by the Minister of the Parish, or any other lawfull Minister that can be procured.

THe Pastours and Curates shall often admonish the people, that they deferre not the Baptisme of infants any longer then the Sunday or other holy day next after the childe be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approoued.

And also they shall warne them, that without great cause and necessitie, they procure not their children to be baptized at home in their houses. And when great neede shall compell them so to doe, then Baptisme shalbe administred on this fashion.

First, let the lawfull Minister, and them that be present, call vpon God for his grace, and say the Lords prayer, if the time will suffer. And then the childe being named by some one that is present, the said lawfull Minister shall dip it in water, or powre water vpon it, saying these words.

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost Amen.

And let them not doubt but that the childe so baptized, is lawfully and sufficiently baptized, and ought not to bee baptized againe. But yet neuertheless, if the childe which is after this sort baptized, doe afterward liue, it is expedient that it bee brought into the Church, to the intent that if the Priest or Minister of the same Parish did himselfe baptize that childe, the Congregation may bee certified of the true forme of Baptisme by him priuately before vsed. Or if the childe were baptized by any other lawfull Minister, that then the Minister of the Parish, where the childe was borne or christened, shall examine and trie, whether the child be lawfully baptized or no. In which case if those that bring any childe to the Church, doe answere that the same childe is already baptized, then shall the Minister examine them further, saying,

By whom was the childe baptized?
Who was present when the childe was baptized?
And because some things, essentiall to this Sacrament, may happen to bee omitted through feare or haste in such times of extremitie: therefore I demaund further of you,
With what matter was the childe baptized?
With what words was the childe baptized?
Whether thinke you the childe to be lawfully and perfectly baptized?

¶ And if the Minister shall finde by the answeres of such as bring the childe, that all things were done as they ought to be: then shall he not christen the childe againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case all is well done, and according vnto due order, concerning the baptizing of this childe, which being borne in originall sinne, and in the wrath of God, is now by the lauer of regeneration in Baptisme, receiued into the number of the children of God, and heires of euerlasting life. For our Lord Iesus Christ doeth not denie his grace and mercie vnto such infants, but most louingly doeth call them vnto him, as the holy Gospel doth witnesse to our comfort on this wise.

AT a certaine time they brought children to Christ that he should touch them. And his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto mee, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, whosoeuer doeth not receiue the kingdome of God as a little childe, hee shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them. Mar. 10. 13.

¶ After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

FRiends, you heare in this Gospel the words of our Sauiour Christ, that he commanded the children to be brought vnto him: how he blamed those that would haue kept them from him, how he exhorted all men to follow their innocencie. By perceiue how by his outward gesture and deed, hee declared his good will toward them. For hee embraced them in his armes, hee layd his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleeue that he hath likewise fauourably receiued this present infant, that hee hath embraced him with the armes of his mercie, that hee hath giuen vnto him the blessing of eternall life, and made him partaker of his euerlasting kingdome. Wherefore wee being thus perswaded of the good will of our heauenly Father, declared by his Sonne Iesus Christ toward this infant, let vs faithfully and deuoutly giue thankes vnto him, and say the prayer which

the Lord himselfe taught, & in declaration of our faith, let vs recite the Articles conteined in our Creed.

¶ Here the Minister with the Godfathers and Godmothers shall say,

¶ Our Father which art in heauen, &c.

¶ Then shall the Priest demaund the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe forsake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous desires of the same, the flesh, and not to follow and bee led by them?

Answere.

I forsake them all.

Minister.

Doest thou in the name of this childe professe this faith, to beleeue in God the Father Almightie, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that hee was conceiued by the holy Ghost, borne of the Virgin Marie, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that he ascended into heauen, & sitteth at the right hand of God the Father almighty, and from thence he shall come againe at the end of the world to iudge the quicke and the dead? And doe you in his name beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, the resurrection, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Let vs pray.

ALmightie and euerlasting God, heauenly Father, we giue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirme this faith in vs euermore, giue thy holy Spirit to this infant, that he being borne againe, and being made heire of euerlasting saluation through our Lord Iesus Christ, may continue thy seruaunt, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the vnitie of the same holy Spirit euerlastingly, Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your part and duetie to see that this infant bee taught, so soone as he shall bee able to learne, what a solemne vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call vpon him to heare Sermons, and chiefly ye shall prouide that hee may learne the Creede, the Lords prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that this childe may bee vertuously brought vp, to leade a godly and a Christian life, remembring alway that Baptisme doeth represent vnto vs our profession, which is to follow the example of our Sauiour Christ, and bee made like vnto him, that as he died and rose againe for vs, so should wee which are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

And so forth as in Publike Baptisme.

¶ But if they which bring the Infants to the Church, doe make such vncertaine answeres to the Priests questions, as that it cannot appeare that the childe was baptized with water, *In the Name of the Father, and of the Sonne, and of the holy Ghost*, (which are essentiall parts of Baptisme) then let the Priest baptize it in forme aboue written, concerning publike Baptisme, sauing that at the dipping of the childe in the Font, he shall vse this forme of words.

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith, according to the Catechisme following.

TO the end that confirmation may be ministred to the more edifying of such as shall receiue it (according to S. Pauls doctrine, who teacheth that all things should bee done in the Church to the edification of the same) it is thought good that none hereafter shal be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commandements, and can also answere to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most conuenient to be obserued, for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same, and also promise that by the grace of God, they will euermore endeuour themselues faithfully to obserue and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as confirmation is ministred to them that be baptized, that by imposition of handes and prayer, they may receiue strength & defence against al temptations to sinne, and the assaults of the world and the deuill, it is most meete to be ministred when children come to that age, that partly by the frailty of their owne flesh, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kinds of sin.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordeined that Confirmation should be ministred to them that were of perfect age, that they beeing instructed in Christs religion, should openly professe their owne faith, and promise to be obedient vnto the will of God.

And

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, he shall know for trueth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their saluation, and be vndoubtedly saued.

¶ A Catechisme, that is to say, An instruction to be learned of euery childe, before he be brought to be confirmed by the Bishop.

Question.

What is your name?

Answere.

N. or M.

Question.

Who gaue you this name?

Answere.

My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christ, the childe of God, and an inheritour of the kingdome of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise and bow three things in my name. First, that I should forsake the deuil and all his workes, the pompes, and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleeue, and to doe as they haue promised for thee?

Answere.

Yes verely: and by Gods helpe so I will. And I heartily thanke our heauenly Father, that he hath called me to this state of saluation, through Iesus Christ our Sauiour. And I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question.

Rehearse the Articles of thy beliefe.

Answere.

I Beleeue in God the Father Almightie, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lorde, which was conceiued by the holy Ghost, borne of the virgin Marie, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe frō the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty: from thence hee shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy beliefe?

Answere.

First, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You sayd that your Godfathers and Godmothers did promise for you, that you should keepe Gods commandements. Tell me how many there be?

Answere.

Tenne.

Question.

Which be they?

Answere.

THe same which God spake in the xx. Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bow downe to them, nor worship them: For I the Lord thy God am a ielous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercie vnto thousands in them that loue me, and keepe my commandements.

iii. Thou shalt not take the Name of the Lorde thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy cattel, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour

x. Thou shalt not couet thy neighbors house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these commandements?

Answere.

I learne two things: My duetie towards God, and my duety towards my neighbour.

Question.

What is thy duety towards God?

Answere

My duetie towards God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truely all the dayes of my life.

Question.

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Question.

What is thy duetie towards thy neighbour?

Answere.

My duetie towards my neighbour is, to loue him as my selfe, and to doe to all men as I would they should doe vnto me. To loue, honour, & succour my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my gouernors, teachers, spirituall pastors and maisters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word or deede. To bee true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill speaking, lying and slandering. To keepe my body in temperance, soberneslie and chastitie. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duety in that state of life, vnto the which it shall please God to call me.

Question.

My good childe, know this, that thou art not able to doe these things of thy selfe, nor to walke in the commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let mee heare therefore if thou canst say the Lords prayer.

Answere.

OUr Father which art in heauen, halowed bee thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, to send his grace vnto mee, and to all people, that we may worship him, serue him, and obey him as wee ought to doe. And I pray vnto God, that hee will send vs all things that bee needfull both for our soules and bodies. And that hee will bee mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defend vs in all dangers, ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemie, and from euerlasting death. And this I trust he will do of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say Amen, So be it.

Question.

HOw many Sacraments hath Christ ordeined in his Church?

Answere.

Two onely as generally necessary to saluation, that is to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answere.

I meane an outward and visible signe, of an inward and spirituall grace giuen vnto vs, ordeined by Christ himselfe, as a meanes whereby we receiue the same, and a pledge also to assure vs thereof.

Question.

How many parts are there in a Sacrament?

Answere.

Two: the Outward visible signe, and the Inward Spirituall Grace.

Question.

What is the Outward visible Signe, or forme in Baptisme?

Answere.

Water: wherein the person baptized is dipped, or sprinkled with it, In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the Inward and spirituall Grace?

Answere.

A death vnto sinne, and a New birth vnto righteousnesse: For being by Nature borne in sinne, and the children of wrath, wee are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answere.

Repentance, whereby they forsake sinne: and Faith, whereby they stedfastly beleeue the promises of God, made to them in that Sacrament.

Question.

Why then are Infants baptized, when by reason of their tender age, they cannot performe them?

Answere.

Yes: they doe performe them by their Sureties, who promise and vow them both, in their names: which when they come to age, themselues are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordeined?

Answere.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which wee receiue thereby.

Question.

What is the outward part, or signe of the Lords Supper?

Answere.

Bread and Wine, which the Lord hath commanded to be receiued.

Question.

What is the inward part, or thing signified?

Answere.

The Body and Blood of Christ, which are verely and in deede taken and receiued of the faithfull in the Lords Supper.

Question.

What are the Benefits, whereof we are partakers thereby?

Answere.

The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question.

What is required of them, which come to the Lords Supper?

Answere.

To examine themselues whether they Repent them truely of their former sinnes, stedfastly purposing to leade a New life: haue a liuely faith in Gods mercy through Christ, with a thankefull remembrance of his death, and be in Charitie with all men.

¶ So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the ten Commaundements, and also can answere to such questions of this short Catechisme, as the Bishop (or such as he shall appoynt) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that euery childe may haue a witnesse of his confirmation. And the Bishop shall confirme them on this wise.

¶ Confir-

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Confirmation, or laying on of hands.

OVr helpe is in the Name of the Lord.
Answere.
Which hath made heauen and earth.
Minister.
Blessed be the Name of the Lord.
Answere.
Henceforth world without end.
Minister.
Lord heare our prayers
Answere.
And let our cry come vnto thee.

¶ Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifolde giftes of grace, the spirit of Wisedome and vnderstanding, the spirit of Counsaile and ghostly strength, the spirit of Knowledge and true godlinesse, and fulfil them (O Lord) with the spirit of thy holy feare. Amen.

Then the Bishop shall lay his hand vpon euery child seuerally, saying.

Defend, O Lorde, this childe with thy heauenly grace, that he may continue thine for euer, and daily increase in thy holy Spirit more and more, vntill hee come vnto thy euerlasting kingdome. Amen.

Then shall the Bishop say.

¶ Let vs pray.

ALmightie and euerliuing God, which makest vs both to will, and to doe those things that be good and acceptable vnto thy Maiestie, we make our humble supplications vnto thee for these children, vpon whom (after the example of the holy Apostles) we haue layd our hands, to certifie them (by this Signe) of thy fauour and gracious goodnesse toward them: let thy Fatherly hand, wee beseech thee, euer bee ouer them: let thy holy Spirit euer bee with them, and so leade them in the knowledge and obedience of thy Worde, that in the ende they may obtaine the Euerlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost, liueth and reigneth one God, world without end. Amen.

Then the Bishop shall blesse the children, saying thus.

THe blessing of God Almightie, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euening prayer, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time wil serue, and as he shall thinke conuenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, and Dames, shall cause their children, seruants and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and bee ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. and whensoeuer the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their Confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the faith, the Lords prayer, & the ten Commandements, and also how many of them can answere to the other questions conteined in this Catechisme.

And there shall none be admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

The forme of Solemnization of Matrimonie.

FIrst, the Banes must be asked three seuerall Sundayes, or Holy dayes, in the time of Seruice, the people being present, after the accustomed maner.

And if the persons that should be maried, dwell in diuers Parishes, the Banes must be asked in both Parishes: and the Curate of the one parish, shall not solemnize Matrimony betwixt them, without a Certificate of the Banes being thrise asked, from the Curate of the other Parish.

At the day appointed for solemnization of Matrimonie, the persons to be married, shall come into the body of the Church, with their friends and neighbours, and there the Minister shall say this.

DEarely beloued friends, we are gathered together here in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church which holy estate Christ adorned & beautified with his presence, & first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand vnadui sedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like vnto beastes that haue no vnderstanding, but reuerently, discreetely, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordeined. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordeined for a remedie against sinne, and to auoid fornication, that such persons as haue not the gift of continencie, might marrie, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe and comfort that the one ought to haue of the other, both in prosperity & aduersity, into the which holy estate these two persons present come now to bee ioyned. Therefore if any man can shew any iust cause why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer holde his peace.

¶ And

¶ And also speaking to the persons that shalbe married, he shall say.

I Require and charge you, (as you will answere at the dreadfull day of iudgement, when the secrets of all hearts shalbe disclosed) that if either of you doe know any impediment why you may not be lawfully ioyned together in Matrimonie, that ye confesse it. For be ye wel assured, that so many as be coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimonie lawfull.

¶ At which day of marriage, if any man doe alledge and declare any impediment, why they may not bee coupled together in Matrimonie by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient sureties with him to the parties, or els put in a caution to the full value of such charges as the persons to bee maried doe susteine, to prooue his allegation: then the solemnization must bee deferred vnto such time as the trueth be tried. If no impediment bee alledged, then shall the Curate say vnto the man.

WIlt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou loue her, comfort her, honour, and keepe her in sickneſſe and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The man shall answere.

I will.

Then shall the Minister say to the woman.

WIlt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou obey him, and serue him, loue, honour, and keepe him in sickneſſe and in health, and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

The woman shall answere.

I will.

Then shall the Minister say.

Who giueth this woman to be married to this man?

¶ And the Minister receiuing the woman at her father or friends hands, shall cause the man to take the woman by the right hand, and so either to giue their troth to the other, the man first saying.

I N. take thee N. to my wedded wife, to haue and to holde, from this day forward, for better, for worse, for richer, for poorer, in sickneſſe and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman taking againe the man by the right hand, shal say.

I N. take thee N. to my wedded husband, to haue and to holde, from this day forward, for better, for worse, for richer, for poorer, in sickneſſe and in health, to loue, cherish, & to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ Then shal they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the booke, with the accustomed duetie to the Minister and Clerke. And the Minister taking the Ring, shall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Minister, shall say.

With this Ring I thee wedde, with my body I thee worship, and with all my worldly goods I thee endow: In the name of the Father, and of the Sonne, and of the holy Ghost. Amen

¶ Then the man leauing the Ring vpō the fourth finger of the womans left hand, the Minister shal say.

Let vs pray.

O Eternall God, creator and preseruer of all mankinde, giuer of all spirituall grace, the author of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we bleſſe in thy Name, that as Isahac and Rebecca liued faithfully together, so these persons may surely performe and keepe the vow & couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remayne in perfect loue and peace together, and liue according to thy Lawes, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister ioyne their right hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people.

Forasmuch as M. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

GOd the Father, God the Sonne, God the holy Ghost, bleſſe, preserue, and keepe you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come ye may haue life euerlasting. Amen.

¶ Then the Minister or Clerkes going to the Lords Table, shall say or sing this Psalme following.

Beati omnes. Psal. Cxxviij.

BLesſed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy hands: O well is thee, and happy shalt thou be.

Thy wife shall bee as the fruitfull vine: vpon the walles of thy house.

Thy children like the Olive branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lorde from out of Sion shall so bleſſe thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the &c.

As it was in the beginning, is now, &c.

Or this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and bleſſe vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowen vpon earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her encrease: and God, euen our owne God shall giue vs his blessing.

God shall bleſſe vs: and all the ends of the world shall feare him.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe world without end. Amen.

¶ The

¶ The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Minister standing at the Table, and turning his face toward them, shall say.

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation, &c.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a towre of strength.

Answere.

From the face of their enemie.

Minister.

Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Minister.

O God of Abraham, God of Isahac, God of Jacob, blesse these thy seruants, and sow the seed of eternall life in their mindes, that whatsoeuer in thy holy word they shall profitably learne, they may in deed fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham, and Sara, to their great comfort: So vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alwayes being in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Jesus Christ our Lord, Amen.

¶ This prayer next following shalbe omitted, where the woman is past childbirth.

O Mercifull Lord, and heauenly Father, by whose gracious gift mankind is increased: wee beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly life and honestie, that they may see their childrens children, vnto the third and fourth generation, vnto thy praysle and honour, through Jesus Christ our Lord, Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) diddest appoint that out of man (created after thine owne image and similitude) woman should take her beginning, and knitting them together, diddest teach, that it should neuer bee lawfull to put asunder those, whom thou by Matrimonie hast made one.

O God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and representen the spirituall marriage and vnitie betwixt Christ and his Church: looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy Word, as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it euen as his owne flesh: and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull & obedient as Sara, and in all quietnes, sobrietie and peace, be a follower of holy and godly matrons. O Lord blesse them both, and grant them to inherite thy euerlasting kingdome, through Jesus Christ our Lord. Amen.

Then shall the Minister say.

Almighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage, powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel shalbe said a Sermon, wherein ordinarily (so oft as there is any mariage) the office of man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, he Minister shall reade this that followeth.

All ye which be married, or which intend to take the holy state of Matrimonie vpon you, heare what holy Scripture doth say as touching the duetie of husbands toward their wiues, and wiues toward their husbands.

S. Paul in his Epistle to the Ephesians the fifth Chapter, doeth giue this commandement to all maried men. Ye husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that he might make it vnto himselfe a glorious congregation, not hauing spot or wrinkle, or any such thing, but that it should bee holy and blamelesse. So men are bound to loue their owne wiues as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Congregation, for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shalbe one flesh. This mysterie is great, but I speake of Christ, and of the Congregation. Neuertheles, let euery one of you so loue his owne wife, euen as himselfe. Ephes. 5. 19 &c.

Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that be maried: Be men, loue your wiues, and be not bitter vnto them. Col 3. 19.

Heare also what S. Peter the Apostle of Christ, which was himselfe a maried man, saith vnto all men that are maried: Ye husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessel, and as heires together of the grace of life, so that your prayers be not hindred. 1. Pet. 3. 7.

Hitherto ye haue heard the duetie of the husband toward the wife. Now likewise yee wiues, heare and learne your dueties toward your husbands, euen as it is plainely set forth in holy Scripture.

S. Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Be women, submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauiour of the whole body. Ephes. 5. 22. to verse 25.

Therefore as the Church or Congregation is subiect vnto Christ: so likewise let the wiues also bee in subiection vnto their owne husbands in all things. And againe he saith. Let the wife reuerence her husband. And (in his Epistle to the Colossians) S. Paul giueth you this short lesson: Ye wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord. Col 3. 18.

S. Peter also doeth instruct you very godly, thus saying. Let wiues be subiect to their owne husbands, so that if any obey not the Word, they may bee wonne without the Word, by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparell let it not be outward, with 1. Pet. 3. 1. to verse 7.

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braided haire, and trimming about with gold, either in putting on of gorgeous apparel: but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this maner (in the olde time) did the holy women which trusted in God, apparell themselues, being subiect to their owne husbands, as Sara obeyed Abraham, calling him Lord, whose daughters ye are made, doing well, and not being dismaied with any feare.

¶ The new maried persons (the same day of their mariage) must receiue the holy Communion.

The order for the visitation of the sicke.

¶ The Minister entring the sick persons house, shal say, Peace be to this house, and to all that dwell in it.

¶ When he commeth into the sicke mans presence, he shall say, kneeling downe.

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and bee not angry with vs for euer.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Our Father which art in heauen, &c.
And leade vs not into temptation.
Answere.
But deliuer vs from euill. Amen.
Minister.
O Lord saue thy seruant.
Answere.
Which putteth his trust in thee.
Minister.
Send him helpe from thy holy place.
Answere.
And euermore mightily defend him.
Minister.
Let the enemie haue none aduantage of him.
Answere.
Nor the wicked approch to hurt him.
Minister.
Be vnto him, O Lord, a strong towre.
Answere.
From the face of his enemie.
Minister.
Lord heare our prayers.
Answere.
And let our crie come vnto thee.
Minister.

O Lord looke downe from heauen, beholde, visit and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and saftie, through Iesus Christ our Lord. Amen.

HEare vs Almightie and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant, which is grieued with sickenesse: visit him, O Lord, as thou didest visite Peters wiues mother, and the captaines seruant. So visite and restore vnto this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euerlasting. Amen.

¶ Then shal the Minister exhort the sicke person after this forme, or other like.

DEarely beloued, know this, that Almightie God is the Lord of life & death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse and sickenes. Wherefore, whatsoeuer your sickenes is, know you certainely that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endeles felicitie, or elles it be sent vnto you to correct and amend in you whatsoeuer doth offend the eies of your heauenly Father: Know you certainely, that if you truely repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercie, for his deare Sonne Iesus Christes sake, and render vnto him humble thankes for his Fatherly visitation, submitting your selfe wholly to his wil, it shal turne to your profite, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom the Lord loueth, hee chastiseth: yea, as Saint Paul saith, hee scourgeth euery sonne which he receiueth. If yee endure chastisement, hee offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye bee not vnder correction (whereof all true children are partakers) then are yee bastards and not children. Therefore, seeing that when our carnall fathers do correct vs, we reuerently obey them: shall wee not now much rather be obedient to our spirituall Father, and liue? And they for a few dayes doe chastise vs, after their owne pleasure: But he doeth chastise vs for our profite, to the intent he may make vs partakers of his holinesse. These words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thankesgiuing, beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For he himselfe went not vp to ioy, but first he suffered paine, he entred not into his glory, before he was crucified: So truely our way to eternall life is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Now therefore taking your sickenesse, which is thus profitable for you patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life there is a count to bee giuen vnto the righteous Iudge, of whom all must bee iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, so that accusing and condemning your selfe for your owne faultes, you may finde mercie at our heauenly Fathers hand for Christes sake, and not bee accused and condemned in that fearefull iudgement. Therefore I shall shortly rehearse the Articles of our faith,

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faith, that you may know whether you doe beleeue as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus.

Doest thou beleeue in God the Father Almightie?

(And so forth as it is in Baptisme.)

¶ Then shall the Minister examine whether hee be in charity w̄ all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, & if he haue offended other, to aske them forgiuenesse, and where he hath done iniurie or wrong to any man, that he make amends to ȳ vttermost of his power. And if hee haue not afore disposed his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnes of his executours. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

These wordes before rehearsed, may be sayd before the Minister begin his prayer, as he shall see cause.

The Minister may not forget, nor omit to moue the sicke person (and that most earnestly) to liberalitie toward the poore.

Here shall the sicke person make a special confession if hee feele his conscience troubled with any weightie matter. After which confession, the Minister shall absolue him after this sort.

OVr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent & beleeue in him, of his great mercy forgiue thee thine offences, and by his authoritie committed to me, I absolue thee from all thy sinnes, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And then the Minister shal say this Collect folowing.

¶ Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies, doest so put away the sinnes of those which truly repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him (most louing Father) whatsoeuer hath been decayed by the fraude and malice of the deuill, or by his owne carnall will and frailenesse: preserue and continue this sicke member in the vnity of the Church, consider his contrition, accept his teares, asswage his paine, as shall be seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merites of thy most dearely beloued Sonne Iesus Christ. Amen.

Then shall the Minister say this Psalme.

In te Domine speraui. Psal 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, & deliuer me in thy righteousnes, encline thine eare vnto me, and saue me.

Be thou my strong holde, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art hee that tooke me out of my mothers wombe, my praise shall be alway of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: (that I may sing of thy glory) and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God haste thee to helpe me.

Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou, O God, hast taught me frō my youth vp vntill now: therefore will I tell of thy wonderous works.

Forsake me not, O God, in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought mee to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnes (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glorie be to the Father, and to the &c.

As it was in the beginning, is now, &c.

Adding this.

OSauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs we beseech thee, O God.

¶ Then shall the Minister say.

THe Almighty Lord, which is a most strong towre to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, & through whom thou mayest receiue health and saluation, but only the Name of our Lord Iesus Christ. Amen.

The Communion of the sicke.

FOrasmuch as all mortall men be subiect to many sudden perils, diseases, and sicknesses, and euer vncertaine what time they shall depart out of this life: therefore to the intent they may be alwayes in a readinesse to die whensoeuer it shall please Almighty God to call them, the Curates shal diligently from time to time, but specially in the plague time, exhort their Parishioners to the oft receiuing (in the Church) of the holy Communion of the body & blood of our Sauiour Christ:

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Christ: which if they doe, they shall haue no excuse in their sudden visitation to be vnquiet for lacke of the same. But if the sicke person be not able to come to the Church, and yet is desirous to receiue the Communion in his house, then he must giue knowledge ouernight, or els early in the Morning, to the Curate, signifying also how many be appointed to communicate with him: And hauing a conuenient place in the sicke mans house, where the Curate may reuerently minister, and a good number to receiue the Communion with the sicke person, with all things necessary for the same, he shall there minister the holy Communion.

The Collect.

ALmightie euerliuing God, maker of mankinde, which doest correct those whom thou doest loue, and chastisest euery one whom thou doest receiue: we beseech thee to haue mercie vpon this thy seruant, visited with thy hand, and to graunt that he may take his sicknesse patiently, and recouer his bodily health (if it be thy gracious will) and when soeuer his soule shall depart from the body, it may be without spot presented vnto thee, through Iesus Christ our Lord. Amen.

The Epistle.

Heb. 12. ver. 5. MY sonne, despise not the correction of the Lorde, neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth: yea, and he scourgeth euery sonne whom he receiueth.

The Gospel.

Iohn 5. verse 24. VEerely, verely I say vnto you, He that heareth my worde, and beleeueth on him that sent mee, hath euerlasting life, and shall not come vnto damnation, but he passeth from death vnto life.

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receiue the Communion himselfe, and after minister vnto them that bee appointed to communicate with the sicke.

¶ But if a man either by reason of extremitie of sickenesse, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iust impediment, doe not receiue the Sacrament of Christes body and blood: then the Curate shall instruct him, that if hee doe truely repent him of his sinnes, and stedfastly beleeue that Iesus Christ hath suffered death vpon the Crosse for him, and shed his blood for his redemption, earnestly remembring the benefites he hath thereby, and giuing him heartie thankes therefore, he doeth eate and drinke the body & blood of our Sauiour Christ profitably to his soules health, although he doe not receiue the Sacrament with his mouth.

¶ When the sicke person is visited, and receiueth the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Psalme, (*I a thee, O Lord, haue I put my trust*) and goe straight to the Communion.

¶ In the time of Plague, Sweat, or such other like contagious times of sicknesses, or diseases, when none of the Parish or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may alonely communicate with him.

The order for the buriall of the dead.

¶ The Minister meeting the corps at the Church stile, shall say, or the Minister and Clerkes shall sing, and so goe either into the Church, or towards the graue.

Iohn 11. 25, 26. I Am the resurrection and the life (saieth the Lord) he that beleeueth in me, yea, though he were dead, yet shall he liue. And whosoeuer liueth, and beleeueth in me, shall not dye for euer.

Iob 19. 25, 26. I Know that my redeemer liueth, and that I shall rise out of the earth in the last day, and shall be couered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes.

1. Tim. 6. 7. Iob 1. 21. WEe brought nothing into this worlde, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe: Blessed be the Name of the Lord.

¶ When they come to the graue, while the corps is made ready to be layd into the earth, the Minister shall say, or the Minister and Clerkes shall sing.

Iob 14. 1, 2. MAn that is borne of a woman, hath but a short time to liue, and is full of misery. He commeth vp and is cut downe like a flowre: he fleeth as it were a shadow, and neuer continueth in one stay. In the middest of life, we be in death: of whom may we seeke for succour, but of thee. O Lord, which for our sinnes iustly art displeased? Yet O Lord God most holy, O Lord most mighty, O holy & most mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: But spare vs Lord most holy, O God most mighty, O holy and mercifull Sauiour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shalbe cast vpon the body, by some standing by, the Minister shall say.

FOrasmuch as it hath pleased Almighty God of his great mercy, to take vnto himselfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like to his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

Then shall be said or sung.

Reuel. 14. 13. I Heard a voyce from heauen, saying vnto me, Write, From henceforth blessed are the dead which die in the Lord: Euen so saith the Spirit, that they rest from their labours.

¶ Then shal folow this Lesson taken out of the xv. chapter to the Corinthians, the first Epistle.

2. Cor. 15. 20. CHrist is risen from the dead, and become the first fruites of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming. Then commeth the ende, when hee hath deliuered vp the kingdome to God the Father, when hee hath put downe all rule, and all authoritie and power. For hee must reigne till hee haue put all his enemies vnder his feete. The last enemie that shalbe destroyed, is death. For he hath put all things vnder his feete. But when he saieth, All things are put vnder him, it is manifest that he is excepted which did put all things vnder him. When all things are subdued vnto him, then shall the sonne also himselfe be subiect vnto him y^t put all things vnder

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vnder hym, that God may be al in all. Els what do they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, & why stand we alway then in ieopardie? By our reioycing which I haue in Christ Iesus our Lord, I die dayly. That I haue fought with beasts at Ephesus after the maner of men, what auantageth it me, if the dead rise not againe? Let vs eate & drinke, for to morow we shal die. Be not ye deceiued, euill wordes corrupt good maners. Awake truely out of sleep, and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man will say, How arise the dead? With what bodie shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? thou sowest not that body that shalbe, but bare corne, as of wheat or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds. There are also celestial bodies, & there are bodies terrestriall. But the glory of the celestial is one, & the glory of the terrestriall is another. There is one maner glory of the sun, another glory of the moone, and another glory of the starres. For one starre differeth frō another in glory: So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption: it is sowen in dishonour, it riseth againe in honour: it is sowen in weakenesse, it riseth againe in power: it is sowen a natural body, it riseth againe a spirituall body. There is a natural body, and there is a spirituall body: as it is also written, The first man Adam was made a liuing soule, & the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is natural, and then that which is spirituall. The first man is of the earth earthie: The second man is the Lord from heauen, heauenly. As is the earthie, such are they that be earthie. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthie, so shall we beare the image of the heauenly. This I say brethren, that flesh and blood cannot inherite the kingdome of God, neither doth corruption inherite incorruption. Beholde, I shew you a mysterie. We shal not all sleepe, but we shal all be changed: and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpet shall blow, and the dead shall rise incorruptible, and we shalbe changed: for this corruptible must put on incorruption, & this mortall must put on immortalitie. When this corruptible hath put on incorruption, & this mortal hath put on immortalitie, then shalbe brought to passe the saying that is written. Death is swallowed vp into victorie. Death where is thy sting? hel where is thy victorie? The sting of death is sinne, & the strength of sinne is the law: but thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christ. Therefore my beare brethren, be ye stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as ye know how that your labour is not in vaine in the Lord.

¶ The Lesson ended, the Minister shall say.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

¶ Our Father, &c. And leade vs not, &c.

Answere.

But deliuer vs from euill. Amen.

Minister.

ALmightie God, with whom doe liue the spirites of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, be in ioy and felicitie: We geue thee heartie thankes for that it hath pleased thee to deliuer this N. our brother, out of the miseries of this sinfull worlde, beseeching thee that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

OMerciful God the Father of our Lord Iesus Christ, who is the resurrection & the life, in whom whosoeuer beleeueth, shall liue, though he die, & whosoeuer liueth, & beleeueth in him, shal not die eternally, who also taught vs by his holy Apostle Paul) not to be sorie, as men without hope, for them that sleep in him: we meekly beseech thee, O Father, to raise vs from the death of sinne vnto the life of righteousnesse, that when we shall depart this life, we may rest in him, as our hope is this our brother doeth: & that at the generall resurrection in the last day we may be found acceptable in thy sight, & receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue and feare thee, saying, Come ye blessed children of my Father, receiue the kingdom prepared for you before the beginning of the world. Grant this, we beseech thee, O merciful father, through Iesus Christ our mediatour and redeemer. Amen.

¶ The thankesgiuing of women, after childebirth, commonly called the Churching of women.

¶ The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these wordes or such like, as the case shall require.

FOrasmuch as it hath pleased almightie God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of childebirth, ye shall therefore giue heartie thanks vnto God, and pray.

¶ Then shall the Priest say.

I Haue lifted vp mine eyes vnto the hils: from whence commeth my helpe. Psal. 121.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to be moued: and he that keepeth thee, will not sleepe.

Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shall preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Our Father which art in heauen, &c.
And leade vs not into temptation, &c.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant,

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Answere.

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Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine & perill of childbirth: graunt we beseech thee, most mercifull Father, that she through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will in this life present, & also may be partaker of euerlasting glory in the life to come, through Iesus Christ our Lord, Amen.

¶ The woman that commeth to giue her thankes, must offer accustomed offerings: and if there bee a Communion, it is conuenient that shee receiue the holy Communion.

¶ A Commination against sinners, with certaine prayers to bee vsed diuers times in the yeere.

¶ After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letanie shalbe said after the accustomed maner: which ended, the Minister shall go into the Pulpit, and say thus.

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, & punished in this world, that their soules might be saued in the day of the Lord: and that other admonished by their example, might be the more afraid to offend.

In the stead whereof, until the said discipline may be restored againe (which thing is much to be wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye should answere to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which yee affirme with your owne mouthes the curse of God to be due.

Deut. 27. 15 Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftesman, and putteth it in a secret place to worship it.

¶ And the people shall answere and say.

Amen.

Minister.

Deut. 27. 16 Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Deut. 27. 17 Cursed is he that remooueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Deut. 27. 18 Cursed is he that maketh the blind to go out of his way.

Answere.

Amen.

Minister.

Deut. 27. 19 Cursed is he that letteth in iudgement the right of the stranger, of them that be fatherlesse, & of widowes.

Answere.

Amen.

Minister.

Deut. 27. 24 Cursed is he that smiteth his neighbour secretly.

Answere.

Amen.

Minister.

Leuit. 20. 10 Cursed is he that lieth with his neighbours wife.

Answere.

Amen.

Minister.

Deut. 27. 25 Cursed is he that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Ierem. 17. 5 Cursed is he that putteth his trust in man, and taketh man for his defence, & in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Matt. 25. 41. 1. Cor. 6. 9, 10. Gal. 5. 19, 20, 21. Cursed are the vnmercifull: the fornicatours, and adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

NOw seeing that all they be accursed (as the Prophet Dauid beareth witnesse) which do erre and go astray from the commandements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition & meeknesse of heart, bewailing & lamenting our sinfull life, knowledging and confessing our offences, & seeking to bring forth worthy fruits of penance. * For now is the axe put vnto the roote of the trees, so that euery tree which bringeth not forth good fruit, is hewen downe and cast into the fire. Psal. 119. 21. Matth. 3. 10.

* It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the sinners, * snares, fire and brimstone, stormes and tempest, this shalbe their portion to drinke. For loe, * the Lord is comen out of his place, to visite the wickednesse of such as dwell vpon the earth. But * who may abide the day of his comming? Who shalbe able to endure when he appeareth? * His fanne is in his hand, and he will purge his floore, and gather his wheate into his barne: but hee will burne the chaffe with vnquenchable fire. * The day of the Lord commeth as a theefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorow commeth vpon a woman trauailing with childe, & they shall not escape. Then * shal appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubburnes of their heart haue heaped vnto themselues: which despised the goodnesse, patience, and long sufferance of God, when he called them continually to repentance. * Then shall they call vpon me (saith the Lord) but I will not heare, they shall seeke me early, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to * knocke, when the doore shall bee shut, and too late to cry for mercy, when it is the time of iustice. O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be said vnto them, * Go ye curbed into the fire euerlasting, which is prepared for the deuill and his angels. Matth. 25. 41. Hebr. 10. 31. Psal. 11. 6. Isa. 26. 21. Malac. 3. 2. Matt. 3. 12. 1. Thes. 5. 2, 3. Rom. 2. 4, 5. Pro. 1. 28, 29. Matt. 25. 10, 11, 12. Matt. 25. 41.

* Therefore brethren, take wee heede betime, while the day of saluation lasteth, for the night cometh, when no man can worke: but * let vs while we haue the light, beleeue in the light, and walke as the children of the light, that we be not cast into the vtter darknes, * where 2. Cor. 6. 2. Iohn 9. 4, 5. Matt. 25. 30.

is

is weeping and gnashing of teeth. Let vs not abuse the goodnes of God, which calleth vs mercifully to amendment, and of his endlesse pitie, promiseth vs forgiuenesse of that which is past, if (with a whole mind & true heart) we returne vnto him. *For though our sinne be as red as scarlet, they shall be as white as snow, & though they be like purple, yet shall they be as white as woll.

Esai. 1. 18, 30.

Ezek. 18. 30

* Turne you cleane (saith the Lord) from all your wickednesse, and your sinnes shall not be your destruction.

Cast away from you all your vngodlinesse that ye haue done, make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then, and ye shall liue.

1. Ioh. 2. 1, 2

* Although we haue sinned, yet haue we an Aduocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

Esai. 53. 5

* For he was wounded for our offences, & smitten for our wickednes. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues, that he is ready to receiue vs, & most willing to pardon vs, if we come to him with faithfull repentance, if we will submit our selues vnto him, and from henceforth walke in his wayes, *if we will take his easie yoke & light burden vpon vs, to follow him in lowlinesse, patience & charitie, and be ordered by the gouernance of his holy spirit, seeking alwayes his glory and seruing him duely in our vocation, with thankesgiuing. This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shal light vpon them that shal be set on the left hand, and he will set vs on his * right hand, & giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all for his infinite mercy. Amen.

Mat. 11. 29, 30.

Mat. 25. 33, 34.

¶ Then shal they all kneele vpon their knees, and the Minister and Clerks kneeling (where they were accustomed to say the Letanie) shall say this Psalme.

¶ Miserere mei Deus.

Psalme 51

HAue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

Wash mee throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faults: and my sinne is euer before me.

Against thee only haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with hyssope, & I shalbe cleane: thou shalt wash me, and I shalbe whiter then snow.

Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeeds.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer me from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips (O Lord:) my mouth shall shew thy prayse.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and a contrite heart (O God) wilt thou not despise.

O bee fauourable and gracious vnto Sion: build thou the wals of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offrings and oblations: then shall they offer pong bullocks vpon thine altar.

Glorie be to the Father, and to the &c.

As it was in the beginning, is now, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants,

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs, O God our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, bee mercifull vnto vs sinners for thy Names sake.

Minister.

Lord heare our prayers.

Answere.

And let our crie come vnto thee.

¶ Let vs pray.

O Lord, we beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they (whose consciences by sinne are accused) by thy mercifull pardon, may bee absolued through Christ our Lord. Amen.

O Most mighty God & mercifull Father, which hast compassion of all men, & hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue & comfort vs, which be grieued & wearied with the burden of our sinnes: thy propertie is to haue mercie, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine ire from vs, which meekly knowledge our vilenes, & truely repent vs of our faultes: so make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

TUrne thou vs, O good Lord, and so shall wee be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God full of compassion, long suffering, and of great pitie. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people, good Lord, spare them, let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

¶ The

THE END.

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Beatus vir qui non abijt. Psal. 1.

Morning prayer.

BLessed is the man that hath not walked in the counsell of the vngodly, nor stand in the way of sinners: and hath not sit in the seate of the scornefull.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doeth, it shall prosper.

5 As for the vngodly, it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stand in the Iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt? Psal. 2.

WHy doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The kings of the earth stand vp, and the rulers take counsaile together: against the Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shal he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my king: vpō my holy hil of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: thou art my sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost partes of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye kings: be learned ye that are iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid? Psal 3.

LOrd how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon thy people.

Cum inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnesse: for thou hast set me at libertie when I was in trouble, haue mercy vpon mee, and hearken vnto my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Knowe this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There bee many that say: who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lorde onely that makest mee dwell in safetie.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King & my God: for vnto thee will I make my prayer.

3 My voice shalt thou heare betimes, O Lord: betimes will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirstie and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercie: and in thy feare will I worship toward thy holy Temple.

8 Leade me, O Lord, in thy righteousnes, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inwards parts are very wickednesse.

10 Their throate is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer bee giuing of thankes, because thou defendest them, they that loue thy Name shall be ioyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him, as with a shield.

Domine ne in furore. Psal 6.

O Lord rebuke me not in thine indignation: neither chasten me in thy displeasure. Euening prayer.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My

3 My soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shalbe confounded & sore vexed: they shalbe turned backe, & put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, & deliuer me.

2 Lest he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemie persecute my soule, and take me: yea, let him treade my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so shal the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse, and according to the innocencie that is in me.

9 Oh let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man wil not turne, he wil whet his sword: he hath bent his bow, and made it ready.

14 Hee hath prepared for him the instruments of death: he ordaineth his arrowes against the persecutors.

15 Behold, he trauaileth with mischiefe: he hath conceiued sorrow, and brought forth vngodlinesse.

16 He hath grauen and digged vp a pit: and is fallen himselfe into the destruction that he made for other.

17 For his trauaile shal come vpon his owne head: and his wickednes shall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteousnesse: and will prayse the Name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens!

2 Out of the mouth of very babes & sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I wil consider the heauens, euen the works of thy fingers: the Moone and the starres which thou hast ordeined.

4 What is man that thou art mindful of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the works of thy hands: and thou hast put all things in subiection vnder his feete.

7 All sheepe & oxen: yea, and the beasts of the field.

8 The fowles of the ayre, and the fishes of the sea: and whatsoeuer walketh through the pathes of the seas.

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

I Will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes. Morning prayer.

2 I wil be glad & reioyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driuen backe: they shal fall and perish at thy presence.

4 For thou hast maintained my right, & my cause: thou art set in the throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer & euer.

6 O thou enemy, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seate for iudgement.

8 For he shal iudge the world in righteousnes: and minister true iudgement vnto the people.

9 The Lord also wil be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O prayse the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for bloud, he remembreth them: & forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me vp from the gates of death.

14 That I may shew all thy prayses within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the workes of his owne hands.

17 The wicked shalbe turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

Why standest thou so farre off (O Lord:) and hidest thy face in the needefull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the crafty wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall neuer

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be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraude: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the theeuish corners of the streetes: & privily in his lurking dennes doth he murther the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, euen as a Lion lurketh he in his denne: that he may ravish the poore.

10 He doeth ravish the poore: when he getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hand of his captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, & he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doeth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly & malicious: take away his vngodlinesse, & thou shalt find none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say ye then to my soule, that she should flee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiver: that they may privily shoote at them which are true of heart.

3 For the foundations will bee cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lordes seate is in heauen.

5 His eyes consider the poore: and his eye lidders trieth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doth his soule abhorre.

7 Vpon the vngodly he shall raine snares, fire, and brimstone, storme and tempest: this shalbe their portion to drinke.

8 For the righteous Lord loueth righteousnes: his countenance will behold the thing that is iust.

Euening prayer.

Saluum me fac. Psal. 12.

HElpe me Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall roote out all deceitfull lips: and the tongue that speaketh proud things.

4 Which haue said, With our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortlesse troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will vp (sayth the Lord:) and will helpe euery one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words: euen as the siluer which from the earth is tryed, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for euer? how long wilt thou hide thy face from me?

2 How long shal I seeke counsaile in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because he hath dealt so louingly with me: yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: There is no God.

2 They are corrupt and become abominable in their doings: there is not one y doth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men; to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feete are swift to shed blood.

7 Destruction and vnhappinesse is in their waies: and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you ye haue made a mock at the counsaile of the poore: because he putteth his trust in the Lord.

11 Who shal giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Jacob reioyce, and Israel shalbe glad.

Morning prayer.

Domine quis habitabit? Psal. 15.

LOrd who shall dwel in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen hee that leadeth an vncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 Hee that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: & maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbor, & disappointeth him not: though it were to his owne hinderance.

6 Hee that hath not giuen his money vpon vsury: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue mee, O God: for in thee haue I put my trust.

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2 O my soule, thou hast sayd vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another god: shall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine Holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken vnto the prayer that goeth not out of faines lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednesse in me: for I am vtterly purposed, that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lips: I haue kept me from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnes, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse me round about, to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his pray: and as it were a Lions whelpe lurking in secret places.

13 Vp Lord disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousnesse: and when I awake vp after thy likenesse, I shalbe satisfied with it.

Diligam te. Psal. 18.

I Will loue thee (O Lord) my strength, the Lord is my stonie rocke and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge,

2 I will call vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorowes of death compassed me: and the ouerflowings of vngodlinesse made me afraid.

4 The paines of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall he heare my voyce out of his holy temple: and my complaint shall come before him, it shal enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also and came downe: and it was darke vnder his feet.

10 He rose vpon the Cherubims and did flie: he came flying vpon the wings of the winde.

11 He made darknesse his secret place: his Pauilion round about him, with darke water, and thicke cloudes to couer him.

12 At the brightnesse of his presence his cloudes remooued: haile stones and coales of fire.

13 The Lord also thundred out of heauen, & the highest gaue his thunder: haile stones and coales of fire.

14 He sent out his arrowes, and scattered them; he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, & the foundations of ꝧ round world were discouered at thy chiding, O Lord: at ꝧ blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemie, and from them which hate me: for they are too mighty for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompense me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his lawes: and will not cast out his commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleannesse of my hands in his eye sight.

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt be cleane: and with the frowarde, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie: & shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darknesse to be light.

29 For in thee I shall discomfite an hoste of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord also is tryed in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of

* Euening prayer.

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warre: and maketh my way perfect.

33 He maketh my feet like Harts feet: and setteth me vp on high.

34 He teacheth my hands to fight: and mine armes shall breake euen a bow of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall hold me vp, and thy louing correction shall make me great.

36 Thou hast made room enough vnder me for to go: that my footesteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither wil I turne again till I haue destroyed them.

38 I will smite them, that they shall not be able to stand: but fall vnder my feet.

39 Thou hast girded me with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to helpe them: yea, euen vnto the Lord shall they cry, but he shall not heare them.

42 I will beat them as small as the dust before the winde: I will cast them out as clay in the streetes.

43 Thou shalt deliuer me from the strivings of the people: & thou shalt make me the head of the heathen.

44 A people whom I haue not knowen: shall serue me.

45 Assoone as they heare of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and be afraid out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and praised be the God of my saluation.

48 Euen the God that seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth mee from my (cruell) enemies, and lifteth mee vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause wil I giue thanks vnto thee (O Lord) among the Gentiles: and sing prayses vnto thy Name.

51 Great prosperity giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his annointed, and vnto his seed for euermore.

Cœli enarrant. Psal 19.

Morning prayer.

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speach nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the sunne: which commeth forth as a bridegroome out of his chamber, and reioyceth as a giant to run his course.

6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the testimonie of the Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the commaundement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the Iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then honie, and the honie combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruaunt also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strength thee out of Sion.

3 Remember all thy offrings: and accept thy burnt sacrifice.

4 Graunt thee thy hearts desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord perfourme all thy petitions.

6 Now know I that the Lord helpeth his annointed, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen, and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal 21.

THe King shal reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire, and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicity: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shal not miscarie.

8 All thine enemies shall feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischiefe against thee: & imagined such a deuice as they are not able to perfourme.

12 Therefore shalt thou put them to flight: and the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and prayse thy power.

Deus, Deus meus. Psal. 22.

Euening prayer.

MY God, my God (looke vpon me) why hast thou forsaken me: and art so farre from my health, and from the words of my complaint?

2 O my God I cry in the day time, but thou hearest not: and in the night season also I take no rest.

And

3 And thou continuest holy: O thou worshipp of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a bey scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoote out their lips, and shake their heads, saying.

8 He trusted in God, that hee would deliuer him: let him deliuer him, if he will haue him.

9 But thou art hee that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue beene left vnto thee euer since I was borne: thou art my God, euen frō my mothers wombe.

11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee: fat bulls of Basan close me in on euery side.

13 They gape vpon mee with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my body is euen like melting waxe.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about mee: and the counsell of the wicked layed siege against me.

17 They pearced my hands and my feete, I may tel all my bones: they stand staring and looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my dearling from the power of the dogge.

21 Saue me frō the Lions mouth: thou hast heard me also from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the middest of the Congregation will I praysse thee.

23 O praysse the Lord ye that feare him: magnifie him all yee of the seede of Jacob, and feare him all yee seede of Israel.

24 For hee hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in þ great congregation: my vowes will I performe in the sight of them þ feare him.

26 The poore shall eate and bee satisfied: they that seeke after the Lord shall praysse him, your heart shall liue for euer.

27 All the ends of the world shall remember themselues, and be turned vnto the Lord: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 All they that goe downe into the dust, shal kneele before him, and no man hath quickened his owne soule.

31 My seede shall serue him: they shall bee counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall bee borne, whom the Lord hath made.

Dominus regit me. Psal 23.

THe Lord is my shepheard: therefore can I lacke nothing.

2 He shall feede me in a greene pasture: and leade me forth beside the waters of comfort.

3 He shall conuert my soule: and bring me forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare no euil: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against them that trouble mee: thou hast anointed my head with oyle, and my cup shalbe full.

6 But thy louing kindnes and mercy shall follow me all the dayes of my life: and I will dwel in the house of the Lord for euer.

Domini est terra. Psal. 24.

THe earth is the Lords, & all that therein is: the compasse of the world, & they that dwel therein. Morning prayer.

2 For he hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen he that hath cleane hands & a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, and be ye lift vp yee euerlasting doores: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O ye gates, and bee ye lift vp yee euerlasting doores: and the King of glory shall come in.

10 Who is the King of glory: euen the Lord of hosts, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach mee thy paths.

4 Leade me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath bene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindenesse which hath bene euer of olde.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shalbe guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and trueth: vnto such as keepe his Couenant and his testimonies.

10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seede shall inherite the land.

13 The secret of the Lorde is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feete out of the net.

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15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.

16 The sorowes of my heart are inlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lord, for I haue walked innocently: my trust hath bene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and proue me: try out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy truth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocencie, O Lord: and so will I goe to thine altar.

7 That I may shew the voyce of thankesgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the bloodthirstie.

10 In whose hands is wickednesse: and their right hands are full of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foote standeth right: I will praise the Lord in the congregations.

Dominus illuminatio. Psal. 27.

Euening prayer.

THe Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an hoste of men were laid against me, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwel in the house of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And now shall he lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake prayses vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach mee thy way, O Lord: and leade me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verely to see the goodnesse of the Lord in the land of the liuing.

16 O tarry thou the Lords leasure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voice of my humble petitions when I cry vnto thee: when I hold vp my hands toward the Mercie seate of thy holy Temple.

3 O plucke mee not away (neither destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deedes: and according to the wickednesse of their owne inuentions.

5 Recompense them after the worke of their hands: pay them that they haue deserued.

6 For they regard not in their minds the works of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praysed be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, & I am holpen: therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his anoynted.

10 O saue thy people, & giue thy blessing vnto thine inheritance: feede them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O yee mighties) bring yong rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voyce of the Lord is mighty in operation: the voice of the Lord is a glorious voyce.

5 The voice of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a Calfe: Libanus also and Syrion like a yong Vnicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cades.

8 The voyce of the Lord maketh the Hindes to bring forth yong, and discouereth the thicke bushes: in his Temple doeth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabote Domine. Psal. 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hel: thou hast kept my life from them that goe downe to the pit.

4 Sing

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4 Sing prayses vnto the Lord (O ye saints of his) and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperitie I sayd, I shall neuer be remoued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou diddest turne thy face (from me:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profite is there in my blood: when I goe downe to the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, & girded me with gladnesse.

13 Therefore shal euery good man sing of thy praise without ceasing: O my God, I will giue thanks vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust, let mee neuer be put to confusion: deliuer me in thy righteousnesse.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and leade me for thy Names sake.

5 Draw me out of the net that they haue laid priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath bene in the Lord.

8 I will be glad, and reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut mee vp into the hand of the enemie: but hast set my feete in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waren olde with heauinesse: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessel.

15 For I haue heard the blasphemy of ꝑ multitude: and feare is on euery side, while they conspire together against me, & take their counsell to take away my life.

16 But my hope hath bene in thee, O Lord: I haue sayd, Thou art my God.

17 My time is in thy hand, deliuer me frō the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let ꝑ lying lips be put to silence: which cruelly, disdainefully, & despitefully speake against ꝑ righteous.

21 O how plentifull is thy goodnesse, which thou hast layde vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men!

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy tabernacle frō the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marueilous great kindnesse in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuertheles thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord all yee his Saintes: for the Lord preserueth them that are faithfull, and plentifully rewardeth the proude doer.

27 Be strong, and he shal stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

BLessed is he whose vnrighteousnesse is forgiuen: and whose sinne is couered. Euening prayer.

2 Blessed is the man vnto whom the Lord imputeth no sinne: & in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauy vpon me day and night: and my moysture is like the drought in summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I wil enforme thee, & teach thee in ꝑ way wherein thou shalt goe: and I wil guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must bee holden with bitte and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O yee righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord with Harpe: & ꝑ Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing prayses lustily (vnto him) with a good courage.

4 For the worde of the Lord is true: and all his workes are faithfull.

5 He loueth righteousnes and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of ꝑ Lord were the heauens made: and all the hoste of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let all the earth feare the Lorde: stand in awe of him all ye that dwel in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the deuices of the people to be of none effect, and casteth out the counsels of Princes.

11 The

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11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling he considereth al them that dwel in the earth.

14 He fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no king that can be saued by the multitude of an hoste: neither is any mightie man deliuered by much strength.

16 A horse is counted but a vaine thing to saue a man: neither shall hee deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them þ feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feede them in the time of dearth.

19 Our soule hath patiently taried for the Lord: for he is our helpe and our shield.

20 For our heart shall reioyce in him: because we haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal 34.

I Will alway giue thankes vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof and be glad.

3 O praise the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Loe, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his saints: for they that feare him lacke nothing.

10 The Lions doe lacke, and suffer hunger: but they which seeke the Lord, shal want no maner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Eschew euil, & doe good: seeke peace, & ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and wil saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shalbe desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica me Domine. Psal. 35.

PLeade thou my cause, O Lord, with them that striue with me: and fight thou against them that fight against me. Morning prayer.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them bee confounded and put to shame that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them bee as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that he hath laid priuily catch himselfe: that he may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoyleth him.

11 False witnesse did rise vp: they layde to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuerthelesse, when they were sicke I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had bene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my dearling from the Lions.

18 So wil I giue thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull wordes against them that are quiet in the land.

21 They gaped on me with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lorde: holde not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarel: auenge thou my cause, my God and my Lord.

24 Iudge mee, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, We haue deuoured him.

26 Let them be put to confusion & shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselues against me.

27 Let

27 Let them be glad and reioyce that fauour my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy prayse all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doeth he abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfulnesse vnto the clouds.

6 Thy righteousnes standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast: how excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be able to stand.

Noli æmulari. Psal 37.

Euening prayer.

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone be cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, & be doing good: dwell in the land, and verely thou shalt be fed.

4 Delight thou in the Lord: and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord: & put thy trust in him, and he shall bring it to passe.

6 He shall make thy righteousnes as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, & abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against y man that doeth after euill counsailes.

8 Leaue off from wrath, and let go displeasure: fret not thy selfe, else shalt thou be moued to doe euill.

9 Wicked doers shal be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the vngodly shall be cleane gone: thou shalt looke after his place, and he shall be away.

11 But the meeke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsaile against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needie, and to slay such as be of a right conuersation.

15 Their sword shall go through their owne heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shalbe broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the vngodly: and their inheritance shall endure for euer.

19 They shall not bee confounded in the perilous time: & in the dayes of dearth they shall haue enough.

20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of Lambes: yea, euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God, shall possesse y lands: and they that be cursed of him, shalbe rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall, he shal not be cast away: for the Lord vpholdeth him with his hand.

25 I haue bene young, and now am olde: and yet saw I neuer the righteous forsaken, nor his seede begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shalbe rooted out.

30 The righteous shall inherit the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisedome: and his tongue will be talking of iudgment.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene y vngodly in great power: and florishing like a greene Bay tree.

37 And I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the vngodly is, they shall be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning prayer.

PVt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauy displeasure.

2 For thine arrowes sticke fast in me: and they hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burden too heauie for me to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am

6 I am brought into so great trouble and miserie: that I go mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I have roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the light of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsemen stood afarre off.

12 They also that sought after my life, layd snares for me: and they that went about to do me evill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, have I put my trust: thou shalt answere for me, O Lord my God.

16 I have required that they (even mine enemies) should not triumph over mee: for when my foote slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heavinesse is ever in my sight.

18 For I will confesse my wickednesse, and be sory for my sinne.

19 But mine enemies live, & are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward evill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Haste thee to helpe me: O Lord God my salvation.

Dixi, Custodiam. Psal 39.

I Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea even from good words, but it was paine and grieefe to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue,

5 Lord let me know mine end, & the number of my dayes: that I may be certified how long I have to live.

6 Behold, thou hast made my dayes as it were a span long: and mine age is even as nothing in respect of thee, & verely every man living is altogether vanitie.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth up riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truely my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the meanes of thy heavie hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: every man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare mee a little, that I may recover my strength: before I go hence, and be no more seene.

Expectans expectavi. Psal 40.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feete upon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are thy wonderous works which thou hast done: like as bee also thy thoughts which are to vs-ward, and yet there is no man that ordereth them unto thee.

7 If I would declare them and speake of them: they should be more then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not have: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfil thy will O my God: I am content to doe it, yea, thy Law is within my heart.

11 I have declared thy righteousnesse in the great congregation: loe I will not refraine my lips, O Lord, and that thou knowest.

12 I have not hidde thy righteousnesse within my heart: my talking hath bene of thy truth, and of thy salvation.

13 I have not kept backe thy loving mercie and truth: from the great congregation.

14 Withdraw not thou thy mercie from mee, O Lord: let thy loving kindnesse and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sinnes have taken such holde upon me, that I am not able to looke up: yea, they are more in number then the haires of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste (O Lord) to helpe me.

17 Let them bee ashamed and confounded together that seeke after my soule to destroy it: let them be driven backward and put to rebuke that wish me evill.

18 Let them be desolate and rewarded with shame, that say unto me: Fie upon thee, fie upon thee.

19 Let all those that seeke thee, be joyfull and glad in thee: and let such as love thy salvation, say alway, The Lord be praysed.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal 41.

Euening prayer.

BLessed is hee that considereth the poore (and needie:) the Lord shall deliver him in the time of trouble.

2 The Lord preserve him and keepe him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sicke upon his bed: make thou all his bed in his sicknesse.

4 I said, Lord, be merciful unto me: heale my soule, for I have sinned against thee.

5 Mine enemies speake evill of me: when shall he die, and his name perish?

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6 And if he come to ſee me, he ſpeaketh vanity: and his heart cõceiueth falſhood within himſelfe, and when he commeth forth, he telleth it.

7 All mine enemies whiſper together againſt me: euen againſt me doe they imagine this euill.

8 Let the ſentence of guiltineſſe proceede againſt him: and now that he lieth, let him riſe vp no more.

9 Yea, euen mine owne familiar friend whom I truſted: which did alſo eate of my bread, hath layde great waite for me.

10 But be thou mercifull vnto me, O Lord: raiſe thou me vp againe, and I ſhall reward them.

11 By this I know thou fauoureſt me: that mine enemie doeth not triumph againſt me.

12 And when I am in my health, thou vpholdeſt me: and ſhalt ſet me before thy face for euer.

13 Bleſſed be the Lord God of Iſrael: world without end. Amen.

Quemadmodum. Pſal. 42.

LIke as the Hart deſireth the water brookes: ſo longeth my ſoule after thee, O God.

2 My ſoule is athirſt for God, yea, euen for the liuing God: when ſhall I come to appeare before the preſence of God?

3 My teares haue bene my meate day and night: while they daily ſay vnto me, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my ſelfe: for I went with the multitude, and brought them forth into the houſe of God.

5 In the voyce of praiſe and thankſgiuing: among ſuch as keepe holy day.

6 Why art thou full of heauineſſe, (O my ſoule:) and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my ſoule is vexed within me: therefore will I remember thee, concerning the land of Iordan, and the litle hill of Hermon.

9 One deepe calleth another, becauſe of the noiſe of the water pipes: all thy waues and ſtormes are gone ouer me.

10 The Lorde hath graunted his louing kindneſſe on the day time: and in the night ſeaſon did I ſing of him, and made my prayer vnto the God of my life.

11 I will ſay vnto the God of my ſtrength, why haſt thou forgotten me: why goe I thus heauily, while the enemie oppreſſeth me?

12 My bones are ſmitten aſunder, as with a ſworde: while mine enemies (that trouble me) caſt me in the teeth.

13 Namely, while they daily ſay vnto me: where is now thy God?

14 Why art thou ſo vexed, O my ſoule: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Iudica me Deus Pſal. 43

GIue ſentence with me, O God, and defend my cauſe againſt the vngodly people: O deliuer mee from the deceitfull and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why goe I ſo heauily, while the enemie oppreſſeth me?

3 O ſend out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the altar of God, euen vnto the God of my ioy & gladneſs: and vpon the Harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou ſo heauy, O my ſoule: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Pſal. 44.

WE haue heard with our eares, O God, our fathers haue tolde vs: what thou haſt done in their time of olde. Morning prayer.

2 How thou haſt driuen out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For they gate not the lande in poſſeſſion through their owne ſworde: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: becauſe thou haddeſt a fauour vnto them.

5 Thou art my King (O God:) ſend helpe vnto Iacob.

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that riſe vp againſt vs.

7 For I will not truſt in my bowe: it is not my ſworde that ſhall helpe me.

8 But it is thou that ſaueſt vs from our enemies: and putteſt them to confuſion that hate vs.

9 We make our boaſt of God all day long: and will praiſe thy Name for euer.

10 But now thou art farre off, and putteſt vs to confuſion: and goeſt not forth with our armies.

11 Thou makeſt vs to turne our backes vpon our enemies: ſo that they which hate vs, ſpoyle our goods.

12 Thou letteſt vs to be eaten vp like ſheepe: and haſt ſcattered vs among the Heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt vs to bee rebukes of our neighbours: to bee laughed to ſcorne, and had in deriſion of them that are rounde about vs.

15 Thou makeſt vs to be a byword among the heathen: and that the people ſhake their heads at vs.

16 My confuſion is daily before me: and the ſhame of my face hath couered me.

17 For the voyce of the ſlanderer and blaſphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our ſelues frowardly in thy couenant.

19 Our heart is not turned backe: neither our ſteps gone out of thy way.

20 No not when thou haſt ſmitten vs into the place of Dragons: and couered vs with the ſhadowe of death.

21 If wee haue forgotten the Name of our God, and holden vp our hands to any ſtrange god: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long: and are counted as ſheepe appointed to be ſlaine.

23 Vp Lord, why ſleepeſt thou: awake, and be not abſent from vs for euer.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoule is brought low, euen vnto the duſt: our belly cleaueth vnto the ground.

26 Ariſe and helpe vs: and deliuer vs for thy mercies ſake.

Eructauit cor meum. Pſal. 45.

MY heart is inditing of a good matter: I ſpeake of the things which I haue made vnto the king.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace.

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grace are thy lips, becauſe God hath bleſſed thee for euer.

4 Gird thee with thy ſworde vpon thy thigh, O thou moſt mighty: according to thy worſhip and renowme.

5 Good lucke haue thou with thine honour: ride on, becauſe of the worde of trueth, of meekeneſſe, and righteouſneſſe, and thy right hand ſhall teach thee terrible things.

6 Thy arrowes are very ſharpe, and the people ſhalbe ſubdued vnto thee: euen in the middeſt among the kings enemies.

7 Thy ſeate (O God) endureth for euer: the ſcepter of thy kingdome is a right ſcepter.

8 Thou haſt loued righteouſnes, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladneſſe aboue thy fellowes.

9 All thy garments ſmell of Myrrhe, Aloes, and Caſſia: out of the Iuorie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did ſtand the Queene in a veſture of golde (wrought about with diuers colours.)

11 Hearken (O daughter) & conſider, encline thine eare: forget alſo thine owne people, and thy fathers houſe.

12 So ſhall the king haue pleaſure in thy beautie: for he is thy Lord (God) and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought golde

15 She ſhall be brought vnto the king in raiment of needle worke: the virgins that be her fellowes ſhall beare her company, and ſhalbe brought vnto thee.

16 With ioy and gladneſſe ſhall they be brought: and ſhall enter into the kings palace.

17 In ſtead of thy fathers thou ſhalt haue children: whom thou mayeſt make princes in all lands.

18 I will remember thy Name from one generation vnto another: therefore ſhall the people giue thankes vnto thee world without end.

Deus noſter refugium. Pſal. 46.

GOd is our hope and ſtrength: a very preſent helpe in trouble.

2 Therefore will we not feare though the earth be moued: and though the hils be caried into the middeſt of the ſea.

3 Though the waters thereof rage and ſwell: and though the mountaines ſhake at the tempeſt of ye ſame.

4 The riuers of the floode thereof ſhall make glad the citie of God: the holy place of the tabernacle of the moſt Higheſt.

5 God is in the middeſt of her, therefore ſhal ſhe not be remoued: God ſhall helpe her, and that right early.

6 The heathen make much adoe, and the kingdoms are moued: but God hath ſhewed his voyce, and the earth ſhall melt away.

7 The Lord of hoſts is with vs: the God of Jacob is our refuge.

8 O come hither & behold the workes of the Lord: what deſtruction he hath brought vpon the earth.

9 He maketh warres to ceaſe in all the world: he breaketh the bowe, and knappeth the ſpeare in ſunder, and burneth the chariots in the fire.

10 Be ſtil then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſtes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Pſal. 47.

Euening prayer.

OClap your hands together, (all ye people:) & ſing vnto God with the voyce of melodie.

2 For the Lord is high, and to be feared: he is the great King vpon all the earth.

3 He ſhall ſubdue the people vnder vs: and the nations vnder our feete.

4 He ſhall chuſe out an heritage for vs: euen the worſhip of Jacob whom he loued.

5 God is gone vp with a merie noyſe: and the Lord with the ſound of the trumpe.

6 O ſing prayſes, ſing prayſes vnto (our) God: O ſing prayſes, ſing prayſes vnto our King.

7 For God is the King of all the earth: ſing ye prayſes with vnderſtanding.

8 God reigneth ouer the heathen: God ſitteth vpon his holy ſeate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defend the earth as it were with a ſhield.

Magnus Dominus. Pſal. 48.

GReat is the Lord, and highly to be prayſed: in the citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the Northſide lyeth the citie of the great King, God is well knowen in her palaces, as a ſure refuge.

3 For loe, the kings of the earth: are gathered and gone by together.

4 They marueiled to ſee ſuch things: they were aſtonied, and ſuddenly caſt downe.

5 Feare came there vpon them, and ſorow: as vpon a woman in her trauaile

6 Thou ſhalt breake the ſhips of the ſea: through the Eaſtwinde.

7 Like as we haue heard, ſo haue we ſeene in the citie of the Lord of hoſtes, in the citie of our God: God vpholdeth the ſame for euer.

8 We wait for thy louing kindneſſe (O God:) in the middes of thy Temple.

9 O God, according vnto thy Name, ſo is thy prayſe vnto the worlds ende: thy right hand is full of righteouſneſſe.

10 Let the mount Sion reioyce, and the daughters of Juda be glad: becauſe of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towres thereof.

12 Marke well her bulwarkes, ſet vp her houſes: that ye may tell them that come after.

13 For this God is our God for euer and euer: he ſhall be our guide vnto death.

Audite hæc omnes. Pſal 49.

OHeare ye this all yee people: ponder it with your eares all ye that dwell in the world.

2 High and low, rich and poore: one with another.

3 My mouth ſhal ſpeake of wiſdome: and my heart ſhall muſe of vnderſtanding.

4 I will encline mine eare to the parable: and ſhew my darke ſpeach vpon the Harpe.

5 Wherefore ſhould I feare in the dayes of wickedneſſe: and when the wickedneſſe of my heeles compaſſeth me round about?

6 There be ſome that put their truſt in their goods: and boaſt themſelues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it coſt more to redeeme their ſoules: ſo that he muſt let that alone for euer.

9 Yea, though he liue long: and ſee not the graue.

10 For

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10 For he seeth that wise men also die, and perish together: as wel as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuertheless, man wil not abide in honour: seeing he may bee compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie prayse their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, & the righteous shall haue dominion ouer them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shall carry nothing away with him when he dieth: neither shall his pompe follow him

18 For while he liued, he counted himselfe a happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shal follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Morning prayer.

Deus deorum. Psal 50.

THe Lord, euen the most mighty God hath spoken: and called the world, from the rising vp of the sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shall go before him a consuming fire, and a mightie tempest shalbe stirred vp round about him.

4 He shall call the heauen from aboue: & the earth, that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a couenant with me, with sacrifice.

6 And the heauens shall declare his righteousnes: for God is Iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thine house: nor hee goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the foules vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If I be hungry, I will not tel thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Buls flesh: and drinke the blood of Goats?

14 Offer vnto God thanksgiuing: & pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt prayse me.

16 But vnto the vngodly sayd God: Why doest thou preach my lawes, and takest my couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behind thee.

18 When thou sawest a theefe, thou consentedst vnto him: and hast bene partaker with the aduouterers.

19 Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set forth deceit.

20 Thou satest & spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this ye that forget God: lest I pluck you away, and there be none to deliuer you.

23 Who so offereth me thankes and prayse, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: and my sinne is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest trueth in the inward parts: and shalt make mee to vnderstand wisedome secretly.

7 Thou shalt purge me with hyssope, and I shalbe cleane: thou shalt wash mee, and I shall be whiter then snow.

8 Thou shalt make me heare of ioy & gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

14 Deliuer me from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lippes (O Lord:) and my mouth shall shew thy prayse.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

18 O be fauourable and gracious vnto Sion: build thou the walls of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine altar.

Quid gloriaris? Psal 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst do mischiefe?

2 Whereas the goodnes of God: endureth yet daily.

3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnes more then goodnesse: and to talke of lies more then righteousnesse.

5 Thou hast loued to speake all words that may do hurt: O thou false tongue.

6 Therefore shal God destroy thee for euer: he shal take thee, and plucke thee out of thy dwelling, and root thee out of the land of the liuing.

7 The

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7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength: but trusted unto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for me, I am like a greene Olive tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will alwayes give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

Euening prayer.

THe foolish bodie hath said in his heart: there is no God.

2 Corrupt are they, and become abominable in their wickednes: there is none that doeth good.

3 God looked downe from heaven upon the children of men: to see if there were any that would understand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without understanding that worke wickednes: eating up my people as if they would eate bread? they have not called upon God.

6 They were afraid where no feare was: for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: oh that the Lord would deliver his people out of captivitie.

8 Then should Jacob reioyce: and Israel should be right glad.

Deus in Nomine. Psal. 54.

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Heare my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: & tyrants (which have not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lord is with them that uphold my soule.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name (O Lord:) because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seene his desire upon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heed unto me, & heare me: how I mourne in my prayer, and am vexed.

3 The enemie crieth so, and the ungodly commeth on so fast: for they are minded to do me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen upon me.

5 Fearefulnesse and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a doue: for then would I flee away, and be at rest.

7 Loe then would I get mee away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues (O Lord) & divide them: for I have spied unrighteousnesse and strife in the citie.

10 Day and night they go about within the walles thereof: mischiefe also and sorow are in the middes of it.

11 Wickednesse is therein: deceit and guile goe not out of their streetes.

12 For it is not an open enemie that hath done me this dishonour: for then I could have borne it.

13 Neither was it mine adversarie that did magnifie himselfe against me: for then (peradventure) I would have hid my selfe from him.

14 But it was even thou my companion: my guide and mine owne familiar friend.

15 We tooke sweete counsell together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening & morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath delivered my soule in peace, from the battaile that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall heare me, and bring them downe: for they will not turne, nor feare God.

21 He layd his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer then butter, having warre in his heart: his words were smoother then oyle, and yet they be very swords.

23 O cast thy burthen upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou O God, shalt bring them into the pit of destruction.

25 The bloodthirstie and deceitfull men shall not live out halfe their dayes: nevertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

Morning prayer.

BE mercifull unto mee, O God, for man goeth about to devoure me, he is daily fighting and troubling me.

2 Mine enemies are dayly in hand to swallow me up: for they be many that fight against mee, O thou most Highest.

3 Nevertheless though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I have put my trust in God, and will not feare what flesh can doe unto me.

5 They daily mistake my words, all that they imagine, is to doe me evill.

6 They hold all together, and keepe themselves close: and marke my steps, when they lay waite for my soule.

7 Shall they escape for their wickednes: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoever I call upon thee, then shall mine enemies bee put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lordes word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can doe unto me.

12 Unto thee (O God) will I pay my vowes: unto thee will I give thanks.

13 For thou hast delivered my soule from death, and my feete from falling: that I may walke before God in the light of the living.

Miserere

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Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyrannie be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

3 He shall send from heauen: and saue me from the reproofe of him that would eate me vp.

4 God shall send forth his mercy and trueth: my soule is among Lyons.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue layed a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the middest of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thankes vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnes, O ye congregation: and do ye iudge the thing that is right, O ye sonnes of men?

2 Yea, yee imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they be borne, they go astray, and speake lies.

4 They are as venemous as the poyson of a Serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the chaw bones of the Lyons, O Lord: let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and bee like the vntimely fruit of a woman: and let them not see the sunne.

8 Or euer your pots be made hote with thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce when he seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer me from mine enemies, (O God:) defend me from them that rise vp against me.

2 O deliuer me from the wicked doers: and saue me from the bloodthirsty men.

3 For lo, they lie waiting for my soule: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They runne and prepare themselues without my fault: arise thou therefore to helpe mee, and behold.

5 Stand vp (O Lord God of hosts) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednes.

6 They goe to and fro in the euening: they grinne like a dog, and run about through the citie.

7 Beholde, they speake with their mouth, and two edges are in their lips: for who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lips, they shall bee taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dog, and go about the citie.

15 They will runne here and there for meate: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, & will praise thy mercy betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

2 Thou hast moued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, & Manasses is mine: Ephraim also is the strength of my head, Iuda is my lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will leade me into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, go out with our hosts?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God shall we do great actes: for it is he that shall tread downe our enemies.

Exaudi Deus. Psal. 61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the ends of the earth will I call vnto thee: when my heart is in heauinesse.

3 O set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong towre for me against the enemie.

4 I will dwell in thy tabernacle for euer: and my trust shalbe vnder the couering of thy wings.

5 For thou O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life: that his

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peeres may endure throughout all generations.

7 He shal dwel before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him

8 So will I alwayes sing prayse vnto thy Name: that I may dayly performe my vowes.

Nonne Deo. Psal 62.

Morning prayer.

MY soule truely waiteth still vpon God: for of him commeth my saluation.

2 He verely is my strength and my saluation: he is my defence, so that I shall not greatly fall.

3 How long wil ye imagine mischiefe against euery man: ye shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good wordes with their mouth, but curse with their heart.

5 Neuerth lesse, my soule, wait thou still upon God: for my hope is in him.

6 He truely is my strength and my saluation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway (ye people:) powre out your hearts before him, for God is our hope

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twise: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus Deus meus. Psal 63.

O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and drie land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall prayse thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My soule shall be satisfied euen as it were with marrow and fatnesse: when my mouth prayseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: & thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall go vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him shall be commended: for the mouth of them that speake lies, shall be stopped.

Exaudi Deus. Psal. 64.

HEare my voyce, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide me from the gathering together of the frowarde: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter wordes.

4 That they may priuily shoot at him which is perfect: suddenly do they hit him, and feare not.

5 They courage themselues in mischiefe: and commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shalbe wounded.

8 Yea, their owne tongues shall make them fall: in so much that who so seeth them, shall laugh them to scorne.

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shal reioyce in the Lord, and put his trust in him: and all they that are true of heart, shal be glad.

Te decet hymnus. Psal. 65.

Euening prayer.

THou, O God, art praised in Sion: and vnto thee shall the vow be performed in Hierusalem.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My mildeeds preuaile against me: oh be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chusest and receiuest vnto thee: he shal dwel in thy court, and shall be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: & the noyse of his waues, and the madnesse of his people.

8 They also that dwel in the vttermost parts of the earth, shalbe afraid at thy tokens: thou that makest the outgoings of the morning and euening to prayse thee.

9 Thou visitest the earth, and blessest it: thou makest it very plentyous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine and blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy cloudes drop fatnesse.

13 They shall drop vpon the dwellings of the wildernesse: and the little hils shall reioyce on euery side.

14 The folds shall be full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal 66.

O Be ioyfull in God, all ye lands: sing prayses vnto the honour of his Name, make his prayse to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing of thee, and prayse thy Name.

4 O come hither, and behold the workes of God: how wonderfull he is in his doing toward the children of men.

5 He turned the sea into drie land: so that they went through the water on foote, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O prayse our God (ye people:) & make the voice of

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of his prayse to be heard.

8 Which holdeth our soule in life: and suffreth not our feete to slip.

9 For thou (O God) hast proued vs: thou also hast tried vs like as siluer is tried.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a wealthy place.

12 I will go into thy house with burnt offrings: and will pay thee my vowes which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullockes & goates.

14 O come hither & hearken all ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him prayses with my tongue.

16 If I incline vnto wickednesse with mine heart: the Lord will not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praysed bee God which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and bless vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may bee knowen vpon earth: thy sauing health among all nations.

3 Let the people prayse thee, O God: yea, let all the people prayse thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

5 Let the people prayse thee, O God: let all the people prayse thee.

6 Then shal the earth bring forth her encrease: and God, euen our owne God, shall giue vs his blessing.

7 God shall bless vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal 68.

Morning prayer.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merry and ioyfull.

4 O sing vnto God, and sing prayses vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, prayse him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 He is ỹ God that maketh men to be of one minde in an house, & bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest through the wildernesse,

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the preachers.

12 Kings with their armies did flee and were discomfited: and they of the houshold diuided the spoyle.

13 Though ye haue lien among t e pots, yet shall yee be as the wings of a Doue: that is couered with siluer wings, and her feathers like gold.

14 When the Almighty scattered Kings for their sake: then were they as white as snow in Salmon.

15 As the hil of Basan, so is Gods hil: euen an high hill, as the hill of Basan.

16 Why hop ye so ye high hils? this is Gods hill, in the which it pleaseth him to dwel: yea, the Lord will abide in it for euer.

17 The charets of God are twenty thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thy enemies, that the Lord God might dwell among them.

19 Praysed be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom commeth saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hayrie scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath sayd, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea,

23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seene, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers goe before, the minstrels follow after: in the middest are the damosels playing with the timbrels.

26 Giue thankes, O Israel, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iuda their counsaile: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy temples sake at Ierusalem: so shal kings bring presents vnto thee.

30 When the company of the spearemen, and multitude of the mightie, are scattered abroad among the beasts of the people (so that they humble pieces of siluer:) and when hee hath scattered the people that delight in warre.

31 Then shall the princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing prayses vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, he doeth send out his voyce, yea, and that a mighty voyce.

34 Ascribe yee the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderful art thou in thy holy places: euen the God of Israel, he will giue strength & power vnto his people, blessed be God.

Saluum me fac. Psal 69.

Euening prayer.

SAue me, O God: for the waters are come in, euen vnto my soule.

2 I sticke fast in the deepe myre where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throte is dry: my sight faileth me for waiting so long vpon my God.

4 They that hate me without a cause, are moe then the haires of my head: they that are mine enemies,

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and would destroy me guiltelesse, are mighty.

5 I payed them the things that I neuer tooke: God thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a straunger vnto my brethren: euen an aliant vnto my mothers children.

9 For ỹ zeale of thy house hath euen eaten me: and the rebukes of them ỹ rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on a sackcloth also: & they iested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

15 Take me out of the mire, that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pity on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirsty, they gaue me vineger to drinke.

23 Let their table be made a snare to take themselues withall: & let the things (that should haue bene for their wealth) be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backs.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be voyde: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauinesse: thy helpe (O God) shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thanksgiuing.

32 This also shall please the Lord: better then a bullocke, that hath hornes and hoofes.

33 The humble shall consider this, & be glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea, and all that moueth therein.

36 For God will saue Sion, and build the cities of Iuda: that men may dwel there, & haue it in possession.

37 The posterity also of his seruants shall inherite it: and they that loue his Name, shall dwell therein.

Deus in adiutorium. Psal 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule: let them be turned backward and put to confusion that wish me euill.

3 Let them (for their reward) be soone brought to shame: that cry ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praysed.

5 As for me, I am poore and in miserie: haste thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lord make no long tarying.

In te Domine speraui. Psal 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, & deliuer me in thy righteousnes, encline thine eare vnto me, & saue me. Morning prayer.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous & cruel man.

4 For thou O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee I haue bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall be alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy prayse: (that I may sing of thy glory) and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God haste thee to helpe me.

11 Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

12 As for me, I will patiently abide alway: and will prayse thee more and more.

13 My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

15 Thou, O God, hast taught me frō my youth vp vntil now: therefore will I rel of thy wonderous works.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me, & yet diddest thou turne & refresh me: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought me to great honour: & comforted me on euery side.

20 Therefore will I prayse thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

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21 My lips will be faine when I sing vnto thee: and so will my soule, whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

GIue the King thy iudgements (O God:) and thy righteousnes vnto the Kings sonne.

2 Then shall he iudge thy people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hils righteousnes vnto the people.

4 He shal keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace so long as the Moone endureth.

8 His dominion shall be also from the one sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wildernesse shall kneele before him: his enemies shall lick the dust.

10 The kings of Tharsis and of the Iles shal giue presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he cryeth: the needy also, and him that hath no helper.

13 He shall be fauourable to the simple and needie: and shall preserue the soules of the poore.

14 He shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall bee made euer vnto him, and dayly shall he be praised.

16 There shalbe an heape of corne in the earth high vpon the hilles: his fruits shal shake like Libanus, and shalbe greene in the citie, like grasse vpon the earth.

17 His Name shall endure for euer, his Name shall remaine vnder the Sunne among the posteritie: which shalbe blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed be the Name of his maiestie for euer: and all the earth shalbe filled with his Maiestie, Amen. Amen.

Euening prayer.

Quàm bonus Israel. Psal. 73.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheleſſe my feet were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperity.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with cruelty.

7 Their eyes swel with fatnesse: and they do euen what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most Highest.

9 For they stretch foorth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and thereout sucke they no small aduantage.

11 Tush (say they) how should God perceiue it: is there knowledge in the most Highest?

12 Loe, these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I cleansed my heart in vaine, and washed my hands in innocencie.

13 All the day long haue I bene punished: and chastened euery morning.

14 Yea, and I had almost said euen as they: but lo, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntil I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou doest set them in slipperie places: and castest them downe, and destroyest them.

18 Oh how sudenly doe they consume: perish, and come to a fearefull end?

19 Yea euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheleſſe I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that, receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For lo, they that forsake thee shal perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy works in the gates of the daughter of Sion.

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?

2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feete, that thou mayest vtterly destroy euery enemie: which hath done euill in thy Sanctuary.

5 Thine aduersaries roare in the middest of thy congregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

7 But now they breake down all the carued worke thereof: with Axes and Hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there amongst vs that vnderstandeth any more.

11 O God, how long shall the aduersary doe this dishonour: how long shall the enemie blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemie?

13 For God is my King of old: the help that is done

vpon earth, he doeth it himselfe.

14 Thou didest diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leuiathan in pieces: and gauest him to be meate for the people in the wildernesse.

16 Thou broughtest out fountaines and waters out of the hard rocks: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemie hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy Turtle Doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darknesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needy giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee dayly.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Morning prayer.

Confitebimur tibi. Psal. 75.

VNto thee (O God) doe we giue thankes: yea, vnto thee doe we giue thankes.

2 Thy Name also is so nigh: and that do thy wonderous works declare.

3 When I receiue the congregation, I shal iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the Iudge: he putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and suck them out.

11 But I will talke of the God of Iacob: and praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudæa. Psal. 76.

IN Iurie is God knowen: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bowe: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hils of the robbers.

5 The proud are robbed, they haue slept their sleepe: and all the men (whose hands were mightie) haue found nothing.

6 At thy rebuke (O God of Iacob:) both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou didest cause thy iudgement to be heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to thy praise: and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all ye that bee round about him: bring presents vnto him that ought to be feared.

12 He shall refraine the spirit of Princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry vnto God with my voyce: euen vnto God will I cry with my voyce, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of olde: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?

10 And I sayde, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the most Highest.

11 I will remember the workes of the Lord: and call to minde thy wonders of old time.

12 I will thinke also of all thy works: and my talking shalbe of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds powred out water, the ayre thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightning shone vpon the ground, the earth was moued, and shooke withall.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populi. Psal. 78.

HEare my Law, O my people: encline your eares vnto the words of my mouth. Euening prayer.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and known: and such as our fathers haue told vs.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderfull workes that he hath done.

5 He made a couenant with Iacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet vnborne.

7 To

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7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God: but to keepe his commandements.

9 And not to bee as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carying bowes, turned themselues backe in the day of battell.

11 They kept not the couenant of God: and would not walke in his Law.

12 But forgat what he had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the Sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also he led them with a cloude: and all the night through with a light of fire.

16 He claue the hard rocks in the wildernes: & gaue them drinke therof, as it had bin out of the great depth.

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wildernesse.

19 They tempted God in their hearts: and required meate for their lust.

20 They spake against God also, saying: shal God prepare a table in the wildernesse?

21 He smote the stony rocke indeede, that the water gushed out, and the streames flowed withal: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe,

24 So he commanded the cloudes aboue: and opened the doores of heauen.

25 He rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

26 So man did eate Angels foode: for he sent them meate enough.

27 He caused the East winde to blow vnder heauen: and through his power he brought in the South-west winde.

28 He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate & were well filled, for he gaue them their owne desire: they were not disappointed of their lust.

31 But while the meate was yet in their mouthes, the heauy wrath of God came vpon them, and slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanity: and their yeeres in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their redeemer.

36 Neuerthe'es, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Couenent.

38 But he was so mercifull, that hee forgaue their misdeedes: and destroyed them not.

39 Yea, many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desert.

42 They turned backe and tempted God: and moued the Holy one in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 Hee sent lice among them, and deuoured them vp: and frogs to destroy them.

47 Hee gaue their fruit vnto the Caterpiller: and their labour vnto the Grashopper.

48 Hee destroyed their vines with hailstones: and their mulbery trees with the frost.

49 He smote their cattell also with hailstones: and their flocks with hot thunderbolts.

50 He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 Hee made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote al the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth like sheepe: and caried them in the wildernesse like a flocke.

54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine, which hee purchased with his right hand.

56 He cast out the Heathen also before them: caused their land to bee diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most High God: and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieued him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and tooke sore displeasure at Israel.

61 So that he forsooke the tabernacle in Silo: euen the tent that he had pitched among them.

62 Hee deliuered their power into captiuity: and their beauty into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not giuen to mariage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a Gyant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Iuda: euen the hill of Sion, which he loued.

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70 And chose hee Dauid his seruant: and tooke him away from the sheepefolds.

71 He chose Dauid also his seruant: and tooke him away from the sheepefolds.

72 As he was following the Ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meat vnto the fowles of the ayre: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: & there was no man to burie them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and laid waste his dwelling place.

8 O remember not our old sinnes, but haue mercy vpon vs, and that soone: for wee are come to great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore doe the Heathen say: Where is now their God?

11 O let the vengeance of thy seruants blood that is shed be openly shewed vpon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them (O Lord) seuen fold into their bosome.

14 So we that be thy people, & sheepe of thy pasture, shall giue thee thanks for euer: and will alway be shewing forth thy prayse from generation to generation.

Qui regis Israel. Psal. 80

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, & Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shalbe whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe thou God of hostes: shew the light of thy countenance, and we shalbe whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the Heathen, and planted it.

9 Thou madest roome for it: and when it had taken roote, it filled the land.

10 The hils were couered with the shadow of it: & the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedges: that all they that goe by, pluck off her grapes?

13 The wilde Bore out of the wood doeth roote it vp: and the wilde beastes of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold, and visite this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shalbe whole.

Exultate Deo. Psal 81.

SIng wee merily vnto God our strength: make a cheerefull noyse vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the merie Harpe, with the Lute.

3 Blow vp the Trumpet in the new moon: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This hee ordeined in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making the pots

7 Thou calledst vpon me in troubles, & I deliuered thee: & heard thee what time as the storme fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bene found liars: but their time should haue endured for euer.

17 Hee should haue feedde them also with the finest wheate floure: and with hony out of the stonie rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

Euening prayer.

GOD standeth in the congregation of princes: he is a iudge among gods.

2 How long will ye giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in neede and necessity, haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand, but walke on still in darkenesse: all the foundations of the earth be out of course.

6 I haue said, Ye are gods: and ye all are children of the most Highest.

7 But ye shall die like men: & fall like one of the princes.

8 Arise,

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8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis? Psal. 83.

HOld not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue sayd, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarenes.

7 Gebal, and Ammon, & Amalech: the Philistims, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the doung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them bee confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Jehouah) art only the most Highest ouer all the earth.

Quàm dilecta. Psal 84.

OHow amiable are thy dwellings: thou Lord of hostes!

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: euen thine altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwel in thy house: they wil be alway praysing thee.

5 Blessed is the man, whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of miserie, vse it for a well: and the pooles are filled with water.

7 They will go from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hosts, heare my prayer: hearken, O God of Jacob.

9 Behold, O God, our defender: and looke vpon the face of thine anoynted.

10 For one day in thy courts: is better then a thousand.

11 I had rather bee a doore-keeper in the house of my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LOrd, thou art become gracious vnto thy land: thou hast turned away the captiuity of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our sauiour: & let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to an other?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousnesse and peace haue kissed eche other.

11 Truth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shal goe before him: and he shall direct his going in the way.

Inclina Domine. Psal. 86.

BOw downe thine eare, O Lord, and heare me: for I am poore and in miserie. Morning prayer.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be merciull vnto me, O Lord: for I will call daily vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All nations whom thou hast made, shal come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way (O Lord) and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long suffering, plenteous in goodnesse & trueth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, & helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me, may see it, & be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal 87

HEr foundations are vpon the holy hilles: the Lord loueth the gates of Sion, more then all the dwellings

lings of Iacob.

2 Glory excellent things are spoken of thee: thou citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shall be reported, that he was borne in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and trumpetters shall be rehearse: all my freth springs shall be in thee.

Domine Deus. Psal 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that go downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast layed me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine indignation lyeth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue stretched out my hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindnesse bee shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wonderous workes be knowen in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and early shal my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, and like vnto him that is at the point to die: (euen from my youth vp) thy terrors haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me dayly like water: and compassed me together on every side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal 89.

Euening prayer.

My song shall be alway of the louing kindnesse of the Lord: with my mouth will I euer be shewing thy trueth, from one generation to an other.

2 For I haue said, Mercy shall be set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seede will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous workes: and thy trueth in the congregation of the saints.

6 For who is he among the cloudes: that shall be compared vnto the Lord?

7 And what is he among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hosts, who is like vnto thee: thy trueth (most mighty Lord) is on every side.

10 Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroade with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast layd the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equity is the habitation of thy seate: mercy and trueth shall goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shal walke in the light of thy countenance.

17 Their delight shall be dayly in thy Name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hornes,

19 For the Lord is our defence: the Holy one of Israel is our King.

20 Thou spakest sometimes in visions vnto thy Saints, and saydest: I haue laid helpe vpon one that is mighty, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anointed him.

22 My hand shall hold him fast: and my arme shall strengthen him.

23 The enemie shall not bee able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face and plague them that hate him.

25 My trueth also and my mercy shalbe with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God and my strong saluation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercy will I keepe for him for euermore: and my couenant shall stand fast with him.

30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my Law: and walke not in my iudgements.

32 If they breake my statutes, and keepe not my commandements: I will visite their offences with the rod, and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.

34 My couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my Holinesse, that I will not faile Dauid.

35 His seede shall endure for euer: and his seate is like as the sunne before me.

36 He shall stand fast for euermore as the moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine anoynted: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and bro-

ken

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ken downe his strong holds.

40 All they that go by, spoile him: and he is become a rebuke vnto his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce

42 Thou hast taken away the edge of his sword: and giuest him not victory in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liueth, & shal not see death: and shall he deliuer his soule from the hand of hell?

48 Lord, where are thy old louing kindnesses: which thou swarest vnto Dauid in thy trueth?

49 Remember (Lord) the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slaundered the footsteps of thine anoynted: praised be the Lord for euermore. Amen. Amen.

Domine, refugium. Psal. 90.

Morning prayer.

LOrd thou hast bene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, & groweth vp: but in the euening it is cut downe, dried vp, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told

10 The dayes of our age are threescore yeeres and ten, & though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen therefore are we as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisedome.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe now after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flyeth by day.

6 For the pestilence that walketh in the darknesse: nor for the sicknesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go vpon the Lion & Adder: the young Lion and the Dragon shalt thou tread vnder thy feete.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowen my Name.

15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thanks vnto the Lord: and to sing prayses vnto thy Name, O most Highest.

2 To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3 Vpon an instrument of ten strings, and vpon the Lute: vpon a loud instrument, and vpon the Harpe.

4 For thou Lord hast made mee glad through thy works: and I will reioyce in giuing prayse for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednesse doe flourish: then shall they be destroyed for euer, but thou Lord art the most Highest for euermore.

8 For lo, thine enemies (O Lord) lo thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But my horne shalbe exalted like the horne of an Unicorne: for I am anointed with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a Palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courts (of the house) of our God.

13 They also shall bring foorth more fruite in their age: and shalbe fat and well liking.

14 That they may shewe how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

THe Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himselfe with strength. Euening prayer.

2 He.

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2 He hath made the round worlde so sure: that it can not be moued.

3 Euer since the worlde began hath thy seate bene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the sea are mighty, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy testimonies, O Lord, are very sure: holines becommeth thine house for euer.

Deus vltionum. Psal 94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

2 Arise thou Iudge of the worlde: and reward the proud after their deseruing.

3 Lord, how long shal the vngodly: how long shal the vngodly triumph?

4 How long shall all wicked doers speake so disdainefully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Iacob regard it.

8 Take heede ye vnwise among the people: O ye fooles, when will ye vnderstande?

9 He that planted the eare, shal he not heare: or he that made the eye, shall he not see?

10 Or he that nurtureth the Heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy Law.

13 That thou mayest giue him patience in time of aduersitie: vntil the pit be digged vp for the vngodly.

14 For the Lord will not fayle his people: neither will he forsake his inheritance.

15 Vntill righteousnesse turne againe vnto iudgement: all such as be true in heart shall follow it.

16 Who wil rise vp with me against the wicked: or who will take my part against the euill doers?

17 If the Lord had not holpen me: it had not failed but my soule had bene put to silence.

18 But when I sayde, my foote hath slipped: thy mercy (O Lord) held me vp.

19 In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a law?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite exultemus. Psal 95.

Morning prayer.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

2 Let vs come before his presence with thanksgiuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hand are all the corners of the earth: and the strength of the hils is his also.

5 The sea is his, and hee made it: and his hands prepared the dry land.

6 O come, let vs worship and fall downe: & kneele before the Lord our maker.

7 For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: proued me, and saw my works.

10 Fourtie yeeres long was I grieued with this generation, and said: it is a people that do erre in their hearts, for they haue not knowen my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and prayse his Name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great, and cannot worthily bee prayed: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord (O ye kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beautie of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is hee which hath made the round worlde so fast that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is.

12 Let the field be ioyful, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the worlde, and the people with his truth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the Iles may be glad thereof.

2 Clouds and darkenesse are round about him: righteousnesse and iudgement are the habitation of his seate.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the worlde: the earth saw it, and was afraid.

5 The hils melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded be all they that worship carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad, because of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O ye that loue the Lord, see that ye hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There

11 There is spring vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord yee righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. Psal. 98

Euening prayer.

O Sing vnto the Lord a new song: for he hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten him selfe the victorie.

3 The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all yee lands: sing, reioyce, and giue thanks.

6 Prayse the Lord vpon the Harpe: sing to the Harpe with a Psalme of thanke giuing.

7 With Trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lord is King, be the people neuer so vnpatient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shal giue thanks vnto thy Name: which is great, wonderfull, and holy.

4 The kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

5 O magnifie the Lord our God: and fall downe before his footestoole, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his testimonies, & the law that he gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

OBe ioyfull in the Lord all ye landes: serue the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues, wee are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thanke giuing, and into his courts with prayse: be thankfull vnto him, and speake good of his Name.

4 For the Lorde is gracious, his mercy is euerlasting: and his truth endureth from generatiō to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall be of mercy and iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shal depart from me: I will not know a wicked person.

6 Who so priuily slaundereth his neighbour: him will I destroy.

7 Who so hath also a proude looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shalbe my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the city of the Lord.

Domine exaudi. Psal. 102.

Morning prayer.

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voice of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an Owle that is in the desert.

7 I haue watched, & am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: & they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shal feare thy Name, O Lord: and all the kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shalbe written for those that come after: and the people which shalbe borne, shall prayse the Lord.

19 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and shortened my dayes.

24 But I said, O my God, take me not away in the middest of mine age: as for thy yeeres they endure throughout all generations.

25 Thou Lorde in the beginning hast layde the foundation of the earth: and the heauens are the worke

of

of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doeth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy servants shall continue: and their seede shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits

3 Which forgiveth all thy sinne: & healeth all thine infirmities

4 Which saveth thy life from destruction: & crowneth thee with mercy and loving kindnesse.

5 Which satisfieth thy mouth with good things: making thee yong and lustie as an Eagle.

6 The Lord executeth righteousnes & iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes unto Moses: his workes unto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sinnes: nor rewarded us according to our wickednesse.

11 For looke how high the heaven is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from us.

13 Yea, like as a father pitieth his owne children: even so is the Lord mercifull to them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a flowre of the field.

16 For assoone as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for ever and ever, upon them that feare him: and his righteousnesse upon childrens children.

18 Even upon such as keepe his covenant: and thinke upon his commandements to doe them.

19 The Lord hath prepared his seate in heaven: and his kingdome ruleth over all.

20 O praise the Lord, ye Angels of his, ye that excell in strength: ye that fulfill his commandement, and hearken unto the voyce of his words.

21 O praise the Lord, all ye his hostes: ye servants of his that doe his pleasure.

22 O speake good of the Lord all ye workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Euening prayer.

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with majestie and honour.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heavens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deepe like as with a garment: the waters stand in the hils.

7 At thy rebuke they flie: at the voyce of thy thunder they are afraid.

8 They goe up as high as the hils, and downe to the valleyes beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shal not passe: neither turne againe to cover the earth.

10 He sendeth the springs into the rivers: which runne among the hils.

11 All beasts of the field drinke thereof: and the wilde asses quench their thirst.

12 Beside them shall the fowles of the ayre have their habitation: and sing among the branches.

13 He watereth the hils from above: the earth is filled with the fruit of thy workes.

14 He bringeth forth grasse for the cattell: & greene herbe for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man, and oyle to make him a cheerefull countenance, & bread to strengthen mans heart.

16 The trees of the Lord also are full of sappe: even the Cedars of Libanus, which he hath planted.

17 Wherein the birds make their nestes: and the Firre trees are a dwelling for the Storke.

18 The high hils are a refuge for the wild Goats: and so are the stony rocks for the Conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night: wherein all the beasts of the forest doe moove.

21 The Lions roaring after their praye: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships, & there is that Leviathan: whom thou hast made to take his pastime therein.

27 These waite all upon thee: that thou mayest give them meate in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shalbe made: & thou shalt renew the face of the earth.

31 The glorious majestie of the Lord shall endure for ever: the Lord shall rejoice in his works.

32 The earth shal tremble at the looke of him: if he doe but touch the hils, they shall smoke.

33 I will sing unto the Lord, as long as I live: I will praise my God, while I have my being.

34 And so shal my words please him: my joy shal be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

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2 O let your songs be of him, and prayse him: and let your talking be of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous workes that he hath done: his wonders, and the iudgements of his mouth.

6 O yee seed of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world

8 Hee hath bene alway mindfull of his couenant and promise: that he made to a thousand generations.

9 Euen the couenant that he made with Abraham: and the othe that he sware vnto Isahac.

10 And appointed the same vnto Iacob for a Law: and to Israel for an euerlasting Testament.

11 Saying Vnto thee will I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to an other: from one kingdome to another people.

14 He suffered no man to doe them wrong: but reproued euen kings for their sakes.

15 Touch not mine Anoynted: & do my Prophets no harme.

16 Moreouer, he cal'ed for a dearth vpon the land: and destroyed all the prouision of bread.

17 But he had sent a man before them: euen Ioseph which was sold to be a bondseruant.

18 Whose feete they hurt in the stockes: the yron entred into his soule.

19 Until y time came that his cause was knowen, the word of the Lord tryed him.

20 The King sent and deliuered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might enstorme his princes after his will: and teach his Senators wisedome.

23 Israel also came into Egypt: and Iacob was a stranger in the land of Ham.

24 And hee increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned, so that they hated his people: and deale wrongfully with his seruants.

26 Then sent hee Moses his seruaunt: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 Hee turned their waters into blood: and slew their fish

30 Their land brought foorth frogges: yea, euen in their kings chambers.

31 He spake the word, and there came all maner of flies: and lice in all their quarters

32 He gaue them haile stones for raine: and flames of fire in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coasts.

34 He spake the word, & the grashoppers came, and caterpillars innumerable: and did eat vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them foorth also with siluer & gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that rivers ran in dry places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought foorth his people with ioy: and his Chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: and obserue his lawes.

Confitemini Domino. Psal. 106.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer. Fuening prayer.

2 Who can expresse the noble acts of the Lord: or shew forth all his prayse?

3 Blessed are they that alway keepe Iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauour that thou bearest vnto thy people: O visit me with thy saluation.

5 That I may see the felicitie of thy Chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the sea euen at the red sea.

8 Neuertheless, hee helped them for his Names sake: that he might make his power to be knowen.

9 He rebuked the red sea also, and it was dried vp: so he led them through the deepe, as through a wildernesse.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and sang praise vnto him.

13 But within a while they forgat his works: and would not abide his counsaile.

14 But lust came vpon them in the wildernes: and they tempted God in the desart.

15 And he gaue them their desire: and sent leanenes withall into their soule.

16 They angred Moses also in the tents: & Aaron the Saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their companie: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgat God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red sea.

23 So he sayd he would haue destroyed them, had not Moses his Chosen stand before him in the gap: to turne away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word,

25 But

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25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernesse.

27 To cast out their seede among the nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal Peor: and ate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees, and prayed: and so the plague ceased.

31 And that was counted vnto him for righteousnesse: among all posteritie for euermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that he spake vnaduisedly with his lips.

34 Neither destroied they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their workes.

36 In so much that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the bloode of their sonnes and of their daughters: whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained with their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that hee abhorred his owne inheritance.

40 And hee gaue them ouer into the hand of the heathen: and they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, & were brought downe in their wickednesse.

43 Neuertheless, when he saw their aduersitie: he heard their complaint.

44 He thought vpon his couenant, & pitied them according to the multitude of his mercies: yea, hee made all those that had led them away captiue, to pitie them.

45 Deliuer vs O Lord our God, & gather vs from among the heathen: that wee may giue thankes vnto thy holy Name, and make our boast of thy praise.

46 Blessed bee the Lord God of Israel, from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thanks, whom þ Lord hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the lands, from þ East & from the West: from the North, & from the South.

4 They went astray in the wildernesse out of the way: and found no citie to dwell in.

5 Hungry and thirstie: their soule fainted in them.

6 So they cried vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might go to the citie where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

9 For he satisfieth the emptie soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of death: being fast bound in miserie and yron.

11 Because they rebelled against the words of the Lord: & lightly regarded the counsel of the most High.

12 He also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadow of death: & brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20 Hee sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

22 That they would offer vnto him the sacrifice of thankesgiuing: and tell out his works with gladnesse.

23 They that goe downe to the sea in ships: and occupie their business in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they crie vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they bee at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seate of the Elders.

33 Which turneth the floods into a wildernesse: and driueth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe hee maketh the wildernesse a standing water: and water springs of a dry ground.

36 And there he setteth the hungry: that they may build them a citie to dwell in.

37 That they may sowe their land, and plant vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiplie exceedingly: and suffereth not their cattell to decrease.

39 And againe, when they are minished & brought lowe: through oppression, through any plague or trouble.

40 Though hee suffer them to bee euill entreated through

through tyrants: and let them wander out of the way in the wildernesse.

41 But helpeth he the poore out of miserie: and maketh him houssholds like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shalbe stopped.

43 Who so is wise, will ponder these things: and they shall understand the loving kindnesse of the Lord.

Paratum cor meum. Psal. 108.

Evening prayer.

O God, my heart is ready (my heart is ready:) I will sing and giue prayse with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will giue thankes vnto thee, O Lord, among the people: I will sing prayses vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy truth reacheth vnto the cloudes.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me,

7 God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Iuda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.

10 Who will leade mee into the strong citie, and who will bring me into Edom?

11 Hast not thou forsaken vs? O God: and wilt not thou, God, go forth with our hosts?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shall doe great acts: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOlde not thy tongue, O God of my prayse: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed mee about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes bee few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoile his labour.

11 Let there bee no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away,

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth.

15 And that because his minde was not to do good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: hee loued not blessing, therefore shall it bee farre from him.

17 He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that hee is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with me (O Lord God) according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the grashopper

23 My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads

25 Helpe me (O Lord my God:) oh saue me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against mee, but let thy seruant reioyce.

28 Let mine aduersaries bee clothed with shame: and let them couer themselues with their owne confusion, as with a cloke.

29 As for mee, I will giue great thankes vnto the Lord with my mouth: and prayse him among the multitude.

30 For he shall stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit Dominus. Psal. 110.

THe Lord sayde vnto my Lord: sit thou on my right hand, vntill I make thine enemies thy footstoole. Morning prayer.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the mids among thine enemies.

3 In the day of thy power shal the people offer thee free will offerings with an holy worship: the dewe of thy birth is of the wombe of the morning

4 The Lord sware, and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shal wound euen Kings in the day of his wrath.

6 He shall iudge among the heathen, he shall fil the places with the dead bodies: and smite in sunder the heads ouer diuers countreyes.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I Will giue thankes vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The works of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praysed and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gracious Lord hath so done his marueilous works: that they ought to be had in remembrance.

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5 He hath giuen meate vnto them that feare him: he shall euer be mindfull of his Couenant.

6 He hath shewed his people the power of his works: that he may giue them the heritage of the heathen.

7 The works of his hands are veritie and iudgement: all his commandements are true.

8 They stand fast for euer and euer: and are done in truth and equitie.

9 He sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedom: a good vnderstanding haue all they that do thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: hee hath great delight in his commandements.

2 His seed shall be mighty vpon earth: the generation of the faithfull shalbe blessed.

3 Riches and plentifulnesse shall be in his house: and his righteousnes endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall neuer be moued: and the righteous shalbe had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntil he see his desire vpon his enemies.

9 He hath dispersed abroad and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Ptal. 113.

PRaise the Lord (ye seruants:) O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne vnto the going downe of the same.

4 The Lord is high aboue all Heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him with the princes: euen with the princes of his people.

8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

Euening prayer.

In exitu Israel. Psal. 114.

WHen Israel came out of Egypt: and the house of Iacob from among the strange people.

2 Iuda was his Sanctuarie: and Israel his dominion.

3 The sea saw that, and fled: Iordan was driuen backe.

4 The mountaines skipped like Rammes: and the little hils like yong sheepe.

5 What ailed thee, O thou sea, that thou fleddest: and thou Iordan, that thou wast driuen backe?

6 Ye mountaines, that ye skipped like Rammes: and ye little hils like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and for thy truths sake.

2 Wherefore shal the Heathen say: Where is now their God?

3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares and heare not: noses haue they and smell not.

7 They haue hands and handle not, feete haue they, and walke not: neither speake they through their throat.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath bene mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shal blesse the house of Aaron.

13 He shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that go downe into the silence.

18 But we will praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lord hath heard the voice of my prayer.

2 That hee hath enclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about: and the paines of hell gate hold vpon me.

4 I shall finde trouble and heauinesse, and I shall call vpon the Name of the Lord: O Lord I beseech thee deliuer my soule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preserueth the simple: I was in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I speake, but I was sore troubled: I sayd in my haste, All men are liars.

11 What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the

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the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his saints.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmayde, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiuing: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord, in the sight of all his people: in the courtes of the Lordes house, euen in the middes of thee, O Hierusalem. Prayse the Lord.

Laudate Dominum. Psal 117.

O Prayse the Lord all ye heathen: prayse him all ye nations.

2 For his mercifull kindnesse is euer more & more toward vs: and the trueth of the Lorde endureth for euer. Prayse the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lord, for hee is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that he is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in men.

9 It is better to trust in the Lord: then to put any confidence in princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the Name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mightie things to passe.

17 I will not die, but liue: and declare the workes of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me the gates of righteousnes: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperity.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: binde the sacrifice with cords, yea, euen vnto the hornes of the altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will prayse thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Psal 119.

Euening prayer.

BLessed are those that are vndefiled in the way: and walke in the law of the Lord.

2 Blessed are they that keepe his testimonies: and seeke him with their whole heart.

3 For they which doe no wickednes: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy commandements.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shall I not be confounded: while I haue respect vnto all thy commandements.

7 I will thanke thee with an vnfained heart: when I shall haue learned the iudgements of thy righteousnesse.

8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithall shall a young man cleanse his way? euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lippes haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in all maner of riches.

7 I will talke of thy commandements: and haue respect vnto thy wayes.

8 My delight shalbe in thy statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderous things of thy Law.

3 I am a stranger vpon earth: O hide not thy commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proude: and cursed are they that doe erre from thy commandements.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellers.

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou mee according to thy word.

2 I haue knowledged my wayes, and thou heardest

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me: O teach me thy statutes.

3 Make me to vnderstand the way of thy commandements: and so shall I talke of thy wonderous workes.

4 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of trueth: and thy iudgements haue I layd before me.

7 I haue stucken vnto thy testimonies: O Lord confound me not.

8 I will runne the way of thy commandements: when thou hast set my heart at liberty.

Legem pone.

Morning prayer.

TEach me, O Lord, the way of thy statutes: and I shall keepe it vnto the end.

2 Giue me vnderstanding, and I shal keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make mee to goe in the path of thy commandements: for therein is my desire.

4 Incline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanitie: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy iudgements are good.

8 Behold, my delight is in thy commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lord: euen thy saluation, according vnto thy word.

2 So shal I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy law: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy commandements.

6 I will speake of thy testimonies also, euen before Kings: and will not be ashamed.

7 And my delight shall be in thy commandements: which I haue loued.

8 My hands also will I lift vp vnto thy commandements, which I haue loued: and my studie shall be in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had me exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forsake thy Law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy cõmandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies.

4 I made haste, & prolonged not the time: to keepe thy commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thanks vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes

Bonitatem fecisti.

OLord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne me true vnderstanding and knowledge: for I haue beleeued thy commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach mee thy statutes.

5 The proud haue imagined a lye against me: but I will keepe thy commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath bene in thy Law.

7 It is good for mee that I haue bene in trouble: that I may learne thy statutes.

8 The Law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

Euening prayer.

THy hands haue made me and fashioned mee: O giue me vnderstanding, that I may learne thy commandements.

2 They that feare thee will be glad when they see me: because I haue put my trust in thy word.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto mee, that I may liue: for thy Law is my delight.

6 Let the proud bee confounded, for they goe wickedly about to destroy me: but I will be occupied in thy commandements.

7 Let such as feare thee, and haue known thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy worde: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet doe I not forget thy statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for mee: which are not after thy Law.

6 All thy commandements are true: they persecute me falsely, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forsooke not thy commandements.

8 O quicken me after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

OLord, thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast layd the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance:

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nance: for all things serue thee.

4 If my delight had not bene in thy Law: I should haue perished in my trouble.

5 I will neuer forget thy commandements: for with them thou hast quickened me.

6 I am thine, oh saue me: for I haue sought thy commandements.

7 The vngodly layed wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things are come to an end: but thy commandement is exceeding broad.

Quomodo dilexi.

LOrd, what loue haue I vnto thy Law: all the day long is my studie in it.

2 Thou through thy cõmandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my studie.

4 I am wiser then the aged: because I keepe thy commandements.

5 I haue refrained my feete from euery euill way: that I may keepe thy word.

6 I haue not shunke from thy iudgements: for thou teachest me.

7 O how sweet are thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Morning prayer.

THy word is a lanterne vnto my feet: and a light vnto my paths.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me (O Lord) according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My soule is alway in my hand: yet do I not forget thy Law.

6 The vngodly haue laid a snare for me: but yet I swarued not from thy commandements.

7 Thy testimonies haue I claimed as mine heritage for euer: & why? they are the very ioy of my heart.

8 I haue applied my heart to fulfil thy statutes alway, euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law do I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keepe the commandements of my God.

4 O stablish mee according vnto thy word, that I may liue: and let me not be disappointed of my hope.

5 Hold thou me vp, and I shall be safe: yea, my delight shall be euer in thy statutes.

9 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deale with thy seruant according vnto thy louing mercy: and teach me thy statutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy testimonies.

6 It is time for thee Lord to lay to thy hand: for they haue destroyed thy Law.

7 For I loue thy commandements: aboue golde and precious stone.

8 Therefore holde I straight all thy commandements: and all false wayes I vtterly abhorre.

Mirabilia.

THy testimonies are wonderful: therefore doeth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth and drew in my breath: for my delight was in thy commandements.

4 O looke thou vpon me, and be merciful vnto me: as thou vsest to do vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednes haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy commandements.

7 Shew the light of thy countenance vpon thy seruant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed me: because mine enemies haue forgotten thy words.

4 Thy word is tried to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet doe I not forget thy commandements.

6 Thy righteousnesse is an euerlasting righteousnesse: and thy Law is the trueth.

7 Trouble and heauinesse haue taken holde vpon me: yet is my delight in thy commandements.

8 The righteousnesse of thy testimonies is euerlasting: O grant me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

Euening prayer.

I Call with my whole heart: heare me, O Lord, I will keepe thy statutes.

2 Yea, euen vpon thee doe I call: helpe mee, and I shall keepe thy testimonies.

3 Early in the morning doe I crie vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

3 Heare my voyce, (O Lord) according vnto thy louing kindnesse: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy testimonies, I haue knowen long since: thou hast grounded them for euer.

Vide humilitatem.

CONsider mine aduersitie, and deliuer me: for I do not forget thy Law.

2 Auenge thou my cause, and deliuer me: quicken me according vnto thy word.

3 Health is far from the vngodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy testimonies.

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6 It grieueth mee when I see the transgressours: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken mee according to thy louing kindnesse.

8 Thy word is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy Law do I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy commandements.

7 My soule hath kept thy testimonies: and loued them exceedingly.

8 I haue kept thy commandements and testimonies: for all my waies are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lippes shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shal sing of thy word: for all thy commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheep that is lost: O seeke thy seruant, for I do not forget thy commandements.

Ad Dominum. Psal. 120.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall be giuen or done vnto thee, thou false tongue: euen mighty and sharpe arrowes, with hot burning coales.

4 Woe is me, that I am constrained to dwel with Mesech: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuaui oculos. Psal 121.

I Will lift vp mine eyes vnto the hils: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foot to be moued: and he that keepeth thee, will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I Was glad when they said vnto me: we will goe into the house of the Lord.

2 Our feet shal stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a city: that is at vnitie in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

5 For there is the seate of Iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Ierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistresse: euen so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue mercy vpon vs O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not bene on our side (now may Israel say:) if the Lord himselfe had not been on our side when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped euen as a bird out of the snare of the fouler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal 125.

THey that put their trust in the Lord, shalbe euen as the mount Sion: which may not be removed, but standeth fast for euer.

2 The hils stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true of heart.

5 As for such as turne backe vnto their owne wickednesse: the Lord shall leade them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal 126.

Euening prayer.

WHen the Lord turned againe the captiuitie of Sion: then were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the heathen: the Lord hath

hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sowe in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good seede: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EExcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the City: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Loe, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Gyant: euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BBlessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: vpon the walles of thine house.

4 Thy children like the Oliue branches: round about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord frō out of Sion shal so blesse thee: that thou shalt see Hierusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against me from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed mee from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them bee euen as the grasse growing vpon the house tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as the Lord prosper you: wee wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

OOut of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 Oh let thine eares consider well: the voice of my complaint.

3 If thou Lord wilt be extreme to marke what is done amisse: oh Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doth wait for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shal redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrde, I am not high minded: I haue no proude lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

LOrd remember Dauid: and all his trouble.

2 How he ware vnto the Lord: and vowed a vow vnto the almighty God of Iacob. Morning prayer.

3 I will not come within the tabernacle of my house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Untill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Iacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will goe into his tabernacle: and fall low on our knees before his footestoole.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousnesse: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine anoynted.

11 The Lord hath made a faithfull othe vnto Dauid: and he shall not shrinke from it.

12 Of the fruite of thy body: shall I set vpon thy seate.

13 If thy children will keepe my couenant and my testimonies that I shal learne them: their children also shall sit vpon thy seate for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shalbe my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her vitailes with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to florish: I haue ordeined a lanterne for mine anoynted.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne florish.

Ecce quam bonum. Psal. 133.

BBehold how good and ioyfull a thing it is: brethren to dwell together in vnitie.

2 It is like the precious ointment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dewe of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BBehold (now) prayse the Lord: all ye seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the courts of the house of our God.

3 Lift vp your handes in the Sanctuary: and prayse the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

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Laudate nomen. Psal. 135.

O Prayse the Lord, laude ye the Name of the Lord: prayse it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O prayse the Lord, for the Lord is gracious: O sing prayses vnto his Name, for it is louely.

4 For why? the Lord hath chosen Jacob vnto him selfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, and in all deepe places.

7 He bringeth foorth the cloudes from the ends of the world: and sendeth forth lightnings with the raine, bringing the windes out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 He smote diuers nations: & slew mighty kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doeth thy memorial, O Lord, from one generation to another.

14 For the Lord will auenge his people: and bee gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 O giue thanks vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord of all lords: for his mercy endureth for euer.

4 Which only doeth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand and stretched out arme: for his mercy endureth for euer.

13 Which diuided the red sea in two parts: for his mercy endureth for euer.

14 And made Israel to goe through the middes of it: for his mercy endureth for euer.

15 But as for Pharaoh and his host, he ouerthrew them in the red sea: for his mercy endureth for euer.

16 Which led his people through the wildernesse: for his mercy endureth for euer.

17 Which smote great kings: for his mercy endureth for euer.

18 Yea, and slew mighty kings: for his mercy endureth for euer.

19 Sehon king of the Amorites: for his mercy endureth for euer.

20 And Og the king of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth foode to all flesh: for his mercy endureth for euer.

26 O giue thanks vnto the God of heauen: for his mercy endureth for euer.

27 O giue thankes vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Psal 137.

BY the waters of Babylon we sate downe and wept: when we remembred (thee) O Sion.

2 As for our harps, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.

4 How shal we sing the Lords song: in a strange land?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted to misery: yea, happy shall he be, that rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods will I sing prayse vnto thee.

2 I will worship toward thy holy temple, & prayse thy Name, because of thy louing kindnes & truth: for thou hast magnified thy Name, & thy word aboue all things.

3 When I called vpon thee, thou heardest me: and endued my soule with much strength.

4 All the Kings of the earth shall prayse thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shal sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proude, he beholdeth them afarre off.

7 Though I walke in the middest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnesse toward me: yea, thy mercy, O Lord, endureth for euer, despise not then the workes of thine owne hands.

Domine

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Morning prayer.

Domine probasti. Psal. 139.

O Lord, thou hast searched me out, and knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my waies.

3 For loe, there is not a worde in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and laid thine hand vpon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy Spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the sea.

9 Euen there also shal thy hand leade me: and thy right hand shall hold me.

10 If I say, Peraduenture the darknesse shall couer me: then shall my night be turned to day.

11 Yea, the darknesse is no darknesse with thee, but the night is as cleare as the day: the darknes and light (to thee) are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully & wonderfully made: marueilous are thy works, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: & in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them?

18 If I tell them, they are more in number then the sand: when I awake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye blood thirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

Deliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserue mee from the wicked men which are purposed to ouerthrow my goings.

5 The proud haue layd a snare for me, and spread a net abroad with cordes: yea, and set trappes in my way.

6 I said vnto the Lord, thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they bee too proud.

9 Let the mischiefe of their owne lips fall vpon the head of them: that compasse me about.

10 Let hote burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of wordes, shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thankes vnto thy Name: and the iust shall continue in thy sight.

Domine clamaui. Psal. 141.

Lord, I call vpon thee, haste thee vnto me: and consider my voyce, when I cry vnto thee.

2 Let my prayer be set forth in thy sight, as the incense: and let the lifting vp of my hands be an euening sacrifice.

3 Set a watch (O Lord) before my mouth: & keepe the doore of my lips.

4 O let not mine heart bee enclined to any euill thing: let me not be occupied in vngodly workes, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges be ouerthrowen in stony places: that they may heare my words, for they are sweete.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue layd for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

I cryed vnto the Lord with my voice: yea, euen vnto the Lord did I make my supplication. Euening prayer.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily layd a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and said: Thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very lowe.

8 O deliuer me from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thanks vnto thy Name: which thing if thou wilt grant me, then shal the righteous resort vnto my company.

Domine exaudi. Psal. 143.

Heare my prayer, O Lord, and consider my desire: hearken vnto me for thy truth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life downe to the ground: he hath layd me in the darknesse, as the men that haue bene long dead.

4 Therefore

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4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse upon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach mee to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: & for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay my enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man, that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victory vnto Kings: and hast deliuered Dauid thy seruant fro the perill of the sword.

11 Saue me & deliuer me from the hand of strange children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

12 That our sonnes may grow vp as the young plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may bee full and plenteous with all maner of store: that our sheepe may bring forth thousands, and ten thousands in our streetes.

14 That our oxen may be strong to labor, that there bee no decay: no leading into captiuitie, and no complaining in our streetes.

15 Happy are the people that be in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal 145.

I Will magnifie thee, O God, my King: and I will prayse thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and prayse thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praysed: there is no end of his greatnesse.

4 One generation shall praise thy works vnto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy prayse, and wonderous workes.

6 So that men shal speake of the might of thy marueilous acts: and I will also tell of thy greatnesse.

7 The memoriall of thine abundant kindnesse shal be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull, long suffering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes prayse thee, O Lord: and thy saints giue thanks vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe

15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the prayse of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

PRayse the Lord, O my soule, while I liue will I prayse the Lord: yea, as long as I haue any being, I will sing prayses vnto my God.

2 O put not your trust in Princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shalbe King for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Euening prayer.

O Prayse the Lord, for it is a good thing to sing prayses vnto our God: yea, a ioyfull and pleasant thing it is to be thankefull.

2 The Lord doeth build vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.

6 The Lord setteth vp the meeke: & bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiuing: sing prayses

prayses vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattel: and feedeth the yong rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Prayse the Lord, O Hierusalem: prayse thy God, O Sion.

13 For hee hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of wheate.

15 Hee sendeth forth his commaundement vpon earth: and his word runneth very swiftly.

16 He giueth snow like wooll: and scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Prayse the Lord of heauen: prayse him in the height.

2 Prayse him all ye Angels of his: prayse him all his hoste.

3 Prayse him Sunne and Moone: prayse him all ye stars and light.

4 Prayse him all ye heauens: and ye waters that be aboue the heauens.

5 Let them prayse the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for euer and euer: he hath giuen them a law which shall not be broken.

7 Prayse the Lord vpon earth: yee Dragons and all deepes.

8 Fire and haile, snowe and vapours: winde and storme fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes, and feathered foules.

11 Kings of the earth, and all people: princes, and all Iudges of the world.

12 Yong men and maidens, old men and children, prayse the Name of the Lord: for his Name only is excellent, and his prayse aboue heauen and earth.

13 Hee shall exalt the horne of his people, all his Saints shall prayse him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints prayse him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them prayse his Name in the dance: let them sing prayses vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the prayses of God be in their mouth: and a two edged sword in their hands.

7 To bee auengers of the heathen: and to rebuke the people.

8 To binde their kings in chaines: and their nobles with linkes of yron.

9 That they may be auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Prayse God in his holinesse: prayse him in the firmament of his power.

2 Prayse him in his noble acts: prayse him according to his excellent greatnesse.

3 Prayse him in the sound of the Trumpet: prayse him vpon the Lute and Harpe.

4 Prayse him in the cymbals and dances: prayse him vpon the strings and pipe.

5 Prayse him vpon the well tuned Cymbal: prayse him vpon the lowd Cymbals.

6 Let euery thing that hath breath: prayse the Lord.

FINIS.

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A prayer conteining the duetie of euery true Christian.

OMost mightie God, mercifull and louing Father, I wretched sinner come vnto thee in the Name of thy dearly beloued Soune Iesus Christ, my onely Sauiour and Redeemer: and most humbly beseech thee for his sake to bee mercifull vnto me, and to call all my sinnes out of thy sight and remembrance, through the merits of his bloody death and passion.

Powre vpon me (O Lord) thy holy Spirit of wisedome and grace: Gouerne and leade mee by thy holy word, that it may be a lanterne vnto my feete, and a light vnto my steps. Shew thy mercy vpon me, and so lighten the naturall blindnesse and darknesse of my heart through thy grace, that I may dayly be renewed by the same Spirit and grace: By the which (O Lord) purge the grossenesse of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstand thy word and heauenly will, beleeue and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie and kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble iute of thy seruant, & grant me thy peace all my dayes: graciously pardon mine infirmities, and defend me in all dangers of body, goods, and name: but most chiefly, my soule, against all assaults, temptations, accusations, subtill baites and sleights of that old enemie of mankinde, Satan that roaring lion, euer seeking whom he may deuoure.

And here (O Lord) I prostrate, with most humble minde crane of thy diuine Maiesty, to be mercifull vnto the vniuersall Church of thy Sonne Christ: And especially according to my bounden duetie, I beseech thee for his sake to bless, saue and defend the principall member thereof, thy seruant our most deare and soueraigne Lord King Iames, increase in his royall heart true faith, godly zeale and loue of the same: And graunt him victorie ouer all his enemies, a long, prosperous and honourable life vpon earth, a blessed end, and life euerlasting.

Moreouer, O Lord, grant vnto his Maiesties most honourable Counsellours, and euery other member of this thy Church of England, that they and wee in our seueral callings, may truely and godlyserue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Increase in vs true faith and Religion: Replenish our minds with all goodnesse, and of thy great mercy keepe vs in the same till the end of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continuall ioy in the holy Ghost.

And lastly, I commend vnto thy Fatherly protection, all that thou hast giuen me, as wife, children, and seruants: Ayde me, O Lord, that I may gouerne, nourish, and bring them vp in thy feare & seruice. And forasmuch as in this world I must alwayes be at warre and strife, not with one sort of enemies, but with an infinite number, not onely with flesh and blood, but with the Deuil which is the prince of darkenesse, and with wicked men, executours of his most damnable will: graunt me therfore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancie against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combate which during this life I must sustaine, in the ende I may attaine to thy heauenly rest, which is prepared for me, and all thine Elect, through Christ our Lord and onely Sauiour. Amen.

Certaine godly prayers for sundrie dayes.

¶ Munday.

ALmighty God, the Father of mercy, and God of all comfort, which onely forgiuest sinne: forgiue vnto vs our sinnes, good Lord, forgiue vnto vs our sinnes, that by the multitude of thy mercies, they may bee couered, and not imputed vnto vs, and by the operation of the holy Ghost, wee may haue power and strength hereafter to resist sinne, by our Sauiour and Lord Iesus Christ. Amen.

¶ Tuesday.

O Lord God, which delitest not a contrite heart, and forgettest the sinnes and wickednesse of a sinner, in what houre soeuer he doeth mourne and lament his old maner of liuing: graunt vnto vs (O Lord) true contrition of heart, that we may vehemently despise our sinfull life past, and wholly be conuerted vnto thee, by our Sauiour and Lord Iesus Christ, Amen.

¶ Wednesday.

OMercifull Father, by whose power and strength wee may ouercome our enemies both bodily and ghostly: grant vnto vs, O Lord, that according to our promise made in our baptisme, wee may ouercome the chiefe enemies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after, leade our liues in holines and righteousnesse, that wee may serue thee in spirit and truth, and that by our Sauiour and Lord Iesus Christ, Amen.

¶ Thursday.

OAlmightie and euerlasting God, which not onely giuest euery good, and perfect gift, but also increasest those gifts that thou hast giuen: we most humbly beseech thee (mercifull God) to increase in vs the gift of faith, that we may truely beleeue in thee, and in thy promise made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnesse of temptation, neither by the subtill crafts and assaults of the deuill, wee be driuen from faith in the blood of our Sauiour and Lord Iesus Christ, Amen.

¶ Friday.

GRant vnto vs, O mercifull God (we most heartily beseech thee) knowledge and true vnderstanding of thy word, that all ignorance expelled, wee may know what thy will and pleasure is in all things, and how to doe our duties, and truely to walke in our vocation: and that also wee may expresse in our liuing, those things that we doe know, that we bee not onely knowers of thy word, good Lord, but also be workers of the same, by our Sauiour and Lord Iesus Christ, Amen.

¶ Saturday.

OAlmightie God, which hast prepared euerlasting life to all those that be thy faithfull seruants: grant vnto vs, Lord, sure hope of the life euerlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts, & that not by our deserning, but by the merits and deserning of our Sauiour and Lord Iesus Christ, Amen.

O Almightie

O Mercifull God, our onely ayde, succour & strength at all times: graunt vnto vs, O Lord, that in the time of prosperity we be not proud, and so forget thee, but that with our whole heart and strength wee may cleaue vnto thee, and in the time of aduersitie, that we fall not into infidelitie and desperation, but that alwayes with a a constant faith, we may call for helpe vnto thee: graunt this, O Lord, for our Aduocates sake, and Sauiour Iesus Christ. Amen.

Sunday.

O Almightie and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: Graunt vnto vs, O Lord, thy holy Spirit, that he may beare witnesse with our spirit, that wee be thy children, and heires of thy kingdome, and that by the operation of this Spirit, wee may kill all carnall lustes, vnlawfull pleasures, concupiscences, euill affections, contrary to thy will, by our Sauiour and Lord Iesus Christ. Amen.

A prayer for trust in God.

THe beginning of the fall of man, was trust in himselfe. The begining of the reloying of man, was distrust in himselfe, and trust in God. O most gracious and most wise guide our Sauiour Christ, which doest leade them ỹ right way to immortall blessednes, which truely and vnfainedly trusting in thee, commit themselues to thee: Graunt vs, that like as we be blinde and feeble indeede, so wee may take and repute our selues, that we presume not of our selues, to see to our selues, but so farre to see, that alway we may haue thee before our eyes, to follow thee, being our guide, to be ready at thy call most obediently, and to commit our liues wholy vnto thee, that thou which onely knowest the way, mayest leade vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost, be glory for euer. Amen.

Certaine godly prayers to be vsed for sundry purposes.

A generall confession of sinnes, to be sayd euery Morning.

O Almightie God our heauenly Father, I confesse & acknowledge, that I am a miserable and a wretched sinner, & haue manifolde wayes most grieuously transgressed thy most godly commandements through wicked thoughts, vngodly lustes, sinfull words & deedes, committed all my whole life. In sinne am I borne and conceiued, & there is no goodnesse in me, in asmuch as if thou shouldest enter into thy narrow iudgement with me, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needes perish and be damned for euer: So little helpe, comfort, or succour is there either in mee, or in any other creature. Onely this is my comfort (O heauenly Father) that thou didest not spare thy onely deare beloued Sonne, but didest giue him vp vnto the most bitter, and most vile and slanderous death of the crosse for mee, that he might so pay the ransome for my sinnes, satisfie thy iudgement, still & pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euerlasting life. Wherefore, through the merit of his most bitter death and passion, and through his innocent bloodshedding, I beseech thee, O heauenly Father, that thou wilt vouchsafe to be gracious and mercifull vnto me, to forgiue and pardon mee of all my sinnes, to light ten my heart with thy holy Spirit, to renew, confirme & strengthen mee with a right and perfect faith, and to inflame me in loue toward thee and my neighbour, that I may henceforth with a willing and glad heart, walke as it becommeth me in thy most godly Commaundements, and so glorifie and prayse thee euerlastingly. And also that I may with a free conscience and quiet heart, in all maner of temptations, afflictions, or necessities, and euen in the very pangs of death, cry boldly & merily vnto thee, and say, I beleeue in God the Father Almightie, maker of heauen and earth, and in Iesus Christ &c. But O Lord God heauenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it: I come vnto thee to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry and say, Our Father which art in heauen, halowed be thy Name, &c.

Prayers to be sayd in the morning.

O Mercifull Lord God, heauenly Father, I render most high laudes, prayse, and thankes vnto thee, that thou hast preserued me both this night, and all the times and dayes of my life hitherto, vnder thy protection, and hast suffered mee to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life, from henceforth into thy tuition, ruling and gouerning me with thy holy Spirit, that all maner of darknesse, of misbeliefe, infidelitie and of carnall lusts and affections may be vtterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glory and prayse, and to the profite and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

ALl possible thankes that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past to be prosperous vnto vs: and wee beseech thee likewise to prosper all this same day vnto vs for thy glory, and for the health of our soule, and that thou which art the true Light, not knowing any going downe, and which art the Sunne eternall, giuing life, food, and gladnesse vnto all things, vouchsafe to shine into our mindes, that wee may not any where stumble to fall into any sinne, but may through thy good guiding and conducting, come to the life euerlasting. Amen.

O Lord Iesus Christ, which art the true Sunne of the world, euermore arising, and neuer going downe, which by thy most wholesome appearing and sight, doest bring forth, preserue, nourish, and refresh all things as well that are in heauen, as also that are on earth: wee beseech thee mercifully and fauourably to shine into our hearts, that the night and darknesse of sinnes, and the mists of errours on euery side driuen away, thou brightly shining within our hearts, wee may all our life space goe without any stumbling or offence, and may decently and seemely walke (as in the day time) being pure and cleane from the workes of darknesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and with the holy Ghost liuest and reignest for euer and euer. Amen.

O God

O God and Lord Jesus Christ, thou knowest, yea and hast also taught vs how great the infirmitie and weakenesse of man is, and how certaine a thing it is that he can doe nothing without thy godly helpe. If man trust to himselfe, it cannot be auoyded, but that he must run headlong, and fall into a thousand vnsoongs and mischiefes. O our Father, haue thou pitie and compassion vpon the weakenesse of vs thy children, be thou prest and ready to helpe vs, alwayes shewing thy mercy vpon vs, and prospering what soeuer wee godly go about, so that thou giuing vs light we may see what things are truely good indeede: thou encouraging vs, wee may haue an earnest desire to the same: and thou being our guide, wee may come where to obtaine them: for we hauing nothing but mistrust in our selues, doe yeeld and commit our selues full and whole vnto thee alone, which workest all things in all creatures, to thy honour and glory. So be it.

A prayer against temptation.

O Lord Jesus Christ, the onely stay and fence of our mortall state, our onely hope, our onely saluation, our glory, and our triumph, who in the flesh (which thou hadst for our onely cause taken vpon thee) diddest suffer thy selfe to be tempted of Satan, and who onely and alone of all men diddest vtterly ouercome and vanquish sinne, death, the world, the deuill, and all the kingdome of hell: and what ouer thou hast to ouercommed, for our behoofe it is that thou hast ouercommed it: neither hath it bene thy will to haue any of thy seruants to keepe battell, or fight with any of the foresayd evils, but of purpose to reward vs with a crowne of the more glory for it. And to the intent that thou mightest likewise ouerthrow Satan in thy members, as thou haddest alreadie done in thine owne person, giue thou (we beseech thee) vnto vs thy souldiers (O Lion most victorious of the tribe of Juda) strength against the roaring Lion, which continually wandreth to and fro, seeking whom hee may deuoure. Thou being that same Serpent, the true giuer of health and life, that was nailed on high vpon a tree, giue vnto vs thy little ones, willinesse against the deceitfull awayting of the most subtile serpent. Thou being a Lambe as white as snow, the banquisher of Satans tyrannie, giue vnto vs thy little sheepe the strength and vertue of thy Spirit, that being in our selues weake and feeble, and in thee strong and valiant, wee may withstand and ouercome all assaults of the deuill, so that our ghostly enemie may not glorie on vs, but being conquered through thee, we may giue thankes to thy mercie, which neuer leauest them destitute that put their trust in thee, who liuest and reignest God for euer without end. Amen.

A prayer for the obtaining of wisedome.

Wisdome 9. O God of our fathers, and Lord of mercy, thou that hast made all things with thy word, and ordeined man through thy wisedome, that he should haue dominion ouer the creatures which thou hast made, that hee should order the world according to equitie and righteousnesse and execute iudgement with a true heart: giue mee wisedome, which is euer about thy seate, and put me not out from among thy children: for I thy seruant and sonne of thy handmayd, am a feeble person, of a short time, and too young to the vnderstanding of thy iudgements and lawes: yea, though a man be neuer so perfect among the children of men, yet if thy wisedome be not with him, he shall be nothing woorth. O send thy wisedome out of thy holy heauens, and from the throne of thy Maiestie, that she may be with me, and labour with me, that I may know what is acceptable in thy sight, for she knoweth & vnderstandeth all things, and shee shall conduct me right soberly in my workes, and preserue me in her power, so shall my workes be acceptable. Amen.

A prayer against worldly carefulnesse.

O Most deare and tender Father, our defender and nourisher, endue vs with thy grace, that we may cast off the great blindnesse of our mindes, and carefulnesse of worldly things, and may put our whole studie and care in keeping of thy holy Law, and that we may labour and trauaile for our necessities in this life, like the birdes of the ayre, and the lilies of the field without care. For thou hast promised to bee carefull for vs, and hast commanded that vpon thee we should cast all our care: which lyuest and reignest world without end. Amen.

A prayer necessary for all persons.

O Mercifull God, I a wretched sinner acknowledge my selfe bound to keepe thy holy commandements, but yet vnable to performe them, and to be accepted for iust, without the righteousnesse of Jesu Christ thy onely Sonne, who hath perfectly fulfilled thy Law to iustifie all men that beleeue and trust in him. Therefore graunt mee grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all the dayes of my life, to thy glory, and yet to trust onely in thy mercy, and in Christes merites, to be purged from my sinnes, and not in my good workes, be they neuer so many. Giue mee grace to loue thy holy word feruently, to search the Scriptures diligently, to reade them humbly, to vnderstand them truely, to liue after them effectually. Order my life so, O Lord, that it may be alway acceptable vnto thee. Giue mee grace not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, bee they neuer so contrary to my desires. Teach mee so to pray, that my petitions may bee graciously heard of thee. Keepe me vpright among diuersities of opinions and iudgements in the world, that I neuer swarue from thy truth taught in holy Scripture. In prosperitie, O Lord, saue me, that I ware not proude. In aduersitie helpe me, that I neither despaire nor blaspheme thy holy Name, but taking it patiently, to giue thee thankes, and trust to bee deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentance in my heart, that I may be sorie without deliberation, trust in thy mercie without presumption, that I may amend my life, and become truely religious without hypocrisie, lowly in heart without fayning, faithfull and trustie without deceit, merry without lightnesse, sad without mistrust, sober without slouthfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct my household in thy lawes truely, to obey our King and all gouernours vnder him vnfainedly, to receiue all lawes and common ordinances (which disagreeth not from thy holy word) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor slander my neighbor secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord grant me thus to doe, for the glory of thy holy Name. Amen.

A prayer for patience in trouble

HOw hast thou (O Lord) humbled and plucked me downe? I dare now vneathes make my prayers vnto thee, for thou art angry with me, but not without my deserving. Certainely I haue sinned, Lord, I confesse it: I will not denie it: but, oh my God, pardon my trespasses, release my debts, render now thy grace againe vnto me, stoppe my woundes, for I am all to plagued

and

¶ The first booke of Moses, called *GENESIS.

*This word signifieth the beginning and generation of the creatures.

THE ARGVMENT.

MOses in effect declareth three things, which are in this booke chiefly to be considered. First, that the world and all things therein were created by God, and that man being placed in this great Tabernacle of the world to behold Gods wonderfull workes, and to praise his Name for the infinite graces, wherewith hee had endued him, fell willingly from God through disobedience: who yet for his owne Mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should ouercome Satan, death and hell. Secondly, that the wicked vnmindfull of Gods most excellent benefits, remained still in their wickednes, and so falling most horribly from sinne to sinne, prouoked God (who by his Preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izkak, Iaakob, and the rest of the Patriarkes, that his Mercies neuer faile them, whom hee chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might be onely attributed to God, Moses sheweth by the examples of Cain, Ismael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisedome might be confounded, and the Name of God euermore prised.

CHAP. I.

1 God createth the heauen and the earth, 3 The light and the darknesse. 8 The firmament. 9 He separateth the water from the earth. 16 He createth the Sunne, the Moone, and the starres. 21 He createth the fish, birds, beasts. 26 Hee createth man, and giueth him rule ouer all creatures, 29 And prouideth nouristure for man and beast.

IN the a beginning *God created the heauen and the earth.

2 And the earth was b ‖ without forme and void, and c darknes was vpon the deepe, and the Spirit of God d mooued vpon the ‡ waters.

3 Then sayd God, * Let there be light: and there was e light.

4 And God sawe the light that it was good, and God separated ‡ the light from the darkenesse.

5 And God called the light, Day, and the darkenesse, hee called Night. † ‡ So the Euening and the Morning were the first day.

6 ¶ Againe God said, * Let there bee a ‖ firmament in the mids of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters which were f vnder the firmament, from the waters which were *aboue the firmament. and it was so.

8 And God called the firmament, g Heauen. † So the euening & the morning were the second day.

9 ¶ God sayd againe, * Let the waters vnder the heauen bee gathered into one place, and let the dry land appeare. and it was so.

10 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God sawe that it was good.

11 Then God sayd, h Let the earth bud foorth the bud of the herbe, that seedeth seed, the fruitfull tree, which beareth fruit according to his kinde, which hath his seede in it selfe vpon the earth. and it was so.

12 And the earth brought foorth the bud of the herbe that seedeth seed according to his kinde, also the tree that beareth fruit, which hath his seede in it selfe according to his kinde: and God i saw that it was good.

13 † So the euening and the morning were the third day.

14 ¶ And God said, * Let there be k lights in the firmament of the heauen, to l separate the day from the night, and let them be for m signes, and for seasons, and for dayes, and yeeres.

15 And let them bee for lights in the firmament of the heauen to giue light vpon the earth. and it was so.

16 God then made two n great lights: the greater light to o rule the day, & the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen to shine vpon the earth,

18 And to * rule in the day, and in the night, and to separate the light from the darkenesse: and God saw that it was good.

† The second day. *Psal.* 33.7. *and* 89.11. *and* 136.6. *iob* 38.4.

19 † So

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11.14. *Psal.* 33.6. *and* 136.5. *eccles.* 18.1. *actes* 14.15. *and* 17.24.

b As a rude lumpe and without any creature in it: for the waters couered all. ‖ *Or, waste.*

c Darkenesse couered the deepe waters: for as yet the light was not created. ‡ *Ebr. face of the deepe.*

d He maintained this confused heape by his secret power. ‡ *Ebr. face of the waters. Hebr.* 11.3.

e The light was made before either Sunne or Moone was created: therefore wee must not attribute that to the creatures that are Gods instruments, which onely appertaineth to God. ‡ *Ebr. betweene the light, and betweene the darkenesse.* † The first day. ‡ *Ebr. so was the euening, so was the morning. Psal.* 33.6. *and* 136.5. *iere.* 10.12. *and* 51.15. ‖ *Or, spreading ouer, and aire.*

f As the Sea and riuers from those waters that are in the cloudes, which are vpholden by Gods power, lest they should ouerwhelme the world. *Psal.* 148.4.

g That is, the region of the aire, and all that is aboue vs.

h So that we see it is the onely power of Gods word that maketh the earth fruitful, which els naturally is barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glory, and to the profit of man, but for sin they were accursed, yet to the elect by Christ, they are restored and serue to their wealth.

† The third day. *Psal.* 136.7. *deut.* 4.19.

k By the lights, he meaneth the Sun, the Moone, and the starres.

l Which is the artificiall day, from the Sunne rising to the going downe.

m Of things appertaining to naturall and politicall orders and seasons.

n To wit, the Sunne and the Moone: and here hee speaketh as man iudgeth by his eye: for else the Moone is lesse then the planet Saturnus.

o To giue it sufficient light, as instruments appointed for the same, to serue to mans vse. *Iere.* 31.35.

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‡ That is, by the vertue of his word he gaue power to his creatures to ingender.

† The fift day.

‡ *Eb. soule of life. Cha.* 5.1. & 9.6. 1. *cor.* 11.7. *colos.* 3.10.

§ God commanded the water and the earth to bring foorth other creatures: but of man he saith, Let vs make: Signifying that God taketh counsell with his wisedome and vertue, purposing to make an excellent worke aboue all the rest of his creation.

t This image and likenesse of God in man is expounded, Ephes. 4.24. where it is written, that man was created after God in righteousnesse and true holinesse, meaning by these two woordes all perfection, as wisdome, trueth, innocencie, power, &c. *Wis.* 2.23. *ecclus.* 17.1. *Matth.* 19.4.

u The propagation of man is the blessing of God, *Psal.* 128. *Chap.* 8 17. *and* 9.1.

x Gods great liberalitie to man taketh away all excuse of his ingratitude. *Chap.* 9.3. *Exod.* 31.17. *ecclus.* 39.16. *marke* 7.37.

† The sixt day.

19 † So the euening and the morning were the fourth day.

20 Afterward God said, Let the waters bring foorth in abundance euery p creeping thing that hath ‡ life: and let the foule flie vpon the earth in the ‡ open firmament of the heauen.

21 Then God created the great whales and euery thing liuing and mouing, which the q waters brought forth in abundance according to their kinde, and euery feathered foule according to his kinde: and God sawe that it was good.

22 Then God r blessed them, saying, Bring foorth fruit and multiply, and fill the waters in the seas, and let the foule multiply in the earth.

23 † So the euening and the morning were the fift day.

24 ¶ Moreouer God said, Let the earth bring foorth the ‡ liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde. and it was so.

25 And God made the beast of the earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of the earth according to his kind: and God saw that it was good.

26 Furthermore God sayd, * § Let vs make man in our t Image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth and mooueth on the earth.

27 * Thus God created the man in his Image: in the Image of God created hee him: he created them * male and female.

28 And God u blessed them, and God said to them, * Bring foorth fruit and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that mooueth vpon the earth.

29 And God said, Behold, I haue giuen vnto you x euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seed: * that shall be to you for meat.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that mooueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meat. and it was so.

31 * And God saw all that hee had made, and loe, it was very good. † So the euening and the morning were the sixt day.

CHAP. II.

2 *God resteth the seuenth day, and sanctifieth it.* 15 *He setteth man in the Garden.* 22 *He createth the woman.* 24 *Marriage is ordained.*

THus the heauens, and the earth were finished, and all the a hoste of them.

2 For in the seuenth day God ended his worke which he had made, * and the seuenth day he b rested from all his worke, which he had made.

3 So God blessed the seuenth day, and c sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the ‖ generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery ‖ plant of the field, before it was in the earth, and euery herbe of the field, before it grewe: for the Lord God had not caused it to d raine vpon the earth, neither was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also ‖ made the man of the dust of the ground, & breathed in his face breath of life, * & the man was a liuing soule.

8 And the Lord God planted a garden Eastward in e Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lord God to grow euery tree pleasant to the sight, and good for meate: the f tree of life also in the middes of the garden, h and the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is * Pishon: the same compasseth the whole land i of Hauilah, where is gold.

12 And the golde of that land is good: there is ‖ Bdellium, and the onyx stone.

13 And the name of the second riuer is Gihon: the same compasseth the whole land of ‖ Cush.

14 The name also of the third riuer is ‖ Hiddekel: this goeth toward the East side of ‖ Ashur: & the fourth riuer is ‖ Perath.)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that hee might k dresse it, and keepe it.

16 And the Lord God l commaunded the man, saying, ‡ Thou shalt eat freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eate of it: for ‖ in the day that thou eatest thereof, thou shalt die the m death.

18 Also the Lord God sayde, It is not good that the man should be himselfe alone: I will make him an helpe ‡ meet for him.

19 So the Lord God formed of the earth euery beast of the fielde, and euery foule of

a That is, the innumerable abundance of creatures in heauen and earth. *Exod* 20.11. *and* 31.17. *deut.* 5.14. *hebr.* 4.4.

b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.

c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodnesse towards him.

‖ *Or, the originall and beginning.*

‖ *Or, tree, as chap.* 2.15.

d God onely openeth the heauens, and shutteth them, he sendeth drought and raine according to his good pleasure.

‖ *Or, formed.*

e He sheweth whereof mans body was created, to the intent that man should not glory in the excellencie of his owne nature. 1 *Cor.* 15.45.

f This was the name of a place, as some thinke, in Mesopotamia, most pleasant, and abundant in all things.

g Which was a signe of the life receiued of God.

h That is, of miserable experience, which came by disobeying God. *Ecclus.* 24.29.

i Which Hauilah is a countrey ioyning to Persia Eastward, and inclineth toward the West.

‖ *Or, precious stone, or pearle. Plinie saith it is the name of a tree.* ‖ *Or, Ethiopia.* ‖ *Or, Tygris.* ‖ *Or. Assyria.* ‖ *Or, Euphrates.*

k God would not haue man idle, though as yet there was no need to labour.

l So that man might know there was a soueraigne Lord to whom he owed obedience.

‡ *Ebr. Eating thou shalt eate of.* ‖ *Or, whensoeuer.*

m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof.

‡ *Ebr. before him.*

the

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n By mooving them to come & submit themselues to Adam.
‡*Ebr. bush.*
o Signifying, that mankinde was perfit, when the woman was created, which before was like an vnperfit building.
1.*Cor.*11.8.
‖*Or, manneſſe, becauſe ſhe commeth of man: for in Ebrew Iſh is man, and Iſhah the woman.*
*Mat.*19.5.*mark.*10.7.1.*cor.*6.16.*epheſ.*5.31.
p So that mariage requireth a greater duety of vs toward our wiues, then otherwiſe we are bound to ſhew to our parents. q For before ſinne entred, all things were honeſt & comely.

the heauen, & brought them vnto the [n] man to ſee how hee would call them: for how ſoeuer the man named the liuing creature, ſo was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beaſt of the field: but for Adam found he not an helpe meete for him.

21 ¶ Therefore the Lord God cauſed an heauie ſleepe to fall vpon the man, and hee ſlept: and he tooke one of his ribs, and cloſed vp the fleſh in ſtead thereof.

22 And the rib which the Lord God had taken from the man, ‡ made he a [o] woman and brought her to the man.

23 Then the man ſayd, *This now is bone of my bones, and fleſh of my fleſh. She ſhall be called ‖ woman, becauſe ſhe was taken out of man.

24 *Therefore ſhall man leaue [p] his father and his mother, and ſhall cleaue to his wife, and they ſhall be one fleſh.

25 And they were both naked, the man and his wife, and were not [q] aſhamed.

CHAP. III.

1 The woman ſeduced by the ſerpent, 6 intiſeth her huſband to ſin. 8 They both flee from God. 14 They three are puniſhed. 15 Chriſt is promiſed. 19 Man is duſt. 22 Man is caſt out of Paradiſe.

*Wiſd.*2.24.
a As Satan can change himſelfe into an Angel of light, ſo did he abuſe the wiſedome of the ſerpent to deceiue man.
b God ſuffered Satan to make the ſerpent his inſtrument, and to ſpeake in him.
c In doubting of Gods threatning, ſhe yeelded to Satan.
2.*Cor.*11.3.
d This is Satans chiefeſt ſubtiltie, to cauſe vs not to feare Gods threatnings.
‡*Heb. die the death*
e As though hee ſhould ſay, God doeth not forbid you to eat of the fruit, ſaue that he knoweth that if yee ſhould eate therof, ye ſhould bee like vnto him. *Eccluſ.*25.26.1.*tim.*2.14.
f Not ſo much to pleaſe his wife, as mooued by ambition at her perſwaſion.
g They began to feele their miſerie, but they ſought not to God for remedy.
‡*Ebr thinges to gird about them to hide their priuities.* ‖*Or, winde.*
h The ſinfull conſcience feeth Gods preſence.

NOw the *ſerpent was more [a] ſubtil then any beaſt of the field, which the Lord God had made: and he [b] ſaid to the woman, Yea, hath God in deed ſaid, Yee ſhall not eate of euery tree of the garden?

2 And the woman ſayd vnto the ſerpent, Wee eate of the fruit of the trees of the garden,

3 But of the fruit of the tree which is in the mids of the garden, God hath ſaid, Yee ſhall not eate of it, neither ſhall yee touch it, [c] leſt yee die.

4 Then *the ſerpent ſaid to the woman, Ye ſhall not [d] ‡ die at all.

5 But God doth know, that when ye ſhal eate thereof, your eyes ſhalbe opened, and ye ſhalbe as gods, [e] knowing good and euill.

6 So the woman (ſeeing that the tree was good for meate, and that it was pleaſant to the eyes, and a tree to bee deſired to get knowledge) tooke of the fruit thereof, and did * eate, and gaue alſo to her huſband with her, and he [f] did eate.

7 Then the eyes of them both were opened, and they [g] knew that they were naked, and they ſewed figge tree leaues together, and made themſelues ‡ breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the ‖ coole of the day, and the man and his wife [h] hid themſelues from ỳ preſence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and ſaid vnto him, Where art thou?

10 Who ſayd, I heard thy voyce in the garden, and was afraide: becauſe I was [i] naked, therefore I hid my ſelfe.

11 And he ſayd, Who told thee that thou waſt naked? Haſt thou eaten of the tree, wherof I commanded thee that thou ſhouldeſt not eate?

12 Then the man ſayd, The woman which thou [k] ganeſt to be with me, ſhe gaue me of the tree, and I did eate.

13 And the Lord God ſaid to the woman, Why haſt thou done this? and the woman ſaid, [l] The ſerpent beguiled mee, and I did eate.

14 ¶ Then the Lord God ſaid to the ſerpent, [m] Becauſe thou haſt done this, thou art curſed aboue all cattell, and aboue euery beaſt of the field: vpon thy belly ſhalt thou goe, and [n] duſt ſhalt thou eat all the dayes of thy life.

15 I will alſo [o] put enmitie betweene thee and the woman, and betweene thy ſeed and her ſeed. Ye ſhall breake thine [p] head, and thou ſhalt [q] bruiſe his heele.

16 ¶ Vnto the woman hee ſaid, I will greatly increaſe thy [r] ſorrowes, and thy conceptions. In ſorrow ſhalt thou bring foorth children, and thy deſire ſhalbe ſubiect to thine huſband, and he ſhall * rule ouer thee.

17 ¶ Alſo to Adam he ſaid, Becauſe thou haſt obeyed the voyce of thy wife, and haſt eaten of the tree, (whereof I commaunded thee, ſaying, Thou ſhalt not eat of it) [s] curſed is the earth for thy ſake: in ſorrow ſhalt thou eat of it all the dayes of thy life.

18 [t] Thornes alſo and thiſtles ſhall it bring foorth to thee, and thou ſhalt eate the herbe of the field.

19 In the ſweate of thy face ſhalt thou eate bread, till thou returne to the earth: for out of it waſt thou taken, becauſe thou art duſt, and to duſt ſhalt thou returne.

20 (And the man called his wines name Heuah, becauſe ſhe was the mother of all liuing.)

21 Vnto Adam alſo and to his wife did the Lord God [u] make coates of ſkinnes, and clothed them.

22 ¶ And the Lord God ſaid, [x] Behold, the man is become as one of vs, to knowe good and euill. And now leſt he put foorth his handes, and [y] take alſo of the tree of life, and eate and liue for euer,

23 Therefore the Lord God ſent him foorth from the garden of Eden, to till the earth whence he was taken.

24 Thus he caſt out man: and at the Eaſt ſide of the garden of Eden hee ſet the Cherubims, and the blade of a ſword ſhaken, to keepe the way of the tree of life.

i His hypocriſie appeareth, he hid the ſhame of his nakednes which was the fruit of his tranſgreſſion. Gods commandement.
k His wicked and lacke of repentance appeareth in that he burdeneth God with his fault, becauſe he had giuen him a wife.
l Inſtead of confeſſing her ſinne, ſhee increaſeth it by accuſing the ſerpent.
m He asked the reaſon of Adam and his wife, becauſe hee would bring them to repentance, but he asked not the ſerpent, becauſe he would ſhew him no mercy.
n As a vile and contemptible beaſt, Iſa.65.25.
o He chiefly meaneth Satan, by whoſe motion and craft the ſerpent deceiued the woman.
p That is, the power of ſinne and death.
q Satan ſhall ſting Chriſt and his members, but not ouercome them.
r The Lord comforteth Adam by the promiſe of the bleſſed ſeed, & alſo puniſheth the body for the ſinne, which the ſoule ſhould haue beene puniſhed for, that the ſpirit hauing conceiued hope of forgiueneſſe, might liue by faith. 1.*Cor.*1.4.34.
s The tranſgreſſion of Gods commandement was the cauſe that both mankind and all other creatures were ſubiect to the curſe.
t Theſe are not the naturall fruites of the earth, but proceede of the corruption of ſinne.
u Or gaue them knowledge to make themſelues coats.
x By this deriſion he reprocheth Adams miſerie, whereinto he was fallen by ambition.
y Adam depriued of life, loſt alſo the ſigne thereof.

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CHAP. IIII.

1 *The generation of mankind.* 3 *Kain and Habel offer sacrifice.* 8 *Kain killeth Habel.* 23 *Lamech a tyrant encourageth his fearefull wiues.* 26 *True religion is restored.*

AFterward the man knew Heuah his wife, which a conceiued and bare Kain, and sayd, I haue obtained a man b by the Lord.

2 And againe she brought foorth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in processe of time it came to passe, that Kain brought an c oblation vnto the Lord of the fruit of the ground.

4 And Habel also himselfe brought of the first fruits of his sheepe, and of the fat of them, and the Lord had respect vnto * Habel, and to his offering,

5 But vnto Kain and to his offering he had no d regard: Wherefore Kain was exceeding wroth, e his countenance fell downe.

6 Then the Lord sayd vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe wel, shalt thou not e be accepted? and if thou doest not well, sin lieth at the f doore: also vnto thee his g desire shall be subiect, and thou shalt rule ouer him.

8 ¶ Then Kain spake to Habel his brother. And * when they were in the fielde, Kain rose vp against Habel his brother, and slew him.

9 Then the Lord said vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. h Am I my brothers keeper?

10 Againe he said, What hast thou done? the i voice of thy brothers blood cryeth vnto me from the earth.

11 Now therefore thou art cursed k from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not henceforth yeelde vnto thee her strength: a l vagabond and a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, m ‖ My punishment is greater then I can beare.

14 Behold, thou hast cast mee out this day from the ‡ earth, and from thy face shall I be hid and shalbe a vagabond, and a runnagate in the earth, and whosoeuer findeth me, shall slay me.

15 Then the Lord said vnto him, Doubtlesse whosoeuer slayeth Kain, he shalbe n punished seuen fold. And the Lord set a o marke vpon Kain, lest any man finding him should kill him.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.

17 Kain also knew his wife, which conceiued and bare Henoch: and he built a p citie, and called the name of the citie by the name of his sonne, Henoch.

18 And to Henoch was borne Irad, and Irad begate Mehuiael, & Mehuiael begate Methushael, & Methushael begate Lamech.

19 ¶ And Lamech tooke to him q two wiues: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the ‖ father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name was Iubal, who was the father of all that play on the harpe and ‖ organs.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of brasse and of yron: and the sister of Tubal-kain was Naamah.

23 Then Lamech sayd vnto his wiues Adah and Zillah, Heare my voice, ye wiues of Lamech: hearken vnto my speech: r for I would slay a man in my wound, and a young man in mine hurt.

24 If Kain shall bee auenged seuen fold, truely Lamech f seuentie times seuen fold.

25 ¶ And Adam knew his wife againe, and she bare a son, and shee called his name Sheth: for God, said she, hath appointed me another seede for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a son, and he called his name Enosh. Then began men to t call vpon the Name of the Lord.

a Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgments against him.

q The lawfull institution of mariage, which is, that two should be one flesh, was first corrupt in y house of Kain by Lamech.

‖ *Or, first inuenter.*

‖ *Or, flutes and pipes.*

r His wiues seeing that all men hated him for his cruelty, were afraid: therfore he braggeth that there is none so lustie that were able to resist, although he were already wounded.

f Hee mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, and yet giue him licence to murther others.

t In these dayes God began to moue the hearts of the godly to restore religion, which a long time by the wicked had beene suppressed.

CHAP. V.

1 *The genealogie,* 5 *Age & death of Adam.* 6 *His succession vnto Noah and his children.* 24 *Henoch was taken away.*

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in the * likenes of God made he him,

2 Male and female created he them, and blessed them, and called their name b Adam in the day that they were created.

3 ¶ Now Adam liued an hundreth and thirtie yeeres, and begate a childe in his owne c likenesse after his image, and called his name Sheth.

4 *And the dayes of Adam, after he had begotten Sheth, were eight hundred yeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundred and thirtie yeeres: and he died.

6 And d Sheth liued an hundreth and fiue yeres, and begate Enosh.

7 And Sheth liued after hee begate Enosh, eight hundreth and seuen yeres, and begate sonnes and daughters.

‖ *Or, rehearsall of the stocke.*

a Read cha. 1. 26

b By giuing them both one name, he notch the inseparable conjunction of man and wife.

c As well concerning his creation, as his corruption.

* *Chron.* 1. 1.

d He proueth Adams generation by them which came of Sheth, to shew which is the true Church, and also what care God had ouer the same from the beginning, in that he continued euer his graces toward it by a continuall succession,

Wisd. 10. 3. *matt.* 23. 35. 1. *ioh.* 3. 12. *iude* 11.

b This is the nature of the reprobate when they are reproued of their hypocrisie, euen to neglect God and despite him.

i God reuengeth the wronges of his Saints, though none complaine: for the iniquitie it selfe cryeth for vengeance.

k The earth shall be a witnesse against thee, which mercifully receiued that blood, which thou most cruelly sheddest.

l Thou shalt neuer haue rest: for thine heart shall bee in continuall feare and care.

m He burdeneth God as a cruell iudge, because he did punish him so sharpely.

‖ *Or, my sinne is greater then can bee pardoned.*

‡ *Ebr. from off the face of.*

n Not for the loue hee bare to Kain, but to suppresse murther.

o Which was some visible signe of Gods iudgement, that others should feare thereby.

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8 So all the dayes of Sheth were e nine hundred and twelue yeeres: and he died.

9 ¶ Also Enosh liued ninetie yeeres, and begate Kenan.

10 And Enosh liued, after he begate Kenan, eight hundred and fifteene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hundred and fiue yeeres: and he died.

12 ¶ Likewise Kenan liued seuentie yeeres, and begate Mahalaleel.

13 And Kenan liued, after he begat Mahalaleel, eight hundred and fourtie yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he died.

15 ¶ Mahalaleel also liued fiftie and fiue yeeres, and begate Jered.

16 Also Mahalaleel liued after he begate Jered, eight hundred and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninetie and fiue yeeres: and he died.

18 ¶ And Jered liued an hundred fiftie and two yeeres, and begate Henoch.

19 Then Jered liued, after he begate Henoch, eight hundred yeres, and begat sonnes and daughters.

20 So all the dayes of Jered were nine hundred fiftie and two yeeres: and he died.

21 ¶ * Also Henoch liued fiftie and fiue yeeres, and begate Methushelah.

22 And Henoch walked f with God, after he begate Methushelah, three hundred yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundred fiftie and fiue yeeres.

24 And Henoch walked with God, and hee was no more seene: for g God tooke him away.

25 Methushelah also liued an hundred eightie and seuen yeeres, and begat Lamech.

26 And Methushelah liued, after hee begate Lamech, seuen hundred eighty and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methushelah were nine hundred fiftie and nine yeeres: and hee died.

28 ¶ Then Lamech liued an hundred eightie and two yeeres, and begate a sonne,

29 And called his name Noah, saying, This same shall h comfort vs concerning our worke and sorrow of our hands, as touching the earth which the Lord hath cursed.

30 And Lamech liued after hee begate Noah, fiue hundred ninetie and fiue yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundred seuentie and seuen yeeres: and he died.

32 And Noah was fiue hundred yeere olde. And Noah begate Shem, Ham, and Japheth.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that hee made him. 18 Noah and his are preserued in the Arke, which he was commanded to make.

SO when men began to bee multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the a sonnes of God sawe the daughters b of men that they were c faire, and they tooke them wiues of all that they ‖ liked.

3 Therefore the Lord said, My spirit shal not alway d striue with man, because hee is but flesh, and his dayes shall be an e hundred and twentie yeeres.

4 There were ‖ giants in the earth in those dayes, yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in old time were men of f renowme.

5 ¶ When the Lord sawe that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his * heart were onely euill ‡ continually,

6 Then it g repented the Lord, that hee had made man in the earth, and he was sorie in his heart.

7 Therefore the Lord said, I will destroy from the earth the man whom I haue created, from man h to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah i found grace in the eyes of the Lord.

9 ¶ These are the ‖ generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begat three sonnes, Shem, Ham, and Japheth.

11 The earth also was corrupt before God: for the earth was filled with k cruelty.

12 Then God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God said vnto Noah, ‖ An end of all flesh is come before mee: for the earth is filled with ‖ cruelties ‡ through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke of ‡ pine trees: thou shalt make ‡ cabins in the Arke, and shalt pitch it within and without with pitch.

15 And ‖ thus shalt thou make it: The length of the Arke shall be three hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A windowe shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the l low, second and third roome.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I m establish my Couenant, and thou shalt goe into the Arke, thou and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh, two of euery sort shalt thou cause to come

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e The chiefe cause of long life in the first age, was the multiplication of mankinde, that according to Gods commandement at the beginning the world might be increased with people, which might vniuersally praise his Name.

Ecclus.44.16. hebr.11.5.

f That is, he led an vpright and godly life.

g To shew that there was a better life prepared, and to be a testimonie of the immortalitie of soules and bodies. As to inquire where he became, is meere curiositie.

h Lamech had respect to the promise, Chap.3.15. and desired to see the deliuerer which should be sent, and yet saw but a figure thereof: he also spake this by the spirit of prophesie, because Noah deliuered the Church, and preserued it by his obedience.

a The of the which degen.

b That came of parents, Kain.

c Hauing respect beautie, worldly rations, their manc godlinesse.

‖ *Or, had cho*

d Because mat could not bee wonne by Gods lenitie and long sufferance, whereby hee strooue to ouercome him, hee would no longer stay his vengeance.

e Which terme God gaue man to repent, before he would destroy the earth, 1. Pet. 3.20.

‖ *Or, tyrants.*

f Which vsurped authoritie ouer others, and did degenerate from that simplicitie wherin their fathers liued.

Chap.8.21. matth.15.19.

‡ *Ebr. Euery day.*

g God doth neuer repent, but he speaketh after our capacitie, because hee did destroy him, and in that, as it were did disauow him to be his creature.

h God declareth how much hee detesteth sinne, seeing the punishment thereof extendeth to the bruit beasts.

i God was mercifull vnto him.

‖ *Or, Iustorie.*

k Meaning, that all were giuen to the contempt of God, and oppression of their neighbours. ‖ *Or, I will destroy mankind.* ‖ *Or, oppression and wickednesse.* ‡ *Ebr from the face of them.* ‡ *Ebr. Gopher.* ‡ *Ebr. nestes.* ‖ *Or, of this measure.* l That is, of three heights.

m To the intent that in this great enterprise and mockings of the whole world thou mayest be confirmed, that thy faith faile not.

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into the Arke, to keepe them aliue with thee: they shalbe male and female.

20 Of the foules after their kinde, and of the cattell after their kind, of euery creeping thing of the earth after his kind, two of euery sort shall come vnto thee, that thou mayest keepe them aliue.

21 And take thou with thee of all meate that is eaten: ‡ thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto all, that God commanded him: euen [a] so did hee.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

AND the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene * [a] righteous before me in this ‖ age.

2 Of euery [b] cleane beast thou shalt take to thee by seuens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by seuens, male and female to keepe seede aliue vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth fortie dayes and fortie nights, and all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according vnto al that the Lord commanded him.

6 And Noah was sixe hundreth yeeres old, when the flood of waters was vpon the earth.

7 So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beastes, and of the vncleane beastes, and of the foules, and of all that creepeth vpon the earth,

9 There [c] came two and two vnto Noah into the Arke, male and female as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 In the sixe hundred yeere of Noahs life in the [d] second moneth, the seuenteenth day of the moneth, in the same day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened.

12 And the raine was vpon the earth fortie dayes and fortie nights.

13 In the selfe same day entred Noah with Shem, and Ham and Japheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kind, & euery thing that creepeth and moueth vpon the earth after his kind, and euery foule after his kind, euen euery bird of euery feather.

15 For they came to Noah into the Arke, two and two, [f] of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord ‖ shut him in.

17 Then the flood was fortie dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters ‡ preuailed so exceedingly vpon the earth, that all the hie mountaines, that are vnder the whole heauen, were couered.

20 Fifteene cubites vpward did the waters preuaile, when the mountaines were couered.

21 * Then all flesh perished that moued vpon the earth, both foule and cattell, and beast, and euery thing that creepeth ‡ mooueth vpon the earth, and euery man.

22 Euery thing in whose nostrels the spirit of life did breathe, what soeuer they were in the drie land, they died.

23 So [h] hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah onely [i] remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundreth and fiftie dayes.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

AND God [a] remembred Noah and [b] euery beast, and all the cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from heauen was restrained.

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day, the waters abated.

4 And in the [c] seuenth moneth, in the seuenteenth day of the moneth, the Arke ‖ rested vpon the mountaines of ‖ Ararat.

5 And the waters were going and decreasing vntill the [d] tenth moneth: in the tenth moneth, and in the first day of the moneth were the tops of the mountaines seene.

6 So ‡ after fortie dayes, Noah opened the window of the Arke, which hee had made,

7 And sent forth a † rauen, which went out going forth and returning, vntill the waters were dried vp vpon the earth.

8 Againe he sent a † doue from him, that he might see if the waters were diminished from off the earth.

9 But the doue found no rest for the sole of her foot: therefore shee returned vnto him into the Arke (for the waters were vpon the whole earth) and hee [e] put forth his hand and receiued her, and tooke her to him into the Arke.

10 And he abode yet other seuen dayes, and again he sent forth the doue out of the Arke.

11 And

---

7. s, he Gods ndement ints, adding nothing.

Pet. 2. 5. a In respect of the rest of the world, and because he had a desire to serue God, and liue vprightly. ‖ Or, generation. b Which might be offered in sacrifice, whereof sixe were for breede, and the seuenth for sacrifice. Matth. 24. 37. luke 17. 26. 1. pet. 3. 20.

c God compelled them to present themselues to Noah, as they did before to Adam, when hee gaue them names, Chap. 2. 19. d Which was about the beginning of May, when all things did most florish. e Both the waters in the earth did ouerflow, and also the clouds powred downe.

f Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.

g So that Gods secret power defended him against the rage of the mightie waters. ‖ Or, shut it vpon him. ‡ Ebr. waxed very mightie.

Wisd. 10. 4. eccles. 39. 27, 28.

h That is, God.

i Learne what it is to obey God onely, and to forsake the multitude, 1. Pet. 3. 20

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth ỹ he remembreth them. b If God remember euery bruite beast, what ought to bee ỹ assurance of his children?

c Which conteined part of September and part of October. ‖ Or, stayed. d Which was the moneth of December. ‡ Ebr. at the ende of fourtie dayes. † The rauen is sent forth and returneth. † He sendeth the doue. e It is like that the rauen did flie to and fro, resting on the Arke, but came not into it, as the doue that was taken in.

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11 And the doue came to him in the euening, and loe, in her ‖ mouth was an f oliue leafe that shee had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding he waited yet other seuen dayes, and sent forth the doue, which returned not againe vnto him any more.

13 ¶ And in the six hundreth and one yere, in the first day of the g first moneth, the waters were dried vp from off the earth: and Noah remoued the couering of the Ark and looked, and beholde, the vpper part of the ground was drie.

14 And in the second moneth, in the seuen and twentieth day of the moneth, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 h Go forth of the Arke, thou & thy wife, & thy sonnes and thy sons wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both foule & cattell, and euery thing that creepeth and mooueth vpon the earth, that they may breede abundantly in the earth, * and bring forth fruit and increase vpon the earth.

18 So Noah came forth, & his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that moueth vpon the earth after their kindes, went out of the Arke.

20 ¶ Then Noah i built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lord smelled a ‖ k sauour of rest, and the Lord sayd in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans * heart is euill, euen from his youth: neither will I smite any more all things liuing, as I haue done.

22 Hereafter l seed time and harueſt, and cold and heat, and summer and winter, and day and night shall not cease, so long as the earth remaineth.

Chap.6 5.matth.25.19. l The order of nature destroyed by the flood, is restored by Gods promise.

CHAP. IX.

1 *The confirmation of marriage.* 2 *Mans authoritie ouer all creatures.* 3 *Permission of meats.* 6 *The power of the sword.* 14 *The rainebow is the signe of Gods promise.* 21 *Noah is drunken and mocked of his sonne, whom he curseth* 29 *The age and death of Noah.*

AND God a blessed Noah and his sonnes, and sayd to them, * Bring forth fruit, and multiplie, and replenish the earth.

2 Also the b feare of you, & the dread of you shall be vpon euery beast of the earth, & vpon euery foule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery c thing that moueth and liueth, shall be meate for you: as the * greene herbe, haue I giuen you all things.

4 * d But flesh with ỳ life therof, I meane, with the blood therof, shall ye not eate.

5 e For surely I will require your blood, wherein your liues are: at the hand of euery beast will I require it: and at the hande of man, euen at the hande of a mans ‖ brother will I require the life of man.

6 Who so * sheddeth mans blood, ỳ man shall his blood be shed: * for in the g Image of God hath he made man.

7 But bring ye forth fruit and multiply: growe plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Behold, I, euen I establish my h couenant with you, & with your i seed after you,

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beast of the earth with you from all that goe out of the Arke, vnto euery beast of the earth.

11 * And my couenant will I establish with you, that from henceforth all flesh shal not be rooted out by the waters of the flood, neither shall there bee a flood to destroy the earth any more.

12 Then God said, This is the token of the couenant which I make betweene mee and you, & betweene euery liuing thing that is with you vnto perpetuall generations.

13 I haue set my k bow in the cloud, and it shall bee for a signe of the couenant betweene me and the earth.

14 And when * I shall couer the earth with a cloud, and the bow shalbe seene in the cloud,

15 Then will I remember my l couenant, which is betweene mee and you, and betweene euery liuing thing in all flesh, and there shall bee no more waters of a flood to destroy all flesh.

16 Therefore the bowe shall bee in the cloud that I may see it, and remember the euerlasting couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God sayd yet to Noah, m This is the signe of the couenant, which I haue established betweene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going foorth of the Arke, were Shem and Ham and Japheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, & of them was the n whole earth ouerspread.

20 ‖ Noah also began to bee an husbandman, and planted a vineyard.

21 And hee dronke of the wine, and was o dronken, and was vncouered in the midst of his tent.

22 And when Ham the father p of Canaan sawe the nakednesse of his father, & told his two brethren without.

23 Then tooke Shem & Japheth a garment,

‖*Or, bill.*
f Which was a signe that the waters were much diminished: for the oliues grow not on the hie mountaines.
g Called in Ebrew Abib, containing part of March and part of April.
h Noah declareth his obedience, in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God. *Chap.1.22. and 9.1.*
i For sacrifices, which were as an exercise of their faith, whereby they vsed to giue thankes to God for his benefits.
‖*Or, a sweete sauour.*
k That is, therby he sheweth himselfe appeased, and his anger to rest.
a God increased them with fruit, & declared vnto them his counsell as touching the replenishing of the earth. *Chap.1.28.and 8.17.*
b By the vertue of this commandement beasts rage not so much against man as they would, yea, and many serue to his vse thereby.
c By this permission man may with a good conscience vse the creatures of God for his necessitie. *Chap.1.29.*

d Le
cre
fle
tha
led:
el er
bidde
e Th
take v
for you
‖Or, n
Matt 2
reuel.13
f Not on
the Magis
but oft tim
God raiseth
one murthere
to kill anothe
Chap.1.27.
g Therefore
kill man is to
face Gods imag
and so iniurie is
not onely done
to man, but also
to God.
h To assure you
that the world
shall be no more
destroyed by a
flood.
i The children
which are not
yet borne, are
comprehended
in Gods couenant made with
their fathers.
Isa.54.9.
k Hereby we see
that signes or sacraments ought
not to be separated from the
word.
Eccl.43.11,12
l When men
shall see my bow
in the heauen,
they shall know
that I haue not
forgotten my
couenant with
them.
m God doeth
repeate this the
ofter, to confirme Noahs
faith so much
more.
n This declareth
what was the
vertue of Gods
blessing, when
he said, Increase
and bring forth, Chap.1.28. ‖*Or, Noah began againe.*
o This is
set before our eyes to shewe what an horrible thing drunkennesse is.
p Of whom came the Canaanites, that wicked nation, who were
also cursed of God.
q In derision and contempt of his father.

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ment, and put it vpon both their shoulders, and went backeward, & couered the nakednes of their father with their faces backward: so they saw not their fathers nakednesse.

24 Then Noah awoke from his wine, and knew what his yonger sonne had done vnto him,

25 And sayd, [f] Cursed bee Canaan: a [f] seruant of seruants shal he be vnto his brethren.

26 He said moreouer, Blessed be the Lord God of Shem, & let Canaan be his seruant.

27 God [g] perswade Japheth, that he may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah lined after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres, and he died.

f separated from the Church, should be ioyned to the by the perswasion of Gods Spirit and preaching of the Gospel.

CHAP. X.

1 The increase of mankind by Noah & his sons. 10 The beginning of cities, countreys & nations.

a These generations are here recited, partly to declare the marueilous increase in so small a time, and also to set forth their great forgetfulnesse of Gods graces toward their fathers.

NOwe these are the [a] generations of the sonnes of Noah, Shem, Ham, and Japheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Japheth were Gomer, and Magog, and [b] Madai, and Iauan, and Tubal, and Mesech, and Tiras.

b Of Madai and Iauan came the Medes and Greekes.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah, and Tarshish, Kittim, and Dodanim.

c The Iewes so call all countreys which are separated from them by sea, as Grecia, Italy, &c which were giuen to the children of Iapheth, of whom came the Gentiles.

5 Of these were the [c] Iles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nations.

d Of Cush and Mizraim came the Ethiopians and Egyptians.

6 ¶ Moreouer the sonnes of Ham were [d] Cush, and Mizraim, and Put, & Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

e Meaning a cruell oppressor and tyrant.

8 And Cush begat Nimrod, who began to be [e] mighty in the earth.

f His tyranny came into a prouerbe, as hated both of God and man: for he passed not to commit cruelty euen in Gods presence.

9 Hee was a mighty hunter before the Lord: wherefore it is sayd, [f] As Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, & Calneh in the land [g] of Shinar.

g Of Lud came the Lydians. ‖ *Or, the Cappadocians.*

11 Out of that land came Ashur, & builded Nineueh, & the ‖ city Rehoboth, and Calah:

12 Resen also betweene Nineueh, & Calah: this is a great citie.

13 And Mizraim begat [h] Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 Pathrusim also, and Casluhim, out of whom came the Philistims, and ‖ Caphtorims.

h Of Lud came the Lydians. ‖ *Or, the Cappadocians.*

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, & Girgashi,

17 And Hiui, and Arki and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou commest to Gerar vnto Azzah, and as thou goest vnto Sodom and Gomorrah, and Admah, and Zeboim, euen vnto Lasha.

20 These are the sons of Ham according to their families, according to their tongues in their countreys and in their nations.

i In his stocke the Church was preserued: therefore Moses leaueth off speaking of Iapheth and Ham, and intreateth of Shem more at large.

21 ¶ Vnto [i] Shem also the father of all the sonnes of [k] Eber, and Elder brother of Japheth were children borne.

k Of whome came the Ebrews or Iewes. *1. Chron. 1. 17.*

22 The sonnes of Shem were Elam, and Ashur, and Arpachshad, & Lud, and Aram.

23 And the sonnes of Aram, Uz, and Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sons: the name of the one was Peleg: for in his dayes was the earth [l] diuided: and his brothers name was Joktan.

l This diuision came by the diuersitie of languages, as appeareth, Chap. 11. 9.

26 Then Joktan begate Almodad, and Sheleph, and Hazarmaueth, and Jerah,

27 And Hadoram, and Uzal, & Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, & Hauilah, and Jobab: all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and ‖ out of these were the nations diuided in the earth after the flood.

‖ *Or, of these came diuers nations.*

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age and generation of Shem vnto Abram. 31 Abrams departure fro Vr with his father Terah, Sarai, and Lot. 32 The age and death of Terah.

Wisd. 10. 5.

THen the whole earth was of one [a] language, and one speach.

a In the yeere an hundreth and thirtie after the flood.

2 And [a] as [b] they went from the [c] East, they found a plaine in the land of [d] Shinar, and there they abode.

b To wit, Nimrod and his company.

c That is, from Armenia, where the Arke stayed.

d Which was afterward called Caldea.

3 And they sayd one to another, Come, let vs make bricke, and burne it in the fire. So they had bricke for stone, and slime had they in stead of morter.

4 Also they sayd, Goe to, let vs [e] build vs a citie and a tower, whose top may reach vnto the heauen, that wee may get vs a name, least wee be scattered vpon the whole earth.

e They were moued with pride and ambition, thinking to preferre their owne glory to Gods honour.

5 But the Lord [f] came downe, to see the citie and tower, which the sonnes of men builded.

f Meaning, that he declared by effect that he knew their wicked enterprise: for Gods power is euery where, and doth neither ascend nor descend.

6 And the Lord sayd, [g] Behold, the people is one, and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoeuer they haue imagined to doe.

g God speaketh this in derision, because of their foolish perswasion and enterprise.

7 Come

h He speaketh as though hee tooke counsell with his owne wisedome and power, to wit, with the Sonne, and holy Ghost, signifying the greatnesse and certaintie of the punishment.

i By this great plague of the confusion of tongues appeareth Gods horrible iudgement against mans pride and vaine glory.

‖Or, confusion.

1. Chron. 1. 17.

k He returneth to the genealogie of Shem, to come to the history of Abram, wherein the Church of God is described, which is Moses principall purpose.

1. Chron. 1. 25.

1. Chron. 1. 26. Iosh 24. 2.

l Hee maketh mention first of Abram, not because he was the first borne, but for the history, which properly appertaineth vnto him. For by comparing this place with verse 32. and chap. 12. vers. 4. it may be gathered that Abram was borne, when his father was 130. yeeres olde.

‡Ebr. Casdim.

m Some thinke that this Iscah was Sarai.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father. Iosh. 24. 2 nehe. 9. 7 iudeth. 5. 7. Acts 7. 4.

7 Come on, [b] let vs goe downe, [c] & there confound their language, that euery one perceiue not anothers speach.

8 So the Lord scattered them frō thence vpon all the earth, and they left off to build the citie.

9 Therefore the name of it was called ‖Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ * These are the generations [k] of Shem: Shem was an hundred yere old, and begat Arpachshad two yeres after the flood.

11 And Shem lined, after he begat Arpachshad, fiue hundred yeeres, and begate sonnes and daughters.

12 Also Arpachshad lined fiue and thirty yeeres, and begate Shelah.

13 And Arpachshad lined after he begate Shelah, foure hundred and three yeeres, and begate sonnes and daughters.

14 And Shelah lined thirty yeeres, and begate Eber.

15 So Shelah lined, after he begate Eber, foure hundred and three yeeres, and begate sonnes and daughters.

16 Likewise Eber lined foure and thirty yeeres, and begate Peleg.

17 So Eber lined, after he begate Peleg, foure hundred and thirtie yeeres, and begat sonnes and daughters.

18 And Peleg lined thirty yeres, and begate Reu,

19 * And Peleg lined after he begat Reu, two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu lined two and thirtie yeres, and begate Serug.

21 So Reu lined after he begate Serug, two hundreth and seuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug lined thirty yeeres, and begate Nahor.

23 And Serug lined, after he begate Nahor, two hundreth yeeres, and begate sonnes and daughters,

24 And Nahor lined nine and twentie yeeres, and begate Terah.

25 So Nahor lined after he begate Terah, an hundreth and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah lined seuenty yeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate [l] Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his nativitie, in Ur of ‡ the Caldees.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iscah.

30 But Sarai was barren, & had no child.

31 Then [n] Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Ur of the Caldees, to * goe into the land of Canaan, and they came to [o] Haran, and dwelt there.

32 So the dates of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

CHAP. XII.

1 *Abram by Gods commandment goeth to Canaan.* 3 *Christ is promised.* 7 *Abrā buildeth altars for the exercise & declaratiō of his faith amōg the infidels.* 10 *Because of the dearth he goeth into Egypt.* 15 *Pharaoh taketh his wife, and is punished.*

NOw the Lord had said vnto Abram, * [a] Get thee out of thy countrey, and from thy kinred, and from thy fathers house vnto [b] the land that I will shew thee.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be a [c] blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was seuenty and fiue yere old, when he departed out of Haran.)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and al their substance that they possessed, & the [d] soules that they had gotten in Haran, and they departed, to goe to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram [e] passed through the land vnto the place of Shechem, and vnto the ‖plaine of Moreh (and the [f] Canaanite was then in the land)

7 And the Lord appeared vnto Abram, & sayd, Vnto thy seede will I giue this land. And there hee builded an [g] altar vnto the Lord, which appeared vnto him.

8 Afterward remouing [h] thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the West side, & Hai on the East: and there he built an [i] altar vnto the Lord, and called on the Name of the Lord.

9 [k] Againe Abram went forth going and iourneying toward the South.

10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt, to sojourne there: for there was a great famine in the land.

11 And when he drew neere to enter into Egypt, hee sayd to Sarai his wife, Behold now, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, Shee is his wife: so will they kill mee, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my [m] sis-

Acts 7.

a From this to this foure hun twenty an yeeres.

b In appo him no certa place, he pro so much mor his faith and obedience.

c The world sh recouer by thy seede, which is Christ, the blessing which they lost in Adam.

d Meaning as well seruants as cattell.

e He wandred to and fro in the land before he could find a seeling place: thus God exerciseth the faith of his children.

‖Or, Oke groue.

f Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.

g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

h Because of the troubles that he had among that wicked people.

i And so serued the true God, and renounced all idolatry.

k This the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnesse.

l This was a new triall of Abrams faith: whereby wee see that the ende of one affliction is the beginning of another.

m By this we may learne not to vse vnlawfull meanes, nor to put others in danger to saue our selues, reade verse 20. albeit it may appeare that Abram feared not so much death, as that if hee should die without issue, Gods promise should not haue taken place: wherein appeared a weake faith.

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ster, that I may fare well for thy sake, and that my ‡ life may be preserued by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the princes of Pharaoh saw her, and commended her vnto Pharaoh: so the woman was [a] taken into Pharaohs house:

16 Who intreated Abram well for her sake, and he had sheepe, and beeues, and asses, and men seruants, and maid seruants, and shee asses, and camels.

17 But the Lord [o] plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and sayd, Why hast thou done this vnto mee? Wherefore didst thou not tell me, that shee was thy wife?

19 Why saydest thou, Shee is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her and goe thy way.

20 And Pharaoh gaue men [p] commandement concerning him: and they conueyed him forth, and his wife, and all that he had.

CHAP. XIII.

1 *Abram departeth out of Egypt.* 4 *Hee calleth vpon the Name of the Lord.* 11 *Lot departeth from him.* 13 *The wickednesse of the Sodomites.* 14 *The promise made to Abram is renewed.* 18 *Abram buildeth an altar to the Lord.*

THen [a] Abram went vp from Egypt, hee and his wife, and all that he had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in siluer, and in gold.

3 And hee went on his iourney from the South toward [b] Beth-el, to the place where his tent had been at the beginning, between Beth-el, and Hai,

4 Vnto the place of the * altar, which he had made there at the first: & there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents,

6 So that the land could not [c] beare them, that they might dwell together: for their * substance was great, so that they could not dwell together.

7 Also there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell. (and the [d] Canaanites and the Perizzites dwelled at that time in the land.)

8 Then sayd Abram vnto Lot, Let there be no [e] strife, I pray thee, betweene thee and me, neither betweene mine heardmen & thine heardmen: for we be brethren.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt take the left hand, then will I goe to the right: or if thou go to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, hee saw that all the plaine of Iorden was watered euery where: (for before the Lord destroyed Sodom and Gomorah, it was as the [g] garden of the Lord, like the land of Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him all the plaine of Iorden, & tooke his iourney frō the East: and they departed the [h] one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodom.

13 Now the men of Sodom were wicked and exceeding [i] sinners against the Lord.

14 ¶ Then the Lord said vnto [k] Abram, (after that Lot was departed frō him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward.

15 For all * the land, which thou seest, will I giue vnto thee, and to thy seed for [l] euer.

16 And I will make thy seede, as the dust of the earth: so that if a man can number the dust of the earth, then shal thy seede be numbred.

17 Arise, walke thorow the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remooued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

‡ His great riches gotten in Egypt, hindred him not to follow his vocation.

a His great riches gotten in Egypt, hindred him not to follow his vocation.

b He calleth the place by that name which was after giuen vnto it, Chap. 28. 19. *Chap.* 12. 7.

c This incommoditie came by their riches, which brake friendship, and as it were the bond of nature. *Chap.* 36. 7.

d Who seeing their contention, might blaspheme God, and destroy them.

e He cutteth off the occasion of contention: therefore the euill ceaseth.

f Abram resigneth his owne right to buy peace.

g Which was in Eden, Chap. 2. 10

h This was done by Gods prouidence, that onely Abram and his seed might dwell in the land of Canaan.

i Lot thinking to get Paradise, found hell.

k The Lord cōforted him, lest he should haue taken thought for the departure of his nephew. *Chap.* 12. 7. *and* 15. 7. 18. & 26 4 *deut* 34. 4.

l Meaning, a long time, and till the comming of Christ, as Exod. 12. 14. & 21. 6. deut. 15. 17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true Land of Canaan.

CHAP. XIIII.

12 *In the ouerthrow of Sodom Lot is taken prisoner.* 16 *Abram deliuereth him.* 18 *Melchisedek commeth to meete him.* 23 *Abram would not be enriched by the king of Sodom.*

AND in the dayes of Amraphel king of [a] Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, & Tidal king of the [b] nations:

2 These men made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar.

3 All these [c] ioyned together in the vale of ‖ Siddim, which is the * salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the ‖ Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shauch Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernesse.

7 And they returned & came to En-mishpat, which is Kadesh, & ‖ smote all the countrey of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboim, & the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against fiue.

10 Now the [e] vale of Siddim was full of slime pits, and the kings of Sodom and Go-

a That is, of Babylon: by kings here meaning them that were gouernours of cities.

b Of a people gathered of diuers countryes.

c Ambition is the chiefe cause of warres among princes.

‖ *Or, of the laboured fields.*

d Called also the dead sea, or the lake Asphaltite neere vnto Sodom and Gomorah.

‖ *Or, giants.*

‖ *Or, plaine.*

‖ *Or, destroyed.*

e And afterward was ouerwhelmed with water, and so was called the salt sea.

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‖Or, were discomfited.

Gomorah fled, and ‖ fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodome and Gomorah, and all their victuals, and went their way.

12 They f tooke Lot also Abrams brothers sonne and his substance (for hee dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were g confederate with Abram.

14 When Abram heard that his brother was taken, hee ‖ brought forth of them that were borne and brought vp in his house, three hundred and eighteene, and pursued them vnto Dan.

15 Then hee and his seruaunts diuided themselues against them by night, and smote them, and pursued them vnto Hobah, which is on the left side of ‡ Damascus.

16 And he recouered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that hee returned from the slaughter of Chedor-laomer, & of the kings that were with him, came the king of Sodome forth to meete him in the valley of Saueh, which is the * Kings dale.

18 And * Melchi-zedek king of Shalem h brought forth bread and wine: and he was a Priest of the most high God.

19 Therefore hee i blessed him, saying, Blessed art thou Abram, of God most high possessour of heauen and earth,

20 And blessed bee the most high God, which hath deliuered thine enemies into thine hand. * And Abram gaue him tithe of all.

21 Then the king of Sodom said to Abram, Giue mee the ‡ persons, and take the goods to thy selfe.

22 And Abram said to the king of Sodom, ‖ I haue lift vp mine hand vnto the Lord the most high God possessour of heauen and earth,

23 ‡ That I will not take of all that is thine, so much as a thread or shoo-latchet, lest thou shouldest say, I haue made Abram rich,

24 k Saue onely that, which the young men haue eaten, and the parts of the men which went with mee, Aner, Eshcol, and Mamre: let them take their parts.

f The godly are plagued many times with the wicked: therefore their companie is dangerous.

g God moued them to ioyne with Abram, and preserued him from their idolatry and superstitions.

‖Or, armed.

‡ Ebr. Dammesek.

2. Sam. 8.18. Heb. 7.1.

h For Abram and his souldiers refection, and not to offer sacrifice.

i In that Melchi-zedek sed Abram, he declared himselfe to represent a king: and in that he blessed him, the high Priest. Heb. 7.8.

‡ Ebr. soules.

‖Or, I haue sworne.

‡ Ebr. If I take from thee a thread &c. reade 1. Sam. 14.44.

k He would not that his liberality should be hurtfull vnto others.

CHAP. XV.

1 The Lord is Abrams defence and reward 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

‖Or, the Lord spake to Abram. Num 12.6. Psal. 16.6.

AFter these things the ‖ word of the Lord came vnto Abram in * a vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding * great reward.

a His feare was not onely lest he should not haue children, but lest the promise of the blessed seede should not be accomplished in him.

2 And Abram said, a O Lord God, what wilt thou giue me, seeing I go childelesse, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram said, Behold, to mee thou hast giuen no seed: wherefore, loe, a seruant of mine house shall be mine heire.

4 Then behold, the word of the Lord came vnto him, saying, This man shall not be thine heire, but one that shall come out of thine owne bowels, he shall be thine heire.

5 Moreouer hee brought him forth and said, * Looke vp now vnto heauen, and tell the starres, if thou be able to number them: and hee said vnto him, So shall thy seede be.

Rom. 4.3. Rom. 6.13. Gal. 3.6. Iam. 2.23.

6 And Abram * beleeued the Lord, and he counted that to him for righteousnesse.

b This particular is one of Gods workes which is a lawfull president to follow in all the like assignes: but yet not permitted to euery one by a particular motion, as to Gedeon and Ezekiah.

7 Againe hee said vnto him, I am the Lord that brought thee out of * Ur of the Caldees, to giue thee this land to inherit it.

8 And he said, O Lord God, b whereby shall I know that I shall inherit it?

c This was the old custome in making couenants, Ier. 34.18. to the which God added these conditions, that Abrams posteritie should bee as torne in pieces, but after, they should be coupled together: also that it should be assaulted, but yet deliuered.

9 Then he said vnto him, Take mee an heifer of three yeeres olde, and a shee goat of three yeeres olde, and a ram of three yeeres olde, a turtle doue also and a pigeon.

10 So hee tooke all these vnto him, and c diuided them in the mids, and layed euery piece one against another: but the birds diuided he not.

‡ Ebr. a feare of great darknesse. Acts 7.6. Exod. 12.40.

11 Then foules fell on the carkeises, and Abram droue them away.

12 And when the Sunne went downe, there fell an heauie sleepe vpon Abram: and loe, ‡ very fearefull darknesse fell vpon him.

13 Then hee said to Abram, * Know for a suretie, that thy seede shall be a stranger in a land, that is not theirs, * d foure hundred yeeres, and shall serue them: and they shall intreate them euill.

d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

14 Notwithstanding, the nation, whom they shall serue, will I iudge: and afterward shall they come out with great substance.

‖Or, after foure hundred yeeres.

15 But thou shalt goe vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the ‖ fourth generation they shall come hither againe: for the e wickednesse of the Amorites is not yet full.

e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednesse is full. Chap. 12.7 and 13.15. and 26.4. deut 4.5. 1. King. 4.21. 2. chron. 9.26.

17 Also when the Sunne went downe, there was a darknes: and behold a smoking fornace, and a fire brand, which went betweene those pieces.

18 * In that same day the Lord made a couenant with Abram, saying, Vnto thy seed haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer ‡ Euphrates:

‡ Ebr. Perath.

19 The Kenites, and the Kenezites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites also, & the Canaanites, and the Girgashites, and the Iebusites.

CHAP. XVI.

2 Sarai being barren giueth Hagar to Abram: 4 Which conceiueth & despiseth her dame: 6 And being ill handled, fleeth. 7 The Angel comforteth her. 11. 12. The name & maners of her sonne 13 She calleth vpon the Lord, whom she findeth true.

NOw * Sarai Abrams wife bare him no children, and she had a maide an Egyptian, Hagar by name.

a It seemeth that shee had respect to Gods promise, which could not be accomplished without issue.

2 And Sarai said vnto Abram, Behold now, the Lord hath b restrained mee from

b She saileth in binding Gods power to the common order of nature, as though God could not giue her children in her olde age.

childe

vex-

ilded

punish-
declareth
hey gaine
tempt any
against the
of God.

*Or, Mine iniu-
rie is vpon thee.
Or, power.

Which was
Christ, as appea-
reth verse 13. and
chap. 18. 17.

c God reiecteth
none estate of
people in their
miseries, but sen-
deth them com-
fort.

‖Or, fierce and
cruell: or, as a
wilde asse.
Chap 25. 18.

f That is, the
Ishmaelites shall
be a peculiar
people by them-
selues, and not a
portion of ano-
ther people.

g She rebuketh
her owne dulnes,
and acknowled-
geth Gods graces,
who was present
with her euery
where.
Chap. 24. 62.

‖Or, the well of
the liuing and
seeing me.

childe bearing. I pray thee goe in vnto my maide: ‖it may bee that I shall ‡receiue a childe by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her maide the Egyptian, after Abram had dwelled tenne yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶And he went in vnto Hagar, and she conceiued, ᵉwhen she saw that shee had conceiued, her dame was ᶜ despised in her eyes.

5 Then Sarai said to Abram, ᵉ Thou doest me wrong: I haue giuen my maide into thy bosome, and she seeth that she hath conceiued, and I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram said to Sarai, Behold, thy maide is in thine ‖hand: do with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 ¶But the ᵈ Angel of the Lord found her beside a fountain of water in the wildernesse, by the fountaine in the way to Shur.

8 And hee said, Hagar Sarais maide, whence commest thou, ᵉ whither wilt thou go? And she said, I flee frō my dame Sarai.

9 Then the Angel of the Lord said to her, ᵉ Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord said vnto her, I will so greatly increase thy seed, that it shall not be numbred for multitude.

11 Also the Angel of the Lord said vnto her, See, thou art with child, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And he shalbe a ‖ wilde man: his hand shall be against euery man, and euery mans hand against him, * and ᶠ hee shall dwell in the presence of all his brethren.

13 Then she called the Name of the Lord that spake vnto her, Thou God looкest on me: for shee said, ᵍ Haue I not also here looked after him that seeth me?

14 * Wherefore the well was called ‖Beer-lahai-roi: loe, it is betweene Kadesh and Bered.

15 ¶And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was fourescore and sixe yeere old, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrams name is changed to confirme him in the promise. 8 The land of Canaan is the first time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Izhak is promised. 23 Abraham and his house are circumcised.

WHen Abram was ninety yere old and nine, the Lord appeared to Abram and said vnto him, I am God ‖all sufficient: * walke before me, and be thou vpright.

2 And I will make my couenant betweene mee and thee, and I will multiplie thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold, I make my couenant with thee, and thou shalt be a ᵃ father of many nations,

‖Or, Almightie.
Chap. 5. 22.
‖Or without hypocrisie.

a Not onely according to the flesh, but of a far greater multitude by faith, Rom. 4. 17.

5 Neither shall thy name any more bee called Abram, but thy name shall be ᵇ Abraham: * for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitfull, and will make nations of thee: yea, kings shall proceede of thee.

7 Moreouer, I will establish my couenant betweene mee and thee, and thy seede after thee in their generations, for an * euerlasting couenant, to bee God vnto thee and to thy seede after thee.

8 And I wil giue thee and thy seed after thee the land, wherein thou art a stranger, euen all the land of Canaan, for an euerlasting possession, and I will be their God.

9 ¶Againe God saide vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seed after thee in their generations.

10 ᶜ This is my couenant, which ye shall keepe betweene me and you, and thy seed after thee, * Let euery man child among you be circumcised.

11 That is, yee shall circumcise the ᵈ foreskinne of your flesh, and it shall bee a * signe of the couenant betweene me and you.

12 And euery manchilde of eight dayes olde among you shall be circumcised in your generations, as well he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thine house, and he that is bought with thy money, must needes bee circumcised: so my couenant shall bee in your flesh for an euerlasting couenant.

14 But the vncircumcised ᵉ manchilde, in whose flesh the foreskinne is not circumcised, euen that person shall bee cut off from his people, because hee hath broken my couenant.

15 ¶Afterward God sayde vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖ Sarah shalbe her name.

16 And I wil blesse her, and wil also giue thee a sonne of her, yea, I will blesse her, and she shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fell vpon his face, and ᶠ laughed, and said in his heart, Shal a child bee borne vnto him that is an hundred yeere olde? And shall Sarah that is ninetie yeere olde, beare?

18 And Abraham said vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God said, * Sarah thy wife shall beare thee a sonne in deede, and thou shalt call his name Izhak: and I wil establish my couenant with him for an ᵍ euerlasting couenant, and with his seede after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitfull, and will multiply him ‡ exceedingly: twelue princes shall he beget, and I will make a great nation of him.

21 But my couenant wil I establish with Izhak, which Sarah shall beare vnto thee the next * yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶Then Abraham tooke Ishmael his sonne, and all that were borne in his house, and

b The changing of his name is a seale to confirme Gods promise vnto him. Rom. 4. 17.

Chap. 13. 16.

c Circumcision is called the couenant, because it signifieth the couenant, and hath the promise of grace ioyned to it: which phrase is common to all Sacraments. Acts 7. 8.

d That priuie part is circumcised, to shew that all that is begotten of man is corrupt, and must be mortified. Rom. 4. 11.

e Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder the mankind all was consecrated, and here is declared, that whosoeuer contemneth the signe, despiseth also the promise.

‖Or, dame, or princesse.

f Which proceeded of a sudden ioy, and not of infidelitie. Chap. 18. 10. and 21. 2.

g The euerlasting couenant is made with the children of the spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.

‡Ebr greatly, greatly. Chap. 21. 2.

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b They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

and all that was bought with his money, that is, euery man childe among the men of Abrahams house, and [b] hee circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeere old and nine, when the foreskin of his flesh was circumcised.

25 And Ismael his sonne was thirteene yeere old, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ismael his sonne:

27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

Abraham receiueth three Angels into his house. 10 Isaak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

Heb. 13. 2.

‖*Or, Okegrone.*

AGaine the Lord * appeared vnto him in the ‖ plaine of Mamre, as he sate in his tent doore about the heat of the day.

2 And he lift vp his eyes, & looked: and loe, three [a] men stood by him, and when hee saw them, he ran to meet them from the tent doore, and bowed himselfe to the ground.

3 And hee said, [b] Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, bee brought, and [c] wash your feet, and rest your selues vnder the tree.

5 And I will bring a morsell of bread, that you may comfort your hearts, afterward ye shall goe your wayes: for therefore are ye [d] come to your seruant. And they said, Doe euen as thou hast sayd.

6 Then Abraham made hast into the tent vnto Sarah, and said, Make ready at once three ‡ measures of fine meale: knead it, and make cakes vpon the hearth.

7 And Abraham ran to the beastes, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And he tooke butter and milke, and the calfe which he had prepared, and set before them, and stood himselfe by them vnder the tree, and [e] they did eate.

9 ¶ Then they sayd to him, Where is Sarah thy wife? And hee answered, Behold, she is in the tent.

10 And he said, *I will certainely come againe vnto thee according to the time [f] of life: and loe, Sarah thy wife shall haue a sonne: and Sarah heard in the tent doore, which was behind him.

11 (Now Abraham and Sarah were old and striken in age, and it ceased to bee with Sarah after the maner of women.)

12 Therefore Sarah [g] laughed within herselfe, saying, After I am waxed old, *and my lord also, shall I haue lust?

13 And the Lord sayd vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainely beare a childe, which am old?

14 (Shall any thing bee ‖ * hard to the Lord? At the time appointed wil I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denyed, saying, I laughed not: for shee was afraid. And hee sayd, ‡ It is not so: for thou laughedst.

16 ¶ Afterward the men did rise vp from thence and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the [h] Lord sayd, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shalbe in deed a great and a mighty nation, and * all the nations of the earth shall be blessed in him?

19 For I know him [i] that hee will commaund his sonnes and his household after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lord may bring vpon Abraham that hee hath spoken vnto him.

20 Then the Lord sayd, Because the cry of Sodom and Gomorah is great, and because their sinne is exceeding grieuous,

21 I will [k] goe downe now, and see whether they haue done altogether according to that [l] cry, which is come vnto mee: and if not, that I may know.

22 And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fifty righteous within the citie, wilt thou destroy & not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should bee euen as the wicked, be it farre from thee. Shall not the Iudge of all the world ‡ doe right?

26 And the Lord answered, If I shall find in Sodom [m] fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Behold now, I haue begun to speake vnto my Lord, and I am [n] but dust and ashes.

28 If there shall lacke fiue of fiftie righteous, wilt thou destroy all the citie for fiue? And he sayd, If I find there fiue and fortie, I will not destroy it.

29 And he yet spake to him againe, and said, What if there shalbe found fourty there? Then he answered, I will not doe it for fourties sake.

30 Againe he said, Let not my Lord now be angry that I speake, What if thirtie bee found there? Then hee sayd, I will not doe it if I find thirtie there.

31 Moreouer hee sayd, Behold, now I haue begun to speake vnto my Lord, What if twenty bee found there? And hee answered, I will not destroy it for twenties sake.

32 Then hee sayd, Let not my Lord bee now angry, and I will speake but this [o] once. What if tenne be found there? And he answered, I will not destroy it for tennes sake.

33 ¶ And

a That is, three Angels in mans shape.

b Speaking to one of them, in whome appeared to be most maiestie: for hee thought they had beene men.

c For men vsed because of the great heat to goe bare footed in those parts.

d Assent of God that I should doe my duety to you.

‡*Ebr. Seim.*

e For as God gaue them bodies for a time, so gaue he them the faculties thereof to walke, to eate and drinke, and such like.

Chap. 17. 19, 21. & 21. 2. rom. 9. 9.

f That is, about this time when she shalbe aliue, or when the child shall come into this life.

g For she rather had respect to the order of nature, then beleeued the promise of God.

1. Pet. 3. 6.

‖*Or, hid. Zech. 8. 6.*

‡*Ebr. No.*

h Ichouah the Ebrew word, which wee call Lord, sheweth that this Angel was Christ: for this word is only applyed to God.

Chap. 13. 3. and 22. 18.

i He sheweth that fathers ought both to know Gods iudgements, and to declare them to their children.

k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduice.

l For our sinnes cry for vengeance, though none accuse vs.

‡*Ebr. doe iudgement.*

m God declareth that his iudgements were done with great mercie, forasmuch as all were so corrupt that not only fiftie, but ten righteous men could not bee found there: and also that the wicked are spared for the righteous sake,

n Hereby wee learne, that the nearer wee approch vnto God, the moe doeth our miserable state appeare, and the more are wee humbled,

o If God refused not the prayer for the wicked Sodomites, euen to the first request, how much more will hee graunt the prayers of the godly for the afflicted Church?

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33 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his house. 4 The filthy lusts of the Sodomites. 16 Lot is deliuered. 25 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

AND in the euening there came two Angels to Sodom: and Lot sate at the gate of Sodom, and Lot saw them, and rose vp to meete them, and he bowed himselfe with his face to the ground.

2 And hee sayd, See my Lordes, I pray you turne in now into your seruants house, and tary all night, and * wash your feet, and yee shall rise vp early and goe your wayes. Who sayd, Nay, but wee will abide in the streete all night.

3 Then he [b] prassed vpon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake vnleauened bread, and they did [c] eate.

4 But before they went to bed, the men of the city, euen the men of Sodom compassed the house round about, from the young euen to the old, [d] all the people from all quarters.

5 Who cryed vnto Lot, sayde to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not so wickedly.

8 Behold now, I haue two [e] daughters, which haue not knowen man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: [f] for therefore are they come vnder the shadow of my roofe.

9 Then they sayd, Away hence. And they sayd, Hee is come alone as a straunger, and shall he iudge and rule? wee will now deale worse with thee then with them. So they prassed sore vpon Lot * himselfe, and came to breake the doore.

10 But the men put forth their hand and pulled Lot into the house to them, and shut to the doore.

11 * Then they smote the men that were at the doore of the house with blindnes both small and great, so that they were weary in ‡ seeking the doore.

12 ¶ Then the men sayde vnto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For wee [g] will destroy this place, because the * cry of them is great before the Lord, & the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law which ‖ maried his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the citie: but he seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters ‡ which are heere, lest thou bee destroyed in the punishment of the citie.

16 And as he [h] prolonged the time, * the men caught both him and his wife, and his two daughters by the hands (the Lord being mercifull vnto him) and they brought him forth, and set him without the citie.

17 ¶ And when they had brought them out, the Angel sayde, Escape for thy life: [i] looke not behind thee, neither tary thou in all the plaine: escape into the mountaine, lest thou be destroyed.

18 And Lot sayd vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast shewed vnto mee in sauing my life: and I cannot escape in the mountaine, lest some euill take mee, and I die.

20 See now this citie hereby to flee vnto, which is a little one: Oh let mee escape thither: is it not a [k] little one, and my soule shall liue?

21 Then hee sayd vnto him, Beholde, I haue receiued ‡ thy request also concerning this thing, that I will not ouerthrow this city, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can do [l] nothing til thou be come thither. Therefore the name of the city was called [m] Zoar.

23 ¶ The sonne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord * rained vpon Sodom and vpon Gomorah brimstone, and fire from the Lord out of heauen,

25 And ouerthrew those cities and al the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behinde him looked backe, and she became a [n] pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to the place where he had stood before the Lord,

28 And looking toward Sodom and Gomorah, & toward all the land of the plaine, behold, he saw the smoke of the land mounting vp as the smoke of a fornace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the mids of the destruction, when hee ouerthrew the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountain with his two daughters: for hee [o] feared to tarie in Zoar, but dwelt in a caue, he and his two daughters.

31 And the elder sayd vnto the younger, Our father is olde, and there is not a man in the [p] earth to come in vnto vs after the maner of all the earth.

32 Come, we will make our father [q] drinke wine, and lie with him, that wee may preserue seed of our father.

33 So they made their father drinke wine that night, & the elder went & lay with her father: but hee perceiued not, neither when she lay downe, neither when she rose vp.

34 And on the morrow the elder said to the younger, Behold, yesternight lay I with my father:

Wherein we see Gods prouident care in preseruing his, albeit he reuealeth not himselfe to all alike: for Lot had but two Angels, and Abraham three.

Chap. 18.4.

b That is, hee prayed them so instantly.

c Not for that they had necessitie, but because the time was not yet come that they would reueile themselues.

d Nothing is more dangerous, then to dwell where sinne reigneth: for it corrupteth all.

e Hee deserueth praise in defending his ghests, but he is to be blamed in seeking vnlawfull meanes.

f That I should preserue them from all iniury.

2. *Pet.* 2.7.

Wisd. 19.16.

‡ *Ebr. finding.*

g This prooueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour.

Chap. 18 20.

‖ *Or, should mary.*

‡ *Ebr. which are found.*

h The mercy of God striueth to ouercome mans slowneſſe in following Gods calling.

Wisd. 10.6.

i He willed him to flee frō Gods indgements, and not to be sorie to depart from that rich countrey and full of vaine pleasures.

k Though it be little, yet it is great enough to saue my life: wherin he offendeth in chusing another place then the Angel had appointed him.

‡ *Ebr. thy face.*

l Because Gods commandement was to destroy the citie and to saue Lot.

m Which before was called Bela, Chap. 14.2.

Deut. 29.23. *isa.* 13.19. *iere.* 50.40. *ezek.* 16.49. *hose.* 11.8 *amos* 4.11. *luke* 17.29. *iude* 7.

n As touching the body onely: and this was a notable monument of Gods vengeance to all them that passed that way.

o Hauing before felt Gods mercy, he durst not prouoke him againe by continuing among the wicked.

p Meaning, in the countrey which the Lord had now destroyed.

q For except hee had beene ouercome with wine, he would neuer haue done that abominable acte.

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‡ *Ebr. keepe alue.*

father: let vs make him drinke wine this night also, and goe thou and lie with him, that we may ‡ preserue seede of our father.

35 So they made their father drinke wine that night also, and the yonger arose, and lay with him, but he perceiued not when she lay downe, neither when she rose vp.

36 Thus were [e] both the daughters of Lot with child by their father.

37 And the elder bare a sonne, and cal-led his name Moab: the same is the father of the [f] Moabites vnto this day.

38 And the yonger bare a sonne also, & called his name [g] Ben ammi: the same is the father of the Ammonites vnto this day.

e That is, of my people, signifying, that they rather reioyced in their sinne, then repented for the same.

f Which was toward Egypt.

g Abraham had now twise fallen into this fault: such is mans frailtie.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife 3 God reprooueth the king, 9 and the king Abraham. 11 Sarah is restored with gifts. 17 Abraham prayeth, and the king and his are healed.

AFterward Abraham departed thence toward the South country, and dwelled betweene Cadesh and [a] Shur, and soiourned in Gerar.

2 And Abraham said of Sarah his wife, [b] Shee is my sister. Then Abimelech King of Gerar sent and tooke Sarah.

3 But GOD came to Abimelech in a dreame by night, and said to him, Beholde, [c] thou art but dead, because of the woman which thou hast take: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he said, Lord, wilt thou slay euen [d] the righteous nation?

5 Said not he vnto me, She is my sister? yea, and she her selfe said, He is my brother: with an vpright [e] minde, and [f] innocent hands, haue I done this.

6 And God said vnto him by a dreame, I knowe that thou didst this euen with an vpright minde, and I [g] kept thee also that thou shouldest not sinne against mee; therefore suffered I thee not to touch her.

7 Now then, deliuer the man his wife a-gaine: for he is a [h] Prophet, & he [i] shall pray for thee that thou mayest liue: but if thou deliuer her not againe, bee sure that thou shalt die the death, thou and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all these things ‡ vnto them, and the men were sore afrayd.

9 Afterward Abimelech called Abraham, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on mee and my [k] kingdome so great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech sayde vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely the feare of God is not in this place, and they will slay mee for my wiues sake.

e So greatly God detesteth ỹ breach of marraige.

f The infidels confessed ỹ God would not punish but for iust occasion: therefore whensoeuer hee punisheth, the occasion is iust.

g As one falling by ignorance, & not doing euil of purpose.

h Not thinking to doe any man harme.

i God by his holy spirit retaineth them that offend by ignorance, that they fal not into greater inconuenience.

h That is, one to whom God reuealeth himselfe familiarly.

i For the prayer of the godly is of force towards God.

‡ *Eb. in their eares*

k The wickednes of the King bringeth Gods wrath vpon the whole realme.

l He sheweth that no honestie can be hoped for, where the feare of God is not.

12 Yet in very deede she is my [m] sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused me to wander out of my fathers house, I said then to her, This is thy kindenesse that thou shalt shew vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and beeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is ‖ before thee: dwell where it pleaseth thee.

16 Like wise to Sarah he sayd, Behold, I haue giuen thy brother a thousand pieces of siluer: behold, hee is the [n] vaile of thine eyes to all that are with thee, & to all others: and she was [o] thus reproued.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, & his wife, and his women seruants: and they bare children:

18 For the Lorde [p] had shut vp euery woombe of the house of Abimelech, because of Sarah Abrahams wife.

m By sister, he meaneth his cosin germaine, & by daughter, Abrahams neece Chap. 11. 29. so the Ebrewes vse these words.

Chap. 12. 13.

‖ *Or, sit thy commandement.*

n Such an head as with whom thou mayest be preserued from all dangers.

o God caused this heathen king to reproue her, because she dissembled, seeing that God had giuen her an husband, as her vaile & defence.

p Had take away frō them the gift of conceiuing.

CHAP. XXI.

1 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOw the Lord visited Sarah, as he had sayd, and did vnto her * according as he had promised.

2 For [a] Sarah conceiued, and bare Abraham a sonne in his [a] old age, at the same season that God tolde him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, * as God had commanded him.

5 So Abraham was an hundred yere old, when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made me to reioyce: all that heare wil reioyce with me.

7 Againe she said, [b] Who would haue sayd to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his old age.

8 Then the childe grew, and was weaned: and Abraham made a great feast the same day that Izhak was weaned.

9 ¶ And Sarah saw the sonne of Hagar the Egyptian (which she had borne vnto Abraham) [c] mocking.

10 Wherefore shee said vnto Abraham, * Cast out this bond woman and her sonne: for the sonne of this bond woman shal not be heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be grieuous in thy sight for the childe, and for thy bond woman: in all that Sarah shall say vnto thee, heare her voice: for in Izhak shall thy seede be [d] called.

13 As for the sonne of the bond woman, I will make him [e] a nation also, because he is thy seede.

Chap. 17. 19. and 18. 10. Mat. 1. 2. act. 7. 8. galat. 4. 23. heb. 11. 11.

a Therefore the miracle was greater.

Chap. 17. 12.

b She ouerseeth herselfe of ingratitude that she did not beleeue the Angel.

c He derideth Gods promise made to Izhak, which the Apostle calleth persecution, Galat. 4. 29.

Galat. 4. 30.

d The promised seed shall be counted from Izhak and not from Ishmael, Rom. 9. 7. hebr. 11. 18.

e The Ismaelites shall come of him,

14 So

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true faith reneeth all naall affections bey Gods mmandement.

14 So Abraham arose vp early in the morning, and tooke bread, and a bottle of water, and gaue it vnto Hagar, putting it on her shoulder and the child also, and sent her away: who departing, wandered in the wildernes of Beer-sheba.

15 And when the water of the bottle was spent, shee cast the child vnder a certaine tree.

16 Then she went & sate her ouer against him afarre off, a bout abowe shoot: for shee sayd, I will not see the death of the childe: and she sate downe ouer against him, and lift vp her voyce, and wept.

17 Then God s heard the voice of the child, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar? feare not: for God hath heard the voyce of the childe where he is.

18 Arise, take vp the childe, and hold him in thine hand: for I will make of him a great people.

19 And God h opened her eyes, and shee saw a well of water: so she went & filled the bottle with water, and gaue the boy drinke.

20 So God was i with the childe, and he grew, and dwelt in the wildernesse, and was an ‖ archer.

21 And he dwelt in the wildernes of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimelech and Phichol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sweare vnto mee heere by God, that thou wilt not ‡ hurt me nor my children, nor my childrens children: thou shalt deale with me and with the countrey where thou hast beene a stranger, according vnto the kindnesse that I haue shewed thee.

24 Then Abraham said, I will k sweare.

25 ¶ And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech sayde, I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

27 Then Abraham tooke sheepe, and beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambs of the flocke by themselues.

29 Then Abimelech said vnto Abraham, What meane these seuen lambes, which thou hast set by themselues?

30 And he answered, Because thou shalt receiue of mine hand these seuen lambes, that it may be a witnesse vnto mee, that I haue digged this well.

31 Wherefore the place is called ‖ Beersheba, because there they both sware.

32 Thus made they a m couenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistims.

33 ¶ And Abraham planted a grone in Beer-sheba, and n called there on the Name of the Lord the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1.2 *The faith of Abraham is prooued in offring his sonne Izhak.* 3 *Izhak is a figure of Christ.* 20 *The generation of Nahor Abrahams brother, of whom commeth Rebekah.*

AND after these things, God did * proone Abraham, and sayd vnto him, Abraham. Who answered, ‡ Here am I.

2 And hee sayd, Take now thine onely sonne Izhak, whom thou louest, and get thee vnto the land of a Moriah, and b offer him there for a burnt offering vpon one of the mountaines, which I will shew thee.

3 Then Abraham rose vp early in the morning, and sadled his asse, and tooke two of his seruants with him, & Izhak his sonne, and cloue wood for the burnt offering, and rose vp, and went to the place, which God had tolde him.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afarre off,

5 And sayd vnto his seruants, Abide you here with the asse: for I and the childe will goe yonder and worship, and c come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and layde it vpon Izhak his sonne, and hee tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and sayd, My father. And he answered, Here am I, my sonne. And he sayd, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God wil d prouide him a Lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and e bound Izhak his sonne, * and layd him on the altar vpon the wood.

10 And Abraham stretching foorth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the child, neither do any thing vnto him: for now I f know that thou fearest God, seeing for my sake ‖ thou hast not spared ‡ thine onely sonne.

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behind him, caught by the hornes in a bush. Then Abraham went and tooke the ramme, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, ‖ Jehouah ireh, as it is sayd this day, In the Mount will the Lord g be seene.

15 ¶ And the Angel of the Lord cried vnto Abraham from heauen the second time,

16 And said, * By h my selfe haue I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, and will greatly multiply thy seede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seed shall possesse the ‖ gate of his enemies.

18 *And

Hebr. 11.17. ‡*Ebr.* Loe, I.

a Which signifieth the feare of God, in ſ which place he was honoured, and Salomon afterward built the Temple

b Herein stoode the chiefest point of his tentation, seeing he was commanded to offer vp him in whom God had promised to blesse all the nations of the world.

c He doubted not, but God would accomplish his promise, though he should sacrifice his son.

d The only way to ouercome all tentations is to rest vpon Gods prouidence.

e For it is like that his father had declared to him Gods commandement, whereunto he shewed himself obedient, *Jam.* 2.21.

f That is, by thy true obedience thou hast declared thy liuely faith.

‖ *Or, and hast not withholden thine only son from me.* ‡ *Ebr, thy sonne, thine only sonne.* ‖ *Or, the Lord will see or prouide.*

g The name is changed to shew that God doth both see & prouide secretly for his, and also euidently is seene and felt in time conuenient. *Psal.* 105.9. *eccl.us* 44.21. *luke* 1.73. *heb.* 6.13.

h Signifying, that there is no greater then he, ‖ *Or, holds.*

g For his promise sake made to Abraham, and not because the child had discretion and iudgement to pray.

h Except God open our eyes, we can neither see nor vse the meanes which are before vs.

i As touching outward things God caused him to prosper. ‖ *Or, shot in the bow, and was an hunter.*

‡ *Ebr.* deale falsely with me, or lie.

k So that it is a lawful thing to take an othe in matters of importance, for to iustifie the truth, and to assure others of our sincerite.

l Wicked seruants doe many euils vnknowne to their masters.

‖ *Or, well of the othe, or of seuen, meaning lambes.*

m Thus we see that the godly, as touching outward things, may make peace with the wicked that knowe not the true God.

n That is hee worshiped God in all points of true religion.

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Chap. 12.3. *and* 18.18. *ecclus* 44.22. *actes* 3.25. *galat.* 3 8.

18 *And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one tolde Abraham, saying, Behold Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Uz his eldest sonne, and Buz his brother, and Kemuel the father of ‖ Aram,

22 And Chesed, and Hazo, and Pildash, and Idlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his [i] concubine called Reumah, she bare also Tebah, and Gahan, and Thahash, and Maachah.

‖ *Or, of the Syrians.*

i Concubine is oftentimes taken in the good part, for those women which were infamour to the wiues.

CHAP. XXIII.

2 *Abraham lamenteth the death of Sarah.* 4 *He buyeth a field to bury her, of the Hittites.* 13 *The equitie of Abraham.* 19 *Sarah is buried in Machpelah.*

‡ *Ebr. the yeeres of the life of Sarah.*

WHen Sarah was an hundreth twentie and seuen yeere olde (‡ so long liued she.)

2 Then Sarah died in Kiriath arba: the same is Hebron in the land of Canaan: and Abraham came to mourne for Sarah and to weepe for her.

a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the naturall affection is commendable.

3 ¶ Then Abraham [a] rose vp from the sight of his corps, and talked with the ‡ Hittites, saying,

4 I am a stranger ‡ a forreiner among you, giue me a possession of buriall with you, that I may bury my dead out of my sight.

‡ *Ebr. sonnes of Heth.*

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince [b] of God among vs: in the chiefest of our sepulchres bury thy dead: none of vs shall forbid thee his sepulchre, but thou mayest bury the dead therein.

b That is, godly, or excellent: for the Hebrewes so speake of all things that are notable, because all excellencie commeth of God.

7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be ‡ your minde, that I shall bury my dead out of my sight, heare me, and intreate for me to Ephron, the sonne of Zoar,

‡ *Ebr. in your soule.*

9 That hee would giue me the caue ‖ of Machpelah which he hath in the end of his field: that he would giue it me for as much ‡ money as it is worth, for a possession to burie in among you.

‖ *Or, double caue, because one was within another.*

‡ *Ebr. in full siluer.*

10 (For Ephron dwelt among the Hittites.) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that [c] went in at the gates of his citie, saying,

c Meaning, all the citizens and inhabitants.

11 No, my lord, heare mee: the field giue I thee, and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to burie thy dead.

12 Then Abraham [d] bowed himselfe before the people of the land,

d To shew that he had them in good estimation and reuerence.

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto me: the land is worth foure hundreth [e] shekels of siluer: what is that betweene mee and thee? bury therefore thy dead.

e The common shekel is about 20. pence, so then 400. shekels mount to 33. pound sixe shillings and eight pence, after fiue shillings sterling the ounce.

16 So Abraham hearkned vnto Ephron, and Abraham weyed to Ephron the siluer, which he had named in the audience of the Hittites, euen foure hundreth siluer shekels of currant money among merchants.

17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the field and the caue that was therein, and all the trees that were in the fielde, which were in all the borders round about, was made sure

18 Unto Abraham for a possession, in the sight of the Hittites, euen of all that ‖ went in at the gates of his city.

‖ *Or, citizens.*

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the fielde and the caue that is therein, was made sure vnto Abraham for a possession of buriall [f] by the Hittites.

f That is, all the people confirmed the sale.

CHAP. XXIIII.

2 *Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kinred.* 12 *The seruant prayeth to God.* 33 *His fidelitie towards his master.* 50 *The friends of Rebekah commit the matter to God.* 58 *They aske her consent, and she agreeth,* 67 *and is married to Izhak.*

NOw Abraham was old, and ‡ stricken in yeeres, and the Lord had blessed Abraham in all things

‡ *Ebr. come into dayes.*

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, *[a] Put now thine hand vnder my thigh,

Chap. 47. 29.

a Which ceremonie declared the seruants obedience toward his master, and the masters power ouer the seruant.

3 And I will make thee [b] sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

b This sheweth that an oath may be required in a lawfull cause.

4 But thou shalt go vnto my [c] countrey, and to my kinred, and take a wife vnto my sonne Izhak.

c He would not that his sonne should marry out of the godly family: for the inconueniences that come by martying with the vngodly are set foorth in sundry places of the Scriptures.

5 And the seruant said to him, What if the woman will not come with mee to this land: shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne [d] thither againe.

d Lest he should lose the inheritance promised. *Chap.* 12 7. *and* 13 15. *and* 15. 18. *and* 26 4.

7 ¶ The Lord God of heauen, who tooke mee from my fathers house, ‡ from the land where I was borne, and that spake vnto me, and that sware vnto me, saying, *Unto thy seed will I giue this land, hee shall send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

‡ *Ebr. innocent.*

8 Neuertheless if the woman will not follow thee, then shalt thou bee ‡ discharged of this mine oath: onely bring not my sonne thither againe.

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9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, and departed: (for he had all his masters goods in his hand:) and so he arose, and went to ‖ Aram Naharaim, vnto the [e] city of Nahor.

11 And he made his camels to kne downe without the city by a well of water, at euentide about the time that the women come out to draw water.

12 And he said, O [f] Lord God of my master Abraham, I beseech thee, ‖ send me good speed this day, and shew mercy vnto my master Abraham.

13 Loe, I stand by the well of water, whiles the mens daughters of this citie come out to draw water.

14 [g] Graunt therefore that the mayde, to whom I say, Bow downe thy pitcher, I pray thee, that I may drinke: if she say, Drinke, and I will giue thy camels drinke also: may be she that thou hast ordeined for thy seruant Izhak: and thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And now yer he had left speaking, behold, [h] Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the mayde was very faire to look vpon, a virgin and vnknowen of man) and she [i] went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ranne to meete her, and said, Let mee drinke, I pray thee, a little water of thy pitcher.

18 And she said, Drinke ‡ sir: and she hasted, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when she had giuen him drinke, she saide, I will draw water for thy camels also, vntill ‡ they haue dunken ynough.

20 And shee powred out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondered at her, and held his peace, to know whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden ‖ [k] abillement of [l] halfe a shekell weight, and two bracelets for her handes, of tenne shekels weight of golde:

23 And hee sayd, Whose daughter art thou? tell me, I pray thee, Is there roome in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Milcah whom she bare vnto Nahor.

25 Moreouer she said vnto him, We haue litter also and prouender ynough, and roome to lodge in.

26 And the man bowed himselfe and worshipped the Lord,

27 And said, Blessed be the Lord God of my master Abraham, which hath not withdrawen his mercie [m] and his trueth from my master: for when I was in the way, the Lord brought mee to my masters brethrens house.

28 And the mayde ran and telde them of her mothers house according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when he had seene the earerings, and the bracelets in his sisters handes, and when hee heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, [n] he stood by the camels at the well.

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house and roome for the camels?

32 ¶ Then the man came into the house, and [o] he vnsadled the [p] camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but he said, I [q] will not eat vntil I haue said my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant,

35 And the Lord hath [r] blessed my master wonderfully, that he is become great, for he hath giuen him sheepe, and beeues, and siluer, and gold, and men seruants, and mayd seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a son vnto my master, when she was old, ‡ vnto him hath he giuen al that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the [s] Canaanites, in whose land I dwell.

38 But thou shalt goe vnto my [t] fathers house, and to my kinred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered me, The Lord, before whom I walke, will sende his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred, and my fathers house.

41 Then shalt thou be discharged of [u] mine oath, when thou commest to my kinred: and if they giue thee not one, thou shalt bee free from mine oath.

42 So I came this day to the well, and said, O Lord the God of my master Abraham, if thou now prosper my ‖ iourney which I goe,

43 Beholde, * I stand by the well of water: when a virgin commeth forth to draw water, & I say to her, Giue me, I pray thee, a little water of thy pitcher to drinke,

44 And she say to me, Drinke thou, and I will also draw for thy camels, let her be the wife, which the Lord hath ‖ prepared for my masters sonne.

45 And before I had made an ende of speaking in mine [x] heart, behold, Rebekah came forth and her pitcher on her shoulder, and she went downe vnto the wel, and drew water. Then I said vnto her, Giue me drink I pray thee.

46 And she made haste, and tooke downe her

‖ *Or, Mesopotamia, or Syria of the two floods: to wit, of Tygris and Euphrates.*

e That is, to Charran.

‡ *Ebr. to bow their knees.*

f He groundeth his prayer vpon Gods promise made to his master.

‖ *Or, cause mee to meete.*

g The seruant moued by Gods spirit, desired to be assured by a signe, whether God prospered his iourney or no.

h God giueth good successe to all things that are vndertaken for the glory of his Name and according to his word.

i Here is declared that God euer heareth the prayers of his, and granteth their requests.

‡ *Ebr. my Lord.*

‡ *Ebr. haue made an end of drinking.*

‖ *Or, earering.*

k God permitted many things both in apparell and other things, which are now forbid: especially when they appertaine not to our mortification.

l The golden shekel is here meant, and not that of siluer.

m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

n For he waited on Gods hand, who had now heard his prayer.

o To wit, Laban.

p The gentle intertainement of strangers vsed among the godly fathers.

q The fidelitie that seruants owe to their masters, causeth them to preferre their masters businesse to their owne necessitie.

r To blesse, signifieth here to inrich, or increase with substance, as the text in the same verse declareth.

s The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage.

t Meaning, among his kinsfolkes, as verse 40.

u Which by mine authoritie I caused thee to make.

‖ *Or, way.*

Verse 13.

‖ *Or, shewed.*

x Signifying, that this prayer was not spoken by the mouth, but onely meditate in his heart.

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her pitcher from her shoulder, and saide, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and saide, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whome Milach bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 y And I bowed downe and worshipped the Lord, and blessed the Lorde God of my master Abraham, which had brought me the ‡ right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale *mercifully and truely with my master, tell mee: and if not, tell me, that I may turne mee to the a right hand, or to the left.

50 Then answered Laban and Bethuel, and saide, b This thing is proceeded of the Lord: wee cannot therefore say vnto thee, neither euill nor good.

51 Behold, Rebekah is ‖ before thee, take her and go, that she may be thy masters sons wife, euen as the Lord hath ‖ said.

52 And when Abrahams seruant heard their words, hee bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke foorth iewels of siluer, and iewels of golde, and rayment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate and drinke, both hee, and the men that were with him, and taried all night: and when they rose vp in the morning, he said, *Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least ‡ tenne dayes: then shall she goe.

56 But hee said vnto them, Hinder you me not, seeing the Lord hath prospered my iourney: send mee away, that I may goe to my master.

75 Then they said, We will call the maid and aske c her ‡ consent.

58 And they called Rebekah, and saide vnto her, Wilt thou go with this man? And she answered, I will goe.

52 So they let Rebekah their sister goe, and her nurse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and said vnto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the d gate of his enemies.

61 ¶ Then Rebekah arose, & her maids, & rode vpon the camels, & followed the man: and the seruant tooke Rebekah, & departed.

62 Now Izhak came from the way of *Beer-lahai roi, (for he dwelt in the South countrey.)

63 And Izhak went out to e pray in the field toward the euening: who lift vp his eyes, and looked, & behold, the camels came.

64 Also Rebekah lift vp her eyes, and when shee saw Izhak, shee lighted downe from the camel.

65 (For she had said to the seruant, Who is yonder man, that commeth in the field, to meet vs? and the seruant had sayd, It is my master.) So shee tooke f a vaile, and couered her.

66 And the seruant told Izhak all things that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and hee loued her: So Izhak was ‖ comforted after his mothers death.

y He sheweth what is our duety, when we haue receiued any benefit of the Lord.
‡ *Ebr. in the way of trueth.*
z If you will freely and faithfully giue your daughter to my masters sonne.
a That is, that I may prouide elswhere.
b So soone as they perceiue that it is Gods ordinance, they yeeld.
‖ *Or, at thy commandement.*
‖ *Or, ordained.*

Verse 56. & 59.

‡ *Ebr. dayes, or tenne.*

c This sheweth that parents haue not authority to marry their children without consent of the parties.
‡ *Ebr. her mouth.*
d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.
Chap. 16. 14. and 25. 11.
e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.
f The custome was, y the spouse was brought to her husband, her head being couered, in token of shamefastnesse and chastitie.
‖ *Or, had left mourning for his mother.*

CHAP. XXV.

1 *Abraham taketh Keturah to wife, & getteth many children.* 5 *Abraham giueth all his goods to Izhak.* 8 *Hee dieth.* 12 *The genealogie of Ishmael.* 25 *The birth of Iaakob and Esau.* 30 *Esau selleth his birthright for a misse of pottage.*

NOw Abraham had taken a him another wife called Keturah,

2 Which bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokshan begate Sheba, and Dedan: *And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

4 Also the sons of Midian were Ephah, and Epher, and Hanoch, & Abida, and Eldaah. All these were the sonnes of Keturah.

5 ¶ And Abraham gaue ‡ all his goods to Izhak:

6 But vnto the b sonnes of the c concubines, which Abraham had, Abraham d gaue gifts, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which hee liued, an hundreth seuenty and fiue yeere.

8 Then Abraham yeelded the spirit, and died in a good age, an old man, and of great yeeres, and was e gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zoar the Hittite, before Mamre,

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian, Sarahs handmaid, bare vnto Abraham.

13 * And these are the names of the sons of Ishmael, name by name, according to their kinreds: the ‡ eldest sonne of Ishmael was Nabaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, & Massa,

15 Hadar, and Tema, Ietur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundreth thirty and seuen yere, and he yeelded the spirit, and died, and was gathered vnto his f people.)

a Whiles Sarah was yet aliue.

1. Chro. 1. 32.

‡ *Ebr. all that he had.*
b For by the vertue of Gods word he had not onely Izhak, but begat many moe.
c Read chap. 22. 24.
d To auoide the dissention that els might haue come because of the heritage.
e Here by the ancient signified that man by death perished not wholly: but as the soules of the godly liued after in perpetuall ioy, so the soules of the wicked in perpetuall paine.
Chap. 23 16. Chap. 16. 14. and 24. 62.
1. Chro. 1. 29.

‡ *Ebr. first borne.*

f Which dwelt among the Arabians, and were separate from the blessed seed.

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18 And they dwelt from Hauilah vnto Shur, that is towards Egypt, as thou goest to Assyr. Ishmael ‖dwelt in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhak, Abrahams sonne. Abraham begate Izhak,

20 And Izhak was fortie yeere old, when he tooke Rebekah to wife, the daughter of Bethuel the ‖ Aramite of Padan Aram, and sister to Laban the Aramite.

21 And Izhak prayed vnto the Lord for his wife, because shee was barren: and the Lord was intreated of him, and Rebekah his wife conceiued,

22 But the children ‖ stroue together within her: therefore shee sayd, Seeing it is so, why am I [h] thus? wherefore shee went [i] to aske the Lord.

23 And the Lord sayd to her, Two nations are in thy wombe, & two manner of people shalbe diuided out of thy bowels, and the one people shall bee mightier then the other, and the * elder shall serue the yonger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes were in her wombe.

25 So he that came out first was red, and he was all ouer as a rough garment, & they called his name Esau.

26 * And afterward came his brother out, and his hand helde Esau by the heele: therefore his name was called Iaakob. Now Izhak was threescore yeere old when Rebekah bare them.

27 And the boyes grew, and Esau was a cunning hunter, & ‡ lived in the fields: but Iaakob was a ‖ plain man, & dwelt in tents.

28 And Izhak loued Esau, for ‡ venison was his meate, but Rebekah loued Iaakob.

29 Now Iaakob sodde pottage, and Esau came from the field and was wearie.

30 Then Esau said to Iaakob, ‖ Let me eate I pray thee, of that pottage so red, for I am weary. Therefore was his name called Edom.

31 And Iaakob sayd, Sell mee euen now thy birthright.

32 And Esau sayde, Loe, I am almost dead, what is then this [k] birthright to mee?

33 Iaakob then said, Sweare to me euen now. And he sware to him, and * [l] solde his birthright vnto Iaakob.

34 Then Iaakob gaue Esau bread and pottage of lentils: and he did eat & drinke, and rose vp, and went his way: So Esau contemned his birthright.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3. He renueth his promise. 9 The king blameth him for denying his wife. 14 The Philistims hate him for his riches, 15 stop his welles, 16 and driue him away. 24 God comforteth him. 31 Hee maketh alliance with Abimelech.

AND there was a famine in the [a] lande besides the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.

2 For the Lord appeared vnto him, and said, [b] Goe not downe into Egypt, but abide in the land which I shall shew vnto thee.

3 Dwell in this land, and I wil be with thee, and will blesse thee: for to thee, and to thy seed I will giue all these * countreys: and I will performe the othe which I sware vnto Abraham thy father.

4 Also I will cause thy seed to multiply as the starres of heauen, and will giue vnto thy seed all these countreys: and in thy seed shall all the nations of the earth be [c] blessed,

5 Because that Abraham [c] obeyed my voyce and kept mine ‡ ordinance, my commandements, my statutes, and my Lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he sayd, Shee is my sister: for he [d] feared to say, Shee is my wife, lest, sayd he, the men of the place should kill mee, because of Rebekah: for she was beautifull to the eye.

8 So after he had been there long time, Abimelech king of the Philistims looked out at a window, and loe, hee saw Izhak [e] sporting with Rebekah his wife.

9 Then Abimelech called Izhak, & said, Loe, she is of a surety thy wife, & why saydest thou, She is my sister? to whom Izhak answered, Because I thought this, It may bee that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought [f] sinne vpon vs.

11 Then Abimelech charged all his people saying. Hee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere ‖ an hundreth fold by estimation: and so the Lord blessed him.

13 And the man waxed mighty, & ‡ still increased till he was exceeding great:

14 For he had flocks of sheepe, and herds of cattell, and a mighty houshold: therefore the Philistims had [g] enuie at him,

15 Insomuch that the Philistims stopped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech sayd vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the [h] valley of Gerar, and dwelt there.

18 And Izhak returning digged the wels of water, which they had digged in [i] dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and hee gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of ‖ liuing water.

20 But the herdmen of Gerar did striue with Izhaks herdmen, saying, The water is ours: therefore called hee the name of the well ‖ Esek, because they were at strife with him.

21 Afterward they digged another well, and stroue for that also, and hee called the name

Or, his lot fell. g He meaneth that his lot fell to dwell among his brethren, as the Angel promised, Chap. 16. 12.

‖Or, Syrian of Mesopotamia.

‖Or, hurt one another. h That is, with child, seeing one shall destroy another. i For that is the onely refuge in all our miseries. *Rom. 9. 12.*

Hosea. 12 3. matth. 1. 2.

‡Ebr. a man of the field. ‖Or, simple and innocent. ‡Ebr. venison in his mouth.

‖Or, feed me quickly. k The reprobate esteem not Gods benefits except they feele them presently, and therefore they preferre present pleasures. *Heb. 12 16.* l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God doe the contrary.

a In the land of Canaan. b Gods prouidence alwayes watcheth to direct the wayes of his children.

Chap. 13. 15. and 15. 18.

Chap 12. 3 and 15. 18. and 18. 18. and 22. 18. and 28. 14.

c He commendeth Abrahams obedience, because Izhak should bee the more ready to follow the like: for as God made this promise of his free mercie, so doeth the confirmation thereof proceed of the same fountaine.

‡Ebr. my keeping. d Whereby wee see that feare and distrust is found in the most faithfull.

e Or shewing some familiar signe of loue, whereby it might be knowen that she was his wife.

f In all ages men were perswaded that Gods vengeance should light vpon wedlocke breakers.

‖Or, an hundreth measures. ‡Ebr. hee went foorth going and increasing.

g The malicious enuy alwayes the graces of God in others.

h The Ebrewe word signifieth a flood or valley, where water at any time runneth.

‖Or, springing.

‖Or, contention, strife.

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‖ *Or, hatred.*

name of it ‖ Sitnah.

22 Then he remoued thence, and digged another well, for the which they strone not: therefore called hee the name of it ‖ Rehoboth, and saide, Because the Lord hath now made vs roome, we shall increase vpon the earth.

‖ *Or, largeneſſe, roome.*

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and said, I am the God i of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiply thy seed for my seruant Abrahams sake.

i God assureth Izhak against all feare by rehearsing the promise made to Abraham.

25 Then he built an k altar there, and called vpon the Name of the Lord, and there spread his tent: where also Izhaks seruants digged a well.

k To signifie that he would serue none other God, but the God of his father Abraham,

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzah one of his friends, and Phichol the captaine of his army.

27 To whom Izhak sayd, Wherefore come ye to me, seeing ye hate me, and haue put me away from you?

28 Who answered, We saw certainely that the Lord was with thee, & we thought thus, Let there be now an othe betweene vs, euen betweene vs and thee, and let vs make a couenant with thee.

29 l If thou shalt doe vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, doe this.

l The Hebrewes in swearing begin commonly with If, and vnderstand the rest: that is, that God shall punish him that breaketh the othe: here the wicked shew that they are afraid lest that come to them, which they would do to other.

30 Then he made them a feast, and they did eat and drinke.

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruants came and told him of a well, which they had digged, and said vnto him, We haue found water.

‖ *Or, othe.*

33 So he called it ‖ Shibah: therefore the name of the citie is called ‖ Beer-sheba vnto this day.

‖ *Or, the well of the othe.*

34 ¶ Now when Esau was fourty yeere olde, he tooke to wife Judith the daughter of Beeri an Hittite, and Bathshemath the daughter of Elon an Hittite also.

Chap 27.46.

35 And they * were ‖ a griefe of minde to Izhak, and to Rebekah.

‖ *Or, disobedient and rebellious.*

CHAP. XXVII.

8 Iaakob getteth the blessing frō Esau by his mothers counsel. 38 Esau by weeping moueth his father to pity him. 41 Esau hateth Iaakob & threatneth his death. 43 Rebekah sendeth Iaakob away.

AND when Izhak was olde, and his eyes were dimme, (so that he could not see) he called Esau his eldest sonne, and said vnto him, My sonne. And he answered him, ‡ I am here.

‡ *Ebr. Loe, I.*

2 Then he said, Behold, I am now olde, and know not the day of my death:

3 Wherefore now, I pray thee, take thine instruments, thy quiuer and thy bowe, and get thee to the field, that thou mayest ‡ take me some venison.

‡ *Ebr. hunt.*

4 Then make me sauory meat, such as I loue, and bring it me that I may eate, and that my a soule may blesse thee before I die.

a The carnal affection, which he bare to his sonne, made him forget that which God spake to his wife, Chap. 25. 23.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the fielde to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, saying,

7 Bring me venison, & make me sauoury meate, that I may eate and blesse thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voyce in that which I command thee.

9 b Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleasant meate of them for thy father, such as he loueth.

b This subtiltie is blame-worthy, because she should haue tarried til God had performed his promise.

10 Then thou shalt bring it to thy father, and he shall eate, to the intent that he may blesse thee before his death.

11 But Iaakob said to Rebekah his mother, Behold, Esau my brother is rough, and I am smoothe.

12 My father may possibly feele me, and I shal seeme ‡ to him to be a ‖ mocker: so shal I bring a curse vpon me, and not a blessing.

‡ *Ebr. before his eyes.*

‖ *Or, as though I would deceiue him.*

13 But his mother said vnto him, ‖ c Vpon me be thy curse, my sonne: onely heare my voyce, and goe and bring me them.

‖ *Or, I will take the danger on me.*

14 So he went and fet them, and brought them to his mother: and his mother made pleasant meat, such as his father loued.

c The assurance of Gods decree made her bold.

15 And Rebekah took faire clothes of her elder sonne Esau, which were in her house, and clothed Iaakob her yonger sonne:

16 And shee couered his handes and the smoothe of his necke with the skinnes of the kids of the goats.

17 Afterward she put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, he said, My father. Who answered, I am here: who art thou, my sonne?

19 And Iaakob said to his father, d I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesse me.

d Although Iaakob was assured of this blessing by faith: yet he did euil to seeke it by lies, and the more because he abuseth Gods Name thereunto.

20 Then Izhak said vnto his sonne, How hast thou found it so quickly my sonne? Who said, Because the Lord thy God brought it to mine hand.

21 Againe Izhak sayde vnto Iaakob, Come neere now, that I may feele thee, my sonne, whether thou be that my sonne Esau or not

22 Then Iaakob came neere to Izhak his father, and he felt him, and sayd, The e voyce is Iaakobs voyce, but the handes are the hands of Esau.

e This declareth that he suspected some thing, yet God would not haue his decree altered.

23 (For hee knew him not, because his handes were rough as his brother Esaus handes: wherefore he blessed him)

24 Againe he sayd, Art thou that my sonne Esau? Who answered, ‡ Yea.

‡ *Ebr. I am.*

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesse thee. And hee brought it to him, and hee ate: also he brought him wine, and he dranke.

26 Afterwarde his father Izhak sayde

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vnto him, Come neere now, and kisse me, my sonne.

27 And hee came neere and kissed him. Then he smelled the sauour of his garments, and blessed him, and said, Behold, the smell of my sonne is as the smell of a field, which the Lord hath blessed.

Hebr. 11.20. 28 *God giue thee therefore of the dewe of heauen, and the fatnesse of the earth, and plentie of wheat and wine.

29 Let people be thy seruants, and nations bow vnto thee: be lord ouer thy brethren, and let thy mothers children honour thee. cursed be he that curseth thee, and blessed be he that blesseth thee.

30 ¶ And when Izhak had made an end of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting,

31 And hee also prepared sauory meat and brought it to his father, and said vnto his father, Let my father arise, & eat of his sonnes venison, that thy soule may blesse me.

32 But his father Izhak said vnto him, Who art thou? And he answered, I am thy sonne, euen thy first borne Esau.

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.

33 Then Izhak was f stricken with a marueilous great feare, and said, Who and where is he that hunted venison, and brought it me, and I haue eate ‖ of all before thou camest? and I haue blessed him, therefore he shall be blessed.

‖ *Or, sufficiently.*

34 When Esau heard the wordes of his father, he cried out with a great cry and bitter, out of measure, and said vnto his father, Blesse me, euen me also, my father.

g In the Cha. 25. he was so called, because he held his brother by the heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower, or deceiuer.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he said, Was he not iustly called g Iaakob? for he hath deceiued me these two times: he tooke my birthright, and loe, now hath he taken my blessing. Also he said, Hast thou not reserued a blessing for me?

h For Izhak did this as he was the minister & Prophet of God,

37 Then Izhak answered, and said vnto Esau, Behold, I haue made him h thy lord, and all his brethren haue I made his seruants: also with wheat and wine haue I furnished him, and vnto thee now what shall I doe, my sonne?

‖ *Or. I am also (thy sonne.)* *Hebr.* 12.17.

38 Then Esau said vnto his father, Hast thou but one blessing, my father? blesse me, ‖ euen me also my father: and Esau lifted vp his voyce, and * wept.

i Because thine enemies shalbe round about thee.

k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after come to libertie. *Obad.* 1.10.

39 Then Izhak his father answered, and saide vnto him, Behold, the fatnesse of the earth shall be thy dwelling place, and thou shalt haue of the dew of heauen from aboue.

40 And i by thy sword shalt thou liue, and shalt be thy brothers k seruant. But it shall come to passe, when thou shalt get the maistrie, that thou shalt breake his yoke from thy necke.

l Hypocrites onely abstaine from doing euil for feare of men.

41 ¶ Therefore Esau hated Iaakob because of the blessing, wherewith his father blessed him. And Esau thought in his mind, * The dayes of mourning for my father will come shortly, l then I will slay my brother Iaakob.

42 And it was tolde to Rebekah of the wordes of Esau her elder sonne, and she sent and called Iaakob her yonger sonne, & said vnto him, Beholde, thy brother Esau m is comforted against thee, meaning to kill thee:

m He hath good hope to recouer his birthright by killing thee.

43 Now therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban,

44 And tary with him a while, vntil thy brothers fiercenesse be swaged,

45 And till thy brothers wrath turne away from thee, & he forget the things which thou hast done to him: then will I send and take thee from thence: why should I be n depriued of you both in one day?

n For the wicked sonne wil kill the godly: and the plague of God will afterward light on the wicked sonne. *Chap.* 26.35.

46 Also Rebekah said to Izhak, * I am weary of my life, for the o daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, p what auaileth it me to liue?

o Which were Esaus wiues.

p Hereby she perswaded Izhak to agree to Iaakobs departure.

CHAP. XXVIII.

1 *Izhak forbiddeth Iaakob to take a wife of the Canaanites.* 9 *Esau taketh a wife of the daughters of Ishmael against his fathers will.* 12 *Iaakob in the way to Haran seeth a ladder reaching to heauen.* 14 *Christ is promised.* 20 *Iaakob asketh of God onely meate and clothing.*

THen Izhak called Iaakob, and a blessed him, and charged him, and said vnto him, Take not a wife of the daughters of Canaan.

a This second blessing was to confirme Iaakobs faith, lest he should thinke that his father had giuen it without Gods motion. *Hose.* 12.12. *Chap.* 24.10.

2 Arise, * Get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

‖ *Or, Almighty.*

3 And God ‖ all sufficient blesse thee and make thee to increase, & multiply thee, that thou mayest be a multitude of people,

b The godly fathers were put in minde continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens, where they should haue a sure dwelling.

4 And giue thee the blessing of Abraham, euen to thee and to thy seed with thee, that thou mayest inherit the land (wherein thou art a b stranger,) which God gaue vnto Abraham.

‖ *Or, beside his wiues.*

5 Thus Izhak sent foorth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah Iaakobs and Esaus mother.

c Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for he taketh not away the cause of the euil.

6 ¶ When Esau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to fet him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, & tooke ‖ vnto the wiues, which he had, Mahalath the daughter of c Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

d Christ is the ladder, whereby God & man are ioyned together, & by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him ascend into heauen.

10 ¶ Now Iaakob departed from Beersheba, and went to Haran.

11 And he came vnto a certaine place, and taried there all night, because the Sun was downe, and tooke of the stones of the place, and layde vnder his head, and slept in the same place.

12 Then hee dreamed, and behold, there stood a d ladder vpon the earth, and the top

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top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

Chap. 35. 1. *and* 48. 3.

13 *And beholde, the Lord stoode aboue it, and said, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou sleepest, c will I giue thee and thy seed.

c Hee felt the force of this promise onely by faith: for all his life time he was but a stranger in this land.

14 And thy seed shalbe as the dust of the earth, and thou shalt spread abroad * to the West, and to the East, & to the North, and to the South, and in thee and in thy seede shall all the *families of the earth be blessed.

Deut. 12. 20. *and* 19. 14. *Chap.* 12. 3. *and* 18. 18. *and* 22. 18. *and* 26. 4.

15 And loe, I am with thee, and will keepe thee whithersoeuer thou goest, and will bring thee againe into this land: for I will not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe, and sayd, Surely the Lord is in this place, and I was not aware.

f He was touched with a godly feare and reuerence.

17 And he was f afraid, and sayd, How fearefull is this place! this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakob rose vp earely in the morning, & tooke the stone that he had laid vnder his head, and g set it vp as a *pillar, and powred oyle vpon the top of it.

g To bee a remembrance onely of the vision shewed vnto him. *Chap.* 31. 13.

19 And hee called the name of that place ‖ Beth el: notwithstanding the name of the citie was at the first called Luz.

‖ *Or, house of God*

20 Then Iaakob vowed a vow, saying, If h God will be with me, and will keepe me in this iourney which I goe, and will giue me bread to eate, and clothes to put on:

h He bindeth not God vnder this condition, but acknowledgeth his infirmity, and promiseth to be thankfull.

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I haue set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

Iaakob commeth to Laban & serueth seuen yeres for Rahel. 23 Leah brought to his bed in stead of Rahel. 27 He serueth seuen yeres more for Rahel. 32 Leah conceiueth and beareth foure sonnes.

THen Iaakob a lift vp his feete and came into the ‡ East countrey.

a That is, hee went foorth on his iourney. ‡ *Eb. to the land of the children of the East.*

2 And as he looked about, behold, there was a wel in the field, b and loe, three flocks of sheepe lay thereby (for at that well were the flockes watered) and there was a great stone vpon the wels mouth.

b Thus he was directed by the only prouidence of God, who brought him also to Labans house.

3 And thither were all the flocks gathered, and they rolled the stone from the wels mouth, & watered the sheepe, & put the stone againe vpon the wels mouth in his place.

4 And Iaakob sayd vnto them, My c brethren, whence be ye? And they answered, We are of Haran.

c It seemeth that in those dayes the custome was to call euen strangers brethren.

5 Then hee said vnto them, Know yee Laban the sonne of Nahor? Who said, We know him.

6 Againe he sayd vnto them, d Is he in good health? and they answered, Hee is in good health, and behold, his daughter Rahel commeth with the sheepe.

d Or, is he in peace? by the which word the Ebreiwes signifie all prosperity.

7 Then he said, Loe, it is yet hie day, neither is it time that the cattell should bee gathered together: water yee the sheepe and goe feed them.

8 But they said, We may not vntill all the flocks be brought together, and till men rolle the stone from the welles mouth, that we may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for shee kept them.

10 And assoone as Iaakob saw Rahel the daughter of Laban his mothers brother, & the sheepe of Laban his mothers brother, then came Iaakob neere, & rolled the stone from the wels mouth, and watered the flock of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voyce and wept.

12 (For Iaakob told Rahel, that he was her fathers ‖ brother, and that hee was Rebekahs sonne) then she ranne and told her father.

‖ *Or, nephew.*

13 And when Laban heard tell of Iaakob his sisters sonne, he ranne to meet him, and imbraced him, & kissed him, & brought him to his house; and hee told Laban e all these things.

e That is, the cause why he departed from his fathers house and what he sawe in the way.

14 To whom Laban said, Well, thou art my f bone and my flesh, and hee abode with him the space of a moneth.

f That is, of my blood and kinred.

15 ¶ For Laban sayd vnto Iaakob, Though thou be my brother, shouldest thou therefore serue me for nought? Tell me what shalbe thy wages?

16 Now Laban had two daughters, the elder called Leah, & the younger called Rahel.

17 And Leah was ‖ tender eyed, but Rahel was beautifull and faire.

‖ *Or, bleare eyed.*

18 And Iaakob loued Rahel, and sayd, I will serue thee seuen yeeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeeres for Rahel, & they seemed vnto him but a g few dayes, because he loued her.

g Meaning, after that the yeeres were accomplished.

21 ¶ Then Iaakob sayd to Laban, Giue me my wife that I may goe in to her: for my ‡ terme is ended.

‡ *Eb. my dayes are full.*

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But h when the euening was come, he tooke Leah his daughter, and brought her to him, and he went in vnto her.

h The cause why Iaakob was deceiued, was, that in old time the wife was couered with a vaile, when she was brought to her husband, in signe of chastitie and shamefastnesse.

24 And Laban gaue his maid Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said hee to Laban, Wherefore hast thou done thus to mee? Did not I serue thee for Rahel? wherefore then hast thou beguiled me?

i Hee esteemed more the profite that he had of Iaakobs seruice, then eyther his promise or the maner of the countrey, though he alleadged custome for his excuse.

26 And Laban answered, It is not the i maner of this place, to giue the yonger before the elder.

27 Fulfill seuen yeres for her, and we will also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her seuen yeeres, so hee gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daugh-

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ter Bilhah his maide to be her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeres moe.

‡Ebr. opened her wombe.

21 ¶ When the Lord saw that Leah was despised, he ‡ made her k fruitfull: but Rahel was barren.

32 And Leah conceiued and bare a son, and she called his name Reuben: for she sayd, Because the l Lord hath looked vpon my tribulation, now therefore mine husband will m loue me.

33 And she conceiued againe, and bare a sonne, and saide, Because the Lorde heard that I was hated, her hath therefore giuen me this sonne also, and she called his name Simeon.

34 And she conceiued againe, and bare a sonne, and sayd, Now at this time will my husband keepe me company, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreouer shee conceiued againe, and bare a sonne, saying, Now will I ‖ prayse the Lord: *therefore she called his name Iudah, and ‡ left bearing.

CHAP. XXX.

4.9 Rahel & Leah being both barren giue their maids vnto their husband, and they bare him children. 15 Leah giueth Mandrakes to Rahel, that Jaakob might lie with her. 27 Laban is enriched for Jaakobs sake. 43 Jaakob is made very rich.

AND when Rahel saw that she bare Iaakob no children, Rahel enuied her sister, and said vnto Iaakob, Giue me children, or els I die.

a It is onely God that maketh barren and fruitfull, and therefore I am not in fault.

2 Then Iaakobs anger was kindled against Rahel, and hee said, Am I in a Gods stead, which hath withholden from thee the fruit of the wombe?

b I will receiue her children on my lap, as though they were mine owne.

3 And shee sayd, Behold my mayd Bilhah, goe in to her, and shee shall beare vpon my b knees, and ‡ I shall haue children also by her.

‡Ebr. I shall be builded.

4 Then shee gaue him Bilhah her maid to wife, and Iaakob went in to her

5 So Bilhah conceiued, and bare Iaakob a sonne.

6 Then saide Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called she his name Dan.

‡Ebr. wrestlings of God.

7 And Bilhah Rahels mayd conceiued againe, and bare Iaakob the second sonne.

c The arrogancy of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefit of God to beare children.

8 Then Rahel saide, With ‡ c excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and shee called his name Naphtali.

9 And when Leah saw that she had left bearing, shee tooke Zilpah her maide, and gaue her Iaakob to wife.

10 And Zilpah Leahs mayde bare Iaakob a sonne.

d That is, God doth increase me with a multitude of children: for so Iaakob doth expound this name Gad, Chap. 49. 19.

11 Then sayde Leah, d A company commeth: and she called his name Gad.

12 Againe Zilpah Leahs maid, bare Iaakob another sonne.

13 Then sayd Leah, Ah, blessed am I, for the daughters will blesse me: and she called his name Asher.

14 ¶ Now Reuben went in the dayes of the wheat haruest & found e Mandrakes in the field, and brought them vnto his mother Leah. Then said Rahel to Leah, Giue mee, I pray thee, of thy sonnes mandrakes.

e Which is a kinde of herbe whose roote hath a certaine likenes of the figure of a man.

15 But shee answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then said Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the fielde in the euening, & Leah went out to meete him, & said, Come in to mee, for I haue ‡ bought and payed for thee with my sonnes mandrakes: and he slept with her that night.

‡Ebr. buying, I haue bought.

17 And God heard Leah, and she conceiued, and bare vnto Iaakob the fift sonne.

18 Then said Leah, God hath giuen mee my reward, because I gaue my f mayde to my husband, and shee called his name Issachar.

f In steed of acknowledging her fault, she boasteth as if God had rewarded her therefore.

19 After, Leah conceiued againe, & bare Iaakob the sixt sonne.

20 Then Leah saide, God hath indued me with a good dowre: now will mine husband dwell with mee, because I haue borne him sixe sonnes: and shee called his name Zebulun.

21 After that, shee bare a daughter, and she called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, and ‖ opened her wombe.

‖Or, made her fruitfull.

23 So she conceiued and bare a son, and said, God hath taken away my g rebuke.

g Because fruitfulnesse came of Gods blessing, who said, Increase and multiplie: barrennesse was counted as a curse.

24 And she called his name Joseph, saying, The Lord will giue mee yet another sonne.

25 ¶ And assoone as Rahel had borne Joseph, Iaakob sayd to Laban, Send me away that I may goe vnto my place, & to my countrey.

26 Giue mee my wiues and my children, for whome I haue serued thee, and let mee goe: for thou knowest what seruice I haue done thee.

27 To whome Laban answered, If I haue now found fauour in thy sight, tarie: I haue ‖ perceiued that the Lord hath blessed me for thy sake.

‖Or, tryed by experience.

28 Also hee said, Appoint vnto mee thy wages, and I will giue it thee.

29 But he sayd vnto him, Thou knowest what seruice I haue done thee, and in what taking thy cattell hath beene ‖ vnder me.

‖Or, with me.

30 For the litle, that thou hadst before I came, is increased into a multitude: and the Lorde hath blessed thee ‡ by my comming: but now when shall h I trauel for mine own house also?

‡Ebr. at my foote.

h The order of nature requireth that euery one prouide for his owne family.

31 Then he sayd, What shal I giue thee? And Iaakob answered, Thou shalt giue mee nothing at all: if thou wilt doe this thing for me, I will returne, feed, and keepe thy sheepe.

‖Or, separate thou.

32 I will passe thorow all thy flocks this day, and ‖ separate from them all the sheepe with litle spots and great spots, and all ‖ blacke lambs among the sheepe, & the great spotted, and litle spotted among the goates: i and it shall be my wages.

‖Or, red.

i That which shall hereafter be thus spotted.

33 So shal my k righteousnes answere for me

k God shall testifie for my righteous dealing by rewarding my labours.

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me hereafter, when it shall come for my reward before thy face, & euery one that hath not little or great spots among the goates, and blacke among the sheepe, the same shall be ‖ theft with me.

‖Or, counted theft.

34 Then Laban said, Go to, would God it might be according to thy saying.

‖Or, Laban.

35 Therefore ‖ he tooke out the same day the hee goates, that were party coloured and with great spots, and all the shee goats with litle and great spots, and all that had white in them, & all the ‖ blacke among the sheepe, and put them in the keeping of his sonnes.

‖Or, redde, or, browne.

36 And hee set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

1 Iaakob herein vsed no deceit: for it was Gods commandement, as he declareth in the next chapter, verse 9. and 11.

37 ¶ Then Iaakob ‖ tooke rods of greene popular, & of hasell, and of the chelnut tree, and pilled white strakes in them, and made the white appeare in the rods.

‖Or, conceiued.

38 Then he put the rods, which hee had pilled, in the gutters and watering troughs, when the sheepe came to drinke, before the sheepe: (for they were in heat, when they came to drinke.)

39 And the sheepe ‖ were in heate before the rods, and afterward brought foorth yong of partie colour, and with small and great spots.

40 And Iaakob parted these lambs, and turned the faces of the flocke towards these lambes party coloures, & all maner of black, among the sheepe of Laban: so hee put his owne flockes by themselues, and put them not with Labans flocke.

m As they which tooke the ramme about September, & brought forth about March: so the feebler in March, & lambde in September.

41 And in euery ramming time of the m stronger sheepe, Iaakob laid the rods before the eyes of the sheep in the gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the strouger Iaakobs.

43 So the man encreased exceedingly, and had many flockes, and maide seruants, and men seruants, and camels, and asses.

CHAP. XXXI.

1 *Labans children murmure against Iaakob.* 3 *God commãdeth him to returne to his countrey.* 13.24 *The care of God for Iaakob.* 19 *Rahel stealeth her fathers idols.* 23 *Laban followeth Iaakob.* 44 *The couenant betweene Laban and Iaakob.*

a The children vttered in wordes that which the father dissembled in heart, for ỹ couetous think that whatsoeuer they cannot snatch, is pluckt frõ them.

NOw hee heard the a wordes of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

2 Also Iaakob beheld the countenance of Laban, ‡ that it was not towards him as in times past:

‡Ebr. and loe, not he with him as yesterday, and yer yesterday.

3 And the Lord had said vnto Iaakob, Turne againe into the land of thy fathers, and to thy kinred, and I will be with thee.

‡Eb. as yesterday, and before yesterday.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

b The God whõ my father worshipped.

5 Then said he vnto them, I see your fathers countenance, that it is not toward me ‡ as it was woont, and the b God of my father hath beene with me.

6 And ye know that I haue serued your father with all my might,

7 But your father hath deceiued me, and chaunged my wages ‖ ten times: but God suffered him not to hurt mee.

‖Or, many times.

8 If he thus sayd, The spotted shall be thy wages, then all the sheepe bare spotted: and if hee said thus, The partie coloured shalbe thy reward, then bare all the sheepe party coloured.

9 Thus hath c God taken away your fathers ‖ substance, and giuen it me.

c This declareth that the thing which Iaakob did before, was by Gods commandement, and not through deceit.

10 For in ramming time I lifted vp mine eyes, and saw in a dreame, and beholde, the hee goates leaped vpon the shee goates, that were partie coloured with little and great spots spotted.

11 And the Angel of God sayd to me in a dreame, Iaakob. And I answered, Loe, I am here.

‡Or, cattell.

12 And hee sayde, Lift vp now thine eyes, and see all the hee goates leaping vpon the shee goates that are partie coloured, spotted with little and great spottes: for I haue seene all that Laban doeth vnto thee.

13 d I am the God of Beth-el, where thou * anointedst the pillar, where thou vowedst a vow vnto me. Now rise, get thee out of this countrey, and returne vnto the land where thou wast borne.

d This Angel was Christ which appeared to Iaakob in Beth-el, and here by appeareth hee had taught his wiues the feare of God: for hee talketh as though they knew this thing. *Chap.* 28.18.

14 Then answered Rahel and Leah, and sayd vnto him, Haue wee any more portion and inheritance in our fathers house?

15 Doeth not hee count vs as strangers? for hee hath e sold vs, and hath eaten vp and consumed our money.

e For they were giuen to Iaakob in recompense of his seruice, which was a kinde of sale.

16 Therefore all the riches, which God hath taken from our father, is ours, and our childrens: now then whatsoeuer God hath sayd vnto thee, doe it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And hee caryed away all his flockes, and all his substance which hee had gotten, to wit, his riches which hee had gotten in Padan Aram, to go to Izhak his father vnto the land of Canaan.

19 When Laban was gone to sheare his sheepe, then Rahel stole her fathers f idoles.

f For so the word here signifieth, because Laban calleth them gods, verse 30.

20 Thus Iaakob ‖ stole away the heart of Laban the Aramite: for hee told him not that he fled.

‖Or, went away priuily from Laban.

21 So fled he with all that he had, and he rose vp, and passed the ‖ riuer, & set his face toward mount Gilead.

‖Or, Euphrates.

22 And the third day after was it tolde Laban, that Iaakob fled.

23 Then hee tooke his ‖ brethren with him, and followed after him seuen dayes iourney, and ‖ ouertooke him at mount Gilead.

‖Or, kinsefolkes and friends.

‖Or, ioyned with him.

24 And God came to Laban the Aramite in a dreame by night, and sayde vnto him, Take heede that thou speake not to Iaakob ‡ ought saue good.

‡Ebr. from good to euill.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban sayd to Iaakob, What hast thou done? ‖ thou hast euen stollen away mine heart, and caryed away my daughters

‖Or, conueyed thy selfe away priuily.

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daughters as though they had beene taken captiues with the sword.

27 Wherefore diddest thou flee so secretly and steale away from me, and diddest not tell mee, that I might haue sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffered me to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

‡Ebr. power is in mine hand.

29 I am ‡ able to doe you euill: but the g God of your father spake vnto mee yesternight, saying, Take heed that thou speake not to Iaakob ought saue good.

g He was an idolater, and therefore would not acknowledge the God of Iaakob for his God.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stollen my gods?

31 Then Iaakob answered, and saide to Laban, Because I was afrayd, and thought that thou wouldest haue taken thy daughters from me.

‖Or, let him die.

32 But with whom thou findest thy gods, ‖ let him not liue. Search thou before our brethren what I haue of thine, and take it to thee, (but Iaakob wist not that Rahel had stollen them.)

33 Then came Laban into Iaakobs tent, and into Leahs tent, & into the two maides tents, but found them not. So hee went out of Leahs tent, and entred into Rahels tent.

‖Or, straw, or, saddle.

34 (Now Rahel had taken the idoles, and put them in the camels ‖ litter, and sate downe vpon them) and Laban searched all the tent, but found them not.

‡Ebr. let not anger be in the eyes of my lord.

35 Then sayd she to her father, ‡ My lord, be not angry that I cannot rise vp before thee: for the custome of women is vpon mee: so hee searched, but found not the idoles.

36 ¶ Then Iaakob was wroth, & chode with Laban: Iaakob also answered and sayd to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine houshold stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twentie yeres I haue bene with thee: thine ewes and thy goates haue not ‖ cast their young, and the rammes of thy flocke haue I not eaten.

‖Or, been barren.

‡Ebr. the torne, or taken by pray. Exod. 22, 12.

39 ‡ Whatsoeuer was torne of beastes, I brought it not vnto thee, but made it good my selfe: * of mine hand diddest thou require it, were it stollen by day or stollen by night.

40 I was in the day consumed with heate, and with frost in the night, and my ‖ sleepe departed from mine eyes.

‖Or, I slept not.

41 Thus haue I beene twenty yeere in thine house, and serued thee fourteene yeres for thy two daughters, and sixe yeeres for thy sheep, and thou hast changed my wages ten times.

h That is, the God whom Izhak did feare and reuerence.

42 Except the God of my father, the God of Abraham, and the h feare of Izhak had bene with mee, surely thou haddest sent me away now emptie: but God beholde my tribulation, and the labour of my hands, and rebuked thee yesternight.

43 Then Laban answered, and said vnto Iaakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therfore i come and let vs make a couenant, I & thou, which may be a witnesse betweene me and thee.

45 Then tooke Iaakob a stone, and set it vp as a pillar.

46 And Iaakob sayd vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it ‖ Iegar-sahadutha, and Iaakob called it k Galeed.

48 For Laban said, this heape is witnes betweene me and thee this day: therefore he called the name of it Galeed.

49 Also he called it, ‖ Mizpah, because hee sayd, The Lord l looke betweene mee and thee, when wee shall be ‖ departed one from another,

50 If thou shalt vexe my daughters, or shalt take m wiues beside my daughters: there is no man with vs, beholde, God is witnes betweene mee and thee.

51 Moreouer Laban said to Iaakob, Beholde this heape, and beholde the pillar, which I haue set betweene me and thee,

52 This heape shall be witnesse, and the pillar shall be witnesse, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of n Nahor, and the God of their father bee iudge betweene vs: but Iaakob sware by the o feare of his father Izhak.

54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eat ‖ bread, and they did eat bread, and tarried all night in the mount.

55 And earely in the morning Laban rose vp and kissed his sonnes and his daughters, and p blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels 9 10 He prayeth vnto God confessing his vnworthines. 13 He sendeth presents vnto Esau. 24 28 Hee wrestled with the Angel who nameth him Israel.

NOw Iaakob went forth on his iourney, * and the Angels of GOD met him.

*Chap. 48. 16.

2 And when Iaakob saw them, he sayd, a This is Gods hoste, and called the name of the same place ‖ Mahanaim.

a He acknowledgeth Gods benefits, who for the preseruation of his, sendeth hosts of Angels.

‖Or, tents.

3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promise.

4 To whom hee gaue commandement, saying, Thus shall yee speake to my b lord Esau: Thy seruant Iaakob sayth thus, I haue bene a stranger with Laban, and tarried vnto this time.

5 I haue beeues also & asses, sheepe, and men

i His conscience reprooued him of his misbehauiour toward Iaakob, and therefore mooued him to seeke peace.

‖Or, the heape of witnes.

k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

‖Or, watch tower.

l To punish the trespasser.

‖Or, hid.

m Nature compelleth him to condemne that vice, whereunto through couetousnesse hee forced Iaakob.

n Behold, how the idolaters mingle the true God with their fained gods.

o Meaning, by the true God whom Izhak worshipped.

‖Or, meate.

p We see that there is euer some seed of the knowledge of God in the hearts of the wicked.

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men seruants, & women seruants, and haue sent to shew my lord, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, Wee came vnto thy brother Esau, and he also commeth against thee, and foure hundreth men with him.

c Albeit hee was comforted by the Angels, yet the infirmitie of the flesh doeth appeare.

7 Then Iaakob was c greatly afrayd, and was sore troubled, and diuided the people that was with him, & the sheepe, and the beeues, and the camels into two companies.

8 For hee said, If Esau come to the one company and smite it, the other company shall escape.

9 ¶ Moreouer Iaakob said, O God of my father Abraham, and God of my father Izhak: Lord, which * saydest vnto me, Returne vnto thy countrey, and to thy kinred, and I will doe thee good,

Chap.31.13.

10 I am not ‡ worthy of the least of all the mercies and all the trueth, which thou hast shewed vnto thy seruant: for with my d staffe came I ouer this Iorden, and now haue I gotten two bands.

‡ *Ebr. I am lesse then all thy mercies.*

d That is, poore and without all prouision.

11 I pray thee deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, and the e mother vpon the children.

e Meaning, he will put all to death: this prouerbe commeth of them which kill the bird together with her yong ones.

12 For thou saidest, I will surely do thee good, & make thy seed as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And he taried there the same night, and took of that which came to hand, a f present for Esau his brother:

f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.

14 Two hundred shee goats and twenty hee goates, two hundred ewes and twenty rammes:

15 Thirty milch camels with their colts, fourtie kine, and ten bullocks, twentie shee asses and ten foales.

16 So he deliuered them into the hand of his seruants, euery droue by themselues, and said vnto his seruants, Passe before me, and put a space betweene droue and droue.

17 And he commanded the foremost, saying, If Esau my brother meet thee, and aske thee, saying, Whose seruant art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, They be thy seruant Iaakobs: it is a present sent vnto my lord Esau: and beholde, he himselfe also is behinde vs.

19 So likewise commaunded he the second, and the third, and all that followed the droues, saying, After this maner yee shall speake vnto Esau, when ye finde him.

20 And ye shall say moreouer, Beholde, thy seruant Iaakob commeth after vs, (for he thought, I s will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will ‡ accept me.)

g He thought it no losse to depart with these goods, to the intent he might follow the vocation whereunto God called him.

‡ *Ebr. receiue my face.*

21 So went the present before him: but he taried that night with the company.

22 And he rose vp the same night, and tooke his two wiues, and his two maydes, and his eleuen children, and went ouer the foord Jabbok.

23 And he tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a h man with him vnto the breaking of the day.

h That is, God in forme of man.

25 And he saw that he could not i preuaile against him: therefore he touched the hollow of his thigh, & the hollow of Iaakobs thigh was loosed, as he wrestled with him.

i For God assaileth his with the one hand, and vpholdeth them with the other. *Hose.12.4.*

26 And he said, Let me goe, for the morning appeareth. Who answered, * I will not let thee goe, except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, Iaakob.

28 Then said he, * Thy name shalbe called Iaakob no more, but Israel: because thou hast had k power with God, thou shalt also preuaile with men.

Chap.35.10.

k God gaue Iaakob both power to ouercome, and also the praise of the victory.

29 Then Iaakob demaunded, saying, Tell me, I pray thee, thy name. And he said, Wherefore now doest thou aske my name? And he blessed him there.

30 And Iaakob called the name of the place, Peniel: for, said he, I haue seene God face to face, and ‖ my life is preserued.

‖ *Or, my soule is deliuered.*

31 And the Sun rose to him as he passed Peniel, and he l halted vpon his thigh.

l The faithfull so ouercome their tentations, that they feele the smart thereof, to the intent that they should not glory but in their humilitie.

32 Therefore the children of Israel eate not of the sinew that shranke in the hollow of the thigh, vnto this day: because he touched the sinew that shranke in the hollow of Iaakobs thigh.

CHAP. XXXIII.

4 *Esau and Iaakob meet and are agreed.* 11 *Esau receiueth his gifts.* 19 *Iaakob buyeth a possession,* 20 *And buildeth an Altar.*

AND as Iaakob lift vp his eyes, and looked, behold, Esau came, and with him foure hundred men: and he a diuided the children to Leah, and to Rahel, and to the two mayds.

a That if the one part were assailed, the other might escape.

2 And he put the maids, and their children formost, and Leah, and her children after, and Rahel and Joseph hindermost.

3 So he went before them, and b bowed himselfe to the ground seuen times, vntill he came neere to his brother.

b By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Esaus wrath.

4 Then Esau ranne to meet him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eyes, and saw the women, and the children, and said, Who are these with thee? And he answered, They are the children whom God of his grace hath giuen thy seruant.

6 Then came the mayds neere, they, and their children, and c bowed themselues.

c Iaakob and his family are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

7 Leah also with her children came neere and made obeysance: and after, Joseph and Rahel drew neere and did reuerence.

8 Then he said, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I might finde fauour in the sight of my lord.

9 And Esau said, I haue ynough my brother: keepe that thou hast to thy selfe.

10 But Iaakob answered, Nay, I pray thee: if I haue found grace now in thy sight, then receiue my present at mine hand: for d I haue seene thy face, as though I had seen the face of God, because thou hast accepted mee.

d In that that his brother imbraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

11 I pray thee take my ‖ blessing, that is brought

‖ *Or, gift.*

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brought thee: for God hath had mercy on me, and therefore I haue all things: ſo he e compelled him, and he tooke it.

e By earneſt entreatie.

12 And he ſaid, Let vs take our iourney and go, and I will go before thee.

13 Then he anſwered him, My lord knoweth, that the children are tender, & the ewes and kine with yong vnder mine hand: and if they ſhould ouerdriue them one day, all the flocke would die.

14 Let now my lord go before his ſeruant, and I will driue ſoftly, according to the pace of the cattell, which is before me, and as the children be able to endure, vntill f I come to my lord vnto Seir.

f He promiſed that which (as ſeemeth) his minde was not to performe.

15 Then Eſau ſayde, I will leaue then ſome of my folke with thee. And he anſwered, What needeth this? let me finde grace in the ſight of my lord.

16 ¶ So Eſau returned, and went his way that ſame day vnto Seir.

17 And Iaakob went forward toward Succoth, and built him an houſe, and made boothes for his cattell: therefore he called the name of the place ‖ Succoth.

‖ *Or, tents.*

18 ¶ Afterward, Iaakob came ſafe to Shechem a city, which is in the land of Canaan, when he came from ‖ Padan Aram, and pitched before the city.

‖ *Or, Meſopotamia.*

19 And there hee bought a parcell of ground, where he pitched his tent, at the hand of the ſonnes of Hamor Shechems father, for an hundred ‖ pieces of money.

‖ *Or, lambes, or money ſo marked.*

20 And he ſet vp there an altar, and called g it, The mighty God of Iſrael.

g He calleth the ſigne the thing, which it ſignifieth, in token that God had mightily deliuered him.

CHAP. XXXIIII.

1 Dinah is rauiſhed. 8 Hamor asketh her in marriage for hu ſonne. 22 The Shechemites are Circumciſed at the requeſt of Iaakobs ſonnes, and the perſwaſion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reproueth his ſonnes.

THen Dinah, the daughter of Leah, which ſhe bare vnto Iaakob, a went out to ſee the daughters of that countrey.

a This example teacheth that too much libertie is not to be giuen to youth.

2 Whom when Shechem the ſonne of Hamor the Hiuite lord of that countrey ſaw, he tooke her, and lay with her, and ‡ defiled her.

‡ *Ebr. humbled her.*

3 So his heart claue vnto Dinah the daughter of Iaakob: and he loued the maid, and ‡ ſpake kindely vnto the mayd.

‡ *Ebr. ſpake to the heart of the mayd.*

4 Then ſaid Shechem to his father Hamor, ſaying, b Get me this mayd to wife.

b This proueth that the conſent of parents is requiſite in marriage, ſeeing the very infidels did alſo obſerue it as a thing neceſſary.

5 (Now Iaakob heard that he had defiled Dinah his daughter, and his ſonnes were with his cattell in the fielde: therefore Iaakob helde his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the ſonnes of Iaakob were come out of the field and heard it, it grieued the men, and they were very angry, becauſe he had wrought ‖ villeny in Iſrael, in that he had lien with Iaakobs daughter: ‡ which thing ought not to be done.

‖ *Or, folly.*

‡ *Ebr. and it ſhall not be ſo done.*

8 And Hamor communed with them, ſaying, The ſoule of my ſonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make ‖ affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you,

‖ *Or, marriages.*

10 And ye ſhall dwell with vs, and the land ſhall be before you: dwell, & do your buſineſſe in it, & haue your poſſeſſions therein.

11 Shechem alſo ſaid vnto her father and vnto her brethren, ‖ Let me finde fauour in your eyes, and I will giue whatſoeuer yee ſhall appoint me.

‖ *Or, grant my requeſt.*

12 ‡ Aske of me abundantly both dowry and gifts, and I will giue as ye appoint me, ſo that ye giue me the mayd to wife.

‡ *Ebr. multiply greatly the dowry.*

13 Then the ſonnes of Iaakob anſwered Shechem and Hamor his father, talking deceitfully, becauſe he had defiled Dinah their ſiſter,

14 And they ſayd vnto them, c We cannot doe this thing, to giue our ſiſter to an vncircumciſed man: for that were a d reproofe vnto vs.

c They made the holy ordinance of God, a meane to compaſſe their wicked purpoſe.

d As it is abomination for them that are baptized to ioyne with infidels.

15 But in this will we conſent vnto you, if ye will be as we are, that euery manchilde among you be e circumciſed:

e Their fault is the greater, in that they make Religion a cloke for their craft.

16 Then will we giue our daughters to you, and we will take your daughters to vs, and wil dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumciſed, then wil we take our daughter and depart.

18 Now their words pleaſed Hamor, and Shechem Hamors ſonne.

19 And the yong man deferred not to do the thing, becauſe he loued Iaakobs daughter: he was alſo the ‖ moſt set by of all his fathers houſe.

‖ *Or, moſt honourable.*

20 ¶ Then Hamor and Shechem his ſonne went vnto the f gate of their citie, and communed with the men of their city, ſaying,

f For the people vſed to aſſemble there, and iuſtice alſo was miniſtred.

21 Theſe men are g peaceable with vs: and that they may dwell in the land, and do their affaires therein (for beholde, the land hath roome ynough for them) let vs take their daughters to wiues, & giue them our daughters.

g Thus many pretend to ſpeak for a publike profit, when they onely ſpeake for their owne priuate gaine and commoditie.

22 Onely herein wil the men conſent vnto vs for to dwel with vs, and to be one people, if all the men children among vs be circumciſed as they are circumciſed.

23 Shall not h their flocks and their ſubſtance and all their cattell be ours? onely let vs conſent herein vnto them, and they will dwell with vs.

h Thus they lacke no kinde of perſwaſion, which preferre their owne commodities before the common wealth.

24 And vnto Hamor, and Shechem his ſonne hearkned all that went out of the gate of his city: and all the men children were circumciſed, euen all that went out of the gate of his citie.

25 And on the third day (when they were ſore) two of the ſonnes of Iaakob, i Simeon and Leui Dinahs brethren, tooke either of them his ſword and went into the citie boldly, and * ſlew k euery male.

i For they were the chiefe of the company. *Chap 49.6.*

26 They ſlew alſo Hamor and Shechem his ſonne with the ‡ edge of the ſword, and tooke Dinah out of Shechems houſe, and went their way.

k The people are puniſhed with their wicked princes.

‡ *Ebr. mouth of the ſword.*

27 Againe the other ſonnes of Iaakob came vpon the dead, and ſpoyled the city, becauſe they had defiled their ſiſter.

28 They

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28 They tooke their sheepe, and their beeues, and their asses, and whatsoeuer was in the citie, and in the fields.

29 Also they caried away captiue and spoyled all their goods, and all their children and their wiues, and all that was in the houses.

30 Then Iaakob sayd to Simeon and Leui, Ye haue troubled me, and made mee ‖ stinke among the inhabitants of the land, as well the Canaanites, as the Perizzites, and I being few in number, they shall gather themselues together against me, & slay me, and so shall I and my house be destroyed.

31 And they answered, Should he abuse our sister as a whore?

‖ Or, to be abhorred.

CHAP. XXXV.

1 Iaakob at Gods commandement goeth vp to Beth-el to build an altar. 2 Hee reformeth his household. 5 God maketh the enemies of Iaakob afraid. 8 Deborah dieth. 12 The land of Canaan is promised him. 18 Rahel dieth in labour. 22 Reuben lieth with his fathers concubine. 23 The sonnes of Iaakob. 22 The death of Izhak.

THen a God said to Iaakob, Arise, goe vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, * when thou fleddest from Esau thy brother.

a God is euer at hand to succour his in their troubles. *Chap.* 28. 13.

2 Then sayd Iaakob vnto his household, and to all that were with him, Put away the strange gods that are among you, and b cleanse your selues, and change your garments:

b That by this outward act they should shew their inward repentance.

3 For we will arise, & goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulatio, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their handes, and al their c eareringes which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

c For therein was some signe of superstition, as in tables and Agnus deis.

5 Then they went on their iourney, and the d feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iaakob.

d Thus notwithstanding the inconuenience that came before, God deliuered Iaakob. *Chap.* 28. 19.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nurse died, and was buried beneath Beth-el vnder an oke: and he called the name of it ‖ Allon Bachuth.

‖ Or, oke of lamentation.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God sayd vnto him, Thy name is Iaakob: thy name shall be no more called Iaakob, but * Israel shall bee thy name: and he called his name Israel.

Chap. 32. 28.

11 Againe, God sayde vnto him, I am God ‖ all sufficient, grow, and multiplie, a nation and multitude of nations shal spring of thee, and Kinges shall come out of thy loynes.

‖ Or, almighty.

12 Also I will giue the land, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seed after thee will I giue that land.

13 So God e ascended from him in the place where he had talked with him.

e As God is saide to descend, when he sheweth some signe of his presence. so he is said to ascend, when the vision is ended.

14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iaakob called the name of the place where God spake with him, Beth-el.

16 ¶ Then they departed from Beth el, and when there was f about halfe a dayes iourney of ground to come to Ephrath, Rahel trauelled, and in trauelling shee was in perill.

f The Ebrewe word signifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney.

17 And when shee was in paines of her labour, the midwife said vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as shee was about to yeelde vp the ghost (for shee died) she called his name Ben-oni, but his father called him Beniamin.

19 Thus * dyed Rahel, & was buried in the way to Ephrath, which is Beth-lehem.

Chap. 48. 7.

20 And Iaakob set a g pillar vpon her graue: this is the pillar of Rahels graue vnto this day.

g The auncient fathers vsed this ceremony to testifie their hope of the resurrectiō to come, which was not generally reuealed.

21 Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now when Israel dwelt in that land, Reuben went, and h lay * with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

h This teacheth that the fathers were not chosen for their merits, but by Gods onely mercies whose election by their fault was not changed. *Chap.* 49. 4.

23 The sonnes of Leah, Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph & Beniamin.

25 And the sonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maid: Gad and Aher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham & Izhak were strangers.

28 And the dayes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the ghost, and died, and was * gathered vnto his people, being old and full of dayes: and his sonnes Esau and Iaakob buried him.

Chap. 25. 8.

CHAP. XXXVI.

2 The wiues of Esau. 7 Iaakob and Esau are rich. 9 The genealogy of Esau. 24 The finding of mules.

NOw these are the a generations of Esau, which is Edom.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

2 Esau tooke his wiues of the b daughters of Canaã: Adah the daughter of Elon an Hittite, & Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

b Besides those wiues whereof is spoken. Chap. 26. 34. 1. *Chron.* 1. 35.

3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieush, and Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the land

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land of Canaan.

6 So Esau tooke his wiues & his sonnes and his daughters, and all the soules of his house, and his flockes, and all his cattell, and all his substance which he had gotten in the land of Canaan, and c went into another countrey from his brother Iaakob.

c Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promise. *Iosh.* 24.4.

7 For their riches were so great that they could not dwell together, & the land, wherin they were strangers, could not receiue them because of their flockes.

8 * Therfore dwelt Esau in mount Seir: This Esau is Edom.

9 ¶ So these are the generations of Esau father of ‖ Edom in mount Seir.

‖ *Or, the Edomites.* 1. *Chron.* 1. 35.

10 These are the names of Esaus sonnes: *Eliphaz the sonne of Adah, the wife of Esau, and Reuel the sonne of Bashemath the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, & Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz Amalek: these be the sonnes of Adah Esaus wife.

‖ *Or, nephewes.*

13 ¶ And these are the ‖ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Bashemath Esaus wife.

‖ *Or, neece.*

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, ‖ daughter of Zibeon Esaus wife: for shee bare vnto Esau Jeush, and Iaalam, and Korah.

‖ *Or, chiefe men.* d If Gods promise be so sure towards them, which are not of his houshold, how much more will he performe the same to vs?

15 These were ‖ d Dukes of the sonnes of Esau: the sons of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the ‖ sonnes of Adah.

‖ *Or, nephewes.*

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the ‖ sonnes of Bashemath Esaus wife

‖ *Or, nephewes.*

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Jeush, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

1. *Chron.* 1 38.

20 ¶ * These are the sonnes of Seir the Horite, which e inhabited the land before, Lotan, and Shobal, and Zibeon, and Anah,

e Before that Esau did there inhabite.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sons of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Hemam, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Aiah, and Anah: this was Anah that found f mules in the wildernesse, and he fed his father Zibeons asses.

f Who not contented with those kinds of beasts which God had created, found out the monstrous generation of mules betweene the Asse and the Mare.

25 And the children of Anah were these: Dishon, and Aholibamah the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: These bee the Dukes of the Horites: after their Dukedomes in the land of Seir.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth for euer, Psal. 102. 28.

31 ¶ And these are the g kings that raigned in the land of Edom, before there reigned any King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his city was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah, of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of h Rehoboth by the riuer reigned in his stead.

h Which citie is by the riuer Euphrates.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal hanan the sonne of Achbor, Hadad reigned in his stead, & the name of his citie was Pau: and his wiues name Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

‖ *Or, niece.*

40 Then these are the names of the Dukes of Esau according to their families, their places & by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of i Edom.

i Of Edom came the Idumeans.

CHAP. XXXVII.

2 *Joseph accuseth his brethren.* 5. *He dreameth and is hated of his brethren.* 28 *They sell him to the Ishmaelites.* 34 *Iaakob bewaileth Ioseph.*

Iaakob now dwelt in the land, wherein his father was a stranger, in the lande of Canaan.

a That is, the story of such things as came to him and his familie, as Chap. 5.1.

2 These are the a generations of Iaakob: when Joseph was seuenteene yeere old, hee kept sheepe with his brethren: and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues. And Joseph brought vnto their father their ‖ b euill saying.

‖ *Or, slander.*

b He complained of the euill words, and iniuries which they spake and did against him.

3 Now Israel loued Joseph more then all his sonnes, because he begate him in his old age, and hee made him a coate of many ‖ colours.

‖ *Or, pieces.*

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4 So when his brethren saw that their father loued him more then all his brethren, then they hated him, and couldc not speake peaceably vnto him.

c God reuciled to him by a dreame, what should come to passe.

5 ¶ And Ioseph c dreamed a dreame, and tolde his brethren, who hated him so much the more.

6 For he said vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding sheaues in the mids of the fielde: and loe, my sheafe arose, and also stood vpright, and beholde, your sheaues compassed round about, and did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they d hated him so much the more for his dreames, and for his words.

d The more that God sheweth himselfe fauourable to his, the more doth the malice of the wicked rage against them.

9 ¶ Againe he dreamed another dreame, and tolde it his brethren, and said, Beholde, I haue had one dreame more, & beholde, the Sunne and the Moone and eleuen starres did reuerence to me.

10 Then he told it vnto his father and to his brethren, and his father e rebuked him, and saide vnto him, What is this dreame, which thou hast dreamed? shall I, and thy mother, and thy brethren come in deed, and fall on the ground before thee?

e Not despising the vision, but seeking to appease his brethren.

11 And his brethren enuied him, but his father ‖ f noted the saying.

‖ Or, kept diligently.

f He knew that God was author of the dreame, but he vnderstood not the meaning.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel said vnto Ioseph, Doe not thy brethren keepe in Shechem? come, and I will send thee to them.

14 And hee answered him, I am here. Then hee said vnto him, Go now, see whether it be well with thy brethren, and how the flockes prosper, and bring me word againe: so hee sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandering in the field, and the man asked him, saying, What seekest thou?

16 And hee answered, I seeke my brethren: tell me, I pray thee, where they keepe sheepe.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, euen before he came at them, they g conspired against him for to slay him.

g The holy Ghost couereth not mens faults, as do vaine writers which make vice vertue.

19 For they said one to another, Behold, this ‖ dreamer commeth.

‖ Or, master of dreames.

20 Come now therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then wee shall see, what will come of his dreames.

21 *But when Reuben heard that, he deliuered him out of their handes, and said, ‡ Let vs not kill him.

Chap.42.22.

‡ Ebr let vs not smite his life.

22 Also Reuben said vnto them, Shead not blood, but cast him into this pit that is in the wildernesse, and lay no hand vpon him. Thus hee said, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioseph was come vnto his brethren, they strip Ioseph out of his coat, his particoloured coat that was vpon him.

24 And they tooke him, and cast h him into a pit, and the pit was emptie, without water in it.

h Their hypocrisie appeareth in this, that they feared man more then God: and thought it was not murther, if they shed not his blood: or els had an excuse to couer their fault.

25 Then they sate them down to eat bread: and they lift vp their eyes, and looked, and behold, there came a company of Ishmeelites from Gilead, and their camels laden with spicerie, and ‖ balme, and myrrhe, and were going to carry it downe into Egypt.

‖ Or, rosen, turpentine, or triacle. Wisd.10.13. psal.105.17.

26 Then Iudah said vnto his brethren, What auaileth it, if wee slay our brother, though we keepe his blood secret?

27 Come and let vs sell him to the Ishmeelites, & let not our hands be vpon him: for he is our brother and our flesh: and his brethren obeyed.

28 Then the *Midianites merchantmen passed by, and they drew foorth, and lift Ioseph out of the pit, and sold Ioseph vnto the i Ishmeelites for twenty pieces of siluer: who brought Ioseph into Egypt.

i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doth here confound their names: as also appeareth, verse 36. & chap. 39.1. or else he was first offered to the Midianites but sold to the Ishmeelites.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, & said, The childe is not yonder, and I, whither shall I goe?

31 And they tooke Iosephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 So they sent that particoloured coat, k and they brought it vnto their father, and said, This haue we found: see now, whether it be thy sonnes coat or no.

k To wit, the messengers which were sent.

33 Then hee knew it, and said, It is my sonnes coat: a wicked beast hath * deuoured him: Ioseph is surely torne in pieces.

Chap.44.28.

* Or, I will mourne for him, so long as I liue.

34 And Iaakob rent his clothes, and put sackcloth about his loynes, and sorrowed for his sonne a long season.

35 Then all his sonnes & all his daughters rose vp to comfort him, but hee would not be comforted, but said, ‖ Surely I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

‖ Or, sorrowing.

36 And the Midianites solde him into Egypt vnto Potiphar l an Eunuch of Pharaohs, and his ‖ chiefe steward.

l Which word doth not alway signifie him that is gelded, but also him that is in some hie dignitie.

‖ Or, captaine of the guard.

CHAP. XXXVIII.

2 *The marriage of Iudah. 7.9 The trespasse of Er and Onan, and the vengeance of God that came thereupon.* 18 *Iudah lyeth with his daughter in law Tamar.* 24 *Tamar is iudged to bee burnt for whoredome.* 29. 30 *The birth of Pharez and Zarah.*

AND at that time a Iudah went downe from his brethren, and turned in to a man called Hirah an Aduliamite.

a Moses describeth the genealogie of Iudah, because the Messias should come of him. 1.Chron.2.3.

2 And Iudah saw there the daughter of a man called * Shuah a b Canaanite: and he tooke her to wife, and went in vnto her.

b Which affinitie notwithstanding was condemned of God. Numb.26.19.

3 So shee conceiued, and bare a sonne, and he called his name Er.

4 *And she conceiued againe, and bare a sonne, and she called his name Onan.

5 Moreouer she bare yet a sonne, whom she

she called Shelah: and Iudah was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne sonne, whose name was Tamar.

Numb.26.19.

7 * Now Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Iudah said to Onan, Go in vnto thy brothers wife, and do the office of a kinsman vnto her, and raise c vp seede vnto thy brother.

c This order was for the preseruation of the stock, that the childe begotten by the second brother, should haue the name and inheritance of the first: which is in the New Testament abolished.

9 And Onan knew that the seed should not be his: therefore when he went in vnto his brothers wife, hee spilled it on the ground, lest hee should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then sayde Iudah to Tamar his daughter in law, d Remaine a widow in thy fathers house, till Shelah my sonne grow vp (for hee thought thus, Lest he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

d For she could not marry in any other family so long as Iudah would reteine her in his.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. Then Iudah, when he ‡ had left mourning, went vp to his sheepe sheerers to Timnah, he, and his neighbour Hirah the Adullamite.

‡ *Ebr. was comforted.*

13 And it was told Tamar, saying, Behold, thy father in law goeth vp to Timnah, to sheere his sheepe.

14 Then she put her widowes garments off from her, ‡ couered her with a vaile, and wrapped her selfe, ‡ sate downe in ‖ Pethahenaim, which is by the way to Timnah, because she saw that Shelah was growen, and she was not giuen vnto him to wife.

‖ *Or, in the doore of the fountaines: or, where were two wayes.*

15 When Iudah saw her, hee iudged her an whore: for she had couered her face.

16 And hee turned to the way towards her, and said, Come, I pray thee, let me lie with thee, (for he e knew not that she was his daughter in law.) And she answered, What wilt thou giue me for to lie with me?

e God had wonderfully blinded him, that he could not know her by her talke.

17 Then said he, I will send thee a kid of the goats from the flock: and she said, Wel, if thou wilt giue me a pledge, till thou send it.

18 Then he said, What is the pledge that I shall giue thee? And she answered, Thy signet, and thy ‖ cloake, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

‖ *Or, ture of thine head.*

19 Then she rose, ‡ went ‡ put her vaile from her, and put on her widowes raiment.

20 Afterward Iudah sent a kidde of the goates by the hand of his f neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

f That his wickednesse might not be knowen to others.

21 Then asked he the men of that place, saying, Where is the whore, that sate in Enaim by the way side? And they answered, There was no whore here.

22 He came therefore to Iudah againe, and saide, I cannot finde her, and also the men of the place said, There was no whore there.

‡ *Ebr. in contempt.*

23 Then Iudah sayd, Let her take it to her, lest we be ‡ g ashamed: behold, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one told Iudah, saying, Tamar thy daughter in law hath played the whore, and loe, with playing the whore, she is great with childe. Then Iudah said, Bring ye her forth, and let her be h burnt.

g He feareth man more then God.

h We see that the Law, which was written in mans heart, taught them that whoredome should be punished with death: albeit no Law as yet was giuen.

25 When she was brought forth, she sent to her father in lawe, saying, By the man, vnto whom these things pertaine, am I with childe: and saide also, Looke, I pray thee, whose these are, the seale, and the cloake, and the staffe.

26 Then Iudah knew them, and sayd, She is i more righteous then I: for she hath done it, because I gaue her not to Shelah my sonne. So he lay with her k no more.

i That is, she ought rather to accuse me then I her.

k For the horrour of the sinne condemned him.

27 ¶ Now when the time was come, that she should bee deliuered, behold, there were twinnes in her wombe.

28 And when she was in trauell, the one put out his hand: and the midwife tooke and bound a red threed about his hand, saying, This is come out first.

29 But when he l plucked his hand back againe, lo, his brother came out, and the midwife said, How hast m thou broken the breach vpon thee? and his name was called *Pharez.

l Their heinous sinne was signified by this monstrous birth.

m Or, the separation betweene thee and thy brother.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

1.Chron.2.4. matth.1.3.

CHAP. XXXIX.

1 *Ioseph is sold to Potiphar.* 2 *God prospereth him.* 7 *Potiphars wife tempteth him.* 13. 20 *He is accused and cast in prison.* 21 *God sheweth him fauour.*

NOw Ioseph was brought downe into Egypt: and Potiphar a an Eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

a Reade Chap. 37.36.

2 And the b Lord was with Ioseph, and hee was a man that prospered, ‡ was in the house of his master the Egyptian.

b The fauour of God is the fountaine of all prosperitie.

3 And his master saw that the Lord was with him, and that the Lord made all that he did, to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him: and he made him c ruler of his house, ‡ put all that he had, in his hand.

c Because God prospered him: and so he made Religion to serue his profit.

5 And from that time that he had made him ruler ouer his house, and ouer all that he had, the Lord d blessed the Egyptians house for Iosephs sake: and the blessing of the Lord was vpon all that he had in the house, and in the field.

d The wicked are blessed by the company of the godly.

6 Therefore he left all that he had in Iosephs hand, e and tooke account of nothing that was with him, saue onely of the bread, which he did eate. And Ioseph was a faire person, and well fauoured.

e For he was assured that all things should prosper well: therefore he ate and dranke, and tooke no care.

7 ¶ Now therefore after these things, his masters wife cast her eyes vpon Ioseph, and said, f Lie with me.

f In this word she declared the summe whereunto all her flatteries did tend.

8 But he refused and said to his masters wife, Behold, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath hee kept any thing from

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from me, but onely thee, because thou art his wife: how then can I doe this great wickednesse and so sinne against g God?

10 And albeit she spake to Joseph day by day, yet hee hearkened not vnto her, to lye with her, or to be in her company.

11 Then on a certaine day Joseph entred into the house, to doe his businesse: and there was no man of the household in the house:

12 Therefore she caught him by his garment, saying, Sleepe with mee: but hee left his garment in her hand, and fled, and got him out.

13 Now when shee saw that hee had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, hee hath brought in an Ebrew vnto vs, to ‖ mocke vs: who came in to me for to haue lien with me, but I h cryed with a lowde voyce.

15 And when he heard that I lift vp my voyce and cried, hee left his garment with me, and fled away, and got him out.

16 So shee layde vp his garment by her, vntill her lord came home.

17 Then she told him ‖ according to these words, saying, The Ebrew seruant, which thou hast brought vnto vs, came in to me, to mocke me.

18 But assoone as I lift vp my voyce and cried, he left his garment with me, and fled out.

19 Then when his master heard the words of his wife, which shee tolde him, saying, After this maner did thy seruant to me, his anger was kindled.

20 And Josephs master tooke him and put him into ‡ i prison, in the place, where the Kings prisoners lay bound: and there hee was in prison.

21 ¶ But the Lord was with Joseph, and ‡ shewed him mercie, and got him fauour in the sight of the ‖ master of the prison.

22 And the keeper of the prison committed to Josephs hand all the prisoners that were in the prison, and k whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

g The feare of God preserued him against her continuall tentations.

‖ *Or, to do vs villanie and shame.*

h This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and craft.

‖ *Or, after this maner.*

‡ *Ebr. in the prison house.*

i His euill intreatment in the prison may be gathered of the Psal. 105. 18.

‡ *Ebr. inclined mercy vnto him.*

‖ *Or, lord.*

k That is, nothing was done without his commandement.

CHAP. XL.

8 *The interpretation of dreames is of God.* 12. 19 *Joseph expoundeth the dreames of the two prisoners.* 23 *The ingratitude of the butler.*

AND after these things, the butler of the King of Egypt, and his baker offended their lord the King of Egypt.

2 And Pharaoh was angrie against his two ‖ Officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison and place where a Joseph was bound.

4 And the chiefe steward gaue Joseph charge ouer them, and he serued them: and they continued a season in ward:

5 ¶ And they both dreamed a dreame either of them his dreame in one night b each one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.

‖ *Or, eunuches, the word signifieth them that were in high estate, or them that were gelded.*

a God worketh many wonderfull meanes to deliuer his.

b That is, euery dreame had his interpretation, as the thing afterward declared.

6 And when Joseph came in vnto them in the morning, and looked vpon them, behold they were sad.

7 And he asked Pharaohs Officers, that were with him in his masters ward, saying, ‡ Wherefore looke ye so sadly to day?

8 Who answered him, Wee haue dreamed eche one a dreame, and there is none to interprete the same. Then Joseph said vnto them, c Are not interpretations of God? tell them me now.

9 So the chiefe butler tolde his dreame to Joseph, and said vnto him, In my dreame, behold, a vine was before me,

10 And in the vine were three branches, and as it budded, her flowre came forth: and the clusters of the grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes: and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Joseph said vnto him, This d is the interpretation of it: The three branches are three dayes.

13 Within three daies shall Pharaoh lift vp thine head, and restore thee vnto thine ‡ office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, and shewe mercie, I pray thee, vnto mee, and e make mention of me to Pharaoh, that thou maiest bring me out of this house.

15 For I was stollen away by theft out of the land of the Ebrewes, and here also haue I done nothing, wherefore they should put me ‖ in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee sayd vnto Joseph, Also me thought in my dreame, that I had three f white baskets on mine head.

17 And in the vppermost basket there was of all maner baken meates for Pharaoh: and the birdes did eate them out of the basket vpon mine head.

18 Then Joseph answered, and sayde, g This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birdes shall eate thy flesh from off thee.

20 And so the thirde day, which was Pharaohs h birth day, hee made a feast vnto all his seruants: and hee lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand.

22 But he hanged the chiefe baker, as Joseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Joseph, but forgate him.

‡ *Ebr. why are your faces euill?*

c Cannot God raise vp such as shall interprete such things?

d He was assured by the spirit of God, that his interpretation was true.

‡ *Ebr. place.*

e He refused not the meanes to be deliuered, which he thought God had appointed.

‖ *Or, in the pit.*

f That is, made of white twigs, or as some reade, baskets full of holes.

g He sheweth that the Ministers of God ought not to conceale that which God reueileth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

CHAP. XLI.

26 *Pharaohs dreames are expounded by Joseph.* 40 *He is made ruler ouer all Egypt.* 43 *Josephs name is changed.* 50 *Hee hath two sonnes: Ma-*

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nasseh and Ephraim. 54 *The famine beginneth throughout the world.*

‡ *Ebr. at the end of two yeeres of dayes.*

A And ‡ two yeeres after, Pharaoh also [a] dreamed, and beholde, hee stood by a riuer,

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, and to prouide for Gods church.

2 And loe, there came out of the riuer seuen ‖ goodly kine and fat fleshed, and they fed in a ‖ medow:

‖ *Or, faire to behold.*

3 And loe, seuen other kine came vp after them out of the riuer, euill fauoured and leane fleshed, and stood by the other kine vpon the brinke of the riuer.

‖ *Or, flaggie place.*

4 And the euil fauoured and leane fleshed kine did eate vp the seuen well fauoured and fat kine: so Pharaoh awoke.

b All these meanes God vsed to deliuer his seruant, and to bring him into fauour and authoritie.

5 Againe he slept, and dreamed the [b] second time: and behold, seuen eares of corne grew vpon one stalke, ranke and goodly.

6 And loe, seuen thin eares, and blasted with the Eastwinde, sprang vp after them.

7 And the thinne eares deuoured the seuen ranke and full eares. Then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came, his spirit was [c] troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames: but [d] none could interprete them to Pharaoh.

c This feare was ynough to teach him, that this vision was sent of God.

d The wise of the world vnderstand not Gods secrets, but to his seruants his will is reueiled.

9 Then spake the chiefe butler vnto Pharaoh, saying, I [e] call to minde my faults this day.

e He confesseth his fault against the King, before he speake of Ioseph.

10 Pharaoh being angrie with his seruants, put me in ward in the chiefe stewards house, both me and the chiefe baker.

11 Then wee dreamed a dreame in one night, both I, and hee: wee dreamed eache man according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrew, seruant vnto the chiefe Steward, whom when wee tolde, hee declared our dreames to* vs, to euery one he declared according to his dreame.

* Reade Chap. 40.5.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 *Then sent Pharaoh and [f] called Ioseph, and they brought him hastily out of prison, and hee shaued him, and changed his raiment, and came to Pharaoh.

Psal. 105.20.

f The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interprete it.

g As though he would say, If I interprete thy dreame, it commeth of God, and not of me.

16 And Ioseph answered Pharaoh, saying, [g] Without mee God shall ‡ answere for the wealth of Pharaoh.

‡ *Ebr. answere peace.*

17 And Pharaoh saide vnto Ioseph, In my dreame, behold, I stood by the banke of the riuer:

18 And loe, there came vp out of the riuer seuen fat fleshed, and wel fauoured kine, and they fed in the medow.

19 And loe, seuen other kine came vp after them, poore and very ‡ euill fauoured, and leane fleshed: I neuer saw the like in all the land of Egypt, for euil fauoured.

‡ *Ebr. naught.*

20 And the leane and euill fauoured kine did eate vp the first seuen fat kine.

21 And when they ‡ had eaten them vp, it could not be knowen that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

‡ *Ebr. were gone into their inward parts.*

22 Moreouer I sawe in my dreame, and behold, seuen eares sprang out of one stalke, full and faire.

23 And loe, seuen eares, withered, thinne, and blasted with the Eastwinde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue told the soothsayers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, [h] Both Pharaohs dreames are one. God hath shewed Pharaoh, what hee is about to doe.

h Both his dreames tend to one end.

26 The seuen good kine are seuen yeeres: and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euil fauoured kine, that came out after them, are seuen yeeres: and the seuen emptie eares blasted with the Eastwind, are seuen yeeres of famine.

28 This is the thing which I haue sayd vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Beholde, there come seuen yeeres of great ‖ plentie in all the land of Egypt.

‖ *Or, abundance and saturitie.*

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shall the plentie ‖ bee knowen in the lande by reason of this famine that shall come after: for it shall bee exceeding great.

‖ *Or, they shall remember no more the plentie.*

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Now therefore let Pharaoh [i] prouide for a man of vnderstanding and wisedome, and set him ouer the land of Egypt.

i The office of a true Prophet is not onely to shew the euils to come, but also the remedies for the same.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plentious yeeres.

35 Also let them gather all the foode of these good yeeres that come, & lay vp corne vnder the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So the food shall bee for the prouision of the land, against the seuen yeeres of famine, which shall bee in the land of Egypt, that the land perish not by famine.

k None should be preferred to honour that haue not gifts of God meete for the same, *Psal.* 105.21, 1. *mac.* 2.53. *acts.* 7.10.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the [k] Spirit of God?

‡ *Ebr. mouth.*

39 Then Pharaoh saide to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisdome like vnto thee.

40 *Thou shalt be ouer mine house, and at thy ‡ [l] word shall all my people be armed, onely in the Kings throne will I bee aboue thee.

l Some reade, the people shall kisse thy mouth: that is, shall obey thee in all things.

41 More-

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41 Moreouer Pharaoh saide to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

‖Or, his signet.

42 And Pharaoh took off his ‖ring from his hand, and put it vpon Iosephs hand, and arayed him in garments of fine linnen, and put a golden chaine about his necke.

‡Ebr. the second charet.

43 So hee set him vpon the ‡ best charet that hee had, saue one: and they cryed before him, m Abrech, and placed him ouer all the land of Egypt.

m In signe of honour: which word some expound, tender father, or father of the king, or, kneele downe.

44 Againe Pharaoh said vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in all the land of Egypt.

‖Or, the expounder of secrets.

45 And Pharaoh called Iosephs name ‖ Zaphnath-paaneah: and hee gaue him to wife Asenath the daughter of Poti-pherah ‖ Prince of On. Then went Ioseph abroad in the land of Egypt.

‖Or, Priest.

n His age is mentioned, both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeres and more.

46 ¶ And Ioseph was n thirtie yeere old when hee stood before Pharaoh king of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seuen plenteous yeres the earth ‡ brought forth store.

‡Ebr. made for gatherings.

48 And hee gathered vp all the foode of the seuen plenteous yeres which were in the land of Egypt, and laide vp food in the cities: the foode of the fielde, that was round about euery citie, laid he vp in the same.

49 So Ioseph gathered wheate, like vnto the sand of the Sea in multitude out of measure, vntill he left numbring: for it was without number.

50 Now vnto Ioseph were borne * two sonnes (before the yeres of famine came) which Asenath the daughter of Poti-pherah Prince of On bare vnto him.

Chap. 46. 20. and 48. 5.

51 And Ioseph called the name of the first borne Manasseh: for God, said he, hath made me forget all my labour and all my o fathers household.

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked, and prosperity, caused him to forget it.

52 Also he called the name of the second, Ephraim: for God, said hee, hath made mee fruitfull in the land of mine affliction.

Psal 105. 16.

53 ¶ So the seuen yeres of the plenty that was in the land of Egypt were ended.

54 * Then began the seuen yeeres of famine to come, according as Ioseph had said: and the famine was in all lands, but in all the land of Egypt was ‖ bread.

‖Or, foode.

55 At the length all the land of Egypt was aſſamished, and the people cryed to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, Go to Ioseph: what he saith to you, doe ye.

56 When the famine was vpon all the land, Ioseph opened all places, wherein the store was, and sold vnto the Egyptians: for the famine waxed sore in the land of Egypt.

‖Or, came to Egypt to Ioseph.

57 And all countreyes came to Egypt to buy corne of Ioseph, because the famine was sore in all lands.

CHAP. XLII.

Iosephs brethren come into Egypt to buy corne. 7 He knoweth them, and tryeth them. 24 Simeon is put in prison. 26 The other returne to their father to fet Beniamin.

Then a Iaakob saw that there was ‖ food in Egypt, and Iaakob saide vnto his sonnes, Why b gaze ye one vpon another?

a This storie sheweth plainelie that all things are gouerned by Gods prouidence for the profit of his Church.

‖Or, corne.

b As men destitute of counsell. Acts. 7. 12.

2 And hee sayd, Behold, I haue heard, that there is food in Egypt, *Get you downe thither, & buy vs food thence, that wee may liue, and not die.

‡Ebr. should mees him.

3 So went Iosephs ten brethren downe to buy corne of the Egyptians.

4 But Beniamin Iosephs brother would not Iaakob send with his brethren: for hee said, Lest death should ‡ befall him.

5 And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

6 Now Ioseph was Gourrnour of the land, who sold to all the people of the land: then Iosephs brethren came, & bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, he knew them, and c made himselfe strange toward them, and spake to them roughly, and said vnto them, Whence come ye? Who answered, Out of the lande of Canaan to buy victuall.

c This dissembling is not to be followed, nor any particular facts of the Fathers, not approued by Gods word. Chap. 37. 5.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And Ioseph remembred the *dreames, which he dreamed of them) and he said vnto them, Ye are spies, and are come to see the ‡ weakenesse of the land.

‡Ebr. nakednesse or filthinesse.

10 But they sayde vnto him, Nay, my lorde, but to buy victuall thy seruants are come.

11 We are all one mans sons: we meane truely, and thy seruants are no spies.

12 But hee said vnto them, Nay, but yee are come to see the weakenes of the land.

13 And they said, We thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and beholde, the yongest is this day with our father, and one ‖ is not.

‖Or, is dead.

14 Againe, Ioseph sayd vnto them, This is that I spake vnto you, saying, Yee are spies.

15 Hereby ye shalbe prooued: d by the life of Pharaoh, yee shall not goe hence, except your yongest brother come hither.

d The Egyptians, which were idolaters, vsed to sweare by their Kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked smelleth of their corruptions.

16 Send one of you which may fet your brother, and yee shall be kept in prison, that your words may be proued, whether there be truth in you: or els by the life of Pharaoh ye are but spies.

17 So he put them in ward three daies.

18 Then Ioseph said vnto them the third day, This do, and liue: for I e feare God.

e And therefore am true and iust. Chap. 43. 5.

19 If yee be true men, let one of your brethren be bound in your prison house, and goe yee, carie foode for the famine of your houses:

20 * But bring your yonger brother vnto me, that your words may be tryed, and that ye die not: and they did so.

21 ¶ And they sayde one to another, f Wee haue verely sinned against our brother, in that we saw the anguish of his soule when hee besought vs, and wee would not heare him: therefore is this trouble come vpon vs.

f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

22 And Reuben answered them, saying,

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Chap. 37.21.

g God will take vengeance vpon vs, and measure vs with our owne measure.

‡*Ebr. an interpreter betweene them.*

h Though hee shewed himselfe rigorous, yet his brotherly affection remained.

Warned I not you, saying, *Sinne not against the childe, and yee would not heare? and loe, his g blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for hee ‡ spake vnto them by an interpreter.)

24 Then hee turned from them, h and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Ioseph commaunded that they should fill their sakes with wheate, and put euery mans money againe in his sacke, and giue them victuall for the iourney: and thus did he vnto them.

26 And they layd their victual vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, he espied his money: for loe, it was in his sacks mouth.

28 Then hee said vnto his brethren, My money is restored: for loe, it is euen in my sacke. And their heart ‡ failed them, & they were i astonished, and layd one to another, What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iaakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison, as spies of the countrey.

31 And we said vnto him, Wee are true men, and are no spies:

32 We be twelue brethren, sonnes of our father: one ‖ is not, and the yongest is this day with our father in the land of Canaan.

33 Then the lord of the countrey said vnto vs, Hereby shall I know if yee bee true men: Leaue one of your brethren with me, and take food for the famine of your houses, and depart,

34 And bring your yongest brother vnto me, that I may know that yee are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

35 ¶ And as they emptied their sackes, behold, euery mans bundle of money was in his sacke: and when they and their father saw the bundels of their money, they were afraid.

36 Then Iaakob their father saide to them, Ye haue robbed mee of my children: Ioseph is not, and Simeon is not, and yee will take Beniamin: all these thinges ‖ are against k me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not vnto thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But hee sayd, My sonne shall not goe downe with you: for his brother is dead and he is left alone: if death come vnto him by the way which ye goe, then ye shall bring my gray head with sorrow vnto the graue.

‡*Ebr. went out.*

i Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

‖*Or, cannot be found.*

‖*Or, light vpon me.*

k For they seemed not to be touched with any loue toward their brethren, which increased his sorrow: and partly as appeareth, he suspected them for Ioseph.

CHAP. XLIII.

13 Iaakob suffereth Beniamin to depart with his children. 23 Simeon is deliuered out of prison 30 Ioseph goeth aside and weepeth. 32 They feast together.

NOw great a famine was in the land.

2 And when they had eaten vp the victuall, which they had brought from Egypt, their father said vnto them, Turne againe, and buy vs a little foode.

3 And Iudah answered him, saying, The man charged vs by an othe, saying, *Neuer see my face, except your brother bee with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee foode:

5 But if thou wilt not send him, we will not goe downe: for the man saide vnto vs, *Looke me not in the face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straightly ‖ of our selues and of our kinred, saying, Is your father yet aliue? haue ye any brother? And wee told him ‡ according to these wordes: could wee know certainely that hee would say, Bring your brother downe?

8 Then said Iudah to Israel his father, Send the boy with me, that wee may rise, & goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be suertie for him: of mine hand shalt thou require him. *If I bring him not to thee, and set him before thee, ‡ then let me beare the blame for euer.

10 For except we had made this tarying, doubtlesse by this wee had returned the second time.

11 Then their father Israel sayde vnto them, If it must needes be so now, doe thus: take of the best fruites of the land in your vessels, and bring the man a present, a little rosen, and a little hony, ‖ spices and myrhe, nuts, and almonds:

12 And take b double money in your hand, and the money that was brought againe in your sackes mouthes: carie it againe in your hand, lest it were some ouersight.

13 Take also your brother, and arise, and goe againe to the man.

14 And c God Almighty giue you mercie in the sight of the man, that hee may deliuer you your other brother, and Beniamin: but I shal be d robbed of my child, as I haue beene.

15 Thus the men tooke this present, and tooke twise so much money in their hande with Beniamin, and rose vp, & went downe to Egypt and stood before Ioseph.

16 And when Ioseph sawe Beniamin with them, hee said ‖ to his steward, Bring these men home, and kill meate, and make ready: for the men shall eate with mee at noone.

17 And the man did as Ioseph bade, and brought the men vnto Iosephs house.

18 Now when the men were brought into Iosephs house, they were e afraide, and sayd, Because of the money that came in our sackes mouthes at the first time, are we

a This was a great tentation to Iaakob to suffer so great a famine in that land where God had promised to blesse him. *Chap.* 42.20.

Chap 42.20.

‖*Or, of our estate and condition.* ‡*Ebr. to the mouth of these words: that is, that thing which he asked vs.*

Chap. 44.32. ‡*Ebr. I will sinne to thee.*

‖*Or, sweet smels.*

b When wee are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate & condition.

c Our chiefe trust ought to be in God, and not in worldly meanes.

d He speaketh these wordes not so much of despaire, as to make his sonnes more carefull to bring againe their brother.

‖*Or, to the ruler of his house.*

e So the iudgement of God presseth their consciences.

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we brought, that he may ‡ picke a quarell against vs, and ‡ lay something to our charge, and bring vs in bondage and our asses.

‡ *Eb. roule himselfe vpon vs.* ‡ *Ebr. cast himselfe vpon vs.*

19 Therefore came they to Iosephs steward, and communed with him at the doore of the house,

20 And saide, Oh sir, * wee came indeed downe hither at the first time to buy food,

Chap.42.3.

21 And as wee came to an Inne and opened our sackes, beholde, euery mans money was in his sackes mouth, euen our money in full weight, but we haue brought it againe in our hands.

22 Also other money haue we brought in our handes to buy food, but wee cannot tell, who put our money in our sacks.

23 And he said, ‖ Peace be vnto you, feare not: [f] your God and the God of your father hath giuen you that treasure in your sacks, I had your money: and hee brought Sozeth Simeon to them.

‖ *Or, you are well*

f Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.

24 So the man ledde them into Iosephs house, and gaue them water to wash their feet, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone (for they heard say, that they should eat bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their handes, & bowed downe to the ground before him.

‡ *Ebr. peace.*

27 And he asked them of their ‡ prosperitie, and said, Is your father the old man, of whom you told me, in good health? is he yet aliue?

28 Who answered, Thy seruant our father is in good health, he is yet aliue: & they bowed downe, and made obeysance.

29 And he lifting vp his eyes, beheld his brother Beniamin his s mothers sonne, and said, Is this your yonger brother, of whom ye told mee? And hee said, God be mercifull vnto thee, my sonne.

g For they two onely were borne of Rahel.

30 And Ioseph made haste, (for his ‡ affection was inflamed toward his brother, and sought where to weepe) and entred into his chamber, and wept there.

‡ *Ebr. bowels.*

31 Afterward he washed his face, & came out, and refrained himselfe, and said, Set on ‡ meat.

‡ *Ebr. bread.*

32 And they [h] prepared for him by himselfe, and for them by themselues, and for the Egyptians, which did eate with him, by themselues, because the Egyptians might not eate bread with the Ebrewes: for that was an [i] abomination vnto the Egyptians.

h To signifie his dignitie.

i The nature of the superstitious is to condemne all other in respect of themselues.

33 So they sate before him: the eldest according vnto his age, and the yongest according vnto his youth: and the men marueiled among themselues.

34 And they tooke messes from before him, and sent to them: but Beniamins messe was fiue times so much as any of theirs: and they dranke, [k] and had of the best drinke with him.

k Sometime this word signifieth to be drunken, but here it is meant that they had ynough, and dranke of the best wine.

CHAP. XLIIII.

15 Ioseph accuseth his brethren of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

AFterward he commanded his steward, saying, Fill the mens sacks with food, as much as they can cary, and put euery mans money in his sacks mouth.

2 And [a] put my cuppe, I meane the siluer cup, in the sacks mouth of the yongest, and his corne money. And hee did according to the commaundement that Ioseph gaue him.

a We may not by this example vse any vnlawfull practises, seeing God hath commanded vs to walke in simplicitie.

3 And in the ‡ morning the men were sent away, they, and their asses.

‡ *Eb. the morning shone.*

4 And when they went out of the city not farre off, Ioseph said to his steward, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euil for good?

5 Is not that the cuppe, wherein my lord drinketh? [b] and in the which hee doeth diuine and prophesie? yee haue done euil in so doing.

b Because the people thought he could diuine, he attributeth to himselfe that knowledge: or els he saieth that he consulteth with soothsayers for it: which simulation is worthy to be reproued.

6 ¶ And when he ouertooke them, hee said those words vnto them.

7 And they answered him, Wherefore saith my lord such words? God forbid that thy seruants should do such a thing.

8 Behold, the money which wee found in our sacks mouthes, we brought againe to thee out of the land of Canaan: howe then should we steale out of thy lords house siluer, or gold?

9 With whomsoeuer of thy seruants it be found, let him die, and we also will be my lords bondmen.

10 And he said, Now then let it be according vnto your wordes: hee with whom it is found, shall be my seruant, and ye shall bee ‡ blamelesse.

‡ *Ebr. innocent.*

11 Then at once euery man tooke downe his sacke to the ground, and euery one opened his sacke.

12 And he searched, and began at the eldest, and left at the yongest, & the cup was found in Beniamins sacke.

13 Then they [c] rent their clothes, and laded euery man his asse, and went againe into the citie.

c To signifie how greatly the thing displeased them, and how sory they were for it.

14 ¶ So Iudah and his brethren came to Iosephs house (for hee was yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What act is this which ye haue done? know ye not that such a man as I, can diuine and prophesie?

16 Then saide Iudah, What shall wee say vnto my lord? what shall wee speake? and how can wee iustifie our selues? [d] God hath found out the wickednesse of thy seruants: behold, wee are seruants to my lord, both wee, and hee, with whom the cuppe is found.

d If we see no euident cause of our affliction, let vs looke to the secret counsel of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid, that I should doe so, but the man, with whom the cup is found, he shall be my seruant, and goe ye in peace vnto your father.

18 ¶ Then Iudah drew neere vnto him, and saide, O my lord, let thy seruant now speake a word in my lords eares, and let not thy wrath bee kindled against thy seruant: for thou art euen e as Pharaoh.

e Equall in authoritie or next vnto the King. *Chap.42.13, 16.*

19 My lord asked his seruants, saying, *Haue ye a father, or a brother?

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20 And we answered my lord, Wee haue a father that is olde, and a yong ‡childe, which hee begate in his age: and his brother is dead, and hee alone is left of his mother, and his father loueth him.

‡Ebr. child of his old age.

21 Now thou saydst vnto thy seruants, Bring him vnto mee, that I may ‖set mine eye vpon him.

‖Or, that I may see him.

22 And we answered my lord, The child cannot depart from his father: for if hee leaue his father, his father would die.

23 Then saidest thou vnto thy seruants, *Except your yonger brother come downe with you, looke in my face no more.

Chap. 43. 3.

24 So when wee came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father saide vnto vs, Goe againe, buy vs a little food,

26 Then we answered, Wee cannot goe downe: but if our yongest brother ‡ goe with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.

‡ Ebr. be with vs.

27 Then thy seruant my father said vnto vs, Ye know that my fwife bare mee two sonnes,

f Rahel bare to Iaakob Ioseph and Beniamin.

28 And the one went out from me, and I said, Of a suretie hee is torne in * pieces, and I saw him not since.

Chap. 37. 33.

29 Now ye take this also away from me: if death take him, then gshall yee bring my gray head in sorrow to the grane.

g Ye shall cause me to die for sorrow.

30 Now therefore, when I come to thy seruant my father, and the childe be not with vs, (seeing that his ‡ life dependeth on the childs life)

‡ Ebr. his soule is bound to his soule.

31 Then when he shall see that the childe is not come, hee will die: so shall thy seruants bring the gray head of thy seruant our father with sorrow to the grane.

32 Doubtlesse thy seruant became suretie for the childe to my father, and saide, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

Chap. 43. 9.

33 Now therefore, I pray thee, let mee thy seruant bide for the childe, as a seruant to my lord, and let the childe goe vp with his brethren.

34 For hhow can I goe vp to my father, if the childe be not with me, vnlesse I would see the euil that shall come on my father?

h Meaning, he had rather remaine there prisoner, then to returne and see his father in heauinesse.

CHAP. XLV.

1 *Ioseph maketh himselfe knowen to his brethren.* 8 *Hee sheweth that all was done by Gods prouidence.* 18 *Pharaoh commandeth him to send for his father.* 24 *Ioseph exhorteth his brethren to concord.* 27 *Iaakob reuiyeeth.*

aNot that he was ashamed of his kinred, but that he would couer his brethrens fault.

THen Ioseph could not refraine himselfe before all that stoode by him, but hee cryed, a Haue foorth euery man from mee. And there taried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph saide to his brethren, I am Ioseph: doeth my father yet liue? But his brethren could not answere him, for they were abomished at his presence.

4 Againe, Ioseph saide to his brethren, Come neere, I pray you, to mee. And they came neere. And he said, I am *Ioseph your brother, whom ye sold into Egypt.

Acts. 7. 13.

5 Now therefore be not bsadde, neither grieued with your selues, that ye sold me hither: * for God did sende mee before you for your preseruation.

b This example teacheth, that we must by all meanes comfort them which are truely humbled and wounded for their sinnes.

6 For nowe two yeeres of famine haue bene through the land, and fiue yeeres are behinde, wherein neither shall be earing nor harueste.

Chap. 50. 20.

7 Wherefore God sent mee before you to preserue your posteritie in this land, and to saue you aliue by a great deliuerance.

8 Now then you sent not mee hither, but cGod, who hath made mee a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

c Albeit God deteste sinne, yet he turneth mans wickednesse to serue to his glory.

9 Haste you and go vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made mee lorde of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in the lande of Goshen, and shalt bee neere mee, thou and thy children, and thy childrens children, and thy sheepe, and thy beastes, and all that thou hast.

11 Also I will nourish thee there (for yet remaine fiue yeeres of famine) least thou perish through pouertie, thou and thy household, and all that thou hast.

12 And behold, your eyes doe see, and the eyes of my brother Beniamin, that dmy mouth speaketh to you.

d That is, that I speake in your owne language, and haue none interpreter.

13 Therefore tell my father of all mine honour in Egypt, and of all that yee haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, he kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the ‡tidings came vnto Pharaohs house, so that they sayd, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

‡Ebr. voice.

17 Then Pharaoh sayde vnto Ioseph, Say to thy brethren, This doe ye, lade your beastes, and depart, goe to the land of Canaan,

18 And take your father, and your households, and come to mee, and I will giue you the ebest of the land of Egypt, and yee shall eat of the fat of the land.

e The most plentifull ground.

19 And I command thee, Thus doe yee, take you charets out of the lande of Egypt for your children, and for your wiues, and bring your father, and come.

f The chiefest fruits and commodities.

20 Also ‡regard not your stuffe: for the best of the land of Egypt is yours.

‡Ebr. let not your eye spare your vessels.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue them vitaile also for the iourney.

22 He gaue them all, none except, change of rayment: but vnto Beniamin hee gaue three

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three hundreth pieces of siluer, and fiue suits of rainment.

‖Or, hee sent as much, to wit, siluer, as verse 22. and ten asses.

23 And vnto his father ‖ likewise he sent ten hee asses laden with the best thinges of Egypt, & ten shee asses laden with wheat, and bread and meate for his father by the way.

24 So sent hee his brethren away, and they departed: and he said vnto them, [g] Fal not out by the way.

g Seeing hee had remitted the fault done towardes him, hee would not that they should accuse one another.

25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iaakob their father,

26 And told him, saying, Ioseph is yet aliue, and hee also is gouernour ouer all the land of Egypt, and Iaakobs heart [h] failed: for he beleeued them not.

h As one betweene hope and feare.

27 And they told him all the wordes of Ioseph, which hee had said vnto them: but when he saw the charets, which Ioseph had sent to cary him, then the spirit of Iaakob their father reuiued,

28 And Israel said, I haue enough: Ioseph my sonne is yet aliue: I will goe and see him yer I die.

CHAP. XLVI.

2 God assureth Iaakob of his iourney into Egypt. 27 The number of his family when hee went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answere to Pharaoh.

THen Israel tooke his iourney with all that hee had, and came to Beer-sheba, and [a] offered sacrifice vnto the God of his father Izhak.

a Whereby hee both signified that hee worshipped the true God, and also that he kept in his heart the possession of that land, frō whence present necessitie droue him.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. ¶ Who answered, I am here.

3 Then hee said, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will [b] goe downe with thee into Egypt: and I wil [c] also bring thee vp againe, and Ioseph shall [d] put his hand vpon thine eyes.

b Conducting thee by my power.
c In thy posteritie.
d Shall shut thine eyes when thou diest: which appertained to him that was most deare, or chiefe of the kinred.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to carie him.

6 And they tooke their cattell, and their goods, which they had gotten in the land of Canaan, and came into Egypt, both * Iaakob and all his seed with him,

Iosh. 24. 4. psal. 105. 23. isa 52. 4

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seed brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, euen Iaakob and his sonnes: *Reuben, Iaakobs first borne.

Exod. 1. 2. and 6. 14. numb. 26 5. 1. chro. 5. 1.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

Exod. 6. 15. 1. chro. 4. 24.

10 ¶ And the sonnes of *Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

1. Chro. 6. 1. 1. Chro. 2. 3. & 4. 21. chap. 38. 3.

11 ¶ Also the sonnes of *Leui, Gershon, Kohath, and Merari.

12 ¶ Also the sonnes of *Iudah: Er and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan.) And the sonnes of Pharez were Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, and Phuuah, and Iob, and Shimron. *1. Chro. 7. 1.*

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be the sonnes of Leah, which she bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ soules of his sonnes, and his daughters, were thirtie and three. ‖Or, persons.

16 ¶ Also the sonnes of Gad: Ziphion and Haggi, Shimi, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Iimnah, and Iishuah, and Iishi, and Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Malchiel. *1. Chro. 7. 30.*

18 These are the children of Zilpah, whome Laban gaue to Leah his daughter: and these hee bare vnto Iaakob, euen sixteene soules.

19 The sonnes of Rahel Iaakobs wife, were Ioseph and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, and Ephraim, which * Asenath the daughter of Poti-pherah prince of On bare vnto him. *Chap. 41. 50.*

21 ¶ Also the * sonnes of Beniamin: Belah, and Becher, and Ashbel, & Gerah, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. *1. Chro. 7. 6. and 8. 1.*

22 These are the sonnes of Rahel, which were borne vnto Iaakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and she bare these to Iaakob, in all, seuen soules.

26 All the * soules, that came with Iaakob into Egypt, which came out of his ‡ loynes (beside Iaakobs sonnes wiues) were in the whole, threescore and sixe soules. *Deut. 10. 22.* ‡Ebr. thighes.

27 Also the sonnes of Ioseph which were borne him in Egypt, were two soules: so that all the soules of the house of Iaakob, which came into Egypt, are seuentie.

28 ¶ Then hee sent Iudah before him vnto Ioseph, to ‖ direct his way vnto Goshen, and they came into the land of Goshen. ‖Or, to prepare him a place.

29 Then Ioseph ‡ made ready his caret, and went vp to Goshen, to meete Israel his father, and presented himselfe vnto him, and fell on his necke, and wept vpon his necke a ‡ good while. ‡Ebr. bound his caret. ‡Ebr. yet, or still.

30 And Israel said vnto Ioseph, Now let me die, since I haue seene thy face, and that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will goe vp and shew Pharaoh, and tell him, My brethren, and my fathers house, which were in the land of Canaan, are come vnto me,

32 And the men are [e] sheepheards, and because they are sheepheardes, they haue

e He was not ashamed of his father, and kinred, though they were of base condition.

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brought their sheepe and their cattel, and al that they haue.

33 And if Pharaoh cal you, and aske you, What is your trade?

34 Then yee shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both wee and our fathers: that yee may dwell in the land of Goshen: for euery sheepekeeper is an f abomination vnto the Egyptians.

f God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priests haue liuing of the king. 28 Iaakobs age when he dieth. 30 Ioseph sweareth to bury him with his fathers.

THen came Ioseph and tolde Pharaoh, and sayd, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the lande of Canaan, and beholde, they are in the lande of Goshen.

2 And Ioseph tooke part of his brethren, euen a fiue men, and presented them vnto Pharaoh.

a That the king might be assured they were come, and see what maner of people they were.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are shepheardes, both we and our fathers.

4 They sayd moreouer vnto Pharaoh, For to sojourne in the land are we come: for thy seruants haue no pasture for their sheepe, so sore is the famine in the land of Canaan. Nowe therefore, wee pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

b Iosephs great modestie appeareth in that hee would enterprise nothing without the kings commandement.

6 The b land of Egypt is before thee: in the best place of the lande make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattell.

7 Ioseph also brought Iaakob his father, and set him before Pharaoh: and Iaakob ‡ saluted Pharaoh.

‡*Ebr blessed.*

8 Then Pharaoh sayde vnto Iaakob, ‡ How old art thou?

‡*Ebr. How manie dayes are the yeeres of thy life? Heb.* 11.9, 13.

9 And Iaakob saide vnto Pharaoh, The whole time of my * pilgrimage is an hundreth and thirtie yeeres: fewe and euill haue the dayes of my life beene, and I haue not attained vnto the yeeres of the life of my Fathers, in the dayes of their pilgrimages.

‡*Ebr blessed.*

10 And Iaakob ‡ tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 ¶ And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, euen in the land of c Rameles, as Pharaoh had commanded.

c Which was a city in the countrey of Goshen, Exod. 1. 11.

12 And Ioseph nourished his father, and his brethren, and all his fathers house holde with bread, d euen to the young children.

d Some reade, that he fed them as little babes, because they could not prouide for themselues against that famine.

13 ¶ Now there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were ‡ famished by reason of the famine.

‡*Ebr. brought to an extremity, or at their wits end.*

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and e Ioseph layd vp the money in Pharaohs house.

e Wherein he both declareth his fidelitie toward the king, and his minde free from couetousnes.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd, Giue vs bread: for why should we die before thee? for our money is spent.

16 Then said Ioseph, Bring your cattel, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the heards of cattell, and for the asses: so he fedde them with breade for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and said vnto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the heards of the cattel, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both wee, and our f land? buy vs and our land for bread, and wee ‡ our land will be bound to Pharaoh: therefore giue vs seede, that we may liue and not die, and that the land goe not to waste.

f For except the ground be tilled and sowen, it perisheth, and is as it were dead.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians solde euery man his ground, because the famine was sore vpon them: so the lande became Pharaohs.

21 And he g remooued the people vnto the cities, from one ‡ side of Egypt euen to the other.

g By this changing, they signified that they had nothing of their owne, but receiued al of the kings liberality.

‡*Ebr. end of the border.*

22 Onely the land of the Priests bought hee not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph sayd vnto the people, Beholde, I haue bought you this day, and your land for Pharaoh: loe, here is seede for you: sow therefore the ground.

24 And of the increase yee shall giue the fift part vnto Pharaoh, and foure partes shall be yours for the seed of the fielde, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and wee will be Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fift part, h except the land of the Priests onely, which was not Pharaohs.

h Pharaoh in prouiding for idolatrous priests shall be a condemnation to all them which neglect the true ministers of Gods word.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplyed exceedingly.

28 Moreouer,

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28 Moreouer, Iaakob lined in the land of Egypt ſeuenteene yeres, ſo that the whole age of Iaakob was an hundreth foꝛtie and ſeuen yeres.

29 Now when the time drew neere that Iſrael muſt die, he called his ſonne Ioſeph, and ſayd vnto him, If I haue now found grace in thy ſight, *put thine hand now vnder my thigh, and deale mercifully and truly with mee: bury mee not, I pray thee, in Egypt.

30 But when I ſhall i ſleepe with my fathers, thou ſhalt cary me out of Egypt, and bury me in their buriall. And he anſwered, I will doe as thou haſt ſaid.

31 Then he ſaid, Sweare vnto me. And he ſware vnto him. And Iſrael k woꝛſhipped towards the beds head.

CHAP. XLVIII.

1 *Ioſeph with his two ſonnes viſiteth his ſicke father.* 3 *Iaakob rehearſeth Gods promiſe* 5 *He receiueth Ioſephs ſonnes as his.* 19 *He preferreth the yonger.* 21 *He propheſieth their returne to Canaan.*

AGaine, after this, one ſayde to Ioſeph, Loe, thy father is ſicke: then hee tooke with him his a two ſonnes, Manaſſeh and Ephraim.

2 Alſo one tolde Iaakob, and ſayd, Behold, thy ſonne Ioſeph is come to thee, and Iſrael tooke his ſtrength vnto him, and ſate vpon the bed.

3 Then Iaakob ſaid vnto Ioſeph, God ‖Almightie appeared vnto mee at *Luz in the land of Canaan, and bleſſed me.

4 And he ſaid vnto mee, Behold, I will make thee fruitfull, and will multiply thee, and will make a great number of people of thee, and will giue this land vnto thy ſeede after thee foꝛ an b euerlaſting poſſeſſion.

5 ¶ And now thy *two ſonnes, Manaſſeh & Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, ſhall be mine, as Reuben and Simeon are mine.

6 But thy linage which thou haſt begotten after them, ſhall be thine: they ſhall bee called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel *died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephrath: and I buryed her there in the way to Ephrath: the ſame is Beth-lehem.

8 Then Iſrael beheld Iolephs ſonnes, and ſaid, Whoſe are theſe?

9 And Ioſeph ſaid vnto his father, They are my ſonnes, which c God hath giuen mee here. Then he ſaid, I pray thee bring them to me, that I may bleſſe them.

10 (Foꝛ the eyes of Iſrael were dimme foꝛ age, ſo that he could not well ſee) Then he cauſed them to come to him, and hee kiſſed them and imbraced them.

11 And Iſrael ſayd vnto Ioſeph, I had not thought to haue ſeene thy face; yet loe, God hath ſhewed me alſo thy ſeede.

12 And Ioſeph tooke them away from his knees, and did reuerence ‡ downe to the ground.

13 Then tooke Ioſeph them both, Ephraim in his right hand toward Iſraels left hand, and Manaſſeh in his left hand toward Iſraels right hand, ſo he brought them vnto him.

14 But Iſrael ſtretched out his right hand, & laid it on d Ephraims head, which was the younger, and his left hand vpon Manaſſehs head (directing his handes of purpoſe) foꝛ Manaſſeh was the elder.

15 ¶ *Alſo hee bleſſed Ioſeph, and ſayd, The God before whom my fathers Abraham and Izhak did walke, the God, which hath fedde me al my life long vnto this day, bleſſe thee.

16 The e Angel, which hath deliuered me from all euill, bleſſe the children, and let my f name be named vpon them, and the name of my fathers Abraham and Izhak, that they may grow as fiſh into a multitude in the mids of the earth.

17 But when Ioſeph ſaw that his father laid his right hand vpon the head of Ephraim, it g diſpleaſed him: and he ſtayed his fathers hand to remoone it from Ephraims head to Manaſſehs head.

18 And Ioſeph ſaid vnto his father, Not ſo, my father, foꝛ this is the eldeſt: put thy right hand vpon his head.

19 But his father refuſed, and ſayde, I know well, my ſonne, I know well: hee ſhall be alſo a people, and hee ſhall be great likewiſe: but his younger brother ſhall bee greater then he, and his ſeede ſhall be full of nations.

20 So he bleſſed them that day, and ſaid, In thee Iſrael ſhall bleſſe, and ſay, GOD make thee as h Ephraim and as Manaſſeh. And he ſet Ephraim before Manaſſeh.

21 Then Iſrael ſayd vnto Ioſeph, Behold, I die, and God ſhall bee with you, and bring you againe vnto the land of i your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which k I gate out of the hand of the Amoꝛite by my *ſwoꝛd and by my bow.

CHAP. XLIX.

1 *Iaakob bleſſeth all his ſonnes by name, and ſheweth them what is to come.* 10 *He telleth them that Chriſt ſhall come out of Iudah.* 29 *He will be buried with his fathers.* 33 *He dieth.*

THen Iaakob called his ſonnes, and ſaid, Gather your ſelues together, that I may tell you what ſhall come to you in the a laſt dayes.

2 Gather your ſelues together, and heare, ye ſonnes of Iaakob, and hearken vnto Iſrael your father.

3 *Reuben mine eldeſt ſonne, thou art my b might, & the beginning of my ſtrength, c the excellencie of dignity, and the excellencie of power:

4 Thou waſt light as water: thou ſhalt not bee excellent, becauſe thou *wenteſt vp to thy fathers bed: ‖ then diddeſt thou defile my bed, thy dignity is gone.

5 ¶ Simeon and Leui, brethren in euill, the‖ inſtruments of cruelty are in their habitations.

6 Into their ſecret let not my ſoule come: my

Chap.24.2. i Hereby he proteſted that he died in the faith of his fathers, teaching his children to hope for the promiſed land.

k He reioyced that Ioſeph had promiſed him, & ſetting himſelfe vpon his pillow, praiſed God, read 1.Chro.29,10.

a Ioſeph more eſteemed that his children ſhould bee receiued into Iaakobs familie, which was the Church of God, then to enioy al the treaſures of Egypt. ‖*Or, all ſufficient* *Chap.28.13.*

b Which is true in the carnall Iſrael vnto the cõming of Chriſt, and in the ſpirituall for euer. *Chap.41.50.*

Chap.35.19.

c The faithfull acknowledge all benefits to come of Gods free mercies.

‡*Ebr. his face to the ground.*

d Gods iudgement is oft times cõtrary to mans, and he preferreth that, which man deſpiſeth. *Heb.11,21.*

e This Angell muſt be vnderſtood of Chriſt, as Chap.31.13. and 32.1.

f Let them be taken as my children.

g Ioſeph faileth in binding Gods grace to the order of nature.

h In whome Gods graces ſhould manifeſtly appeare.

i Which they had by faith in the promiſe.

k By my children whom God ſpared for my ſake. *Chap.34,25.*

a Whē God ſhall bring you out of Egypt: And becauſe ỹ he ſpeaketh of the Meſſias, he nameth it the laſt dayes.

b Begotten in my youth.

c If thou hadſt not loſt thy birth-right by thine offence. *Chap.35.22.* *1.chron.5.1.* ‖*Or, ceaſed to bee my bed.*

‖*Or, their ſwords were inſtruments of violence.*

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d Or, tongue: meaning, that hee neither cõſented to them in word nor thought.
e The Shechemites, Chap. 34. 26.
f For Leui had no part, and Simeon was vnder Iudah, Ioſ. 19.1. till God gaue them the place of the Amalekites, 1. Chron. 4 43.
g As was verified in Dauid and Chriſt.
h His enemies ſhal ſo feare him.
‖ *Or, kingdome.*
i Which is Chriſt the Meſſias, the giuer of all proſperity, who ſhall call the Gentiles to ſaluation.
k A countrey moſt aboundant with vines and paſtures is promiſed him.
‡ *Ebr. an aſſe of great bones.*
l His force ſhall be great, but hee ſhall want courage to reſiſt his enemies.
m Shall haue the honour of a tribe.
n That is, full of ſubtiltie.
o Seeing the miſeries that his poſteritie ſhould fall into, he breaketh out in prayer to God, to remedie it.
p He ſhal abound in corne & pleaſant fruits.
q Ouercomming more by faire wordes then by force.
‡ *Ebr. a ſonne of encreaſe.*
‡ *Ebr. daughters.*
r As his brethren, when they were his enemies, Potiphar and others.
ſ That is, God.
t In as much as hee was more neere to the accompliſhment of the promiſe, and it had bene more often confirmed.

my d glory, bee not thou ioyned with their aſſembly: for in their wrath they ſlew e a man, f in their ſelfe will they digged downe a wall.

7 Curſed be their wrath, for it was fierce, and their rage, for it was cruell: I will f diuide them in Iaakob, and ſcatter them in Iſrael.

8 ¶ Thou Iudah, thy brethren ſhal praiſe thee: thine hand ſhalbe in the necke of thine enemies: thy fathers ſonnes ſhall g bowe downe vnto thee.

9 Iudah, as a lyons whelpe ſtalt thou come vp from the ſpoyle, my ſonne. He ſhall lie downe and couch as a Lyon, and as a Lyoneſſe: h Who ſhall ſtirre him vp?

10 The ‖ ſcepter ſhall not depart from Iudah, nor a lawgiuer from betweene his feete, vntill i Shiloh come, and the people ſhalbe gathered vnto him.

11 Hee ſhall bind his aſſe foale vnto the k vine, and his aſſe colt vnto the beſt vine: he ſhall waſh his garment in wine, and his cloke in the blood of grapes.

12 His eyes ſhalbe red with wine, and his teeth white with milke.

13 ¶ Zebulun ſhall dwell by the ſea ſide, and he ſhalbe an hauen for ſhippes: and his border ſhalbe vnto Zidon.

14 ¶ Iſſachar ſhalbe ‡ l a ſtrong aſſe, couching downe betweene two burdens.

15 And he ſhall ſee that reſt is good, and that the land is pleaſant, and he ſhall bowe his ſhoulder to beare, and ſhalbe ſubiect vnto tribute.

16 ¶ Dan m ſhall iudge his people as one of the tribes of Iſrael.

17 Dan ſhal be a n Serpent by the way, an adder by the path, biting the horſe heeles, ſo that his rider ſhall fall backward.

18 o O Lord, I haue waited for thy ſaluation.

19 ¶ Gad, an hoſte of men ſhall ouercome him, but he ſhall ouercome at the laſt.

20 ¶ Concerning Aſher, his p bread ſhall be fat, and he ſhall giue pleaſures for a king.

21 ¶ Naphtali ſhalbe a Hinde let goe, giuing q goodly words.

22 ¶ Ioſeph ſhall be ‡ a fruitfull bough, euen a fruitfull bough by the Well ſide: the ‡ ſmall boughes ſhall runne vpon the wall.

23 r And the Archers grieued him, and ſhot againſt him, and hated him.

24 But his bow abode ſtrong, and the handes of his armes were ſtrengthened, by the hands of the mighty God of Iaakob, of whom was the feeder appointed by the ſ ſtone of Iſrael,

25 Euen by the God of thy father, who ſhall helpe thee, and by the Almighty, who ſhal bleſſe thee with heauenly bleſſings from aboue, with bleſſings of the deepe, that lieth beneath, with bleſſings of the breaſts, and of the wombe.

26 The bleſſings of thy father ſhall bee t ſtronger then the bleſſings of mine elders: vnto the ende of the hilles of the world they ſhall bee on the head of Ioſeph, and on the top of the head of him that was u ſeparate from his brethren.

27 ¶ Beniamin ſhall rauine as a wolfe: in the morning hee ſhall deuoure the pray, and at night he ſhall diuide the ſpoyle.

28 ¶ All theſe are the twelue tribes of Iſrael, and thus their father ſpake vnto them, and bleſſed them: euery one of them bleſſed he with a ſeuerall bleſſing.

29 And he charged them, and ſayd vnto them, I am ready to bee gathered vnto my people: *burie mee with my fathers in the caue that is in the field of Ephron the Hittite, *Chap. 47.30.*

30 In the caue that is in the fielde of Machpelah beſides Mamre in the land of Canaan: which caue Abraham bought with the field of Ephron the Hittite for a poſſeſſion to burie in.

31 There they buried Abraham & Sarah his wife: there they buried Iſhak and Rebekah his wife: and there I buried Leah.

32 The purchaſe of the field, and the caue that is therein, was bought of the children of Heth.

33 Thus Iaakob made an end of giuing charge to his ſonnes, and x plucked vp his feet into the bed, and gaue vp the ghoſt, and was gathered to his people.

u Either in dignitie, or when hee was ſolde from his brethren.

x Whereby is ſignified how quietly he died.

CHAP. L.

13 *Iaakob is buried.* 19 *Ioſeph forgiueth his brethren.* 23 *He ſeeth his childrens children.* 25 *He dieth.*

THen Ioſeph fell vpon his fathers face, and wept vpon him, and kiſſed him.

2 And Ioſeph commanded his ſeruants the z Phyſicians, to embalme his father, and the Phyſicians embalmed Iſrael.

3 So fortie dayes were accompliſhed, (for ſo long did the dayes of them that were embalmed laſt) and the Egyptians bewayled him b ſeuentie dayes.

4 And when the dayes of his mourning were paſt, Ioſeph ſpake to the houſe of Pharaoh, ſaying, If I haue now found fauour in your eyes, ſpeake, I pray you, in the eares of Pharaoh, and ſay,

5 My father made me *ſweare, ſaying, Loe, I die, burie mee in my graue, which I haue made me in the land of Canaan: now therefore let me goe, I pray thee, and burie my father, and I will come againe. *Chap. 47.29.*

6 Then Pharaoh ſaid, Goe vp and burie thy father, c as he made thee to ſweare.

7 ¶ So Ioſeph went vp to burie his father, and with him went all the ſeruants of Pharaoh, both the Elders of his houſe, and all the Elders of the land of Egypt.

8 Likewiſe all the houſe of Ioſeph, and his brethren and his fathers houſe: onely their children and their ſheepe, and their cattell left they in the land of Goſhen.

9 And there went vp with him, both charets and horſemen: and they were an exceeding great company.

10 And they came to ‖ Gozen Atad, which is beyond Iorden, and there they made a great and exceeding ſore lamentation: and he mourned for his father ſeuen dayes.

a He meaneth them that embalmed the dead and buried them.

b They were more exceſſiue in lamenting then the faithfull.

c The very infidels would haue othes performed.

‖ *Or, the corne floore of Atad.*

11 And

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11 And when the Canaanites the inhabitants of the land sawe the mourning in Gozen-Atad, they sayd, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ‖ Abel-Mizraim, which is beyond Iorden.

‖ Or, *the lamentation of the Egyptians.*

12 So his sonnes did vnto him, according as he had commanded them.

13 *For his sonnes caried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which caue * Abraham bought with the field, to be ‖ a place to burie in, of Ephron the Hittite beside Mamre.

Acts 7. 16.

Chap. 23. 16.

‖ Or, *a possession.*

14 ¶ Then Ioseph returned into Egypt, hee and his brethren, and all that went vp with him to burie his father, after that hee had buried his father.

15 And when Iosephs brethren saw that their father was dead, they saide, d It may bee that Ioseph will hate vs, and will pay vs againe all the euill, which wee did vnto him.

d An euil conscience is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying, Thy father commaunded before his death, saying,

17 Thus shall yee say vnto Ioseph, Forgiue now, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And now, wee pray thee, forgiue the trespasse of the seruants of thy fathers e God. And Ioseph wept, when ‖ they spake vnto him.

e Meaning, that they which haue one God, should be ioyned in most sure loue.

‖ Or, *the messengers.*

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, we be thy seruants.

19 To whom Ioseph saide, * Feare not: for ‖ am not I vnder f God?

Chap. 45. 5.

‖ Or, *am I in Gods stead?*

20 When yee thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliue.

21 Feare not now therefore, I will nourish you, and your children: and hee comforted them, and spake ‡ kindly vnto them.

f Who by the good successe seemeth to remit it, and therfore it ought not to be reuenged by me.

‡ Ebr. *to their heart.*

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an hundreth and ten yeere.

g Who notwithstanding hee bare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and Religion.

23 *And Ioseph saw Ephraims children, euen vnto the thirde generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

Num. 32. 39. Hebr. 11. 22. Exod. 13. 19.

24 And Ioseph sayde vnto his brethren, * I am ready to die, and God will surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph tooke an othe of the children of Israel, saying, * h God will surely visite you and ye shall cary my bones hence.

h He speaketh this by the spirit of prophecie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

26 So Ioseph died when hee was an hundreth and tenne yeere olde: and they embalmed him and put him in a chest in Egypt.

¶ The second booke of Moses, called Exodus.

THE ARGVMENT.

After that Iaakob by Gods commandement, Gen 46. 3. had brought his family into Egypt, where they remained for the space of foure hundreth yeeres, and of seuentie persons grew to an infinite number, so that the King and the countrey grudged, and endeauored both by tyrannie and cruel slauery to suppresse them: the Lord according to his promise, Gene. 15. 14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauie iudgements increase against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entry and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderfull benefits: and albeit he had giuen them the Passeouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime mooued with ambition, sometime for lacke of drinke or meat to content their lusts, sometime by idolatry, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedy against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loueth them to the end, whom he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercies, and euer with new benefits laboured to ouercome their malice: for he still gouerned them, and gaue them his Word and Law, both concerning the maner of seruing him, and also the forme of iudgements and ciuil policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisedome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The new Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

Gene 46. 8.

a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen. 15. 14.

NOw * a these are the names of the children of Israel, which came into Egypt (euery man and his houshold came thither with Iaakob)

2 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zebulun, and Beniamin;

4 Dan, and Naphtali, Gad, and Asher.

5 So all the ‖ soules, that came out of the loynes of Iaakob, were * seuentie soules: Ioseph was in Egypt alreadie.

‖ Or, *persons.*

Gene. 46. 27. deut. 10. 22.

6 Now Ioseph died & all his brethren, and that whole generation.

7 ¶ And the * children of Israel ‖ brought foorth fruite, and increased in aboundance, and were multiplied, and were exceeding

Acts. 7. 17.

‖ Or, *did grow.*

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b He meaneth the countrey of Goshen.
c He considered not how God had preserued Egypt for Iosephs sake.

d Into Canaan, and so we shall lose our commoditie.
‖ *Or, goe vp out of the land.*
‖ *Or, corne and prouision.*
e The more that God blesseth his, the more doeth the wicked enuie them.

‡ *Ebr. wherewith they serued themselues of them by cruelnie.*
f These seeme to haue bene the chiefe of the rest, *Wisd.* 18.5.
‖ *Or, seats whereupon they sate in trauell.*

g Their disobedience herein was lawfull, but their dissembling euill.
h That is, God increased the families of the Israelites by their meanes.
i When tyrants cannot preuaile by craft, they brast forth into open rage.

a This Leuite was called Amram, who maried Iochabed, Chap. 6.20. *Num.* 26 59. *1.chron.* 23.13. *act.* 7.20. *hebr.* 11.23.

exceeding mighty, so that the [b] land was ful of them.

8 Then there rose vp a new King in Egypt, who [c] knew not Ioseph.

9 And hee said vnto his people, Behold, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiply, and it come to passe that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and [d] ‖ get them out of the land.

11 Therefore did they set Taske-masters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamses for the ‖ treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grewe: therefore [e] they were more grieued against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in clay and in bricke, and in all worke in the field, with all maner of bondage, ‡ which they layde vpon them most cruelly.

15 ¶ Moreouer the King of Egypt commanded the midwiues of the Ebrew women, (of which the ones name was [f] Shiphrah, and the name of the other Puah)

16 And saide, * When ye doe the office of a midwife to the women of the Ebrewes, and see them on their ‖ stooles, if it bee a sonne, then yee shall kill him: but if it bee a daughter, then let her liue.

17 Notwithstanding the midwiues feared God, and did not as the King of Egypt commanded them, but preserued alive the men children.

18 Then the King of Egypt called for the midwiues, and saide vnto them, Why haue yee done thus, and haue preserued alive the men children?

19 And the midwiues answered Pharaoh, Because the Ebrew [g] women are not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

20 God therefore prospered the midwiues, and the people multiplied and were very mighty.

21 And because the midwiues feared God, therefore he [h] made them houses.

22 Then Pharaoh charged all his people, saying, Euery man childe that is borne, [i] cast yee into the riuer, but reserue euery mayd childe alive.

CHAP. II.

2 Moses is borne and cast into the flags. 5 He is taken vp of Pharaohs daughter & kept. 12 He killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites cry vnto the Lord.

THen there went a [a] man of the house of Leui, & tooke to wife a daughter of Leui.

2 And the woman conceiued and bare a sonne: and when shee saw that he was faire, * she hid him three moneths.

3 But when shee could no longer hide him, she tooke for him an arke made of reede, and daubed it with slime & with pitch, and [b] layde the childe therein, and put it among the bulrushes by the riuers brinke.

4 Now his sister stood afarre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, & her maidens walked by the riuer side: and when shee saw the arke among the bulrushes, shee sent her mayd to fet it.

6 Then shee opened it, and sawe it was a childe: and beholde, the babe wept: so shee had compassion on it, and sayd, This is one of the Ebrewes children.

7 Then saide his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the childe?

8 And Pharaohs daughter sayd to her, Goe. So the mayde went and called the [c] childs mother,

9 To whom Pharaohs daughter sayd, Take this childe away, and nurse it for me, and I will reward thee. Then the woman tooke the childe and nursed him.

10 Now the childe grew, and she brought him vnto Pharaohs daughter, and hee was as her sonne, and she called his name Moses, because, said shee, I drew him out of the water.

11 ¶ And in those dayes, when Moses was [d] growen, hee went forth vnto his brethren, and looked on their burdens: also hee saw an Egyptian smiting an Ebrew, one of his brethren.

12 And hee looked ‡ round about, & when he saw no man, he [e] slew the Egyptian, and hid him in the sand.

13 Againe hee came forth the second day, and beholde, two Ebrewes stroue: and hee saide vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And he answered, Who made thee a man of authoritie, and a iudge ouer vs? Thinkest thou to kill mee, as thou killedst the Egyptian? Then Moses [f] feared and said, Certainely this thing is knowen.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, & dwelt in the land of Midian, and he sate downe by a well.

16 And the ‖ Priest of Midian had seuen daughters, which came and drew water, and filled the troughs, for to water their fathers sheepe.

17 Then the shepheards came and droue them away: but Moses rose vp and ‡ defended them, and watered their sheepe.

18 And when they came to Reuel their ‖ father, hee said, How are ye come so soone to day?

19 And they said, A man of Egypt deliuered vs from the hand of the shepheards, and also drewe vs water ynough, and watered the sheepe.

20 Then hee saide vnto his daughters, And where is hee? why haue yee so left the man? call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter.

22 And

b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.

c Mans counsell cannot hinder that, which God hath determined shall come to passe.

d That is, was fortie yeere old, Acts. 7.23.

‡ *Ebr. thus and thus.*
e Being assured that God had appointed him to deliuer the Israelites, Acts. 7.25.

f Though by his feare he shewed his infirmitie, yet faith couered it, Heb. 11.27.

‖ *Or, prince.*

‡ *Ebr. saued them.*

‖ *Or, grandfather.*

g Wherein he declared a thankfull minde, which would recompense the benefit done vnto his.

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Chap. 18.3.

22 And shee bare a sonne, *whose name he called Gershom: for he sayd, I haue bene a stranger in a strange land.

23 Then in processe of time, the King of Egypt died, and the children of Israel sighed for the bondage and h cried: and their crie for the bondage came vp vnto God.

24 Then God heard their mone, & God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God i had respect vnto them.

h God humbleth his by afflictions that they should crie vnto him, & receiue the fruit of his promise.

i He iudged their cause or acknowledged them to be his.

CHAP. III.

1 *Moses keepeth sheepe, and God appeareth vnto him in a bush.* 10 *Hee sendeth him to deliuer the children of Israel.* 14 *The name of God.* 16 *God teacheth him what to doe.*

VVHen Moses kept the sheep of Iethro his father in law, Priest of Midian, and droue the flocke to the ‖ backeside of the desert, and came to the a mountaine of God, b Horeb,

‖ *Or, farre within the desert.*

a It was so called after the Lawe was giuen.

b Called also Sinai. *Acts* 7.30.

2 Then the Angel of the Lord appeared vnto him in * a flame of fire, out of the mids of a c bush, : and hee looked, and behold, the bush burned with fire, and the bush was not consumed.

c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the mids thereof.

3 Therefore Moses sayde, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when d the Lord saw that hee turned aside to see, God called vnto him out of the middes of the bush, and saide, Moses, Moses. And he answered, I am here.

d Whom he called the Angel, verse 2.

5 Then he sayd, Come not hither, e put thy shooes off thy feete: for the place whereon thou standest is f holy ground.

e Resigne thy selfe vp to me, Ruth 4.7. iosh. 5.15.

f Because of my presence. *Matth.* 22.32, *acts* 7.32.

6 Moreouer he said, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was g afraid to looke vpon God.

g For sinne causeth man to feare Gods iustice.

7 ¶ Then the Lorde said, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their h taskemasters: for I know their sorrowes.

h Whose cruelty was intolerable.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land & a large, into a land that i floweth with milke and honie, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

i Most plentifull of all things.

9 k And now loe, the crie of the children of Israel is come vnto mee, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

k He heard before, but now hee would reuenge it.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses sayd vnto God, Who am l I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

l He doeth not fully disobey God, but acknowledgeth his owne weakenesse.

12 And he answered, m Certainely I wil be with thee: and this shall be a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shal serue God vpon this mountaine.

m Neither feare thine owne weakenes, nor Pharaohs tyrannie.

13 Then Moses said vnto God, Behold, when I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent mee vnto you: if they say vnto me, What is his Name? what shall I say vnto them?

14 And God answered Moses, I n AM THAT I AM. Also hee said, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

n The God which haue euer been, am, and shalbe: the God Almighty, by whome all things haue their being o and the God of mercie, mindfull of my promise, Reuel. 1.4.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lorde God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent mee vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto mee, and said, ‡ I haue surely remembred you, and that which is done to you in Egypt.

‡ *Ebr. in visiting haue visited.*

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites and the Perizzites, and the Hiuites, and the Iebusites, vnto a land that floweth with milke and honie.

18 Then shall they obey thy voice, and thou and the Elders of Israel shall go vnto the King of Egypt, and say vnto him, The Lord God of the Ebrewes hath ‖ met with vs: wee pray thee now therefore, let vs goe three dayes iourney in the wildernesse, that we may o sacrifice vnto the Lord our God.

‖ *Or, appeared vnto vs.*

o Because Egypt was full of idolatrie, God would appoint them a place where they should serue him purely.

19 ¶ But I knowe that the king of Egypt will not let you goe, but by strong hand.

20 Therefore wil I stretch out mine hand and smite Egypt with all my wonders, which I wil doe in the middes thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when yee goe yee shall not goe emptie.

22 p * For euery woman shall aske of her neighbour, and of her ‖ that sojourneth in her house, iewels of siluer, and iewels of gold, and rayment, and ye shall put them on your sonnes, and on your daughters, & shall spoile the Egyptians.

p This example may not be followed generally though at Gods commaundement they did it iustly, receiuing some recompense of their labours. *Chap.* 11.2. *and* 12.35.

‖ *Or, in whose house shee sojourneth.*

CHAP. IIII.

3 *Moses rod is turned into a serpent.* 6 *His hand is leprous.* 9 *The water of the riuer is turned into blood.* 14 *Aaron is giuen to helpe Moses.* 21 *God hardeneth Pharaoh.* 25 *Moses wife circumciseth her sonne.* 27 *Aaron meeteth with Moses, and they come to the Israelites, and are beleeued.*

THen Moses answered, and sayd, a But loe they will not beleeue mee, nor hearken vnto my voyce: for they will say, The Lord hath not appeared vnto thee.

a God beareth with Moses doubting, because hee was not altogether without faith.

2 And the Lorde said vnto him, What is that in thine hand? And hee answered, A rodde.

3 Then

3 Then said hee, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Againe, the Lorde said vnto Moses, Put forth thine hand, and take it by the tayle. Then he put forth his hand ‡ caught it, and it was turned into a rodde in his hand.

5 Doe this, b that they may beleeue that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lorde sayd furthermore vnto him, Thrust nowe thine hand into thy bosome. And hee thrust his hand into his bosome, and when hee tooke it out againe, beholde, his hand was ‖ leprous as snow.

7 Moreouer he said, Put thine hand into thy bosome againe. So hee put his hand into his bosome againe, and pluckt it out of his bosome, and behold, it was turned again as his other flesh.

8 So shall it be, if they will not beleeue thee, neither obey ‖ the voice of the first signe, yet shall they beleeue for the voice of the second signe.

9 But if they will not yet beleeue these two signes, neither obey vnto thy voyce, then shalt thou take of the c water of the riuer, and powre it vpon the dry land: so the water which thou shalt take out of the riuer, shall bee turned to blood vpon the drie land.

10 ¶ But Moses said vnto the Lord, Oh my Lord, I am not eloquent, ‡ neither at any time haue been, nor yet since thou hast spoken vnto thy seruant: but I am ‡ slowe of speech, and slow of tongue.

11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blind? haue not I the Lord?

12 Therefore goe now, and * I will bee with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the ‖ hand of him, whom thou d shouldest send.

14 Then the Lord was e very angry with Moses, and saide, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake? for loe, hee commeth also forth to meete thee, and when hee seeth thee, hee will be glad in his heart.

15 Therefore thou shalt speake vnto him, and f put the wordes in his mouth, and I wil be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And hee shall be thy spokesman vnto the people: and hee shall be, euen hee shall be as thy mouth, and thou shalt bee to him as *g God.

17 Moreouer thou shalt take this rodde in thine hand, wherewith thou shalt do miracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee let me goe, and returne to my ‖ brethren, which are in Egypt, and see whether they be yet aliue. Then Iethro said to Moses, Goe in peace.

19 (For the Lorde had said vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which ‡ went about to kil thee)

20 Then Moses tooke his wife, and his sonnes, and ‡ put them on an asse, and returned toward the land of Egypt, and Moses tooke the h rodde of GOD in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will i harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, euen my k first borne.

23 Wherefore I say to thee, Let my sonne goe, that he may serue mee: if thou refuse to let him goe, beholde, I will slay thy sonne, euen thy first borne.

24 ¶ And as hee was by the way in the Inne, the Lord met him, and l would haue killed him.

25 Then Zipporah tooke a sharpe knife, and m cut away the foreskinne of her sonne, and cast it at his feet, and said, Thou art in deed a bloody husband vnto me.

26 So ‖ he departed from him. Then she said, O bloody husband (because of the circumcision.)

27 ¶ Then the Lord said vnto Aaron, Go meet Moses in the wildernes. And he went and met him in the ‖ mount of God, and kissed him.

28 Then Moses told Aaron all the words of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron told all the words, which the Lord had spoken vnto Moses, and hee did the miracles in the sight of the people.

31 And the n people beleeued, and when they heard that the Lorde had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

1 *Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel to depart, but oppresseth them more and more.* 20 *They cry out vpon Moses & Aaron therefore, and Moses complaineth to God.*

THen afterward Moses and Aaron went and sayd to a Pharaoh, Thus saith the Lord God of Israel, Let my people goe, that they may b celebrate a feast vnto mee in the wilderneſſe.

2 And Pharaoh sayd, Who is the Lord, that I should heare his voyce, and let Israel goe? I know not the Lord, neither will I let Israel goe.

3 And they sayd, ‖ The God of the Hebrewes: wee pray thee, let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest ‡ hee bring vpon vs the pestilence or sword.

4 Then

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

‖ *Or, white as snow.*

‖ *Or, the wordes confirmed by the first signe.*

c Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people.

‡ *Eb. from yesterday, and yer yesterday.*

‡ *Ebr. heauie of mouth.*

Matth. 10. 19. *and* 12. 22.

‖ *Or, ministery.*

d That is, of the Messias: or some other, that is more meete then I.

e Though wee prouoke God iustly to anger, yet will he neuer reiect his.

f Thou shalt instruct him what to say.

Chap. 7. 1.

g Meaning, as a wise counseller, and full of Gods Spirit.

‖ *Or, kinsfolke and linage.*

‡ *Ebr. sought thy soule.*

‡ *Eb. caused them to ride.*

h Whereby he wrought the miracles.

i By retaining my spirit, and deliuering him vnto Satan to encrease his malice.

k Meaning most deare vnto him.

l God punished him with sicknes for neglecting his sacrament.

m This acte was extraordinary: for Moses was sore sicke, and God euen then required it.

‖ *Or, the Angel.*

‖ *Or, Horeb.*

n So that Moses had now experience of Gods promise, that hee should haue good successe.

a Faith ouercommeth feare, and maketh men bold in their vocation.

b And offer sacrifice.

‖ *Or, God hath met vs.*

‡ *Ebr. lest he meet vs with pestilence.*

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4 Then saide the King of Egypt vnto them, Moses and Aaron, why cause yee the people to cease from their workes? get you to your burdens.

5 Pharaoh said furthermore, Beholde, much people is now in the land, & yee c make them leaue their burdens.

c As though ye would rebell.

6 Therefore Pharaoh gaue commandement the same day vnto the Taske-masters of the people, and to their d officers, saying,

d Which were of the Israelites, and had charge to see them doe their worke.

7 Yee shall giue the people no more straw, to make bricke (‡as in time past) but let them goe and gather them straw themselues.

‡ Ebr. yesterday and yer yesterday.

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they bee idle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God.

9 e Lay more worke vpon the men, and cause them to doe it, and let them not regard f vaine words.

e The more cruelly that tyrants rage, the neerer is Gods helpe.

f Of Moses and Aaron.

10 ¶ Then went the Taske-masters of the people, and their officers out, and tolde the people, saying, Thus saith Pharaoh, I will giue you no more straw.

11 Goe your selues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattred abroad throughout all the land of Egypt, for to gather stubble in stead of straw.

13 And the Taske-masters hasted them, saying, Finish your dayes worke ‡ euery dayes taske, as ye did when yee had straw.

‡ Ebr. the worke of a day in his day.

14 And the officers of the children of Israel, which Pharaohs Taske-masters had set ouer them, were beaten, and demanded, Wherefore haue yee not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and ‖ thy people is blamed.

‖ Or, thy people the Egyptians are in the fault.

17 But hee said, ‡ Yee are too much idle: therefore yee say, Let vs goe to offer sacrifice to the Lord.

‡ Ebr. Idle ye are idle.

18 Go therefore now and worke: for there shall no straw be giuen you, yet shall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel ‖ saw themselues in an euill case, because it was said, Ye shall diminish nothing of your bricke, nor of euery dayes taske.

‖ Or, looked sad on them, which said.

20 ¶ And they met Moses and Aaron, which stood in their way as they came out from Pharaoh,

* Reade Gene. 34.30.

21 To whom they sayd, The Lord looke vpon you and iudge: for yee haue made our sauour to * stinke before Pharaoh and before his seruants, in that yee haue g put a sword in their hand to slay vs.

g It is a grieuous thing to the seruants of God, to be accused of euill, especially of their brethren, when they doe as their duetie requireth.

22 Wherefore Moses returned to the Lord and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God renueth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whom came Moses and Aaron.

THen the Lord saide vnto Moses, Now shalt thou see what I will do vnto Pharaoh: for by a strong hand shall hee let them goe, and ‡ euen be constrained to driue them out of his land.

‡ Ebr. in a strong hand.

2 Moreouer, God spake vnto Moses, and said vnto him, I am the Lord.

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by the name of ‖ Almightie God: but by my name a Iehouah was I not knowen vnto them.

‖ Or, all sufficient.

a Whereby he signifieth that he will performe in deed, that which he promised to their fathers: for this Name declareth that he is constant, and will performe his promise.

4 Furthermore as I made my Couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembred my Couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great ‖ iudgements.

‖ Or, plagues.

7 Also I will b take you for my people, and will bee your God: then yee shall know that I the Lord your God bring you out from the burdens of the Egyptians.

b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.

8 And I will bring you into the land which I ‡ sware that I would giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

‡ Ebr. lift vp mine hand.

9 ¶ So Moses tolde the children of Israel thus: but they hearkened c not vnto Moses, for anguish of spirit and for cruell bondage.

c So hard a thing it is to shew true obedience vnder the crosse.

10 Then the Lord spake vnto Moses, saying,

11 Goe speake to Pharaoh King of Egypt, that hee let the children of Israel goe out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of d vncircumcised lips?

d Or, barbarous and rude in speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them to goe to the children of Israel, and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These bee the e heads of their fathers houses: the * sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

e This genealogie sheweth of whom Moses and Aaron came. *Gene.46 9. numb.26.5. 1.chron.5.3.*

15 *Also the sonnes of Simeon: Iemuel & Iamin,

1. *Chron.4.24.*

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Jamin, and Ohad, and Jachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ * These also are the names of the sonnes of Leui in their generations: Gershon & Kohath, and Merari (and the yeeres of the life of Leui were an hundred f thirtie and seuen yeere.)

17 The sonnes of Gershon, were Libni and Shimi by their families.

18 * And the sonnes of Kohath, Amram and Izhar, and Hebron, and Vzziel, (and Kohath liued an hundred thirtie and three yeere.)

19 Also the sonnes of Merari were Mahali and Mushi: these are the families of Leui by their kinreds.

20 * And Amram tooke Iochebed his g fathers sister to his wife, and she bare him Aaron and Moses (and Amram liued an hundred thirtie and seuen yeere.)

21 ¶ Also the sonnes of Izhar: h Korah, and Nepheg, and Zichri.

22 And the sonnes of Vzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of i Amminadab, sister of Nahashon to his wife, which bare him Nadab and Abihu, Eleazar and Ithamar.

24 Also the sonnes of Korah: Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him * Phinehas: these are the principall fathers of the Leuites throughout their families.

26 These are Aaron & Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their k armies.

27 These are that Moses and Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee,

30 Then Moses saide before the Lord, Beholde, I am of l vncircumcised lips, and how shall Pharaoh heare me?

CHAP. VII.

3 *God hardeneth Pharaohs heart.* 10 *Moses and Aaron doe the miracles of the serpent, and the blood, and Pharaohs sorcerers doe the like*

THen the Lord said to Moses, Beholde, I haue made thee ‖ Pharaohs a God, and Aaron thy brother shall ‖ be thy Prophet.

2 Thou shalt speake all that I commanded thee: and Aaron thy brother shall speake vnto Pharaoh, that hee suffer the children of Israel to goe out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, euen my people, the children of Israel out of the land of Egypt, by great b iudgements.

5 Then the Egyptians shall know that I am the Lord, when I stretch foorth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, euen so did they.

7 (Now Moses was c fourescore yeere olde, and Aaron fourescore and three, when they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shewe a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall bee turned into a ‖ serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron cast foorth his rod before Pharaoh and before his seruants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise men, and d sorcerers: and those charmers also of Egypt did in like maner with their enchantments.

12 For they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had said.

14 ¶ The Lord then saide vnto Moses, Pharaohs heart is ‖ obstinate, he refuseth to let the people goe.

15 Go vnto Pharaoh in the morning, (lo, he will come forth vnto the water) and thou shalt stand e meet him by the e riuers brink, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Hebrewes hath sent me vnto thee, saying, Let my people goe, that they may serue me in the wildernesse: and behold, hitherto thou wouldest not heare.

17 Thus sayeth the Lord, In this thou shalt know that I am the Lord: beholde, I wil smite with the rod that is in mine hand, vpon the water that is in the riuer, and it shalbe turned to blood.

18 And the fish that is in the riuer, shall die, and the riuer shall stinke, and it shall ‖ grieue the Egyptians to drinke of the water of the riuer.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their pondes, and ouer all pooles of their waters, and they shall bee † blood, and there shall bee blood throughout all the land of Egypt, both in vessels of wood, and of stone.

20 So Moses and Aaron did euen as the Lord commanded: * and he lift vp the rod, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and * all the water that was in the riuer was turned into blood.

21 And

Num. 3.17. *1.chron.* 6.1. *and* 23.6.

f For he was 42 yeere old, when he came into Egypt, and there liued 94.

Num. 26.57. *1.chron.* 6.1. *and* 23.6.

Chap. 2.2. *num* 26.59.

g Which kinde of mariage was after in the Law forbidden, Leuit. 18.12.

h Moses and he were brothers children, whose rebellion was punished, Numb. 16.1.

i Who was a prince of Iudah, Numb. 2.3.

Num. 25.11.

k For their families were so great, that they might be compared to armies.

l The disobedience both of Moses and of the people sheweth that their deliuerance came onely of Gods free mercie.

‖ *Or, a God to Pharaoh.*

a I haue giuen thee power & authority to speake in my Name, and to execute my iudgements vpon him.

‖ *Or, shall speake for thee (before Pharaoh)*

b To strengthen Moses faith, God promiseth againe to punish most sharpely the oppression of his Church.

c Moses liued in affliction and banishment fortie yeere before he enioyed his Office to deliuer Gods people.

‖ *Or, Dragon.*

d It seemeth that these were Iannes and Iambres, read 2.Tim. 3.8. so euer the wicked maliciously resist the trueth of God.

‖ *Or, heauie and dull.*

e To wit, the riuer Nilus.

‖ *Or, they shalbe weary, and abhorre to drinke.*

† The first plague.

Chap. 17.5.

Psal. 78.44.

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21 And the f fish that was in the riuer, died, and the riuer stanke: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

22 * And the inchanters of Egypt did g likewise with their sorceries: and the heart of Pharaoh was ‡ hardened: so that hee did not hearken vnto them, as the Lord had said.

23 Then Pharaoh returned, and went againe into his house, ‡ neither did this yet enter into his heart.

24 All the Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And this ‖ continued fully seuen dayes after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noysome flies. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

AFterward the Lord sayde vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people goe, that they may serue me:

2 And if thou wilt not let them goe, beholde, I will smite all thy countrey with a frogs:

3 And the riuer shall scrall full of frogs, which shall goe vp and come into thine house, and into thy chamber where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ouens, and ‖ into thy kneading troughs.

4 Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the † frogs came vp, and couered the land of b Egypt.

7 * And the sorcerers did likewise with their sorceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, c Pray yee vnto the Lord that he may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, ‡ Concerning mee, euen ‖ command when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses, that they may remaine in the riuer onely.

10 Then he said, To morow. And he answered, Bee it ‡ as thou hast said, that thou mayest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which hee had ‖ sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogges d died in the houses, in the townes, and in the fields.

14 And they gathered them together by heapes, and the land stanke of them.

15 But when Pharaoh saw that hee had rest giuen him, he § hardned his heart, & hearkened not vnto them, as the Lord had said.

16 ¶ Againe the Lord said vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may bee turned to † lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the inchanters assayed likewise with their inchantments to bring forth lice, but they e could not. So the lice were vpon man and vpon beast.

19 Then said the inchanters vnto Pharaoh, This is the f finger of God. But Pharaohs heart remained obstinate, and he hearkened not vnto them, as the Lord had said.

20 ¶ Moreouer the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh (loe, he will come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Else if thou wilt not let my people go, beholde, I will send ‖ swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall bee full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, ‖ will I cause to be wonderfull in that day, to that no swarmes of flies shall be there, that thou mayest know that I am the Lord in the midst of the ‖ earth.

23 And I wil make a deliuerance of my people from thy people: to morow shall this miracle be.

24 And the Lord did so: * for there came † great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses, and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meet to doe so: for then wee should offer vnto the Lord our God that, which is an g abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs goe three dayes iourney in the

f To signifie that it was a true miracle, and that God plagued them in that which was most necessary for the preseruation of life.
Wisd. 17.7.
g In outward appearance, and after that the seuen dayes were ended.
‡ *Ebr. was made strong.*
‡ *Ebr. he set not his heart at all thereunto.*
‖ *Or, seuen dayes were accomplished.*

a There is nothing so weake, that God cannot cause to ouercome the greatest power of man.
‖ *Or, vpon thy dough, or into thine ambries.*

† The second Plague.
b But Goshen, where Gods people dwelt, was excepted.
Wisd. 17.7.
c Not loue, but feare causeth the very infidels to seeke vnto God.
‡ *Ebr. haue this honour ouer me.*
‖ *Or, speake plaine vnto me.*

‡ *Ebr. according to thy word.*

‖ *Or, layd vpon.*
d In things of this life God oft times heareth the prayers of the iust for the vngodly.
§ *Or, made his heart beauie.*

† The third Plague.

e God confounded their wisedome and authoritie in a thing most vile.
f They acknowledge that this was done by Gods power and not by sorcerie, Luke 11.20.

‖ *Or, a multitude of venemous beasts, as serpents, &c.*

‖ *Or, I will separate.*
‖ *Or, land of Egypt.*
Wisd 16.9.
† The fourth Plague.
g For the Egyptians worshipped diuers beasts, as the oxe, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

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desert, and sacrifice vnto the Lord our God,
Chap. 3. 18. * as he hath commanded vs.
28 And Pharaoh said, I will let you goe, that ye may sacrifice vnto the Lord your God
h So the wicked prescribe vnto Gods messengers how farre they shall goe. in the wildernesse, but h goe not farre away, pray for me.
29 And Moses said, Beholde, I will goe out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morow: but let Pharaoh from henceforth
i He could not iudge his heart, but yet he charged him to doe this vnfainedly. i deceine no more, in not suffering the people to sacrifice vnto the Lord.
30 So Moses went out from Pharaoh, and prayed vnto the Lord.
31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.
k Where God giueth not faith, no miracles can preuaile. 32 Yet Pharaoh k hardened his heart at this time also, and did not let the people goe.

CHAP. IX.

1 The murraine of beasts. 13 The plague of botches and sores. 23 The horrible haile, thunder, and the lightning. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him. 35 Yet is hee obstinate.

THen the Lord said vnto Moses, Goe to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.
2 But if thou refuse to let them goe, and wilt yet hold them still,
3 Beholde, the hand of the Lord is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall bee a † mightie great murraine.
† The fift plague.
a He shall declare his heauie iudgement against his enemies, and his fauour toward his children. 4 And the Lord shall doe a wonderfully betweene the beastes of Israel, and the beasts of Egypt: so that there shall nothing die of all, that pertaineth to the children of Israel.
5 And the Lord appointed a time, saying, To morow the Lord shall finish this thing in this land.
6 So the Lord did this thing on the morrow: and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.
b Into the land of Goshen, where the Israelites dwelled. 7 Then Pharaoh b sent, and beholde, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.
§ Or, imbers. 8 ¶ And the Lord said to Moses, and to Aaron, Take your handfull of § ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh:
9 And they shall be turned to dust in all the land of Egypt: and it shall bee as a scab breaking out into blisters vpon man, and vpon beast, throughout all the lande of Egypt.
10 Then they tooke ashes of the fornace, and stoode before Pharaoh: and Moses sprinkled them toward the heauen, & there came † a scab breaking out into blisters vpon man, and vpon beast.
† The sixt plague.
11 And the sorcerers could not stand before Moses, because of the scab: for the scab was vpon the inchanters, and vpon all the Egyptians.
12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, Chap. 4. 21. * as the Lord had said vnto Moses.
13 ¶ Also the Lord said vnto Moses, Rise vp earely in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.
14 For I will at this time sende all my plagues vpon c thine heart, and vpon thy seruants, & vpon thy people, that thou mayest know that there is none like mee in all the earth.
c So that thine owne conscience shall condemne thee of ingratitude and malice.
15 For now I wil stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.
16 And indeed, * for this cause haue ‖ I appointed thee ‖ to shewe my power in thee, and to declare my d Name throughout all the world. Rom. 9. 17. ‖ Or, set thee vp. ‖ Or, to shew thee.
d That is, that all the world may magnifie my power in ouercomming thee.
17 Yet thou exaltest thy selfe against my people, and lettest them not goe.
18 Beholde, to morow this time I will cause to raine a mighty great haile, such as was not in Egypt since the foundation thereof was layd vnto this time.
19 Send therefore now, and e gather thy cattell, and all that thou hast in the fielde: for vpon all the men, and the beastes, which are found in the fielde, and not brought home, the haile shal fall vpon them, and they shall die.
e Here wee see though Gods wrath be kindled, yet there is a certaine mercy shewed euen to his enemies.
20 Such then as feared the word of the Lord among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:
21 But such as ‡ regarded not the f word of the Lord, left his seruants, and his cattell in the field.
‡ Ebr. set not his heart to. f The word of the minister is called the word of God.
22 ¶ And the Lord sayde to Moses, Stretch foorth thine hand toward heauen, that there may be haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbes of the fielde in the land of Egypt.
23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and † haile, and ‡ lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.
† The seuenth plague. ‡ Ebr. fire walked.
24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since ‖ it was a nation.
‖ Or, since it was inhabited.
25 And the haile smote throughout al the land of Egypt all that was in the field, both man and beast: also the haile smote all the herbes of the field, and brake to pieces all the trees of the field.
g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obtaine remission. 26 Onely in the land of Goshen (where the children of Israel were) was no haile.
27 Then Pharaoh sent and called for Moses and Aaron, and saide vnto them, I g haue now sinned: the Lord is righteous, but I and my people are wicked.
28 Pray ye vnto the Lord (for it is ynough) that there bee no more ‡ mighty thunders and
‡ Ebr. voyces of God.

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and haile, and I will let you goe, and ye shall tary no longer.

29 Then Moses sayd vnto him, Assoone as I am out of the citie, I will spread mine hands vnto the Lord, and the thunder shall cease, neither shall there bee any more haile, that thou mayest know that *the earth is the Lords.

30 As for thee and thy seruants, I know bafore I pray, yee will feare before the face of the Lord God.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rie were not smitten: for they were ‖ hid in the ground.)

33 Then Moses went out of the citie from Pharaoh, and spred his handes to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that ᵖ raine and the haile and the thunder were ceased, hee sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened, neither would he let the children of Israel goe, as the Lord had said ‡ by Moses.

CHAP. X.

7 Pharaohs seruants counsell him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darknesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

AGaine, the Lord sayd vnto Moses, Goe to Pharaoh: for * I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles ‖ in the midst of his realme,

2 And that thou mayest declare in the a eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles which I haue done among them: that yee may know that I am the Lord.

3 Then came Moses and Aaron vnto Pharaoh, and they said vnto him, Thus saith the Lord God of the Ebrewes, How long wilt thou refuse b to humble thy selfe before me? Let my people goe, that they may serue me.

4 But if thou refuse to let my people go, behold, to morrow will I bring ‖ * grashoppers into thy coasts.

5 And they shall couer the face of the earth that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So hee returned, and went out from Pharaoh.

7 Then Pharaohs seruants sayd vnto him, How long shall he be ‖ an c offence vnto vs? let the men goe, that they may serue the Lord their God: wilt thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and he sayd to them, Goe, serue the Lord your God, but who are they that shall goe?

9 And Moses answered, Wee will goe with our yong and with our old, with our sonnes and with our daughters, with our sheepe and with our cattell will we goe: for we must celebrate a feast vnto the Lord.

10 And hee sayd vnto them, Let d the Lord so be with you, as I will let you goe and your children: behold, for e euill is before your face.

11 It shall not be so: now goe yee that are men, and serue the Lord: for that was your desire. Then they were thrust out fro Pharaohs presence.

12 ¶ After, the Lorde sayd vnto Moses, Stretch out thine hand vpon the land of Egypt for the grashoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euen all that the haile hath left.

13 Then Moses stretched forth his rodde vpon the land of Egypt: and the Lorde brought an East winde vpon the lande all that day, and all that night: and in the morning the East winde brought the † grashoppers.

14 So the grashoppers went vp vpon all the land of Egypt, and ‖ remained in all quarters of Egypt: so grieuous grashoppers, like to these were neuer before, neither after them shall be such.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and al the fruits of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for f Moses and Aaron in hast, and sayd, I haue sinned against the Lord your God, and against you.

17 And now forgiue mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mighty strong West winde, and tooke away the grashoppers, and violently cast them into the g red sea, so that there remained not one grashopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Againe the Lord sayd vnto Moses, Stretch out thine hand toward heaue, that there may bee vpon the lande of Egypt darkenesse, euen darkenesse, that may be h felt.

22 Then Moses stretched forth his hand toward heauen, and there was a † blacke * darkenesse in all the land of Egypt three dayes.

23 No man saw another, neither arose vp from the place where hee was for three dayes;

Psal. 24. 1.

b Meaning, that when they haue their request, they are neuer the better, though they make many faire promises: wherein we see the practises of the wicked.

‖ *Or, late sowen.*

‡ *Or, by the hand of Moses.*

Chap. 4. 21.

‖ *Or, in his presence, or among them.*

a The miracles should bee so great, that they should be spoken of for euer, where also wee see the duetie of parents toward their children.

b The end of afflictions, is to humble our selues with true repentance vnder the hand of God.

‖ *Or, locusts.*

Wisd. 16. 9.

‖ *Or, snare.*

c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

e Punishment is prepared for you. Some read, Ye intend some mischiefe.

† The eighth plague.

‖ *Or, he caused them to remaine.*

f The wicked in their misery seeke to Gods ministers for helpe, albeit they hate and detest them.

g The water seemeth red, because the sand or grauel is red: the Ebrewes call it the sea of bulrushes.

h Because it was so thicke.

† The ninth plague.

Wisd. 17. 2.

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Wisd. 18. 1.

dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and sayd, Goe, serue the Lord: onely your sheepe and your cattell shall abide, and your children shall goe with you.

i The ministers of God ought not to yeeld one iot to the wicked, as touching their charge.

25 And Moses sayd, Thou must giue vs also sacrifices, and burnt offerings, that we may doe sacrifice vnto the Lord our God.

26 Therfore our cattell also shall go with vs: there shal not an i hoofe be left, for therof must we take to serue the Lord our God: neither do we know k how we shall serue the Lord, vntill we come thither.

k That is, with what beasts, or how many.

27 (But the Lord hardened Pharaohs heart, and he would not let them go)

28 And Pharaoh said vnto him, Get thee from mee: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt l die.

l Though before he confessed Moses iust, yet against his owne conscience hee threatneth to put him to death.

29 Then Moses sayd, Thou hast sayde well: from henceforth will I see thy face no more.

CHAP. XI.

1 *God promiseth their departure.* 2 *He willeth them to borow their neighbours iewels.* 3 *Moses was esteemed of all saue Pharaoh.* 5 *He signifieth the death of the first borne.*

(NOw the Lorde had sayd vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when hee letteth you goe, he shall a at once chase you hence.

a Without any condition, but with haste and violence.

2 Speake thou now to the people, that euery man ‖ require of his neighbour, and euery woman of her neighbour * iewels of siluer and iewels of gold.

‖ *Or, borow.* *Chap.* 3. 22. *and* 12. 35. *Eccl.* 45. 1.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses was very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people)

4 Also Moses said, Thus saith the Lord, * About midnight will I goe out into the mids of Egypt.

Chap. 12. 29.

5 * And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the mayde seruant, that is at b the mill, and all the first borne of beasts.

Wisd. 18. 11.

b From the highest to the lowest.

6 Then there shalbe a great cry throughout all the land of Egypt, such as was neuer none like, nor shalbe.

7 But against none of the children of Israel shal a dogge moue his tongue, neither against man nor beast, that yee may know that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto me, and fall before mee, saying, Get thee out, and all the people that c are at thy feet, and after this will I depart. So hee went out from Pharaoh very angry.

c That is, vnder thy power and gouernment.

9 And the Lorde sayde vnto Moses, Pharaoh shall not heare you, d that my wonders may be multiplyed in the land of Egypt.

p God hardeneth the hearts of the reprobate, that his glory thereby might be the more set foorth, Rom 9. 17.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 *The Lord instituteth the Passeouer.* 26 *The fathers must teach their children the mystery therof.* 29 *The first borne are slaine.* 31 *The Israelites are driuen out of the land.* 35 *The Egyptians are spoyled.* 37 *The number that departeth out of Egypt.* 40 *How long they were in Egypt.*

THen the Lord spake vnto Moses and to Aaron in the land of Egypt, saying,

2 This a moneth shalbe vnto you the beginning of moneths: it shalbe to you the first b moneth of the yeere.

a Called Nisan containing part of March, and part of April.

b As touching the obseruation of feasts: as for other policies, they reckoned from September.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the c fathers, a lambe for an house.

c As the fathers of the household had great or small families.

4 And if the household be too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you, according to his d eating, shall make your count for the lambe.

d He shall take so many as are sufficient to eate the lambe.

5 Your lambe shall be without blemish, a male of a yeere old: yee shall take it of the lambs, or of the kids.

6 And yee shall keepe it vntill the foureteenth day of this moneth: then e all the multitude of the Congregation of Israel shall kill it ‡ at euen.

e Euery one in his house.

‡ *Ebr. betweene the two euenings or twilight.*

7 After, they shall take of the blood, and strike it on the two postes, and on the vpper doore post of the houses where they shall eate it.

8 And they shall eate the flesh the same night, roste with fire, and vnleauened bread: with sowre herbe they shall eate it.

9 Eate not therof raw, boyled nor sodden in water, but roste with fire, both his f head, his feet, and his purtenance.

f That is, all that may bee eaten.

10 And ye shall reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morrow, shall yee burne with fire.

11 ¶ And thus shall yee eate it, Your loynes girded, your shoes on your feete, and your staues in your hands, and yee shall eate it in haste: for g it is the Lords Passeouer.

g The lambe was not the Passeouer, but signified it: as sacraments are not the thing it selfe, which they doe represent, but signifie it.

12 For I wil passe thorow the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I wil execute iudgement vpon all the ‖ gods of Egypt, I am the Lord.

‖ *Or, Princes, or idoles.*

13 And the blood shall bee a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a h remembrance: and yee shall keepe it an holy feast vnto the Lord, throughout your generations: ye shall keepe it holy by an ordinance i for euer.

h Of the benefit receiued for your deliuerance.

i That is, vntill Christs comming for then ceremonies had an end.

15 Seauen dayes shall yee eate vnleauened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from

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from the first day vntil the seuenth day, that person shalbe cut off from Israel.

‖Or, calling together of the people to serue God.

16 And in the first day shalbe an holy ‖assembly: also in the seuenth day shall bee an holy assembly vnto you: no worke shall bee done in them, saue about that which euery man must eate: that onely may yee doe.

17 Ye shall keepe also the feast of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shal obserue this day throughout your posteritie, by an ordinance for euer.

Leuit. 23.5. num. 28.16.

18 ¶ *In the first moneth and the fourteenth day of the moneth at k euen yee shall eate vnleauened bread vnto the one & twentieth day of the moneth at euen.

k For in olde time so they counted, beginning the day at Sunne set, till the next day at the same time.

19 Seuen dayes shall no leauen be found in your houses: for whosoeuer eateth leauened bread, that person shall bee cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eat no leauened bread: but in all your habitations shall ye eat vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Chuse out and take you for euery of your houholds a lambe, and kill the Passeouer.

Hebr. 11.28.

22 And take *a bunch of Hyssope, and dip it in the blood that is in the baten, and strike the ‖ lintell, and the ‖ doore cheekes with the blood that is in the baten, and let none of you goe out at the doore of his house, vntill the morning.

‖Or, transome, or vpper doore post. ‖Or, two side posts.

23 For the Lord wil passe by to smite the Egyptians: and when he seeth the blood vpon the lintel and on the two doore cheeks, the Lord will passe ouer the doore, and will not suffer the l destroyer to come into your houses to plague you.

l The Angel sent of God to kill the first borne.

24 Therefore shall ye obserue this thing as an ordinance both for thee and thy sonnes for euer.

25 And when yee shall come into the m land, which the Lord will giue you, as hee hath promised, then yee shall keepe this ‖ seruice.

m The land of Canaan. ‖Or, Ceremonie. Iosh. 4.6.

26 *And when your children aske you, What seruice is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when hee smote the Egyptians, and preserued our houses. Then the people n bowed themselues, and worshipped.

n They gaue God thankes for so great a benefite.

28 So the children of Israel went, and did as the Lord had commaunded Moses and Aaron: so did they.

29 ¶ Now at *midnight the Lord † smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne, vnto the * first borne of the captiue that was in prison, and all the first borne of beasts.

Chap. 11.4. † The tenth plague. Wisd. 18.5.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and there was a great cry in Egypt: for there was o no house where there was not one dead.

o Of those houses wherein any first borne was, either of men or beasts.

31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and goe serue the Lord as ye haue sayd.

32 Take also your sheepe, and your cattell as ye haue sayd, and depart, and p blesse me also.

p Pray for me.

33 And the Egyptians did force the people, because they would sende them out of the land in haste: for they sayd, Wee die all.

34 Therefore the people tooke their dough before it was leauened, euen their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * iewels of siluer, and iewels of gold, and rayment.

Chap. 3.22. and 11.2.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they ‖ granted their request: so they spoyled the Egyptians.

‖Or, lent them.

37 Then the * children of Israel tooke their iourney from q Rameses to Succoth about fiue hundreth thousand men of foote, beside children.

Numb. 33.3. iosh. 24.6.

q Which was a city in Goshen, Gene. 47.11.

38 And r a great multitude of sundry sorts of people went out with them, and sheepe, and beeues, and cattell in great abundance.

r Which were strangers, and not borne of the Israelites.

39 And they baked the dough which they brought out of Egypt, and made vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tary, nor yet prepare themselues victuals.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was *foure hundreth and thirty yeeres.

Gene. 15.13. acts. 7.6. galat. 3.17.

41 And when the s foure hundreth and thirtie yeeres were expired, euen the selfe same day departed all the hostes of the Lord out of the land of Egypt.

s From Abrahams departing from Vr in Chaldea vnto the departing of the children of Israel from Egypt are 430. yeeres.

42 It is a night to bee kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord laide vnto Moses and Aaron, This is the Law of the Passeouer: t no stranger shall eate thereof.

t Except he be circumcised and onely professe your religion.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruant shall not eate thereof.

46 *In one house shall it bee eaten: thou shalt carry none of the flesh out of the house, * neither shall yee breake a bone thereof.

Num. 9.12. John 19.36.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Passeouer of the Lord, let him circumcise all the males that belong vnto him, and then let him come and obserue it, and he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

49 One u lawe shall bee to him that is borne in the land, and to the stranger that

u They that are of the household of God, must be all ioyned in one faith and Religion.

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dwelleth among you.

50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God. 3 The memoriall of their deliuerance. 6 The institution of the Passeouer. 8. 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wildernesse. 19 The bones of Ioseph. 21 The pillar of the cloud and of the fire.

AND the Lord spake vnto Moses, saying,

2 *Sanctifie vnto me all the first borne, that is, euery one that first openeth the wombe among the children of Israel as wel of man, as of beast: for it is mine.

3 ¶ Then Moses sayd vnto the people, *Remember this day in the which yee came out of Egypt, out of the ‡house of ▪bondage: for by a mighty hand the Lord brought you out from thence: therefore no leauened bread shall be [b] eaten.

4 This day come yee out in the moneth of [c] Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which he sware vnto thy fathers, that he would giue thee, a land flowing with milke and honie) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, and the [d] seuenth day shall bee the feast of the Lord.

7 Vnleauened bread shal be eaten seuen dayes, and there shall no leauened bread bee seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne [e] in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall be a signe vnto thee [f] vpon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, and shall giue it thee,

12 *Then shalt thou set apart vnto the Lord all that first openeth the wombe: also euery thing that first doeth open the wombe, and commeth foorth of thy beast: the males shall be the Lords.

13 But euery ‡ first foale of an asse thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise also the first borne of man among thy sonnes shalt thou [h] buy out.

14 ¶ And when thy sonne shall aske thee ‖ to morrow, saying, What is this? thou shalt then say vnto him, With a mighty hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall bee as a token vpon thine hand, and as ‖ frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mighty hand.

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistims countrey, ‖ though it were neere: (for God said, Lest the people repent when they see [i] warre, and turne againe to Egypt)

18 But God made the people to go about by the way of the wildernesse of the red sea: and the children of Israel went vp [k] armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, *God will surely visite you, and ye shall take my bones away hence with you.)

20 ¶ *So they tooke their iourney from Succoth, and camped in Etham in the edge of the wildernesse.

21 *And the Lord went before them by day in a pillar of a [l] cloud, to leade them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 *Hee tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIIII.

1. 8 Pharaohs heart is hardened, and pursueth the Israelites. 11 The Israelites stricken with feare, murmure against Moses. 13 Moses doeth encourage them. 21 He diuideth the Sea. 23. 27 The Egyptians follow and are drowned.

THen the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they [a] returne and campe before [b] Pi-hahiroth, betweene Migdol and the Sea, ouer against *Baal-zephon: about it shall yee campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wildernesse hath shut them in.

4 And I will harden Pharaohs heart, that he shall follow after you: so I will [c] get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall know that I am the Lord: and they did so.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they sayd, Why haue we this done, and haue let Israel goe out of our seruice?

6 And hee made ready his charets, and tooke

Chap. 22. 29. and 34. 19. Leuit. 27. 26 num. 3. 13 & 8. 16. Luke 2. 23. Exod. 23. 15.
‡ *Ebr. house of seruants.*
a Where they were in most cruel slauery.
b To signifie that they had not leasure to leauen their bread.
c Conteining part of March & part of April, when corne began to ripe in that countrey.
d Both the seuenth and the first day were holy, as chap. 12. 16.
e When thou doest celebrate the feast of vnleuened bread.
f Thou shalt haue continual remembrance thereof, as thou wouldest of a thing that is in thine hand or before thine eyes.
Chap. 22. 29. and 34. 19 eze. 44. 30.
‡ *Ebr. that first commeth forth.*
g This is also vnderstood of the horse and other beastes, which were not offered in sacrifice.
h By offring a cleane beast in sacrifice, Leuit. 22. 6.

‖ *Or, hereafterwards.*

‖ *Or, signes of remembrance.*

‖ *Or, because.*
i Which the Philistims would haue made against them by stopping them the passage.
k That is, not priuily, but openly, and as the word doeth signifie, set in order by fiue and fiue.
Gene. 50. 22. Iosh 24. 30. Num. 33. 6. Num. 14. 14. deut. 1. 33. psal. 78. 14. 1. cor. 10. 1.
l To defend them from the heat of the Sunne.
Nehem. 9. 19.

a From toward the country of the Philistims.
b So the Sea was before them, mountaines on either side, and the enemie at their backe: yet they obayed God, and were deliuered.
Num. 33. 7.
c By punishing his obstinate rebellion.

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tooke his people with him,

7 And tooke fixe hundreth chosen charets, and [d] all the charets of Egypt, and captaines ouer euery one of them.

8 For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Israel: but the children of Israel went out with an [e] hie hand.)

9 *And the Egyptians pursued after them, and all the horses & charets of Pharaoh, and his horsemen, and his hoste ouertooke them camping by the Sea, beside Pihahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, and they were sore [f] afraide: wherefore the children of Israel cryed vnto the Lord.

11 And they sayd vnto Moses, Hast thou brought vs to die in the wildernesse, because there were no graues in Egypt? wherefore hast thou serued vs thus, to carrie vs out of Egypt?

12 Did not we tell thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians? for it had been better for vs to serue the Egyptians, then that wee should die in the wildernesse.

13 Then Moses said to the people, Feare ye not, stand still, and behold ‖ the saluation of the Lord which hee will shew to you this day. For the Egyptians, whome yee haue seene this day, yee shall neuer see them againe.

14 The Lord shall fight for you: therefore [h] hold you your peace.

15 ¶ And the Lord sayde vnto Moses, Wherefore [i] cryest thou vnto mee? speake vnto the children of Israel that they goe forward:

16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea, and diuide it, and let the children of Israel goe on drie ground thorow the mids of the Sea.

17 And I, behold, I wil harden the heart of the Egyptians, that they may followe them, and I will get me honour vpon Pharaoh, and vpon all his hoste, vpon his charets, and vpon his horsemen.

18 Then the Egyptians shall know that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, remooued, and went behinde them: also the pillar of the cloude went before them, and stood behinde them,

20 And came betwene the campe of the Egyptians, and the campe of Israel: it was both a cloude and darkenesse, yet gaue it [k] light by night, so that al the night long the one came not at the other)

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea to runne backe by a strong East winde all the night, and made the Sea drie land: for the waters were *diuided.

22 Then the *children of Israel went thorowe the middes of the Sea vpon the drie ground, and the waters were a wal vnto them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the mids of the Sea, euen all Pharaohs horses, his charets, and his horsemen.

24 Now in the morning [l] watch, when the Lord looked vnto the hoste of the Egyptians out of the fierie and cloudie pillar, hee strooke the hoste of the Egyptians with feare.

25 For he tooke off their charet wheeles, and they draue them ‖ with much adoe: so that the Egyptians euery one sayd, I will flee from the face of Israel: for the Lorde fighteth for them against the Egyptians.

26 ¶ Then the Lorde sayd to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets, and vpon their horsemen.

27 Then Moses stretched foorth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord [m] ouerthrew the Egyptians in the middes of the Sea.

28 So the water returned and couered the charets and the horsemen, euen all the hoste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked vpon drie land thorow the middes of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lord saued Israel the same day out of the hand of the Egyptians, and Israel sawe the Egyptians dead vpon the sea banke.

31 And Israel saw the mighty ‡ power, which the Lorde shewed vpon the Egyptians: so the people feared the Lord, and beleeued the Lord, and his [n] seruant Moses.

CHAP. XV.

1. 20. Moses with the men and women sing prayses vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweet. 26 God teacheth the people obedience.

THen [a] sang *Moses and the children of Israel this song vnto the Lord, and said in this maner, I wil sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the Sea.

2 The Lord is my strength and ‖ praise, and hee is become my saluation. Hee is my God, and I will [b] prepare him a Tabernacle: hee is my fathers God, and I will exalt him.

3 The Lorde is a [c] man of warre, his [d] Name is Iehouah.

4 Pharaohs charets and his hoste hath hee cast into the Sea: his chosen captaines also were drowned in the red Sea.

5 The depths haue couered them, they sanke to the bottome as a stone.

6 Thy right hand, O Lord, is glorious in

d Iosephus writeth that besides these charets there were 50000. horsmen, and 200000. footmen.

e With great ioy and boldnesse. *Iosh. 24. 6. 1. mac. 4. 9.*

f They, which a little before in their deliuerance reioyced, being now in danger, are afraid, and murmure.

g Such is the impatience of the flesh, that it can not abide Gods appointed time.

‖ *Or, deliuerance.*

h Only put your trust in God without grudging or doubting.

i Thus in tentations faith fighteth against the flesh, and cryeth with inward groanings to the Lord.

k The cloude shewed light to the Israelites, but to the Egyptians it was darkenes, so that their two hostes could not ioyne together. *Iosh. 4. 23. psal. 11. 3. Psal. 78. 13. 1 cor. 10. 1. hebr. 11. 29.*

l Which was about the three last houres of the night.

‖ *Or, heauily.*

m So the Lord by the water saued his and by the water drowned his enemies.

‡ *Ebr. hand.*

n That is, the doctrine, which he taught them in the name of the Lord.

a Praysing God for the ouerthrow of his enemies and their deliuerance. *Wisd. 10 20.*

‖ *Or, the occasion of my song of praise.*

b To worship him therein.

c In battell he ouercommeth euer.

d Euer constant in his promise.

‖ *Or, power.*

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power: thy right hand, O Lord, hath bruised the enemie.

7 And in the great glory thou hast ouerthrowen them that rose against c thee: thou sentest foorth thy wrath, which consumed them as the stubble.

8 And by the blast of thy nostrels the waters were gathered, the floods stood still as a heape, the depths congealed together in the ‖ heart of the sea.

9 The enemie said, I will pursue, I will ouertake them, I will diuide the spoyle, ‡ my lust shall be satisfied vpon them, I will draw my sworde, mine hand shall destroy them.

10 Thou blewest with thy winde, the sea couered them, they sank as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the f gods? who is like thee so glorious in holinesse, g fearefull in prayses, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercie carrie this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy h habitation.

14 The people shall heare and be afraid: sorow shall come vpon the inhabitants of Palestina.

15 Then the Dukes of Edom shall be amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16 * Feare ‡ dread shall fall vpon them: because of the ‖ greatnes of thine arme, they shall be still as a stone, till thy people passe, O Lorde, till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine i inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen the Sanctuary O Lorde, which thine handes shall establish.

18 The Lord shall reigne for euer ‡ euer.

19 For Pharaohs horses went with his charets and horsemen into the sea, and the Lorde brought the waters of the sea vpon them: but the children of Israel went on dry land in the mids of the sea.

20 ¶ And Miriam the prophetesse, sister of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrels and k dances.

21 And Miriam l aunswered the men, Sing yee vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the sea.

22 Then Moses brought Israel from the red sea, and they went out into the wildernesse of m Shur: and they went three dayes in the wildernesse, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ‖ Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cryed vnto the Lorde, and the Lord shewed him a * tree, which when hee had cast into the waters, the waters were sweet: there hee made them an ordinance and a law, and there n he proued them,

26 And sayde, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that, which is o right in his sight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 ¶ * And they came to Elim, where were twelue fountaines of water, and seuentie ‖ palme trees, and they camped there by the waters.

Ecclus 38.5.

n That is, God, or Moses in Gods name.

o Which is to do that only that God commandeth.

Numb. 33.9.

‖*Or*, *Date trees.*

CHAP. XVI.

1 *The Israelites come to the desert of Sin, and murmure against Moses & Aaron.* 13 *The Lord sendeth Quailes and Manna.* 23 *The Sabbath is sanctified vnto the Lord.* 27 *The seuenth day Manna could not be found.* 32 *It is kept for a remembrance to the posteritie.*

AFterward all the Congregation of the children of Israel departed from Elim, and came to the wildernes of a Sin (which is betweene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wildernesse.

3 For the children of Israel said to them, Oh that wee had died by the hand of the Lorde in the land of Egypt, when wee sate by the flesh b pots, when wee ate bread our bellies full: for yee haue brought vs out into this wildernesse, to kill this whole companie with famine.

4 ¶ Then saide the Lord vnto Moses, Beholde, I will cause bread to raine from heauen to you, and the people shall goe out and gather ‡ that that is sufficient for euery c day, that I may proue them, whether they will walke in my Law or no.

5 But the first day they shal prepare that, which they shall bring home, and it shall bee twice as much as they gather dayly.

6 Then Moses and Aaron said vnto all the children of Israel, At euen ye shall know that the Lord brought you out of the land of Egypt.

7 And in the morning yee shall see the glory of the Lord: d for hee hath heard your grudgings against the Lord: and what are we that ye haue murmured against vs?

8 Againe Moses said, At euen shall the Lord giue you flesh to eate, and in the morning your fill of bread: for the Lorde hath heard your murmurings, which yee murmure against him: for what are wee? your murmurings are not against vs, but against the e Lord.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lorde: for he

a This is the eight place wherein they had camped: there is another place called Zin, which was the 33. place wherein they camped: and is also called Kadesh, Num. 33. 36.

b So hard a thing it is to the flesh not to murmure against God, when the belly is pinched.

‡*Ebr. the portion of a day in his day.*

c To signifie that they should patiently depend vpon Gods prouidence from day to day.

d He gaue them not Manna because they murmured, but for his promise sake

e He that contemneth Gods ministers, contemneth God himselfe.

c Those that are enemies to Gods people, are his enemies.

‖*Or, in the depth of the Sea.*

‡*Ebr. my soule shalbe filled.*

f For so often times the Scripture calleth the mighty men of the world.

g Which ought-test to be prayfed with all feare and reuerence.

h That is, into the land of Canaan: or into mount Sion.

Deut. 2. 25. *Iosh.* 2. 9.

‖*Or, for thy great power.*

i Which was mount Zion, where afterward the Temple was built.

k Signifying their great ioy: which custome the Iewes obserued in certaine solemnities, Iudg. 11. 34. and 21. 21. but it ought not to be a cloke to couer our wanton dances.

l By singing the like song of thanksgiuing.

m Which was called Etham, Num. 33. 8.

‖*Or bitternesse.*

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he hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wildernesse, and behold, the glory of the Lord appeared * in a cloud.

Chap. 13. 21.

11 (For the Lord had spoken vnto Moses, saying,

Eccles. 45. 4.

12 *I haue heard the murmurings of the children of Israel: tell them therefore, and say, ‖At euen yee shall eate flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God)

‖*Or, in the twilight.*

Num. 11. 31.

13 And so at euen the *Quailes came and couered the campe: and in the morning the dew lay round about the host.

Num. 11. 7. *psal.* 78. 24. *Wisd.* 16. 20.

14 *And when the dew that was fallen, was ascended, behold, a small round thing was vpon the face of the wildernes, small as the hoare frost on the earth.

15 And when the children of Israel saw it, they said one to another, It is f MAN, for they wist not what it was. And Moses said vnto them, *This is the bread which the Lord hath giuen you to eate.

f Which signifieth a part, portion or gift: also meate prepared. *John* 6. 31. 1. *cor.* 10. 3.

16 ¶ This is the thing which the Lord hath commanded: gather of it euery man according to his eating, g an Omer for ‡ a man, according to the number of your persons: euery man shall take for them which are in his tent.

g Which containeth about a pottle of our measure. ‡*Ebr. for an head.*

17 And the children of Israel did so, and gathered some more, some lesse.

18 And when they did measure it with an Omer, *he that had gathered much, had nothing ouer, & he that had gathered little, had no h lacke: so euery man gathered according to his eating.

2. *Cor.* 8. 15.

19 Moses then said vnto them, Let no man reserue thereof till morning.

20 Notwithstanding, they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes, and i stanke: therefore Moses was angry with them.

h God is a rich feeder of all, and none can iustly complaine.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the Sunne came, it was melted.

i No creature is so pure, but being abused, it turneth to our destruction.

22 ¶ And the sixth day they gathered k twise so much bread, two Omers for one man: then all the rulers of the Congregation came and told Moses.

k Which portion should serue for the Sabbath and the day before.

23 And he answered them, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath vnto the Lorde: bake that to day which yee will bake, and seethe that which yee will seeth, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they layd it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

l God tooke away the occasion from their labor, to signifie how holy hee would haue the Sabbath kept.

25 Then Moses said, Eate that to day: for to day is the Sabbath vnto the Lorde: to day ye shall not l finde it in the field.

26 Sixe dayes shall yee gather it, but in the seuenth day is the Sabbath: in it there shall be none.

m Their infidelitie was so great, that they did expressly against Gods commandement.

27 ¶ Notwithstanding, there m went out some of the people in the seuenth day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse ye to keepe my commandements and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore he giueth you the first day bread for two dayes: tary therefore euery man in his place: let no man go out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called ỳ name of it MAN, and it was like n to Coriander seed, but white: and the taste of it was like vnto wafers made with hony.

n In forme and figure, but not in colour, Numb. 11. 7.

32 And Moses said, This is that, which the Lord hath commanded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fedde you in the wildernesse, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a o pot, and put an Omer full of MAN therein, & let it before the Lord to be kept for your posterity.

o Of this vessell, read Heb. 9. 4.

34 As the Lord commanded Moses, so Aaron laid it vp before the p Testimonie to be kept.

p That is, the Arke of the couenant: to wit, after that the Arke was made. *Iosh.* 5. 12. *nehe.* 9. 15.

35 And the children of Israel did eate MAN *fortie yeeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the lande of Canaan.

36 The Omer is the tenth part of the q Ephah.

q Which measure containeth about ten pottels.

CHAP. XVII.

1 The Israelites come into Rephidim, & grudge for water. 6 Water is giuen them out of the rock. 11 Moses holdeth vp his handes, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

AND al the Congregation of the children of Israel departed from the wildernesse of Sin, by their iourneyes ‡ at the commandement of the Lord, and camped in a Rephidim, where was no water for the people to drinke.

‡*Eb. at the mouth*

a Moses here noteth not euery place where they camped, as Num. 33, but only those places where some notable thing was done, *Num.* 20. 4.

2 *Wherefore the people contended with Moses, and said, Giue vs water, that wee may drinke. And Moses said vnto them, bWhy contend ye with mee? Wherefore doe ye tempt b the Lord?

b Why distrust you God? why looke you not for succour of him without murmuring against vs?

3 So the people thirsted there for water, and the people murmured against Moses, and said, cWherefore hast thou thus brought vs out of Egypt to kill vs and our children and our cattell with thirst?

c How ready the people are for their owne matters to slay ỳ true Prophets, & how slow they are to reuenge Gods cause against his enemies and false Prophets. *Chap.* 7. 20. *Num* 20. 9. *wisd.* 11. 4 *psal.* 78. 15. & 105. 41. 1. *cor.* 10. 4.

4 And Moses cried to the Lord, saying, What shall I doe to this people? for they bee almost ready to d stone me.

5 And the Lord answered to Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou *smotest the riuer, take in thine hand and goe:

6 *Beholde, I will stand there before thee, vpon the rock in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And hee called the name of the place, ‖Massah

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Or, tentations
Or, strife.
d When in aduersity we thinke God to be absent, then we neglect his promise, and make him a liar. *Deut.* 25.17. *wisd.* 11.3.
e Who came of Eliphaz, sonne of Esau, Gen. 36.12.
f That is, Horeb, which is also called Sinai.
g So that we see how dangerous a thing it is to faint in prayer.
h In the booke of the Law.
‡*Eb. put it in the eares of Ioshua.* *Num.* 24.20. 1. *Sam.* 15.3.
i That is, the Lord is my banner: as he declared by holding vp his rod & his hands.
‡*Ebr. the hand of the Lord vpon the throne.*

Chap. 2.16.
a It may seeme that he sent her backe for a time to her father for her impatiency, lest she should be a let to his vocation, which was so dangerous, Chap. 4.25. *Chap.* 2.22.
b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2. Pet. 1.18.
c That is, he sent messengers to say vnto him.
‡*Ebr. of peace.*

‖Massah, and ‖Meribah, because of the contention of the children of Israel, and because they had tempted the Lorde, saying, Is the d Lord among vs or no?

8 ¶ * Then came e Amalek and fought with Israel in Rephidim.

9 And Moses said to Ioshua, Chuse vs out men, and goe fight with Amalek: to morow I will stand on the top of the f hill with the rod of God in mine hand.

10 So Ioshua did as Moses bade him, and fought with Amalek: and Moses, Aaron, and Hur went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but when hee let his hand g downe, Amalek preuailed.

12 Now Moses hands were heauy: therfore they tooke a stone, and put it vnder him, and hee sate vpon it: And Aaron and Hur stayed vp his hands, the one on the one side, and the other on the other side: so his hands were steady vntill the going downe of the Sunne.

13 And Ioshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance h in the booke, and ‡ rehearse it to Ioshua: for * I will vtterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar, and called the name of it i Iehouah-nissi)

16 Also he said, ‡ The Lord hath sworne, that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 *Iethro commeth to see Moses his sonne in law.* 8 *Moses telleth him of the woonders of Egypt.* 9 *Iethro reioyceth, and offereth sacrifice to God.* 21 *What maner of men officers and Iudges ought to bee.* 24 *Moses obeyeth Iethros counsell in appointing officers.*

WHen Iethro the * Priest of Midian Moses father in Law heard all that God had done for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt,

2 Then Iethro the father in law of Moses tooke Zipporah Moses wife, (after hee had a sent her away)

3 And her two sonnes, (whereof the one was called * Gershom: for hee said, I haue bene an aliant in a strange land:

4 And the name of the other was Eliezer: for the God of my father, said hee, was mine helpe, ‡ deliuered me from the sworde of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes and his wife vnto Moses into the wilderneſſe, where hee camped by the b mount of God.

6 And he c said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in law, and did obeysance, and kissed him, and each asked other of his ‡ welfare, and they came into the tent.

8 Then Moses tolde his father in law all that the Lorde had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, d Blessed bee the Lord, who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lorde is greater then all the gods: * for as they haue dealt proudely with them, so they are e recompensed.

12 Then Iethro Moses father in lawe tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eat bread with Moses father in law f before God.

13 ¶ Now on the morow, when Moses sate to iudge the people, the people stoode about Moses from morning to euen.

14 And when Moses father in law sawe all that hee did to the people, he said, What is this that thou doest to the people? Why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses sayde vnto his father in law, Because the people come vnto mee to seeke g God.

16 When they haue a matter they come vnto me, and I iudge betweene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in law saide vnto him, The thing which thou doest, is not well.

18 Thou both ‡ weariest thy selfe greatly, and this people that is with thee: for the thing is too heauie for thee: * thou art not able to doe it of thy selfe alone.

19 Heare now my ‖ voice, (I will giue thee counsell, and God shall be with thee) Bee thou for the people to h Godward, and report thou the causes vnto God,

20 And admonish them of the ordinances, ‡ of the lawes, and shew them the way wherein they must walke, and the worke that they must doe.

21 Moreouer, prouide thou among al the people, i men of courage, fearing God, men dealing truely, hating couetousnes: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundreds, rulers ouer fiftes, and rulers ouer tennes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge al small causes: so shalt it be easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God so commaund thee) both thou shalt bee able to endure, and all this people shall also go quietly to their place.

24 So Moses k obeyed the voyce of his father in lawe, and did all that hee had sayd:

25 And Moses chose men of courage out of

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marry his daughter. *Chap.* 1.10, 16, 22. *and* 5.7. *and* 14.8.
e For they that drowned the children of the Israelites, perished themselues by water.
f They ate in that place where the sacrifice was offered: for part was burnt, and the rest eaten.

g That is, to know Gods will, and to haue iustice executed.

‡*Ebr. thou wilt faint and fall.* *Deut.* 1.9.

‖*Or, counsell.*
h Iudge thou in hard causes, which cannot be decided but by consulting with God.

i What maner of men ought to bee chosen to beare office.
k Godly counsel ought euer to be obeyed, though it come of our inferiors: for to such God oftentimes giueth wisedome to humble them that are exalted, and to declare that one member hath need of another.

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of all Iſrael, and made them heads ouer the people, rulers ouer thouſands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all ſeaſons, but they brought the hard cauſes vnto Moſes: for they iudged all ſmall matters themſelues.

27 Afterward Moſes [1] let his father in law depart, and he went into his countrey.

[1] Reade the occaſion, Num. 10. 29.

CHAP. XIX.

1 The Iſraelites come to Sinai. 5 Iſrael is choſen from among all other nations. 8. The people promiſe to obey God. 12 He that toucheth the hill dieth. 16 God appeareth vnto Moſes vpon the mount in thunder and lightning.

In the [a] third moneth, after the children of Iſrael were gone out of the land of Egypt, the ſame [b] day came they into the wildernes of Sinai.

2 For they departed from Rephidim, and came to the deſert of Sinai, and camped in the wilderneſſe: euen there Iſrael camped before the Mount.

3 * But Moſes went vp vnto God, for the Lord had called out of the Mount vnto him, ſaying, Thus ſhalt thou ſay to the houſe of [c] Iaakob, and tell the children of Iſrael,

4 *Yee haue ſeene what I did to the Egyptians, & how I caried you vpon [d] eagles wings, and haue brought you vnto me.

5 Now therefore * if yee will heare my voyce in deed, and keepe my Couenant, then yee ſhall be my chiefe treaſure aboue all people,* though all the earth be mine.

6 Ye ſhalbe vnto me alſo a kingdome of *Prieſts, and an holy nation. Theſe are the wordes which thou ſhalt ſpeake vnto the children of Iſrael.

7 ¶ Moſes then came and called for the Elders of the people, and propoſed vnto them all theſe things, which the Lord commanded him.

8 And the people anſwered all together, and ſayd, * All that the Lord hath commanded, wee will doe. And Moſes reported the wordes of the people vnto the Lord.

9 And the Lord ſaid vnto Moſes, Loe, I come vnto thee in a thicke cloude, that the people may heare, whiles I talke with thee, and that they alſo may beleeue thee for euer. (for Moſes had told the wordes of the people vnto the Lord)

10 Moreouer the Lord ſaid vnto Moſes, Goe to the people, and [e] ſanctifie them to day and to morrow, and let them waſh their clothes.

11 And let them bee ready on the thirde day: for the third day the Lorde will come downe in the ſight of all the people vpon mount Sinai:

12 And thou ſhalt ſet markes vnto the people round about, ſaying, Take heede to your ſelues that ye go not vp to the mount, nor touch the border of it: whoſoeuer toucheth the * Mount ſhall ſurely die.

13 No hand ſhall touch it, but he ſhall be ſtoned to death, or ſtricken thorowe with darts: whether it be beaſt or man, he ſhall not liue: when the ‖ horne blowerh long, they ſhall come vp ‖ into the Mountaine.

14 ¶ Then Moſes went downe from the Mount vnto the people, and ſanctified the people, and they waſhed their clothes.

15 And he ſaid vnto the people, Be ready on the third day, & come not at your [f] wiues.

16 And the thirde day, when it was morning, there was thunders and lightnings, and a thicke cloud vpon the Mount, and the ſound of the trumpet exceeding lowd, ſo that all the people that was in the campe, was afraid.

17 Then Moſes brought the people out of the tents to meete with God, and they ſtood in the nether part of the Mount.

18 * And mount Sinai was all on ſmoke, becauſe the Lord came downe vpon it in fire, and the ſmoke thereof aſcended, as the ſmoke of a fornace, and al the Mount ſtrembled exceedingly.

19 And when the ſound of the trumpet blew long, & waxed lowder & lowder, Moſes ſpake, and God anſwered him by [h] voyce.

20 (For the Lord came downe vpon mount Sinai on the top of the Mount) and when the Lord called Moſes vp into the top of the mount, Moſes went vp.

21 Then the Lord ſaid vnto Moſes, Goe downe, charge the people, that they breake not their bounds, to goe vp to the Lord to gaze, leſt many of them periſh.

22 And let the ‖ Prieſts alſo which come to the Lord, be ſanctified, leſt the Lord ‖ deſtroy them.

23 And Moſes ſaide vnto the Lord, The people cannot come vp into the mount Sinai: for thou haſt charged vs, ſaying, Set marks on the mountaine, and ſanctifie it.

24 And the Lord ſaid vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the [i] Prieſts and the people breake their bounds to come vp vnto the Lord, leſt he deſtroy them.

25 So Moſes went downe vnto the people, and told them.

CHAP. XX.

2 The commandements of the firſt table. 12 The commandements of the ſecond. 18 The people afraid, are comforted by Moſes. 23 Gods of ſiluer and golde are againe forbidden. 24 Of what ſore the altar ought to be.

Then God [a] ſpake all theſe wordes, ſaying,

2 * I am the Lorde thy God, which haue brought thee out of the land of Egypt, out of the houſe of ‖ bondage.

3 Thou ſhalt haue none other gods [b] before me.

4 * Thou ſhalt make thee no grauen image, neither any ſimilitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou ſhalt not [c] bow downe to them, neither ſerue them: for I am the Lorde thy God, a [d] ielous God, viſiting the iniquitie of the fathers vpon the children, vpon the third generation, & vpon the fourth, of them that hate me;

a Which was in the beginning of the moneth Siuan, conteining part of May and part of Iune.
b That they departed from Rephidim.
Acts 7. 38.
c God called Iaakob Iſrael: therefore the houſe of Iaakob and the people of Iſrael ſignifie only Gods people. *Deut. 29. 2.*
d For the eagle by flying hie, is out of danger, & in caryng her birds rather on her wings then in her talents, declareth her loue. *Deut. 5. 2. Deut. 10. 14. pſal. 24. 1. 1. pet. 2. 9. reuel. 1. 6. Chap. 24 3. deut. 5. 27. and 26. 17. ioſh. 24. 16.*
e Teach them to be pure in heart, as they ſhewe themſelues outwardly cleane by waſhing.
Heb. 12. 20.
‖ *Or, trumpet.*
‖ *Or, toward.*
f But giue your ſelues to prayer and abſtinence, that you may at this time attend onely vpon the Lord, *1. Cor. 7. 5.*
Deut. 4. 11.
g God vſed theſe feareſull ſignes, that his Lawe ſhould be had in greater reuerence, and his maieſty the more feared.
h He gaue authority to Moſes by plaine words, that the people might vnderſtand him.
‖ *Or, rulers.*
‖ *Or, breake out vpon them.*
i Neither dignity nor multitude haue authority to paſſe the bounds, that Gods word preſcribeth.
a When Moſes and Aaron were gon vp, or had paſſed the bounds of the people, God ſpake thus out of the mount Horeb, that all the people heard. *Deut. 5. 6. pſal. 81. 10.*
‖ *Or, ſeruants.*
b To whoſe eyes all things are open. *Leuit. 26. 1. pſal. 97. 7.*
c By this outward geſture all kinde of ſeruice and worſhip to idols is forbidden.
d And will be reuenged of the contemners of mine honour.

6 And

e So ready is he rather to shew mercie then to punish.
Leuit.19.12.deu.5.11.mat.5.33.
f Either by swearing falsely, or rashly by his Name, or by contemning it.
g Which is by meditating the spirituall rest by hearing Gods word, and resting from worldly trauailes.
Chap.23.12.
ezek.20.12.
‖*Or, citie.*
Genes.2.2.
Deut.5.16.
matt.15.4.
ephes.6.2.
h By the parents also is meant all that haue authoritie ouer vs.
Mat.5.21.
i But loue and preserue thy brothers life.
k But be pure in heart, word, and deed.
l But study to saue his goods.
m But further his good name, & speake trueth.
Rom.7.7.
n Thou mayest not so much as wish his hinderance in any thing.
‖*Or, heard.*
‡*Ebr. firebrands.*
Deut.5.24.
and 18.16.
hebr.12.18.
o Whether you wil obey his precepts as you promised, chap.19.8.

Chap.27.8.
and 38.7.
Leui.3.1.

Deut.27.5.
iosh.8.31.
‡*Ebr. it, that is, the stone.*
p Which might be by his stouping, or flying abroad of his clothes.

6 And shewing mercy vnto e thousands to them that loue mee, and keepe my commandements.

7 *Thou shalt not take the Name of the Lord thy God in f vaine: for the Lord will not holde him guiltlesse, that taketh his Name in vaine.

8 Remember the Sabbath day to skeepe it holy.

9 *Sixe dayes shalt thou labour, and do all thy worke.

10 But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maide, nor the beast, nor the stranger that is within thy ‖ gates.

11 * For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and halowed it.

12 ¶ *Honour thy h father and thy mother, that thy dayes may be prolonged vpon the land which ỳ Lord thy God giueth thee.

13 *Thou shalt not i kill.

14 Thou shalt not k commit adultery.

15 Thou shalt not l steale.

16 Thou shalt not beare false m witnesse against thy neighbour.

17 *Thou shalt not n couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his maide, nor his oxe, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people ‖ sawe the thunders, and the ‡ lightnings, and the sound of the trumpet, and the mountaine smoking: and when the people saw it, they fled, and stood afarre off,

19 And saide vnto Moses, * Talke thou with vs, and we will heare: but let not God talke with vs, lest we die.

20 Then Moses sayde vnto the people, Feare not: for God is come to o proone you, and that his feare may be before you, that ye sinne not.

21 So the people stood a farre off, but Moses drew neere vnto the darknes where God was.

22 ¶ And the Lord saide vnto Moses, Thus shalt thou say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Yee shall not make therefore with mee gods of siluer, nor gods of golde: you shall make you none.

24 *An altar of earth thou shalt make vnto mee, and thereon shalt offer thy burnt offerings, and thy * peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 *But if thou wilt make mee an Altar of stone, thou shalt not builde it of hewen stones: for if thou lift vp thy toole vpō them, thou hast polluted ‡ them.

26 Neither shalt thou goe vp by steps vnto mine altar, that thy p filthinesse bee not discouered thereon.

CHAP. XXI.

Temporal & ciuil ordinances appointed by God, touching seruitude, murthers, & wrongs: the obseruation whereof doth not iustifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all mischiefe and cruelnes.

NOwe these are the Lawes which thou shalt set before them.

2 *If thou buy an Ebrew seruant, hee shall serue sixe yeeres, and in the seuenth hee shall goe out free, a for nothing.

3 If he came b himselfe alone, he shall go out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his maister hath giuen him a wife, and she hath born him sonnes or daughters, the wife and her children shall bee her c masters, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the ‡ Iudges, and set him to the d doore, or to the poste, and his master shall bore his eare thorow with an awle, and he shal serue him for e euer.

7 Likewise if a man f sel his daughter to be a seruant, she shall not goe out as the men seruants do.

8 If she please not her master, who hath betrothed her to himselfe, then shall s hee cause to buy her: hee shall haue no power to sell her to a strange people, seeing he ‖ despised her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her h according to the custome of the daughters.

10 If he i take him another wife, he shall not diminish her food, her raiment, and recompense of her virginitie.

11 And if he do not these k three vnto her, then shall she goe out free, paying no money.

12 ¶ *He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layde wait, but l God hath offered him into his hand, * then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine m altar, that he may die.

15 ¶ Also he that smiteth his father or his mother, shall die the death.

16 ¶ And he ỳ stealeth a man & selleth him, if it be found with him, shall die the death.

17 ¶ *And he that curseth his father or his mother, shall die the death.

18 ¶ When men also striue together, and one smite another with n a stone, or with the fist, and he die not, but lieth in bed,

19 If he rise againe, and walke without vpon his staffe, then shall he that smote him, go o quit, saue only he shal beare his charges ‖ for his resting, and shal pay for his healing.

20 ¶ And if a man smite his seruant, or his mayd with a rod, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day, or two dayes, he shal not p be punished: for he is his money.

22 ¶ Also if men striue & hurt a woman with

Leuit.25.39.
deut.15.12.
ierem.34.14.
a Paying no money for his liberty
b Not hauing wife nor children.
c Til her time of seruitude was expired, which might be the seuenth yeere or the fiftieth.
‡*Ebr. gods.*
d Where the Iudges sate.
e That is, to the yeere of Iubile, which was euery fiftieth yeere.
f Constrained either by power tie, or els to the intent that the master should marry her.
g By giuing an other money to buy her of him.
‖*Or, despoured her*
h That is, he shal giue her dowrie.
i For his sonne.
k Neither marry her himselfe, nor giue another money to buy her, nor bestow her vpon his sonne.
Leuit.24.17.
l Though a man be killed at vnwares, yet it is Gods prouidence that it should so be.
Deut.19.3.
m The holinesse of ỳ place ought not to defend the murther.
Leuit.20.9 pro.
20.20.mat.15.4.
marke 7.10.
n Either farre off him or neere.
o By the ciuill iustice.
‖*Or, loosing of his time.*
p By the ciuill Magistrate, but before God he is a murtherer.

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with childe, so that her childe depart from her, and q death follow not, he shall be surely punished according as the womans husband shal appoint him, or he shall pay as the ‖Iudges determine.

23 But if death follow, then thou shalt pay life for life,

24 *r Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eye, or his maid in the eye, and haue perished it, he shall let him goe free for his eye.

27 Also if hee smite s out his seruants tooth, or his maids tooth, he shall let him goe out free for his tooth.

28 ¶ If an ore gore a man or a woman, that he die, the* ore shalbe t stoned to death, and his flesh shal not be eaten, but the owner of the ore shall goe quit.

29 If the ore were wont to push in times past, and it hath beene ‖ told his master, and he hath not kept him, and after he killeth a man or a woman, the ore shalbe stoned, and his owner shall die also.

30 If there be set to him a u summe of money, then he shall pay the ransome of his life, whatsoeuer shalbe layd vpon him.

31 Whether he hath gored a sonne, or gored a daughter, hee shall be iudged after the same maner.

32 If the ore gore a seruant or a maid, he shall giue vnto their master thirty x shekels of siluer, and the ore shalbe stoned.

33 ¶ And when a man shall open a well, or when he shal digge a pit and couer it not, and an ore or an asse fall therein,

34 The owner of the pit shall y make it good, and giue money to the owners thereof, but the dead beast shall be his.

35 ¶ And if a mans ore hurt his neighbours ore that he die, then they shall sell the liue ore, and diuide the money thereof, and the dead oxe also they shall diuide.

36 Or if it be knowen that the ore hath vsed to push in times past, and his master hath not kept him, hee shall pay ore for ore, but the dead shalbe his owne.

CHAP. XXII.

1 *Of theft,* 5 *damage,* 7 *lending,* 14 *borowing,* 16 *entising of maids,* 18 *witchcraft,* 20 *idolatry,* 21 *support of strangers, widowes, & fatherles,* 25 *vsury,* 28 *reuerence to Magistrates.*

1 IF a man steale an a ore or a sheepe, and kill it or sell it, hee shall restore fiue oxen for the ore,* and foure sheep for the sheepe.

2 ¶ If a theefe be found b breaking vp, and be smitten that he die, no blood shall bee shed for him.

3 But if it bee ‡ in the day light, c blood shall be shed for him: for hee should make full restitution: if hee had not wherewith, then should he be sold for his theft.

4 If the theft be found ‡ with him alme, (whether it be ore, asse, or sheepe) he shall restore the double.

5 ¶ If a man do hurt field, or vineyard, & put in his beast to feede in another mans field, he shal recompense of y best of his own field, and of the best of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stacks of corne, or the standing corne, or the field be consumed, he that kindled the fire, shall make full restitution.

7 ¶ If a man deliuer his neighbour money, or stuffe to keepe, and it be stollen out of his house, if the theefe be found, he shall pay the double.

8 If the theefe be not found, then the master of the house shall bee brought vnto the ‡Iudges to sweare, whether hee hath d put his hand vnto his neighbours good, or no.

9 In all manner of trespasse, whether it be for oxen, for asse, for sheepe, for rayment, or for any manner of lost thing, which another chalengeth to be his, the cause of both parties shall come before the Iudges, and whom the Iudges condemne, hee shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or ore, or sheepe, or any beast, and it die, or be ‡hurt, or taken away by enemies, and no man see it,

11 e An othe of the Lord shalbe betweene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it shall take the othe, and hee shall not make it good:

12 *But if it be stollen from him, he shall make restitution to the owner thereof:

13 If it be torne in pieces, hee shall bring f record, and shall not make that good, which is deuoured.

14 ¶ And if a man borrow ought of his neighbour, & it be hurt or els die, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be by, he shal not make it good: for if it be an hired thing, it s came for his hire.

16 ¶ * And if a man entise a maide that is not betrothed, and lie with her, hee shall indow her, and take her to his wife.

17 If her father refuse to giue her to him, he shall pay money, according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoeuer lieth with a beast, shall die the death.

20 ¶ * Hee that offereth vnto any gods, saue vnto the Lord only, shalbe slaine.

21 ¶ * Moreouer, thou shalt not doe iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

22 ¶ * Yee shall not trouble any widow, nor fatherlesse childe.

23 If thou vexe or trouble such, & so he call and cry vnto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sworde, and your h wiues shall be widowes, and your children fatherlesse.

25 ¶ * If thou lend money to my people, that is, to the poore with thee, thou shalt not bee as an vsurer vnto him: yee shall not oppresse him with vsurie.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the sunne goe downe:

27 For that is the couering onely, and this is his garment for his skinne: wherein shall

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q Of the mother or child.

‖ *Or, arbiters.*

Leuit. 24. 20. *deut.* 19. 21. *matth.* 5. 38.

r The execution of this law onelie belonged to the Magistrate, Mat. 5. 38.

s So God reuengeth cruelty in most least things. *Gen.* 9. 5.

t If the beast bee punished, much more shall the murtherer.

‖ *Or, testified to his.*

u By the next of the kinred of him that is so slaine.

x Read Gen. 23. 15.

y This law forbiddeth not only not to hurt, but to beware lest any be hurt.

a Either great beast of the herd, or a small beast of the flocke. 2. *Sam.* 12. 6.

b Breaking an house to enter in, or vndermining.

‡ *Ebr. when the sunne riseth vpon him.*

c He shall bee put to death, that killeth him.

‡ *Eb. in his hand,*

‡ *Ebr. gods.*

d That is, whether he hath stollen.

‡ *Ebr. broken.*

e They should sweare by the Name of the Lord.

Gen. 31. 39.

f He shall shew some part of the beast, or bring in witnesses.

g He that hired it shalbe free by paying the hire. *Deut.* 22. 28.

Deut. 13. 13, 14, 15. 1. *mac* 2. 24. *Leuit.* 19. 33.

Zech. 7. 10.

h The iust plague of God vpon the oppressours. *Leuit.* 25. 37. *deut.* 23. 19. *psal.* 15. 5.

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i For cold and necessitie. *Acts* 23.5.

k Thine abundance of thy corne, oyle, and wine. *Chap.* 13.2,12. *and* 34.19. *Leuit.* 22.8. *ezek.* 44.31.

l And so haue nothing to doe with it.

shall he cleaue: therefore when he i crieth vnto me, I will heare him: for I am mercifull.

28 ¶ * Thou shalt not raile vpon the Iudges, neither speake euill of the ruler of thy people.

29 ¶ Thine k abundance and thy liquor shalt thou not keepe backe. * The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shal be with his damme, and the eighth day thou shalt giue it me.

31 ¶ Ye shall be an holy people vnto me, * neither shall ye eate any flesh that is torne of beastes in the field: ye shall cast it l to the dogge.

CHAP. XXIII.

2 *Not to follow the multitude.* 13 *Not to make mention of the strange Gods.* 14 *The three solemne feasts.* 20 23 *The Angel is promised to lead the people.* 25 *What God promiseth, if they obey him.* 29 *God will cast out the Canaanites by little and little, and why.*

‖ *Or, report a false tale.* ‖ *Or, cruell.*

THou shalt not ‖ receiue a false tale, neither shalt thou put thine hand with the wicked, to be a ‖ false witnesse.

2 ¶ Thou shalt not follow a multitude to doe euil, neither ‡ agree in a controuersie a to decline after many and ouerthrow the truth.

‡ *Ebr. answere.*

a Do that which is godly though few do fauour it.

3 ¶ Thou shalt not esteeme a poore man in his cause.

b If we be bound to doe good to our enemies beast, much more to our enemie himselfe, Matth. 5.44.

4 ¶ If thou meete thine enemies oxe, or his asse going astray, thou shalt b bring him to him againe.

c If God command to help vp our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with heauy burdens? *Dan.* 13.53.

5 If thou see thine enemies c asse lying vnder his burden, wilt thou cease to helpe him? thou shalt help him vp againe with it.

d Whether thou be a Magistrate, or art commaunded by the Magistrate. *Deut.* 16.19. *eccl.* 20.28.

6 ¶ Thou shalt not ouerthrow the right of thy poore in his suit.

‡ *Ebr. seeing.*

7 Thou shalt keepe thee far from a false matter, * and shalt not slay the d innocent and the righteous: for I will not iustifie a wicked man.

e For in that that he is a stranger, his heart is sorrowfull enough. *Exod.* 22.21. *and* 23.9.

8 ¶ * Thou shalt take no gift: for the gift blindeth the ‡ wise, ‡ peruerteth the words of the righteous.

f Neither by swearing by the, nor speaking of them, Psal. 16.4. Ephes. 5.3.

9 ¶ Thou shalt not oppresse a stranger: for yee know the e heart of a stranger, seeing ye were strangers in the land of Egypt.

10 * Moreouer, sixe yeeres thou shalt sow thy land, and gather the fruits thereof,

11 But the seuenth yeere thou shalt let it rest and lie still, that the poore of thy people may eate, and what they leaue the beasts of the field shall eate. In like maner thou shalt doe with thy vineyard, and with thine oliue trees.

12 * Sixe dayes shalt thou doe thy worke, and in the seuenth day thou shalt rest, that thine oxe, and thine asse may rest, and the sonne of thy mayde and the stranger may be refreshed.

13 And yee shall take heede to all things that I haue said vnto you: and ye shal make f no mention of the name of other gods, neither shall it be heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yeere.

15 Thou * shalt keepe the feast of s vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I commaunded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and * none shall appeare before me empty.

16 The h feast also of the haruest of the first fruites of thy labours, which thou hast sowen in the field: and the i feast of gathering fruites in the end of the yeere, when thou hast gathered in thy labours out of the field.

17 These three times in the yeere shall all thy men children appeare before the Lorde Iehouah.

18 Thou shalt not offer the blood of my sacrifice with k leauened bread: neither shall the fatte of my sacrifice remaine vntill the morning.

19 * The first of the first fruites of thy land thou shalt bring into the house of the Lord thy God: yet shalt thou not seeth a kid in his l mothers milke.

20 ¶ * Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, ‡ heare his voice, and prouoke him not: for hee will not spare your misdeeds, because my m Name is in him.

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will bee an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shal goe before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, ‡ the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them: but * n vtterly ouerthrowe them, and breake in pieces their images.

25 For yee shall serue the Lord your God, and he shall bleese thy o bread ‡ thy water, and I will take all sicknesse away from the mids of thee.

26 ¶ * There shall none cast their fruit nor bee barren in thy land: the number of thy dayes will I fulfill.

27 I will send my p feare before thee, and will destroy all the people among whome thou shalt goe: and I will make all thine enemies turne their backes vnto thee:

28 And I will send * hornets before thee, which shall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, lest the land grow to a wildernesse: and the beasts of the field multiply against thee.

30 By little and little I will driue them out from thy face, vntill thou increase, and inherite the land.

31 And I will make thy coastes from the red sea vnto the sea q of the Philistims, and from the r desert vnto the ‡ River: for I will deliuer the inhabitants of the land into your hand, and thou shalt driue them out from thy face.

Chap. 13.3. *and* 34.18.

g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, when hee slew the first borne of the Egyptians. *Deut.* 16.16. *eccl.* 35.4.

h Which is Whitsontide, in token that the Law was giuen 50. dayes after they departed from Egypt.

i This is the feast of Tabernacles, signifying that they dwelled 40. yeeres vnder the tents or the Tabernacles in wildernesse.

k No leauened bread shall bee then in thine house. *Chap.* 34.26. *deut.* 14.22.

l Meaning, that no fruits should be taken before iust time: & hereby are bridled all cruell and wanton appetites. *Chap.* 33.2. *deut.* 7.21.

m I will giue him mine authoritie, and hee shall gouerne you in my name. *Chap* 33.2. *deut.* 7.21. *iosh.* 24.11. *Deut* 7.25.

n God cõmandeth his not only not to worship idoles, but to destroy them.

o That is, all things necessary for this present life. *Deut.* 7.14.

p I will make them afraid at thy comming, and send mine Angel to destroy them, as Chap. 33.2. *Iosh.* 24.12.

q Called the sea of Syria.

r Of Arabia, called Deserta.

‡ Two wit, Euphrates.

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Chap.34.15. deut.7.2.

32 * Thou shalt make no couenant with them, nor with their gods:

‡*Ebr. offence, or snare.*

33 Neither shall they dwell in thy land, lest they make thee sinne against mee: for if thou serue their gods, surely it shall bee thy ‡* destruction.

Deut.7.16. iosh.23.13.

CHAP. XXIIII.

3 The people promise to obey God. 4 Moses writeth the Ciuill lawes. 9. 13 Moses returneth into the Mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was fourtie dayes and fourtie nights in the Mountaine.

NOw hee had [a] saide vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shall worship afarre off.

a When he called him vp to the Mountaine to giue him the lawes, beginning at the 20. Chapter hitherto.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people go vp with him.

3 ¶ [b] Afterward Moses came and tolde the people all the words of the Lord, and all the ‡ Lawes: and all the people answered with one voyce, and saide, * All the things which the Lord hath said, will we doe.

b When he had receiued these Lawes in mount Sinai.

‡ *Ebr. iudgements.*

4 And Moses wrote all the wordes of the Lord, and rose vp early, and set vp an * Altar ‖ vnder the Mountaine, and twelue pillars according to the twelue Tribes of Israel.

Chap.19.8. Chap.20.24.

‖ *Or, at the foot of the Mountaine.*

5 And he sent yong [c] men of the children of Israel, which offered burnt offerings of beeues, and sacrificed peace offerings vnto the Lord.

c For as yet the Priesthood was not giuen to Leui.

6 Then Moses tooke halfe of the blood, and put it in basins, and halfe of the blood he sprinkled on the altar.

7 After he tooke the ‖ booke of the Couenant, and read it in the audience of the people: who said, All that the Lord hath sayd, we will doe, and be obedient.

‖ *Or, the booke of the Law.*

1.Pet.1.2. hebr.9.20.

8 Then Moses tooke the * blood, and sprinkled it on the people, and saide, Behold the [d] blood of the Couenant, which the Lord hath made with you concerning all these things.

d Which blood signifieth that the Couenant broken, cannot be satisfied without bloodshedding.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they [e] saw the God of Israel, and vnder his feete was as it were a ‡ worke of a Saphir stone, and as the very heauen when it is cleare.

e As perfectly as their infirmities could behold his Maiestie.

‡ *Ebr brickworke.*

11 And vpon the nobles of the children of Israel he [f] layed not his hand: also they saw God, and [g] did eat and drinke.

f He made them not afraid, nor punished them.

g That is, reioyced.

12 ¶ And the Lord [h] sayd vnto Moses, Come vp to me into the Mountaine, and be there, and I will giue thee [i] Tables of stone, and the Law & the Commandement which I haue written, for to teach [k] them.

h The second time.

i Signifying, the hardnesse of our hearts, except God do write his Lawes therein by his Spirit, Iere.31. 33.ezek.11.19. 2.cor.3.3.hebr.8. 10.and 10.16.

k To wit, the people.

13 Then Moses rose vp, and his minister Iosua, & Moses went vp into the Mountaine of God,

14 And said vnto the Elders, Tary vs here, vntill wee come againe vnto you: and behold, Aaron, and Hur are with you: whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to the Mount, and the cloud couered the Mountaine,

16 And the glory of the Lord abode vpon Mount Sinai, and the cloud couered it six dayes: and the seuenth day hee called vnto Moses out of the mids of the cloud.

17 And the sight of the glory of the Lord was like [l] consuming fire on the toppe of the Mountaine, in the eyes of the children of Israel.

‖ *Or, him.*

l The Lord appeareth like deuouring fire to carnall men: but to them that he draweth with his Spirit, he is like pleasant Saphir. *Chap.34.28. deut.9.9.*

18 And Moses entred into the mids of the cloud, and went vp to the Mountaine: and Moses was in the * Mount fourty dayes and fourty nights.

CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercieseat. 23 The Table. 31 The Candlestucke. 40 All must be done according to the paterne.

THen the Lord spake vnto Moses, saying,

2 [a] Speake vnto the children of Israel, that they receiue an offering for me: of * euery man, whose heart giueth it freely, yee shall take the offering for me.

a After the Morall and Iudiciall Law, he giueth them the Ceremoniall Law, that nothing should be left to mans inuention. *Chap.35.5.*

3 And this is the offering which ye shall [b] take of them, gold, and siluer, and brasse,

b For the building and vse of the Tabernacle.

4 And ‖ blew silke, and purple, and skarlet, and fine linnen, and goats haire,

‖ *Or, yellow.*

5 And rammes skinnes coloured redde, and the skinnes of badgers, and the wood [c] Shittim,

c Which is thought to be a kinde of cedar, which will not rot.

6 Oyle for the light, spices for [d] anoynting oyle, and for the perfume of sweete sauour,

d Ordeined for the Priests. *Chap.28.4. Chap.28.15.*

7 Onix stones, and stones to bee set in the * Ephod, and in the * brest plate.

8 Also they shall make me a [e] Sanctuary, that I may dwell among them.

e A place both to offer sacrifice, and to heare the Law. *Chap.37.1.*

9 According to all that I shewe thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie.

11 And thou shalt ouerlay it with pure golde: within and without shalt thou ouerlay it, and shalt make vpon it a ‖ crowne of gold round about.

‖ *Or, a circle, and a border.*

12 And thou shalt cast foure rings of gold for it, and put them in the foure ‖ corners thereof: that is, two rings shalbe on the one side of it, and two rings on the other side thereof.

‖ *Or, feete.*

13 And thou shalt make barres of Shittim wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

15 The barres shal be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the [f] Testimonie which I shall giue thee.

f The stone Tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.

17 Also thou shalt make a ‖ [g] Mercy seat of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.

‖ *Or, couering, or propitiatorie.*

g There God appeared mercifully vnto them: and this was a figure of Christ.

18 And thou shalt make two Cherubims of gold: of worke beaten out with the hammer shalt thou make them at the two endes of the Mercie seat.

19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the

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the other end: of the matter of the Mercy seat shall yee make the Cherubims, on the two ends thereof.

20 And the Cherubims shal stretch their wings on hie, couering the Mercy seat with their wings, and their faces one to another: to the Mercy seat ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercyseat aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee,

‖Or, will appoint with thee. *Numb.7.89.*

22 And there I will ‖declare my selfe vnto thee, and from aboue the Mercyseat * betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

Chap 37.10.

23 ¶ * Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and a halfe hie:

24 And thou shalt couer it with pure gold, and make thereto a crowne of golde round about.

‖Or, an hand broad.

25 Thou shalt also make vnto it a border of ‖foure fingers round about: and thou shalt make a golden crowne round about the border thereof.

26 After, thou shalt make for it foure rings of golde, and shalt put the rings in the foure corners that are in the foure feet thereof:

27 Euen against the border shal the rings be for places for barres, to beare the table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the table may be borne with them.

h To set the bread vpon.

29 Thou shalt make also [h] dishes for it, and incense cups for it, and couerings for it, and goblets wherewith it shall bee couered, euen of fine gold shalt thou make them.

30 And thou shalt set vpon the table shew bread before me continually.

Chap. 37.17.

i It shall not be molten, but beaten out of the lumpe of gold with the hammer.

31 ¶ * Also thou shalt make a Candlestick of pure golde: of [i] worke beaten out with the hammer shall the Candlesticke be made, his shaft, and his branches, his bowles, his knops: and his floures shall be of the same.

32 Sixe branches also shall come out of the sides of it: three branches of the Candlesticke out of the one side of it, and three branches of the Candlestick out of the other side of it.

33 Three bowles like vnto almonds, one knop and one floure in one branch: and three bowles like almonds in the other branch, one knop and one floure: so throughout the sixe branches that come out of the Candlesticke.

34 And in the shaft of the Candlesticke shall be foure bowles like vnto almonds, his knops and his floures.

35 And there shall bee a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the sixe branches comming out of the Candlesticke.

36 Their knops and their branches shall be thereof: all this shall be one beaten worke of pure gold.

37 And thou shalt make the seuen lampes thereof: and the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffe-dishes thereof shalbe of pure gold.

39 Of a [k] talent of fine golde shalt thou make it with all these instruments.

k This was the talent weight of the Temple, and weighed 120. pound. *Hebr.8.5. actis.7.44.*

40 * Looke therefore that thou make them after their fashion, that was shewed thee in the Mountaine.

CHAP. XXVI.

1 *The forme of the Tabernacle and the appertinances.* 33 *The place of the Arke, of the Mercie seat, of the Table, and of the Candlesticke.*

AFterward thou shalt make the Tabernacle with ten curtaines of fine twined linnen, and blew silke, and purple, and skarlet: and in them thou shalt make Cherubims of [a] broydered worke.

a That is, of most cunning, or fine worke.

2 The length of one curtaine shalbe eight and twentie cubites, and the breadth of one curtaine, foure cubites: euery one of the curtaines shall haue one measure.

3 Fiue curtaines shall bee coupled one to another: and the other fiue curtaines shalbe coupled one to another.

4 And thou shalt make strings of blewe silke vpon the edge of the one curtaine, which is in the seluedge [b] of the coupling: & likewise shalt thou make in the edge of the other curtaine in the selvedge, in the second coupling.

b On the side, that the curtaines might be tied together.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the [c] second coupling: the strings shall bee one right against another.

c In tying together both the sides.

6 Thou shalt make also fiftie ‖ taches of golde, and couple the curtaines one to another with the taches, and it shalbe one ‖ Tabernacle.

‖Or, bookes. ‖Or, partitions.

7 ¶ Also thou shalt make curtaines of goates haire, to be a [d] couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaines.

d Lest raine and weather should marre it.

8 The length of a curtaine shalbe thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines shall be of one measure.

9 And thou shalt couple fiue curtaines by themselues, and the sixe curtaines by themselues: but thou shalt double the [e] sixth curtaine vpon the forefront of the couering.

e That is, fiue on the one side, and fiue on the other, & the sixt should hang ouer the doore of the Tabernacle.

10 And thou shalt make fiftie strings in the edge of one curtaine in the selvedge of the coupling, and fifty strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie taches of brasse, and fasten them on the strings, and shalt couple the couering together, that it may be one.

‖Or, hookes.

12 And the [f] remnant that resteth in the curtaines of the couering, euen the halfe curtaine that resteth, shal be left at the backside of the Tabernacle.

f For these curtaines were two cubites longer then the curtaines of the Tabernacle: so that they were sider by a cubite on both sides.

13 That the cubit on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that couering thou shalt make

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g To be put vpon the couering that was made of goats haire.
h This was the third couering for the Tabernacle.

make a g couering of rammes skinnes died redde, and a couering h of badgers skinnes aboue.

15 ¶ Also thou shalt make boordes for the Tabernacle of Shittim wood to stand vp.

16 Tenne cubites shall be the length of a boord, and a cubite and an halfe cubite the breadth of one boord.

17 Two tenons shalbe in one boord set in order as the feet of a ladder, one against another: thus shalt thou make for al the boords of the Tabernacle.

18 And thou shalt make boordes for the Tabernacle, euen twenty boordes on the South side, euen full South.

19 And thou shalt make fourty ‖ sockets of siluer vnder the twenty boordes, two sockets vnder one boord for his two tenons, and two sockets vnder another boord for his two tenons.

20 In like maner on the other side of the Tabernacle toward the Northside shall bee twenty boords,

21 And their fourty sockets of siluer, two sockets vnder one boord, and two sockets vnder another boord.

22 And on the side of the Tabernacle toward the West, shalt thou make sixe boords.

23 Also two boords shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shalbe i ioyned beneath, and likewise they shalbe ioyned aboue to a ring: thus shall it be for them two: they shalbe for the two corners.

25 So they shalbe eight boordes hauing sockets of siluer, euen sixteene sockets, that is, two sockets vnder one boord, and two sockets vnder another boord.

26 ¶ Then shalt thou make fiue barres of Shittim wood for the boordes of one side of the Tabernacle,

27 And fiue barres for the boordes of the other side of the Tabernacle: also fiue barres for the boordes of the side of the Tabernacle toward the Westside.

28 And the middle barre shal go through the mids of the boords, from end to end.

29 And thou shalt couer the boords with gold, and make their rings of gold, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the Tabernacle * according to the fashion thereof, which was shewed thee in the Mount.

31 ¶ Moreouer, thou shalt make a vaile of blue silke, and purple, and skarlet, and fine twined linnen: thou shalt make it of broydered worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose k hookes shalbe of gold) standing vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile ‡ on the hookes, that thou mayest bring in thither, that is, (within the vaile) the Arke of the Testimony: and the vaile shal make you a separation betweene the Holy place and the l most Holy place.

34 Also thou shalt put the Mercy seate vpon the arke of the Testimonie in the most Holy place.

35 And thou shalt set the table m without the vaile, and the Candlestick ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an n hanging for the doore of the Tabernacle of blew silke, and purple, and skarlet, and fine twined linnen, wrought with needle.

37 And thou shalt make for the hanging fiue pillars of Shittim, & couer them with gold: their heads shall bee of gold, and thou shalt cast fiue sockets of brasse for them.

CHAP. XXVII.

1 The Altar of the burnt offering. 9 The court of the Tabernacle. 20 The lampes continually burning.

MOreouer thou shalt make the o altar of Shittim wood, fiue cubits long & fiue cubits broad (the altar shalbe foure square) and the height thereof three cubits.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shalbe of it p selfe: and thou shalt couer it with brasse.

3 Also thou shalt make his ashpannes for his ashes, and his beloms, and his basins, and his fleshhookes, and his ‖ censers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate like network of brasse: also vpō that ‡ grate shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the mids of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall bee vpon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow betweene the boords: as God shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the q court of the Tabernacle in the Southside, euen full South: the court shal haue curtaines of fine twined linnen, of an hundred cubites long for one side.

10 And it shall haue twenty pillars with their twenty sockets of brasse: the heads of the pillars, and their r fillets shalbe siluer.

11 Likewise on the Northside in length there shall be hangings of an hundreth cubits long, and the twenty pillars thereof with their twenty sockets of brasse: the heads of the pillars and the fillets shalbe siluer.

12 ¶ And the breadth of the court on the West side shall haue curtaines of fiftie cubites, with their ten pillars, and their ten sockets.

13 And the breadth of the court, Eastward full East, shall haue s fiftie cubits:

14 Also hangings of fifteene cubits shalbe on the one t side with their three pillars and their three sockets.

15 Likewise on the other side shall be hangings of fifteene cubites, with their three

i The Ebrew word signifieth twinnes: declaring that they should be so perfect and well ioyned as were possible.

‖ Or, base pieces, wherein were the mortaises for thereuons.

Chap. 25. 9, 40. heb. 8. 5. acts, 7. 44.

k Some reade, heads of the pillars.

‡ *Ebr. vnder the hookes: meaning that it should hang downward from the hookes.*

l Whereinto the hie Priest onely entred once a yeere.

m Meaning in the holy place.

n This hanging or vaile was betweene the holy place, and there where the people were.

o For the burne offering.

p Of the same wood and matter not saftened vnto it.

‖ *Or, fire pannes*

‡ *Ebrewe.*

q This was the first entrie into the Tabernacle, where the people abode.

r They were certaine hoopes or circles for to beautifie the pillar.

s Meaning, curtaines of fiftie cubites.

t Of the doore of the court.

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pillars and their three sockets.

16 ¶ And in the gate of the court shall be a vaile of twentie cubites, of blew silke, and purple, and skarlet, and fine twined linnen wrought with needle, with the foure pillars thereof, and their foure sockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heads of siluer, and their sockets of brasse.

18 ¶ The length of the court shall bee an hundreth cubits, and the breadth fiftie ‡ at either ende, and the height fiue cubits, and the hangings of fine twined linnen, and their sockets of brasse.

‡ Ebr. fiftie in fiftie.

19 All the vessels of the Tabernacle for al maner seruice thereof, and all the ‖ pinnes thereof, and all the pinnes of the court shalbe brasse.

g Or, flakes wherewith the curtaines were fastened to the ground.

20 ¶ And thou shalt commaund the children of Israel, that they bring vnto thee pure oyle oliue h beaten for the light, that the lampes may alway ‖ burne.

h Such as commeth from the oliue, when it is first pressed or beaten.

‖ Or, ascend vp.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimonie, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 4 Their garments. 12. 29 Aaron entreth into the Sanctuary in the name of the children of Israel. 30 Urim and Thummim. 38 Aaron beareth the iniquitie of the Israelites offrings.

AND cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, a glorious and beautifull.

a Whereby his office may be knowen to be glorious and excellent.

3 Therefore thou shalt speake vnto all ‡ cunning men, whom I haue filled with the spirit of wisedome, that they make Aarons garments to b consecrate him, that hee may serue me in the Priests office.

‡ Ebr. wise in heart.

b Which is to separate him from the rest.

4 Nowe these shall bee the garments, which they shall make, a breast plate, and an c Ephod, and a robe, and a broydered coate, a miter, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes that hee may serue mee in the Priests office.

c A short and strait coat without sleeues put vpmost vpon his garments, to keepe them close vnto him.

5 Therefore they shal take gold, and blue silke, and purple and skarlet, and fine linen.

6 ¶ And they shall make the Ephod of gold, blew silke, and purple, skarlet and fine twined linnen of broydered worke.

7 The two shoulders thereof shalbe ioyned together by their two edges: so shall it be closed.

8 And the d imbroydered garde of the same Ephod, which shall bee vpon him, shall be of the selfe same worke and stuffe, euen of gold, blew silke, and purple, and skarlet, and fine twined linnen.

d Which went about his vpmost coat,

9 And thou shalt take two onix stones, and graue vpon them the names of the children of Israel:

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to their e generations.

e As they were in age, so should they be grauen in order.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of Signets, that worketh and graueth in stone, and shalt make them to be set and embolled in golde.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of f remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

f That Aaron might remember the Israelites to Godward.

13 So thou shalt make bosses of gold,

14 ¶ And two chaines of fine golde at the ende, of wrethed worke shalt thou make them, and shalt fasten the wrethed chaines vpon the bosses.

g Of the bosses.

15 ¶ Also thou shalt make the breast plate of h iudgement with broydered worke: like the worke of the Ephod shalt thou make it: of gold, blew silke, and purple, and skarlet, and fine twined linnen shalt thou make it.

h It was so called, because the hie Priest could not giue sentence in iudgement without that on his brest.

16 i Foure square it shall bee and double, an hand breadth long, and an hand breadth broad.

i The description of the breast-plate.

17 Then thou shalt set it ful of places for stones, euen foure rowes of stones: the order shalbe this, a ‖ rubie, a topaze, and a ‖ carbuncle in the first row.

‖ Or, Sardoine.

18 And in the second row thou shalt set an ‖ emerand, a saphir, and a ‖ diamond.

‖ Or, Carbuncle.

19 And in the thirde rowe a turkeis, an achate, and an hematite.

‖ Or, Iasper.

20 And in the fourth rowe a ‡ chrysolite, an onix, and a iasper: and they shall be set in gold in their embossements.

‡ Ebr. Tarshish.

21 And the stones shalbe according to the names of the children of Israel, twelue, according to their names, grauen as signets, euery one after his name, and they shall bee for the twelue tribes.

22 ¶ Then thou shalt make vpon the brest plate two chaines at the endes of wrethen worke of pure gold.

23 Thou shalt make also vpon the breast plate two ringes of golde, and put the two ringes on k the two endes of the breast plate.

k Which are vpmost toward the shoulder.

24 And thou shalt put the two wrethen chaines of gold in the two ringes in the ends of the breast plate.

25 And the other two endes of the two wrethen chaines, thou shalt fasten in the two embossements, and shalt put them vpon the shoulders of the Ephod on the foreside of it.

26 ¶ Also thou shalt make two ringes of golde, which thou shalt put in the l two other endes of the breast plate, vpon the border thereof, toward the inside of the Ephod.

l Which are beneath.

27 And two other ringes of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it ouer against the coupling of it vpon the broydred

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broydred gard of the Ephod.

28 Thus they shall binde the brest plate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may bee fast vpon the broydred garde of the Ephod, and that the brestplate be not loosed from the Ephod.

29 So Aaron shall [m] beare the names of the children of Israel in the brestplate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

30 Also thou shalt put in the brestplate of iudgement the [n] Urim and the Thummim, which shall bee vpon Aarons heart, when hee goeth in before the Lord: and Aaron shall beare the iudgment of the children of Israel vpon his heart before the Lorde continually.

31 And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall bee in the middes of it, hauing an edge of wouen worke round about the collar of it, so it shal be as the collar of an habergeon that it rent not.

33 And beneath vpon the skirts thereof thou shalt make pomegranates of blue silke, and purple, and scarlet, round about the skirts thereof, and bels of gold betweene them round about:

34 That is, *a golden bell and a pomegranate, a golden bell & a pomegranate round about vpon the skirts of the robe.

35 So shall it be vpon Aaron, when hee ministreth, and his sound shall bee heard, when he goeth into the holy place before the Lord, and when he commeth out, and he shal not die.

36 Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, [o] HOLINES TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall be vpon the miter: euen vpon the forefront of the miter shall it be.

38 So it shall be vpon Aarons forehead, that Aaron may [p] beare the iniquitie of the offrings, which the children of Israel shall offer in all their holy offerings: and it shalbe alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroider the fine linen coate, and thou shalt make a miter of fine linen, but thou shalt make a girdle of needlewoorke.

40 Also thou shalt make for Aarons sons coates, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comelinesse.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and [q] fil their hands, and sanctifie them, that they may minister vnto me in the Priests office.

42 Thou shalt also make them linen breeches to couer their priuities: from the loines vnto the thighes shall they reach.

43 And they shall bee for Aaron and his sonnes when they come into the Tabernacle ‖ of the Congregation, or when they come vnto the altar to minister in the holy place, that they [r] commit not iniquitie, and so die. This shall be a Law for euer vnto him and to his seed after him.

m Aaron shall not enter into the holy place in his owne name but in the name of all the children of Israel.

n Vrim signifieth light, and Thummim perfection: declaring that the stones of the brestplate were most cleare, and of perfect beauty: by Vrim also is meant knowledge, & Thummim holinesse, shewing what vertues are required in the Priests. *Eccl.* 45.9.

o Holinesse appertaineth to the Lord: for hee is most holy, and nothing vnholy may appeare before him.

p Their offrings could not be so perfect, but some fault would be therein: which sinne the high Priest bare, and pacified God.

q That is, 'consecrate them, by giuing them things to offer, and thereby admit them to their office.

‖ *Or, of witnesse.*

r In not hiding their nakednesse.

CHAP. XXIX.

1 *The manner of consecrating the Priests.* 38 *The continuall sacrifice.* 45 *The Lord promiseth to dwell among the children of Israel.*

THis thing also shalt thou doe vnto them when thou consecratest them to bee my Priests, *Take a young Calfe, and two Rammes without blemish,

Leuit. 9.2.

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened annoynted with oyle: (of fine wheate flour shalt thou make them)

3 Then shalt thou put them in one basket, and [a] present them in the basket with the calfe and the two rammes,

a To offer them in sacrifice.

4 And shalt bring Aaron & his sonnes vnto the doore of y Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the [b] robe of the Ephod, and the Ephod, and the brestplate, and shalt close them to him with the broydered gard of the Ephod.

b Which was next vnder the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holy *crowne vpon the miter.

Chap. 28.36.

7 And thou shalt take the annoynting * oyle, and shalt powre vpon his head, and anoynt him.

Chap. 30.25.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall be theirs for a perpetuall Law: thou * shalt also ‖ fill the hands of Aaron, and the handes of his sonnes.

Chap. 28.41. ‖ *Or, consecrate them.*

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shall [c] put their hands vpon the head of the calfe.

Leuit. 1.4.

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

c Signifying, that the sacrifice was also offered for them, and that they did approue it.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, and shalt powre all the rest of the blood at the foot of the altar.

13 *Also thou shalt take all the fatte that couereth the inwards, & the caule that is on the liuer, and the two kidneis, and the fatte that is vpon them, and shalt burne them vpon the altar.

Leuit. 3.3.

14 But the flesh of the calfe, and his skin, and his doung shalt thou burne with fire without the holte: it is a ‡ sinne offering.

‡ *Ebr. sinne,* 2.*cor.* 5.21.

15 Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinckle it round about vpon the altar.

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legges, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme

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vpon the altar: for it is a burnt offering vnto the Lord [d] for a sweet sauour: it is an offering made by fire vnto the Lord.

19 ¶ And thou shalt take the other ram, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it [e] vpon the lap of Aarons eare, and vpon the lappe of the right eare of his sons, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is [f] vpon the altar, and of the annoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the Rammes the fat, and the rumpe, euen the fat that couereth the inwards, & the caule of the liuer, and the two kidneys, and the fat that is vpon them, and the right shoulder, (for it is the [g] ramme of consecration.)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of vnleauened bread that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, and in the handes of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offring for a sweet sauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the breast of the ramme of the consecration, which is for Aaron, and shalt shake it to [h] and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the breast of the shaken offering, and the shoulder of the [i] heaue offering, which was shaken to and fro, and which was heaued vp of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall be an heaue offering of the children of Israel, of their [k] peace offerings, euen their heaue offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, shall bee his sonnes after him, to be anointed therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put them on seuen dayes, when hee commeth into the Tabernacle of the Congregation to minister in the holie place.

31 ¶ So thou shalt take the ramme of the consecration, and seethe his flesh in the holy place.

32 *And Aaron and his sonnes shall eate the flesh of the Ramme, and the bread that is in the basket, at the dooze of the Tabernacle of the Congregation.

33 So they shal eate these things, [l] wherby their atonement was made, to consecrate them, and to sanctifie them: but a straunger shall not eate thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to all things which I haue commaunded thee: seuen dayes shalt thou ‡ consecrate them,

36 And shalt offer euery day a calfe for a sinne offering, for [m] reconciliation: and thou shalt cleanse the altar when thou hast offered vpon it for reconciliation, and shalt anoint it to sanctifie it.

37 Seuen dayes shalt thou cleanse the altar, and sanctifie it, so the altar shall be most holy: and whatsoeuer toucheth the altar, shal be holy.

38 ¶ *Now this is that which thou shalt prepare vpon the altar: euen two lambes of one yeere old, day by day continually.

39 The one lambe thou shalt prepare in the morning, and the other lambe thou shalt prepare at euen.

40 And with the one lambe, a [n] tenth part of fine floure mingled with the fourth part of an [o] Hin of beaten oyle, and the fourth part of a Hin of wine, for a drinke offering.

41 And the other lambe thou shalt prepare at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to bee a burnt offering for a sweet sauour vnto the Lord.

42 This shalbe a continuall burnt offring in your generations at the dooze of the Tabernacle of the Congregation before the Lord, where I will [p] make appointment with you, to speake there vnto thee.

43 There I will appoint with the children of Israel, and the place shalbe sanctified by my [p] glory.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my Priests,

45 And I will *dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: [q] I am the Lord their God.

CHAP. XXX.

1 *The altar of incense.* 13 *The summe that the Israelites should pay to the Tabernacle.* 28 *The brasen lauer.* 33 *The annoynting oyle.* 34 *The making of the perfume.*

FVrthermore, thou shalt make an altar [a] for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shall be foure square) and the height thereof two cubites:

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[d] Or a sauour of rest, which causeth the wrath of God to cease.

[e] Meaning, the soft and nether part of the eare.

[f] Wherewith the altar must bee sprinkled.

[g] Which is offered for the consecration of the high Priest.

[h] This sacrifice the Priest did moue toward the East, West, North and South.

[i] So called, because it was not onely shaken to and fro, but also lifted vp.

[k] Which were offerings of thankesgiuing to God for his benefits.

Leuit 8.31. *and* 24.9. *matth.* 12, 4.

[l] That is by the sacrifices.

‡ *Ebr. fill their hands.*

[m] To appease Gods wrath that sinne may be pardoned.

Numb. 28.3.

[n] That is, an Omer, read Chap. 16.16.

[o] Which is about a pinte.

[p] *Or, declare my selfe to you.*

[p] Because of my glorious presence.

Leuit. 26, 12. *2.cor.* 6, 16.

[q] It is I the Lord that am their God.

[a] Vpon the which the sweet persume was burnt, verse 34.

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bites: the hornes thereof shall bee [b] of the same.

b Of the same wood and matter.

3 And thou shalt ouerlay it with fine gold, both the top thereof and the sides thereof round about, and his hornes: also thou shalt make vnto it ‖ a crowne of gold round about.

‖ Or, circle and border.

4 Besides this, thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with gold.

6 After thou shalt set it [c] before the vaile, that is neere the Arke of the Testimonie, before the Mercie seate that is vpon the Testimonie, where I will appoint with thee.

c That is, in the Sanctuary, and not in the Holiest of all.

7 And Aaron shall burne thereon sweet incense euery morning: when hee [d] dresseth the lampes thereof, shall he burne it.

d Meaning, when he trimmeth them, and refresheth the oyle.

8 Likewise at euen, when Aaron setteth vp the lampes thereof, he shal burne incense: this perfume shall be perpetually before the Lord, throughout your generations.

9 Ye shal offer no [e] strange incense thereon, nor burne sacrifice, nor offering, neither powre any drinke offering [f] thereon.

e Otherwise made then this, which is described.

f But it must only serue to burne perfume.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere, with the blood of the sinne offring in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 * When thou takest the summe of the children of Israel after their number, then they shall giue euery man [g] a redemption of his life vnto the Lord, when thou tellest them, that there bee no plague among them when thou countest them.

Num. 1. 2, 5.

g Whereby he testified that he redeemed his life which he had forfeit, as is declared by Dauid, 2. Sam. 24. 1.

13 This shall euery man giue that goeth into the number, halfe a shekell, after the [h] shekel of the Sanctuary: (* a shekel is twentie gerahs) the halfe shekel shall bee an offering to the Lord.

h This shekel valued two common shekels: and the gerah valued about 12. pence after fiue shillings sterling the ounce of siluer. *Leuit. 27. 25. numb. 3. 47. ezek. 45. 12.*

14 All that are numbred from twentie yeere old and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when ye shal giue an offring vnto the Lord [i] for the redemption of your liues.

i That God should be mercifull vnto you.

16 So thou shalt take the money of the redemption of the children of Israel, & shalt put it vnto the vse of the Tabernacle of the Congregation, that it may bee a memoriall vnto the children of Israel before the Lord for the redemption of your liues.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of braſſe, and his foote of braſſe to wash, and shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

k Signifying, that he that commeth to God, must be washed from all sinne and corruption.

19 For Aaron and his sonnes shall [k] wash their hands and their feet thereat.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister and to make the perfume of the burnt offering to the Lord, they shall wash themselues with water, lest they die.

21 So they shall wash their handes and their feet that they die not: and this shall be to them an ordinance [l] for euer, both vnto him and to his seed throughout their generations.

l So long as the Priesthod shall last.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principall spices: of the most pure myrrhe fiue hundreth [m] shekels, of sweete cinamom halfe so much, that is, two hundreth and fiftie, and of sweete [n] calamus, two hundred and fiftie:

m Weighing so much.

n It is a kinde of reede of a very sweet sauour within, and is vsed in powders and odours. *Chap. 29. 40.*

24 Also of Cassia, fiue hundreth, after the shekel of the Sanctuarie, and of oyle oliue an [*] Hin.

25 So thou shalt make of it the oile of holy oyntment, euen a most precious oyntment after the art of the Apoticarie: this shall bee the oyle of holy oyntment.

26 And thou shalt anoynt the [o] Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

o All things which appertaine to the Tabernacle.

27 Also the Table, & all the instruments thereof, & the Candlestick with all the instruments thereof, and the Altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the Lauer and his foote.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoynt Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shall bee an holy oynting oyle vnto mee, throughout your generations.

32 None shall anoynt [p] mans flesh therewith, neither shall ye make any composition like vnto it: for it is holy, and shalbe holy vnto you.

p Neither at their burials, nor otherwise.

33 Whosoeuer shall make the like oyntment, or whosoeuer shall put any of it vpon [q] a stranger, euen he shall be cut off from his people.

q Either a stranger, or an Israelite, saue onely the Priests.

34 And the Lord sayde vnto Moses, Take vnto thee these spices, pure myrrhe, and [r] cleare gumme and galbanum, these odours with pure frankincense, of each like weight:

r In Ebrew, Sheheleth: which is a sweet kinde of gumme, and shineth as the naile.

35 Then thou shalt make of them perfume composed after the arte of the Apoticarie, mingled together, pure and holy.

36 And thou shalt beat it to powder, and shalt put of it before the arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shalbe vnto you most Holy.

37 And yee shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the [s] Lord.

s Onely dedicate to the vse of the Tabernacle.

38 Whosoeuer shall make like vnto that

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to smell thereto, euen he shall be cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

AND the Lord spake vnto Moses, saying,
2 Beholde, I [a] haue called by name Bezaleel, the sonne of Uri, the sonne of Hur of the tribe of Judah,
3 Whom I haue filled with the Spirit of God, in wisedome, and in vnderstanding, and in knowledge, & in all [b] workemanship:
4 To finde out curious workes to worke in gold, and in siluer, and in brasse,
5 Also in the arte to set stones, & to carue in timber, & to worke in all maner of workmanship.
6 And beholde, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, & in the hearts of all that are [c] wise hearted, haue I put wisedome to make all that I haue commanded thee:
7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercy seat that shall be thereupon, with all instruments of the Tabernacle:
8 Also the Table and the instruments thereof, and the [d] pure Candlesticke, with al his instruments, and the altar of perfume:
9 Likewise the Altar of burnt offering with all his instruments, & the Lauer with his foot:
10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,
11 And the [e] anoynting oyle, and sweete perfume for the Sanctuary: according to all that I haue commanded thee, shall they do.
12 ¶ Afterward the Lord spake vnto Moses, saying,
13 Speake thou also vnto the children of Israel, and say, [f] notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generations, that yee may know that I the Lord do sanctifie you.
14 * Yee shall therefore keepe the [g] Sabbath, for it is holy vnto you: hee that defileth it, shall die the death: therefore whosoeuer worketh therein, the same person shalbe euen cut off from among his people.
15 Sixe dayes shal men worke, but in the seuenth day is the Sabbath of the holy rest to the Lord: whosoeuer doeth any worke in the Sabbath day, shall die the death.
16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the ‖ rest throughout their generations for an euerlasting Couenant.
17 It is a signe betweene me and the children of Israel for euer: * for in sixe dayes the Lord made the heauen and the earth, and in the seuenth day [h] he ceased, and rested.
18 Thus (when the Lord had made an end of communing with Moses vpon Mount Sinai) * hee gaue him two Tables [i] of the Testimonie, euen Tables of stone, written with the finger of God.

a I haue chosen and made meet, Chap. 35. 30.

b This sheweth that handy crafts are the gifts of Gods Spirit, and therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called, because of the cunning and art vsed therein, or because the whole was beaten out of one piece.

e Which onely was to anoint the Priests and the instruments of the Tabernacle, and not to burne.

f Though I command these workes to be done, yet will I not that you breake my Sabbath dayes. *Chap.* 20. 8. *ezek.* 20. 12.

g God repeateth this point, because the whole keeping of the Law standeth in the true vse of the Sabbath, which is to cease from our works, and to obey the will of God.

‖ *Or, Sabbath. Gene.* 1. 31, *and* 2. 2.

h From creating his creatures, but not from gouerning and preseruing them. *Deut.* 9. 10.

i Whereby he declared his will to his people.

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 Hee slayeth the idolaters. 32 Moses zeale for the people.

BUT when the people saw, that Moses taried long ere hee came downe from the Mountaine, the people gathered themselues together against Aaron, and said vnto him, Vp, [a] make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) wee know not what is become of him.
2 And Aaron said vnto them, [b] Plucke off the golden earerings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.
3 Then all the people pluckt from them [c] selues the golden earerings, which were in their eares, and they brought them vnto Aaron.
4 * Who receiued them at their hands, and fashioned it with the grauing toole, and made of it a [d] molten calfe: then they said, * These bee thy gods, O Israel, which brought thee out of the land of Egypt.
5 When Aaron saw that, he made an altar before it: and Aaron proclaimed, saying, To morrow shall bee the holy day of the Lord.
6 So they rose vp the next day in the morning, and offered burnt offerings, and brought peace offrings: also * the people sate them downe to eate and drinke, and rose vp to play.
7 ¶ Then the Lord said vnto Moses, * Goe, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.
8 They [e] are soone turned out of the way, which I commaunded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, * These bee thy gods, O Israel, which haue brought thee out of the land of Egypt.
9 Againe the Lord said vnto Moses, * I haue seene this people, and beholde, it is a stiffenecked people.
10 Now [f] therefore let me alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mighty people.
11 * But Moses prayed vnto the Lord his God, and said, O Lord, why doeth thy wrath waxe hote against thy people, which thou hast brought out of the lande of Egypt, with great power and with a mighty hand?
12 * Wherefore shall the Egyptians ‖ speake, and say Hee hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth? turne from thy fierce wrath, and ‖ change thy minde from this euill toward thy people.
13 Remember [g] Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saydest vnto them, * I will multiply your seede as the starres

a The roote of idolatrie is, when men thinke that God is not at hand, except they see him carnally.

b Thinking that they would rather forgoe idolatrie, then to resigne their most precious iewels.

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires. *Psal.* 106. 19.

d They smelled of their leauen of Egypt, where they saw calues, oxen & serpents worshipped. 1. *King.* 12. 28. 1. *Cor.* 10. 7. *Deut* 9. 12.

e Whereby we see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience, and to send vs good guides. 1. *King.* 12. 28. *Chap.* 33. 3. *deut.* 9. 13.

f God sheweth that the prayers of the godly stay his punishment. *Psal.* 106. 23.

Num. 14. 13.

‖ *Or, blaspheme.*

‖ *Or, repent.*

g That is, thy promise made to Abraham. *Gen.* 12. 7. *and* 15. 7. *and* 48. 16.

starres of the heauen, and al this land, that I haue spoken of, will I giue vnto your seed, and they shall inherite for euer.

14 Then the Lorde changed his minde from the euill which he threatned to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimony in his hand. The Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these tables were the worke of God, and [h] this writing was the writing of God grauen in the Tables.

17 And when Iosh̄ua heard the noyse of the people, as they shouted, hee sayde vnto Moses, There is a noise of warre in the hoste.

18 Who answered, It is not the noise of them that haue the victorie, nor the noyse of them that are ouercome: but I do heare the noyse of singing.

19 Now, assoone as he came neere vnto the hoste, hee saw the calfe and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 *After, he tooke the Calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel [i] drinke of it.

21 Also Moses sayd vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord waxe fierce: Thou knowest this people, that they are euen set on mischiefe.

23 And they said vnto me, Make vs gods to goe before vs: for wee knew not what is become of this Moses (the man ỹ brought vs out of the land of Egypt.)

24 Then I sayd vnto them, Ye that haue gold, plucke it off: and they brought it mee, and I did cast it into the fire, and thereof came this calfe.

25 Moses therefore saw that the people were [k] naked (for Aaron had made the naked vnto their shame among their enemies.)

26 And Moses stood in the gate of the campe, & sayd, Who perteineth to the Lord? let him come to mee. And all the sonnes of Leui gathered themselues vnto him.

27 Then he said vnto them, Thus sayth the Lord God of Israel, Put euery man his sword by his side: goe to and fro, from gate to gate thorow the host, & [l] slay euery man his brother, and euery man his companion, and euery man his neighbour.

28 So the children of Leui did as Moses had commaunded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euen euerie man vpon his [m] sonne, and vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses sayd vnto the people, Ye haue committed a grieuous crime: but now I will goe vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of gold.

32 Therefore now if thou pardon their sinne, thy mercie shall appeare: but if thou wilt not, I pray thee, raise mee [n] out of thy booke which thou hast written.

33 Then the Lord said to Moses, Whosoeuer hath sinned against mee, I will put him out of my [o] booke.

34 Goe now therefore, bring the people vnto the place which I commaunded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I wil [p] visite their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which he made.

h All these repetitions shew how excellent a thing they defrauded themselues of by their idolatry.

*Deut. 9. 21.

i Partly to despite them of their idolatry, and partly that they should haue none occasion to remember it afterward.

k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

l This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing, Deut. 33. 9.

m In reuenging Gods glory we must haue no respect to person, but put off all carnall affection

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation.

o I will make it knowen that he was neuer predestinate in mine eternall counsell to life euerlasting.

p This declareth how grieuous a sinne idolatry is, seeing that at Moses prayer God would not fully remit it.

CHAP. XXXIII.

2 The Lord promiseth to send an Angel before his people. 4 They are sad because the Lord denieth to goe vp with them. 9 Moses talketh familiarly with God. 13 Hee prayeth for the people, 18 and desireth to see the glory of the Lord.

AFterward the Lord sayd vnto Moses, Depart, [a] goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, * Vnto thy seed will I giue it.

2 And * I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke and hony: for I will not goe vp with thee, * because thou art a stiffnecked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best rayment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Yee are a stiffenecked people, I will come suddenly vpon thee, and consume thee: now therefore put thy costly rayment from thee, that I may know [b] what to doe vnto thee.)

6 So the children of Israel layde their good rayment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his Tabernacle, and pitched it without the host far off from the hoste, and called it [c] Ohel-moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

8 And when Moses went out vnto the tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And assoone as Moses was entred into the Tabernacle, the cloudy pillar descended and stood at the doore of the Tabernacle, and the Lord talked with Moses.

a The land of Canaan was cōpassed with hilles so they, that entred into it, must passe vp by the hilles.

Gen. 12. 7. Chap. 23. 27. Iosh. 24. 11. deut. 7. 22.

Chap. 32. 9. deut. 9. 13.

b That either I may shew mercie if thou repent, or els punish thy rebellion.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will.

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10 Now when all the people ſawe the cloudy pillar ſtand at ỳ Tabernacle dooꝛe, all the people roſe vp, and woꝛſhipped euery man in his tent dooꝛe.

11 And the Lord ſpake vnto Moſes, [d]face to face, as a man ſpeaketh vnto his friend. After, he turned againe into the hoſt, but his ſeruant Joſhua the ſon of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moſes ſayd vnto the Lord, See, thou ſayeſt vnto mee, Lead this people fooꝛth, and thou haſt not ſhewed mee whom thou wilt ſend with me: thou haſt ſaid moꝛeouer, I know thee by [e] name, and thou haſt alſo found grace in my ſight.

13 Now therefoꝛe, I pꝛay thee, if I haue found fauour in thy ſight, ſhew me now thy way, that I may know thee, and that I may finde grace in thy ſight: conſider alſo that this nation is thy people.

14 And he anſwered, ‡ [f]My preſence ſhall goe with thee, and I will giue thee reſt.

15 Then hee ſaid vnto him, If thy pꝛeſence goe not with vs, cary vs not hence.

16 And wherein now ſhal it be knowen, that I and thy people haue found fauour in thy ſight? ſhall it not bee when thou goeſt with vs? ſo I, and thy people ſhall haue pꝛe-eminence befoꝛe all the people that are vpon the earth.

17 And the Lord ſaid vnto Moſes, I wil do this alſo that thou haſt ſaid: foꝛ thou haſt found grace in my ſight, and I know thee by name.

18 Againe hee ſaid, I beſeech thee, ſhew me thy [g] glory.

19 And he anſwered, I will make all my [h] good goe befoꝛe thee, and I wil [i] pꝛoclaime the Name of the Lord befoꝛe thee: * foꝛ I will ſhew [k] mercy to whom I wil ſhew mercy, and wil haue compaſſion on whom I wil haue compaſſion.

20 Furthermoꝛe he ſaid, Thou canſt not ſee my face, foꝛ there ſhal no man ſee me, and [l] liue.

21 Alſo the Lord ſaid, Behold, there is a place by [m] me, and thou ſhalt ſtand vpon the rocke:

22 And while my glory paſſeth by, I will put thee in a clift of the rocke, and will couer thee with mine hand whiles I paſſe by.

23 After I will take away mine hand, and thou ſhalt ſee my [n] backe parts: but my face ſhall not be ſeene.

CHAP. XXXIIII.

1 The Tables are renued. 6 The deſcription of God. 12 All fellowſhip with idolaters is forbidden. 18 The three feaſts. 28 Moſes is fortie dayes in the Mount. 30 His face ſhineth, and he couereth it with a vaile.

AND the Lord ſayd vnto Moſes, * Hew thee two Tables of ſtone, like vnto the firſt, and I will write vpon the Tables the woꝛds that were in the firſt Tables, which thou brakeſt in pieces.

2 And be ready in the moꝛning, that thou mayeſt come vp early vnto the mount of Sinai, and ‡ wait there foꝛ me in the top of the mount.

3 But let no man come vp with thee, neither let any man bee ſeene thoꝛowout all the mount, neither let the ſheepe noꝛ cattell feed ‖ befoꝛe this mount.

4 ¶ Then Moſes ‖ hewed two Tables of ſtone like vnto the firſt, & roſe vp early in the moꝛning, and went vp vnto the mount of Sinai, as the Lord had commaunded him, and tooke in his hand two Tables of ſtone.

5 And the Lord deſcended in the cloud, and ſtood with him there, and pꝛoclaimed the Name of the Lord.

6 So the Lord paſſed befoꝛe his face, and [a] cryed, The Lord, the Lord, ſtrong, merciful and gracious, ſlow to anger, and abundant in goodneſſe and trueth,

7 Reſeruing mercy foꝛ thouſands, foꝛgiuing iniquitie and tranſgreſſion, and ſinne, and not ‡ making the wicked innocent, *viſiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

8 Then Moſes made haſte, and bowed himſelfe to the earth, and woꝛſhipped,

9 And ſayd, O Lord, I pꝛay thee, If I haue found grace in thy ſight, that the Lord would now goe with vs ([b] foꝛ it is a ſtifnecked people) and pardon our iniquitie & our ſinne, and take vs foꝛ thine inheritance.

10 And he anſwered, Beholde, * I will make a couenant befoꝛe all thy people, & will doe marueiles, ſuch as haue not beene done in all the woꝛld, neither in all nations: and all the people among whom thou art, ſhall ſee the woꝛke of the Lord: foꝛ it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I command thee this day: Behold, I will caſt out befoꝛe thee the Amoꝛites, and the Canaanites, and the Hittites, and the Pꝛizzites, and the Hiuites, and the Jebuſites.

12 * Take heede to thy ſelfe, that thou make no compact with the inhabitants of the land whither thou goeſt, leſt they be the cauſe of [c] ruine among you:

13 But yee ſhall ouerthꝛow their altars, and breake their images in pieces, and cut downe their [d] groues,

14 (Foꝛ thou ſhalt bow downe to none other god, becauſe the Lord, whoſe Name is *Jelous, is a ielous God.)

15 Leſt thou make a *compact with the inhabitants of the land, and when they goe a whoꝛing after their gods, and do ſacrifice vnto their gods, ſome man call thee, and thou *eate of his ſacrifice:

16 And leſt thou take of their *daughters vnto thy ſonnes, and their daughters goe a whoꝛing after their gods, and make thy ſons goe a whoꝛing after their gods:

17 Thou ſhalt make thee no gods of [e] mettall.

18 ¶ The feaſt of *vnleauened bꝛead ſhalt thou keepe: ſeuen dayes ſhalt thou eate vnleauened bꝛead, as I cõmanded thee, in the time of the * moneth of Abib: foꝛ in the moneth of Abib thou cameſt out of Egypt.

19 *Euery male, that firſt openeth the wombe, ſhall be mine: alſo all the firſt boꝛne of thy flocke ſhall bee reckoned mine, both of beeues and ſheepe.

20 But the firſt of the aſſe thou ſhalt buy out

d Moſt plainely and familiarly of all others, Num. 12.7,8. deut. 34. 10.

e I care for thee, and will preſerue thee in this thy vocation.

‡ *Ebr. face.*

f Signifying that the Iſraelites ſhould excell through Gods fauour all other people, verſ. 16.

g Thy face, thy ſubſtance, and thy maieſtie.

h My mercie and fatherly care.

i Read Chap. 34. verſe 6, 7. *Rom. 9. 15.*

k For finding nothing in man that can deſerue mercy, hee will freely ſaue his.

l For Moſes ſaw not his face in full maieſtie, but as mans weakenes could beare.

m In mount Horeb.

n So much of my glory as in this mortall life thou art able to ſee.

Deut. 10. 1.

‡ *Ebr, ſtand to me.*

‖ *Or, about.*

‖ *Or, poliſhed.*

a This ought to be referred to the Lord, and not to Moſes proclaiming: as Chap. 33. 19.

‡ *Ebr. not making innocent.*

Deut. 5. 9. iere. 32. 18.

b Seeing the people are thus of nature, the rulers haue need to call vpon God, that he would alwayes be preſent with his ſpirit.

Deut. 5. 2.

Deut. 7. 2.

c If thou follow their wickednes, and pollute thy ſelfe with their idolatrie.

d Which pleaſant places they chuſed for their idoles.

Chap. 20. 5. Chap. 23. 32. deut. 7. 2. 1. Cor. 8. 10. 1. King. 11. 2.

e As gold, ſilver, braſſe, or any thing that is molten: And herein is condemned all maner of idoles whatſoeuer they be made of.

Chap. 23. 15. Chap. 13. 4. Chap. 13. 2. and 22. 29. ezek. 44. 30.

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out with a lambe: and if thou redeeme him not, then thou ſhalt breake his necke: all the firſt borne of thy ſonnes ſhalt thou redeeme, and none ſhall appeare before me * [f] empty.

Chap.23.15. ecclus.35.4.

[f] Without offering ſome thing.

21 ¶ *Sixe dayes ſhalt thou worke, and in the ſeuenth day thou ſhalt reſt: both in eating time, and in the harueſt thou ſhalt reſt.

Chap.23.12.

22 ¶ *Thou ſhalt alſo obſerue the feaſt of weekes in the time of the firſt fruites of wheate harueſt, and the feaſt of gathering fruites in s the end of the yeere.

Chap.23.16.

23 ¶ *Thrife in a yeere ſhall all your men childzen appeare before the Lord Iehouah God of Iſrael.

24 For I will caſt out the nations before thee, and enlarge thy coaſts, ſo that no man ſhall [b] deſire thy land, when thou ſhalt come vp to appeare before the Lorde thy God thrife in the yeere.

25 * Thou ſhalt not offer the blood of my ſacrifice with leauen, neither ſhall ought of the ſacrifice of the feaſt of Paſſeouer be left vnto the morning.

26 The firſt ripe fruits of thy land thou ſhalt bring vnto the houſe of the Lorde thy God: yet ſhalt thou not [i] ſeeth a kidde in his mothers milke.

27 And the Lord ſaid vnto Moſes, Write thou theſe wordes: for after the tenour of * theſe words I haue made a couenant with thee and with Iſrael.

28 So he was there with the Lord [k] fortie dayes & fortie nights, and did neither eate bread nor drinke water: and he wrote in the Tables * the words of the couenant, euen the ten ‖ Commandements.

29 So when Moſes came downe from mount Sinai, the two Tables of the Teſtimonie were in Moſes hand, as he deſcended from the mount: (Now Moſes wiſt not that the ſkinne of his face ſhone bright, after that God had talked with him.)

30 And Aaron and all the childzen of Iſrael looked vpon Moſes, and beholde, the ſkin of his face ſhone bright, and they were [l] afraid to come neere him.

31 But Moſes called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moſes talked with them.

32 And afterward all the childzen of Iſrael came neere, and he charged them with al that the Lord had ſaid vnto him in mount Sinai.

33 So Moſes made an ende of communing with them, * and had put a couering vpon his face.

34 But when Moſes came [m] before the Lord to ſpeake with him, he tooke off the couering vntil he came out: then he came out, and ſpake vnto the childzen of Iſrael that which he was commanded.

35 And the childzen of Iſrael ſaw the face of Moſes, how the ſkin of Moſes face ſhone bright: therefore Moſes put the couering vpon his face vntill he went to ſpeake with God.

Chap.23.14,17.

b God promiſeth to defend them and theirs, which obey his commandement.

Chap.23.18.

i Read Chap.23.19.deut.14.21.

Chap.24.18. deut.9.9.

k This miracle was to confirme the authoritie of the Law, and ought no more to be followed then other miracles.

Deut.4.13.

‖ *Or, words.*

l Read 2. Cor. 3.7.

2. *Cor.3.13.*

m Which was in the Tabernacle of the Congregation.

CHAP. XXXV.

1 *The Sabbath.* 5 *The free gifts are required.* 21 *The readineſſe of the people to offer.* 30 *Bezaleel and Aholiab are praiſed of Moſes.*

THen Moſes aſſembled all the Congregation of the childzen of Iſrael, and ſaid vnto them, Theſe are the wordes which the Lord hath commanded that yee ſhould doe them:

2 *Sixe dayes thou ſhalt worke, but the ſeuenth day ſhalbe vnto you the holy [a] Sabbath of reſt vnto the Lord: whoſoeuer doeth any worke therein, ſhall die.

Chap.20.9.

a Wherein yee ſhall reſt from all bodily worke.

3 Yee ſhall kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moſes ſpake vnto all the Congregation of the childzen of Iſrael, ſaying, This is the thing which the Lord commandeth, ſaying,

5 Take from among you an offring vnto the Lorde: whoſoeuer is of a * willing heart, let him bring this offring to the Lord, namely, gold, and ſiluer, and braſſe:

Chap.25.2.

6 Alſo blew ſilke, and purple, and ſcarlet, and fine linnen, and goats haire,

7 And rams ſkinnes died red, and badgers ſkins with Shittim wood:

8 And oyle for light, and ſpices for the anoynting oyle, and for the ſweet incenſe,

9 And onix ſtones, and ſtones to bee ſet in the Ephod, and in the breſt plate.

10 And all the wiſe [b] hearted among you ſhall come and make all that the Lord hath commanded:

b Read Chap. 28.3.

11 That is, the * Tabernacle, the pauillion thereof, and his couering, and his taches, and his boords, his barres, his pillars, and his ſockets,

Chap.26.31.

12 The Arke, and the barres thereof: the Mercy ſeat, and the vaile that [c] coureth it,

c Which hanged before the Mercie ſeat that it could not bee ſeene.

13 The Table, & the barres of it, and all the inſtruments thereof, and the ſhewbread:

14 Alſo the candleſticke of light and his inſtruments, and his lampes with the oyle for the light:

15 * Likewiſe the Altar of perfume and his barres, and the anoynting oyle, and the ſweet incenſe, and the vaile of the doore at the entring in of the Tabernacle.

Chap.30.1.

16 The * Altar of burnt offring with his braſen grate, his barres, and all his inſtruments, the Lauer and his foote.

Chap.27.1.

17 The hangings of the court, his pillars and his ſockets, and the vaile of the gate of the court,

18 The pins of the Tabernacle, and the pins of the court with their coards,

19 The [d] miniſtring garments to miniſter in the holy place, and the holy garments for Aaron the Prieſt, and the garments of his ſonnes, that they may miniſter in the Prieſts office.

d Such as appertaine to the ſeruice of the Tabernacle.

20 ¶ Then all the Congregation of the childzen of Iſrael departed from the preſence of Moſes.

21 And euery one whoſe heart ‡ encouraged him, & euery one, whoſe ſpirit made him willing, came and brought an offering to the Lorde, for the worke of the Tabernacle of the Congregation, and for all his vſes, and for the holy garments.

‡ *Ebr. lifted him vp.*

22 Both men and women, as many as were free hearted, came & brought ‖ taches, and eare-rings, and rings, and bracelets, all were iewels of golde: and euery one that offered

‖ *Or, hookes.*

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offered an offering of gold vnto the Lord:

23 Euery man also, which had blue silke, and purple, and scarlet, and fine linnen, and goats haire, and rammes skinnes dyed red, and badgers skinnes, brought them.

24 All that offered an oblation of siluer and of brasse, brought the offering vnto the Lord: and euery one that ‡ had Shittim wood for any manner of worke of the ministration, brought it.

25 And all the women that were [e] wise hearted, did spinne with their handes, and brought that spun worke, euen the blue silke, and the purple, the scarlet, & the fine linnen.

26 Likewise all the women, [f] whose hearts were moued with knowledge, spun goates haire.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the brest plate:

28 Also spice, and oyle for light, and for the * annoynting oyle, and for the sweet perfume.

29 Euery man and woman of the children of Israel, whose hearts moued them willingly to bring for all the worke which the Lord had comanded them to make: by the hand of Moses, brought a free offring to the Lord.

30 ¶ Then Moses said vnto the children of Israel, Behold, * the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah,

31 And hath filled him ‖ with an excellent spirit of wisedome, of vnderstanding, and of knowledge, and in all maner of worke,

32 To find out curious workes, to worke in gold, and in siluer, and in brasse,

33 And in grauing stones to set them, and in caruing of wood, euen to make any maner of fine worke.

34 And hee hath put in his heart that he may teach other: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisedome of heart to worke all [h] maner of cunning, * and broydered, and needleworke: in blue silke, and in purple, in scarlet, and in fine linnen and weauing, euen to do al maner of worke, and subtill inuentions.

‡ *Ebr. with whom was found.*

e Which were witty & expert.

f That is, which were good spinners.

Chap. 30. 23.

g Vsing Moses as a Minister thereof.

Chap. 31. 2.

‖ *Or, with the spirit of God.*

h Pertaining to grauing, or caruing, or such like. *Chap.* 26. 1.

CHAP. XXXVI.

5 *The great readinesse of the people, insomuch that he commandeth them to cease.* 8 *The curtains made.* 19 *The couerings.* 20. *The boords.* 31 *The barres.* 35 *And the vaile.*

THen wrought Bezaleel, and Aholiab, and al ‡ cunning men to whom the Lord gaue wisedome and vnderstanding to know how to worke al maner of worke for the seruice of the [a] Sanctuary, according to al that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisedome, euen as many as their hearts encouraged to come vnto the worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also [b] they brought still vnto him free gifts euery morning.

4 So all the wise men, that wrought all the holy worke, came euery man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too [c] much, and more then enough for the vse of the worke which the Lord hath commanded to be made.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 *All the cunning men therfore among the workemen, made for the Tabernacle tenne curtaines of fine twined linen, and of blue silke, and purple, and scarlet: [d] Cherubims of broidered worke made they vpon them.

9 The length of one curtaine was twenty & eight cubits, and the breadth of one curtaine foure cubits: and the curtaines were all of one cise.

10 And hee coupled fiue curtaines together, and other fiue coupled hee together.

11 And hee made strings of blew silke by the edge of one curtaine in the seluedge of the coupling: likewise hee made on the side of the other curtaine, in the seluedge in the second coupling.

12 * Fifty strings made hee in one curtaine, and fiftie strings made he in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

13 After, hee made fiftie ‖ taches of gold, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

14 ¶ Also hee made curtaines of goates haire for the ‖ couering vpon the Tabernacle: hee made them to the number of eleuen curtaines.

15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one cise.

16 And he coupled fiue curtaines by themselues, and sixe curtaines by themselues.

17 Also hee made fiftie strings vpon the edge of one curtaine in the seluedge in the coupling, and fiftie strings made hee vpon the edge of the other curtaine in the second coupling.

18 Hee made also fiftie taches of brasse to couple the couering that it might be one.

19 And he made an [e] couering vpon the pauilion of rammes skins died red, and a couering of badgers skins aboue.

20 ¶ Likewise he made the boords for the Tabernacle of Shittim wood to [f] stand vp.

21 The length of a boord was tenne cubites, and the breadth of a boord was a cubite and an halfe.

22 One boord had two tenons, set in order as the feete of a ladder, one against another: thus he made for al the boords of the Tabernacle.

23 So

b Meaning, the Israelites.

c A rare example & notable, to see the people so ready to serue God with their goods.

Chap. 26. 3, 4.

d Which were little pictures with wings in the forme of children.

Chap. 26. 10.

‖ *Or, hookes.*

‖ *Or, pauillion.*

e These two were aboue the couering of goats haire.

f And to beare vp the curtaines of the Tabernacle.

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23 So he made twenty boords for ỳ South side of the Tabernacle, euen full South.
24 And forty sockets of siluer made he vnder the twenty boordes, two sockets, vnder one boord for his two tenons, & two sockets vnder another boord for his two tenons.
25 Also for the other side of the Tabernacle toward the North, hee made twenty boords,
26 And their fortie sockets of siluer, two sockets vnder one boord, and two sockets vnder another boord.
g Or, toward the Sea which was the Sea called Mediterraneum Westward from Ierusalem. *Chap.* 26. 24.
27 Likewise toward g the West side of the Tabernacle he made sixe boords.
28 And two boords made hee in the corners of the Tabernacle, for either side,
29 And they were * ioyned beneath, and likewise were made sure aboue with a ring: thus he did to both in both corners.
30 So there were eight boords and their sixteene sockets of siluer, vnder euery boord two sockets.
Chap. 26. 28. *and* 30. 4, 5.
31 ¶ After, he made * barres of Shittim wood, fiue for the boordes in the one side of the Tabernacle,
32 And fiue barres for the boords in the other side of the Tabernacle, and fiue barres for the boords of the Tabernacle on the side toward the West.
33 And hee made the middest barre to shoot thorow the boords, from the one end to the other.
34 Hee ouerlayed also the boords w̃ gold, and made their rings of gold for places for the barres, & couered the barres with gold.
h Which was betweene the Sanctuary and the Holiest of all.
35 ¶ Moreouer he made a h vaile of blew silke, and purple, and of scarlet, and of fine twined linnen: with Cherubims of broidered worke made he it:
36 And made thereunto foure pillars of Shittim, and ouerlayed them with golde, whose ‖ hookes were also of golde, and he cast for them foure sockets of siluer.
‖ Or, heads.
i Which was betweene the Court and the Sanctuary.
37 And he made an i hanging for the Tabernacle doore of blew silke, and purple, and scarlet, and fine twined linnen, and needle worke,
38 And the fiue pillars of it with their hookes, and ouerlayde their chapiters and their ‖ filets with golde, but their fiue sockets were of brasse.
‖ Or, grauen borders.

CHAP. XXXVII.

1 *The Arke.* 6 *The Mercy seat.* 10 *The Table.* 17 *The Candlesticke.* 25 *The Altar of incense.*

Chap. 25. 10.
AFter this, Bezaleel made the * Arke of Shittim wood, two cubits and an halfe long, and a cubite and an halfe broad, and a cubit and an halfe hie:
a Like battlements.
2 And ouerlaid it with fine gold within and without, and made a* crowne of gold to it round about,
3 And cast for it foure rings of gold for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.
4 Also he made bars of Shittim wood, and couered them with gold,
5 And put the barres in the rings by the sides of the Arke, to beare the Arke.
Chap. 35. 17.
6 ¶ And he made the * Mercy seat of pure gold: two cubits and an halfe was the length thereof, and one cubite & an halfe the bredth thereof.
7 And he made two Cherubims of gold, vpon the two ends of the Mercy seat: euen of worke beaten with the hammer made hee them.
8 One Cherub on the one end, and another Cherub on the other end: b of the Mercie seat made he the Cherubims, at the two ends thereof.
b Of the selfe same matter that the Mercy seat was.
9 And the Cherubims spread out their wings on high, and couered the Mercy seat with their wings, and their faces were one towards another: toward the Mercy seat were the faces of the Cherubims.
10 ¶ Also he made the Table of Shittim wood: two cubites was the length thereof, and a cubit the bredth thereof, and a cubit and an halfe the height of it.
11 And hee ouerlayd it with fine golde, and made thereto a crowne of golde round about.
12 Also he made thereto a border of ‖ an hand bredth round about, and made vpon the border a crowne of gold round about.
‖ Or, foure fingers
13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feet thereof.
14 Against the border were the rings, as places for the barres to beare the Table.
15 And he made the barres of Shittim wood, and couered them with golde to beare the Table.
16 * Also hee made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and couerings for it, wherewith it should bee couered.
Chap. 25. 29.
17 ¶ Likewise he made the Candlesticke of pure gold: of worke beaten out with the hammer made he the Candlesticke: and his shaft, and his branch, his bowles, his knops, and his flowers were of one piece.
18 And sixe branches came out of the sides thereof: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.
19 In one branch three bowles made like almonds, a knop and a flower: and in another branch three bowles made like almonds, a knop and a flower: and so thorowout the sixe branches that proceeded out of the Candlesticke.
20 And vpon the Candlesticke were foure bowles after the fashion of Almonds, the knops thereof, and the flowers thereof:
21 That is, vnder euery two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the sixe branches comming out of it.
22 Their knops and their branches were of the same: it was all one * beaten worke of pure gold.
Chap. 25. 31.
23 And he made for it seuen lamps with the snuffers, and snuffedishes thereof of pure gold.
24 Of a * talent of pure gold made hee it with all the instruments thereof.
c Reade Chap. 25. 39.
Chap. 30. 1, 2, 3, 4.
25 ¶ Furthermore he made the * perfume altar

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altar of Shittim wood: the length of it was a cubit, and the breadth of it a cubit (it was square) and two cubits high, and the hornes thereof were of the same.

26 And hee couered it with pure golde, both the toppe and the sides thereof round about, and the hornes of it, and made vnto it a crowne of gold round about.

27 And he made two rings of gold for it, vnder the crowne thereof, in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and ouerlayd them with gold.

Chap.30.23,35. 29 And he made the holy anointing oile, and the sweete pure incense after the Apothecaries arte.

CHAP. XXXVIII.

1 The altar of burnt offerings. 8 The brasen Lauer. 9 The Court. 24 The summe of that the people offered.

Chap.27.1. ALso hee made the altar of the burnt offering of * Shittim wood: fiue cubits was the length thereof, & fiue cubits the breadth thereof: it was square, and three cubits high.

2 And hee made vnto it hornes in the foure corners therof: the hornes therof were of the same, and he ouerlaid it with brasse.

Chap.27.3. 3 Also he made all the instruments of the altar, the * ashpans, and the beloms, and the basins, the fleshhookes, and the ‖ censers: all the instruments thereof made he of brasse.

4 Moreouer hee made a brasen grate wrought like a net to the Altar, vnder the compasse of it beneath in the [a] mids of it.

5 And cast foure rings of brasse for the foure ends of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with brasse.

7 The which bars he put into the rings on the sides of the altar to beare it withall, and made it * hollow within the boards.

Chap.27.8. 8 ¶ Also hee made the Lauer of brasse, and the foot of it of brasse of the [b] glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 ¶ Finally hee made the court on the South side ful South: the hangings of the court were of fine twined linnen, hauing an hundreth cubits.

10 The pillars were twentie, and their brasen sockets twentie: the hooks of the pillars, and their filets were of siluer.

11 And on the Northside the hangings were an hundreth cubits: their pillars twentie, and their sockets of brasse twenty, the hooks of the pillars, and their filets of siluer.

12 On the Westside also were hangings of fiftie cubits, their ten pillars with their ten sockets: the hookes of the pillars and their filets of siluer.

13 And toward the East side, full East, were hangings of fiftie cubites.

14 The hangings of the one side were fifteene cubits, their three pillars, & their three sockets:

Chap.27.14. 15 * And of the other side of the court gate on both sides were hangings of fifteene cubites, with their three pillars and their three sockets.

16 All the hangings of the court rounde about were fine twined linnen:

17 But the sockets of the pillars were of brasse: the hookes of their pillars and their filets of siluer, & the couering of their chapiters of siluer: and all the pillars of the court were hooped with siluer.

18 He made also the hanging of the gate of the court of needle worke, blew silke and purple, and scarlet, and fine twined linnen, euen twenty cubits long, and fiue cubites in height and breadth, ‡ like the hangings of the court.

‡ *Ebr. ouer against.*

19 And their pillars were foure with their foure sockets of brasse: their hooks of siluer, and the couering of their chapiters, & their filets of siluer.

20 But all the * pinnes of the tabernacle and of the court round about were of brasse.

Chap.27.19.

21 ¶ These are the parts of the Tabernacle, I meane, of the Tabernacle of the Testimony, which was appointed by the commaundement of Moses for the office of the [c] Leuites by the hande of Ithamar sonne to Aaron the Priest.

22 So Bezaleel the sonne of Uri the sonne of Hur of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a [d] cunning workeman and an imbroiderer, and a worker of needle-worke in blew silke, and in purple, and in scarlet, and in fine linnen.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the golde of the offering) was nine and twenty talents, and seuen hundred and thirtie shekels according to the shekel of the Sanctuary.

25 But the siluer of them that were numbred in the Congregation, was an hundred talents, and a thousand seuen hundred seuenty and fiue shekels, after the shekel of the Sanctuary:

26 A ‖ portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twentie yeere olde and aboue, among sixe hundred thousand, and three thousand, and fiue hundred and fifty men.

‖ *Or, halfe a shekel.*

27 Moreouer, there were an hundred talents of siluer, to cast the sockets of ỳ Sanctuary, and the sockets of the vaile, an hundred sockets of an hundred talents, a talent for a socket.

28 But he made the hooks for the pillars of a thousand seuen hundred and seuenty and fiue shekels, and ouerlaid their chapiters and made filets about them.

29 Also the brasse of the offering was seuenty [e] talents, and two thousand, and foure hundred shekels.

30 Wherewith hee made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it with all the instruments of the altar,

31 And the sockets of the court round about, and the sockets for the court gate, and all the * pins of the Tabernacle, and all the pins of the court round about.

Chap.27.19.

CHAP.

a So that the gridiron or grate was half so hie as the Altar, and stood within it.

b R. Kimhi saith, that the women brought their looking glasses which were of brasse, or fine mettall, and offered them freely vnto the vse of the Tabernacle: which was a bright thing and of great maiestie.

c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num. 3.4.

d As a grauer or carpenter, Chap. 31.4.

e Reade the weight of a talent, chap. 25. 39.

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CHAP. XXXIX.

1 *The Apparell of Aaron and his sonnes.* 32 *All that the Lord commanded was made & finished.* 43 *Moses blesseth the people.*

a As coverings for the Arke, the Candlestick, the Altars and such like. *Chap.* 31.10. *and* 35.19.

MOreouer, they made a garments of ministration to minister in the Sanctuarie, of blue silke, and purple, and scarlet: they made also the holy garments for Aaron, as the Lord had commaunded Moses.

2 So hee made the Ephod of gold, blue silke, and purple, and scarlet, and fine twined linnen.

3 And they did beat the gold into thinne plates, and cut it into wyers, to worke it in the blue silke and in the purple, and in the scarlet, and in the fine linen, with broidered worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broydred garde of his Ephod that was vpon him, was of the same stuffe, and of like worke: euen of golde, of blue silke, and purple, and scarlet, and fine twined linnen, as the Lord had commaunded Moses.

Chap 28.9. b That is, of verie fine and curious workemanship. *Chap.* 28.12.

6 And they wrought two Onix stones closed in ouches of gold, and graued as b signets are grauen, with the names of the children of Israel,

7 And put them on the shoulders of the Ephod, as stones for a remembrance of the children of Israel, as the Lorde had commanded Moses.

8 Also he made the brestplate of broydered worke like the worke of the Ephod: to wit, of gold, blue silke, and purple, and scarlet, and fine twined linen.

9 They made the brestplate double, and it was square, an hand breath long, and an hand breadth broad: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first rowe:

11 And in the second row, an Emerauld, a Saphir, and a Diamond:

c Or, a ligure, which stone authors write that it commeth of the vrine of the beast called Lynx.

12 Also in the third rowe, c a Turkeis, an Achate, and an Hematite:

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Jasper: closed and set in ouches of gold.

d That is, euery tribe had his name written in a stone.

14 So the stones were according to the names of the children of Israel, euen twelue d after their names, grauen like signets, euery one after his name according to the twelue tribes.

15 After, they made vpon the brestplate chaines at the ends, of wreathen worke and pure gold.

16 They made also two bosses of golde, and two gold rings, and put the two rings in the two corners of the brestplate.

17 And they put the two wreathen chains of gold in the two rings, in the corners of the brestplate.

18 Also the two other endes of the two wreathen chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the brestplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod, beneath on the foreside of it, e ouer against his coupling aboue the broydered garde of the Ephod.

21 Then they fastened the brestplate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it might be fast vpon the broydered garde of the Ephod, and that the brestplate should not bee loosed from the Ephod, as the Lord had commaunded Moses.

22 Moreouer, hee made the robe of the e Ephod of wouen worke, altogether of blue silke.

e Which was next vnder the Ephod.

23 And f the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar, that it should not rent.

f Where hee should put thorow his head.

24 And they made vpon the skirts of the robe pomegranates, of blue silke, and purple, and scarlet, and fine linen twined.

25 They made also* belles of pure gold, and put the belles betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates. *Chap.* 28.33.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lorde had commanded Moses.

27 After, they made coates of fine linnen, of wouen worke for Aaron and for his sonnes,

28 And the miter of fine linen, and goodly bonnets of fine linen, and linen breeches* of fine twined linen, *Chap.* 28.42.

29 And the girdle of fine twined linen, and of blue silke, and purple, & scarlet, euen of needle worke, as the Lord had commanded Moses.

30 Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription like to the grauing of a signet, *HOLINES TO THE LORD.

31 And they tied vnto it a lace of blue silke to fasten it on hie vpon the miter, as the Lord had commanded Moses. *Chap.* 28.36.

32 Thus was all the worke of the Tabernacle, euen of the *Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lorde had commanded Moses: so did they. *Chap.* 27.21.

33 Afterward they brought the Tabernacle vnto Moses, the Tabernacle & all his instruments, his taches, his boordes, his barres, and his pillars, and his sockets,

34 And the couering of Rams skins died red, and the couering of Badgers skins, and the g couering vaile,

g So called, because it hanged before the Mercieseate, and couered it from sight. cha. 35.12.

35 The Arke of the Testimonie, and the barres thereof, and the Mercieleate,

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure candlestick, the lampes thereof, euen the lampes h set in order, and all the instruments thereof, and the oyle for light:

h Or, which Aron dressed and refreshed with oyle euery morning, Chap. 30.7.

38 Also the golden altar and the anointing oyle, and the sweete incense, and the hanging

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hanging of the Tabernacle doore,

39 The brasen Altar with his grate of brasse, his barres and all his instruments, the Lauer and his foote.

40 The curtaines of the Court with his pillars, and his sockets, and the hanging to the court gate, and his cords, and his pinnes, and all the instruments of the service of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery point that the LORD had [i] commanded Moses, so the children of Israel made all the worke.

43 And Moses beheld all the worke, and behold, they had done it as the LORDE had commanded: so had they done: and Moses [k] blessed them.

i Signifying, that in Gods matters man may neither adde nor diminish,

k Praised God for the peoples diligence, and prayed for them.

CHAP. XL.

2 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lorde appeareth in the cloud couering the Tabernacle.

THen the LORD spake vnto Moses, saying,

2 In the [a] first day of the first moneth, in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in order as it doth require: thou shalt also bring in the Candlesticke, & light his lampes.

5 And thou shalt set the incense Altar [b] of gold before the Arke of the Testimonie, and put the [c] hanging at the doore of the Tabernacle.

6 Moreouer, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the altar, and put water therein.

8 Then thou shalt appoint the Court round about, and hang vp the hanging at the Court gate.

9 After, thou shalt take the anoynting oyle and anoynt the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the altar of the burnt offering, and all his instruments, and shalt sanctifie the altar, that it may bee an altar most holy.

11 Also thou shalt anoynt the Lauer, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water,

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoint them as thou diddest anoint their father, that they may minister vnto me in the Priests office: for their annointing shalbe a signe, that the Priesthood [d] shall be euerlasting vnto them throughout their generations.

16 So Moses did according to all that the LORD had commanded him: so did he.

17 ¶ * Thus was the Tabernacle reared vp the first day of the first moneth in [e] the second yeere.

18 Then Moses reared vp the Tabernacle & fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And hee spread the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the LORDE had commanded Moses.

20 ¶ And hee toeke and put the [f] Testimonie in the Arke, and put the barres in the rings of the Arke, and set the mercieseate on hie vpon the Arke.

21 Hee brought also the Arke into the Tabernacle, and hanged vp the * couering vaile, and couered the Arke of the Testimonie, as the LORD had commanded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile,

23 And set the bread in order before the LORD, as the LORD had commanded Moses.

24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the South side of the Tabernacle.

25 And he ‖ lighted the lampes before the LORD, as the LORD had commanded Moses.

26 ¶ Moreouer, hee set the golden altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweet incense thereon, as the LORD had commmanded Moses.

28 ¶ Also hee hanged vp the vaile at the [g] doore of the Tabernacle.

29 After, hee set the burnt offering altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the LORD had comanded Moses.

30 ¶ Likewise he set the Lauer betweene the Tabernacle of the Congregation and the altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feet thereat.

32 When they went into the Tabernacle of the Congregation, and when they approched to the Altar, they washed, as the LORDE had commanded Moses.

33 Finally, he reared vp the court round about the Tabernacle & the altar, and hanged vp the vaile at the Court gate: so Moses finished the worke.

34 ¶ * Then the cloud couered the Tabernacle of the Congregation, and the glory of the LORD filled the Tabernacle.

35 So Moses could not enter into the Tabernacle

a After that Moses had bene fortie dayes and fortie nights in the mount, that is, from the beginning of August to the tenth of September, he came downe and caused this work to be done: which being finished, was set vp in Abib, which moneth conteineth halfe March and halfe April.

*Read Chap. 26. 35.

b That is, the altar of perfume, or to burne incense on.

c This hanging or vaile was betweene the Sanctuary and the Court,

d Till both the Priesthood and the ceremonies should ende, which was at Christs coming.

Num. 7. 1.

e After they came out of Egypt, Num. 7. 1.

f That is, the tables of the Lawe, chap. 31. 18. and 34. 29.

Chap. 35. 12.

‖ *Or, set vp.*

g Betweene the Sanctuary and the Court.

Numb. 9. 15. 1. king. 8. 10.

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bernacle of the Congregation, because the cloude abode therein, and the glory of the Lord filled the Tabernacle.

36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloud ascended not, then they iourneyed not till the day that it ascended.

38 For the cloud of the Lord was vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their iourneyes.

h Thus the presence of God preserued and guided them night and day till they came to the land promised.

¶ The third booke of Moses, called * Leuiticus.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

THE ARGVMENT.

AS God daily by most singular benefits declared himselfe to be mindful of his Church: so he would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice & Religion. Therefore he ordained diuers kinds of oblations and sacrifices, to assure them of forgiuenes of their offences (if they offred them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what feasts they should obserue, and in what times. Moreouer, he declared by these sacrifices and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiuenesse of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should do, as what beasts they should offer and eate: what diseases were contagious and to be auoided: what order they should take for al maner of filthines & pollutiō to purge it: whose company they should flee: what mariages were lawful: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatned his curse to them that transgressed them.

CHAP. I.

Of burnt offerings for particular persons. 3. 10 and 14 The maner to offer burnt offerings as well of bullocks, as of sheepe and birds.

NOwe the [a] Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of [b] cattell, as of beeues and of the sheepe.

3 *If his sacrifice be a burnt offering of the herde, hee shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the [c] Tabernacle of the Congregation before the Lord.

4 And hee shall put his hande vpon the head of the burnt offering, and it shall be accepted [‡] to the Lord, to be his atonement.

5 And [d] hee shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, & shall sprinkle it round about vpon the [e] altar, that is by the doore of the Tabernacle of the Congregation.

6 Then shall he flay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shal put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priestes Aarons sonnes shal lay the parts in order, the head and the [‖] kall vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof and the legs thereof he shal wash in water, and the Priest shall burne all on the altar: for it is a burnt offring, an oblation made by fire, for a sweet sauour [f] vnto the Lord.

10 ¶ And if his sacrifice for the burnt offring be of the flocks (as of the sheepe or of the goats) hee shall offer a male wout blemish,

11 [g] And hee shall kill it on the Northside of the altar [h] before the Lord, & the Priestes Aarons sonnes shal sprinkle the blood thereof round about vpon the altar.

12 And he shal cut it in [‡] pieces, separating his head and his [‖] kall, and the Priest shall lay them in order vpon the wood that lieth in the fire which is on the altar:

13 But hee shall wash the inwards, & the legges with water, and the Priest shall offer the whole, and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweet sauour vnto the Lord.

14 ¶ And if his sacrifice bee a burnt offering to the Lord, of the foules, then hee shall offer his sacrifice of the turtle doues, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, & [i] wring the necke of it asunder, and burne it on the altar: and the blood thereof shall be [‖] shed vpon the side of the altar.

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the [k] East part in the place of the ashes.

17 And he shall cleaue it with his wings, but not diuide it asunder: and the Priest shal burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offring, an oblation made by fire for a sweete sauour vnto the Lord.

a Hereby Moses declareth that he taught nothing to the people, but that which he receiued of God.

b So they could offer of none other sort, but of those which were commanded. *Exod 29.10.*

c Meaning, within the court of the Tabernacle.

‡ *Ebr. to him.*

d The Priest or Leuite.

e Of the burnt offering, Exod. 29.11.

‖ *Or, the body of the beast, or the fit.*

f Or, a sauour of rest which pacifieth the anger of the Lord.

g Reade verse 5.

h Before the altar of the Lord.

‡ *Ebr. into his pieces.*

‖ *Or, fat.*

i The Ebrew word signifieth to pinch off with the naile.

‖ *Or, strained, or pressed.*

k On the side of the court gate in the pannes, which stood with ashes, Exod. 27.3.

CHAP. II.

1 The meat offring is after three sorts: of fine floure vnbake, 4 of bread bake, 14 & of corn in the eare.

AND when any wil offer a [a] meat offering vnto the Lord, his offering shalbe of fine floure, and hee shall powre oyle vpon it, and put incense thereon,

2 And shal bring it vnto Aarons sonnes the Priests, & [b] he shall take thence his hand full of the floure, & of the oyle with all the incense, and the Priest shal burne it for a [c] memoriall vpon the altar: for it is an offering made by fire for a sweet sauor vnto the Lord.

a Because the burnt offering could not be without the meat offering.

b The Priest.

c To signifie that God remembreth him that offereth.

3 *But

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Eccles.7.31.

3 * But the remnant of the meate offering shall be Aarons and his sonnes: for it is * most Holy of the Lords offerings made by fire.

d Therefore none could eate of it but the Priests.

4 ¶ If thou bring also a meate offering baken in the ouen, it shall bee an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anoynted with oyle.

5 ¶ But if thy e meate offring be an oblation of the frying panne, it shall bee of fine floure vnleauened, mingled with oyle.

e Which is a gift offered to God to pacifie him.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meat offering.

7 ¶ And if thy meate offring be an oblation made in the cauldron, it shall be made of fine floure with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the altar,

9 And the Priest shal take from the meat offring a * memoriall of it, and shall burne it vpon the altar: for it is an oblation * made by fire for a sweet sauour vnto the Lord.

Verse 2. Exod.29.18.

10 But that which is left of the meat offring, shall be Aarons and his sonnes; for it is most holy of the offrings of the Lord made by fire.

11 All the meate offerings which ye shall offer vnto the Lord, shall bee made without leauen: for yee shall neither burne leauen nor honie in any offering of the Lord made by fire.

f That is, fruits which are sweet as hony, ye may offer.

12 ¶ In the oblation of the first fruits ye shall offer f them vnto the Lord, but they shal not be burnt g vpon the altar for a sweet sauour.

g But reserued for the Priests. *Mar.9.49.*

13 (All the meat offerings also shalt thou season with * salt, neither shalt thou suffer the salt of the h couenant of thy God to bee lacking from thy meate offering, but vpon all thine oblations thou shalt offer salt)

h Which they were bound (as by a couenant) to vse in al sacrifices, Num.18. 19. 2.Chron.13. 5.Ezek.43.24. or, it meaneth a sure and pure couenant. *Chap.23.14.*

14 If thou thou offer a meate offering of thy first fruits vnto the Lord, thou shalt offer for thy meat offring of thy first fruits * eares of corne dried by the fire, and wheat beaten out of the ‖ greene eares.

‖ *Or, full eares: for the word signifieth a fruitfull field. Reade 2. Chron.26.10. in the note g.*

15 After, thou shalt put oyle vpon it, and lay incense thereon: for it is a meat offering.

16 And the Priest shall burne the memoriall of it, euen of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

1 The maner of peace offerings, and beasts for the same. 17 The Israelites may neither eate fat nor blood.

a A sacrifice of Thankesgiuing, offered for peace and prosperitie, either generally or particularly.

ALso if his oblation be a a peace offering, if he will offer of the droue, (whether it bee male or female) hee shall offer such as is without blemish, before the Lord,

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priestes shall sprinckle the blood vpon the altar round about.

b One part was burnt, another was to the priests and the third to him that offered. *Exod.29.22.*

3 So he shall offer b part of the peace offerings as a sacrifice made by fire vnto the Lord, euen the * fat that coureth ỹ inwards, and all the fat that is vpon the inwards.

4 Hee shall also take away the two kidneis, and the fat that is on them, and vpon ‖ the flankes, and the kall on the liuer with the kidneis.

‖ *Or, the which kidneis are neere the flankes.*

5 And Aarons sonnes shall burne it on the altar, with the burnt offering which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a sweete sauour vnto the Lord.

6 ¶ Also if his oblation bee a peace offering vnto the Lord out of the flocke, whether it bee c male or female, hee shall offer it without blemish.

c In the peace offering it was indifferent to offer either male or female, but in the burnt offering onely the male: so here can be offered no birds, but in the burnt offering they might: all there was consumed with fire, and in the peace offring but a part.

7 If hee offer a lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand vpon the head of his offering, and shall kil it before the Tabernacle of the congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offrings he shall offer d an offring made by fire vnto the Lord: hee shall take away the fat thereof, and the rumpe altogether, hard by the backe bone, and the fat that coureth the inwards, and all the fat that is vpon the inwards.

d The burnt offring was wholly consumed, and of the offering made by fire onely the inwards &c. were burnt: the shoulder and breast with the two chawes and the maw were the Priests, and the rest his that offered.

10 Also hee shall take away the two kidneis, with the fat that is vpon them, and vpon the * flankes, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpon the altar, as the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offering be a goate, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kill it before e the Tabernacle of the Congregation, and the sonnes of Aaron shal sprinkle the blood thereof vpon the altar round about.

Verse 4.

e Meaning, at the Northside of the Altar, *Chap.1.1.*

14 Then he shal offer thereof his offring, euen an offering made by fire vnto the Lord, the fat that coureth the inwards, and al the fat that is vpon the inwards.

15 Also hee shall take away the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, as the meate of an offering made by fire for a sweete sauour: * all the fat is the Lords.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings, so that yee shall eate neither f fat nor * blood.

Chap.7.25.

f By eating fat was meant to be earnall, and by blood eating, was signified crueltie. *Gene.9.4. chap.17.14.*

CHAP. IIII.

1 The offering for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the priuate man.

MOreouer, the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If ‡ any shall sinne through a ignorance, in any of the Commandements of the Lord, (which ought not to be done) but shall doe contrary to any of them,

‡ *Ebr. a soule.*

a That is, of negligence or ignorance, especially of the ceremoniall law: for otherwise the punishments for crimes are appointed according to the transgression, Num.15.22.

3 If the b Priest that is anoynted doe sinne (according to the sinne of the people) then shall hee offer, for his sinne which hee hath sinned, a yong bullock without blemish vnto the Lord for a sinne offering,

b Meaning, the hie Priest.

4 And

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4 And hee shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, & shall put his hande vpon the bullocks head, and c kill the bullocke before the Lord.

c Hereby confessing that he deserued the same punishment, which the beast suffered.

5 And the Priest that is anoynted, shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaile of the d Sanctuarie.

d Which was betweene the Holiest of all, and the Sanctuary.

7 The Priest also shall put some of the blood before the Lord, vpon the hornes of the Altar of sweet incense, which is in the e Tabernacle of the Congregation: then shall he powre* all the rest of the blood of the bullocke at the foot of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

e Which was in the court: meaning by the Tabernacle the Sanctuarie, and in the end of this verse it is taken for the Court. *Chap.5.9.*

8 And he shal take away all the fat of the bullocke for the sinne offring: to wit, the fat that coureth the inwards, and all the fat that is about the inwards.

9 He shall take away also the two kidneies, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them vpon the altar of burnt offering.

Exod.29.14. numb.19.5.

11 *But the skin of the bullocke, and all his flesh, with his head, and his legges, and his inwards, and his doung shall hee beare out.

Hebr.13.11.

12 So hee shall carie the whole bullocke out of the* hoste, vnto a cleane place, where the ashes are powred, and shal burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the f whole Congregation of Israel shall sinne through ignorance, and the thing be*hid from the eyes of the multitude, and haue done against any of the commandements of the Lord which should not be don, and haue offended:

f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished. *Chap.5.2,3,4.*

14 When the sinne which they haue committed shal be knowen, then the Congregation shall offer a young bullocke for the sin, and bring him before the Tabernacle of the Congregation,

15 And the g Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and he‖shal kil the bullocke before the Lord.

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation.

‖*Or, the Priest.*

16 Then the Priest that is anoynted, shal bring of the bullocks blood into the tabernacle of the Congregation.

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, euen before the vaile.

18 Also he shal put some of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the rest of the blood at the foot of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

‖*Or, make a perfume with it.*

19 And he shal take all his fat from him, and ‖ burne it vpon the altar.

20 And the Priest shall doe with this bullocke, as he did with the bullocke for his sin: so shall he do with this: so the Priest shall make an atonement for them, and it shall be forgiuen them.

21 For he shall cary the bullocke without the hoste, and burne him as hee burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance against any of the commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which he hath committed, then shal he bring for his offering, an hee ‖goate without blemish,

‖ *Or, the male goat of the fold.*

24 And shall lay his hand vpon the head of the hee goate, & kill it in the h place where hee should kill the burnt offering before the Lord: for it is a sinne offering.

h That is, the Priest shall kill it: for it was not lawfull for any out of that office to kill the beast.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre the rest of his blood at the foote of the burnt offering Altar,

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an i atonement for him, concerning his sinne, and it shal be forgiuen him.

i Wherein he represented Iesus Christ.

27 ¶ Likewise if any of the ‖ people of the land shall sinne through ignorance in doing against any of the commandements of the Lord, which should not bee done, and shall offend,

‖*Or, priuate person.*

28 If one shew him his sinne which hee hath committed, then shall he bring for his offring ‖a shee goat without blemish for his sinne which he hath committed,

‖*Or, the female of the goats.*

29 k And hee shall lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

k Reade verse 24.

30 Then the Priest shal take of the blood thereof with his finger, and put it vpon the hornes of the burnt offring altar, and powre all the rest of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a* sweet sauour vnto the Lord, and the Priest shall make an atonement for him, and it shal be forgiuen him.

Exod.29.18.

32 And if he bring a lambe for his sinne offering, he shall bring a female without blemish,

33 And shall lay his l hand vpon the head of the sinne offering, and he shall slay it for a sinne offering in the place where hee should kill the burnt offering.

l Meaning, that the punishment of his sinne should be layd vpon that beast, or that he had receiued all things of God, and offered this willingly.

34 Then the Priest shal take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offring altar, and shall powre all the rest of the blood thereof at the foote of the altar.

35 And hee shall take away all the fatte thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar m with the oblations of the Lord made by fire, and the

m Or, besides the burnt offerings, which were dayly offered to the Lord.

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Priest shal make an atonement for him concerning his sinne that hee hath committed, and it shall be forgiuen him.

CHAP. V.

1 Of him that testifieth not the trueth, if hee heare another sweare falsly. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate vnto the Lord.

ALso if ‡any haue sinned, that is, ‖if he haue heard the voice of an oth, and he can be a witnes, whether he hath seene or [a] knowen of it, if he doe not vtter it, hee shall beare his iniquitie:

‡ *Ebr. a soule.*
‖ *Or, if the Iudge hath taken an othe of any other.*
a Whereby it is commanded to beare witnesse to the trueth, and disclose the iniquitie of the vngodly.

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended:

3 Either if he touch any vncleannesse of man (whatsoeuer vncleannesse it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath sinned:

b Or, vow rashly without iust examination of the circumstances, and not knowing what shalbe the issue of the same.
c Which haue bene mentioned before in this Chapter.

4 Either if any [b] sweare and pronounce with his lips to do euil, or to do good (whatsoeuer it be that a man shall pronounce with an oath) and it bee hid from him, and after knoweth that hee hath offended in one of these points,

5 When hee hath sinned in any of these [c] things, then hee shall confesse that he hath sinned therein.

6 Therefore shall hee bring his trespasse offring vnto the Lord for his sinne which he hath committed, euen a female from the flocke, be it a lambe, or a she goate, for a sinne offering, and the Priest shal make an atonement for him concerning his sinne.

‡ *Ebr. if his hand cannot touch, meaning, for his pouertie.*

7 But ‡ if hee bee not able to bring a sheepe, he shall bring for his trespasse which hee hath committed, two turtle doues, or two yong pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

8 So hee shall bring them vnto the Priest, who shall offer the sinne offring first, and * wring the necke of it asunder, but not plucke it cleane off.

Chap.1.15.

9 After hee hal sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall bee ‖shed at the foote of the altar: for it is a sinne offering.

‖ *Or, powred.*

10 Also he shal offer the second for a burnt offering ‖ as the maner is: so shal the Priest [d] make an atonement for him, (for his sinne which he hath committed) and it shalbe forgiuen him.

‖ *Or, according to the Law.*
d Or, declare him to be purged of that sinne. *Verse 7.*

11 ¶ But if hee * be not able to bring two turtle doues, or two yong pigeons, then hee that hath sinned, shall bring for his offering the tenth part of an [e] Ephah of fine flowre for a sinne offering, hee shall put none [f] oyle thereto, neither put any incense thereon: for it is a sinne offering.

e Which is about a pottel.
f As in the meat offering, Chap. 2.1.

12 Then shall hee bring it to the Priest, and the Priest shall take his handfull of it, for the * remembrance thereof, and burne it vpon the altar * with the offerings of the Lord made by fire: for it is a sinne offering.

Chap.2.2.
Chap 4.35.

13 So the Priest shal make an atonement for him, as touching his sinne that hee hath committed in one of these points, and it shall be forgiuen him: and the remnant shall be the Priests, as the meate offering.

14 ¶ And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance [g] by taking away things consecrated vnto the Lord, he shal then bring for his trespasse offring vnto the Lord a ram without blemish, out of the flocke, worth two shekels of siluer [h] by thy estimation after the shekel of the Sanctuarie for a trespasse offering.

g As touching the first fruits of tithes due to the Priests and Leuites.
h By the estimation of the Priest, Chap.27.12.

16 So hee shall restore that wherein hee hath offended, in taking away of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespasse offering, and it shall be forgiuen him.

17 ¶ Also if any sinne and * doe against any of the Commandements of the Lord, which ought not to bee done, and know not, and [i] sinne, and beare his iniquitie,

Chap.4.2.
i That is, afterward remembreth that he hath sinned, when his conscience doeth accuse him. *Exod.30.13.*

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth * two shekels for a trespasse offering vnto the Priest: and the Priest shall make an atonement for him concerning his [k] ignorance wherein hee erred, and was not ware: so it shall be forgiuen him.

k Els if his sinne against God come of malice he must die, Numb.15.30.

19 This is the trespasse offering for the trespasse committed against the Lord.

CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The Law of the burnt offerings. 13 The fire must abide euermore vpon the altar. 14 The Law of the meate offering. 20 The offering of Aaron, and his sonnes.

AND the Lord spake vnto Moses, saying,

2 If any sinne, and commit a trespasse against the Lord, and denie vnto his neighbour that, which was taken him to keep, or that which was put to him of [a] trust, or doeth by [b] robbery, or by violence oppresse his neighbour,

a To bestow and occupie for the vse of him that gaue it.
b By any guile or vnlawfull meanes. *Numb.5.6.*

3 Or hath found that which was lost, and denieth it, and sweareth falsly, * for any of these things that a man doeth, [c] wherein he sinneth:

c Wherein he cannot but sinne, or, wherein a man accustometh to sinne by periurie or such like thing. *Numb.5.7.*

4 When, I say, he thus sinneth and trespasseth, he shall then restore the robbery that hee robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to keepe, or the lost thing which he found,

5 Or for whatsoeuer he hath sworne falsely, hee shall both restore it in the whole * summe, and shall adde the fift part more thereto, and giue it vnto him to whom it pertaineth, the same day that he offereth for his trespasse.

6 Also he shall bring for his trespasse vnto the Lord, a ramme without blemish out of the * flocke in thy estimation worth two shekels for a trespasse offering vnto the Priest.

Chap.5.15.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiuen

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forgiuen him, whatsoeuer thing hee hath done, and trespalled therein.

8 Then the Lorde spake vnto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the [d] law of the burnt offering, (it is the burnt offring, because it burneth vpon the Altar all the night vnto the morning, and the fire burneth on the Altar.)

10 And the Priest shall put on his linen garment, and shall put on his linnen breeches vpon [e] his flesh, & take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the [f] altar.

11 After, hee shall put off his garments, and put on other rayment, & carie the ashes forth without the hoste vnto a cleane place.

12 But the fire vpon the altar shall burne thereon, and neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shall burne thereon the fatte of the peace offerings.

13 The fire shall euer burne vpon the altar, and neuer goe out.

14 ¶ *Also this is the lawe of the meate offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 He shall euen take thence his handfull of fine floure of the meat offring and of the oyle, and all the incense which is vpon the meate offering, and shall burne it vpon the Altar for a sweete sauour, * as a memorial therefore vnto the Lord:

16 But the rest thereof shall Aaron & his sonnes eate: it shalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shal eate it.

17 It shal not be [g] baken with leauen: I haue giuen it for their portion of mine offerings made by fire; for it is as the sinne offering, and as the trespasse offering.

18 All the males among the children of Aaron shall eate of it: It shalbe a statute for euer in your generations concerning the offrings of the Lord made by fire: *whatsoeuer toucheth them shalbe holy.

19 ¶ Againe the Lorde spake vnto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when hee is anointed: the tenth part of an Ephah of fine floure, for a meate offering [h] perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it shalbe made with oyle: thou shalt bring it fryed, and shalt offer the ‖ baken pieces of the meat offering for a sweet sauour vnto the Lord.

22 And the Priest that is [i] anointed in his stead, among his sonnes, shal offer it: it is the Lords ordinance for euer, it shalbe burnt altogether.

23 For euery meat offering of the Priest shalbe burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the law of the sinne offring, In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offreth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shall touch the flesh thereof, shalbe holy: and when there droppeth of the blood thereof vpon a [k] garment, thou shalt wash that whereon it droppeth in the holy place.

28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a brasen pot, it shall both bee scoured and washed with [l] water.

29 All the males among the Priests shal eate thereof, for it is most holy.

30 *But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shalbe eaten, [m] but shalbe burnt in the fire.

CHAP. VII.

1 *The law of the trespasse offring:* 11 *Also of the peace offrings.* 23 *The fat and the blood may not be eaten.*

LIkewise this is the law of the [a] trespasse offering, it is most holy.

2 In the place [b] where they kil the burnt offering, shall they kill the trespasse offring, and the blood thereof shall he sprinkle round about vpon the altar.

3 All the fat therof also shall [c] he offer, the rumpe, & the fat that coureth the inwards.

4 After, he shall take away the two kidneyes, with the fat that is on them, and vpon the flankes, and the caule on the liuer with the kidneys.

5 Then the Priest shall burne them vpon the altar for an offering made by fire vnto the Lord: this is a trespasse offering.

6 All the males among the Priests shall eate thereof, it shalbe eaten in the holy place, for it is most holy.

7 As the sin offring is, so is the trespasse offering, one [d] law ferueth for both: [e] that wherwith the Priest shal make atonement, shalbe his.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinne of the burnt offering, which he hath offered.

9 And al the meat offring that is baken in the ouen, and that is dressed in the panne, and in the frying panne, shalbe the Priestes that offereth it.

10 And euery meate offering mingled with oyle, and that is [f] dry, shall pertaine vnto all the sons of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offrings, which he shall offer vnto the Lord.

12 If he offer it to [g] giue thankes, then he shall offer for his thankes offering, vnleauened cakes mingled with oyle, and vnleauened wafers anoynted with oyle, and fine floure fryed with the cakes mingled with oyle.

13 Hee shall offer also his offering with cakes of leauened bread, for his peace offerings, to giue thanks.

14 And of all the sacrifice he shal offer one

d That is, the ceremonies which ought to be obserued therein.

e Vpon his secret parts, Exod. 28 43.

f In the ashpans appointed for that vse.

Chap. 2. 1. numb. 15. 4.

Chap. 2. 9.

g Or, kned with leauen, and after baken.

Exod. 29. 37.

Exod. 16. 36.

h So oft as the hie Priest shalbe elected and anoynted.

‖ Or, fryed.

i His sonne that shall succeede him.

k Meaning the garment of the Priest.

l Which was in the lauer, Exod. 30. 18. Chap. 4. 5. hebr. 13. 11.

m Out of the campe, chap. 4. 12.

a Which is for the smaller sins, and such as are committed by ignorance.

b At the Court gate.

c The Priest.

d The same ceremonies: notwithstanding that this word trespas signifieth lesse then sinne.

e Meaning, the rest which is left and not burnt.

f Because it had no oyle nor liquor.

g Peace offrings containe a confession & thanksgiuing for a benefit receiued, and also a vow, and free offring to receiue a benefit.

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cake for an heaue offering vnto the Lord, and it shall be the Priestes that sprinckleth the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thankesgiuing, shall bee eaten the same day that it is offred: he shall leane nothing therof vntill the morning.

16 But if the sacrifice of his offering be a [h] vowe, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shalbe eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall bee burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shal it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it, shall [i] beare his iniquitie.

19 The flesh also that toucheth any vncleane [k] thing, shall not be eaten, but burnt with fire: but [l] of this flesh al that be cleane shall eate thereof.

20 But if any eat of the flesh of the peace offerings that pertaineth to the Lorde, hauing his *vncleannesse vpon him, euen the same person shalbe cut off from his people.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall bee cut off from his people.

22 ¶ Againe the Lorde spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, *Yee shall eate no fat of beeues, nor of sheepe, nor of goats:

24 Yet the fat of the dead beast, and the fat of that, which is torne with beastes, shall be occupied to any vse, but ye shall not eate of it.

25 For whosoeuer eateth the fat of the beast, of the which hee shall offer an offering made by fire to the Lord, euen ye person that eateth, shall be cut off from his people.

26 Neither *shall ye eate any blood, either of foule, or of beast in all your dwellings.

27 Euery person that eateth any blood, euen the same person shall bee cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offrings vnto the Lord, shall bring his gift vnto the Lord of his peace offrings:

30 His [m] hands shall bring the offerings of the Lord made by fire: euen the fatte with the breast shall he bring, that the breast may be *shaken to and fro before the Lord.

31 Then the Priest shal burne the fat vpon the Altar: and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heaue offring, of your peace offerings.

33 The same that offreth the blood of the peace offerings, and the fatte, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and to his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the [n] anointing of Aaron, and the anointing of his sonnes, concerning the offrings of the Lord made by fire, in the day when hee presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lorde commanded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the Law of the burnt offering, of the meate offering, and of the sinne offering, and of the trespasse offering, and of the [o] consecrations, and of the peace offerings:

38 Which the Lord commaunded Moses in the mount Sinai, when he commaunded the children of Israel to offer their gifts vnto the Lord in the wilderneslle of Sinai.

h If he make a vowe to offer: for els the flesh of the peace offrings must be eaten the same day.

i The sin wherefore he offered, shall remaine.

k After it bee sacrificed.

l Of the peace offring, that is cleane.

Chap. 15. 3.

Chap. 3. 17.

Gen. 9. 4. chap. 17 14.

m And should not send it by another.

Exod. 29. 24.

n That is, his priuiledge, reward and portion.

o Which sacrifice was offred when the Priests were consecrated, Exod. 29. 22.

CHAP. VIII.

12 *The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.*

AFterward the Lord spake vnto Moses, saying,

2 *Take Aaron and his sonnes with him, and the garments and the *anointing oyle, and a bullocke for the sinne offring, and two rammes, and a basket of vnleauened bread,

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said vnto the company, *This is the thing which the Lorde hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the broydered garde of the Ephod, and bound it vnto him therewith.

8 After, hee put the breast plate thereon, and put in the breastplate *the Urim and the Thummim.

9 Also hee put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the [a] holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anointing oyle, and anointed the [b] Tabernacle, and all that was therein, and sanctified them,

Exod. 28. 1, 4. Exod. 30. 24.

Exod. 29. 4.

Exod. 28. 30.

a So called, because this superscription, Holines to the Lord, was grauen in it.

b That is, the Holiest of all, the Sanctuary, and the Court.

11 And

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11 And sprinckled thereof vpon the altar seuen times, and anoynted the altar, and all his instruments, and the lauer, and his foot, to sanctifie them)

Eccl. 45.15. *psal.* 133.2.

12 *And he powred of the anointing oyle vpon Aarons head, and anounted him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, & put bonets vpon their heads, as the Lord had commanded Moses.

Exod. 29.1. *chap.* 9.2.

14 * Then he brought the bullocke for the sinne offring, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which hee put vpon the hornes of the [c] altar round about with his finger, and purified the altar, and powred the rest of the blood at the foot of the altar: so he sanctified [d] it, to make reconciliation vpon it.

c Of the burnt offering.

d To offer for the sinnes of the people.

16 Then he tooke all the fat that was vpon the inwards, and the kall of the liuer, and the two kidnies with their fat, which Moses burned vpon the altar.

17 But the bullocke and his [e] hide, and his flesh, and his dung, hee burnt with fire without the hoste, as the Lord had commanded Moses.

e In other burnt offerings, which are not of consecration, or offering for himselfe, the Priest had the skin, Chap. 7.8.

18 ¶ Also hee brought the ramme for the burnt offring, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about.

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legs in water: so Moses burnt the ramme euery whit vpon the altar: for it was a burnt offering for a sweet sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

Exod. 29.31.

22 ¶ * After, hee brought the other ram, the ramme of consecrations, and Aaron and his sonnes laid their hands vpon the head of the ramme,

23 Which Moses [f] slew, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumbe of his right hand, & vpon the great toe of his right foote.

f Moses did this because that the Priests were not yet established in their office.

24 Then Moses brought Aarons sonnes, and put of the blood on the lappe of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moses sprinkled the rest of the blood vpon the altar round about.

25 And hee tooke the fat and the rumpe, and all the fat that was vpon the inwards, and the kall of the liuer, and the two kidnies with their fat, and the right shoulder.

26 Also hee tooke of the basket of the vnleauened bread that was before the Lorde, one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

Exod. 29.24.

27 So he put * all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their hands, and burnt them vpon the altar for a burnt offering: for theie were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses * portion, as the Lord had commaunded Moses.

Exod. 29.26.

30 Also Moses tooke of the anoynting oyle, and of the blood which was vpon the altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him, so hee sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seethe the flesh at the doore of the [g] Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commaunded, saying, Aaron and his sonnes shall eate it.

g At the doore of the court. *Exod.* 29.32. *chap.* 24.9.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shal not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntil the dayes of your consecrations be at an end: for * seuen dayes, said the Lord, shall he ‡ consecrate you,

Exod. 29.35. ‡ *Ebr. fill your hands.* ‖ *Or, as I haue done.*

34 As ‖ he hath done this day: so the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shal ye abide at the doore of the Tabernacle of the Congregation day and night, seuen dayes, and shall keepe the watch of the Lord, that yee die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the [h] hand of Moses.

h By commission giuen to Moses.

CHAP. IX.

8 The first offerings of Aaron. 22 Aaron blesseth the people. 23 The glory of the Lord is shewed. 24 The fire commeth from the Lord.

AND in the [a] eight day Moses called Aaron and his sonnes, and the Elders of Israel:

a After their consecration: for the seuen dayes before, the Priests were consecrate. *Exod.* 29.1.

2 * Then he said vnto Aaron, Take thee a yong calfe for a [b] sinne offering, and a ram for a burnt offering, both without blemish, and bring them before the Lord.

b Aaron entreth into the possession of the Priesthood, & offereth the foure principal sacrifices: the burnt offering, the sinne offring, the peace offerings, and the meat offering.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goate for a sinne offering, and a calfe, and a lambe both of a yeere olde, without blemish, for a burnt offering:

4 Also a bullocke, and a ramme for peace offrings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assembly drew neere and stood before the [c] Lord.

c Before the Altar, where his glory appeared.

6 (For Moses had sayd, This is the thing which the Lord commaunded that yee

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should do, and the glory of the Lord shal appeare vnto you)

7 Then Moses sayd vnto Aaron, Draw neere to the altar, & offer thy sinne offering, and thy burnt offering, and make an atonement for [d] thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

d Reade for the vnderstanding of this place, Hebr. 5.3. and 7.27.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foot of the altar.

10 But the fat and the kidnies, and the kal of the liuer of the sinne offring, he [e] burnt vpon the altar, as the Lord had commanded Moses.

e That is, he layd them in order, and so they were burnt when the Lord sent downe fire.

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After, he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which hee sprinkled round about vpon the altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the altar.

14 Likewise hee did wash the inwardes and the legs, & [f] burnt them vpon the burnt offering on the altar.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 24.

15 ¶ Then he offered the peoples offring, and tooke a goate, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So he offered the burnt offring, & prepared it according to the maner.

17 He presented also the meat offring, and filled his hand therof, and *beside the burnt sacrifice of the morning, hee burnt this vpon the altar.

*Exod.29.38.

18 He slew also the bullocke, & the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the altar round about,

19 With the fat of the bullock, and of the ramme, the rumpe and that which couereth the inwards and the kidnies, and the kall of the liuer.

20 So they laid the fat vpon the breasts, and he burnt the fat vpon the altar.

g Of the bullock and the ramme.

21 But the [g] breasts and the right shoulder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.

h Because the altar was neere the Sanctuary which was the vpper end, therefore he is said to come downe.

22 So Aaron lift vp his hand toward the people, and blessed them, and [h] came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and [i] blessed the people, * and the glory of the Lord appeared to all the people.

i Or, prayed for the people.

2. *Macca* 2.8. *Gene* 4.4. 1. *king.* 18.38. 2. *chron.* 7.1. 2 *mac.* 2.10,11.

24 * And there came a fire out from the Lord, & consumed vpon the altar the burnt offring and the fat: which when all the people saw, they ‖ gaue thankes, and fel on their faces.

‖ *Or, gaue a shout for ioy.*

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priestes might not. 9 The Priests are forbidden wine.

BVt * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censer, and put fire therein, and put incense thereupon, and offered [a] strange fire before the Lord, which he had not commanded them.

*Num.3.4. and 26.61. 1 chron.24.2.

a Not taken of the altar, which was sent from heauen, and endured till the captiuitie of Babylon.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses sayd vnto Aaron, This is it that the Lorde spake, saying, I will bee [b] sanctified in them that come neere me, and before all the people I will be glorified: but Aaron held his peace.

b I will punish them that serue me otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praise my iudgements.

4 And Moses called Mishael and Elzaphan the sonnes of Vzziel, the vncle of Aaron, and sayd vnto them, Come neere, cary your ‖ brethren from before the Sanctuary out of the hoste.

‖ *Or, cousins.*

5 Then they went and carried them in their coates out of the hoste, as Moses had commanded.

6 After, Moses sayd vnto Aaron, & vnto Eleazar & Ithamar his sonnes, [c] Vncouer not your heads, neither rent your clothes, lest ye die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath [d] kindled.

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement, Chap.19.28. Deut.14.1.

d In destroying Nadab and Abihu the chiefe, and menacing the rest, except they repent.

7 And goe not ye out from the doore of the Tabernacle of the Congregation, lest yee die: for the anoynting oyle of the Lord is vpon you: and they did according to Moses commandement.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor ‖ strong drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the Congregation, lest yee die: this is an ordinance for euer throughout your generations,

‖ *Or, drinke that maketh drunke.*

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that yee may teach the children of Israel all the statutes which the Lord hath commanded them by the ‖ hand of Moses.

‖ *Or, commission. Exod.29.24.*

12 ¶ Then Moses sayd vnto Aaron and vnto Eleazar & to Ithamar his sonnes that were left, Take the meate offering that remaineth of the offrings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy:

13 And ye shall eat it in the holy place, because it is thy dutie and thy sonnes duety of the offrings of the Lord, made by fire: for so I am commanded.

14 Also the * shaken breast and the heaue shoulder shall ye eat in ‖ a cleane place: thou and thy sonnes, and thy [e] daughters with thee: for they are giuen as thy ‖ duetie and thy sonnes duety, of the peace offrings of the children of Israel.

‖ *Or, wherein is no vncleanesse.*

e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of first fruits, the first borne, and the Easter lambe, Reade chap.22.12,13.

15 The heaue shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before

‖ *Or, right, or portion.*

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before the Lord, and it shall be thine and thy sonnes with thee by a law for euer, as the Lord hath commanded.

2. *Mac.* 2. 11.

16 ¶ * And Moses sought the goate that was offered for sinne, and loe it was burnt: therefore hee was angry with Eleazar and Ithamar the sonnes of Aaron, which were f left aliue, saying,

f And not consumed, as Nadab and Abihu.

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most holy, and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

Chap. 6. 26.

18 Behold, ỹ blood of it was not brought within the holy place: yee should haue eaten it in the holy place, * as ‖ I commanded.

g That is, Nadab and Abihu.

19 And Aaron said vnto Moses, Behold, this day s haue they offered their sinne offering, & their burnt offering before the Lord, and such things as thou knowest are come vnto mee: If I had eaten the sinne offering to day, should it haue beene accepted in the sight of the Lord?

h Moses bare with his infirmitie, considering his great sorrow, but doth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

20 So when Moses heard it, hee was h content.

CHAP. XI.

1 Of beasts, fishes, and birds, which be cleane, and which be vncleane.

AFter, the Lorde spake vnto Moses and Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beastes which yee a shall eate, among all the beasts that are on the earth.

Gen. 7. 2. *deut.* 14. 4. *acts* 10. 14.

a Or, whereof ye may eate.

3 Whatsoeuer parteth the b hoofe, and is clouen footed, and chewth the cud among the beasts, that shall yee eate:

b He noteth foure sorts of beasts: some chew the cud onely, and some haue onely the foote cleft: others neither chew the cud, nor haue the hoofe cleft: the fourth both chew the cud, and haue the hoofe diuided, which may bee eaten.

4 But of them that chew the cud, or deuide the hoofe onely, of them yee shall not eate: as the camell, because he chewth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

5 Likewise the cony, because he chewth the cud and diuideth not the hoofe, he shalbe vncleane to you.

6 Also the hare, because he chewth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

7 * And the swine, because he parteth the hoofe, and is clouen footed, but chewth not the cud, he shall be vncleane to you.

2. *Mac.* 6. 18.

8 Of c their flesh shall yee not eate, and their carkeis shall ye not touch: for they shall be vncleane to you.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

9 ¶ These shall yee eat, of all that are in the waters: whatsoeuer hath sinnes and scales in the waters, in the seas, or in the riuers, them shall ye eate.

d As litle fish ingendred of the slime.

10 But al that haue not sinnes nor scales in the seas, or in the riuers, of all that d moueth in the waters, and of al e liuing things that are in the waters, they shall be an abomination vnto you.

e As they which come of generation.

11 They, I say, shall be an abomination to you: ye shall not eat of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not sinnes nor scales in the waters, that shall be abomination vnto you.

13 ¶ These shal ye haue also in abomination among the foules, they shall not be eaten: for they are an abomination, the eagle, and the ‖ gosshauke, and the osprey,

‖ Or, *Gryphin, as it is in the Greeke.*

14 Also the Vulture, and the kite after his kinde,

15 And all Rauens after their kind:

16 The ostrich also and the night crow, and the ‖ seamew, and the hauke after his kind:

‖ Or, *Cuckowe.*

17 The little owle also, and the cormorant, and the great owle.

18 Also the ‖ redshanke, and the pelicane, and the swanne:

‖ Or, *Porphyrie.*

19 The stoike also, the heron after his kind, and the lapwing, and the backe.

20 And euery foule t that creepeth and goeth vpon all foure, such shalbe an abomination vnto you.

21 Yet these shall yee eate: of euery foule that creepeth & goeth vpon all foure, which ‖ haue their feete and legs all of one to leape withall vpon the earth.

‖ Or, *haue no bowings on their feet.*

22 Of them yee shall eate these, the grashopper after his kind, and the f Solean after his kind, the bargol after his kind, and the hagab after his kind.

f These were certaine kindes of grashoppers, which are not now properly knowen.

23 But all other foules, that creepe and haue foure feet, they shalbe abomination vnto you.

24 For by such you shall be polluted: whosoeuer toucheth their carkets, shall bee vncleane vnto the euening.

25 Whosoeuer also g beareth of their carkeis, shall wash his clothes, and be vncleane vntill euen.

g Out of the campe.

26 Euery beast that hath clawes diuided, and is ‖ not clouen footed, nor cheweth the cud, such shall bee vncleane vnto you: euery one that toucheth them, shall bee vncleane.

‖ Or, *hath not his foot clouen in two.*

27 And whatsoeuer goeth vpon his pawes among all maner beastes that goeth on all foure, such shall be vncleane vnto you: who so doth touch their carkets, shall be vncleane vntill the euen.

28 And he that beareth their carkeis, shal wash his clothes, and be vncleane vntill the euen: for such shall be vncleane vnto you.

29 ¶ Also these shalbe vncleane to you among the thinges that creepe & moue vpon the earth, the weasel, and the mouse, and the h ‖ frog, after his kind:

h The greene frogge that sitteth on the bushes.

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the molle.

‖ Or, *Crocodile.*

31 These shall be vncleane to you among all that creepe: whosoeuer doth touch them when they be dead, shalbe vncleane vntill the euen.

32 Also whatsoeuer any of the dead carkets of them doth fall vpon, shall bee vncleane, whether it be vessell of wood, or rayment of i skin, or sacke: whatsoeuer vessell it bee that is occupied, it shall bee put in the water as vncleane vntill the euen, and so be purified.

i As a bottell or bagge.

33 But euery earthen vessell whereinto any of them falleth whatsoeuer is within it shall be vncleane, and * yee shall breake it.

Chap. 6. 28.

34 All meat also that shall be eaten, if any such water come vpon it, shalbe vncleane: and all drinke that shall bee drunke in all

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such vessels shall be vncleane.

35 And euery thing that their carkeis fal vpon shall bee vncleane: the fornace or the pot shall bee broken: for they are vncleane, and shall be vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shall be cleane: but that which [k] toucheth their carkeises shalbe vncleane.

37 And if there fall of their dead carkeis vpon any seed, which vseth to be sowen, it shall be vncleane.

38 But if any [l] water be powred vpon the seed, and there fal of their dead carkeis theron, it shall be vncleane vnto you.

39 If also any beast whereof ye may eat, die, he that toucheth the carkeis thereof, shal be vncleane vntill the euen.

40 And hee that eateth of the carkeis of it, shall wash his clothes, and bee vncleane vntill the euen: hee also that beareth the carkeis of it, shall wash his clothes, and bee vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth, shall bee an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, & whatsoeuer goeth vpon al foure, or that hath many feete among all creeping things that creepe vpon the earth, yee shall not eate of them, for they shall be abomination.

43 Yee shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: yee shall not, I say, be defiled by them,

44 For I am the Lorde your God: bee sanctified therefore, and bee [m] holy, for I am holy, & defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lorde that brought you out of the land of Egypt, to bee your God, and that you should be holy, for I am holy.

46 This is the law of the beastes and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betweene the vncleane & cleane, and betweene the beast that may bee eaten, and the beast that ought not to be eaten.

k So much of the water as toucheth it.

l He speaketh of seed, that is laid to steepe before it be sowen.

m He sheweth why God did chuse them to be his people, 1. 1. Pet. 1. 15.

CHAP. XII.

2 *A law how women should bee purged after their deliuerance.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought foorth seed, and borne a man child, shee shall be vncleane [a] seuen dayes, like as shee is vncleane when shee is put apart for her ‖ * disease.

3 (And in the eight day, the foreskinne of the childes flesh shall be circumcised.)

4 And shee shall continue in the blood of her purifying three [b] and thirty dayes: shee shall touch no [c] hallowed thing, nor come into the [d] Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shall be vncleance two [e] weekes, as when she hath her disease: and shee shall continue in the blood of her purifying threescore and sixe dayes.

6 Now when the dayes of her purifying are out, (whether it bee for a sonne or for a daughter) shee shall bring to the Priest a lambe of one yeere old for a burnt offering, and a young pigeon or a turtle doue for a sin offering, vnto the doore of the [f] Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an attonement for her: so shee shall be purged of the issue of her blood. This is the law for her that hath born a male or female.

8 But if shee ‡ bee not able to bring a lambe, shee shall bring two * turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offering, and the Priest shall make an atonement for her: so she shall be cleane.

a So that her husband for that time could not resort to her. ‖ *Or. flowes. Chap. 15. 19. Luke 2. 22. iohn 7. 22.*

b Besides the first seuen dayes.

c As sacrifice or such like.

d That is, into the Court gate, till after fourty dayes.

e Twise so long as if she bare a man childe.

f Where the burnt offrings were wont to be offered.

‡ *Ebr. if her hand finde not the worth of a lambe Luke 2. 24.*

CHAP. XIII.

2 *What considerations the Priests ought to obserue in iudging the leprosie,* 29 *The blacke spot or scabbe,* 47 *and the leprie of the garment.*

MOreouer the Lorde spake vnto Moses, and to Aaron, saying,

2 The man that shal haue in the skinne of his flesh a swelling or a scab, or a white spot, so that in the skinne of his flesh [a] it bee like the plague of leprosie, then hee shall bee brought vnto Aaron the Priest, or vnto one of his sonnes the Priests.

3 And the Priests shall looke on the sore in the skinne of his flesh: if the haire in the sore bee turned into white, or the sore seeme to be [b] lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and ‡pronounce him vncleane.

4 But if the white spot be in the skinne of his flesh, and seeme not to be lower then the skin, nor the haire thereof be turned vnto white, then the Priest shall shut vp him that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme ‡to him to abide still, and the plague growe not in the skinne, the Priest shal shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague [c] bee darke, and the sore grow not in the skinne, then the Priest shal ‡pronounce him cleane, for it is a scab: therefore hee shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after that he is seene of the Priest, for to bee purged, he shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab ‖ grow in the skin, then the Priest shall pronounce him [d] vncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shalbe brought vnto the Priest,

10 And the Priest shal see him: and if the swelling bee white in the skinne, and haue made the haire white, and there bee rawe flesh in the swelling,

a That it may be suspected to be the leprie.

b That is, shrunken in, and bee lower then the rest of the skin. ‡ *Eb. shall pollute him.*

‡ *Ebr. in his eyes.*

c As hauing the skinne drawen together, or blackish. ‡ *Ebr. shall clense him.*

‖ *Or, be spread abroad.*

d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

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11 It is an olde leprosie in the skinne of his flesh: and the Priest shal pronounce him vncleane, and shall not shut him vp, for he is vncleane.

‖ Or, bud.

12 Also if the leprosie ‖ breake out in the skinne, and the leprosie couer all the skinne of the plague, from his heade, euen to his feete, whereseuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, hee shall pronounce the plague to be [c] cleane, because it is all turned into whitenesse: so hee shall be cleane.

c For it is not that contagious leprosie that infecteth, but a kind of skirfe, which hath not the flesh raw as the leprosie.

14 But if there be raw flesh on him when hee is seene, he shall be vncleane.

15 For the Priest shall see the raw flesh, and declare him to be vncleane: for the raw flesh is [f] vncleane, therefore it is the leprosie.

f That is, declareth that the flesh is not sound, but is in daunger to be leprous.

16 Or, if the raw flesh change and be turned into white, then hee shall come to the Priest,

17 And the Priest shall behold him: and if the sore bee changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skinne there is ‖ a bile, and is healed,

‖ Or, impostume.

19 And in the place of the bile there be a white swelling, or a white spotte somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him [g] vncleane: for it is a plague of leprosie, broken out in the bile.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people, as appeareth by Marie the Prophetesse, Numb. 12. 14. and by King Vzziah, 2. Chro. 26. 20.

21 But if the Priest looke on it, and there be no white haires therein, and if it be not lower then the skinne, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vncleane, for it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therfore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hot burning, and the quicke flesh of the burning haue a [h] white spot somwhat reddish or pale,

h If he haue a white spot in that place where the burning was after healed.

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spotte, and be no lower then the other skinne, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shall looke on him the seuenth day: if it bee growen abroad in the skinne, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a ‖ rising of the burning: the Priest shall therfore declare him cleane, for it is the dyping vp of the burning.

‖ Or, swelling.

29 ¶ If also a man or woman hath a sore on the head, or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skin, and there be in it a smal yellow [i] haire, then the Priest shall pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

i Which was not wont to be there, or els smaller then in any other part of the body.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him that hath the sore of the blacke spotte, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot grow not, and there be in it no yellow haire, and the black spot seeme not lower then the skinne,

33 Then he shall be shauen, but the place of the blacke spot shall he not shaue: but the Priest shall shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the other skinne, then the Priest shall clense him, and he shal wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his clensing,

36 Then the Priest shall looke on it: and if the blacke spotte grow in the skinne, the Priest shall not [k] seeke for the yellow haire: for he is vncleane.

k He shall not care whether the yellow haire bee there or no.

37 But if the blacke spotte seeme to him to abide, and that blacke haire growe therein, the blacke spotte is healed, hee is cleane, and the Priest shal declare him to be cleane.

38 ¶ Furthermore if there bee manie white spots in the skin of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skin: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head lose the [l] haire on the forepart, and bee balde before, hee is cleane.

l By sickneſſe, or any other inconuenience.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his bald head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 He is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the sore is in his head.

45 The leper also in whom the plague is, shall haue his clothes [m] rent, and his head bare, and shall put a couering vpon his [n] lips, and shall cry, I am vncleane, I am vncleane.

m In signe of sorrow and lamentation.

n Either in token of mourning, or for feare of infecting others.

46 As long as the disease shalbe vpon him, he shall be polluted, for hee is vncleane: hee shall

shall dwell alone, * without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warpe or in the woofe of linnen or of woollen, either in a skin, or in any thing made of skin,

49 And if the loze be greene, or somewhat reddish in the garment, or in the skin, or in the warpe, or in the woofe, or in an thing that is made of [o] skin, it is a plagne of leprosie, and shalbe shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp it that hath the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague growe in the garment, or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skin, that plague is a fretting leprosie, and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, therefore it shalbe burnt in the fire.

53 If the Priest yet see that the plague [p] grow not in the garment, or in the woofe, or in whatsoeuer thing of skinne it be,

54 Then the Priest shal command them to wash the thing wherin the plague is, and he shall shut it vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his [q] colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a frette inward, [r] whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shal cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading leprie: thou shalt burne the thing wherein [p] plague is, in the fire.

58 If thou haue washed the garment or the warpe, or the woofe, or whatsoeuer thing of skin it be, if the plague be departed therefrom, then shall it bee washed [s] the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skinne, to make it cleane or vncleane.

CHAP. XIIII.

3 *The cleansing of the leper,* 34 *and of the house that he is in.*

AND the Lord spake vnto Moses, saying,

2 * This is the [a] law of the leper in the day of his clensing: that is, he shalbe brought vnto the Priest.

3 And the Priest shall goe out of the campe, and the Priest shal consider him: and if the plague of leprosie bee healed in the leper,

4 Then shal the Priest command to take for him that is clensed, two ‖ sparrowes aliue and [b] cleane, and cedar wood, and a scarlet lace, and hyssope.

5 And the Priest shall command to kill one of the birds ouer [c] pure water in an earthen vessell.

6 After, hee shall take the liue sparrow with the cedar wood, and his scarlet lace, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrow slaine ouer the pure water,

7 And hee shall sprinkle vpon him that must be cleansed of his leprosie, seuen times, and clense him, and shall [d] let goe the liue sparrow into the broad field.

8 Then he that shalbe clensed, shal wash his clothes, and shaue off all his haire, and wash himselfe in water, so hee shall bee cleane: after that shall hee come into the hoste, but shall tary without his tent seuen dayes.

9 So in the seuenth day hee shall shaue off all his haire, both his head and his beard, and his eye browes: euen all his haire shall hee shaue, and shall wash his clothes, and shall wash his flesh in water: so hee shall bee cleane.

10 Then in the eight day hee shall take two hee lambes without [e] blemish, and an ewe lambe of a yeere olde without blemish, and three tenth deales of fine flowre for a meate offering mingled with oyle, [f] and a pinte of oyle.

11 And the Priest that maketh him cleane, shall bring the man which is to bee made cleane, and those things before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shal take one lambe, and offer him for a trespasse offring, and the pint of oyle, and * shake them to and fro before the Lord.

13 And he shal kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for as the * sinne offering is the Priests, so is the trespasse offering: for it is most holy.

14 So the Priest shal take of the blood of the trespasse offring, and put it vpon the lap of the right eare of him that shall be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pint of oyle, and powre it into the palme of his left hand.

16 And the Priest shall dippe his ‡ right finger in the oyle that is in his left hand, & sprinkle of the oyle with his finger seuen times before the Lord.

17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lap of the right eare of him that is to be clensed, and vpon the thumbe of his right hande, and vpon the great toe of his right foot, ‡ where the blood of the trespasse offering was put.

18 But the remnant of the oyle that is in the

Numb. 5. 2. *2. king.* 15. 6.

o Whether it be garment, vessell, or instrument.

p But abide still in one place, as verse 37.

q But remaine as it did before.

r Or, whether it be in any bare place before, or behinde.

s To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

Matth. 8. 2. *marke* 1. 40. *luke* 5. 12.

a Or the ceremony which shal be vsed in his purgation.

‖ *Or, little birds.*

b Of birds which were permitted to be eaten.

c Running water, or of the fountaines.

d Signifying that he that was made cleane, was set at libertie, and restored to the company of others.

e Which hath no imperfection in any member.

f This measure in Ebrew is called Log, and conteineth sixe egges in measure.

Exod. 29. 24.

Chap. 7. 7.

‡ *Ebr the finger of his right hand.*

‡ *Ebr vpon the blood of the trespasse offering.*

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the Priests hand, hee shall powre vpon the head of him that is to bee cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed of his vncleannesse: then after shall he kill the burnt offering.

20 So the Priest shall offer the burnt offering, and the meate offring vpon the altar: and the Priest shall make an atonement for him: so he shall be cleane.

‡Ebr. his hand cannot take it.

21 But if he be poore, and ‡not able, then he shall bring one Lambe for a trespasse offering to bee shaken, for his reconciliation, and a g tenth deale of fine floure mingled with oyle, for a meate offering, with a pinte of oyle.

g Which is an Omer, as I cade Exo. 16.16.

22 Also two turtle doues, or two young pigeons, as he is able, whereof the one shall be a sinne offering, and the other a burnt offering.

23 And he shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespasse offring, and the pinte of oyle, and the Priest shall h shake them to and fro before the Lord.

h Or, shall offer them as the offering that is shaken to and fro.

25 And he shall kill the lambe of the trespasse offring, and the Priest shall take of the blood of the trespasse offering, and put it vpon the lappe of his right eare that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

‡Ebr into the palme of the Priests left hand.

26 Also the Priest shall powre of the oyle into the palme of his owne ‡ left hand.

27 So the Priest shall with his right finger, sprinckle of the oyle that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lappe of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the trespasse offring.

‖Or, where the blood of the trespasse offering was put, as verse 17.

29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be clensed, to make an atonement for him before the Lord.

30 Also hee shall present one of the turtle doues, or of the yong pigeons, i as hee is able:

i Whether of them he can get.

31 Such, I say, as hee is able, the one for a sinne offring, and the other for a burnt offering ‖with the meat offring: so the Priest shal make an atonement for him that is to be cleansed, before the Lord.

‖Or, besides the meate offering.

32 This is the k lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

k This order is appointed for the poore man.

33 ¶ The Lord also spake vnto Moses, and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I giue you in possession, If I l sende the plague of leprosie in an house of the land of your possession,

l This declareth that no plague nor punishment commeth to man without Gods prouidence and his sending.

35 Then hee that oweth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shall command them to emptie the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest go in to see the house,

37 And he shall marke the plague: and if the plague bee in the walles of the house, and that there bee deepe ‖ spots, greenish or reddish, which seeme to bee lower then the wall,

‖Or, blackeneſſe, or hollow ſtrakes.

38 Then the Priest shall goe out of the house to the doore of the house, and shal cause to shut vp the house seuen dayes.

39 So the Priest shall come againe the seuenth day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shal command them to take away the stones wherein the plague is, and they shall cast them into a ‖foule place without the city.

‖Or, polluted.

41 Also hee shall cause to scrape the house within round about, and powre the dust, that they haue pared off, without the citie in m an vncleane place.

m Where carions were cast, and other filth, that the people might not therewith be infected.

42 And they shall take other stones, and put them in the places of those stones, and shall take other morter, to plaister the house with.

43 But if the plague come againe, and breake out in the house, after that he hath taken away the stones, and after that he hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a fretting leprosie in the house: it is therefore vncleane.

45 And he shal n breake downe the house, with the stones of it, and the timber thereof, and all the ‖ morter of the house, and he shal carie them out of the citie into an vncleane place.

n That is, he shal command it to be pulled down, as verse 40.

‖Or, duſt.

46 Moreouer he that goeth into the house all the while that it is shut vp, he shal be vncleane vntill the euen.

47 He also that sleepeth in the house, shall wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see that the plague hath spread no further in the house after the house be plaistred, the Priest shall pronounce that house cleane, for the plague is healed.

49 Then shal he take to purifie the house, two sparrowes, and cedar wood, and o scarlet lace, and hyssope.

o It seemed that this was a lace or string to binde the hyssope to the wood, and so was made a sprinkle, the Apostle to the Hebrewes calleth it scarlet woll, Heb. 9.19.

50 And he shal kill one sparow ouer pure water in an earthen vessell,

51 And shal take the cedar wood, and the hyssope, and the scarlet lace with the liue sparow, and dip them in the blood of the slaine sparow, and in the pure water, and sprinckle the house seuen times:

52 So shall he cleanse the house with the blood of the sparow, and with the pure water, and with the liue sparow, and with the cedar wood, and with the hyssope, and with the scarlet lace.

53 Afterward he shal let goe the liue sparowe out of the ‡ towne into the ‡ broad fields:

‡Ebr. citie.

‡Ebr. on the face of the field.

fieldes: so shall he make atonement for the house, and it shalbe cleane.

54 This is the law for euery plague of leprosie and * blacke spot,

55 And of the lepprosie of the garment, and of the house,

56 And of the ‖ swelling, and of the scab, and of the white spot.

57 This is the law of the lepprosie to teach ‡ when a thing is vncleane, and when it is cleane.

Chap. 13.30.

‖ *Or, rising.*

‡ *Ebr. in the day of the vncleane, and in the day of the cleane,*

CHAP. XV.

2. 19 *The maner of purging the vncleane issues, both of men and women.* 31 *The children of Israel must be separate from all vncleanneſse.*

MOreouer the Lorde spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue from his a flesh, is vncleane, because of his issue.

3 And this shalbe his vncleanneſse in his issue: when his flesh auoydeth his issue, or if his flesh be stopped from his issue, this is his b vncleanneſse.

4 Euery bed whereon he lieth that hath the issue, shall be vncleane, and euery thing whereon he sitteth shalbe vncleane.

5 Whosoeuer also toucheth his bed, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

6 And hee that sitteth on any thing whereon he sate that hath the issue, shal wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

7 Also hee that toucheth the flesh of him that hath the issue, shal wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

8 If he also that hath the issue, spit vpon him that is cleane, e he shal wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

9 And what d saddle soeuer he rideth vpon, that hath the issue, shall be vncleane.

10 And whosoeuer toucheth any thing that was vnder him shall be vncleane vntill the euen: and hee that beareth those things, shal wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

11 Likewise whomsoeuer hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

12 * And the vessell of earth that he toucheth, which hath the issue, shall be broken: and euery vessell of wood shall bee rinsed in water.

13 But if he that hath an issue, be e cleansed of his issue, then shall he count him seuen dayes for his clensing, and wash his clothes, and wash his flesh in pure water: so shal hee be cleane.

14 Then the eight day he shall take vnto him two turtle doues, or two yong pigeons, and come before the Lord at the dooze of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lorde, for his issue.

16 Also if any mans issue of seede depart from him, he shall wash all his f flesh in water, and be vncleane vntill the euen.

17 And euery garment and euery skinne whereupon shall be issue of seed, shalbe euen washed with water, and bee vncleane vnto the euen.

18 If he that hath an issue of seed doe lie with a woman, they shall both wash themselues with water, and be vncleane vntil the euen.

19 ¶ Also when a woman shall haue an issue, and her issue in her ‖ flesh shall be blood, she shalbe put apart seuen dayes: and whosoeuer toucheth her, shall be vncleane vntil the euen.

20 And whatsoeuer she lieth vpon in her separation, shalbe vncleane, and euery thing that she sitteth vpon, shall be vncleane.

21 Whosoeuer also toucheth her bed, shal wash his clothes, and wash himselfe with water, and shal be vncleane vnto the euen.

22 And whosoeuer toucheth any thing that she sate vpon, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen:

23 So that whether he touch her bed, or any thing whereon she hath sit, he shalbe vncleane vnto the euen.

24 And if a man lie with her, g the flowers of her separation h touch him, he shall be vncleane seuen dayes: and all the whole bed whereon he lieth, shall be vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her ‡ flowers, or when shee hath an issue longer then her flowers, all the dayes of the issue of her vncleanneſse, she shall be vncleane as in the time of her flowers.

26 Euery bed whereon she lieth (as long as her issue lasteth) shalbe to her as her i bed of her separation: and whatsoeuer she sitteth vpon, shall be vncleane, as her vncleanneſse when she is put apart.

27 And whosoeuer toucheth these things, shall be vncleane, and shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

28 But if she be cleansed of her issue, then she shall k count her seuen dayes, and after, she shalbe cleane.

29 And in the eight day she shall take vnto her two turtles, or two yong pigeons, and bring them vnto the Priest at the dooze of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleanneſse.

31 Thus shall ye l separate the children of Israel from their vncleanneſse, that they die not in their vncleanneſse, if they defile my Tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled:

33 Also

a Whose seed either in sleeping, or els of weakeneſse of nature issueth at his secret part.

b Or, the thing, wherefore he shalbe vncleane.

e On whom the vncleane man did spit.

d The word signifieth euery thing whereon a man rideth.

Chap. 6.28.

e That is, be restored to his old state, and be healed thereof.

f Meaning, all his body.

‖ *Or, secret part.*

g That is, when she hath her floures whereby she is separate from her husband, from the Tabernacle, and from touching of any holy thing

h If any other vncleanneſse did onely touch him in the bed: forels the man that companied with such a woman, should die, Chap. 20.18.

‡ *Ebr. separation.*

i Shall be vncleane, as the bed whereon she lay when she had her naturall diseaſe.

k After the time that she is recouered.

l Seeing that God requireth of his purity and cleanneſse: wee cannot be his, except our filth and sinnes bee purged with the blood of Iesus Christ, and so we learne to deteſt all sinne.

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33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The Scape goate. 14 The purging of the Sanctuary. 17 The clensing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of cleansing sinnes.

Chap.10.1,2.

FVrthermore the Lorde spake vnto Moses, *after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

Exod.30.10. hebr.9.7.

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, * that he come not at a all times into the holy place within the vaile, before the Mercieseat, which is vpon the Arke, that he die not: for I will appeare in the cloud vpon the Mercieseate.

a The Priest entred into the Holiest of all but once a yeere, euen in the moneth of September.

3 After this sort shall Aaron come into the holy place: euen with a yong bullocke for a sinne offering, and a ramme for a burnt offering.

‖Or, priuities.

4 Hee shall put on the holy linnen coate, and shal haue linen breeches vpon his ‖ flesh, and shall be girded with a linen girdle, and shal couer his head with a linen mitre: these are the holy garments: therefore shall hee wash his flesh in water, when hee doeth put them on.

5 And he shal take of the Congregation of the children of Israel, two hee goats for a sinne offering, and a ramme for a burnt offering.

Heb.9.7.

6 Then Aaron shall offer the bullocke for his sinne offering, * and make an atonement for himselfe, and for his house.

7 And he shall take the two hee goates, and present them before the Lord at the doze of the Tabernacle of the Congregation.

8 Then Aaron shall cast lottes ouer the two hee goats: one lot for the Lord, and the other for the b Scape goate.

b In Ebrew it is called Azazel, which some say, is a mountaine neere Sinai, whither this goate was sent: but rather it is called the Scape goate, because he was not offered, but sent into the desert, as verse 21.

9 And Aaron shall offer the goat, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the goate on which the lot shall fall to be the Scape goate, shall be presented aliue before the Lord, to make reconciliation by him, and to let him goe (as a Scape goat) into the wildernesse.

11 Thus Aaron shall offer the bullocke for his sinne offring, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

c The holiest of all.

12 And hee shall take a censer full of burning coales from off the altar before the Lord, and his hand full of sweet incense beaten small, and bring it within the c vaile,

‖Or, the smoke.

13 And shall put the incense vpon the fire before the Lord, that the ‖ cloude of the incense may couer the Mercieseate that is vpon the ‖ Testimonie: so he shall not die.

‖Or, Arke.

Hebr.9.13. and 10.4. Chap.4.6.

14 And hee shall * take of the blood of the bullocke, * and sprincle it with his finger vpon the Mercieseate d Eastward: and before the Mercieseate shall he sprincle of the blood with his finger seuen times.

d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

15 ¶ Then shall he kill the goate that is the peoples sinne offering, and bring his blood within the vaile, and doe with that blood, as hee did with the blood of the bullocke, and sprincle it vpon the Mercieseat, and before the Mercieseat.

16 So he shall purge the holy place from the vncleannesse of the children of Israel, and from their trespasses of all their sinnes: so shall he doe also for the Tabernacle of the Congregation e placed with them, in the mids of their vncleannesse.

e Placed among them which are vncleane.

Luke 1.10.

17 * And there shalbe no man in the Tabernacle of the Congregation, when hee goeth in to make an atonement in the holy place, vntill he come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After, he shall goe out vnto the f altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpō the hornes of the altar round about:

f Whereupon the sweet incense and perfume was offred.

19 So shall he sprincle of the blood vpon it with his finger seuen times, and clense it, and hallow it from the vncleannes of the children of Israel.

20 ¶ When he hath made an end of purging the holy place, and the Tabernacle of the Congregation, and the altar, then hee shall bring the liue goate:

21 And Aaron shall put both his handes vpon the head of the liue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them g vpon the head of the goate: and shall sende him away (by the hand of a man appointed) into the wildernesse.

g Herein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa.53.4.

22 So the goate shall beare vpon him all their iniquities into ‡ the lande that is not inhabited, and he shall let the goate goe into the wildernesse.

‡ *Ebr. the land of separation.*

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leaue them there.

24 Hee shall wash also his flesh with water in h the holy place, and put on his owne rayment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

h In the Court where was the Lauer, Exod.30.18.

25 Also the fat of the sinne offering shall he burne vpon the altar.

26 And hee that caried forth the goate, called the Scape goate, shal wash his cloths, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullock for the burnt offring, and the goate for the sinne offering (whose blood was brought to make a reconciliation in the holy place) shal one *cary out without the hoste to bee burnt in the fire, with their skinnes, and with their flesh, and with their dung.

Chap.6.30. hebr.13.11.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the hoste.

29 ¶ So

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29 ¶ So this shall be an ordinance for euer vnto you: the tenth day of the i seuenth moneth, yee shall k humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

30 For that * day shall the Priest make an atonement for you to cleanse you: ye shall bee cleane from all your sinnes before the Lord.

31 This shalbe a l Sabbath of rest vnto you, and yee shall humble your soules, by an ordinance for euer.

32 And the Priest m whom hee shall anoynt, and whom hee shall consecrate (to minister in his fathers stead) shal make the atonement, and shall put on the linen clothes and holy vestments,

33 And shall purge the holy Sanctuarie and the Tabernacle of the Congregation, and shall cleanse the Altar, and make an atonement for the Priestes and for all the people of the Congregation.

34 And this shall be an euerlasting ordinance vnto you, to make an atonement for the children of Israel for all their sins * once a yeere: as the Lord commanded Moses, he did.

i Which was Tisri, and answereth to part of September, and part of October.

k Meaning, by abstinence and fasting, Numb. 29.7.

Chap. 23.7.

l Or, a rest which yee shall keepe most diligently.

m Whom the Priest shal anoint by Gods commandement to succeed in his fathers roome,

Exod. 30.10, *hebr.* 9.7.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

AND the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and to his sonnes, and to al the children of Israel, and say vnto them, This is the thing which the Lord hath a commanded, saying,

3 Whosoeuer hee bee of the house of Israel, that b killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offring vnto the Lord before the Tabernacle of the Lord, c blood shall bee imputed vnto that man: hee hath shedde blood, wherefore that man shall bee cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer d abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offrings vnto the Lord.

6 Then the Priest shall sprincle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * sweete sauour vnto the Lord.

7 And they shall no more offer their offerings vnto e deuils, after whom they haue gone a f whoring: this shall bee an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoeuer hee be of the house of Israel, or of the strangers which sojourne among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall bee cut off from his people.

10 ¶ Likewise whosoeuer hee bee of the house of Israel, or of the strangers that sojourne among them, that eateth any blood, I will euen set my g face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the Altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eate blood: neyther the straunger that sojourneth among you, shall eate blood.

13 Moreouer, whosoeuer he be of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be h eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is ioyned with his life: therefore I said vnto the children of Israel, * Yee shall eate the blood of no ‖ flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it, shall be cut off.

15 And euery person that eateth it, which dieth alone, or that which is torne with beasts, whether it bee one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shalbe ‖ cleane.

16 But if he wash them not, nor wash his ‖ flesh, then he shall beare ‖ his iniquity.

a Lest they should practise that idolatrie, which they had learned among the Egyptians.

b To make a sacrifice or offring thereof.

c I doe as much abhorre it, as though he had killed a man, as Isa. 66.3.

d Whereseoeuer they were mooued with foolish deuotion to offer it.

Exod. 29.18, *chap.* 4.31.

e Meaning, what soeuer is not the true God, 1. Cor. 10.20. psal. 95.5.

f For Idolatrie is spirituall whoredome, because faith toward God is broken.

g I will declare my wrath, by taking vengeance on him, as chap. 20.3.

h Which the law permitteth to be eaten because it is cleane. *Gen.* 9.4.

‖ *Or, liuing creature.*

‖ *Or, counted cleane.*

‖ *Or, himselfe.*

‖ *Or, the punishment of his sin.*

CHAP. XVIII.

3 The Israelites ought not to follow the maners of the Egyptians & Canaanites. 6 The mariages that are vnlawfull.

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, I am the Lorde your God.

3 After the a doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the maner of the land of Canaan, whither I will bring you, shall yee not doe, neither walke in their ordinances.

4 But do after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Yee shall keepe therefore my statutes, and my iudgements, * which if a man doe, he shall then liue in them: b I am the Lord.

6 ¶ None shall come neere to any of the kinred of his flesh, to c vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers d wife shalt thou not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy

a Ye shall preserue your selues from these abominations following, which the Egyptians and Canaanites vse.

Exek. 20.11. *rom.* 10.5. *galat.* 3.12.

b And therefore ye ought to serue me alone, as my people.

c That is, to lie with her, though it be vnder title of mariage. *Chap.* 20.11.

d Which is thy stepmother.

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e Either by father or mother, borne in marriage or otherwise,
f They are her children, whose shame thou hast vncouered. *Chap.* 20. 19.
‖ *Or, secrets.* *Chap.* 20. 20.
g Which thine vncle doth discouer.
‡ *Ebr. thy fathers brothers wife.* *Chap.* 20. 12. *Chap.* 20. 21.
h Because the idolaters, among whom Gods people had dwelt and should dwel, were giuen to these horrible incests, God chargeth his to beware of the same.
i By seeing thine affection more bent to her sister then to her. *Chap* 20. 18.
k Or, whiles she hath her flowers. *Chap* 20. 2.
2. *king.* 23. 10.
‡ *Ebr, thy seed.*
§ *Or, to make them passe.*
l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children, 2. King. 23. 10. This seemed to be the chiefe and principal of all idols: and as the Iewes write, was of a great stature, and hollow within, hauing seuen places or chambers within him: one was to receiue meale that was offered: another turtle doues: the third a sheepe: the fourth a ramme: the fift a calfe: the sixt an oxe: the seuenth a childe. This idoles face was like a calfe, his handes were euer stretched out to receiue gifts: his priestes were called Chemarim: Reade 2. Kings 23. 5. hosea 10. 5. zeph. 1. 4. *Chap.* 20. 15.
‖ *Or, confusion.*
m I will punish the land where such incestuous marriages and pollutions are suffered.
n He compareth the wicked to euil humours and surfetting, which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomit.

thy c sister the daughter of thy father, or the daughter of thy mother, whether thee be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy f shame.

11 The shame of thy fathers wiues daughter, begotten of thy father, (for thee is thy sister) thou shalt not, I say, discouer her shame.

12 * Thou shalt not vncouer the ‖ shame of thy fathers sister: for thee is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for thee is thy mothers kinswoman.

14 * Thou shalt vncouer the shame of thy g fathers brother: that is, thou shalt not goe in to his wife, for thee is thine ‡ aunt.

15 * Thou shalt not discouer the shame of thy daughter in law; for thee is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy h brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinsefolkes, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to i vexe her, in vncouering her shame vpon her.

19 * Thou shalt not also goe vnto a woman to vncouer her shame, as long as she is put k apart for her disease.

20 Moreouer, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Also thou shalt not giue thy ‡ children to ‖ offer them vnto l Molech, neither shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male, as one lieth with a woman: for it is abomination.

23 * Thou shalt not also lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: for it is ‖ abomination.

24 Ye shal not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you.

25 And the land is defiled: therefore I will m visit the wickednesse thereof vpon it, and the land n shall vomit out her inhabitants.

26 Ye shal keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, aswel he that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if yee defile it, as it o spued out the people that were before you:)

29 For whosoeuer shall commit any of these abominations, the persons that doe so, shall p be cut off from among their people.

30 Therefore shall yee keepe mine ordinances, that yee doe not any of the abominable customes, which haue beene done before you, and that ye defile not your selues therein: for I am the Lord your God.

CHAP. XIX.

A repetition of sundrie lawes and ordinances.

AND the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, * Ye shalbe a holy, for I the Lord your God am holy.

3 ¶ Ye shall feare euery man his mother and his father, & shall keepe my Sabbaths: for I am the Lord your God.

4 ¶ Yee shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye shall offer a peace offering vnto the Lord, ye shall offer it b freely.

6 * It shall be eaten the day ye offer it, or on the morrow: and that which remaineth vntil the third day, shal be burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be c accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the hallowed thing of the Lord, and that person shalbe cut off from his people.

9 ¶ * When ye reape the haruest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the ‖ glainings of thy haruest.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Yee shall not steale, neither d deale falsely, neither lie one to another.

12 ¶ * Also yee shall not sweare by my Name falsely, neither shalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou shalt not doe thy neighbour ‖ wrong, neither rob him. * The workmans hire shall not abide with thee vntill the morning.

14 ¶ Thou shalt not curse the deafe, * neither put a stumbling blocke before the blind, but shalt feare thy God: I am the Lord.

15 ¶ Yee shall not doe vniustly in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not e walke about with tales among thy people. Thou shalt not.

o Both for their wicked mariages, vnnaturall copulations, idolatry or spirituall whoredome with Molech, and such like abominations.
p Either by the ciuil sword, or by some plague that God will send vpon such.

Chap. 11. 44. *and* 20. 7. *1. pet.* 1. 16.
a That is, voyd of all pollution, idolatrie, and superstition both of soule and body.
b Of your owne accord. *Chap.* 7. 16.
c Towit, of God.
Chap. 23. 22.
‖ *Or, gatherings and leauings.*
d In that which is committed to your credit. *Exod.* 20. 7. *deut.* 5. 11. *matth.* 5. 34.
‖ *Or, oppresse him by violence.* *Deut.* 24. 14, 15. *tob.* 4. 14. *Deut.* 27. 18. *Exod.* 23. 3. *deut.* 1. 17. *and* 16. 19. *prou.* 24. 23. *iames* 2. 2.
e As a slanderer, backbiter, or quarell picker.

not f stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, ‡ and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull of wrong against the children of thy people,* but shalt loue thy neighbor as thy selfe: I am the Lord.

19 ¶ Yee shall keepe mine ordinances. Thou shalt not let thy cattell gender with g others of diuers kinds. Thou shalt not sow thy field with mingled seed, neither shall a garment of diuers things, as of linnen and woollen, come vpon thee.

20 ¶ Whosoeuer also lyeth and medleth with a woman that is a bondmayd, affianced to an husband, and not redeemed, nor freedome giuen her, ‡ thee shall be scourged, but they shall not die, because she is not made free.

21 And he shal bring for his trespasse offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespasse offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespasse offring before the Lord concerning his sinne which he hath done, and pardon shalbe giuen him for his sinne which he hath committed.

23 ¶ Also when ye shal come into the land, and haue planted euery tree for meat, ye h shall count the fruit thereof as vncircumcised: three yeeres shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere all the fruit thereof shall be holy to the prayse of the Lord.

25 And in the fifth yeere shal ye eat of the fruit of it, that it may ‖ yeeld to you the encrease thereof: I am the Lord your God.

26 ¶ Yee shall not eate the flesh with the ‖ blood, ye shall not vse witchcraft, nor i obserue times.

27 * Ye shall not k cut round the corners of your heads, neither shalt thou ‖ marre the tufts of thy beard.

28 * Ye shall not cut your flesh for the ‡ dead, nor make any print of a l marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a m whore, lest the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Ye shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Ye shal not regard them that worke with spirits,* neither soothsayers: ye shal not seeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt n rise vp before the hoare head, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger soiourne with thee in your land, ye shall not ‖ vexe him.

34 * But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not do vniustly in iudgement, in * line, in weight, or in measure.

36 * You shall haue iust ballances, true weights, a true ephah, and a true Hin, I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shal ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

2 They that giue of their seed to Molech, must die. 6 They that haue recourse to sorcerers. 10 The man that committeth adulterie, 11 incest, or fornication with the kinred or affinitie. 24 Israel a peculiar people to the Lord.

AND the Lord spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, * Whosoeuer he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto a Molech, he shall die the death, the people of the land shall stone him to death.

3 And I b will set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the c people of the land hide their eyes, and winke at that man when hee giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his family, and will cut him off, and al that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers, to goe a d whoring after them, then wil I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and doe them, I am the Lord which doeth sanctifie you.

9 ¶ * If there bee any that curseth his father or his mother, he shal die the death: seeing he hath cursed his father & his mother, e his blood shall be vpon him.

10 ¶ * And the man that committeth adultery with another mans wife, because he hath committed adultery with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lyeth with his fathers wife, because he hath vncouered his fathers * shame, they shall both die: their blood shall be vpon them.

12 Also the man that lieth with his daughter in law, they both shall die the death, they haue wrought ‖ abomination, their blood shalbe vpon them.

13 ¶ * The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14 Likewise hee that taketh a wife, and her mother, f committeth wickednesse: they shall burne him and them with fire, that there

f By consenting to his death, or conspiring with the wicked.
‡ Ebr. suffer not sinne vpon him.
Matth. 5.43. rom 13.9. galat. 5.14. iames 2.8.
g As an horse to leape an asse, or a mule a mare.
‡ Ebr. a beating shall be: some reade, they shall be beaten.
h It shall be vncleane, as that thing, which is not circumcised.
‖ Or, that God may multiply.
‖ Whether it be strangled, or otherwise.
i To measure luckie or vnluckie dayes. Chap. 21.5.
k As did the Gentiles in signe of mourning.
‖ Or, cut, or teare. Deut. 14.1.
‡ Ebr. soule, or person.
l By whipping your bodies, or burning markes therein.
m As did the Cyprians and Lorenses.
1 Sam. 28.8.
n In token of reuerence.
‖ Or, doe him wrong. Exod. 22.21.
o As in measuring the ground. Pro. 11.1. & 16.11. and 20.10.
p By these two measures he meaneth all other. Of ephah, reade Exo. 16.36 & of Hin, Exod. 29.40.
a By Molech, he meaneth any kinde of idoles, Chap. 18.21.
b Reade chap. 17.10. and 18.21.
c Though the people be negligent to doe their duty, and defend Gods right, yet he will not suffer wickednesse to goe vnpunished.
d To esteeme sorcerers or conjurers is spiritual whoredome, or idolatrie. Chap. 11.44. 1. pet. 1.16.
Exod. 21.17. prou. 20.20. matth. 15.4.
e He is worthy to die. Deut. 22.22. iohn 8.4,5.
Chap. 18.8. deut. 22.30.
‖ Or, confusion. Chap. 18.22.
f It is an execrable and detestable thing.

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there be no wickednesse among you.

Chap.18.23. 15 * Also the man that lieth with a beast, shal die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therwith, then thou shalt kil the woman and the beast, they shall die the death, their blood shall be vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and she seeth his shame, it is villanie: therefore they shalbe cut off ‡in the sight of their people, because hee hath vncouered his sisters shame, hee shall beare his iniquitie.

‡Ebr. in the eyes of the children of their people.

Chap.18.19. ‖Or, floures. 18 * The man also that lyeth with a woman hauing her ‖ disease, and vncouereth her shame, and openeth her fountaine, and shee open the fountaine of her blood, they shall bee euen both cut off from among their people.

Chap.18.12,13. ‡Ebr. flesh. 19 Moreouer thou shalt not vncouer the shame of thy mothers sister, * nor of thy fathers sister: because hee hath vncouered his ‡ kinne, they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles shame: they shall beare their iniquitie, and shall die g childlesse.

g They shall be cut off from their people, and their children shalbe taken as bastards and not counted among the Israelites.

21 So the man that taketh his brothers wife, committeth filthinesse, because hee hath vncouered his brothers h shame: they shalbe childlesse.

h Reade Chap. 18.16.

22 ¶ Ye shal keepe therefore all mine * ordinances and all my iudgements, and doe them, that the land, whither I bring you to dwell therein, * spue you not out.

Chap.18.26. Chap.18.25. Deu.9.5. 23 Wherefore yee shall not walke in the maners of this nation, which I cast out before you: for they haue committed all these things, * therefore I abhorred them.

24 But I haue said vnto you, Ye shall inherite their land, and I wil giue it vnto you to possesse it, euen a land that i floweth with milke and honie: I am the Lord your God, which haue separated you from other people.

i Full of abundance of all things.

Chap.11.2,3. deut.14.4. 25 * Therefore shall ye put difference betweene cleane beastes and vncleane, and betweene vncleane foules and cleane: neither shall yee k defile your selues with beasts and foules, nor with any creeping thing, that the ground bringeth foorth, which I haue separated from you as vncleane.

k By eating them contrary to my commandement. Verse.7. 26 Therefore shall ye be * holy vnto mee: for I the Lord am holy, and I haue separated you from other people, that yee should be mine.

Deut.18.11. 1.sam.28.7. 27 ¶ * And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death, they shall stone them to death, their blood shalbe vpon them.

CHAP. XXI.

2 For whom the Priests may lament. 6 How pure the Priests ought to bee, both in themselues, and in their family.

1 And the Lord said vnto Moses, Speake vnto the Priestes the sonnes of Aaron, and say vnto them, Let none bee * defiled by the dead among his people,

l By touching the dead, lamening, or being at their buriall.

2 But by his kinseman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a b maide, that is neere vnto him, which hath not had a husband: for her † he may lament.

b For being maried she seemed to be cut off from his familie.

†Ebr. he may be defiled.

4 He shall not lament for the c Prince among his people to pollute himselfe.

c The Priest was permitted to mourne for his next kinred only. Chap.19.27.

5 They shall not make * balde partes vpon their head, nor shaue off the lockes of their beard, nor make any cuttings in their flesh.

6 They shalbe holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shal not take to wife a whore, or d one polluted, neither shall they marrie a woman diuorced from her husband: for such one is holy vnto his God.

d Which hath an euill name, or is defamed.

8 Thou shalt e sanctifie him therefore, for hee offereth the f bread of thy God: hee shall be holy vnto thee: for I the Lord, which sanctifie you, am holy.

e Thou shalt count them holy, and reuerence them.

f The shewbread.

9 ¶ If a Priestes daughter fall to play the whore, she polluteth her father: therefore shall she be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anoynting oyle was powred, and hath consecrated his hand to put on the garments) shall not g vncouer his head, nor rent his clothes,

g He shal vse no such ceremonies as the mourners obserued.

11 Neither shall he goe to any ‖ dead body, nor make himselfe vncleane by his father or by his mother,

‖Or, to the house of the dead.

12 Neither shall he go out of the h Sanctuarie, nor pollute the holy place of his God: for the i crowne of the anoynting oyle of his God is vpon him: I am the Lord.

h To go to the dead.

i For by his anoynting, he was preferred to the other Priests, and therefore could not lament the dead, least he should haue polluted his holy oynting.

13 Also he shal take a maid vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shall hee not marrie, but shall take a maid of his owne k people to wife:

k Not onely of his tribe, but of all Israel.

15 Neither shall he defile his l seed among his people: for I am the Lord which sanctifie him.

l By marrying an vnchaste or defamed woman.

16 ¶ And the Lorde spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seed in their generations hath any blemishes, shall not preasle to offer the bread of his God:

m Which is deformed or bruised.

18 For whosoeuer hath any blemish, shall not come neere: as a man blinde or lame, or that hath m a flat nose, or that hath any n misshapen member,

n As not of equall proportion, or hauing in number more or lesse.

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke backt, or bleare eyed, o or hath a blemish in his eye, or bee skirnie, or scabbed, or hath his stones broken.

o Or, that hath a web, or pearle.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not preasle to offer the p bread of his God.

p As the shewbread, and meat offerings.

22 The bread of his God, euen of the q most holy, and r of the holy shall he eate:

q As of sacrifice for sinne.

r As of the tenths, and first fruits.

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f Into the Sanctuary.

23 But he shall not go in vnto the f vaile, nor come neere the Altar, because hee hath a blemish, least hee pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblations should bee offered.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they be a separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things which they hallow vnto mee: I am the Lord.

a Meaning, that the Priests absteine from eating, so long as they are polluted.

3 Say vnto them, Whosoeuer he be of all your seede among your generations after you, that b toucheth the holy things which the children of Israel halow vnto the Lord, hauing his vncleannesse vpon him, euen that person shall bee cut off from my sight: I am the Lord.

b To eate thereof.

4 *Whosoeuer also of the seed of Aaron is a leper, or hath a running issue, he shal not eate of the holy things vntill hee be cleane: and whoso toucheth any that is c vncleane by reason of the dead, or a man whose issue of seed runneth from him,

*Chap.15.2.

c By touching any dead thing, or being at burial of the dead.

5 Or the man that toucheth any creeping thing, whereby hee may be made vncleane, or a man, by whom he may take vncleannes, ‡ whatsoeuer vncleannesse he hath,

‡Ebr. according to al his vncleannesse.

6 The person that hath touched such, shall therefore bee vncleane vntill the euen, and shall not eate of the holy things ‖ except he haue washed his flesh with water.

‖Or, vntill.

7 But when the sunne is downe, he shall be cleane, and shall afterward eate of the holy things: for it is his ‖ food.

‖Or, bread.

8 *Of a beast that dieth, or is rent with beasts, whereby he may be defiled, he shal not eate: I am the Lord.

Exod. 22.31. ezek. 44.31.

9 Let them keepe therefore mine ordinance, least they beare their sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no d stranger also eate of the holy thing, neither e the ghest of the Priest, neither shall an hired seruant eate of the holy thing:

d Which is not of the tribe of Leui.

e Some reade, the seruant which had his eare bored, and would not go free, Exod. 21.6.

11 But if the Priest buy any with money, he shall eate of it, also he that is borne in his house: they shall eate of his meat.

12 If the Priests daughter also bee married vnto a f stranger, she may not eat of the holy offerings.

f Who is not of the Priests kinred.

13 Notwithstanding if the Priestes daughter be a widow or diuorced, and haue no childe, but is returned vnto her fathers house, she shall eate of her fathers bread, as shee did in her * youth: but there shall no stranger eate thereof.

*Chap.10.14.

14 ¶ If a man eate of the holy thing vnwittingly, hee shall put the fift part thereunto, and giue it vnto the Priest with the halowed thing.

g He shall giue that and a fift part ouer.

15 So they shal not defile the holy things of the children of Israel, which they offer vnto the Lord,

16 Neither cause the people to beare the iniquitie of their h trespasse, while they eate their holy thing: for I the Lord doe halow them.

h For if they did not offer for their errour, the people by their example might commit the like offence.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, & to his sonnes, and to all the children of Israel, and say vnto them, Whosoeuer he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 Ye shall offer of your free minde a male without blemish of the beeues, of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish: for that shall not bee acceptable for you.

21 * And whosoeuer bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering, of the beeues, or of the sheepe, his free offring shalbe perfect, no blemish shall be in it.

*Deut. 15.21. ecclus. 35.12.

22 Blinde, or broken, or maimed, or hauing a ‖ wenne, or skirnie, or scabbed: these shall ye not offer vnto the Lord, nor make an offring by fire of these vpon the Altar of the Lord.

‖Or, wart.

23 Yet a bullocke or a sheepe that hath any * member superfluous, or lacking, such mayest thou present for a free offring, but for a vow it shall not be accepted.

*Chap.21.18.

24 Yee shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shal ye make an offering thereof in your land,

25 Neither i of the hand of a stranger shal yee offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shal they not be accepted for you.

i Ye shal not receiue any vnperfect thing of a stranger, to make it the Lords offring: which he calleth the bread of the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall bee euen seuen dayes vnder his damme: and from the eight day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, ye shall not * kill her, and her yong both in one day.

Deut. 22.6.

29 So when ye wil offer a thank-offring vnto the Lord, ye shall offer willingly.

30 The same day it shall be eaten, ye shal leaue * none of it vntill the morrow: I am the Lord.

Chap 7.15.

31 Therefore shall ye keepe my commandements, and do them: for I am the Lord.

32 Neither shall yee k pollute mine holy Name, but I will bee hallowed among the children of Israel. I the Lord sanctifie you,

k For whosoeuer doth otherwise then God commandeth, polluteth his Name.

33 Which haue brought you out of the land of Egypt, to bee your God: I am the Lord.

CHAP. XXIII.

2 The feasts of the Lord. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruits. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

And

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And the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, & say vnto them, The feasts of the Lord which ye shall call the holy ‖ assemblies, euen these are my feasts.
3 * Sixe dayes ‖ shal worke be done, but in the seuenth day shall bee the Sabbath of rest, an holy ‖ conuocation: yee shall doe no worke therein, it is the Sabbath of the Lord in all your dwellings.
4 ¶ These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their a seasons.
5 In the first moneth, and in the fourteenth day of the moneth at euening shall bee the Passeouer of the Lord.
6 And on the fifteenth day of this moneth shall be the feast * of vnleauened bread vnto the Lord: seuen dayes ye shall eate vnleauened bread.
7 In the first day yee shall haue an holie conuocation: ye shall doe no b seruile worke therein:
8 Also ye shal offer sacrifice made by fire vnto ỳ Lord seuen dayes: & in the c seuenth day shall be an holy conuocation: ye shal doe no seruile worke therein.
9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say vnto them, When yee be come into the land which I giue vnto you, and reape the harueſt thereof, then yee shall bring ‖ a sheafe of the first fruites of your harueſt vnto the Priest,
11 And he shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the d Sabbath, the Priest shal shake it.
12 And that day when ye shake the sheafe, shall yee prepare a lambe without blemish of a yeere olde, for a burnt offering vnto the Lord:
13 And the meat offering thereof shall be two e tenth deales of fine floure mingled with oyle for a sacrifice made by fire vnto the Lord of sweet sauour: and the drinke offering thereof the fourth part f of an Hin of wine.
14 And ye shal eate neither bread nor parched corne, nor ‖ greene eares, vntill the selfe same day that yee haue brought an offering vnto your God: this shall bee a Law for euer in your generations and in all your dwellings.
15 ¶ Yee shall count also to you from the morrow after the g Sabbath, euen from the day that ye shall bring the sheafe of the shake offring, seuen ‖ Sabbaths, they shalbe complete.
16 Vnto the morrowe after the seuenth Sabbath shall ye number fiftie dayes: then ye shall bring a new meat offering vnto the Lord.
17 Ye shall bring out of your habitations bread for the shake offering, they shalbe two loaues of two tenth deals of fine floure, which shal be baken with h leauen for first fruites vnto the Lord.
18 Also ye shall offer with the bread seuen lambes without blemish of one yeere olde, and a yong bullocke and two rammes: they shall be for a burnt offering vnto the Lorde, with their meate offrings and their drinke offrings, for a sacrifice made by fire of a sweet sauour vnto the Lord.
19 Then ye shall prepare a hee goat for a sinne offering, and two lambes of one yeere old for peace offrings.
20 And the Priest shal shake them to and fro with the bread of the first fruites before the Lord, and with the two lambs: they shall be holy to the Lord, for the i Priest.
21 So yee shall proclaime the same day, that it may be a holy conuocation vnto you: ye shall doe no seruile worke therein: it shalbe an ordinance for euer in all your dwellings, throughout your generations.
22 ¶ * And when you reape the harueſt of your land, thou shalt not ridde cleane the corners of the field when thou reapest, neither shalt thou make any after gathering of thy harueſt, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.
23 ¶ And the Lorde spake vnto Moses, saying,
24 Speake vnto the children of Israel, and say, In the k seuenth moneth, and in the first day of the moneth shal ye l haue a Sabbath, for the remembrance of m blowing the trumpets, an holy conuocation.
25 Ye shal do no seruile worke therein, but offer sacrifice made by fire vnto the Lord.
26 ¶ And the Lorde spake vnto Moses, saying,
27 The * tenth also of this seuenth moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shal n humble your soules, & offer sacrifice made by fire vnto the Lord.
28 And yee shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lorde your God.
29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.
30 And euery person that shall doe anie worke that same day, the same person also will I destroy from among his people.
31 Ye shall doe no manet worke therefore: this shall bee a law for euer in your generations, throughout all your dwellings.
32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen, from o euen to euen shall yee ‡ celebrate your Sabbath.
33 ¶ And the Lorde spake vnto Moses, saying,
34 Speake vnto the children of Israel, and say, * In ỳ fifteenth day of this seuenth moneth shall be for seuen dayes the feast of Tabernacles vnto the Lord.
35 In the first day shall be an holy conuocation: ye shall doe no seruile worke therein.
36 Seuen dayes ye shall offer * sacrifice made by fire vnto the Lorde, and in the eight day shall bee an holie conuocation vnto you, and yee shall offer sacrifices made by fire vnto the Lorde: it is the p so-

‖ Or, conuocations

Exod. 20, 9, 10.

‖ Or, ye may work.

‖ Or, assembly

a For the Sabbath was kept euery weeke, and these other were kept but once euery yeere. Exod. 12. 15. numb. 28. 17.

b Or, bodily labour, saue about that which one must eate, Exod. 12. 16.

c The first day of the feast & the seuēth were kept holy: in the rest they might worke except any feast were intermedled, as the feast of vnleauened bread the fifteenth day: and the feast of sheaues the sixteenth day.

‖ Or, an omer: read Deut. 24. 19 ruth, 2. 15. psal. 129. 7.

d That is, the second Sabbath of the Passeouer.

e Which is the fift part of an Ephah, or two Omers: Read Exo. 16. 16.

f Read. Exod. 29 40.

‖ Or, full eares.

g That is, the seuenth day after the first Sabbath of the Passeouer.

‖ Or, weekes.

h Beeause the Priest should eat them, as Chap. 7. 13. and they should not be offred to the Lord vpon the altar.

i That is, offered to the Lord, and the rest should be for the Priests.

Chap. 19. 9. deut. 24. 19.

k That is, about the end of September.

l Or, an holy day to the Lord.

m Which blowing was to put the in remembrance of the manifold feasts that were in that moneth, and of the Iubile.

Chap. 16. 29, 30. numb. 29. 7.

n By fasting and prayer.

o Which containeth a night & a day: yet they tooke it but for their naturall day.

‡ Ebr. rest your Sabbath. Numb. 29. 12, iohn 7. 2, 37.

Exod. 29. 18.

p Or, a day wherein the people are stayed from all worke.

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lemne assembly, ye shall doe no seruile worke therein.

37 These are the feasts of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offering, and meat offring, q sacrifice & drinke offrings, euery one vpon his day,

q Or, peace offering.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offrings, which yee shall giue vnto the Lord.

38 But in the fifteenth day of the seuenth moneth, when ye haue gathered in the fruit of the land, ye shall keepe an holy feast vnto the Lord seuen dayes: in the first day shalbe a r Sabbath: likewise in the eight day shalbe a Sabbath.

r Or, a solemne feast.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of ‖ thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

‖ Or, of boughes thicke with leaues.

41 So yee shall keepe this feast vnto the Lord seuen dayes in the yeere, by a perpetuall ordinance throughout your generations: in the seuenth moneth shall you keepe it.

42 Ye shall dwell in boothes seuen daies: all that are Israelites borne, shall dwell in boothes.

43 That your posteritie may know that I haue made the children of Israel to dwell in f boothes, when I brought them out of the land of Egypt: I am the Lorde your God.

f In the wildernesse, forasmuch as they would not credite Ioshua and Caleb, when they returned from spying the land of Canaan.

44 So Moses declared vnto the children of Israel the feasts of the Lord.

CHAP. XXIIII.

2 The oyle for the lampes. 5 The Shewbread. 14 The blasphemer shall be stoned 17 Hee that killeth shall be killed.

AND the Lord spake vnto Moses, saying,

2 a Command the children of Israel, that they bring vnto thee pure oile Oliue beaten, for the light, to cause the lampes to burne continually.

a Read Exod. 27.20.

3 Without the vaile of the b Testimonie, in the Tabernacle of the congregation, shal Aaron dresse them, both euen and morning before the Lord alwayes: this shall bee a Law for euer throughout your generations.

b Which vaile separated the holiest of all, where was the Arke of the Testimony from the Sanctuary. *Exod.* 31.8.

4 Hee shall dresse the Lampes vpon the * pure Candlesticke before the Lord perpetually.

Exod. 25.30.

5 ¶ Also thou shalt take fine floure, and bake twelue * cakes thereof: two c tenth deales shalbe in one cake.

c That is, two Omers, reade Exod. 16.16.

6 And thou shalt set them in two rowes, fiue in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that d in stead of the bread it may be for a remembrance, and an offring made by fire to the Lord.

d For it was burnt euery Sabbath when the bread was taken away.

8 Euery Sabbath hee shall put them in rowes before the Lord euermore, receiuing them of the children of Israel for an euerlasting couenant.

9 * And the bread shalbe Aarons and his sonnes, & they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance. *Exod.* 29.33. *chap* 8.31. *mat.* 12.1,5.

10 ¶ And there went e out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

e Meaning, out of his tent.

11 So the Israelitish womans son f blasphemed the name of the Lord, & cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

f By swearing, or despiting God.

12 And they * put him in ward, till hee told them the mind of the Lord. *Num.* 15.34.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the hoste, and let all that heard him, * put their handes vpon his head, and let all the Congregation stone him. *Deut.* 13.9. *and* 17.7.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shall g beare his sinne.

g Shall be punished.

16 And he that blasphemeth the name of the Lord, shall be put to death: all the Congregation shall stone him to death: as well the stranger, as he that is borne in the land: when he blasphemeth the Name of the Lord, let him be slaine.

17 ¶ * He also that ‡ killeth any man, he shall be put to death. *Exod.* 21.12. *deut.* 19.4,11.

18 And he that killeth a beast, he shall restore it, ‡ beast for beast. ‡ *Ebr. smiteth the soule of any man.*

19 Also if a man cause any blemish in his neighbour: as he hath done, so shal it be done to him: ‡ *Ebr. soule for soule.*

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in any, such shall be repayed to him. *Exod.* 21.24. *deut.* 19.21. *mat.* 5.38.

21 And he that killeth a beast shal restore it: but he that killeth a man shalbe slaine. *Exod.* 12.49.

22 Ye shall haue * one Law: it shall be as well for the stranger, as for one borne in the countrey: for I am the Lord your God.

h Because the punishment was not yet appointed by the Law, for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

23 ¶ Then h Moses told the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lorde had commanded Moses.

CHAP. XXV.

2 The Sabbath of the seuenth yere. 8 The Iubile in the fiftieth yeere. 14 Not to oppresse their brethren. 23 The sale and redeeming of lands, houses, and persons.

AND the Lorde spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When ye shall come into the land, which I giue you, the * land shall ‡ keepe Sabbath vnto the Lord. *Exod.* 23.10. ‡ *Ebr. shall rest a rest.*

3 a Sixe yeeres thou shalt sow thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof. a The Iewes began the count of this yeere in September: for then all the fruits were gathered.

4 But the seuenth yeere shall be a Sabbath of rest vnto the land: it shall bee the Lords

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Lords Sabbath: thou ſhalt neither ſow thy field, nor cut thy vineyard.

5 That which groweth of it [b] owne accord of the harueſt, thou ſhalt not reape, neither gather the grapes that thou haſt [c] left vnlaboured: for it ſhal be a yeere of reſt vnto the land.

6 And the [d] reſt of the land ſhalbe meate for you, euen for thee, and for thy ſeruant, and for thy mayd, and for thy hired ſeruant, and for the ſtranger that ſojourneth with thee:

7 And for thy cattell, and for the beaſts that are in thy lande ſhall all the increaſe thereof be meate.

8 ¶ Alſo thou ſhalt number ſeuen ‖ Sabbaths of yeeres vnto thee, euen ſeuen times ſeuen yeere: and the ſpace of the ſeuen Sabbaths of yeeres will be vnto thee nine and fourty yeere.

9 [e] Then thou ſhalt cauſe to blowe the trumpet of the Iubile in the tenth day of the ſeuenth moneth: euen in the day of the reconciliation, ſhall ye make the trumpet blow, throughout all your land.

10 And ye ſhal halow that yeere, euen the fiftieth yeere, & proclaime liberty in the land to all the [f] inhabitants thereof: it ſhal be the Iubile vnto you, and ye ſhall returne euery man vnto his poſſeſſion, and euery man ſhal returne vnto his family.

11 This fiftieth yeere ſhall be a yeere of Iubile vnto you: yee ſhall not ſowe, neither reape that which groweth of it ſelfe, neither gather the grapes thereof that are left vnlaboured.

12 For it is the Iubile, it ſhalbe holy vnto you: ye ſhall eate of the increaſe thereof out of the field.

13 In the yeere of this Iubile, ye ſhall returne euery man vnto his poſſeſſion.

14 And when thou ſelleſt ought to thy neighbour, or buyeſt at thy neighbours hand, ye ſhall [h] not oppreſſe one another:

15 But according to the number of [i] yeeres after the Iubile, thou ſhalt buy of thy neighbour: alſo according to the number of the yeeres of the reuenues, he ſhall ſel vnto thee.

16 According to the multitude of yeeres, thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeeres, thou ſhalt abate the price of it: for [k] the number of fruits doeth he ſell vnto thee.

17 Oppreſſe not ye therefore any man his neighbour, but thou ſhalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee ſhall obey mine ordinances, and keepe my Lawes, and doe them, and yee ſhall dwell in the lande ‖ in ſafetie.

19 And the land ſhall giue her fruit, and yee ſhall eate your fill, and dwell therein in ſafetie.

20 And if ye ſhall ſay, What ſhall we eat the ſeuenth yeere, for we ſhal not ſow nor gather in our increaſe?

21 I will ‡ ſend my bleſſing vpon you in the ſixt yeere, and it ſhall bring forth fruite for three yeeres.

22 And yee ſhall ſowe the eight yeere, and eate of the olde fruite vntill the ninth yeere: vntill the fruit thereof come, ye ſhall eate the olde.

23 ¶ Alſo the land ſhall not be ſold to be [l] cut off from the familie: for the land is mine, and ye be but ſtrangers and ſojourners with mee.

24 Therefore in all the land of your poſſeſſion yee ſhall [m] grant a redemption for the land.

25 ¶ If thy brother be impoueriſhed, and ſell his poſſeſſion, then his redeemer ſhall come, euen his neere kinſman, and buy out that which his ‖ brother ſold.

26 And if he haue no redeemer, but ‡ hath gotten and found to buy it out,

27 Then ſhall he [n] count the yeeres of his ſale, and reſtore the ouerplus to the man, to whom he ſold it: ſo ſhall hee returne to his poſſeſſion.

28 But if he cannot get ſufficient to reſtore to him, then that which is ſold ſhall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it ſhall come [o] out, & hee ſhall returne vnto his poſſeſſion.

29 Likewiſe if a man ſel a dwelling houſe in a walled city, hee may buy it out againe within a whole yeere after it is ſold: within a yeere may he buy it out.

30 But if it be not bought out within the ſpace of a full yeere, then the houſe that is in the walled citie, ſhall be eſtabliſhed, [p] as out of from the familie, to him that bought it, throughout his generations: it ſhall not goe out in the Iubile.

31 But the houſes of villages, which haue no walles round about them, ſhall be eſteemed as the field of the country: they may be bought out againe, and ſhall ‖ goe out in the Iubile.

32 Notwithſtanding, the cities of the Leuites, and the houſes of the cities of their poſſeſſion, may the Leuits redeeme ‡ at all ſeaſons.

33 And if a man purchaſe of the Leuites, the houſe that was ſold, and the citie of their poſſeſſion ſhall goe out in the Iubile: for the houſes of the cities of the Leuities are their poſſeſſion among the children of Iſrael.

34 But the field of the [q] ſuburbs of their cities ſhall not bee ſold: for it is their perpetuall poſſeſſion.

35 ¶ Moreouer, if thy brother be impouerished, and [r] fallen in decay with thee, thou ſhalt relieue him, and as a ſtranger and ſojourner, ſo ſhall he liue with theee.

36 * Thou ſhalt take no vſury of him, nor vantage, but thou ſhalt feare thy God, that thy brother may liue with thee.

37 Thou ſhalt not giue him thy money to vſury, nor lend him thy victuals for increaſe.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to bee your God.

39 ¶ * If thy brother alſo that dwelleth by thee, be impouerished, and be ſold vnto thee, thou ſhalt not compel him to ſerue as a bond ſeruant,

40 But as an hired ſeruant, and as a ſo-

b By reaſon of the corne that fell out of the eares the yeere paſt.

c Or, which thou haſt ſeparated from thy ſelfe, and conſecrated to God for the poore.

d That which the land bringeth forth in her reſt.

‖ Or, weekes.

e In the beginning of the 50. yeere was the Iubile, ſo called, becauſe the ioyfull tidings of libertie was publikely proclaimed by the ſound of a Cornet.

f Which were in bondage.

g Becauſe the Tribes ſhould neither haue their poſſeſſions or families diminiſhed, nor confounded.

h By deceit or otherwiſe.

i If the Iubile to come be neere, thou ſhalt ſell better cheape: if it be farre off, dearer.

k And not the full poſſeſſion of the land.

‖ Or, boldly without feare.

‡ Ebr. I will command.

l It could not be ſold for euer, but muſt returne to the family in the Iubile.

m Ye ſhall ſell it on condition that it may be redeemed.

‖ Or, kinſeman.

‡ Ebr. his hand hath gotten.

n Abating the money of the yeeres paſt, and paying for the reſt of the yeeres to come.

o From his handes that bought it.

p That is, for euer, reade verſe 23.

‖ Or, returne.

‡ Ebr. for euer.

q Where the Leuites kept their cattel.

r In Ebrew it is, if his hand ſhake: meaning, if he ſtretch forth his hand for helpe as one in miſery.

Exod. 22. 25. deut. 23. 19. prou. 28. 8. ezek. 18. 8. and 22. 12.

Exod. 21. 2. deut. 15. 12. iere. 34. 14.

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tourner he shall be with thee: hee shall serue thee vnto the yeere of Iubile.

41 Then shall he depart from thee, both he and his children with him, & shall returne vnto his family, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not [f] be sold as bondmen are sold.

43 * Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruant also, and thy bond mayd, which thou shalt haue, shall bee of the heathen that are round about you: of them shall ye buy seruants and mayds.

45 And moreouer of the children of the strangers, that are soiourners among you, of them shall ye buy, and of their families that are with you, which they begat in your land: these shall be your [t] possession.

46 So yee shall take them as inheritance for your children after you, to possesse them by inheritance, ye shall vse their labours for euer: but ouer your brethren the children of Israel ye shal not rule one ouer another with crueltie.

47 ¶ If a soiourner or a stranger dwelling by thee ‡ get riches, and thy brother by him bee impouerished, and sell himselfe vnto the stranger or soiourner dwelling by thee, or to the stocke of the strangers family,

48 After that hee is solde, hee may bee bought out: one of his brethren may buy him out,

49 Or his vncle, or his vncles sonne may buy him out, or any of the kinred of his flesh among his family may redeeme him: either if he can [u] get so much, hee may buy himselfe out.

50 Then hee shall reckon with his buyer from the yeere that he was solde to him, vnto the yeere of Iubile: and the money of his sale shall bee according to the number of [x] yeeres: according to the time of an hired seruant shall he be with him.

51 If there bee many yeeres behinde, according to them hee shall giue againe for his deliuerance, of the money that hee was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeres giue againe for his redemption.

53 He shall be with him yeere by yeere as an hired seruant: he shall not rule cruelly ouer him in thy sight.

54 And if he be not redeemed thus, hee shall go out in the yeere of Iubile, he and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

f Vnto perpetuall seruitude. *Ephes.6.9. Colos.4.1.*

t For they shall not be bought out at the Iubile.

‡ *Ebr. his hand take hold.*

u If he be able.

x Which remaine yet to the Iubile.

y Thou shalt not suffer him to intreat him rigorously, if thou know it.

CHAP. XXVI.

1 Idolatry forbidden. 3 A blessing to them that keepe the Commandements. 14 The curse to those that breake them. 42 God promiseth to remember his Couenant.

YE shall make you none idoles nor grauen image, neither reare you vp any pillar, neither shal ye set ‖ any image of stone in your land to bowe downe to it: for I am the Lord your God. *Exod.20.4. deut.5.8. psal.97.7.* ‖ *Or, stone hauing any imagerie.*

2 Ye shall keepe my Sabbaths, and * reuerence my Sanctuary: I am the Lord. *Chap.19.30. Deut.28.1.*

3 ¶ * If ye walke in mine ordinances, and keepe my Commandements, and doe them,

4 I will then sende you [a] raine in due season, and the land shall yeeld her increase, and the trees of the fielde shall giue their fruit.

a By promising abundance of earthly things, he stirreth the minds to consider the rich treasures of the spirituall blessings.

5 And your threshing shall reach vnto the vintage, and the vintage shal reach vnto sowing time, and you shall eate your bread in plenteousnesse, and dwell in your lande safely.

6 And I wil send peace in the land, and ye shall sleepe, and * none shall make you afraid: also I ‡ will rid euil beasts out of the land, and the [b] sword shall not goe thorow your land. *Iob 11.19.* ‡ *Ebr. I wil cause the euill beast to cease.*

b Ye shall haue no warre.

7 Also ye shall chase your enemies, and they shall fall before you vpon the sword.

8 * And fiue of you shal chase an hundred, and an hundred of you shal put ten thousand to flight, and your enemies shall fall before you vpon the sword. *Iosh.23.19.*

9 For ‡ I wil haue respect vnto you, and make you increase, and multiply you, and [c] establish my Couenant with you. ‡ *Ebr. I wil turne vnto you.*

c Performe that which I haue promised.

10 Ye shall eat also old store, and cary out old because of the new.

11 * And I will set my [d] Tabernacle among you, and my soule shall not lothe you. *Ezek.37.26. 2.cor.6.16.*

d I will be dayly present with you.

12 Also I will walke among you, and I will bee your God, and yee shall bee my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the [e] bonds of your yoke, and made you goe vpright.

e I haue set you at full libertie, whereas before ye were as beasts tied in bands. *Deut.28.15. lament.2.17. malac.2.2.*

14 ¶ * But if ye will not obey me, nor doe all these Commandements,

15 And if ye shal despise mine ordinances, either if your soule abhorre my Lawes, so that ye wil not do all my Commandements, but breake my [f] Couenant,

f Which I made with you in chusing you to be my people.

16 Then wil I also doe this vnto you, I will appoint ouer you ‖ fearefulnesse, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shall sowe your seede in vaine: for your enemies shall eat it:

‖ *Or, an hastie plague.*

17 And I will set [g] my face against you, and ye shal fal before your enemies, and they that hate you, shall reigne ouer you, * and yee shall flee when none pursueth you.

g Reade Chap. 17.10. *Prou.28.1.*

18 And if yee wil not for these things obey mee, then wil I punish you [h] seuen times more according to your sinnes,

h That is, more extremely.

19 And I will breake the pride of your power, and I will make your heauen as [i] yron, and your earth as brasse:

i Ye shall haue drought and barrennesse, *Hag.1.10.*

20 And your ‖ strength shall bee spent in vaine: neither shall your land giue her increase, neither shal the trees of the land giue their fruit.

‖ *Or, labour.*

21 ¶ And

k Or, as some read, by fortune, imputing my plagues to chance and fortune.

21 ¶ And if ye walke k stubbornly against me, and will not obey me, I will then bring seuen times more plagues vpon you, according to your sinnes.

22 I will also send wild beasts vpon you, which shal l spoile you, and destroy your cattell, and make you few in number: so your hie m wayes shall be desolate.

l Of your children, 2. King. 17. 25.

m Because none dare passe thereby for feare of beasts.

23 Yet if by these yee will not bee reformed by me, but walk stubbornly against me,

24 Then will I also walke * stubbornly against you, and I will smite you yet seuen times for your sinnes:

2. Sam. 22. 27. Psal. 18. 26.

25 And I will send a sword vpon you, that shall auenge the quarell of my couenant: and when ye are gathered in your cities, I will send the pestilence among you, and ye shalbe deliuered into the hand of the enemie.

26 When I shall breake the n staffe of your bread, then ten women shall bake your bread in one o ouen, and they shall deliuer your bread againe by weight, and yee shall eate, but not be satisfied.

n That is, the strength, whereby the life is sustained, Ezek. 4. 16. and 5. 16.

o One ouen shal be sufficient for ten families.

27 Yet if ye will not for this obey me, but walke against me stubbornly,

28 Then will I walke stubbornely in mine anger against you, and I will also chastise you seuen times more according to your sinnes.

29 * And yee shall eate the flesh of your sonnes, and the flesh of your daughters shall ye deuoure.

Deut. 28. 53.

30 I wil also destroy your hie places, and * cut away your images, and cast your carkeises vpon the ‖ bodies of your idoles, and my soule shall abhorre you.

2. Chron. 34. 7. ‖ Or, carions.

31 And I will make your cities desolate, and bring your Sanctuarie vnto nought, and p will not smell the sauour of your sweet odours.

p I will not accept your sacrifices.

32 I will also bring the land vnto a wildernesse, and your enemies, which dwell therein, shall be astonished thereat.

33 Also I will scatter you among the heathen, and q will draw out a sword after you, and your land shall be waste, and your cities shall be desolate.

q Signifying, that no enemie can come without Gods sending.

34 Then shall the land enioy her * Sabbaths, as long as it lieth voide, and yee shall be in your enemies land: then shall the land rest, and enioy her Sabbaths.

Chap. 25. 2.

35 All the dayes that it lieth voyd, it shal rest, because it did not rest in your r Sabbaths, when ye dwelt vpon it.

r Which I commaunded you to keepe.

36 And vpon them that are left of you, I will send euen a ‖ faintnesse into their hearts in the land of their enemies, and the sound of a leafe shaken shall chase them, and they shall f flee as fleeing from a sword, and they shall fall, no man pursuing them.

‖ Or, cowardnesse.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

f As if their enemies did chase them.

38 And yee shall perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shal pine away for their iniquitie, in your enemies lands, and for the iniquities of their fathers, shall they pine away with t them also.

t Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers,

40 Then they shall confesse their iniquitie, and the wickednesse of their fathers for their trespasse, which they haue trespassed against mee, and also because they haue walked stubbornely against mee.

41 Therefore I will walke stubbornely against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall bee humbled, and then they shall ‖ willingly beare the punishment of their iniquitie.

‖ Or, pray for their sinne.

42 Then I will remember my couenant with Iaakob, & my couenant also with Izhak, and also my couenant with Abraham will I remember, & will remember the land.

43 u The land also in the meane season shal be left of them, & shall enioy her Sabbaths whyle she lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my lawes, and because their soule abhorred mine ordinances.

u While they are captiues, and without repentance.

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

Deut. 4. 31. rom. 11. 26.

45 But I will remember for them the x couenant of old, when I brought them out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

x Made to their forefathers.

46 These are the ordinances, & the iudgments, and the lawes, which the Lord made betweene him, and the children of Israel in mount y Sinai, by the hand of Moses.

y Fifty dayes after they came out of Egypt.

CHAP. XXVII.

a Of diuers vowes, and the redemption of the same. 28 A thing separate from the vse of man cannot be sold, nor redeemed, but remaineth to the Lord.

MOreouer, the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man shall make a a vow of a person vnto the Lord, by b thy estimation,

a As of his sonne or his daughter.

b Which art the Priest.

3 Then thy estimation shall bee thus: a male from twentie yeere old vnto sixty yeere old shal be by thy estimation euen fifty c shekels of siluer, after the shekel of the Sanctuaries.

c Read the value of the shekel, Exod. 30. 13.

4 But if it be a female, then the valuation shall be thirtie shekels.

5 And from fiue yere old to twenty yere old, the valuation shalbe for the male twentie shekels, and for the female ten shekels.

6 But from a d moneth olde vnto fiue yeere olde, thy price of the male shall bee fiue shekels of siluer, and the price of the female, three shekels of siluer,

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force but they might be redeemed from them.

7 And from sixtie yeere old and aboue, if he be a male, then thy price shall be fifteene shekels, and for the female ten shekels.

8 But if hee be poorer e then thou hast esteemed him, then shall he present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that

e If he be not able to pay after thy valuation.

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vowed, so shall the Priest value him.

9 And if it be a [f] beast whereof men bring an offring vnto the Lord, all that one giueth of such vnto the Lord shall be holy.

10 Hee shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was chaunged for it shall bee [g] holy.

11 And if it bee any vncleane beast, of which men doe not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it bee good or bad: and as thou valuest it, which art the Priest, so shall it be.

13 But if hee will buy it againe, then hee shall giue the fift part of it more, aboue thy valuation.

14 ¶ Also when a man shall dedicate his house to bee holy vnto the Lorde, then the Priest shall value it, whether it bee good or bad, and as the Priest shall prise it, [‡] so shall the value be.

15 But if hee that sanctified it, will redeeme his house, then hee shall giue thereto the fift part of mony more then thy estimation, and it shalbe his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it, according to the [h] seed therof: an [i] Homer of barley seed shalbe at fiftie shekels of siluer.

17 If hee dedicate his fielde immediatly from the yeere of Jubile, it shall be worth as thou doest esteeme it.

18 But if hee dedicate his field after the Jubile, then the Priest shall recken him the money according to the yeeres that remaine vnto the yeere of Jubile, and it shall be abated by thy estimation.

19 And if he that dedicateth it, will redeeme the field, then he shal put the fift part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest [k] sell the field to another man, it shal be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the Jubile, as a fielde [l] separate from common vses: the possession thereof shalbe the Priests.

22 If a man also dedicate to the Lorde a field, which he hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as * thou esteemest it, vnto the yeere of Jubile, and he shall giue [m] thy price the same day, as a thing holy vnto the Lord.

24 But in the yeere of Jubile, the fielde shall returne vnto him, of whome it was bought: to him, I say, whose inheritance the land was.

25 And all the valuation shall bee according to the shekel of * the Sanctuary: a shekel contemeth twenty gerahs.

26 ¶ * Notwithstanding the first borne of the beasts, because it is the Lords first borne, none shall dedicate such, bee it bullocke or sheepe: for it is the [n] Lords.

27 But if it be an vncleane beast, then he shall redeeme it by thy valuation, and giue the fift part more therto: & if it be not redeemed, then it shall be sold, according to thy estimation.

28 * Notwithstanding, nothing separate from the common vse, that a man doth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be solde nor redeemed: for euery thing separate from the common vse, is most holy vnto the Lord.

29 Nothing separate from the common vse, which shall bee separate from man, shall be redeemed, but [o] die the death.

30 Also all the tithe of the land, both of the seed of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, he shall adde the [p] fift part thereto.

32 And euery tithe of bullock, or of sheepe, and of all that goeth vnder the [q] rodde, the tenth shall be holy vnto the Lord.

33 He shall not looke if it be good or bad, neither shal he change it: els if he change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the commandements which the Lord commaunded by Moses vnto the children of Israel in mount Sinai.

f Which is cleane, Chap. 11.2.

g That is consecrate to the Lord.

‡ Ebr. so shall it stand.

h Valuing the price thereof, according to the seed that is sowen, or by the seed that it doth yeeld.

i Homer is a measure conteining ten Ephahs: read of Ephah, Exod. 16.16,36.

k For their owne necessity or godly vses.

l That is, which is dedicate to the Lord with a curse to him that doth turne it to his priuate vse, Num 21.2, deut. 13.15. iosh. 9.17. Vers. 12.

m The Priests valuation.

Exod. 30.13. numb. 3.47. ezek. 45.12. Exod. 13.2. and 22.29. numb. 3 13.

n It was the Lords alreadie.

Iosh. 6.19.

o It shal remaine without redemption.

p Besides the value of the thing it selfe.

q All that which is numbred: that is, euery tenth, as he falleth by tale without exception or respect.

¶ The fourth booke of Moses, called *Numbers.

*So called because of the diuersitie and multitude of numbrings which are here chiefly conteined, both of mens names and places.

THE ARGVMENT.

Forasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: he did not straightway bring his people after their departure out of Egypt, into the land which he promised them: but led them to and fro, for the space of fortie yeeres, and kept them in continuall exercises, before they enioyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which tryall did greatly profit to discerne the wicked and the hypocrites from the faithfull and true seruants of God, who serued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lusts, and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set foorth as a most notable example for all ages to beware how they abuse Gods word, preferre their owne lustes to his will, or despite his ministers. Notwithstanding God is euer true in his promise, and gouerneth his by

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by his holy Spirit, that either they fall not to such inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, aswell for religion as outward policie: hee preserueth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoide all controuersies that might arise, hee taketh away the occasions, by diuiding among all the tribes, both the land which they had wonne, and that also which he had promised, as seemed best to his godly wisedome.

CHAP. I.

2 Moses and Aaron with the twelue princes of the tribes are commanded of the Lorde to number them that are able to goe to warre. 49 The Leuites are exempted for the seruice of the Lord.

THe Lord spake againe vnto Moses in the wildernesse of a Sinai, in the Tabernacle of the Congregation, in the first day of the b second moneth, in the second yeere after they were come out of the land of Egypt, saying,

a In that place of the wildernesse that was neere to mount Sinai.

b Which containeth part of April and part of May. *Exod.* 30. 12.

2 * Take yee the summe of all the Congregation of the children of Israel, after their families, and houshold of their fathers with the number of their names: to wit, all the males, ‡man by man:

‡Ebr by their heads.

3 From twenty yeere old and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shall be c men of euery tribe, euen as are the heades of the house of their fathers.

c That is, the chiefest man of euery tribe.

5 And these are the names of the men that shall d stand with you, of the tribe of Reuben. Elizur the sonne of Shedeur:

d And assist you when ye number the people.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab.

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the son of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama, the son of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer the sonne of Ammishaddai:

13 Of Asher, Pagiel the sonne of Ocran:

14 Of Gad, Eliasaph the son of Deuel.

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, e princes of the tribes of their fathers, and heads ouer thousands in Israel.

e Or, captaines and gouernours.

17 ¶ Then Moses & Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the second moneth, who declared f their kinreds by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, man by man.

f In shewing euery man his tribe, and his ancestors.

19 As the Lord had commanded Moses, so hee numbred them in the wildernesse of Sinai.

20 ¶ So were the sonnes of † Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the number of their names, man by man, euery male from twentie yeere old and aboue, as many as ‖went foorth to warre:

† These are the names of the twelue tribes, as first of Reuben.

‖Or, as were able to beare weapons.

21 The number of them, I say, of the tribe of Reuben, was fiue and fortie thousand, and fiue hundreth.

22 ¶ Of the sonnes of † Simeon by their generations, by their families, & by the houses of their fathers, the summe thereof by the number of their names, man by man, euery male from twenty yeere old and aboue, all that went foorth to warre:

† Simeon.

23 The summe of them, I say, of the tribe of Simeon was nine and fifty thousand, and three hundreth.

24 ¶ Of the sonnes of † Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre:

† Gad.

25 The number of them, I say, of the tribe of Gad was fiue and fortie thousand, and fiue hundreth and fifty.

26 ¶ Of the sonnes of † Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

† Iudah.

27 The number of them, I say, of the tribe of Iudah was threescore and fourteene thousand, and fiue hundreth.

28 ¶ Of the sonnes of † Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

† Issachar.

29 The number of them also of the tribe of Issachar was foure and fifty thousand and foure hundreth.

30 ¶ Of the sonnes of † Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went foorth to warre:

† Zebulun.

31 The number of them also of the tribe of Zebulun was seuen and fifty thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of † Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went foorth to warre:

† Ephraim.

33 The number of them also of the tribe of Ephraim was fortie thousand & fiue hundreth.

34 ¶ Of the sonnes of † Manasseh by their generations, by their families, and by the houses of their fathers, according to

† Manasseh.

the

the number of their names, from twentie yeere old and aboue, all that went foorth to warre:

35 The number of them also of the tribe of Manasseh was two and thirty thousand and two hundreth.

† Beniamin. 36 ¶ Of the sonnes of † Beniamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went foorth to warre:

37 The number of them also of the tribe of Beniamin was fiue and thirty thousand and foure hundreth.

† Dan. 38 ¶ Of the sonnes of † Dan by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twenty yeere old & aboue, all that went foorth to warre:

39 The number of them also of the tribe of Dan was threescore and two thousand and seuen hundreth.

† Asher. 40 ¶ Of the sonnes of † Asher by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre:

41 The number of them also of the tribe of Asher was one and forty thousand, and fiue hundreth.

† Naphtali. 42 ¶ Of the children of † Naphtali by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went to the warre:

43 The number of them also of the tribe of Naphtali was three & fifty thousand and foure hundreth.

‖ Or, full count. 44 These are the ‖ summes which Moses and Aaron numbred, and the princes of Israel, the twelue men, which were euery one for the house of their fathers.

45 So this was all the sum of the sonnes of Israel, by the houses of their fathers, from twenty yeere olde and aboue, all that went to the warre in Israel,

46 And al they were in number fiue hundreth and three thousand, fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbred among

g Which were warriours, but were appointed to the vse of the Tabernacle. g them.

48 For the Lord had spoken vnto Moses, and sayd,

49 Only thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimony, and ouer all the instruments therof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall ‡ dwell round about the Tabernacle.

‡ Ebr. campe. 51 And when the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the h straunger that commeth neere, shalbe slaine.

h Whosoeuer is not of the tribe of Leui. 52 Also the children of Israel shall pitch their tents, euery man in his campe, and euery man vnder his standard throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, lest vengeance i come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.

i By not hauing due regard to the Tabernacle of the Lord.

54 So the children of Israel did according to all that the Lord had commaunded Moses: so did they.

CHAP. II.

1 The order of the Tents, and the names of the Captaines of the Israelites.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 a Euery man of the children of Israel shall campe by his standard, & vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

a In the twelue tribes were foure principall standards, so that euery three tribes had their standard.

3 On the East side toward the rising of the sunne, shall they of the standard of the hoste of Iudah pitch according to their armies, & Nahshon the sonne of Amminadab shall be ‖ captaine of the sonnes of Iudah.

‖ Or, prince.

4 And his hoste and the number of them were seuentie and foure thousand, and sixe hundreth.

5 Next vnto him shall they of the tribe b of Issachar pitch, and Nethaneel the sonne of Zuar shall be the captaine of the sonnes of Issachar.

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standard.

6 And his hoste, and the number thereof were foure and fifty thousand, and foure hundreth.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, and the number thereof seuen and fifty thousand & foure hundreth:

9 The whole number of the c hoste of Iudah are an hundreth fourescore and sixe thousand and foure hundreth, according to their armies: they shall first set forth.

c Of them which were conteined vnder that name.

10 ¶ On the south side shalbe the standard of the hoste of d Reuben according to their armies, and the captaine ouer the sonnes of Reuben shalbe Elizur the sonne of Shedeur.

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her maid, were of the second standard.

11 And his hoste, and the number thereof sixe and forty thousand and fiue hundreth.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shall be Shelumiel the sonne of Zurishaddai:

13 And his host, and the number of them, nine and fifty thousand and three hundreth.

14 And the tribe of Gad, & the captaine ouer the sonnes of Gad shall be Eliasaph the sonne of ‖ Deuel:

‖ Or, Reuel.

15 And his hoste and the number of them were fiue and fortie thousand, sixe hundreth and fiftie.

16 All the number of the campe of Reuben were an hundreth & one and fiftie thousand, and foure hundreth & fiftie according to their armies, and they shal set forth in the second place.

17 ¶ Then the Tabernacle of ỹ Congregation shal goe with the hoste of the Leuites, in

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in the e mids of the campe as they haue pitched, so shall they goe forward, euery man in his order according to their standerds.

18 ¶ f The standerd of the campe of Ephraim shall bee toward the West according to their armies: and the captaine ouer the sonnes of Ephraim shall bee Elishama the sonne of Ammihud:

19 And his host and the number of them were fourty thousand and fiue hundred.

20 And by him shalbe the tribe of Manasseh, & the captaine ouer the sonnes of Manasseh shalbe Gamliel the sonne of Pedahzur:

21 And his hoste and the number of them were two & thirty thousand & two hundred.

22 And the tribe of Beniamin, and the captaine ouer the sonnes of Beniamin shalbe Abidan the sonne of Gideoni:

23 And his host, and the number of them were fiue & thirty thousand & foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shal goe in the third place.

25 ¶ The standerd of ỳ host of g Dan shal bee toward the North according to their armies: & the captaine ouer ỳ children of Dan shalbe Ahiezer the sonne of Ammishaddai:

26 And his host, and the number of them were two and threescore thousand and seuen hundred.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher shalbe Pagiel the sonne of Ocran.

28 And his host, and the number of them were one & fourty thousand and fiue hundred.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali shall be Ahira the sonne of Enan:

30 And his host, and the number of them were three & fifty thousand & foure hundred.

31 All the number of the host of Dan was an hundred and seuen and fiftie thousand and fiue hundred: they shall goe hindmost with their standerds.

32 ¶ These are the h summes of the children of Israel by the houses of their fathers, all the number of the host, according to their armies, six hundred and three thousand, fiue hundred and fiftie.

33 But the Leuites were not numbred among the children of Israel as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commaunded Moses: so they pitched according to their i standerds, and so they iourneyed euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 12, 35 Why the Lord separated the Leuites for himselfe. 16 Their number, families and captaines. 40 The first born of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

THese also were the a generations of Aaron and Moses in the day that the Lord spake with Moses in Mount Sinai.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anoynted Priests, who Moses did * consecrate to minister in the priests office.

4 * And Nadab and Abihu died b before the Lord, when they offered * strange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar serued in the Priestes office in the c sight of Aaron their father.

5 Then ỳ Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and d set them before Aaron the Priest, that they may serue him,

7 And take the charge with him, euen the charge of the whole Congregation, e before the Tabernacle of the Congregation, to do the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to do the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their priests office: and the stranger that commeth neere, shalbe slaine.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Leuites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Leuites shalbe mine,

13 Because al the first borne are mine: for the same day that I smote all the first borne in the land of Egypt, * I sanctified vnto me all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

14 ¶ Moreouer, the Lord spake vnto Moses in the wildernesse of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde & aboue, shalt thou number.

16 Then Moses numbred them according to ỳ word of the Lord, as he was comanded.

17 And these were the sonnes of Leui by their names, * Gershon, and Kohath, and Merari.

18 Also these are ỳ names of the sonnes of Gershon by their families: Libni & Shimei.

19 The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Uzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.

21 Of Gershon came the familie of the Libnites and the familie of the Shimeites: these are the families of the Gershonites.

22 The summe whereof (after the number of all the males from a moneth olde and aboue) was counted seuen thousand and fiue hundred.

23 ¶ The families of ỳ Gershonites shall pitch behind the Tabernacle Westward,

24 The captaine & ‖ ancient of the house of the Gershonites shalbe Eliasaph the sonne of Lael.

25 And

g Dan & Naphtali the sonnes of Bilha Rahels mayd, with Asher the sonne of Zilpah make the fourth standerd.

h Which were of twenty yeeres and aboue.

i For vnder euery one of the foure principall standerds were diuers signes to keepe euery band in order.

a Or, families and kindreds.

Exod. 6. 23.

e Because it might be in equall distance from each one, and all indifferently haue recourse thereunto.

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children: so they and Beniamin make the third standerd.

Exod. 28. 3. Leuit. 10. 1, 2. chap. 26. 61. 1. chron. 24. 2.

b Or, before the Altar.

Leuit. 10. 1, 2.

c Whiles their father liued.

d Offer them vnto Aaron for the vse of the Tabernacle.

e Which appertained to the executing of the hie Priests commandement, to the ouersight of the people, and to the seruice of the Tabernacle.

f Aarons sonnes the Priests serued in the Sanctuary in praying for the people, and offering sacrifice: the Leuites serued for the inferiour vses of the same.

g Any that would minister, not being a Leuite.

Exod. 13. 1. and 34. 19. Leuit. 27. 26. chap. 8. 16. Luke 2, 23.

Gene. 46. 11. exod. 6. 16. chap. 26. 57. 1. chron. 6. 1. and 23. 6.

h Onely numbring the male children.

‖ Or, father.

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25 And the charge of the sonnes of Gershon in the tabernacle of the Congregation shalbe the i Tabernacle, and the pauilion, the couering thereof, and the vaile of the dooze of the Tabernacle of the Congregation.

i Their charge was to cary the couerings and hangings of the Tabernacle.

26 And the hanging of the court, and the vaile of the dooze of the court, which is neere the Tabernacle, and neere the Altar round about, and the cozdes of it foz all the seruice thereof.

27 ¶ And of Kohath came the family of the Amramites, and the family of the Izeharites, & the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue, was eight thousand and sixe hundzeth, hauing the k charge of the Sanctuary.

k Doing euery one his duety in the Sanctuary.

29 The families of the sonnes of Kohath shal pitch on the south side of the tabernacle.

30 The captaine & ancient of the house, and families of the Kohathites shalbe Elizaphan the sonne of Uzziel:

31 And their charge shalbe the l Arke, and the Table, and the Candlesticke, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serueth thereto.

l The chiefe things within the Sanctuary were committed to the Kohathites. ‖ *Or, prince of princes.*

32 And Eleazar the sonne of Aaron the Priest shalbe ‖ chiefe captaine of the Leuites, hauing the ouerlight of them that haue the charge of the Sanctuary.

33 ¶ Of Merari came the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue, was sixe thousand and two hundzeth.

35 The captaine and the ancient of the house of the families of Merari shalbe Zuriel the sonne of Abihail: they shall pitch on the North side of the Tabernacle.

36 And in the charge and custody of the sonnes of Merari shall be m the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, & al the instruments thereof, and all that serueth thereto,

m The woodworke and the rest of the instruments were committed to their charge.

37 With the pillars of the court round about, with their sockets, and their pinnes and their cozds.

38 ¶ Also on the foze front of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward, shall Moses & Aaron and his sonnes pitch, hauing the charge of the Sanctuary, n and the charge of the children of Israel: but the stranger that commeth neere, shalbe slaine.

n That none should enter into the Tabernacle contrary to Gods appointment.

39 The whole summe of the Leuites, which Moses & Aaron numbred at the commandement of the Lord throughout their families, euen all the males from a moneth old and aboue, was two and twenty o thousand.

o So that the first borne of the children of Israel were moe by 273. as verse 43.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel, from a moneth old & aboue, and take the number of their names.

41 And thou shalt take the Leuites to me p for all the first borne of the children of Israel (I am the Lord) & the cattel of the Leuites for all the first borne of the cattel of the children of Israel.

p So that now the Leuits should satisfie vnto the Lord for the first borne of Israel, saue for the 273. which were moe then the Leuites, for whom they payed money.

42 And Moses numbred as the Lord commaunded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth old & aboue) according to their number were two & twenty thousand, two hundzeth seuenty and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Leuites foz al the first borne of the children of Israel, and the cattell of the Leuites foz their cattell, and the Leuites shalbe mine, I am the Lord)

46 And foz the redeeming of the two hundzeth seuenty and three, (which are mo then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take fiue shekels foz euery person: after the weight of the Sanctuary shalt thou take it: * the shekel conteineth twenty gerahs.

Exod. 30.13. leuit. 27.25. chap. 18.16. ezek. 45.12.

48 And thou shalt giue the money, wherwith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses toke the redemption of them that were redeemed, being mo then the Leuites:

50 Of the q first borne of the children of Israel toke he the money: euen a thousand three hundzeth threescoze and fiue shekels after the shekel of the Sanctuary.

q Of the two hundred seuenty and three which were more then the Leuites.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes, according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

5 The offices of the Leuites, when the hoste remooued. 46 The number of the three families of Kohath, Gershon, and Merari.

AND the Lord spake vnto Moses, and to Aaron, saying,

a The Leuites were numbred after three sorts: first at a moneth old when they were consecrate to the Lord, next at 25. yeeres old when they were appointed to serue in the Tabernacle, and at 30. yeere old, to beare the burdens of the Tabernacle.

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From a thirty yere old and aboue, euen vntill fifty yeere olde, all that enter into the assembly to do the worke in the Tabernacle of the Congregation.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation about the Holiest of all.

5 ¶ When the hoste remoueth, then Aaron and his sonnes shall come & take downe b the couering vaile, and shal couer the Arke of the Testimony therewith.

b Which diuided the Sanctuary from the holiest of all.

6 And they shall put thereon a couering of badgers skinnes, and shall spread vpon it a cloth altogether of blew silke, and put to c the barres thereof:

c That is, put them vpon their shoulders to cary it: for the bars of the Arke could neuer be removed. Exod. 25.15. *Exod.* 25.30.

7 And vpon the * table of Shewbread they shall spread a cloth of blew silke, & put thereon the dishes, and the incense cups, and goblets, and couerings to couer it d with, and the bread shalbe thereon continually:

d Meaning, to couer the bread.

8 And they shall spread vpon them a couering of scarlet, and couer the same with a couering of badgers skinnes, and put to the barres thereof.

9 Then they shal take a cloth of blew silke, and

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Exod. 25 31. Exod. 25 38.

and couer the * candlestick of light with his lamps and his snuffers, *and his snuffe dishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shal put it, and all the instruments thereof in a couering of Badgers skinnes, and put it vpon the c barres.

c The Ebrew word signifieth an instrument made of two staues or barres.

11 Also vpon the golden f altar they shall spread a cloth of blue silke, and couer it with a couering of Badgers skinnes, and put to the barres thereof.

f Which was to burne incense, Read Exod. 30.1.

12 And they shal take all the instruments of the ministerie wherewith they minister in the Sanctuary, and put them in a cloth of blue silke, and couer them with a couering of badgers skins, & put them on the barres.

13 Also they shall take away the ashes from the g altar, and spread a purple cloth vpon it,

g Of the burnt offring.

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the flesh hooks, and the besomes, and the basins, euen all the instruments of the altar, and they shall spread vpon it a couering of badgers skinnes, and put to the barres of it.

15 And when Aaron and his sonnes haue made an end of couering the h Sanctuarie, and all the instruments of the Sanctuary, at the remouing of the hoste, afterward the sonnes of Kohath shall come to beare it, but they shal not i touch any holy thing, least they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

h That is, in folding vp the things of the Sanctuary, as the * Arke &c.

i Before it be couered.

16 ¶ And to the office of Eleazar the son of Aaron the Priest pertaineth the oile for the light, and the * sweet incense, & the k dayly meat offering, and the * anointing oyle, with the ouersight of all the Tabernacle, and of all that therein is, both in the Sanctuarie, and in all the instruments thereof.

Exod. 30.34, 35.

k Which was offered at morning & euening.

Exod. 30.23, 25.

17 ¶ And the Lorde spake vnto Moses, and to Aaron, saying,

18 Ye shall not l cut off the tribe of the families of the Kohathites from among the Leuites:

l Committing by your negligence that the holy things bee not well wrapped, and so they by touching thereof, perish.

19 But thus doe vnto them, that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint m them, euery one to his office, and to his charge.

m Shewing what part euery man shall beare,

20 But let them not goe in, to see when the Sanctuary is folden vp, least they die.

21 ¶ And the Lorde spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirtie yeere old and aboue, vntill fiftie yeere old shalt thou number them, all that n enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

n Which were receiued into the company of them that ministred in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, & the Tabernacle of the Congregation, his couering, and the couering of badgers skinnes, that is on hie vpon it, and the valle of the o doore of the Tabernacle of the Congregation:

o Which vaile hanged betweene the Sanctuary and the Court,

26 The curtaines also of the Court, and the valle of the entring in of the gate of the Court, p which is neere the Tabernacle and neere the Altar round about, with their cordes, and all the instruments for their seruice, and all that is made for them: so shall they serue.

p Which Court compassed both the Tabernacle of the Congregation and the Altar of burnt offring.

27 At the commandement of Aaron and his sonnes, shall all the seruice of the sonnes of the Gershonites be done, in all their charges, and in all their seruice, and ye shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shall be vnder the q hand of Ithamar the sonne of Aaron the Priest.

q Vnder the charge and ouersight.

29 ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirtie yeere olde and aboue, euen vnto fiftie yeere olde shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the * boords of the Tabernacle with the barres therof, and his pillars and his sockets,

Exod. 26.15.

32 And the pillars round about the Court, with their sockets, and their pinnes, and their cords, with all their instruments, euen for all their seruice: and by r name yee shall reckon the instruments of their office and charge.

r Ye shall make an inuentorie of all the thinges which ye commit to their charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the Princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere olde, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the ‡ numbers of them throughout their families were two thousand seuen hundred and fiftie.

‡ Ebr. the number of them.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses & Aaron did number according to the comandement of the Lord by the s hand of Moses.

s God appointing Moses to be the minister and executor thereof.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yeere old and vpward, euen vnto fiftie yeere old: all that enter into the assembly, for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their Fathers were two thousand fiue hundreth and thirtie.

41 These are the numbers of the families of

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of the sonnes of Gershon: of all that [c] did seruice in the Tabernacle of the Congregation, whome Moses and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

43 From thirtie yeere old and vpward, euen vnto fiftie yeere old: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand and two hundreth.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbred according to the commandement of the Lord by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, and Aaron, and the princes of Israel numbred by their families & by the houses of their fathers,

47 From thirty yeere olde and vpward, euen to fiftie yeere old, euery one that came to doe [u] his duety, office, seruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand fiue hundreth and fourescore.

49 According to the ‡commandement of the Lord by the hand of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded [x] Moses.

CHAP. V.

2 The leprous & the polluted shalbe cast forth. 6 The purging of sinne. 15 The triall of the suspected wife.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, that they *put out of the host euery leper, and euery one that hath * an issue, and whosoeuer is defiled by * the dead.

3 Both male and female shal ye put out: ‖ out of the host shall ye put them, that they defile not their [a] tents among whome I dwell.

4 And the children of Israel did so, and put them out of the host, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lorde spake vnto Moses, saying,

6 Speake vnto the children of Israel, *When a man or a woman shal commit any sinne [b] that men commit, and transgresse against the Lord, when that person shall trespasse,

7 Then they shall confesse their sinne which they haue done, and shall restore the dammage thereof * with his principall, and put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the [c] man haue no kinsman, to whome hee should restore the dammage, the dammage shall bee restored to the Lord for the Priests vse, besides the Ramme of the atonement, whereby hee shall make atonement for him.

9 And euery offering of all the [d] holy things of the children of Israel, which they bring vnto the Priest, shall be * his.

10 And euery mans halowed things shall be his: that is, whatsoeuer any man giueth the Priest, it shall be his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, & say vnto them, If any mans wife [e] turne to euill, and commit a trespasse against him,

13 So that another man lie with her fleshly, and it be hid from the eies of her husband, and kept close, and yet shee be defiled, and there be no witnes against her, neither she taken with the maner,

14 ‡If he be mooued with a ielous mind, so that hee is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, but he shall not powre [f] oyle vpon it, nor put incense thereon, for it is an offering of ielousie, an offering for a remembrance, calling the sinne to [g] minde:

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take [h] the holie water in an earthen vessell, and of the dust that is in the floore of the Tabernacle, euen the Priest shall take and put it into the water.

18 After, the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offring of the memorial in her hands: it is the ielousie offering, and the Priest shall haue bitter and [i] cursed water in his hand,

19 And the Priest shall charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleanesse from thine husband, be free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the Priest shall charge the woman with an othe of curling, and the Priest shal say vnto the woman,) The Lord make thee to bee [k] accursed and detestable for the oth among thy people, and the Lorde cause thy thigh to ‡ rotte, and thy bellie to swell:

22 And that this cursed water may goe into thy bowels, to cause thy bellie to swell, and thy thigh to rot. Then the woman shall answere, [l] Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shal [m] blot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water, turned into bitternesse, shall enter into her.

25 Then the Priest shal take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar.

26 And

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t Which were of competent age to serue therein, that is, betweene thirty and fifty.

u Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.

‡*Ebr. according to the mouth or word.*

x So that Moses neither added nor diminished from that which the Lord commanded him.

Leuit. 13.3.
Leuit. 15.2.
Leuit. 21.1.

‖ *Or, in a place out of the host.*

a There were three manner of tents: of the Lord, of the Leuites, and of the Israelites.

Leuit. 6.3.

b Commit any fault willingly.

Leuit. 6.5.

c If he be dead to whom the wrong is done, and also haue no kinsman.

d Or, things offred to the Lord, as first fruits &c. *Leuit. 10.12.*

e By breaking the band of marriage, and playing the harlot.

‡*Ebr. if the spirit of ielousie come vpon him.*

f Onely in the sinne offring, and in this offring of ielousie were neither oile nor incense offred.

g Or, making the sinne knowne, & not purging it.

h Which also is called the water of purification or sprinckling, reade Chap. 19.9.

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

k Both because she had committed so hainous a fault, & forsware her selfe in denying the same.

‡*Ebr. to fall.*

l That is, be it so as thou wilhest, as Psal. 41.13. deut. 27.15.

m Shall wash the curses which are written, into the water in the vessell.

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‖ Or, perfume.
n Where the incense was offred.

26 And the Priest shall take an handfull of the offering for a ‖ memorial thereof, and burne it vpon the [n] altar, and afterward make the woman drinke the water.

27 When hee hath made her drinke the water, if shee be defiled and haue trespassed against her husband, then shall the cursed water, turned into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shal be accursed among her people.

‖ Or, innocent.

28 But if the woman bee not defiled, but be ‖ cleane, she shall be free, and shal conceiue and beare.

29 This is the law of iealousie, when a wife turneth from her husband, and is defiled,

30 Or, when a man is mooued with a iealous minde, being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this law:

o The man might accuse his wife vpon suspition, and not be reproued.

31 And the man shalbe [o] free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

2 The law of the consecration of the Nazarites. 24 The maner to blesse the people.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselues to vowe a vow of a [a] Nazarite to separate himselfe vnto the Lord,

a Which separated themselues from the world, and dedicated themselues to God: which figure was accomplished in Christ.

3 He shal abstaine from wine and strong drinke, & shal drink no sowre wine nor sowre drinke, nor shall drinke any licour of grapes, neither shal eat fresh grapes nor dried.

4 As long as his abstinence endureth, shal he eat nothing that is made of the wine of the vine, neither the kernels, nor the husk.

5 While he is separated by his vow, the * rasor shal not come vpon his head, vntil the daies be out, in the which he separateth himselfe vnto the Lord, he shall be holy, and shall let the lockes of the haire of his head grow.

Iudg.13.5. 1.Sam.1.11.

6 During the time that hee separateth himselfe vnto the Lord, hee shall come at no [b] dead body.

b As at burials, or mournings.

7 Hee shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon [c] his head.

c In that he suffered his haire to grow, he signified that he was consecrate to God.

8 All the dayes of his separation he shall be holy to the Lord.

9 And if any die suddenly by him, or hee beware, then the [d] head of his consecration shal be defiled, and he shal shaue his head in the day of his cleansing: in the seuenth day he shall shaue it.

d Which long haire is a signe that he is dedicate to God.

10 And in the eight day he shal bring two turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the [e] dead: so shall he hallow his head the same day,

e By being present where the dead was.

12 And he shal [f] consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere old for a trespasse offring, and the first dayes shal be void: for his consecration was defiled.

f Beginning at the eight day, when he is purified.

13 ¶ This then is the lawe of the Nazarite: when the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation.

14 And hee shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish for a burnt offering, and a shee lambe of a yeere olde without blemish for a sinne offring, and a ramme without blemish for peace offerings,

15 And a basket of vnleauened bread, of * cakes of fine floure, mingled with oyle, and wafers of vnleauened bread, anointed with oyle with their meat offering, & their drinke offerings:

Leuit.2.15.

16 The which the Priest shall bring before the Lord, and make his sinne offering and his burnt offering.

17 Hee shall prepare also the ramme for a peace offring vnto the Lord, with the basket of vnleauened bread, & the Priest shall make his meate offering, and his drinke offering.

18 And * the Nazarite shall shaue the head [h] of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration and [i] put it in the fire, which is vnder the peace offering.

Acts.21.24.

h In token that his vow is ended.

i For the haire which was consecrate to the Lord might not be cast into any prophane place.

19 Then the Priest shall take the sodden shoulder of the ram, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the handes of the Nazarite, after he hath shauen his consecration.

20 And the Priest shall * shake them to and fro before the Lord: this is an holy thing for the Priest ‖ besides the shaken breast, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.

Exod.29.27.

‖ Or, with the breast.

21 This is the law of the Nazarite, which hee hath vowed, and of his offering vnto the Lord for his consecration, [k] besides that that hee is able to bring: according to the vowe which he vowed, so shal he doe after the law of his consecration.

k At the least he shall do this, if he be able to offer no more.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron & to his sonnes, saying, Thus shall yee [l] bl esse the children of Israel, and say vnto them,

l That is, pray for them, Eccl. 36.37.

24 The Lord blesse thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee.

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put my [m] Name vpon the children of Israel, and I wil blesse them.

m They shall pray in my Name for them.

CHAP. VII.

2 The heads or princes of Israel offer at the setting vp of the Tabernacle, 10 and at the dedication of the Altar. 89 God speaketh to Moses from the Mercy seat.

NOw when Moses had finished the setting vp of the Tabernacle, and * anointed it, and sanctified it, and all the instruments thereof, and the altar with all the ‖ instruments thereof, and had anointed them and sanctified them,

Exod.40.18.

‖ Or, vessels.

2 Then

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2 Then the ‖ princes of Israel, heads ouer the houses of their fathers (they were the Princes of the tribes, who were ouer them that were numbred) offered,

3 And brought their offering before the Lord, sixe a couered charets, and twelue oxen: one charet for two princes, and for euery one an oxe, and they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take these of them, that they may bee to doe the b seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto their c office.

8 And foure charets and eight oxen hee gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue none, d because the charge of the Sanctuarie belonged to them, which they did beare vpon their shoulders.

10 ¶ The princes also offered in the e dedication for the altar in the day that it was anointed: then the Princes offered their offering before the altar.

11 And the Lord said vnto Moses, One prince one day, and another prince another day shall offer their offering, for the dedication of the altar.

12 ¶ So then on the first day did † Nahshon the sonne of Amminadab of the tribe of Iudah offer his offering.

13 And his offring was a siluer charger of an hundreth & thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle for a * meat offering,

14 An incense cup of golde of ten shekels full of incense,

15 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offrings, two bullocks, fiue rammes, fiue hee goats, and fiue lambes of a yeere old: this was the offering of Nahshon the sonne of Amminadab.

18 ¶ The second day † Nethaneel the sonne of Zuar, prince of the tribe of Issachar did offer.

19 Who offered for his offering a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

20 An incense cup of gold of ten shekels, ful of incense,

21 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

22 An hee goat for a sinne offering,

23 And for peace offrings, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Nethaneel the sonne of Zuar.

24 ¶ The third day † Eliab the son of Helon prince of the children of Zebulun offered.

25 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekell of the Sanctuary, both full of fine floure mingled with oyle, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

28 An hee goate for a sinne offering,

29 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day † Elizur the sonne of Shedeur prince of the children of Reuben offered.

31 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Elizur the sonne of Shedeur.

36 ¶ The fift day † Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oyle, for a meate offering.

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

40 An hee goate for a sinne offering,

41 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere old: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixt day † Eliasaph the sonne of Deuel, prince of the children of Gad offered.

43 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offering,

44 A golden incense cup of ten shekels, full of incense,

45 A yong bullocke, a ramme, a lambe of a yeere old, for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Eliasaph the sonne of Deuel.

48 ¶ The seuenth day † Elishama the sonne of Ammiud prince of the children of Ephraim offered.

49 His offering was a siluer charger of an hundreth

‖ *Or, captaines.*

a Like horselitters to keepe the things that were caried in them, from wether.

b That is, to cary things and stuffe in.

c For their vse to cary with.

d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawen with oxen, chap. 4. 15.

e That is, when the first sacrifice was offred thereupon by Aaron, Leuit. 9. 1.

† The offering of Nahshon.

Leuit. 2. 1.

† The offering of Nethaneel.

† The offering of Eliab.

† The offering of Elizur.

† The offering of Shelumiel.

† The offering of Eliasaph.

† The offering of Elishama.

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hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle for a meat offering,

50 An incense cup of golde of ten shekels full of incense,

51 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Elishama the sonne of Ammiud.

† The offering of Gamliel.

54 ¶ The eight day offered † Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,

56 A golden incense cup of ten shekels, full of incense,

57 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Gamliel the sonne of Pedazur.

† The offering of Abidan.

60 ¶ The ninth day † Abidan the sonne of Gideoni prince of the children of Benjamin offered.

61 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meate offering,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere old: this was the offering of Abidan the sonne of Gideoni.

† The offering of Ahiezer.

66 ¶ The tenth day † Ahiezer the sonne of Ammishaddai prince of the children of Dan offered.

67 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oyle, for a meate offering,

68 A golden incense cup of ten shekels, full of incense,

69 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Ahiezer the sonne of Ammishaddai.

† The offering of Pagiel, or Phegiel.

72 ¶ The eleuenth day † Pagiel the sonne of Ocran, prince of the children of Asher offered.

73 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oyle, for a meate offering,

74 A golden incense cup of ten shekels, full of incense,

75 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

76 An hee goate for a sinne offering,

77 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere old: this was the offering of Pagiel the sonne of Ocran.

† The offering of Ahira.

78 ¶ The twelft day † Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offering,

80 A golden incense cup of ten shekels, full of incense,

81 A yong bullocke, a ramme, a lambe of a yeere old, for a burnt offering,

82 An hee goat for a sinne offering,

83 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere old: this was the offering of Ahira the sonne of Enan.

f This was the offering of the princes, when Aaron did dedicate the Altar.

84 This was the f dedication of the Altar by the princes of Israel, when it was anoynted: twelue chargers of siluer, twelue siluer bowles, twelue incense cups of gold,

85 Euery charger conteining an hundreth and thirtie shekels of siluer, and euery bowle seuentie: all the siluer vessels contained two thousand, and foure hundreth shekels, after the shekel of the Sanctuary.

86 Twelue incense cups of gold ful of incense, containing ten shekels euery cup, after the shekel of the Sanctuarie: all the golde of the incense cups was an hundreth and twenty shekels.

87 All the bullocks for the burnt offering were twelue bullocks, the rammes twelue, the lambes of a yeere old twelue, with their meate offerings, and twelue hee goates for a sinne offering.

88 And all the bullocks for the peace offerings were foure and twentie bullockes, the rammes sixtie, the hee goates sixtie, the lambes of a yeere olde sixtie: this was the dedication of the Altar, after that it was anoynted.

g By Aaron.
h That is, the Sanctuary.
i According as he had promised, Exod. 25. 22.

89 And when Moses went into the h Tabernacle of the Congregation, to speake with God, he heard the voice of one speaking vnto him from the Mercie seate, that was vpon the Arke of the Testimony i betweene the two Cherubims, and he spake to him.

CHAP. VIII.

2 *The order of the lampes.* 6 *The purifying and offering of the Leuites.* 24 *The age of the Leuites, when they are receiued to seruice, and when they are dimissed.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shall giue light toward the

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a To that part, which is ouer against the Candlesticke, Exod. 25.37.

a foze front of the Candlesticke.

3 And Aaron did so, lighting the lampes thereof toward the foze front of the Candlesticke, as the Lord had commaunded Moses.

4 And this was the worke of the Candlesticke, euen of golde beaten out with the hammer, both the shafte, and the flowres thereof, * was beaten out with the hammer: b according to the patterne, which the Lord had shewed Moses, so made he the Candlesticke.

Exod. 25.18.

b And not set together of diuers pieces.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle c water of purification vpon them, and let them shaue all their flesh, and wash their clothes: so they shall be cleane.

c In Ebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

8 Then they shall take a yong bullocke with his meate offering of fine floure, mingled with oyle, and an other yong bullocke shalt thou take foz a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble d all the Congregation of the children of Israel.

d That thou mayest doe this in presence of them all.

10 Thou shalt bring the Leuites also before the Lord, and the e children of Israel shall put their handes vpon the Leuites.

e Meaning, certaine of them in the name of the whole.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their handes vpon the heads of the bullocks, & make thou the one a sinne offring, and the other a burnt offering vnto the Lord, that thou mayest make an atonement foz the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus shalt thou separate the Leuites from among the children of Israel, and the Leuites shall be * mine.

Chap 3.45.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them, as a shake offering.

16 Foz they are freely giuen * vnto me from among the children of Israel, foz f such as open any wombe: foz all the first borne of the children of Israel haue I taken them vnto me.

Chap. 3.9.

f That is, they that are the first borne.

17 * Foz all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them foz my selfe.

Exod. 13.2. Luke 2.23.

18 And I haue taken the Leuites foz all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to do the seruice of the g children of Israel in the Tabernacle of the Congregation, and to make an atonement foz the children of Israel, that there bee no plague among the children of Israel, when the children of Israel come neere vnto b the Sanctuarie.

g Which seruice the Israelites should else doe.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto al that the Lord had commaunded Moses concerning the Leuites: so did the children of Israel vnto them.

h Because the Leuites goe into the Sanctuary in their name.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement foz them to purifie them.

22 And after that, went the Leuites in to do their seruice in the Tabernacle of the Congregation, i before Aaron and before his sonnes: as the Lord had commaunded Moses concerning the Leuites, so they did vnto them.

i In their presence, to serue them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also belongeth to the Leuites: from fiue and twentie yeere olde & vpward, they shall goe in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the k office, and shall serue no more:

k Such office as was painefull, as to beare burdens and such like.

26 But they shall minister l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

l In singing Psalmes, instructing, counsel-ling and keeping the things in order.

CHAP. IX.

2 The Passeouer is commanded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloud conducteth the Israelites through the wildernesse.

AND the Lord spake vnto Moses in the wildernes of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passouer at the time appointed thereunto.

Exod. 12.1. Leuit. 23.5. chap. 28.16. deut. 16.2. Exod. 12.6. deut. 16.6.

3 In the fourteenth day of this moneth at * euen, yee shall keepe it in his due season: according to a all the ordinances of it, and according to all the ceremonies thereof, shall ye keepe it.

a Euen in all points, as the Lord hath instituted it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passouer.

5 And they kept the Passeouer in the fourteenth day of the first moneth at euen, in the wildernesse of Sinai: according to al that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day,

b By touching a corps, or being at the buriall.

7 And those men said vnto him, Wee are defiled by a dead man: wherefore are we kept backe that we may not offer an offring vnto the Lord in the time thereunto appointed among the children of Israel?

c Or, celebrate the Passeouer the fourteenth day of the first moneth.

8 Then Moses said vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake

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10 Speake vnto the children of Israel, and say, If any man among you, or of your posteritie shal be vncleane by the reason of a corps, or be in a long iourney, [a] he shall keepe the Passeouer vnto the Lord.

11 In the fourteenth day of the [c] second moneth at euen they shall keepe it: with vnleauened bread and sower herbes shall they eate it.

12 They shall leaue none of it vntill the morning, *nor breake any bone of it: according to all the ordinance of the Passeouer shall they keepe it.

13 But the man that is cleane and is not in a [f] iourney, and is negligent to keepe the Passeouer, the same person shall bee cut off from his people: because hee brought not the offring of the Lorde in his due season, that man shall beare his ‖ sinne.

14 And if a stranger dwell among you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof is, so shall he doe: *ye shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ *And when the Tabernacle was reared vp, a cloud couered the Tabernacle, namely, the Tabernacle of the Testimonie: ‡ at euen there was vpon the Tabernacle, as the [g] appearance of fire vntill morning.

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloud was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: ‡ in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the ‡ commandement of the [h] Lord the children of Israel iourneyed: and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, * they ‡ lay still.

19 And when the cloud taryed still vpon the Tabernacle a long time, the children of Israel kept the [i] watch of the Lorde, ‡ iourneyed not.

20 So when the cloud abode ‡ a few daies vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Israel *abode still, and iourneyed not: but when it was taken vp, they iourneyed.

23 At the commandement of the Lorde they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lord by the [k] hand of Moses.

[d] And cannot come where the Tabernacle is, when others keepe it.

[e] So that the vncleane, and they that are not at home, haue a moneth longer graunted vnto them.

Exod. 12, 46. *iohn* 19.36.

[f] When the Passeouer is celebratee.

‖ *Or, punishment of his sinne.*

Exod. 12, 49.

Exod. 40. 34.

[g] Like a pillar: read Exo. 13, 21.

‡ *Ebr. mouth.*

[h] Who taught them what to do by the cloud.

1. *cor.* 10. 1.

‡ *Ebr. camped.*

[i] They waited when the Lord would signifie either their departure, or their abode by the cloud.

‡ *Ebr. dayes of number.*

Exod. 40. 36, 37. *read verse* 18.

[k] Vnder the charge and gouernement of Moses.

CHAP. X.

2 *The vse of the siluer trumpets.* 11 *The Israelites depart from Sinai.* 14 *The captaines of the hoste are numbred.* 30 *Hobab refuseth to goe with Moses his sonne in law.*

AND the Lord spake vnto Moses, saying,

2 Make the two trumpets of siluer: of an [a] whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

3 But when they shall blow with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 And if they blow with one, then the Princes, or heads ouer the thousands of Israel shall come vnto thee.

5 But if yee blow an alarme, then the campe of the that pitch on the [b] East part, shall goe forward.

6 If ye blow an alarme the second time, then the host of them that lie on the [c] South side shall march: for they shall blow an alarme when they remooue.

7 But in assembling the Congregation, ye shall blow without an alarme.

8 And the sonnes of Aaron the Priest shall [d] blow the trumpets, and ye shall haue them as a lawe for euer in your generations.

9 And when yee goe to warre in your land against the enemie that vexeth you, yee shall blowe an alarme with the trumpets, and ye shall bee remembred before the Lord your God, and shall be saued from your enemies.

10 Also in the day of your [e] gladnes, and in your feast dayes, and in the beginning of your moneths, yee shall also blow the trumpets ‖ ouer your burnt sacrifices, and ouer your peace offrings, that they may bee a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yere, in the second moneth, and the twentieth day of the moneth, the cloud was taken vp from the Tabernacle of the Testimony.

12 And the children of Israel departed on their ‖ iourneyes out of the desert of Sinai, and the cloud rested in the wildernesse of Paran.

13 So they [f] first tooke their iourney at the comandement of the Lord, by the hand of Moses.

14 ¶ *In the first place went the standerd of the hoste of the children of Iudah, according to their armies: and *Nahshon the sonne of Amminadab was ouer his band.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel the son of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forward bearing [g] the Tabernacle.

18 ¶ After, departed the standard of the hoste of Reuben according to their armies, and ouer his band was Elizur the sonne of Shedeur.

[a] Or of worke beaten out with a hammer.

[b] That is, the hoste of Iudah, and they that are vnder his ensigne.

[c] Meaning, the hoste of Reuben.

[d] So that only the Priests must blow the trumpets, so long as the Priesthood lasted.

[e] When yee reioyce that God hath remooued any plague.

‖ *Or, when ye offer burnt offrings.*

‖ *Or, in keeping this order in their iourneyes.*

[f] From Sinai to Paran, Cha. 33. 1.

Chap. 2. 3.

Chap. 1. 7.

[g] With all the appertinances thereof.

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19 And ouer the band of the tribe of the children of Simeon was Shelumiel the ſonne of Zurishaddai.
20 And ouer the band of the tribe of the children of Gad was Eliaſaph the ſonne of Deuel.
21 The Kohathites alſo went forward and [h] bare the *Sanctuary, and the [i] former did let vp the Tabernacle againſt they came.
22 ¶ Then the ſtandard of the hoſte of the children of Ephraim went forward according to their armies, and ouer his band was Elishama the ſonne of Ammiud.
23 And ouer the band of the tribe of the ſonnes of Manaſſeh was Gamliel the ſonne of Pedazur.
24 And ouer the band of the tribe of the ſonnes of Beniamin was Abidan the ſonne of Gideoni.
25 ¶ Laſt, the ſtandard of the hoſt of the children of Dan marched, [k] gathering all the hoſtes according to their armies: and ouer his band was Ahiezer the ſonne of Ammishaddai.
26 And ouer the band of the tribe of the children of Aſher was Pagiel the ſonne of Ocran.
27 And ouer the band of the tribe of the children of Naphtali was Ahira the ſonne of Enan.
28 [l] Theſe were the remoouings of the children of Iſrael according to their armies, when they marched.
29 ¶ After, Moſes ſaid vnto [m] Hobab the ſonne of Reuel the Midianite, the father in law of Moſes, We goe into the place, of which the Lorde ſayde, I will giue it you: Come thou with vs, and wee will doe thee good: for the Lord hath promiſed good vnto Iſrael.
30 And he anſwered him, I will not goe: but I will depart to mine owne countrey, and to my kindred.
31 Then hee ſayd, I pray thee, leaue vs not: for thou knoweſt our camping places in the wildernesse: therefore thou mayeſt be our ‡ guide.
32 And if thou goe with vs, what goodneſſe the Lord ſhall ſhew vnto vs, the ſame will we ſhew vnto thee.
33 ¶ So they departed from the [n] mount of the Lorde, three dayes iourney, and the Arke of the couenant of the Lorde went before the in the three dayes iourney, to ſearch out a reſting place for them.
34 And the cloud of the Lorde was vpon them by day, when they went out of ỹ camp.
35 And when the Arke went forward, Moſes ſaid, [o] Riſe vp, Lord, and let thine enemies be ſcattered, and let them that hate thee, flee before thee.
36 And when it reſted, he ſaid, Returne, O Lord, to the ‡ many thouſands of Iſrael.

CHAP. XI.

2 The people murmureth, and is puniſhed with fire. 4 The people luſteth after fleſh. 6 They lothe Manna. 11 The weake faith of Moſes. 16 The Lord diuideth the burden of Moſes to ſeuenty of the Auncients. 31 The Lord ſendeth Quailes. 33 Their luſt is puniſhed.

When the people became ‡murmurers, it diſpleaſed the Lord: and ỹ Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * conſumed the vtmoſt part of the hoſt.
2 Then the people cryed vnto Moſes: and when Moſes prayed vnto the Lord, the fire was quenched.
3 And hee called the name of that place ‖Taberah, becauſe the fire of the Lord burnt among them.
4 ¶ And a number of [a] people that was among them, fell a lusting, and [b] turned away, and the children of Iſrael alſo wept, and ſayde, Who ſhall giue vs fleſh to eate?
5 We remember the fiſh which we did eate in Egypt for [c] nought, the cucumbers, and the pepons, and the leekes, and the onions, and the garleeke.
6 But now our ſoule is [d] dryed away, we can ſee nothing but this MAN.
7 (The MAN alſo was as *Coriander ſeed, and his colour like the colour of [e] Bdelium.
8 The people went about and gathered it, and ground it in milles, or beat it in mortars, and baked it in a cauldron, and made cakes of it, and the taſte of it was like vnto the taſte of freſh oyle.
9 And when the dew fell downe vpon the hoſte in the night, the MAN fel with it.)
10 ¶ Then Moſes heard the people weep throughout their families, euery man in the doore of his tent: and the wrath of the Lord was grieuouſly kindled: alſo Moſes was grieued.
11 And Moſes ſaid vnto the Lord, Wherefore haſt thou ‖ vexed thy ſeruant? and why haue I not found [f] fauour in thy ſight, ſeeing thou haſt put the charge of all this people vpon me?
12 Haue I [g] conceiued all this people? or haue I begotten thē, that thou ſhouldeſt ſay vnto mee, Carrie them in thy boſome (as a nurſe beareth the ſucking childe) vnto the [h] land, for the which thou ſwareſt vnto their fathers?
13 Where ſhould I haue fleſh to giue vnto all this people? For they weepe vnto me, ſaying, Giue vs fleſh, that we may eate.
14 I am not able to beare all this people alone: for it is too heauie for mee.
15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy [i] ſight, kill mee, that I behold not my miſerie.
16 ¶ Then the Lord ſayd vnto Moſes, Gather vnto me ſeuenty men of the Elders of Iſrael, whom thou knoweſt, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, ‡ let them ſtand there with thee,
17 And I will come downe, and talke with thee there, [k] and take of the Spirite, which is vpon thee, and put vpon them, and they ſhall beare the burden of the people with thee: ſo thou ſhalt not beare it alone.
18 Furthermore thou ſhalt ſay vnto the people,

‡*Ebr. as iniuſt complainers.*
‡*Ebr. it was euil in the eares of the Lord.*
Pſal.78 21.

‖*Or, burning.*

a Which were of thoſe ſtrangers that came out of Egypt with them, Exod. 12. 38.
b From God.
c For a ſmall price, or good cheape.
d For the greedy luſt of fleſh. *Exod. 16. 31. wiſd. 16. 20. pſal 78. 24. iohn 6. 31*
e Which is a white pearle or precious ſtone.

‖*Or, euill intreated.*
f Or, wherein haue I diſpleaſed thee?
g Am I their father, that none may haue the charge of them but I?
h Of Canaan promiſed by an oth to our fathers.
i I had rather die then to ſee my griefe and miſery thus dayly increaſe by their rebellion.
k I wil diſtribute my ſpirit among them, as I haue done to thee.

h Vpon their ſhoulders. *Chap. 4. 4.*
i The Merarites and Gerſhonites.
k Leauing none behind, nor any of the former that fainted in the way.
l This was the order of their hoſt when they remooued.
m Some thinke that Reuel, Iethro, Hobab, and Keni, were all one: Kimhi ſaith, that Reuel was Iethros father: ſo Hobab was Moſes father in law, looke Exod. 2. 18. and 3. 1. and 4. 18. and 18. 1. and iudg. 4. 11.
‡*Heb. eyes vnto vs.*
n Mount Sinai, or Horeb.
Pſal 68. 1, 2.
o Declare thy might & power.
‡*Ebr to the tenne thouſand thouſands.*

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people, l Be sanctified against to morow, and yee shall eate flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for we were better in Egypt: therefore the Lord will giue you flesh, and yee shall eat.

l Prepare your selues that ye be not vncleane.

19 Ye shal not eat one day, nor two daies, nor fiue dayes, neither ten dayes, nor twenty dayes,

20 But a whole moneth, vntill it come out at your nostrels, and bee lothsome vnto you, because yee haue m contemned the Lord, which is n among you, and haue wept before him, saying, Why came we hither out of Egypt?

m Or, cast him off, because ye refused Manna which hee appointed as most meete for you.

n Who leadeth and gouerneth you.

21 And Moses said, Sixe hundreth thousand footemen are there of the people, o among whom I am: and thou sayest, I will giue them flesh, that they may eate a moneth long.

o Of whom I haue the charge.

22 Shall the sheepe and the beeues bee slaine for them, to finde them? either shall all the fish of the sea bee gathered together for them to suffice them?

23 And the Lord said vnto Moses, Is * the Lords hand shortened? thou shalt see now whether my words shall come to passe vnto thee or no.

*Isa.50.2. and 59.1.

24 ¶ So Moses went out, and told the people the words of the Lord, and gathered seuenty men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came down in a cloud, and spake vnto him, and ‖ tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they prophesied, and did not p cease.

‖ Or, separated, as verse 17.

p From that day the spirit of prophecie did not faile them.

26 But there remained two of the men in the hoste: the name of the one was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the hoste.

27 Then there ran a yong man, and told Moses, and said, Eldad and Medad do prophesie in the hoste.

28 And Iosua the sonne of Nun the seruant of Moses, one of his q young men, answered, and said, My lord Moses, r forbid them.

q Or, a yong man whom he had chosen from his youth.

r Such blinde zeale was in the Apostles, Mar. 9. 38. luke 9 49.

29 But Moses said vnto him, Enuiest thou for my sake? yea, would God that all the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moses returned into the hoste, he and the Elders of Israel.

31 Then there went forth a wind from the Lord, and * brought quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the hoste, and they were about two cubites aboue the earth.

*Exod.16.13. psal.78.26,27.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailes: hee that gathered the least, gathered ten s Homers full, and they spred them abroad for their vse round about the hoste.

s Of Homer, reade Leuit. 27. 16. also it signifieth an heape, as Exod. 8. 14. Iudg. 15. 16.

33 While the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord * smote the people with an exceeding great plague.

*Psal.78.31.

34 So the name of the place was called ‖ Kibroth-hattaauah: for there they buried the people that fell a lusting.

‖ Or, graues of lust.

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 *Aaron and Miriam grudge against Moses.* 10 *Miriam u stricken with leprosie, and healed at the prayer of Moses.*

AFterward Miriam and Aaron ‖ spake against Moses, because of the woman of Ethiopia whom he had married (for he had married a t woman of Ethiopia)

‖ Or, murmured.

t Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name. *Eccl.us.45.4.*

2 And they said, What? hath the Lord spoken but only by Moses? hath he not spoken also by vs? and the Lord heard this.

3 (Now Moses was a very * u meeke man, aboue all the men that were vpon the earth)

u And so bare with their grudgings, although he knew them.

4 And by and by the Lord said vnto Moses, and vnto Aaron, and vnto Miriam, Come out yee three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and stood in the doore of the Tabernacle, and called Aaron, and Miriam, and they both came forth.

6 And hee said, Heare now my words, If there bee a Prophet of the Lord among you, I will be knowen to him by a x vision, and will speake vnto him by dreame.

x These were the two ordinarie meanes.

7 My seruant Moses is not so, who is faithfull in y all mine house.

y In all Israel which was his Church. *Exod.33.11.*

8 Vnto him will I speake * mouth to mouth, z by vision, and not in darke words, but hee a shall see the similitude of the Lord. Wherefore then were ye not afraid to speake against my seruant, euen against Moses?

z So farre as any man was able to comprehend, which he calleth his backe parts, Exod.33.23.

9 Thus the Lord was very angrie with them, and departed.

10 Also the cloud departed from the b Tabernacle: and behold, Miriam was leprous like snow: and Aaron looked vpon Miriam, and behold, she was leprous.

a From the doore of the Tabernacle.

11 Then Aaron said vnto Moses, Alas, my lord, I beseech thee, lay not the sinne vpon vs, which wee haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, bee as one c dead, of whom the flesh is halfe consumed, when he cometh out of his mothers wombe.

c As a childe that commeth out of his mothers belly dead, hauing as it were but the skin

13 Then Moses cried vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord said vnto Moses, If her father had d spit in her face, should shee not haue beene ashamed seuen dayes? let her be * shut out of the hoste seuen dayes, and after, she shalbe receiued.

d In his displeasure. *Leuit.13 46.*

15 So Miriam was shut out of the hoste seuen dates, and the people remooued not, til Miriam was brought in againe.

CHAP. XIII.

a *Certaine men are sent to search the land of Canaan.* 24 *They bring of the fruite of the land.*

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31 *Caleb comforteth the people againſt the diſcouraging of their ſpies.*

THen afterward the people remoued from Hazeroth, and pitched in the wildernes of [a] Paran.

2 ¶ And the Lord ſpake vnto Moſes, ſaying,

3 [b] Send thou men out to ſearch the land of Canaan which I giue vnto ỳ children of Iſrael: of euery tribe of their fathers ſhall ye ſend a man, ſuch as are al rulers among them.

4 Then Moſes ſent them out of the wildernesſe of Paran at the commandement of the Lord: all thoſe men were ‖ heads of the children of Iſrael.

5 Alſo their names are theſe: of the tribe of Reuben, Shammua the ſonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the ſonne of Hori:

7 Of the tribe of Iudah, Caleb the ſonne of Iephunneh:

8 Of the tribe of Iſſachar, Igal the ſonne of Ioſeph:

9 Of the tribe of Ephraim, ‖ Oſhea the ſonne of Nun:

10 Of the tribe of Beniamin, Palti the ſonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the ſonne of Sodi:

12 Of the tribe of Ioſeph, to wit, of the tribe of Manaſſeh, Gaddi the ſonne of Suſi:

13 Of the tribe of Dan, Ammiel the ſonne of Gemalli:

14 Of the tribe of Aſher, Sethur the ſonne of Michael:

15 Of the tribe of Naphtali, Nahbi the ſonne of Uophſi:

16 Of the tribe of Gad, Geuel the ſonne of Machi.

17 Theſe are the names of the [c] men, which Moſes ſent to ſpie out the land: and Moſes called the name of Oſhea the ſonne of Nun, Iehoſhua.

18 So Moſes ſent them to ſpie out the land of Canaan, and ſaid vnto them, Go vp this way toward the South, and go vp into the ‖ mountaines,

19 And conſider the land what it is, and the people that dwell therein, whether they be ſtrong or weake, either few or many,

20 And what the land is that they dwell in, whether it be [d] good or bad: and what cities they be that they dwell in, whether they dwell in tents, or in walled townes:

21 Alſo what the land is: whether it bee fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then was the time of the firſt ripe grapes.)

22 ¶ So they went vp, and ſearched out the land, from the wildernesſe of [e] Zin vnto Rehob, to goe to Hamath,

23 And they aſcended toward the South, & came vnto Hebron, where were Ahiman, Sheſhai, and Talmai, the ſonnes of [f] Anak. And [g] Hebron was built ſeuen yeere before Zoan in Egypt.

24 * Then they came to the riuer of Eſhcol, and cut downe thence a branch with one cluſter of grapes: and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figs.

25 That place was called the ‖ riuer Eſhcol, becauſe of the cluſter of grapes, which the children of Iſrael cut downe thence.

26 Then after fortie dayes, they turned againe from ſearching of the land.

27 And they went & came to Moſes and to Aaron, and vnto all the Congregation of the children of Iſrael, in the wildernesſe of [h] Paran, to Kadeſh, and brought to them, and to all the Congregation tidings, and ſhewed them the fruit of the land.

28 And they told [i] him, & ſaid, We came vnto the land whither thou haſt ſent vs, and ſurely it floweth with * milke and hony: and here is of the fruit of it.

29 Neuertheleſſe, the people bee ſtrong that dwel in the land, and the cities are walled and exceeding great: and moreouer wee ſaw the [k] ſonnes of Anak there.

30 The Amalekites dwell in the South countrey, and the Hittites, & the Iebuſites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coſt of Iorden.

31 Then Caleb ſtilled the people ‖ before Moſes, and ſaid, Let vs goe vp at once, and poſſeſſe it: for vndoubtedly wee ſhall ouercome it.

32 But the men that went vp with him, ſayd, We be not able to goe vp againſt the people: for they are ſtronger then we.

33 So they brought vp an euill report of the land which they had ſearched for the children of Iſrael, ſaying, The land which wee haue gone thorow to ſearch it out, is a land that [l] eateth vp the inhabitants thereof: for all the people that we ſaw in it, are men of great ſtature.

34 For there we ſaw giants, the ſonnes of Anak, which come of the gyants, ſo that wee ſeemed in our ſight like graſhoppers: and ſo we were in their ſight.

CHAP. XIIII.

2 *The people murmure againſt Moſes.* 10 *They would haue ſtoned Caleb and Ioſhua.* 13 *Moſes pacifieth God by his prayer.* 45 *The people that would enter into the land contrary to Gods will, are ſlaine.*

THen al the Congregation lifted vp their voyce, and cryed: and [a] the people wept that night,

2 And all the children of Iſrael murmured againſt Moſes & Aaron: and the whole aſſembly ſayd vnto them, Would God wee had died in the land of Egypt, or in this wildernesſe: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the ſword? our wiues, & our children ſhalbe [b] a pray: were it not better for vs to returne into Egypt?

4 And they ſayd one to another, Let vs make a captaine and returne into Egypt.

5 Then Moſes and Aaron [c] fell on their faces before all the Aſſembly of the Congregation of the children of Iſrael.

6 * And Ioſhua the ſonne of Nun, & Caleb the ſonne of Iephunneh, two of them that ſearched the land, [d] rent their clothes,

7 And ſpake vnto all the aſſembly of the children of Iſrael, ſaying, The land which we

---

a That is, in Rithma, which was in Paran, Chap. 33. 18.

b After the people had required it of Moſes, as it is in Deut. 1. 22. then the Lord ſpake to Moſes ſo to doe.

‖ *Or, rulers.*

‖ *Or, Ioſhua.*

c Which in number were twelue, according to the twelue tribes.

‖ *Or, high countrey.*

d Plentifull or barren.

e Which was in the wildernesſe of Paran.

f Which were a kinde of gyants.

g Declaring the antiquitie thereof: alſo Abraham, Sara, Izhak, and Iaakob were buried there. *Deut. 1. 24.*

‖ *Or, the valley of Eſhcol, that is, of grapes.*

h Called alſo Kadeſh-Barnea.

i That is, Moſes *Exod. 33. 3.*

k Ahiman, Sheſhai, and Talmai, whom Caleb ſlew afterward, Ioſh. 11. 21, 22.

‖ *Or, murmuring againſt Moſes.*

l The gyants were ſo cruell that they ſpoyled and killed one another, & thoſe that came to them.

a Such as were afraid at the report of the ten ſpies.

b To our enemies the Canaanites.

c Lamenting the people, and praying for them. *Eccl. 46. 9. 1. mac. 2. 56.*

d For ſorow, hearing their blaſphemie.

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wee walked thorow to search it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, & giue it vs, which is a land that floweth with milke and honie.

9 But rebell not yee against the Lord, neither feare yee the people of the land: for they are but e bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude said, f Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord said vnto Moses, How long will this people prouoke mee, and how long will it be, yer they beleeue mee, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence, and destroy them, and wil make thee a greater nation and mightier then they.

13 But Moses said vnto the Lord, * When the Egyptians shal heare it, (for thou broughtest this people by thy power, from among them)

14 Then they shal say to the inhabitants of the land, (for they haue heard that thou, Lord art among this people, and that thou, Lord, art seene † face to face, and that thy cloude standeth ouer them, and that thou * goest before them by day time in a pillar of a cloud, and in a pillar of fire by night)

15 That thou wilt kil this people as one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not * able to bring this people into the land, which hee sware vnto them, therefore hath hee slaine them in the wildernesse.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is * slow to anger, and of great mercie, and * forgiuing iniquitie, and sinne, but not making the wicked innocent, and * visiting the wickednesse of the fathers vpon the children in the third and fourth generation.

19 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiuen this people from Egypt, euen vntill now.

20 And the Lord said, I haue forgiuen h it, according to thy request.

21 Notwithstanding, as I liue, all the earth shall bee filled with the glory of the Lord.

22 For all those men which haue seene my glory, and my miracles which I did in Egypt, and in the wildernesse, and haue tempted mee these i ten times, and haue not obeyed my voice,

23 Certainely they shall not see the land, whereof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant * Caleb, because hee had another k spirit, and hath followed mee stil, euen him wil I bring into the land whither he went, and his seede shall inherit it.

25 Now the Amalekites and the Canaanites l remaine in the valley: wherfore turne backe to morrow, and get you into the m wilderneſſe, by the way of the red Sea.

26 ¶ After, the Lord spake vnto Moses and to Aaron, saying,

27 * How long shall I suffer this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israel, which they murmure against mee.

28 Tell them, As * I liue (saith the Lord) I will surely do vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shall fall in this wildernesse, and all you that were * counted thorough all your numbers, from twentie yere old and aboue, which haue murmured against me,

30 Ye shall not doubtlesse come into the land, for the which I * lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Jephunneh, and Joshua the sonne of Nun.

31 But your children, (which yee sayd should be a pray) them will I bring in, and they shall know the land which yee haue refused:

32 But euen your carkeises shall fall in this wildernesse.

33 And your children shall n wander in the wildernesse fortie yeeres, and shall beare your o whoredomes, vntill your carkeises be wasted in the wildernesse.

34 After the number of the dayes in the which ye searched out the land, euen fourty dayes, * euery day for a yeere, shal ye beare your iniquity, for * fourtie yeeres, and yee p shall feele my breach of promise.

35 I the Lord haue said, Certainely I will do so to all this wicked company, that are gathered together against me: for in this wildernesse they shalbe consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which, when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, * shall die by a plague before the Lord.

38 But Joshua the sonne of Nun, and Caleb the sonne of Jephunneh, of those men that went to search the land, shall liue.

39 ¶ Then Moses told these sayings vnto all the children of Israel, and the people sorowed greatly.

40 * And they arose vp early in the morning, and gate them vp into the top of the mountaine, saying, Loe, wee be ready to goe vp to the place which the Lord hath promised: for we haue q sinned.

41 But Moses sayd, Wherefore transgresse yee thus the commandement of the Lord? it will not so come well to passe.

42 Goe not vp (for the Lord is not among you) lest yee bee ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord

e We shall easily ouercome them.

f This is the condition of them that would persuade in Gods cause, to be persecuted of the multitude.

Exod. 32.12.

† Ebr. eye to eye.

Exod. 13.21.

g So that none shall escape.

Deut. 9.28.

Exod. 34.6. psal. 133.8. Psal. 103.3. Exod. 20.5. and 34.7.

h In that he destroyed not them vtterly, but left their posterity and certaine to enter.

i That is, sundry times and often.

Iosh. 14.6.

k A meeke and obedient spirit, and not rebellious.

l And lie in wait for you.

m For I wil not defend you.

Psal. 106.26.

Chap. 26.65. and 32.10.

Deut. 1.35.

Gen. 14.22.

n The word signifieth to bee shepheards, or to wander like shepheards to and fro.

o Your infidelity and disobedience against God.

Ezek 4.6. Psal. 95.10.

p Whether my promise be true or no.

1. Cor. 10.10. heb. 3.10,17. iude 5.

Deut. 1.41.

q They confesse they sinned by rebelling against God, but consider not, they offended in going vp without Gods commandement.

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also will not be with you.

r They could not be slayed by any meanes.

44 Yet they presumed r obstinately to go vp to the top of the mountain: but the Arke of the Couenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites & the Canaanites, which dwelt in that mountaine, came down, and smote them,* and consumed them vnto Hormah.

Deut.1.44.

CHAP. XV.

2 The offrings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, *When ye be come into the a land of your habitations, which I giue vnto you,

Leuit.23.10.

a Into the land of Canaan.

3 And will make an offring by fire vnto the Lord, a burnt offring or a sacrifice * ‖ to fulfill a vowe, or a free offering, or in your feastes to make a * sweete sauour vnto the Lord of the herde or of the flocke,

Leuit.22.21.

‖ *Or, separate.*

Exod.29.18.

Leuit.2.1.

4 Then * let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine floure, mingled with the fourth part of an b hin of oyle.

b Reade Exod. 29.40.

5 Also thou shalt prepare the fourth part of an hin of wine to bee powred on a lambe, appointed for the burnt offering or any offering.

6 And for a ramme thou shalt for a meat offering, prepare two tenth deales of fine floure, mingled with the third part of an hin of oyle.

c The liquor was so called, because it was powred on the thing that was offered.

7 And for a c drinke offering, thou shalt offer the third part of an hin of wine, for a sweete sauour vnto the Lord,

8 And when thou preparest a bullocke for a burnt offring, or for a sacrifice to fulfill a vowe or a peace offring vnto the Lord,

‖ *Or, three omers.*

9 Then let him offer with the bullocke a meate offring of ‖ three tenth deales of fine floure, mingled with halfe an hin of oyle.

10 And thou shalt bring for a drinke offering halfe an hin of wine, for an offering made by fire of a sweete sauour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

d Euery sacrifice of beasts must haue their meate offering & drinke offering, according to this proportion.

12 According to the number d that ye prepare to offer, so shal ye do to euery one according to their number.

13 All that are borne of the countrey, shal doe these things thus, to offer an offering made by fire of sweete sauour vnto the Lord.

14 And if a stranger sojourne with you, or whosoeuer be among you in your generations, and will make an offering by fire of a sweete sauour vnto the Lord, as yee doe, so he shall doe.

Exod.12.49.

chap.9.14.

15 *One ordinance shal be both for you of the Congregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generations: as you are, so shall the stranger be before the Lord.

16 One Law, and one maner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When yee be come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heaue offering vnto the Lord.

20 Yee shall offer vp a cake of the first of your e dough for an heaue offering: * as the heaue offering of the barne, so shall yee lift it vp.

e Which is made of the first corne ye gather.

Leuit.23.14.

21 Of the first of your dough ye shal giue vnto the Lord an heaue offering in your generations.

22 ¶ And if yee f haue erred, and not obserued all these commandements, which the Lord hath spoken vnto Moses,

f As by ouersight or ignorance, reade Leuit.4.2,13.

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commaunded Moses, and hencefoward among your generations:

24 And if so be that ought be committed ignorantly of the g Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete sauour vnto the Lord, with a meate offering and drinke offering thereto, according to the *maner, and an hee goate for a sinne offering.

g Some reade, from the eyes of the congregation, that is, which is hid from the congregation.

Leuit.4.1.&c.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiuen them: for it is ignorance: and they shal bring their offring for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shalbe forgiuen all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ *But if any one person sin through ignorance, then he shall bring a shee goate of a yeere old for a sinne offering.

Leuit.4.27.

28 And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiuen him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doth sinne by ignorance.

30 ¶ But the person that doeth ought ‡presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall bee cut off from among his people,

‡ *Ebr. with an hie hand: that is, in contempt of God.*

31 Because hee hath despised the word of the Lord, and hath broken his commandement, that person shall be vtterly cut off: his h iniquitie shalbe vpon him.

h He shall sustaine the punishment of his sinne.

32 ¶ And while the children of Israel were in the wildernesse, they found a man that gathered sticks vpon the Sabbath day.

33 And they that found him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in * warde: for it was not declared what should be done vnto him.

Leuit.24.12.

35 Then ỳ Lord said vnto Moses, This man shall die the death: and let all the multitude

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titude stone him with stones without the hoste.

36 And all the Congregation brought him without the hoste, and stoned him with stones, and hee died, as the Lord had commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they make * them fringes vpon the borders of their garments throughout their generations, & put vpon the fringes of the borders a ribband of blue silke.

Deut.22.12. matth.23.5.

39 And ye shall haue the fringes, that when ye looke vpon them, ye may remember all the commandements of the Lord, and do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye goe a [i] whoring:

40 That yee may remember and doe all my commandements, and be holy vnto your God.

i By leauing Gods commandements, and following your owne fantasies.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 *The rebellion of Korah, Dathan, & Abiram.* 31 *Korah and his company perisheth.* 41 *The people the next day murmure.* 49 *Fourteene thousand & seuen hundred are slaine for murmuring.*

NOw * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui ‖ went apart with Dathan and Abiram, the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

Chap.27.3. ecclus.45.18. iude 11.

2 And they rose vp ‖against Moses, with certaine of the children of Israel, two hundreth and fifty captaines of the assembly, * famous in the Congregation, and men of renowme,

‖Or, tooke other with him.

‖Or, before Moses.

3 ¶ Who gathered themselues together against Moses, and against Aaron, and sayd vnto them, [a] Ye take too much vpon you, seeing all the Congregation is holy, [b] euery one of them, and the Lord is among them: wherefore then lift yee your selues aboue the Congregation of the Lord?

Chap.26.9.

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morrow the Lord will shew who is his, and who is holy, and who ought to approch neere vnto him: & whom he hath [c] chosen, he will cause to come neere to him.

a Or, let it suffice you, meaning, to haue abused thē thus long.

b All are alike holy: therefore none ought to be preferred aboue other, thus the wicked reason against Gods ordinance.

c To be ỹ priest, and to offer,

6 This doe therefore, Take you censers both Korah, and all his company,

7 And put fire therein, and put incense in them, before the Lord to morrow: and the man whom the Lord doeth chuse, the same shall be holy: [d] ye take too much vpon you, ye sonnes of Leui.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a smal thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to doe the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

c To serue in the Congregation, as is ỹ verse before.

10 He hath also taken thee to [e] him, and al thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and all thy company are gathered together against ỹ Lord: and what is Aaron that yee murmure against him?

12 ¶ And Moses sent to call Dathan and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing ỹ thou hast brought vs out [f] of a lande that floweth with milke and hony, to kill vs in the wildernes, except thou make thy selfe lord and ruler ouer vs also?

f Thus they spake contemptuously, preferring Egypt to Canaan.

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou [g] put out the eyes of these men? we will not come vp.

g Wilt thou make them, that searched the land, beleeue that they saw not that which they saw? *Gen.4.4,5.*

15 Then Moses waxed very angry, and said vnto ỹ Lord, * Looke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou and all thy company [h] before the Lord: both thou, they, and Aaron to morrow:

h At the doore of ỹ Tabernacle.

17 And take euery man his censer, and put incense in them, and bring ye euery man his censer before the Lord, two hundred and fifty censers: thou also and Aaron, euery one his censer,

18 So they tooke euery man his censer, and put fire in them, & layd incense thereon, and stood in the dooze of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the [i] multitude against them vnto the dooze of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

i All that were of their faction.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces, & said, O God, the God of the spirits ‖ of all flesh, hath not one man onely sinned, and wilt thou be wroth with all the Congregation?

‖Or, of euery creature.

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan, and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, & touch nothing of theirs, lest ye perish [k] in all their sinnes.

k With them that haue committed so many sinnes.

27 So they gate them away from the tabernacle of Korah, Dathan and Abiram on euery side: and Dathan and Abiram came out and stood in the dooze of their tents with their wiues, and their sonnes, and their little children.

28 And Moses said, Hereby yee shall know that the Lord hath sent mee to doe all these workes: for I haue not done them of mine [l] owne minde.

l I haue not forged them of mine owne braine.

29 If

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29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

m Or, shew a strange sight.

30 But if the Lord make m a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they go downe quicke into ‖n the pit, then yee shall vnderstand that these men haue prouoked the Lord.

‖ Or, hell.

n Or, deepe, and darke places of the earth.

31 ¶ And assoone as he had made an end of speaking all these words, euen the ground claue asunder that was vnder them,

32 And the earth * opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods.

Chap 27.3. deut.11.6. psal.106.17.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them fled at the crie of them: for they said, Let vs flee, lest the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundreth and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that hee take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed,

38 The censers, I say, of these sinners, that destroyed o themselues: and let them make of them broad plates for a couering of the altar: for they offered them before the Lord, therefore they shall be holy, and they shall be p a signe vnto the children of Israel.

o Which were the occasion of their own death.

p Of Gods iudgments against rebels.

39 Then Eleazar the Priest tooke the brasen censers, which they that were burnt, had offered, and made broad plates of them for a couering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come neere to offer incense before the Lord, that hee bee not like q Korah and his company, as the Lord sayd to him by the hand of Moses.

q Who presumed aboue his vocation.

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses, and against Aaron, saying, Ye haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses & against Aaron, then they ‖ turned their faces toward the Tabernacle of the Congregation: and behold, the cloude couered it, and the glory of the Lord appeared.

‖ Or, fled: to wit, Moses & Aaron

43 Then Moses and Aaron were come before the tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses sayd vnto Aaron, Take the censer, and put fire therein of the r altar, and put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

r For it was not lawfull to take any other fire, but of the altar of burnt offring, Leuit.10.1.

47 Then Aaron tooke as Moses commanded him, and ran into the midst of the Congregation, and behold, the s plague was begun among the people, and he put in incense, & made an atonement for the people.

s God hath begun to punish the people.

48 And when hee stoode betweene the dead, and them that were aliue, the t plague was stayed.

t God drewe backe his hand and ceased to punish them.

49 So they died of this plague fourteen thousand and seuen hundreth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

2 The twelue rods of the twelue princes of the tribes of Israel. 8 Aarons rod buddeth, and beareth blossomes, 10 for a testimony against the rebellious people.

AND the Lord spake vnto u Moses, saying,

u While he was in the doore of the Tabernacle.

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, euen twelue rods: and thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimony, * where I will declare my selfe to you.

Exod.25.22.

5 And the mans rod, whom I x chuse shall blossome: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

b To bee the chiefe Priest.

6 ¶ Then Moses spake vnto the children of Israel, & all their princes gaue him a rod, one rodde for euery prince, according to the houses of their fathers, euē twelue rods, and the rod y of Aaron was among their rods.

c Though Iosephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

7 And Moses layd the rods before the Lord in the Tabernacle of the Testimony.

8 And when Moses on the morow went into the Tabernacle of the Testimony, behold, the rod of Aaron z for the house of Leui was budded, and brought foorth buds and brought foorth blossomes, and bare ripe almonds.

d To declare that God did chuse the house of Leui to serue him in the Tabernacle. Heb.9.4.

9 Then Moses brought out all the rods from before the Lord vnto al the children of Israel: and they looked vpon them, & tooke euery man his rod.

10 ¶ After, the Lord said vnto Moses, * Bring Aarons rod again before the Testimony to be kept for a token to the rebellious children, and thou shalt cause their a murmurings to cease from me, that they die not.

e Grudging that Aaron should bee high Priest.

11 So Moses did as the Lord had commanded him: so did he.

f The Chalde text describeth thus their murmuring: We die by the sword, the earth swalloweth vs vp, the pestilence doth consume vs.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, b we are dead, we perish, we are all lost:

13 Whosoeuer commeth neere, or approcheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1 The office of Aaron & his sons, 2 with the Leuites.

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Leuites. 8 The Priests part of the offrings. 20 God is their portion. 26 The Leuites haue the tithes, and offer the tenths thereof to the Lord.

AND the Lord said vnto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare [a] the iniquitie of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

a If you trespasse in any thing concerning the ceremonies of the Sanctuarie, or your office, you shall be punished.

2 And bring also with thee thy brethren of the tribe of Leui, of the family of thy father, which shall bee ioyned with thee, and minister vnto thee: but thou and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

3 And they shall [b] keepe thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuarie, nor to the Altar, lest they die, both they and you.

b That is, the things which are committed to thee: or, which thou dost enioyne them.

4 And they shalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no [c] stranger shall come neere vnto you.

c Which was not of the tribe of Leui.

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue * taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to doe the seruice of the Tabernacle of the Congregation.

Chap. 3. 45.

7 But thou, & thy sonnes with thee shall keepe your Priests office for all things of the altar, and within the vaile: therefore shall ye serue: for I haue made your Priests office ‖ an office of seruice: therefore the stranger that commeth neere, shalbe slaine.

‖ *Or, a gift.*

8 ¶ Againe the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine [d] offerings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes for a perpetuall ordinance.

d As the first fruit, first borne, and the tenths.

9 This shall bee thine of the most holy things, reserued from the [e] fire: all their offering of all their meat offering, & of all their sinne offering, and of all their trespasse offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

e That which was not burned, should be the Priests.

10 In the most [f] holy place shalt thou eat it: euery male shall eate of it: it is holy vnto thee.

f That is, in the Sanctuarie, betweene the court and the Holiest of all.

11 This also shall be thine: the heaue offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy [g] daughters with thee, to be a duetie for euer: all the cleane in thine house shall eate of it.

g Reade Leuit. 10. 14.

12 All the [h] fat of the oyle, and all the fat of the wine, and of the wheate, which they shal offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

h That is, the chiefest, or the best.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall bee thine: all the cleane in thine house shall eat of it.

Leuit. 27. 28.

14 * Euery thing separate from the common vse in Israel, shall be thine.

15 All that first openeth the * matrice of any flesh, which they shall offer vnto the Lord, of man or beast, shall be thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

Exod. 13. 2. and 22. 29. leuit. 27. 26. chap. 3. 13.

16 And those that are to bee redeemed, shalt thou redeem from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of the Sanctuarie, * which is twentie gerahs.

Exod. 30. 13. leuit. 27. 25. chap. 3. 47. ezek. 45. 12.

17 But the first borne of a cowe, or the first borne of a sheepe, or the first borne of a goate shalt thou not [i] redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweete sauour vnto the Lord.

i Because they are appointed for sacrifice.

18 And the flesh of them shalbe thine, * as the shake breast, and as the right shoulder shalbe thine.

Exod. 29. 26. leuit 7. 30.

19 All the heaue offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duetie for euer: it is a perpetual couenant * of salt before the Lord, to thee and to thy seede with thee.

k That is, sure, stable, and incorruptible.

20 ¶ And the Lord sayde vnto Aaron, Thou shalt haue none inheritance in their [l] land, neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

l Of Canaan.

Deut. 10. 9 and 18. 2. iosh. 13. 14. 33. ezek. 44. 28.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more [m] come neere the Tabernacle of the Congregation, lest they sustaine sinne, & die.

m To serue therein: for the Leuites are put in their place.

23 But the Leuites shall do the seruice in the Tabernacle of the Congregation, & they shal beare [n] their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

n If they faile in their office, they shalbe punished.

24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Leuites for an inheritance: therfore I haue said vnto them, Among the children of Israel ye shal possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites, and say vnto them, When ye shal take of the children of Israel the tithes which I haue giuen you of them for your inheritance, then shall yee take an heaue offering of that same for the Lord, euen the tenth part of the tithe.

27 And your heaue offering shall bee reckoned vnto you, as the [o] corne of the barne, or as the abundance of the wineprest.

o As acceptable as the fruite of your owne ground or vineyard.

28 So ye shall also offer an heaue offering vnto the Lord of all your tithes, which yee shall receiue of the children of Israel, and ye shall giue thereof the Lords heaue offring to Aaron the Priest.

29 Ye shall offer of all your [p] gifts all the Lords heaue offerings: of all the [q] fat of the same shall ye offer the holy things thereof.

p Which yee haue receiued of the children of Israel.

q Read vers. 12.

30 There-

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30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shall bee counted vnto the Leuites, as the increase of the corne floore, or as the increase of the wine presse.

r As in the 11. verse.

31 And ye shall eate it in all r places, yee, and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

f Ye shall not be punished therefore.

32 And ye shall f beare no sinne by the reason of it when yee haue offered the fat of it: neither shall yee pollute the holy t things of the children of Israel, lest ye die.

t The offerings which the Israelites haue offered to God.

CHAP. XIX.

2 The sacrifice of the red cow. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

AND the Lord spake to Moses, and to Aaron, saying,

a According to this law and ceremonie, ye shall sacrifice the red cow.

2 a This is the ordinance of the Lawe, which the Lord hath commaunded, saying, Speake vnto the children of Israel that they bring thee a redde cowe without blemish, wherein is no spot, vpon the which never came yoke.

3 And yee shall giue her vnto Eleazar the Priest, that he may bring her * without the hoste, and cause her to b be slaine before his face.

Heb. without.

b By another Priest.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

Hebr. 9. 13.

5 And cause the cow to bee burnt in his sight: with her * skin, and her flesh, and her blood, and her dung, shall he burne her.

Exod. 29. 14. *Leuit.* 4. 11, 12.

6 Then shall the Priest take Cedar wood, and hyssope, and scarlet lace, and cast them in the midst of the fire where the cowe burneth.

7 Then shal the c Priest wash his clothes, and he shal wash his flesh in water, and then come into the host, and the Priest shalbe vncleane vnto the euen.

c Meaning Eleazar.

8 Also hee that d burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

d The inferiour Priest, who killed her, and burned her.

9 And a man that is cleane, shall take vp the ashes of the cow, and put them without the hoste in a cleane place: and it shalbe kept for the Congregation of the children of Israel for e a sprinkling water: it is a sinne offering.

e Or, the water of separation, because that they that were separate from their vncleannesse were sprinkled therewith, and made cleane, Chap. 8. 7. It is also called holy water, because it was ordeined to an holy vse. Chap. 5. 17.

10 Therefore he that gathereth the ashes of the cow, shall wash his clothes, and remaine vncleane vntill euen: and it shall bee vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of any man, shall be vncleane euen seuen dayes.

12 Hee shall purifie himselfe f therewith the third day, and the seuenth day he shal be clean: but if he purifie not himselfe the third day, then the seuenth day hee shall not bee cleane.

f With the sprinkling water.

13 Whosoeuer toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, & that person shall be g cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shalbe vncleane, and his vncleannesse shall remaine still vpon him.

g So that hee should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

14 This is the law, when a man dieth in a tent: all that come into the tent, & all that is in the tent, shall be vncleane seuen dayes.

15 And all the vessels that be open, which haue no ‡ couering fastned vpon them, shall be vncleane.

‡ *Ebr.* a couering of cloth.

16 Also whosoeuer toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seuen dayes.

17 Therefore for an vncleane person, they shall take of the burnt ashes of the h sinne offering, and i pure water shall be put thereto in a vessell.

h Of the red cow burnt for sinne.

i Water of the fountaine or riuer.

18 And a k cleane person shal take hyssope, and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

k One of the Priests, which is cleane.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seuenth day, and hee shall purifie himselfe the seuenth day, and l wash his clothes, and wash himselfe in water, and shall bee cleane at euen.

l Because he had beene among them that were vncleane: or else had touched the water, as verse 21.

20 But the man that is vncleane, and purifieth not himselfe, that person shall bee cut off from among the Congregation, because hee hath defiled the Sanctuarie of the Lord: and the sprinkling water hath not beene sprinkled vpon him: therefore shall he be vncleane.

21 And it shall bee a perpetuall law vnto them, that he that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall bee vncleane vntill euen.

22 And whatsoeuer the vncleane person toucheth, shall be vncleane: and the person that toucheth m him, shall be vncleane vntill the euen.

m That is vncleane.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28. The death of Aaron, in whose roome Eleazar succeedeth.

THen the children of Israel came with the whole Congregation to the desert of Zin in the first a moneth, and the people abode at Kadesh, where b Miriam died, and was buried there.

a This was fortie yeeres after their departure from Egypt.

b Moses and Aarons sister.

2 But there was no water for the Congregation, and they c assembled themselues against Moses and against Aaron.

c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh. *Chap.* 11. 33. *Exod.* 17. 2.

3 And the people chode with Moses, and spake, saying, Would God we had perished, * when our brethren died before the Lord.

4 *Why haue ye thus brought the Congregation of the Lord vnto this wilderneſſe, that both we and our cattel should die there?

5 Wherefore now haue yee made vs to come vp from Egypt, to bring vs into this miserable place, which is no place of seed, nor figs, nor vines, nor pomegranates? neither is there any water to drinke.

6 Then Moses and Aaron went from the

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the aſſembly vnto the dooze of the Tabernacle of the Congregation, and fell vpon their faces: and the glozy of the Lord appeared vnto them.

7 ¶ And the Lozde ſpake vnto Moſes, ſaying,

8 Take the d rod, and gather thou and thy brother Aaron the Congregation together, and ſpeake ye to the rocke before their eyes, and it ſhall giue forth his water, and thou ſhalt bring them water out of the rock: ſo thou ſhalt giue the Congregation & their beaſts drinke.

9 Then Moſes tooke the rod from before the Lord, as he had commanded them.

10 And Moſes and Aaron gathered the Congregation together before the rocke, and Moſes ſayd vnto them, Heare now, ye rebels: e ſhall wee bring you water out of this rocke?

11 Then Moſes lift vp his hand, & with his rod he ſmote the rock twiſe, and the water came out abundantly: ſo the Congregation and their beaſts dranke.

12 ¶ Againe the Lord ſpake vnto Moſes, and to Aaron, Becauſe ye beleeued me not, to f ſanctifie mee in the preſence of the children of Iſrael, therefore yee ſhall not bring this Congregation into the lande which I haue giuen them.

13 This is the water of g Meribah, becauſe the children of Iſrael ſtroue with the Lord, and he h was ſanctified in them.

14 ¶ Then Moſes ſent meſſengers from Kadeſh vnto the King of i Edom, ſaying, Thus ſaith thy brother Iſrael, Thou knoweſt all the trauell that wee haue had,

15 How our fathers went downe into Egypt, and wee dwelt in Egypt a long time, where the Egyptians handled vs euill, and our fathers.

16 But when we cryed vnto the Lord, he heard our voyce, and ſent an Angel, and hath brought vs out of Egypt, and behold, we are in the city of Kadeſh, in thine vtmoſt border.

17 I pray thee that we may paſſe thorow thy countrey: wee will not goe thorow the fields nor the vineyards, neither will wee drinke of the water of the Welles: we will go by the ‖ kings way, and neither turne vnto the right hand nor the left, vntill wee be paſt thy borders.

18 And Edom anſwered him, ‖ Thou ſhalt not paſſe by me, leſt I come out againſt thee with the ſword.

19 Then the children of Iſrael ſayd vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feet.

20 He anſwered againe, Thou ſhalt not goe thorow. Then ‖ Edom came out againſt him with much people, and with a mightie power.

21 Thus Edom denyed to giue Iſrael paſſage thorow his countrey: wherefore Iſrael k turned away from him.

22 ¶ And when the children of Iſrael with all the Congregation departed from * Kadeſh, they came vnto the mount Hor.

23 And the Lord ſpake vnto Moſes and to Aaron in the mount Hor neere the coaſt of the land of Edom, ſaying,

24 Aaron ſhall bee l gathered vnto his people: for hee ſhall not enter into the land, which I haue giuen vnto the children of Iſrael, becauſe yee ‖ diſobeyed my commandement at the water of ‖ Meribah.

25 Take * Aaron and Eleazar his ſonne, and bring them vp into the mount Hor.

26 And cauſe Aaron to put off his garments, & put them vpon Eleazar his ſonne: for Aaron ſhall be gathered to his fathers, and ſhall die there.

27 And Moſes did as the Lord had commanded: and they went vp into the mount Hor, in the ſight of all the Congregation.

28 And Moſes put off Aarons clothes, and put them vpon Eleazar his ſonne: * ſo Aaron died there in the top of the mount: and Moſes and Eleazar came downe from off the mount.

29 ¶ When all the Congregation ſaw that Aaron was dead, all the houſe of Iſrael ‖ wept for Aaron thirty dayes.

CHAP. XXI.

3 Iſrael vanquiſheth king Arad. 6 The fierie ſerpents are ſent for the rebellion of the people. 24. 33 Sihon and Og are ouercome in battell.

VVHen * King Arad the Canaanite, which dwelt toward the South, heard tell that Iſrael came by the a way of the ſpies, then fought he againſt Iſrael, and tooke of them priſoners.

2 So Iſrael vowed a vow vnto the Lord, and ſaid, If thou wilt deliuer and giue this people into mine hand, then I will vtterly deſtroy their cities.

3 And the Lord heard the voyce of Iſrael, & deliuered them the Canaanites: and they vtterly deſtroyed them and their cities, and called the name of the place ‖ * Hormah.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to b compaſſe the land of Edom: and the people were ſore grieued becauſe of the way.

5 And the people ſpake againſt God and againſt Moſes, ſaying, Wherefore haue yee brought vs out of Egypt, to die in the wildernes? for here is neither bread nor water, and our ſoule * lotheth this light c bread.

6 * Wherefore the Lord ſent d fierie ſerpents among the people, which ſtung the people: ſo that many of the people of Iſrael died.

7 Therefore the people came to Moſes, and ſayd, Wee haue ſinned: for wee haue ſpoken againſt the Lord, and againſt thee: pray to the Lord, that hee take away the ſerpents from vs: and Moſes prayed for the people.

8 And the Lord ſaid vnto Moſes, Make thee a fiery ſerpent, and ſet it vp ‖ for a ſigne, that as many as are bitten, may looke vpon it and liue.

9 * So Moſes made a ſerpent of braſſe, and ſet it vp for a ſigne: and when a ſerpent had bitten a man, then he looked to the ſerpent of braſſe, and ‖ liued.

10 * And

d Wherewith thou diddeſt miracles in Egypt, and didſt diuide the Sea.

e The puniſhment which followed hereof, declared that Moſes and Aaron beleeued not the Lords promiſe, as appeareth verſe 12.

f That the children of Iſrael ſhould beleeue and acknowledge my power, and ſo honour mee.

g Or, ſtrife and contention, chap. 27. 14.

h By ſhewing himſelfe almightie, and maintaining his glory.

i Becauſe Iaakob or Iſrael was Eſaus brother, who was called Edom.

‖ *Or, high way.*

‖ *Or, come not.*

‖ *Or, the Edomites.*

k To paſſe by another way.

Chap. 33. 37.

l Read Gen. 25. 8.

‖ *Or, rebelled.*

‖ *Or, ſtrife.* *Chap. 33. 38. deut. 32. 50.*

‖ *Or, mourned.*

Deut. 10. 6. and 32. 50.

Chap. 33. 40.

a By that way which their ſpies that ſearched the dangers, found to bee moſt ſafe.

‖ *Or, deſtruction.* *Judg. 1. 17.*

b For they were forbidden to deſtroy it, Deut. 2. 5.

Chap. 11. 6.

c Meaning Manna, which they thought did not nouriſh. *Wiſd. 16. 1, 5. 1. cor. 10. 9.*

d For they that were ſtung therewith, were ſo inflamed with the heate thereof, that they died.

‖ *Or, vpon a pole.*

2. King. 18. 4. iohn 3. 14.

‖ *Or, recouered.*

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Chap. 33. 43.

10 *And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched ‖ in Ije-abarim, in the wildernes, which is before Moab on the east side.

‖ *Or, in the heapes of Abarim, or, hils.*

12 ¶ They remooued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wildernesse, and commeth out of the coastes of the Amorites: (for Arnon is the border of Moab, betweene the Moabites and the Amorites.)

14 Wherefore it shall bee spoken in the booke of c the battels of the Lorde, ‖ what thing he did in the red sea, and in the riuers of Arnon,

c Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

‖ *Or, (how God destroyed) Vaheb (the citie) with a whirlewind, and the valleyes of Arnon.*

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the Well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

‖ *Or, spring.*

17 ¶ Then Israel sang this song, ‖ Rise vp well, f sing yee vnto it.

f Ye that receiue the commoditie thereof, giue praise for it.

18 The Princes digged this Well, the captaines of the people digged it, euen the g Lawgiuer, with their staues. And from the wildernesse they came to Mattanah.

g Moses and Aaron heads of the people, onely smote the rocke with the rod or staffe, which gaue water as a Well that were deepe digged.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah that looketh toward Jeshimon.

21 ¶ Then Israel sent messengers vnto Sihon king of the Amorites, saying,

22 *Let me goe thorow thy land: we will not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the Welles: wee will goe by the kings way, vntill we be past thy countrey.

Deut. 2. 26. *Iudg.* 11. 19. *Deut.* 29. 7.

23 * But Sihon gaue Israel no licence to passe thorow his countrey, but Sihon assembled all his people, and went out against Israel into the wildernesse: and hee came to Jahaz, and fought against Israel.

Iosh. 12. 2. *Psal.* 135. 11. *Amos* 2. 9.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto h Jabok, euen vnto the children of Ammon: for the border of the children of Ammon was i strong.

h The riuer.

i For the people were tall and strong like giants, Deut. 2. 20.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the ‡ villages thereof.

‡ *Ebr. daughters.*

26 For k Heshbon was the citie of Sihon the king of the Amorites, which had fought before time against the King of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

k For if it had beene the Moabites, the Israelites might not haue possessed it, Deut. 2. 9.

27 Wherefore they that spake in prouerbs, say, Come to Heshbon, let the citie of Sihon be built, and repaired:

28 For l a fire is gone out of Heshbon, & a flame from the city of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

l Meaning, war.

29 Woe bee to thee, Moab: O people of m Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters to bee in captiuity to Sihon the king of the Amorites.

m Which was the idole of the Moabites, 1. Kin. 18. 33. who was not able to defend his worshippers, which tooke the idole for their father.

30 Their ‡ empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which reacheth vnto Medeba.

‡ *Ebr. light.*

31 ¶ Thus Israel dwelt in the lande of the Amorites.

32 And Moses sent to search out Jaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ *And they turned and went vp toward Bashan: and Og the king of Bashan came out against them, hee, and all his people to fight at Edrei.

Deut. 3. 1. *and* 29. 7.

34 Then the Lorde said vnto Moses, Feare him not, for I haue deliuered him into thine hand & all his people, and his land: *and thou shalt doe to him, as thou didst vnto Sihon the king of the Amorites, which dwelt at Heshbon.

Psal. 135. 11.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to goe. 22 The Angel of the Lorde meeteth him, and his asse speaketh. 38 Balaam protesteth that he will speake nothing, but that which the Lorde putteth in his mouth.

AFter, the children of Israel departed and pitched in the plaine of Moab on the a other side of Jorden from Jericho.

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.

2 ¶ Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were sore afraid of the people, because they were many, & Moab ‖ fretted against the children of Israel.

‖ *Or, was vexed.*

4 Therefore Moab said vnto the b Elders of Midian, Now shall this multitude licke vp all that are round about vs, as an ore licketh vp the grasse of the field: and Balak the sonne of Zippor was king of the Moabites at that time.

b Which were the heads and gouernours.

5 * Hee sent messengers therefore vnto Balaam the son of Beor to Pethor (which is by the c riuer of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

Iosh. 24. 9.

c To wit, Euphrates, vpon the which stood this citie Pethor.

6 Come now therefore I pray thee, and curse me this people (for they are stronger then I) so it may bee that I shall bee able to smite them, & to driue them out of the land: for I know that he whom thou blessest, is blessed, and hee whom thou cursest shall bee cursed.

7 And the Elders of Moab, and the Elders of Midian departed hauing d the reward of the soothsaying in their hand, and they came vnto Balaam, and told him the words of Balak.

d Thinking to bribe him with gifts to curse the Israelites.

8 Who answered them, Tarie here this night, and I will giue you an answere, as the Lord shall say vnto me. So e the Princes of Moab abode with Balaam.

e Whom before he called Elders: meaning, the gouernours, & after calleth them seruants: that is, subiects to their King.

9 Then God came vnto Balaam, and said, What men are these with thee?

10 And

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10 And Balaam ſaid vnto God, Balak the ſonne of Zippor, king of Moab hath ſent vnto me, ſaying,

11 Behold, there is a people come out of Egypt, and couereth the face of the earth: come now, curſe them for my ſake: ſo it may be that I ſhall bee able to ouercome them in battell, and to driue them out.

f He warned him by a dreame, that he ſhould not conſent to the kings wicked requeſt.

12 And God f ſaid vnto Balaam, Go not thou with them, neither curſe the people, for they are bleſſed.

13 And Balaam roſe vp in the morning, and ſaid vnto the princes of Balak, Returne vnto your land: for the g Lord hath refuſed to giue me leaue to go with you.

g Els he ſhewed himſelfe willing, couetouſneſſe had ſo blinded his heart.

14 So the princes of Moab roſe vp, and went vnto Balak, and ſaide, Balaam hath refuſed to come with vs.

15 ¶ Balak yet ſent againe moe princes and more honourable then they.

16 Who came to Balaam, and ſayde to him, Thus ſaith Balak the ſonne of Zippor, h Be not thou ſtayed, I pray thee, from comming vnto me.

h The wicked ſeeke by all meanes to further their naughtie enterpriſes, though they know that God is againſt them. *Chap.24,13.*

17 For I will promote thee vnto great honour, and will do whatſoeuer thou ſayeſt vnto me: come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered, and ſayd vnto the ſeruants of Balak, * If Balak would giue me his houſe full of ſiluer and golde, I cannot go beyond the word of the Lorde my God, to do leſſe or more.

19 But now, I pray you, tarie here this night, that I may wit, what the Lorde will ſay vnto me i more.

i Becauſe he tempted God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

20 And God came vnto Balaam by night, and ſaid vnto him, If the men come to call thee, riſe vp, and goe with them: but onely what thing I ſay vnto thee, that ſhalt thou do.

k Mooued rather with couetouſneſſe, then to obey God. 2. *Pet.2.16. Iude 11.*

21 So Balaam roſe vp earely, and ſadled his aſſe, and went with the princes of Moab

22 And the wrath of God was kindled, becauſe hee k went: and the Angel of the Lord ſtood in the way to bee againſt him, as hee rode vpon his aſſe, and his two ſeruants were with him.

23 And * when the aſſe ſaw the Angel of the Lorde ſtand in the way, and his ſword drawen in his hand, the aſſe turned out of the way and went into the field, but Balaam ſmote the aſſe, to turne her into the way.

l The ſecond time,

24 l Againe the Angel of the Lord ſtoode in a path of the vineyards, hauing a wall on the one ſide, and a wall on the other.

25 And when the aſſe ſawe the Angel of the Lord, ſhe thruſt her ſelfe vnto the wall, and daſht Balaams foote againſt the wall: wherefore he ſmote her againe.

26 Then the Angel of the Lorde went further, and ſtood in a narrow place, where was no way to turne, either to the right hand or to the left.

27 And when the aſſe ſawe the Angel of the Lord, ſhee ‖ lay downe vnder Balaam: therefore Balaam was very wroth, and ſmote the aſſe with a ſtaffe.

‖ Or, fell.

28 Then the Lorde m opened the mouth of the aſſe, and ſhee ſayde vnto Balaam, What haue I done vnto thee, that thou haſt ſmitten me now three times?

m Gaue her power to ſpeake.

29 And Balaam ſayd vnto the aſſe, Becauſe thou haſt mocked mee: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſſe ſaid vnto Balaam, Am not I thine aſſe whith thou haſt ridden vpon n ſince the firſt time vnto this day? haue I vſed at any time to doe thus vnto thee? Who ſaid, Nay.

n Since thou haſt bene my maſter.

31 And the Lord o opened the eyes of Balaam, and he ſaw the Angel of the Lord ſtanding in the way with his ſword drawen in his hand: then hee bowed himſelfe, and fell flat on his face.

o For whoſe eyes the Lord doth not open, they can neither ſee his anger, nor his loue.

32 And the Angel of the Lord ſaide vnto him, Wherefore haſt thou now ſmitten thine aſſe three times? Beholde, I came out to withſtand thee, becauſe thy p way is not ſtraight before me.

p Both thy heart is corrupt, and thine enterpriſe wicked.

33 But the aſſe ſaw me, and turned from me now three times: for elſe, if ſhee had not turned frō me, ſurely I had euen now ſlaine thee, and ſaued her aliue.

34 Then Balaam ſaide vnto the Angel of the Lord, I haue ſinned: for I wiſt not that thou ſtoodeſt in the way ‖ againſt mee: now therefore if it diſpleaſe thee, I wil turne ‡ home againe.

‖ Or, *before me, or, to meete me.*
‡ Ebr. *I will returne to me.*

35 But the Angel ſaid vnto Balaam, Go with the men: but q what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the princes of Balak.

q Becauſe his heart was euill, his charge was renewed, that he ſhould not pretend ignorance.

36 And when Balak heard that Balaam came, he went out to meete him vnto a citie of Moab, which is in the r border of Arnon, euen in the vtmoſt coaſt.

r Neere the place where the Iſraelites camped.

37 Then Balak ſaid vnto Balaam, Did I not ſend for thee to call thee? Wherefore cameſt thou not vnto me? am I not able in deede to promote thee vnto honour?

38 And Balaam made anſwere vnto Balak, Loe, I am come vnto thee, and can I now ſay ſ any thing at all? the word that God putteth in my mouth, that ſhall I ſpeake.

ſ Of my ſelfe I can ſpeake nothing: only what God reuealeth, that will I vtter, ſeeme it good or bad.

39 So Balaam went with Balak, and they came vnto the city of ‖ Huzoth.

‖ Or, *of ſtreets, or, a populous city.*

40 Then Balak offered bullocks, and ſheepe, and ſent thereof to Balaam, and to the princes that were with him.

41 And on the morow Balak tooke Balaam, and brought him vp into the high places of t Baal, that thence hee might ſee the vtmoſt part of the people.

t Where the idole Baal was worſhipped.

CHAP. XXIII.

1 Balaam cauſeth ſeuen altars to bee built. 5 God teacheth him what to anſwere. 8 In ſtead of curſing he bleſſeth Iſrael. 19 God is not like man.

AND Balaam ſaid vnto Balak, Builde me here ſeuen altars, and prepare mee here ſeuen bullocks, and ſeuen rammes.

2 And Balak did as Balaam ſaid, and * Balak and Balaam offered on euery altar a bullocke and a ramme.

a For among the Gentiles the Kings oft times vſed to ſacrifice, as did the Priеſts.

3 Then Balaam ſaid vnto Balak, Stand by the burnt offering, and I will goe, if ſo be that the Lord will come and meete me: and whatſoeuer hee ſheweth mee, I will tell thee;

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thee: ſo he ‖ went forth alone.

4 And God [b] met Balaam, and Balaam ſaid vnto him, I haue prepared ſeuen altars, and haue offered vpon euery altar a bullocke and a ramme.

5 And the Lord [c] put an anſwere in Balaams mouth, and ſaid, Goe againe to Balak, and ſay on this wiſe.

6 So when he returned vnto him, loe, he ſtoode by his burnt offering, hee, and all the princes of Moab.

7 Then hee vttered his ‖ parable, and ſaid, Balak the king of Moab hath brought me from ‖ Aram out of the mountains of the Eaſt, ſaying, Come, curſe Iaakob for my ſake: Come, and [d] deteſt Iſrael.

8 How ſhal I curſe, where God hath not curſed? or how ſhall I deteſt, where the Lord hath not deteſted?

9 For from the top of the rockes I did ſee him, and from the hilles I did beholde him: loe, the people ſhall dwell by themſelues, and ſhall not be reckoned among the [e] nations.

10 Who can tel the [f] duſt of Iaakob, and the number of the fourth part of Iſrael? Let mee [g] die the death of the righteous, and let my laſt end be like his.

11 Then Balak ſaid vnto Balaam, What haſt thou don vnto me? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And hee anſwered, and ſaid, Muſt I not take heed to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſaid vnto him, Come, I pray thee, with mee vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 ¶ And he brought him into ‖ Sede-ſophim to the top of Piſgah, and built ſeuen altars, and offered a bullocke, and a ramme on euery altar.

15 After, he ſaid vnto Balak, Stand here by thy burnt offering, and I will meete the Lord yonder.

16 And the Lord met Balaam, and *put an anſwere in his mouth, and ſaide, Goe againe vnto Balak, and ſay thus.

17 And when he came to him, behold, he ſtood by his burnt offering, and the princes of Moab with him: ſo Balak ſaid vnto him, What hath the Lord ſaid?

18 And hee vttered his parable, and ſaid, Riſe vp, Balak, and heare: hearken vnto me, thou ſonne of Zippor.

19 [h] God is not as man, that he ſhould lie, neither as the ſonne of man that hee ſhould repent: hath he ſaid, and ſhall he not doe it? and hath he ſpoken, and ſhall he not accompliſh it?

20 Behold, I haue receiued commaundement to bleſſe: for he hath bleſſed, and I cannot alter it.

21 He ſeeth none iniquitie in Iaakob, nor ſeeth no tranſgreſſion in Iſrael: the Lorde his God is with him, and the [i] ioyfull ſhoute of a king is among them.

22 God brought them out of Egypt: their ſtrength is as an Vnicorne.

23 For there is no ſorcerie in Iaakob, nor ſoothſaying in Iſrael: [k] according to this time it ſhalbe ſaid of Iaakob and of Iſrael, What hath God wrought?

24 Beholde, the people ſhall riſe vp as a Lion, and lift vp himſelfe as a yong Lion: he ſhall not lie downe, till he eate of the pray, and till he drinke the blood of the ſlaine.

25 ¶ Then Balak ſaide vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam anſwered, and ſaid vnto Balak, Told not I thee, ſaying, All that the Lord ſpeaketh, that muſt I doe?

27 ¶ Againe Balak ſaid vnto Balaam, Come, I pray thee, I will bring thee vnto another [l] place, if ſo bee it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 So Balak brought Balaam vnto the toppe of Peor, that looketh toward Jeſhmon.

29 Then Balaam ſayde vnto Balak, Make me here ſeuen altars, and prepare me here ſeuen bullockes, and ſeuen rammes.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ramme on euery altar.

CHAP. XXIIII.

5 Balaam propheſieth of the great proſperitie that ſhould come vnto Iſrael: 17 Alſo of the comming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

WHen Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then hee went not, *as certaine times before, to ſet diuinations, but ſet his face toward the [a] wilderneſſe.

2 And Balaam lift vp his eyes, and looked vpon Iſrael, which dwelt according to their tribes, and the ſpirit of God came vpon him.

3 *And he vttered his parable, and ſayd, Balaam the ſonne of Beor hath ſaid, and the man, whoſe [b] eyes were ſhut vp, hath ſaid,

4 He hath ſaid, which heard the words of God, and ſaw the viſion of the Almightie, and [c] falling in a trance, had his eyes opened:

5 ¶ How goodly are thy tents, O Iaakob, and thine habitations, O Iſrael!

6 As the valleyes, are they ſtretched forth, as gardens by the riuers ſide, as the ‖ Aloe trees, which the Lord hath planted, as the Cedars beſide the waters.

7 The [d] water droppeth out of his bucket, and his ſeede ſhall bee in many waters: and his king ſhalbe higher then [e] Agag, and his kingdome ſhall be exalted.

8 God brought him out of Egypt: his ſtrength ſhal be as an Vnicorne: he ſhall eat the nations his enemies, and bruiſe their bones, and ſhoote them thorow with his arrowes.

9 *Hee coucheth and lieth downe as a yong Lion, and as a Lion: who ſhall ſtirre him vp? bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee.

10 Then Balak was very angry with Balaam, and [f] ſmote his handes together: ſo Balak ſaid vnto Balaam, I ſent for thee to

‖ *Or, went vp higher.*

b Appeared vnto him.

c Taught him what to ſay.

‖ *Or, propheſie.*

‖ *Or, Syria.*

d Cauſe that all men may hate and deteſt them.

e But ſhall haue religion and lawes apart.

f The infinite multitude, as the duſt of the earth.

g The feare of Gods iudgements cauſed him to wiſh to be ioyned to the houſhold of Abraham: thus the wicked haue their conſciences wounded when they conſider Gods iudgements

‖ *Or, into the field of them that ſpied: to wit, leſt the enemie ſhould approch.*

Chap.22.35.

h Gods enemies are compelled to confeſſe that his gouernment is iuſt, conſtant and without change or repentance.

i They triumph as victorious kings ouer their enemies.

k Conſidering what God ſhall worke this time for the deliuerance of his people, all the world ſhall wonder.

l Thus the wicked imagine of God, that, that which he wil not grant in one place, he will do it in another.

Chap.23.3,15.

a Where the Iſraelites camped.

Chap.23.7,18.

b His eyes were ſhut vp before, in reſpect of the cleare viſions which he ſaw after: ſome reade, were open.

c Though he lay as in a ſleepe, yet the eyes of his mind were open. ‖ *Or, tents.*

d His proſperity and poſteritie ſhall be very great.

e Which name was common to the Kings of Amalek. *Gene.49.9.*

f In token of anger.

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to curse mine enemies, and behold, thou hast blessed them now three times.

11 Therefore now flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the [e] Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Told I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me this house ful of siluer and golde, I cannot passe the Commandement of the Lord, to do either good or bad of mine owne minde? what the Lord shall command, that same I wil speake.

14 And now beholde, I goe vnto my people: come, I will [‡] aduertise thee what this people shall doe to thy folke in the latter dayes.

15 And he vttered his parable, and sayd, Balaam the sonne of Beor hath sayd, and the man whose eyes were shut vp, hath said:

16 Hee hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almightie, and falling in a trance had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not neere: there shall come a [i] Starre of Iaakob, and a Scepter shall rise of Israel, and shall smite the [k] coasts of Moab, and destroy all the sonnes of [l] Sheth.

18 And Edom shalbe possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 He also that shall haue dominion, shall be of Iaakob, and shall destroy the remnant of the [m] citie.

20 ¶ And when he looked on Amalek, he vttered his parable, and sayd, Amalek was the [n] first of the nations: but his latter ende shall come to destruction.

21 And hee looked on the ‖ Kenites, and vttered his parable, and said, Strong is thy dwelling place, and [o] put thy nest in the rocke.

22 Neuertheless, ‖ the Kenite shalbe spoiled, vntill Asshur cary thee away captiue.

23 Againe hee vttered his parable, and said, Alas, [p] who shall liue when God doeth this?

24 The shippes also shall come from the coastes of [q] Chittim, and subdue Asshur, and shall subdue Eber, and [r] he also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

g Thus the wicked burden God, when they can not compasse the r wicked enterprises.

‡ Ebr. counsell.

h He gaue also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31. 16.

i Meaning Christ.

k That is, the princes.

l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world.

m Of the Edomites.

n The Amalekites first made warre against Israel, as Chap. 14. 45.

‖ Or, Midianites.

o Make thy selfe as strong as thou canst.

‖ Or, thou Kain shalt.

p Some reade, Oh, who shal not perish, when the enemie, that is, Antichrist, shall set himselfe vp as God?

q The Grecians, and Romanes.

r Meaning Eber, or the Iewes for rebelling against God.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

NOw whiles Israel abode in *Shittim, the people began to commit whoredome [a] with the daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel [b] coupled himselfe vnto Baal-peor: wherefore the wrath of the Lord was kindled against Israel;

*Numb. 33. 49.

a With the women.

b Worshipped the idole of the Moabites, which was in the hill Peor,

4 And the Lord said vnto Moses, *Take all the heads of the people, and hang them vp ‖ before the Lord [c] against the Sunne, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Euery one slay his [d] men that were ioyned vnto Baal-Peor.

6 ¶ And beholde, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, [e] who wept before the doore of the Tabernacle of the Congregation.

7 *And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest saw it, he rose vp from the mids of the Congregation, and tooke a ‖ speare in his hand,

8 And followed the man of Israel into the tent, and thrust them both thorow: to wit, the man of Israel, and the woman, ‖ thorow her belly: so the plague ceased from the children of Israel.

9 *And there died in that plague foure and twentie thousand.

10 Then the Lord spake vnto Moses, saying,

11 *Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee was [f] zealous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie.

12 Wherefore say to him, Behold, *I giue vnto him my Couenant of peace,

13 And he shall haue it, and his seed after him, euen the couenant of the Priests office for euer, because he was zealous for his God, and hath made an [g] atonement for the children of Israel.

14 And the name of the Israelite thus slaine, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince ‡ of the family of the Simeonites.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lord spake vnto Moses, saying,

17 *Vexe the Midianites, & smite them:

18 For they trouble you with their [h] wiles wherewith they haue beguiled you, as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

Deut. 4. 3. Iosh. 22. 17.

‖ Or, to the Lord.

c Openly in the sight of all.

d Let him see execution done of them that are vnder his charge.

e Repenting that they had offended God. Psal. 106. 30. 1. mac. 2. 54.

‖ Or, iauelin.

‖ Or, in her tent. Chalde and Greeke, in her secret. 1. Corinth. 10. 8.

Psal. 106. 30.

f He was zealous to maintaine my glory. Ecclus 45. 24. 1. mac. 2. 54.

g He hath pacified Gods wrath.

‡ Ebr. of the house of the father.

Chap. 31. 2.

h Causing you to commit both corporal and spirituall fornication by Balaams counsell, Chap. 31 16, reuel. 2. 14.

CHAP. XXVI.

2 The Lord commaundeth to number the children of Israel in the plaine of Moab, from twenty yeere old and aboue. 57 The Leuites and their families. 64 None of them that were numbred in Sinai, goe into Canaan, saue Caleb and Joshua.

AND so after the [a] plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of al the Congregation of the children of Israel * from twentie yere old and aboue throughout their fathers houses, all that goe forth to warre in Israel.

a Which came for their whoredome and idolatrie. Chap. 1. 3.

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3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden [b] toward Iericho, saying,

b Where the riuer is neere to Ierico.

4 From twentie yeere old and aboue, ye shal number the people, as the *Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

*Chap. 1. 1.

5 ¶ * Reuben the first borne of Israel: the children of † Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu the family of the Palluites:

*Gene. 46. 8. exod. 6. 14. 1. chron. 5. 1.

† Reuben.

6 Of Hesron, the family of the Hesronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fortie thousand, seuen hundreth and thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and * stroue against Moses and against Aron in [c] the assembly of Korah, when they stroue against the Lord.

*Chap. 16. 2.

c In that rebellion whereof Korah was head.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundreth and fiftie men, who were [d] for a signe.

d That is, for an example that other should not murmure and rebell against Gods ministers.

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of † Simeon after their families were: Nemuel, of whom came the family of the Nemuelites: of Jamin the family of the Jaminites: of Jachin, the family of the Jachinites:

† Simeon.

13 Of Zerah, the family of the Zarhites, of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand and two hundreth.

15 ¶ The sonnes of † Gad after their families were Zephon, of whom came the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites.

† Gad.

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and fiue hundreth.

19 ¶ The sonnes of † Judah, Er, and Onan: but Er and Onan died in the land of [e] Canaan.

† Iudah.

e Before Iaakob went into Egypt, Gene. 38. 3. 7, 10. and 46. 12.

20 So were the sonnes of Judah after their families: of Shelah came the family of the Shelanites, of Pharez, the family of the Pharizites: of Zerah, the family of the Zarhites.

21 And the sonnes of * Pharez were: of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.

*Gene. 46. 12.

22 These are the families of Judah, after their numbers, seuenty and fiue thousand and fiue hundreth.

23 ¶ The sonnes of † Issachar, after their families were: Tola, of whom came the family of the Tolaites: of Pua, the family of the Punites:

† Issachar.

24 Of Iashub, the family of the Iashubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar after their numbers, threescore & foure thousand and three hundreth.

26 ¶ The sonnes of † Zebulun, after their families were: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

† Zebulun.

27 These are the families of the Zebulunites after their numbers, threescore thousand, and fiue hundreth.

28 ¶ The sonnes of Joseph, after their families were † Manasseh and Ephraim.

† Manasseh.

29 The sonnes of Manasseh were: of *Machir, the family of the Machirites, and Machir begate Gilead: of Gilead came the family of the Gileadites.

*Iosh. 17. 1.

30 These are the sonnes of Gilead: of Jezer, the family of the Jezrites: of Helek, the family of the Helekites:

31 Of Asriel, the family of the Asrielites: of Shechem, the family of the Shichmites.

32 Of Shemida, the family of the Shemidaites: of Hepher, the family of the Hepherites.

33 ¶ And * Zelophehad the sonne of Hepher, had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

*Chap. 27. 1.

34 These are the families of Manasseh, and the number of them, two and fifty thousand and seuen hundreth.

35 ¶ These are the sonnes of † Ephraim after their families: of Shuthelah came the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

† Ephraim.

36 And these are the sonnes of Shuthelah: of Eran, the family of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two & thirty thousand and fiue hundreth: these are the sonnes of Joseph after their families.

38 ¶ These are the sonnes of † Beniamin after their families: of Bela came the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

† Beniamin.

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites:

40 And the sonnes of Bela were Ard and Naaman: of Ard came the family of the Ardites: of Naaman, the family of the Naamites.

41 These are the sonnes of Beniamin after their families and their numbers, fiue and fourtie thousand and sixe hundreth.

42 ¶ These are the sonnes of † Dan after their families: of Shuham came the family of the Shuhamites: these are the families of Dan after their households.

† Dan.

43 All the families of the Shuhamites were after their numbers, threescore & foure thousand and foure hundreth.

44 ¶ The sonnes of † Asher after their families were: of Jimnah, the family of the Jimnites: of Jesui, the family of the Jesuites:

† Aher.

of

of Beriah, the family of the Berilites.

45 The sonnes of Beriah were, of Heber the family of the Heberites, of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fifty thousand and foure hundreth.

† Naphtali.

48 ¶ The sonnes of † Naphtali, after their families were: of Jahzeel, the families of the Jahzeelites: of Guni, the family of the Gunites.

49 Of Jezer, the familie of the Jezrites: of Shillem, the familie of the Shillemites.

50 These are the families of Naphtali according to their households, & their number, five and fourty thousand and foure hundreth.

f This is the third time that they are numbred.

51 These are the f numbers of the children of Israel: sixe hundreth and one thousand seuen hundreth and thirtie.

52 ¶ And the Lord spake vnto Moses, saying,

53 Vnto these the land shall bee diuided for an inheritance, according to the number of ‖ names.

‖ Or, persons. Chap. 33.54.

54 * To many thou shalt giue the more inheritance, and to few thou shalt giue lesse inheritance: to euery one according to his number shall be giuen his inheritance.

Josh. 11.23, and 14.2.

55 Notwithstanding the land shalbe *diuided by lot: according to the names of the tribes of their fathers they shall inherite:

56 According to the lot shall the possession thereof bee diuided betweene many and few.

Exod. 6.16, 17, 18, 19.

57 ¶ * These also are the numbers of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath the familie of the Kohathites: of Merari the family of the Merarites:

58 These are the families of Leui, the family of the Libnites: the family of the Hebronites: the family of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohath begate Amram.

Exod. 2.2. and 6.20.

59 And Amrams wife was called * Jochebed the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram, Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab and Abihu, Eleazar and Ithamar.

Leuit. 10.2. chap. 3.4. 1. chron. 24.2.

61 *And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twenty thousand, all males from a moneth olde and aboue: for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

g Wherein appeareth the great power of God, that so wonderfully increased his people. Chap. 14.28, 29. 1. cor. 10.5, 6.

63 ¶ These are the numbers of Moses, and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, neere Iorden, toward Jericho.

64 And among these there was not a man of them, g whom Moses and Aaron the Priest numbred, when they told the children of Israel in the wilderneſse of Sinai.

65 For the Lord sayd of them, * They shall die in the wilderneſse: so there was not left a man of them, saue Caleb the sonne of Jephunneh, and Joshua the sonne of Nun.

CHAP. XXVII.

1 *The law of the heritage of the daughters of Zelophehad.* 12 *The land of promise is shewed vnto Moses.* 16 *Moses prayeth for a gouernour to the people.* 18 *Joshua is appointed in his stead.*

THen came ỹ daughters of * Zelophehad, the son of Hepher, the sonne of Gilead, the sonne of Machir, the son of Manasseh, of the familie of Manasseh, the sonne of Joseph, (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

Chap. 26.33. and 36.11. Josh. 17.3.

2 And stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of the Congregation, saying,

3 Our father * dyed in the wilderneſse, and he was not among the assembly of them that were assembled against the Lord in the company of Korah, but dyed in his a sinne, and had no sonnes.

Chap. 14.35. and 26.64, 65.

a According as all men die, forasmuch as they are sinners.

4 Wherefore should the name of our father be taken away from among his family, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their b cause before the Lord.

b That is, their matter to bee iudged, to know what he should determine, as he did all hard matters.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die & haue no sonne, then ye shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kinsman of his family, and he shal possesse it: and this shall be vnto the children of Israel a law of c iudgement as the Lord hath commanded Moses.

c Meaning, an ordinance, to iudge by. Deut. 32.49.

12 ¶ Againe the Lord sayd vnto Moses, * Go vp into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

Chap. 20.24.

14 For yee were * disobedient vnto my word in the desert of Zin, in the strife of the assembly, to sanctifie mee in the waters before their eyes. * That is the water of Meribah in Kadesh in the wilderneſse of Zin.

Chap. 20.12. Exod. 17.7. ‖ Or, strife.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the d spirits of all flesh appoint a man ouer the Congregation,

d Who as hee hath created, so he gouerneth the hearts of all men.

17 Who may e goe out & in before them,

e That is, gouerne them and doe his duety, as 2. Chron. 1.10.

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and lead them out and in, that the Congregation of the Lord bee not as sheepe, which haue not a sheepherd.

18 And the Lord said vnto Moses, Take thee Iosh. the sonne of Nun, in whom is the spirit, and f put thine hands vpon him,

19 And set him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And g giue him of thy glory, that all the Congregation of the children of Israel may obey.

21 And hee shall stand before Eleazar the Priest, who shall aske counsell for him * by the h iudgement of Urim before the Lord: at his word they shall goe out, and at his word they shall come in, both hee, and all the children of Israel with him and all the Congregation.

22 So Moses did as the Lord had commanded him, and he tooke Iosh. and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a i charge, as the Lord had spoken by the hand of Moses.

f And so appoint him gouernour.

g Commend him to the people, as meete for the office, and appointed by God. *Exod.* 28. 30.

h According to his office: signifying that the ciuill magistrate could execute nothing but that which he knew to be the will of God.

i How he should gouerne himselfe in his office.

CHAP. XXVIII.

4 The dayly sacrifice. 9 The sacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Passeouer, 26 Of the first fruits.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto mee in their due season mine offering and a my bread, for my sacrifices made by fire for a sweet sauour vnto me.

3 Also thou shalt say vnto them, * This is the offering made by fire, which yee shall offer vnto the Lord, two lambes of a yeere old without spot, daily, for a continual burnt offering.

a By bread, hee meaneth all maner of sacrifice. *Exod.* 29. 38.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine floure for a *meat offring mingled with the fourth part of an * hin of beaten oyle.

Exod. 16. 36. *Leuit.* 2, 1. *Exod.* 29. 40.

6 This shall bee a dayly burnt offering, as was made in the mount Sinai for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an hin for one lambe: in the holy place cause to powre the drinke offring vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare this b for an offering made by fire of sweet sauour vnto the Lord.

b The meate offering and drinke offering of the euening sacrifice.

c Of the measure Ephah.

9 ¶ But on the Sabbath day ye shall offer two lambes of a yeere olde, without spot, and two c tenth deales of fine floure for a meate offering mingled with oyle, and the drinke offering thereof.

10 This is the burnt offring of euery Sabbath, beside the d continuall burnt offering and drinke offering thereof.

d Which was offered euery day at morning and at euening.

11 ¶ And in the beginning of your moneths, ye shal offer a burnt offering vnto the Lord, two young bullockes, and a ram, and seuen lambes of a yeere old without spot,

12 And three tenth deales of fine floure for a meate offering mingled with oyle for one bullocke: and two tenth deales of fine floure for a meat offring mingled with oyle for one ramme,

13 And a tenth deale of fine floure mingled with oyle for a meate offering vnto one Lambe, for a burnt offering of sweete sauour: it is an offering made by fire vnto the Lord.

14 And their e drinke offerings shall bee halfe an hin of wine vnto one bullocke, and the third part of an hin vnto a ram, and the fourth part of an hin vnto a lambe: this is the burnt offering of euery moneth, throughout the moneths of the yeere.

e That is, the wine that shalbe powred vpon the sacrifice.

15 And one hee goat for a sinne offering vnto the Lord shall be prepared, besides the continuall burnt offering, and his drinke offering.

16 *Also the fourteenth day of the first moneth is the Passeouer of the Lord.

Exod. 12. 18. *and* 23. 15. *Leuit.* 23 5.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.

18 In the * first day shall be an holy f conuocation, ye shall do no seruile worke therein.

Leuit. 23. 7. f Or, solemne assembly.

19 But yee shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ram, and seuen lambes of a yeere old: see that they be without blemish.

20 And their meat offering shalbe of fine floure mingled with oyle: three tenth deales shall ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, euen for the seuen lambes,

22 And an hee goate for a sinne offering, to make an atonement for you.

23 Ye shal prepare these, beside the burnt offering in the morning which is a continuall burnt sacrifice.

24 After this maner ye shall prepare throwout all the seuen dayes, for the ‡ maintaining of the offering made by fire for a sweet sauour vnto the Lord: it shall be done beside the continuall burnt offering & drinke offering thereof.

‡ Ebr. bread.

25 And in the seuenth day yee shall haue an holy conuocation, wherein yee shall doe no seruile worke.

26 ¶ Also in the day of your first fruites, when yee bring a new meate offering vnto the Lord, according to g your weekes ye shall haue an holy conuocation, and ye shal doe no seruile worke in it:

g In counting seuen weekes from the Passeouer to Whitsuntide, as Leuit. 23. 15.

27 But ye shall offer a burnt offering for a sweet sauour vnto the Lord, two young bullockes, a ramme, and seuen rammes of a yeere old,

28 And their meat offering of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an hee goate to make an atonement for you:

31 (Ye shall do this besides the continuall burnt offering, and his meat offering:) ‡ see they

‡ Ebr. they shall be to you.

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they bee without blemish, with their drinke offerings.

CHAP. XXIX.

1 Of the three principall feasts of the seuenth Moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

a Which conteineth part of September, and part of October. *Leuit.23.24.*

MOreouer, in the first day of the [a] seuenth moneth, yee shall haue an holy conuocation: ye shall doe no seruile worke therein: *it shall be a day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a sweet sauour vnto the Lord: one yong bullocke, one ramme, and seuen lambes of a yere old without blemish.

3 And their meate offering shalbe of fine floure mingled with oyle, three tenth deales vnto the bullock, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goat for a sinne offering to make an atonement for you,

b Which must be offered in the beginning of euery moneth. c Which is for morning and euening. *Leuit. 16.30,31. and 23.27.* d Which is the feast of reconciliation. *Leuit.16.29.*

6 Beside the burnt offering of the [b] moneth, and his meat offring, and the continuall [c] burnt offring, and his meat offring, and the drinke offerings of the same, according to their maner, for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 ¶ *And ye shal haue in the tenth day of the seuenth moneth, an holy [d] conuocation: and ye shal *humble your soules, and shal not doe any worke therein:

8 But ye shal offer a burnt offring vnto the Lord for a sweete sauour: one yong bullocke, a ramme, and seuen lambes of a yeere old: see they be without blemish.

9 And their meat offring shall be of fine floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goate for a sinne offering, (beside the sinne offering to make the atonement and the continuall [e] burnt offring and the meate offering thereof) and their drinke offerings.

e That is, offred euery morning and euening.

12 ¶ And in the fifteenth day of the seuenth moneth yee shall haue an holy [f] conuocation: yee shall doe no seruile worke therein, but ye shal keepe a feast vnto the Lord seuen dayes.

f Meaning, the feast of the Tabernacles.

13 And yee shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene yong bullockes, two rammes, and fourteene lambes of a yeere old: they shalbe without blemish.

14 And their meate offering shall bee of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to euery of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goate for a sinne offring, beside the continuall burnt offring, his meat offring and his drinke offring.

17 ¶ And the † second day yee shall offer twelue yong bullockes, two rammes, fourteene lambes of a yeere old without blemish,

† The second day of the feast of Tabernacles.

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goat for a sinne offering, (beside the continuall burnt offring, and his meat offring) and their drinke offrings.

20 ¶ Also the † third day ye shall offer eleuen bullockes, two rammes, and fourteene lambes of a yeere old without blemish, † The third day.

21 With their meat offring & their drinke offerings, for the bullockes, for the rammes, and for the lambes, after their number according to the [g] maner,

g According to the ceremonies appointed thereunto.

22 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meat offering, and his drinke offering.

23 ¶ And the † fourth day ye shal offer ten bullocks, two rammes, and fourteene lambes of a yeere old without blemish, † The fourth day.

24 Their meat offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a sinne offering, beside the continuall burnt offring, his meat offring and his drinke offring.

26 ¶ In the † fifth day also yee shall offer nine bullockes, two rammes, and fourteene lambes of a yeere old without blemish, † The fift day.

27 And their meat offring & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

29 ¶ And in the † first day ye shal offer eight bullocks, two rammes, and fourteene lambes of a yeere old without blemish, † The first day.

30 And their meat offring, & their drinke offerings for the bullockes, for the rammes and for the lambes according to their number after the maner,

31 And an hee goate for a sinne offering, beside the continuall burnt offring, his meat offring, and his drinke offrings.

32 ¶ In the † seuenth day also ye shall offer seuen bullockes, two rammes, and fourteene lambes of a yeere old without blemish, † The seuenth day

33 And their meat offring, & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goate for a sinne offering, beside the continuall burnt offring, his meat offring, and his drinke offring.

35 ¶ In the † eight day, ye shall haue * a solemne assembly: yee shall doe no seruile worke therein. † The eight day. *Leuit.23.36.*

36 But ye shall offer a burnt offring, a sacrifice made by fire for a sweete sauour vnto the Lord, one bullocke, one ramme, and seuen lambes of a yeere old without blemish,

37 Their meate offring and their drinke offrings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

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39 These things ye shal do vnto the Lord in your feasts, beside your [h] vowes and your free offrings, for your burntoffrings, and for your meate offrings, and for your drinke offrings, and for your peace offrings.

h Beside the sacrifices that you shall vow or offer of your owne mindes.

CHAP. XXX.

3 Concerning vowes. 4 The vow of the maide, 7 Of the wife, 10 Of the widow, or diuorced.

THen Moses spake vnto the children of Israel, according to all that the Lord had commanded ‡him.

‡Ebr. Moses.

2 Moses also spake vnto the heads of the tribes, [a] concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

a Because they might declare them to the Israelites.

3 Whosoeuer voweth a vowe vnto the Lord, or sweareth an oath to binde ‡himselfe by a bond, he shall not ‡ breake his promise, but shall doe according to all that proceedeth out of his mouth.

‡Ebr. his soule. ‡Ebr. violate his word.

4 If a woman also vow a vow vnto the Lord, and binde her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith shee hath bound her selfe, and her father holde his [b] peace concerning her, then all her vowes shall stand, and euery bond, wherewith shee hath bound her selfe, shall stand.

b For in so doing, he doeth approue her.

6 But if her father [c] disallow her the same day that he heareth all her vowes and bonds, wherewith she hath bound her selfe, they shall not be of value, and the Lord will forgiue her, because her father disallowed her.

c By not approuing or consenting to her vow.

7 And if she haue an husband when shee voweth or [d] pronounceth ought with her lips, wherewith she bindeth her selfe,

d Either by oth, or solemne promise.

8 If her husband heard it, and holdeth his peace concerning her, the same day hee heareth it, then her vow shall stand, and her bonds wherewith she bindeth her selfe, shall stand in effect.

9 But if her husband disallow her the same day that hee heareth it, then shall hee make her vow which shee hath made, and that that she hath pronounced with her lips, wherewith shee bound her [e] selfe, of none effect: and the Lord will forgiue her.

e For she is in subiection of her husband, and can performe nothing without his consent.

10 But euery vow of a widow, and of her that is diuorced (wherewith she hath bound her selfe) shall stand in [f] effect with her.

f For they are not vnder the authoritie of the man

11 And if shee vowed in her husbands [g] house, or bound her selfe straightly with an oath,

g Her husband being aliue.

12 And her husband hath heard it, and held his peace concerning her, not disallowing her, then all her vowes shall stand, and euery bond, wherewith shee bound her selfe, shall stand in effect.

13 But if her husband disanulled them, the same day that hee heard them, nothing that proceedeth out of her lips, concerning her vowes or concerning ‡ her bonds, shall stand in effect: for her husband hath disanulled them: and the Lord will forgiue her.

‡Ebr. the bonds of her soule.

14 So euery vow, and euery oath or bond, made to [h] humble the soule, her husband may stablish it, or her husband may breake it.

h To mortifie her selfe by abstinence or other bodily exercise.

15 But if her husband hold his peace concerning her from [i] day to day, then he stablisheth all her vowes and all her bonds which she hath made: hee hath confirmed them, because hee held his peace concerning her the same day that he heard them.

i And warne her not the same day that he heareth it, as verse 9.

16 But if he [k] breake them after that hee hath heard them, then shall he beare her iniquitie.

k Not the same day he heard them, but some day after, the sinne shalbe imputed to him, and not to her.

17 These are the ordinances which the Lord commaunded Moses, betweene a man and his wife, and betweene the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

8 Fiue Kings of Midian and Balaam are slaine. 18 Only the maids are reserued aliue. 27 The pray is equally diuided, 49 A present giuen of Israel.

AND the Lord spake vnto Moses, saying,

2 *Reuenge the children of Israel of the Midianites, and afterward shalt thou be *gathered vnto thy people.

Chap. 25. 17.

Chap. 27. 13.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord [a] against Midian.

a As he had commanded, Chap. 25. 17. declaring also that the iniurie done against his people, is done against him.

4 A thousand of euery tribe throughout all the tribes of Israel, shall yee send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, euen a thousand of euery tribe, and sent them with [b] Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow were in his hand.

b For his great zeale that hee bare to the Lord, Chap. 25. 13.

7 And they warred against Midian as the Lord had commanded Moses, and slew all the males.

8 They slew also the Kings of Midian among them that were slaine: * Eui, & Rekem, and Zur, & Hur, and Reba, fiue Kings of Midian, & they slew [c] Balaam the sonne of Beor with the sword:

Iosh. 13. 21.

c The false prophet, who gaue counsell how to cause the Israelites to offend their God.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoyled all their cattell, & all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, & all their ‖ villages with fire.

‖Or, palaces, and gorgeous buildings.

11 And they tooke all the spoyle, and all the pray both of men and beasts.

12 And they brought the [d] captaines and that which they had taken, & the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel into the campe in the plaine of Moab, which was by Iorden toward Iericho.

d As the women and little children.

13 ¶ Then Moses & Eleazar the Priest, and all the Princes of the Congregation went out of the campe to meete them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre and battell.

15 And Moses said vnto them, What? haue ye saued all the [e] women?

e As though he said, Ye ought to haue spared none.

16 Behold, * these caused the children of Israel through the * counsell of Balaam to commit a trespasse against the Lord, [f] as concerning Peor, and there came a plague among

Chap. 25. 2.

2. Pet. 2. 15.

f For worshipping of Peor.

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among the Congregation of the Lord.

Iudges 21.11. 17 Now therefore, * slay all the males among the g children, and kill all the women that haue knowen man by carnall copulation.

g That is, all the men children.

18 But all the women children that haue not knowen carnall copulation, keepe alive for your selues.

19 And ye shall remaine without the hoste seuen dayes, all that haue killed any person, * and all that haue touched any dead, and purifie both your selues and your prisoners the third day and the seuenth.

Chap.19.11.

20 Also ye shall purifie euery garment, and all that is made of skins, and all worke of goats haire, and al things made of wood.

21 ¶ And Eleazar the Priest sayd vnto the men of warre, which went to the battel, This is the ordinance ‖ of the lawe which the Lord * commanded Moses.

‖ Or, contained in the Law.

Chap.19.12.

22 As for gold, and siluer, brasse, yron, tinne, and lead:

23 Euen all that may abide the fire, ye shal make it goe through the fire, and it shall bee cleane: yet it shall bee h purified with * the water of purification: and all that suffereth not the fire, ye shall cause to passe by the i water.

h The third day, and before it be molten. *Chap.19.9.*

i It shall bee washed.

24 Ye shall wash also your clothes the seuenth day, and ye shall be cleane: and afterward ye shall come into the hoste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the pray that was taken, both of persons and of cattel, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

† The pray is first diuided equally among all.

27 And diuide the pray † betweene the souldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the k men of warre, which went out to battell: one person of fiue hundreth, both of the persons, and of the beeues, and of the asses, and of the sheepe.

k Of the pray that falleth to the souldiers.

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, as an heaue offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take l one, taken out of fifte, both of the persons, of the beeues, of the asses, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

l The Israelites which had not been at warre, of euery fiftieth payd one to the Lord: and the souldiers, one of euery fiue hundreth.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And ‖ booty, to wit, the rest of the pray which the men of war had spoyled, was sixe hundreth seuenty and fiue thousand sheepe,

‖ Ebr. the booty.

33 And seuenty ‡ two thousand beeues,

34 And threescore and one thousand asses,

35 And two and thirty thousand persons in all, of women that had ‡ lien by no man.

‡ Ebr. not knowen the bed of man.

36 And the halfe, to wit, the part of them that went out to warre touching the number of sheepe, was three hundreth seuen and thirty thousand, and fiue hundreth.

37 And the m Lords tribute of the sheepe was sixe hundreth and seuenty and fiue.

m This is the portion that the souldiers gaue to the Lord.

38 And the beeues were sixe and thirty thousand, whereof the Lords tribute was seuenty and two.

39 And the asses were thirty thousand and fiue hundreth, whereof the Lords tribute was threescore and one:

40 And n of persons sixteene thousand, whereof the Lords tribute was two and thirtie persons.

n Meaning, of the maides, or virgins which had not companied with man.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the o halfe of the children of Israel which Moses diuided from the men of warre,

o Of that part which was giuen vnto them, in diuiding the spoile.

43 (For the halfe that pertained vnto the Congregation, was three hundreth thirtie and seuen thousand sheepe ‡ fiue hundreth,

44 And sixe and thirty thousand beeues,

45 And thirty thousand asses, and fiue hundreth,

46 And sixteene thousand persons)

47 Moses, I say, tooke of the halfe that pertained vnto the p children of Israel, one taken out of fifty, both of the persons, and of the cattell, and gaue them vnto the Leuites which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

p Which had not been at warre.

48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:

49 And sayd to Moses, Thy seruants haue taken the summe of the men of warre which are vnder ‡ our authority, and there lacketh not one man of vs.

‡ Ebr. vnder our hands.

50 q We haue therefore brought a present vnto the Lord, what euery man found of iewels of gold, bracelets, and chaines, rings, eare rings, & ornaments of the legs, to make an atonement for our soules before the Lord.

q The captaines by this free offering, acknowledge the great benefit of God in preseruing his people.

51 And Moses & Eleazar the Priest tooke the gold of them, and all wrought iewels.

52 And all the gold of the offering that they offered vp to the Lord (of the captaines ouer thousands and hundreds) was sixteene thousand seuen hundreth and fiftie shekels,

53 (For the men of warre had spoyled, euery man for him r selfe)

r And gaue no portion to their captaines.

54 And Moses and Eleazar the Priest tooke the golde of the captaines ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a ſ memoriall of the children of Israel before the Lord.

ſ That the Lord might remember the children of Israel.

CHAP. XXXII.

2 The request of the Reubenites and Gadites, 16 And their promise vnto Moses. 20 Moses granteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquere and build cities on this side Iorden.

NOw the children of a Reuben, and the children of Gad had an exceeding great multitude of cattell: and they saw the land of Iazer, and the land of b Gilead, that it was an apt place for cattell.

a Reuben came of Leah, and Gad of Zilpah her handmaid.

b Which mountaine was so named of the heape of stones that Iaakob made as a signe of the couenant betweene him and Laban, Gen.31.47.

2 Then the children of Gad, and the children of Reuben came, & spake vnto Moses

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and to Eleazar the Prieſt, and vnto the princes of the Congregation, ſaying,

3 The land of Ataroth, and Dibon, & Jazer, and Nimrah, and Heſhbon, and Elealeh and Sheham, and Nebo, and Beon,

4 Which countrey the Lord ſmote before the Congregation of Iſrael, is a land meete for cattell, and thy ſeruants haue cattell:

5 Wherefore ſaid they, if we haue found grace in thy ſight, let this land be giuen vnto thy ſeruants for a poſſeſſion, and bring vs not ouer Jorden.

6 And Moſes ſaid vnto the children of Gad, and to the children of Reuben, Shall your brethren go to warre, and ye tary here?

*Ebr. breake. 7 Wherefore now * diſcourage yee the heart of the children of Iſrael, to go ouer into the land, which the Lord hath giue them?

8 Thus did your fathers when I ſent them from Kadeſh-barnea to ſee the land.

Chap. 13.24. ‖*Or, valley.* 9 For *when they went vp euen vnto the ‖riuer of Eſhcol, and ſaw the land: they diſcouraged the heart of the children of Iſrael, that they would not goe into the land, which the Lord had giuen them.

10 And the Lords wrath was kindled the ſame day, and he did ſweare, ſaying,

‡*Ebr. if any of the men.* *Chap.* 14.28,29. 11 ‡None of the men that came out of Egypt * from twenty yeere olde and aboue, ſhall ſee the land for the which I ſware vnto Abraham, to Iſhak, and to Iaakob, becauſe they haue not ‖wholly followed me:

‖*Or, perſeuered and continued.* 12 Except Caleb the ſonne of Iephunneh the Keneſite, and Joſhua the ſonne of Nun: for they haue conſtantly followed the Lord.

13 And the Lord was very angry with Iſrael, and made them wander in the wilderneſſe fourtie yeeres, vntill all the generation that had done [c] euill in the ſight of the Lord were conſumed.

c Becauſe they murmured, neither would beleeue their report which told the trueth, as concerning the land.

14 And behold, yee are riſen vp in your fathers ſtead as an increaſe of ſinfull men, ſtill to augment the fierce wrath of the Lord toward Iſrael.

15 For if yee turne away from following him, hee will yet againe leaue the people in the wilderneſſe, and [d] ye ſhall deſtroy all this folke.

d By your occaſion.

16 And they went neere to him, and ſaid, Wee will build ſheepefoldes here for our ſheepe, and for our cattell, and cities for our children.

17 But wee our ſelues will bee ready armed to goe before the children of Iſrael, vntill we haue brought them vnto their [e] place: but our children ſhall dwell in the defenced cities, becauſe of the inhabitants of the land.

e In the land of Canaan.

18 We will not returne vnto our houſes, vntill the children of Iſrael haue inherited, euery man his inheritance.

19 Neither will wee inherite with them beyond Jorden and on that ſide, becauſe our inheritance is fallen to vs on this ſide Jorden Eaſtward,

Joſh. 1.13. 20 ¶ *And Moſes ſaid vnto them, If ye will doe this thing, and goe armed [f] before the Lord to warre:

f Before the arke of the Lord.

21 And will goe euery one of you in harneis ouer Jorden before the Lord, vntill hee hath caſt out his [g] enemies from his ſight:

g That is, the inhabitants of the land.

22 And vntill the land be ſubdued before the Lord, then ye ſhall returne and be innocent toward the Lord, and toward Iſrael: and this land ſhall be your poſſeſſion [h] before the Lord.

h The Lord will grant you this land, which ye require, Ioſh. 1. 15.

23 But if yee will not doe ſo, behold, yee haue ſinned againſt the Lord, and bee ſure, that your ſinne [i] will find you out.

i Ye ſhall aſſuredly be puniſhed for your ſin.

24 Build you then cities for your children, and folds for your ſheepe, and doe that yee haue ſpoken.

25 Then the children of Gad, & the children of Reuben ſpake vnto Moſes, ſaying, Thy ſeruants will doe as my lord commandeth:

26 Our children, our wiues, our ſheepe and all our cattell ſhall remaine there in the cities of Gilead.

27 But * thy ſeruants will goe euery one armed to warre before the Lord for to fight, as my lord ſaith. *Joſh.* 4.12.

28 So concerning them, Moſes [k] commanded Eleazar the Prieſt, and Joſhua the ſonne of Nun, and the chiefe fathers of the tribes of the children of Iſrael:

k Moſes gaue charge that his promiſe made to the Reubenites and others, ſhould be performed after his death, ſo that they brake not theirs.

29 And Moſes ſayd vnto them, If the children of Gad, and the children of Reuben, will go with you ouer Jorden, all armed to fight before the Lord, then when the land is ſubdued before you, yee ſhall giue them the land of Gilead for a poſſeſſion:

30 But if they will not goe ouer with you armed, then they ſhal haue their poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the [l] Lord hath ſaid vnto thy ſeruants, ſo will we doe.

l That is, attributed to the Lord which his meſſenger ſpeaketh.

32 Wee will goe armed before the Lord into the land of Canaan, that the poſſeſſion of our inheritance may bee to vs on this ſide Jorden.

33 * So Moſes gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manaſſeh the ſonne of Joſeph, the kingdome of Sihon king of the [m] Amorites, and the kingdome of Og king of Baſhan, the land with the cities thereof and coaſtes, euen the cities of the countrey round about. *Deut.* 3.12. *Ioſh.* 13.8. *and* 22.4.

m The Amorites dwelled on both ſides of Iorden: but here he maketh mention of them that dwelt on this ſide: and Ioſh. 10.12. hee ſpeaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: alſo ſheepfolds.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shimah: and gaue other names vnto the cities which they built.

39 And the children of [n] Machir the ſonne of Manaſſeh went to Gilead, & tooke it, and put out the Amorites that dwelt therein. *Gen.* 50.23.

40 Then Moſes gaue Gilead vnto Machir the ſonne of Manaſſeh, and hee dwelt therein.

41 * And Jair the ſonne of Manaſſeh went and tooke the ſmal townes therof, and called *Deut.* 3.14.

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called them [n] Hauoth Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah, after his owne name.

CHAP. XXXIII.

1 Two and fortie iourneys of Israel are numbred, 52 They are comanded to kil the Canaanites.

[a] These are the iourneys of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their iourneys according to the commandement of the Lord: so these are the iourneys of their going out.

Exod.12.37. 3 Now they * departed from Rameses the first moneth, euen the fiftenth day of the first moneth, on the morrow after the Passeouer: and the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their [b] gods also the Lord did execution.)

5 And the children of Israel remooued from Rameses, and pitched in Succoth.

Exod.13.20. 6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wildernesse.

7 And they remoued from Etham, and turned againe vnto [c] Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and * went through the middes of the Sea into the wildernesse, and went three dayes iourney in the wildernesse of Etham, and pitched in Marah.

Exod.15.22.

Exod.15.27. 9 And they remoued from Marah, and came vnto * Elim, & in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.

10 And they remooued from Elim, and camped by the red sea.

11 And they remooued from the red sea, and lay in the * wilderneſſe of Sin.

Exod.16.1.

12 And they tooke their iourney out of the wilderness of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooued from Alush, and lay in * Rephidim, where was no water for the people to drinke.

Exod.17.1.

15 And they departed from Rephidim, and pitched in the * wilderness of Sinai.

Exod.19.1.

16 And they remooued from the desert of Sinai, and pitched * in Kibroth Hattaauah.

Chap.11.34.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

Chap.11.35.

18 And they departed from Hazeroth, and pitched in Rithmah.

Chap.13.1.

19 And they departed from * Rithmah, and pitched at Rimmon Perez.

20 And they departed from Rimmon Perez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remooued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Terah.

28 And they remooued from Terah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And they remooued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion gaber, and pitched in the * wilderneſſe of Zin, which is Kadesh. *Chap.20.22.*

37 And they remooued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (*And Aaron the Priest went vp into mount Hor at the commaundement of the Lord, and died there in the fortieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the [d] fifth moneth. *Chap* 20.25. *deu* 32.50.

39 And Aaron was an hundreth & three and twentie yeere olde, when hee died in mount Hor.

40 And * king Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Israel) *Chap.21.1.*

41 And they departed from mount * Hor, and pitched in Zalmonah. *Chap.21.4,10.*

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Ije-abarim, in the borders of Moab. *Chap.21.11.*

45 And they departed from Iim, & pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plaine of Moab, by Iordan toward Iericho. ‖ *Or, field.*

49 And they pitched by Iordan, from Beth ieshimoth vnto * Abel-shittim, in the plaine of Moab. *Chap.25.1.*

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iordan toward Iericho, saying,

51 Speake

n That is, the villages of Iair.

a From whence they departed, and whither they came.

b Either meaning their idoles, or their men of authoritie.

c At the commandement of the Lord, Exod. 14.2.

d Which the Ebrewes call Ab, and answereth to part of Iuly and part of August.

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51 Speake vnto the children of Israel, and say vnto them, * When yee are come ouer Iordan to enter into the land of Canaan,

Deut.7.2.iosh.11.11,12.

52 Ye shall then driue out all the inhabitants of the land before you, and destroy all their c pictures, and breake asunder all their images of mettall, and plucke downe all their hie places.

c Which were set vp in their high places to worship.

53 And ye shal possesse the land and dwel therein: for I haue giuen you the lande to possesse it.

54 And yee shall inherite the land by lot according to your families: * to the more ye shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall bee his: according to the tribes of your fathers shall ye inherite.

Chap.26.53,54.

55 But if yee will not driue out the inhabitants of the land before you, then those which yee let remaine of them, shall bee * ‖ prickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

Iosh.23.13. iudges 2.3.

‖ *Or, kniues.*

56 Moreouer, it shall come to passe, that I shall doe vnto you, as I thought to do vnto them.

CHAP. XXXIIII.

3 *The coasts and borders of the land of Canaan.*
17 *Certaine men are assigned to diuide the land.*

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, When ye come into the land of Canaan, this is the a land that shall fall vnto your inheritance: that is, the land of Canaan with the coasts thereof.

a Meaning the description of the land.

3 * And your Southquarter shalbe from the wildernesse of Zin to the borders of Edom: so that your Southquarter shall bee from the salt sea coast Eastward.

Iosh.15.1.

4 And the border shal compasse you from the South to ‖ Maaleh-akrabbim, & reach to Zin, and goe out from the South to Kadesh-barnea: thence it shal stretch to Hazar-addar, and goe along to Azmon.

‖ *Or, ascending vp of Scorpions.*

5 And the border shall compasse from Azmon vnto the b riuer of Egypt, and shall goe out to the sea.

b Which was Nilus, or as some thinke Rhinocorura.

6 And your Westquarter shall bee the great c Sea: euen that border shall be your West coast.

c Which is called, Mediterraneum.

7 And this shall be your Northquarter: yee shall marke out your border from the great Sea vnto mount d Hor.

d Which is a mountaine neere Tire and Sidon, and not that Hor in the wildernes, where Aaron died.

8 From mount Hor, ye shall point out til it come vnto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, and goe out at Hazar-enan: this shal be your Northquarter.

10 And yee shall marke out your East quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and goe out at the side of the Sea of e Chinnereth Eastward.

e Which in the Gospel is called the lake of Gennazereth.

12 Also that border shall goe downe to Iordan, and leaue at the salt Sea: this shall bee your land with the coasts thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the lande which ye shal inherite by lot, which the Lord commanded to giue vnto nine tribes and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the houses of their fathers, and the tribe of the children of Gad, according to their fathers houses, and halfe the tribe of Manasseh, haue receiued their inheritance.

Chap.32.33. iosh.14.2,3.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iordan toward Jericho full East.

16 ¶ Againe the Lord spake to Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: * Eleazar the Priest, and Joshua the sonne of Nun.

Iosh.19.51.

18 And yee shall take also a f Prince of euery tribe to diuide the land.

f One of the heads or chiefe men of euery tribe.

19 The names also of the men are these: of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chillon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Jogli.

23 Of the sonnes of Joseph: of the tribe of the sonnes of Manasseh, the prince Haniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the Prince Kemuel the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they whom the Lord commanded to g diuide the inheritance vnto the children of Israel in the land of Canaan.

g And he iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

CHAP. XXXV.

2 *Vnto the Leuites are giuen cities and suburbes.* 11 *The cities of refuge.* 16 *The law of murther.* 30 *For one mans witnesse shal no man be condemned.*

AND the Lord spake vnto Moses in the plaine of Moab by Iordan, toward Jericho, saying,

Iosh.21.2.

2 * Command the children of Israel that they giue vnto the a Leuites of the inheritance of their possession, b cities to dwell in: yee shall giue also vnto the Leuites the suburbs of the cities round about them.

a Because they had no inheritāce assigned them in ȳ land of Canaan.

b God would haue them scattered thorow al the land, because the people might be preserued by thē in ȳ obedience of God and his law.

3 So they shall haue the cities to dwell in, and their suburbs shall bee for their cattell, and for their substance, and for all their beasts.

4 And the suburbes of the cities, which ye

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ye shall giue vnto the Leuites, from the wall of the citie outward, shalbe a thousand cubits round about.

5 And ye shall measure without the citie of the East side, c two thousand cubits: and of the South side, two thousand cubits: and of the West side, two thousand cubits: and of the North side, two thousand cubits: and the citie shall be in the mids: this shall be the measure of the suburbs of their cities.

6 And of the cities which yee shall giue vnto the Leuites, *there shall be sixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall adde two and fortie cities moe.

7 All the cities which ye shall giue to the Leuites, shall be eight and fortie cities: them shall ye giue with their suburbs.

8 And concerning the cities which yee shall giue, of the possession of the children of Israel: of many yee shall take moe, ‡ of fewe yee shall take lesse, euery one shall giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouer Iorden into the land of Canaan,

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall bee for you a refuge from the d auenger, that hee which killeth, die not, vntill he stand before the Congregation in iudgement.

13 And of the cities which yee shall giue, sixe cities shall ye haue for refuge.

14 Yee shall appoint three e on this side Iorden, and yee shall appoint three cities in the land of *Canaan, which shall be cities of refuge.

15 These sixe cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth among you, that euery one which killeth any person vnwares, may flee thither.

16 *And if one f smite another with an instrument of yron that he die, hee is a murtherer, and the murtherer shall die the death.

17 Also if he smite him by casting a stone, wherewith he may be slaine, and he die, he is a murtherer, and the murtherer shall die the death.

18 Or if hee smite him with an hand weapon of wood, wherewith he may bee slaine, if hee die, he is a murtherer, and the murtherer shall die the death.

19 The reuenger of the blood himselfe shall slay the murtherer: when hee meeteth him, he shall slay him.

20 But if he thrust him * of hate, or hurle at him by laying of wait, that he die,

21 Or smite him through enmitie with his hand, that he die, he that smote him shall die the death: for hee is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth him.

22 But if hee pushed him ‖ vnadui sedly, and * not of hatred, or cast vpon him any ‡ thing without laying of wait,

23 Or any stone (whereby hee might bee slaine) and saw him not, nor caused it to fall vpon him, and he die, and was not his enemie, neither sought him any harme,

24 Then the Congregation shall iudge betweene the slayer and the h auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither hee was fled: and hee shall abide there vnto the death of the high Priest, which is anointed with the holy oyle.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without ỹ borders of the citie of his refuge, and the auenger of blood slay the k murtherer, he shalbe guiltlesse,

28 Because hee should haue remained in the citie of his refuge, vntill the death of the high Priest: And after the death of the high priest, the slayer shal return vnto the land of his possession.

29 So these things shall bee a l law of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoeuer killeth any person, the iudge shall slay the murtherer, through * witnesses: but * one witnesse shall not testifie against a person, to cause him to die.

31 Moreouer ye shall take no recompense for the life of the murtherer, which is m worthy to die: but he shalbe put to death.

32 Also yee shall take no recompense for him that is fled to the city of his refuge, that he should come againe, and dwel in the land, before the death of the high Priest.

33 So ye shal not pollute the land wherein ye shal dwel: for ‖ blood defileth the land: and the land cannot be n cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, for I dwell in the mids thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelephehad. 7 The inheritance could not bee giuen from one tribe to another.

THen a the chiefe fathers of the family of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, and before the princes, the chiefe fathers of the children of Israel,

2 And said, *The Lord commanded b my lord to giue the land to inherite by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be maried to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance bee taken away from the inheritance of our fathers, and shall bee put vnto the inheritance of the tribe whereof they shall be: so shall it bee taken

---

c So that in all were three thousand. and in the compasse of these two thousand they might plant and sow.
Deut. 4 1. *Iosh.* 20. 2. *and* 21. 3.

Exod. 21. 13. *deut.* 19. 2. *iosh.* 20. 2.

d Meaning, from the next of the kinred, who ought to pursue the cause.
e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut, 4. 41.
Iosh. 20. 7.
‡ *Ebr. among them.*
Exod. 21. 14.
f Wittingly, and willingly.
g That is, with a big and dangerous stone: in Ebrew, with a stone of his hand,

Deut. 19. 11.

‖ *Or, suddenly.*
Exod. 21. 13.
‡ *Ebr. instrument.*

h That is, his next kinsman.

i Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the high Priest Iesus Christ.
k By the sentence of the Iudge.

l A law to iudge murthers done, either of purpose or vnaduisedly.
Deut. 17. 6. *and* 19. 15.
Matth. 18. 16.
2 *cor.* 13. 1.
m Which purposely hath committed murther.

‖ *Or, murther.*
n So God is mindfull of the blood wrongfully shed, that hee maketh his dumbe creatures to demand vengeance thereof.

a It seemeth that the tribes contended who might marrie these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses.
Chap. 27. 1.
iosh. 17. 3.
b Meaning, Moses.

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ken away from the lot of our inheritance.

c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

4 Also when the c Iubile of the children of Israel commeth, then shall their inheritance beput vnto the inheritance of the tribe whereof they shall bee: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Joseph haue said d well.

d For the tribe could not haue continued, if the inheritance which was the maintenance thereof should haue bene alienated to others.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall bee wiues, to whom they thinke best, onely to the family of the tribe of their father shall they marrie:

e When there is no male to inherite.

7 So shal not the inheritance of the children of Israel remoue from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any e inheritance of the tribes of the children of Israel, shall be wife vnto one of the family of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

9 Neither shal the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commaunded Moses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes, *Chap. 27.1.*

12 They were wiues to certaine of the families of the sonnes of Manasseh the sonnes of Joseph: so their inheritance remained in the tribe of the family of their father.

13 These are the f commandements and lawes which the Lord commaunded by the hand of Moses, vnto the children of Israel in the plaine of Moab by Jorden toward Jericho.

f Touching the ceremoniall and iudiciall lawes.

The fift booke of Moses, called * Deuteronomie.

* That is, a second lawe: so called because the Law, which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentarie or exposition of the ten commandements.

THE ARGVMENT.

THe wonderful loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude and sundrie rebellions against God, for the space of fortie yeeres, Deut. 9.7. they had deserued to haue beene cut off from the number of his people, and for euer to haue beene depriued of the vse of his holy Word and Sacraments: yet hee did euer preserue his Church, euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore hee bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, hee had most sharpely punished) to feare and obey the Lord, to imbrace and keepe his Law without adding thereunto, or diminishing therefrom. For by his Word he would bee knowen to be their God, and they his people: by his Word he would gouerne his Church, and by the same they should learne to obey him: by his Word he would discerne the false prophet from the true, light from darknesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them therby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to rayse vp kings and gouernours, for the setting foorth of his Word, and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall study and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoeuer offendeth the Maiestie of God. And as he had tofore instructed their fathers in all things appertaining both to his spiritual seruice, and also for the maintenance of that societie which is betweene men: so he prescribeth here anew, all such lawes and ordinances, which either concerne his diuine seruice, or else are necessary for a common wealth: appointing vnto euery state and degree their charge and duetie: aswell how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his commandements, and promising al blessings & felicitie, to such as obserue & obey them.

CHAP. I.

a Briefe rehearsall of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.

THese be the words which Moses spake vnto all Israel, on a this side Jorden in the wildernes, in the plaine, b ouer against the red Sea, betweene Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

a In the countrey of Moab.
b So that the wildernesse was betweene the sea and this plaine of Moab.

2 There are eleuen dayes iourney from c Horeb vnto Kadesh-barnea, by the way of mount Seir.

c In Horeb, or Sinai, fortie yeres before this the law was giuen: but because all that were then of age and iudgment were now dead, Moses repeateth the same or had not iudgement,

3 And it came to passe in the first day of the eleuenth moneth, in the fortieth yeere, that Moses spake vnto the children of Israel, according vnto all that the Lord had giuen him in commandement vnto them,

4 After that he had slaine d * Sihon the

d By these examples of Gods fauour, their minds are prepared to receiue the Law. *Numb.21 24.*

to the youth, which either then were not borne,

King

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king of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Iordan in the land of Moab e began Moses to declare this law, saying,

e The second time.

6 The Lord our God spake vnto vs in f Horeb, saying, Ye haue dwelt long enough in this mount,

f In the second yeere, and second moneth, Numb. 10.11.

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, and vnto Lebanon: euen vnto the great riuer, the riuer ‖ Perath.

‖ Or, Euphrates.

8 Behold, I haue set the land before you: goe in & * possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their seed after them.

Gen. 15.18. and 17.7, 8.

9 ¶ And I spake g vnto you the same time, saying, I am not able to beare you my selfe alone:

g By the counsel of Iethro my father in law, Exod. 18.19.

10 The Lord your God hath h multiplyed you, and behold, yee are this day as the starres of heauen in number:

h Not so much by the course of nature, as miraculously.

11 (The Lord God of your fathers make you a thousand times so many mo as ye are, and blesse you, as he hath promised you)

12 How can I alone i beare your cumbrance, and your charge, and your strife?

i Signifying how great a burden it is to gouerne the people.

13 Bring you men of wisedome and of vnderstanding, and k knowen among your tribes, and I will make them rulers ouer you:

k Whose godlinesse and vprightnesse is knowen.

14 Then ye answered me, and said, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes l wise and knowen men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fifties, and captaines ouer ten, and officers among your tribes.

l Declaring what sort of men ought to haue a publike charge: read Exod. 18.21.

16 And I charged your iudges that same time, saying, Heare the controuersies betweene your brethren, * and iudge righteously betweene euery man and his brother, and the stranger that is with him.

Iob. 7.24.

17 Yee shall haue no respect of person in iudgement, * but shall heare the small as well as the great: yee shall not feare the face of man: for the iudgement is m Gods: and the cause that is too hard for you, bring vnto me and I will heare it.

Leuit. 19.15. chap. 16.19. 1. sam. 16.7. prou 24.23. eccl. 42.1. iames 2.2.

18 Also I commanded you the same time all the things which ye should doe.

m And you are his Lieutenants.

19 ¶ Then we departed from Horeb, and went thorow all that great and terrible wildernes (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and wee came to Kadesh barnea.

20 And n I sayd vnto you, Yee are come vnto the mountaine of the Amorites, which the Lord our God doth giue vnto vs.

n So that the fault was in them selues that they did not sooner possesse the inheritance promised.

21 Behold, the Lord thy God hath layd the land before thee: goe vp and possesse it, as the Lord the God of thy fathers hath sayd vnto thee: feare not, neither be discouraged.

22 ¶ Then ye came vnto me euery one, and sayd, Wee will send men before vs to search vs out the land, and to bring vs word againe, what way we must goe vp by, and vnto what cities we shall come.

o Read Numb. 13.1,3.

23 So the saying pleased mee well, and I tooke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the ‖ riuer Eshcol, and searched out the land,

Numb. 13.24. ‖ Or, valley of the cluster of grapes.

25 And tooke of the fruit of the land in their handes, and brought it vnto vs, and brought vs word againe, and p sayd, It is a good land, which the Lord our God doeth giue vs.

p To wit, Caleb, and Iosh ua: Moses preferreth the better part to the greater, that is, two to ten.

26 Notwithstanding, yee would not goe vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, & said, Because the Lord q hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

q Such was the Iewes vnthankefulnes, that they counted Gods especiall loue, hatred.

28 Whither shall wee goe vp? our r brethren haue discouraged our heartes, saying, The people is greater, and taller then wee, the cities are great, and walled vp to heauen: and moreouer we haue seene the sonnes of the * Anakims there.

r The other ten not Caleb and Iosh ua.

Numb. 13.29.

29 But I sayd vnto you, Dread not, nor bee afraide of them.

30 The Lord your God, f who goeth before you, hee shall fight for you, according to all that hee did vnto you in Egypt before your eyes,

f Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

31 And in the wildernesse, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntill yee came vnto this place.

32 Yet for all this ye did not beleeue the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloud by day.

Exod. 13.21.

34 Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this froward generation see that good land which I sware to giue vnto your fathers,

Numb. 14.29.

36 Saue Caleb the sonne of Iephunneh: hee shall see it, * and to him will I giue the land that hee hath troden vpon, and to his children, because he hath constantly folowed the Lord.

Iosh. 14.6.

37 * Also the Lord was angry with mee for your sakes, saying, * Thou also shalt not goe in thither.

Numb. 20.12. and 27.14. Deut. 3.26. and 4.21. and 34.4.

38 But Ioshua the sonne of Nun which standeth s before thee, he shall go in thither: incourage him: for hee shall cause Israel to inherite it.

s Which ministreth vnto thee.

39 Moreouer, your t children, which yee sayd should bee a pray, and your sonnes, which in that day had no knowledge betweene good and euill, they shall goe in thither, and vnto them will I giue it,

t Which were vnder twentie yeere old, as Numb. 14.31.

and

and they shall possesse it.

40 But as for you, turne backe, and take your iourney into the wildernes by the way of the red Sea.

41 Then ye answered and sayd vnto me, We haue sinned against the Lord, [x] we will goe vp, and fight, according to all that the Lord our God hath commanded vs: and ye armed you euery man to the warre, & were ready to goe vp into the mountaine.

42 But the Lord said vnto mee, Say vnto them, Goe not vp, neither fight, (for I am [y] not among you) lest yee fall before your enemies.

43 And when I told you, yee would not heare, but rebelled against the commandement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, euen vnto Hormah.

45 And when ye came againe, yee wept before the Lord, but the Lord would not [z] heare your voyce, nor incline his eares vnto you.

46 So yee abode in Kadesh a long time, according to the time that ye had remained before.

x This declareth mans nature who will doe that which God forbiddeth, and will not doe that which he commandeth.

y Signifying, that man hath no strength, but when God is at hand to helpe him.

z Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren then repenting for your sinnes.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sehon king of Heshbon is discomfited.

a They obeyed after that God had chastised them.

b Eight and thirtie yeere, as verse 14.

THen [a] wee turned, and tooke our iourney into the wildernesse, by the way of the red Sea, and the Lord spake vnto me: and wee compassed mount Seir a [b] long time.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Ye shall goe thorow the [c] coast of your brethren the children of Esau, which dwell in Seir, and they shalbe afraid of you: take yee good heed therefore.

c This was the second time: for before they had caused the Israelites to returne, Num. 20, 21. Gen. 36. 8.

5 Vex shall not prouoke them: for I will not giue you of their land so much as a foote breadth, *because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meat of them for money to eate, and yee shall also procure water of them for money to drinke.

d And giuen thee meanes wherewith thou mayest make recompence: also God will direct thee by his prouidence, as he hath done.

7 For the Lord thy God hath [d] blessed thee in all the workes of thine hand: hee knoweth thy walking thorow this great wildernes, and the Lord thy God hath bene with thee this fortie yeere, and thou hast lacked nothing.

‖ Or, wildernesse.

8 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the ‖ plaine from Elath, and from Ezion-gaber, wee turned and went by the way of the wildernesse of Moab.

‖ Or, besiege.

9 Then the Lord sayd vnto mee, Thou shalt not ‖ vere Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children [e] of Lot for a possession.

e Which were the Moabites, and Ammonites.

10 The [f] Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims.

f Signifying, that as these giants were driuen out for their sinnes: so the wicked when their sinnes are ripe cannot auoyde Gods plagues. Gen. 36. 20.

11 They also were taken for Gyants as the Anakims: whom the Moabites call Emims.

12 The * Horims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their stead: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, sayd I, and get you ouer the riuer * Zered: and wee went ouer the riuer Zered.

Numb. 21, 12.

14 The [g] space also wherein wee came from Kadesh-barnea, vntill wee were come ouer the riuer Zered, was eight and thirtie yeeres, vntill all the generation of men of warre were wasted out from among the hoste, as the Lord sware vnto them.

g He sheweth hereby, that as God is true in his promise: so his threatnings are not in vaine.

15 For indeede the [h] hand of the Lord was against them, to destroy them from among the hoste, till they were consumed.

h His plague and punishment to destroy all that were twentie yeere old and aboue.

16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto mee, saying,

18 Thou shalt goe thorow Ar the coast of Moab this day:

19 And thou shalt come neere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of [i] Giants: for Giants dwelt therein afore time, whom the Ammonites called Zamzummims:

i Who called themselues Rephaims: that is, preseruers, or physicians to heale and reforme vices: but were indeed Zamzummims, that is, wicked and abominable.

21 A people that was great and many, and tall as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As hee did to the children of Esau which dwell in Seir, when hee destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.

23 And the Auims which dwelt in Hazarim euen vnto ‖ Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.

‖ Or, Gaza.

24 ¶ Rise vp therefore, said the Lord: take your iourney, and passe ouer the riuer Arnon: behold, I haue giuen into thine hand Sihon the [k] Amorite, king of Heshbon, and his land: begin to possesse it, and prouoke him to battell.

k According to his promise made to Abraham, Gen. 15. 21.

25 This day will I [l] begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

l This declareth that the hearts of men are in Gods hands, either to be made faint, or bold.

26 Then I sent messengers out of the wildernesse of Kedemoth vnto Sihon king of Heshbon, with words of peace, saying,

27 ¶ Let

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Num. 21.22.

27 ¶* Let me passe thorow thy land: I will goe by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meat for money for to eate, and shalt giue mee water for money for to drinke: onely I will goe thorow on my foote,

m Because neither intreatie nor examples of others could moue him, he could not compl. ine of his iust destruction.

29 (As the m children of Esau which dwell in Seir, and the Moabits which dwell in Ar, did vnto me) vntill I bee come ouer Iordẽ, into the land which the Lord our God giueth vs.

n God in his election and reprobation doeth not onely appoint the ends, but the meanes tending to the same.

30 But Sihon the King of Heshbon would not let vs passe by him: for the Lord thy God had n hardned his spirit, and made his heart obstinate, because hee would deliuer him into thine hande, as appeareth this day.

31 And the Lord said vnto mee, Behold, I haue begun to giue Sihon and his land before thee: begin to possesse and inherit his land.

Numb. 21.23.

32 *Then came out Sihon to meete vs, himselfe with all his people to fight at Jahaz.

‡ *Ebr. before vs.*

33 But the Lord our God deliuered him ‡ into our power, and we smote him, and his sonnes, and all his people.

34 And wee tooke all his cities the same time, and destroyed euery citie, men, and o women, and children: we let nothing remaine.

o God had cursed Canaan, and therefore he would not that any of the wicked race should be preserued.

35 Onely the cattell wee tooke to our selues, and the spoyle of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all ‖ before vs.

‖ *Or, into our hand.*

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the ‖ riuer Jabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbade vs.

‖ *Or, ford.*

CHAP. III.

3 Og king of Bashan is slaine. 11 The bigneſſe of his bed. 18 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Joshua is made captaine. 27 Moſes is permitted to ſee the land, but not to enter, albeit he deſired it.

Numb. 21.33. *chap.* 29 7.

THen we turned, and went vp by the way of Bashan: * and Og king of Bashan a came out against vs, he, and all his people to fight at Edrei.

a Therefore beside the Commandement of the Lord, they had iust occasion of his part to fight against him. *Num* 21.24. *Num.* 21.33.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou didst vnto * Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand * Og the king of Bashan, and all his people: and we smote him, vntil none was left him aliue,

4 And wee tooke all his cities the same time, neither was there a citie which wee tooke not from them, euen threescore cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with high walles, gates and barres, beside b vnwalled townes a great many.

b As villages and smal townes.

6 And wee ouerthrew them as wee did vnto Sihon king of Heshbon, destroying euery citie with men, women, and children.

c Because this was Gods appointment, therefore it may not be iudged cruel.

7 But all the cattell and the spoyle of the cities we tooke for ourselues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Jorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir.)

10 All the cities of the plaine, and all Gilead, & all Bashan vnto Salchah, & Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the giants, d whose bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubits, and foure cubites the breadth of it, after the cubit of a man.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victory.

12 And this land, which wee possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof gaue I vnto the Reubenites, and Gadites.

Num. 32.33.

13 And the rest of Gilead and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all the countrey of Argob with al Bashan, which is called, The land of giants.

14 Jair the sonne of Manasseh tooke all the countrey of Argob, vnto the coastes of Geshuri, and of Maachathi: and called them after his owne name, Bashan, * Hauoth Jair vnto e this day.

Num. 32 41.

e Meaning, when he wrote this history.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer f Jabbok, which is the border of the children of Ammon:

f Which separateth the Ammonites from the Amorites.

17 The plaine also and Jorden, and the borders from Chinnereth euen vnto the Sea of the plaine, to wit, the salt Sea ‖ vnder the springs of Pisgah Eastward.

‖ *Or, at Aſdoth-piſgah.*

18 ¶ And I commanded g you the same time, saying, The Lord your God hath giuen you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Num. 32, 21.

19 Your wiues onely and your children, and your cattell, (for I know that yee haue much cattel) shal abide in your cities, which I haue giuen you.

20 Until the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Jorden: then shall yee * returne euery man vnto his possession, which I haue giuen you.

Josh. 22.4. *Num* 27.18, 19.23.

21 ¶ * And I charged Joshua the same time, saying, Thine eyes haue seene all that the h Lord your God hath done vnto these two kings, * so shall the Lord doe vnto all the kingdomes whither thou goest.

h So that the victories came not by your owne wisdome, strength or multitude.

Josh. 1.5. *and* 10.8, 25.

22 Yee

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22 Yee shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mightie hand: for where is there a God in heauen or in earth, that can i doe like thy workes, and like thy ‖ power?

25 I pray thee let mee goe ouer, and see the good land that is beyond Iorden, that goodly k mountaine and Lebanon.

26 But the Lord was angrie with me for your sakes, and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the toppe of Pisgah, and l lift vp thine eyes, Westward, & Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Iorden.

28 But charge Ioshua, and incourage him, and bolden him: for he shall goe before this people, & he shall diuide for inheritance vnto them the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-peor.

CHAP. IIII.

1 *An exhortation to obserue the law without adding thereto or diminishing. 6 Therein standeth our wisdome. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the law of God. 37 God chose the seede because he loued their fathers. 43 The three cities of refuge.*

NOw therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to a doe, that ye may liue and goe in, and possesse the land which the Lord God of your fathers giueth you.

2 *Ye shall b put nothing vnto the word which I command you, neither shal ye c take ought therefrom, that ye may keepe the commandements of the Lord your God which I command you.

3 Your d eyes haue seene what the Lord did because of Baal peor: for all the men that followed Baal-peor, the Lorde thy God hath destroyed euery one from among you.

4 But ye that did e cleaue vnto the Lord your God, are aliue euery one of you this day.

5 Behold, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should do euen so within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for that is your f wisedome, and your vnderstanding in the sight of the people, which shall heare all these ordinances, and shal say, ‖ Onely this people is wise, and of vnderstanding, and a great nation.

7 For what nation is so great, vnto whom the Gods come so neere vnto them, as the Lord our God is g neere vnto vs, in all that we call vnto him for?

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this Law, which I set before you this day?

9 But take heede to thy selfe, and h keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them to heare my words, that they may learne to feare me all the dayes that they shal liue vpon the earth, and that they may teach their children:

11 Then came you nere and * stood vnder the mountaine, and the mountaine i burnt with fire vnto the mids of heauen, and there was darknesse, clouds and mist.

12 And the Lord spake vnto you out of the mids of the fire, and yee heard the voyce of the words, but sawe no similitude, saue a voyce.

13 Then hee declared vnto you his couenant which he commanded you to k doe, euen the ten ‖ Commandements, and wrote them vpon two Tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances and lawes, which yee should obserue in the land, whither yee goe to possesse it.

15 Take therefore good heede vnto your ‡ selues: for ye saw no l image in the day that the Lord spake vnto you in Horeb out of the mids of the fire:

16 That yee corrupt not your selues, and make you a grauen image or representation of any figure: whether it bee the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any feathered fowle that flieth in the aire,

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres, with all the host of heauen, shouldest bee driuen to worship them and serue them, which the Lord thy God hath m distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the n yron furnace, out of Egypt, to bee vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angrie with me for your words, and sware that I should not go ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iorden: but o ye shall goe ouer, and possesse that good land.

23 Take heede vnto your selues, lest yee forget the couenant of the Lord your God which he made with you, & * make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a p consuming fire, and a ielous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long

i He speaketh according to the common and corrupt speech of them which attribute that power vnto idoles, that onely appertaineth vnto God.
‖ *Or, wonders.*
k He meaneth Zion, where the Temple should be built, and God honoured.
l As before he saw by the spirit of prophesie the good Mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

a For this doctrine standeth not in bare knowledge, but in practise of life. *Chap. 12. 32.*
b Thinke not to be more wise then I am.
c God will not be serued by halfes, but will haue full obedience.
d Gods iudgements executed vpon other idolaters, ought to serue for our instruction: reade Numb. 25. 3, 4.
e And were not idolaters.
f Because al men naturally desire wisdome, hee sheweth how to attaine vnto it.
‖ *Or, Surely.*
g Helping vs, and deliuering vs out of all dangers, as 2. Sam. 7. 23.

h He addeth all these words to shew that we can neuer be carefull ynough to keepe the Law of God, and to teach it to our posteritie.

Exod. 19. 18.
i The Law was giuen with fearefull miracles to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.
k God ioyneth this condition to his couenant.
‖ *Or, Words.*

‡ *Ebr. soules.*
l Signifying that destruction is prepared for all them that make an image to represent God.

m He hath appointed them for to serue man.
n He hath deliuered vou out of most miserable slauerie, and freely chosen you for his children.
o Moses good affection appeareth in that, that he, being depriued of such an excellent treasure, doeth not enuie them that must enioy it.
p To those that come not vnto him with loue and reuerence, but rebell against him, Heb. 12. 29.

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q Meaning here by all superstition and corruption of the true seruice of God.

r Though men would absolue you, yet the insensible creatures shalbe witnesses of your disobedience.

s So that his curse shall make his former blessings of none effect.

t Not with outward shew or ceremonie, but with a true confession of thy faults.

‡ *Ebr. in the latter dayes.*

u To certifie them the more of the assurance of their saluation

x Mans negligence is partly cause that he knoweth not God.

y By so manifest proofes that none could doubt thereof.

z He sheweth the cause why God wrought these miracles.

a Freely, and not of their deserts.

b God promiseth reward not for our merits, but to incourage vs, and to assure vs that our labour shall not be lost.

long in the land, if yee q corrupt your selues, and make any grauen image or likenesse of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger.

26 I r call heauen and earth to record against you this day, that ye shal shortly perish from the land, whereunto you goe ouer Iorden to possesse it: yee shall not prolong your dayes therein, but shall vtterly be destroyed,

27 And the Lord shal s scatter you among the people, and yee shall be left fewe in number among the nations, whither the Lord shall bring you.

28 And there ye shall serue gods, euen the worke of mans hand, wood, & stone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine t heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, ‡ at the length, if thou returne to the Lord thy God, and be obedient vnto his voice,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which hee u sware vnto them.

32 For inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and x aske from the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath beene heard.

33 Did euer people heare the voice of God speaking out of the midst of a fire, as thou hast heard, and liued?

34 Or hath God assayed to goe and take him a nation from among nations, by y tentations, by signes, and by wonders, and by warre, and by a mighty hand, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest z know, that the Lord hee is God, and that there is none but he alone.

36 Out of heauen he made thee heare his voice, to instruct thee, and vpon earth hee shewed thee his great fire, and thou heardest his voice out of the mids of the fire.

37 And because a hee loued thy fathers, therefore he chose their seede after them, and hath brought thee out of Egypt in his sight, by his mightie power,

38 To driue out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord, he is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his commandements which I commaund thee this day, that it may b goe well with thee, and with thy children after thee, and that thou maist prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side Iorden toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbor at vnwarres, and hated him not in time past, might flee, & lay, vnto one of those cities, and liue:

43 That is, * Bezer in the wildernesse, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites, and Golan in Bashan among them of Manasseh. *Iosh.*20 8.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the c witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt, c The Articles and points of the couenant.

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whome Moses and the children of Israel * smote, after they were come out of Egypt: *Numb.*21 24. *chap.*1.4.

47 And they possessed his land, and the land of * Og King of Bashan, two Kings of the Amorites, which were on this side Iorden toward the sunne rising: *Numb.*21.33. *chap.*3.3.

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto Mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastward, euen vnto d the Sea of the plaine, vnder the * springs of Pisgah. d That is, the salt sea. *Chap.*3.17.

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The law is repeated. 23 The people are afraid at Gods voice. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

THen Moses called all Israel, and said vnto them, Heare, O Israel, the ordinances and the lawes which ‡ I propose to you this day, that ye may learne them, and take heede to obserue them. ‡ *Ebr. I speake in your eares.*

2 * The Lord our God made a couenant with vs in Horeb. *Exod.*19.5,6.

3 The Lord a made not this couenant with our fathers onely, but with vs, euen with vs all here aliue this day. a Some reade, God made not this couenant, that is in such ample sort and with such signes and wonders.

4 The Lord talked with you b face to face in the mount, out of the mids of the fire. b So plainly that you needed not to doubt thereof.

5 (At that time I stoode betweene the Lord and you, to declare vnto you the word of the Lord: for yee were afraid at the light of the fire, and went not vp into the mount) and he said, *Exod.*20.2. *leuit.*26.1. *psal.*97.7,9.

6 ¶ * I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of ‖ bondage. ‖ *Or, seruants.*

7 Thou shalt haue none c other gods before my face. c God bindeth vs to serue him onely without superstition and idolatrie.

8 Thou shalt make thee no grauen image, or any likenesse of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bow thy selfe vnto them, nor serue them: for * I the Lorde thy God am a d ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me: *Exod.*34.7. *ierem.*32.18. d That is, of his honour, nor permitting it to be giuen to other.

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e The first degree to keepe the commandements, is to loue God.

10 And shewing mercie vnto thousands of them that e loue mee, and keepe my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltles, that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

f Meaning, since God permitteth sixe dayes to our labours, that wee ought willingly to dedicate the seuenth to serue him wholly.

13 Sixe dayes f thou shalt labour, and shalt doe all thy worke:

14 But the seuenth day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maide, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy maide may rest as well as thou.

15 For remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mightie hand and a stretched out arme: therefore the Lord thy God commaunded thee to obserue the Sabbath day.

g Not for a shew, but with true obedience, and due reuerence.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may goe wel with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adultery.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnes against thy neighbour.

Matth 5.21. *Luke* 18.20. *Rom.*13.9.

21 * Neither shalt thou h couet thy neighbours wife, neither shalt thou desire thy neighbours house, his field, nor his man seruant, nor his maide, his oxe, nor his asse, nor ought that thy neighbour hath.

*Rom.*7.7.

h He speaketh not onely of that resolute will, but that there be no motion or affection.

22 ¶ These words the Lord spake vnto all your multitude in the mount out of the mids of the fire, the cloud and the darknesse with a great voice, and i added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

i Teaching vs by his example to be content with his word, and adde nothing thereto.

23 And when yee heard the voyce out of the mids of the darknesse, (for the Mountaine did burne with fire) then yee came to mee, all the chiefe of your tribes, and your Elders:

24 And yee said, Behold, the Lord our God hath shewed vs his glorie and his greatnesse, and * wee haue heard his voice out of the mids of the fire: we haue seene this day that God doth talke with man, and hee *liueth.

*Exod.*19.19.

*Chap.*4.33.

25 Now therefore, why should wee die? for this great fire will consume vs: if wee heare the voice of the Lord our God any more, we shall die.

‖*Or, man.*

26 For what ‖ flesh was there euer, that heard the voice of the liuing God, speaking out of the mids of the fire as wee haue, and liued?

27 Goe thou neere, and heare all that the Lord our God saith: and declare thou vnto vs al that the Lord our God saith vnto thee, * and we will heare it and doe it.

*Exod.*20.19.

28 Then the Lord heard the voice of your words, when yee spake vnto me: and the Lord said vnto mee, I haue heard the voice of the words of this people, which they haue spoken vnto thee: they haue well said, all that they haue spoken.

29 Oh k that there were such an heart in them to feare mee, and to keepe all my commandements alway: that it might goe well with them, and with their children for euer.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with mee, and I will tell thee all the commaundements, and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commaunded you: l turne not aside to the right hand, nor to the left,

l Ye shal neither adde nor diminish, Chap.4.2.

33 But walke in all the wayes which the Lord your God hath commaunded you, that ye may m liue, and that it may goe well with you: and that yee may prolong your dayes in the land which yee shall possesse.

m As by obedience, God giueth vs all felicitie: so of disobeying God proceed all our miseries.

CHAP VI.

1 An exhortation to feare God, and keepe his commandements. 5 Which is, to loue him with all thine heart. 7 The same must bee taught to the posteritie. 16 Not to tempt God. 25 Righteousnesse is contained in the law.

THese now are the commandements, ordinances, and ‖ Lawes, which the Lord your God commanded me to teach you: that yee might doe them in the land whither yee goe to possesse it:

‖*Or, iudgements.*

2 That thou mightest a feare the Lord thy God, and keepe all his ordinances, and his commandements which I commaund thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

a A reuerent feare and loue of God is the first beginning to keep Gods commandements.

3 Heare therefore, O Israel, and take heede to doe it, that it may goe well with thee, and that yee may increase mightily b in the land that floweth with milke and honie, as the Lord God of thy fathers hath promised thee.

b Which hath abundance of all things appertaining to mans life.

4 Heare, O Israel, the Lord our God is Lord onely.

5 And * thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

Matth 22.37. *mar.*12.29,30. *luke* 10 27. *Chap.*11.18.

6 * And these words which I command thee this day, shalbe in thine heart.

7 And thou shalt c rehearse them continually vnto thy children, and shalt talke of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

c Some reade, thou shalt whet them vpon thy children: to wit, that they may print them more deepely in memorie.

8 And thou shalt binde them for a signe vpon thine hand, and they shalbe ‖ as frontlets betweene thine eyes.

‖*Or, signes of remembrance.*

9 Also thou shalt write them vpon the d postes of thine house, and vpon thy gates.

d That when thou entrest in, thou mayest remember them.

10 And when the Lord thy God hath brought thee into the land, which hee sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all maner of goods, which thou filledst not, and wels digged, which

which thou diggedst not, vineyardes and olive trees which thou plantedst not, and when thou hast eaten and art full,

12 c Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, & serue him, and shalt f sweare by his Name.

14 Yee shall not walke after other gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among you:) lest the wrath of the Lord thy God be kindled against thee, & destroy thee from the face of the earth.

16 Yee shall not g tempt the Lord your God, as ye did tempt him in Massah:

17 But yee shall keepe diligently the commandements of the Lord your God, and his testimonies, and his ordinances which hee hath commanded thee,

18 And thou shalt doe that which is right and good in the h sight of the Lord: that thou mayest prosper, and that thou mayest go in, and possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes & wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,

23 And k brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it might go euer wel with vs, and that hee may preserue vs alive as at this present.

25 Moreouer, this shall bee our l righteousnesse before the Lord our God, if we take heede to keepe all these commandements, as he hath commanded vs.

c Let not wealth and ease cause thee forget Gods mercies, whereby thou wast deliuered out of misery.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

g By doubting of his power, refusing lawfull meanes, and abusing his graces.

h Here he condemneth al mans good intentions.

i God requireth not onely that wee serue him all our life, but also that we take paine that our posterity may set forth his glory.

k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoide all occasion of idolatry.

WHen the Lord thy God shall bring thee into the land whither thou goest to possesse it, *and shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

*Chap.31.8.

2 And the Lord thy God shall giue them a before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no * couenant with them, nor haue

a Into thy power. *Exod.23.32. and 34.12.*

compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For ‖ they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lord wax hote against you, and destroy thee suddenly.

‖ *Or, any of them.*

5 But thus yee shall deale with them, b Yee shall ouerthrow their altars, & breake downe their pillars, and yee shall cut downe their groues, and burne their grauen images with fire.

b God would haue his seruice pure without all idolatrous ceremonies & superstitions, Chap. 12.3.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosen thee, to bee a peculiar people vnto himselfe, about all people that are vpon the earth.

Chap.14.2 and 26.18,19. Exod.19.5. 1 pet.2.9.

7 The Lord did not set his loue vpon you, nor chuse you, because yee were moe in number then any people: for yee were the fewest of all people:

8 But because the Lord c loued you, and because hee would keepe the othe which hee had sworne vnto your fathers, the Lord hath brought you out by a mighty hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

c Freely, finding no cause in you more then in others to doe.

9 That thou mayest know, d that the Lord thy God, he is God, the faithfull God, which keepeth couenant and mercy vnto them that loue him and keepe his commandements, euen to a thousand generations,

d And so put difference betweene him & idoles.

10 And rewardeth e them to their face that hate him, to bring them to destruction: he will not deferre to reward him, that hateth him to his face.

e Meaning, manifestly, or in this life.

11 Keepe thou therefore the commandements, and the ordinances, and the lawes, which I comaund thee this day to do them.

12 For if you hearken vnto these lawes, and obserue and doe them, then the Lord thy God will keepe with thee the couenant, and the f mercie which hee sware vnto thy fathers.

f This couenant is grounded vpon his free grace: therefore in recompensing their obedience hee hath respect to his mercie & not to their merits.

13 And hee will loue thee and blesse thee, and multiply thee: he will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oyle, and the increase of thy kine, and the flockes of thy sheepe in the land which hee sware vnto thy fathers to giue thee.

14 Thou shalt be blessed aboue al people: * there shall be neither male nor female barren among you, nor among your cattell.

Exod.23.26.

15 Moreouer, the Lord will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

Exod.9.14, and 15.26.

16 Thou shalt therefore consume al people which the Lord thy God shall giue thee: thine eye shall not spare them, neither shalt thou serue their gods, for that shall bee thy * destruction.

g We ought not to be merciful where God commandeth seuerity. *Exod.23.33.*

17 If thou say in thine heart, These nations are moe then I, how can I cast them out?

18 Thou shalt not feare them, but

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remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great ‖ tentations which thine eyes saw, and the signes & wonders, and the mighty hand and stretched out arme, wherby the Lord thy God brought thee out: so shal the Lord thy God do vnto al the people, whose face thou fearest.

20 *Moreouer, the Lord thy God will send [h] hornets among them, vntill they that are left, and hide themselues from thee, bee destroyed.

21 Thou shalt not feare them: for the Lord thy God is amongst you a God mighty and dreadfull.

22 And the Lord thy God will roote out these nations before thee by little and little: thou mayest not consume them at once, lest the [i] beasts of the field increase vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mighty destruction, vntill they bee brought to nought.

24 And he shall deliuer their kinges into thine hand, and thou shalt destroy their name from vnder heauen: there shal no man bee able to stand before thee, until thou hast destroyed them.

25 The grauen images of their gods shal ye *burne with fire, and *couet not the siluer and gold, that is on them, nor take it vnto thee, lest thou [k] be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therfore abomination into thine house, lest thou be accursed like it, but vtterly abhorre it, and count it most abominable: for it is * accursed.

‖ Or, plagues, or, trials as chap. 29. 3. exod. 15. 25. and 16. 4.

Exod. 23. 28. iosh. 24. 12.

h There is not so small a creature, which I will not arme to fight on thy side against them.

i So that it is your commodity that God accomplish not his promise so soone as you would wish.

Chap. 12. 3. exod. 23. 24. Iosh. 7. 1, 21. 2. mac. 12. 40.

k And be entised to idolatry.

Chap. 13. 17.

CHAP. VIII.

2 God humbleth the Israelites, to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proud for Gods benefits. 19 The forgetfulnesse of Gods benefits causeth destruction.

YE shall keepe all the commaundements which I command thee this day, for [a] to doe them: that ye may liue, and bee multiplied, and goe in and possesse the land which the Lord sware vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this fortie yeere in the wilderneſſe, for to humble thee, and to [b] proone thee, to know what was in thine heart, whether thou wouldest keep his commandements or no.

3 Therefore he humbled thee, and made thee hungry, & fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee, that man liueth not by [c] bread only, but by euery word that proceedeth out of ỳ mouth of the Lord doth a man liue.

4 Thy rayment waxed not olde vpon thee, neither did thy foote [d] swell these fortie yeeres.

5 Know therefore in thine heart, that as a man nourtureth his sonne, so the Lord thy God [e] nourtureth thee.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and ‖ depths that spring out of valleys and mountaines:

8 A land of wheat & barley, and of vineyards, and figtrees, and pomegranates: a land of oyle olme and of hony:

9 A land wherein thou shalt eate bread without scarsitie, neither shalt thou lacke anie thing therein: a land [f] whose stones are yron, and out of whose mountaines thou shalt digge brasse.

10 And when thou hast eaten and filled thy selfe, thou shalt [g] blesse the Lord thy God for the good land which he hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandements, and his lawes and his ordinances which I commaund thee this day:

12 Lest when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beasts, and thy sheepe are increased, and thy siluer and gold is multiplied, and all that thou hast is increased,

14 Then thine heart [h] be lifted vp, and thou forget ỳ Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wilderneſſe (wherein were fierie serpents, and scorpions, and drought, where was no water, * who brought foorth water for thee out of the rocke of flint:

16 Who fed thee in the wilderneſſe with *MAN, which thy fathers knew not) to humble thee, & to proue thee, that he might doe thee good at thy latter end.

17 Beware lest thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is hee which [i] giueth thee power to get substance to establish his couenant which he sware vnto thy fathers, as appeareth this day,

19 And if thou forget the Lord thy God, and walke after other gods, and serue them and worship them, I [k] testifie vnto you this day, that ye shall surely perish.

20 As the nations which the Lord destroyeth before you, so ye shall perish, because ye would not bee obedient vnto the voyce of the Lord your God.

CHAP. IX.

4 God doeth them not good for their own righteousnes, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

HEare, O Israel, Thou shalt passe ouer Iorden [a] this day, to goe in and to possesse nations greater and mightier then thy selfe, and cities great and walled vp to heauen,

2 A people great and tall, euen the children of the Anakims, whom thou knowest, and of whom thou hast [b] heard say, Who can stand before the children of Anak?

a Shewing that it is not enough to heare the word, except we expresse it by example of life.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

c Man liueth not by meate onely, but by the power of God, which giueth it strength to nourish vs.

d As they that go barefooted.

e So ỳ his afflictions are signes of his fatherly loue toward vs,

f Where there are mines of mettall.

g For to receiue Gods benefits, and not to bee thankefull, is to contemne God in them.

h By attributing Gods benefits to thine owne wisedome and labor, or to good fortune.

Num. 20. 11.

Exod. 16. 15.

i If things concerning this life proceed only of Gods mercie: much more spirituall gifts and life euerlasting.

k Or, take to witnesse the heauen & the earth, as Chap. 4. 26.

a Meaning, shortly.

b By the report of the spies, Num. 13. 29.

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3 Understand therefore that this day the Lord thy God is hee which [c] goeth ouer before thee as a consuming fire: he shall destroy them, and hee shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my [d] righteousnesse the Lord hath brought mee in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

5 For thou entrest not to inherite their land for thy righteousnesse, or for thy vpright heart: but for the wickednesse of those nations the Lord thy God doeth cast them out before thee, and that he might performe the word which the Lord thy God sware vnto thy fathers, Abraham, Izhak and Iaakob.

6 Understand therefore, that the Lord thy God giueth thee not this good land, to possesse it for thy righteousnesse: for thou art a [e] stifnecked people.

7 ¶ Remember, and forget not, how thou prouokedst the Lord thy God to anger in the wilderneſſe: [f] since the day that thou didst depart out of the land of Egypt, vntill yee came vnto this place, yee haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, euen to destroy you.

9 When I was gone vp into the mount, to receiue the Tables of stone, the Tables, I say, of the Couenant which the Lord made with you: and I *abode in the mount fourtie dayes and fourtie nights, and I neither ate bread, nor dranke water:

10 * Then the Lord deliuered mee two Tables of stone, written with the [g] finger of God, and in them was conteined according to all the words which the Lord had said vnto you in the mount out of the mids of the fire, in the day of the assembly.

11 And when the fortie dayes and fortie nights were ended, the Lord gaue mee the two Tables of stone, the Tables, I say, of the Couenant.

12 And the Lord said vnto mee, * Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue [h] corrupt their wayes: they are soone turned out of the way, which I commanded them: they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stifnecked people.

14 [i] Let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation, and greater then they be.

15 So I returned and came downe from the mount (and the mount burnt with fire, and the two Tables of the Couenant were in my two hands.)

16 Then I looked, and behold, yee had sinned against the Lord your God: for yee had made you a molten calfe, and had turned quickly out of the [k] way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two hands, & brake them before your eyes.

18 And I fell downe before the Lord fortie dayes, & fortie nights, as before: I neither ate bread, nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afraide of the wrath and indignation, wherewith the Lord was mooued against you, euen to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angrie with Aaron, euen to [l] destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I meane the calfe which yee had made, & burnt him with fire, and stamped him, and ground him small, euen vnto very dust: and I cast the dust thereof into the riuer, that descended out of the [m] Mount.

22 Also * in Taberah, and in * Massah, *and in Kibroth-hattaauah ye prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Goe vp, and possesse the land which I haue giuen you, then yee [n] rebelled against the Commaundement of the Lord your God, and beleeued him not, nor hearkned vnto his voice.

24 Yee haue beene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord [o] fortie dayes & fortie nights, as I fel downe before, because the Lord had said, that hee would destroy you.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people, & thine inheritance, which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mightie hand.

27 [p] Remember thy seruants Abraham, Izhak, and Iaakob: looke not to the stubburnnesse of this people, nor to their wickednesse, nor to their sinne,

28 Lest the countrey whence thou broughtest them, say, * Because the Lord was not able to bring them into the land which hee promised them, or because he hated them, he caried them out, to slay them in the wildernesse.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mightie power, & by thy stretched out arme.

[c] To guide thee and goeuerne thee

[d] Man of himselfe can deserue nothing but Gods anger, and if God spare any, it commeth of his great mercie.

[e] Like stubburne oxen which will not endure their masters yoke.

[f] Hee prooueth by the length of time, that their rebellion was most great and intollerable.

Exod. 24.18. *and* 34.28.

Exod. 31.18.

[g] That is, miraculously, and not by the hand of men.

Exod. 32.7.

[h] So soone as man declineth from the obedience of God, his wayes are corrupt.

[i] Signifying that the prayers of the faithfull are a barre to stay Gods anger, that he consume not all.

[k] That is, from the Law: wherein he declareth what is the cause of our perdition.

[l] Whereby he sheweth what danger they are in, that haue authoritie, and resist not wickednesse.

[m] Horeb, or Sinai.

Num. 11.1, 3. *Exod.* 17.7. *Num.* 11.34.

[n] At the returne of the spies.

[o] Whereby is signified that God requireth earnest continuance in prayer.

[p] The godly in their prayers ground on Gods promise, and confesse their sinnes. *Num.* 14.16.

CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person, 21 The Lord is the praise of Israel.

IN the same time the Lord said vnto mee, * Hew thee two Tables of stone like vnto the first, & come vp vnto me into the Mount, and make thee an Arke of wood,

Exod. 34.1.

2 And I wil write vpon the Tables the

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wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

a Which wood is of long continuance.

3 And I made an Arke of a Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the mountaine, and the two Tables in mine hand.

4 Then hee wrote vpon the Tables according to the first writing (the ten Commandements, which the LORD spake vnto you in the Mount out of the mids of the fire, in the day of the b assembly) and the LORD gaue them vnto me.

b When you were assembled to receiue the Law.

5 And I departed, and came down from the Mount, and put the Tables in the Arke which I had made: and there they be, as the LORD commanded me.

6 ¶ And the children of Israel tooke their iourney from Beeroth of the children of Iaakan to c Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

c This mountaine was also called Hor, Num. 20. 28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time the LORD separated the tribe of Leui to beare the Arke of the couenant of the LORD, and to stand before the LORD, to d minister vnto him, and to bleſſe in his Name vnto this day.

d That is, to offer sacrifices and to declare the Law to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the LORD is his e inheritance, as the LORD thy God hath promised him.

e So God turned the curse of Iaakob, Gen. 49. 7. vnto blessing.

10 And I taried in the Mount, as at the first time, fortie dayes and fortie nights, and the LORD heard me at that time also, and the LORD would not destroy thee.

11 But the LORD said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now, Israel, what doeth the LORD thy God f require of thee, but to feare the LORD thy God, to walke in all his wayes, and to loue him, and to serue the LORD thy God with all thine heart, and with all thy soule?

f For all our sinnes and transgressions, God requireth nothing but to turne to him, and obey him.

13 That thou keepe the commandements of the LORD, and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens is the LORDS thy God, and the * earth with all that therein is.

Psal. 24. 1.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

15 g Notwithstanding, the LORD set his delight in thy fathers to loue them, and did chuse their seed after them, euen you aboue al people, as appeareth this day.

16 h Circumcise therefore the foreskin of your heart, and harden your neckes no more

h Cut off all your euill affections, Ier. 4. 4.

17 For the LORD your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no * persons, nor taketh reward:

2. Chron. 19. 7. Iob 34. 19. Rom. 2. 11.

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

Chap. 6. 13. matth. 4. 10.

20 * Thou shalt feare the LORD thy God: thou shalt serue him, and thou shalt cleaue vnto him, and i shalt sweare by his Name.

i Reade Chap. 6. 13.

21 He is thy praise, & he is thy God, that hath done for thee these great and terrible things which thine eyes haue seene.

22 Thy fathers went down vnto Egypt with * seuentie persons, and now the LORD thy God hath made thee as the * starres of the heauen in multitude.

Gene. 46. 27. exod. 1. 5. Gene. 15. 5.

CHAP. XI.

1 An exhortation to loue God, and keepe his law. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing, and cursing.

THerefore thou shalt loue the LORD thy God, and shalt keepe that, which he commanded to be kept: that is, his ordinances, and his lawes, and his commandements alway.

2 And a consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the LORD your God, his greatnesse, his mightie hand, and his stretched out arme,

a Ye which haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue onely heard of them.

3 And his signes, and his acts, which he did in the mids of Egypt vnto Pharaoh the King of Egypt, and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses, and to their charets, when hee caused the waters of the red Sea to ouerflow them, as they pursued after you, and the LORD destroyed them vnto this day:

5 And b what he did vnto you in the wilderneſſe, vntill ye came vnto this place:

b Aswell concerning his benefites as his corrections.

6 And what he did vnto Dathan and Abiram the sonnes of Eliab, the sonne of Ruben, when the earth opened her mouth, and swallowed them with their households, and their tents, and all their substance that ‡ they had in the mids of all Israel.

‡ *Ebr. was at their feete.*

7 For your eyes haue seene all the great acts of the LORD which he did.

8 Therefore shal ye keepe c all the Commandements, which I commaund you this day, that ye may be strong, and goe in & possesse the land whither ye goe to possesse it:

c Because yee haue felt both his chastisements and his benefits.

9 Also that yee may prolong your dayes in the land, which the LORD sware vnto your fathers, to giue vnto them and to their seed, euen a land that floweth with milke & honie.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence yee came, where thou sowedst thy seed, and watcredst it with thy ‖ d feete, as a garden of herbes:

‖ *Or, labour.*

d As by making gutters for the water to come out of the riuer Nilus to water the land.

11 But the land whither ye goe to possesse it, is a land of mountaines and valleys, and drinketh water of the raine of heauen.

12 This land doeth the LORD thy God care for: the eyes of the LORD thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 ¶ If ye shal hearken therefore vnto my Commandements, which I commaund you this day, that yee loue the LORD your God, and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in

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e In the seede time, and toward haruest.

in due time, e the first raine and the later, that thou mayest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will send grasse in thy fields for thy cattell, that thou mayest eate, and haue enough.

f By deuising to your selues foolish deuotions according to your owne fantasies.

16 But beware lest your heart f deceiue you, and lest ye turne aside, and serue other gods, and worship them,

17 And so the anger of the Lord be kindled against you, and hee shut vp the heauen, that there bee no raine, and that your land yeeld not her fruit, and yee perish quickely from the good land, which the Lord giueth you.

18 ¶ Therefore shall yee lay vp these my words in your heart and in your soule, and

Chap.6,6,8. * binde them for a signe vpon your hand, that they may be as a frontlet betweene your eyes,

Chap.4.10, and 6.6,7. 19 And yee shall * teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the posts of thine house, and vpon thy gates,

21 That your dayes may bee multiplied, and the dayes of your children, in the land which the Lord sware vnto your fathers to giue them, as long as g the heauens are aboue the earth.

g As long as the heauens indure.

22 ¶ For if yee keepe diligently all these commandements, which I command you to doe: that is, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations, and mightier then you.

Iosh.1.3. 24 * All the places whereon the soles of h your feete shall tread, shall be yours: your coast shall be from the wildernesse and from Lebanon, and from the riuer, euen the riuer Perath, vnto the vttermost i Sea.

h This was accomplished in Dauids and Salomons time.

i Called Mediterraneum.

25 No man shall stand against you: for the Lord your God shall cast the feare and dread of you vpon all the land that yee shall tread vpon, as he hath said vnto you.

26 ¶ Behold, I set before you this day a blessing and curse:

Chap.28.2. and 30.1. 27 * The blessing, if ye obey the commandements of the Lord your God, which I command you this day:

Chap.28.15. 28 And the * curse, if ye will not obey the commandements of the Lord your God, but turne out of the way which I command you this day, to goe after other gods, which yee haue not k knowen.

k He reproueth the malice of men which leaue that which is certaine to follow that which is vncertaine.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

Chap 27.12,13. iosh.8.33.

30 Are they not beyond Iorden on that part, l where the sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside the ‖ groue of Moreh?

l Meaning, in Samaria.

‖ *Or, plaine.*

31 For yee shall passe ouer Iorden, to goe in to possesse the land, which the Lord your God giueth you, and yee shall possesse it, and dwell therein.

32 Take heede therefore that ye * doe all the commandements and the lawes, which I set before you this day. *Chap.5.32.*

CHAP. XII.

2 To destroy the idolatrous places. 5.8. To serue God where he commandeth, & as he commandeth, and not as men fantasie. 19 The Leuites must bee nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods word.

THese are the ordinances and the lawes, which ye shall obserue and do in the land (which the Lord God a of thy fathers giueth thee to possesse it) as long as yee liue vpon the earth.

a Whereby they are admonished to seeke none other God.

2 * Ye shall vtterly destroy all the places wherein the nations which ye shall possesse, serued their gods vpon the hie mountaines and vpon the hilles, and vnder euery greene tree. *Chap.7.5.*

3 * Also yee shall ouerthrow their altars, and breake downe their pillars, and burne their b groues with fire: and yee shall hewe downe the grauen images of their gods, and abolish their names out of that place. *Iudges 2.2.*

b Wherein they sacrificed to their idoles.

4 Ye shal c not so do vnto the Lord your God,

c Ye shall not serue the Lord with superstitions.

5 But yee shall seeke the place which the Lord your God shall * chuse out of all your tribes, to put his Name there, and there to dwell, and thither thou shalt come, *1.King.8.29. 2.chron.6.5. and 7.12,16.*

6 And yee shal bring thither your burnt offerings, & your sacrifices, and your tithes, and the d offering of your hands, and your vowes, and your free offerings, and the first borne of your kine, and of your sheepe.

d Meaning, the first fruits.

7 And there ye shal eat e before the Lord your God, and ye shall reioyce in all that yee put your hand vnto, both ye, and your households, because the Lord thy God hath blessed thee.

e Where his Arke shall be.

8 Ye shall not doe after all these things that we do f here this day: that is, euery man whatsoeuer seemeth him good in his owne eyes.

f Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

10 But when yee goe ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherite, and when he hath giuen you g rest from al your enemies round about, and ye dwell in safety.

g It had not bin enough to conquere, except God had maintained them in rest vnder his protection.

11 Then there shalbe a place which the Lord your God shal chuse to cause his name to dwell there, thither shall ye bring all that I command you: your burnt offerings, and your sacrifices, your tithes, and the offering of your hands, and all your ‖ speciall vowes which ye vow vnto the Lord:

‖ *Or, that which ye chuse out for your vowes. Chap.10.9.*

12 And yee shall reioyce before the Lord your God, yee, and your sonnes and your daughters, and your seruants, and your maidens, and the Leuite that is within your gates: * for he hath no part nor inheritance with you.

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeres, or as some write, more then 300 yeeres, and in other places till the Temple was built.

13 Take heede that thou offer not thy burnt offrings in euery place that thou seest:

14 But in the place which the Lord shall h chuse in one of thy tribes, there thou

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shalt offer thy burnt offerings, & there thou shalt doe all that I command thee.

15 Notwithstanding thou mayest kill and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the i blessing of the Lord thy God which he hath giuen thee: both the vncleane and the cleane may eate thereof, k as of the roe bucke, and of the hart.

16 Onely ye shall not eate the blood, but powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the l tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands:

18 But thou shalt eate it before the Lord thy God in the place which the Lord thy God shall chuse, thou and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite that is within thy gates: and thou shalt reioice before the Lord thy God, in all that thou puttest thy hand to.

19 *Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shall enlarge thy border, * as he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee, then thou shalt kil of thy bullocks, and of thy sheepe which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eat in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke and the hart is eaten, so shalt thou eate them: both the vncleane and the cleane shall eate of them alike.

23 Onely be ‡ sure that thou eate not the blood: for the blood m is the life, and thou mayest not eate the life with the flesh.

24 Therefore thou shalt not eate it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may go well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lord:

26 But thine n holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offrings shal be powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heed, and heare all these words which I commaund thee, that it may goe o well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, least thou bee taken in p a snare after them, after that they be destroied before thee, and least thou aske after their gods, saying, How did these nations serue their gods, that I may do so likewise?

31 Thou shalt not do so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue q burned both their sonnes and their daughters with fire to their gods.

32 Therfore whatsoeuer I command you, take heed you do it: *thou shalt put nothing thereto, nor take ought therefrom.

As God hath giuen thee power and abilitie.
k Euery one might eate at home, as wel the beast appointed for sacrifice as the other.
l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where he had appointed.
Eccl.m.7.32.
Gen.28.14. chap.19.8.
‡ Ebr. be strong, or constant.
m Because the life of beasts is in their blood.
n That which thou wilt offer in sacrifice.
o God by promise bindeth himselfe to doe good to them that obey his word.
p By following their superstitions and idolatries, and thinking to serue me thereby.
q They thought nothing too deare to offer to their idoles.
Chap.4.2. iosh.1.7. prou.30.6. reuel.22.18.

CHAP. XIII.

5 The inticers to idolatrie must be slaine, seeme they neuer so holy, 6 So neere of kinred or friendship, 12 Or great in multitude or power.

IF there arise among you a prophet or a dreamer of s dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder which he hath told thee, come to passe) saying, b Let vs goe after other gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearke vnto the words of that Prophet, or vnto that dreamer of dreames: for the Lord your God c proueth you, to know whether yee loue the Lord your God with all your heart, and with all your soule.

4 Ye shal walke after the Lord your God and feare him, and shall keepe his commandements, and hearken vnto his voyce, and ye shall serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreames, he shall d be slaine, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way wherein the Lord thy God commaunded thee to walke: so shalt thou take the euil away from the middes of thee.

6 ¶ If e thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lyeth in thy bosome, or thy friend, which is as thine owne f soule, intile thee secretly, saying, Let vs goe and serue other gods (which thou hast not knowen, thou, I say, nor thy fathers)

7 Any of the gods of the people which are round about you, neere vnto thee, or farre off from thee, from the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shew mercie, nor keepe him secret:

9 But thou shalt euen kill him: g thine hand shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones that he die (because hee hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That all * Israel may heare and feare, and doe no more any such wickednesse as this among you.

a Which saith that hee hath things reuealed vnto him in dreames.
b He sheweth whereunto the false prophets tend.
c God ordaineth all these things, that his may be knowen.
d Being conuict by testimonies, and condemned by the Iudge.
e All naturall affections must giue place to Gods honour.
f Whom thou louest as thy life.
g As the witnesse is charged, Chap.17.7.
Chap.17.13.

12 ¶ If

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12 If thou shalt heare say, (concerning any of the cities which the Lord thy God hath giuen thee to dwell in)

13 Wicked men are gone out frō among you, and haue drawen away the inhabitants of their citie, saying, Let vs goe and serue other gods which ye haue not knowen,

14 Then thou shalt seeke, & make search and inquire diligently: and if it be true, and the thing certaine, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sword: destroy it vtterly & all that is therein, and the cattell thereof with the edge of the sword.

16 And thou shalt gather all the spoile of it into the middes of the streete thereof, and burne with fire the city and al the spoile thereof euery whit, vnto the Lord thy God: and it shalbe an heape for euer: it shall not be built againe.

17 And there shall cleaue nothing of the damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shew thee mercie, and haue compassion on thee, and multiply thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voice of the Lord thy God, and keepe all his commandements which I command thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIIII.

1 The maners of the Gentiles in marking themselues for the dead, may not be followed. 4 What meates are cleane to be eaten, & what not. 29 The tithes for the Leuite, stranger, fatherles & widow.

YEe are the children of the Lord your God. Ye shall not cut your selues, nor make you any baldnesse betweene your eyes for the dead.

2 For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a peculiar people vnto himselfe, aboue all the people that are vpon the earth.

3 Thou shalt eate no maner of abomination.

4 These are the beasts which ye shall eate: the beefe, the sheepe, and the goate,

5 The hart, and the roe bucke, and the bugle, and the wild goate, and the vnicorne, and the wild ore, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beasts that cheweth the cud, that shall ye eate.

7 But these ye shall not eat, of them that chew the cud, and of them that diuide and cleaue the hoofe onely, the camel, nor the hare, nor the conie: for they chew the cud, but diuide not the hoofe: therefore they shall bee vncleane vnto you:

8 Also the swine, because he diuideth the hoofe and cheweth not the cud, shall be vncleane vnto you: ye shal not eat of their flesh, nor touch their dead carkeises.

9 These ye shal eate of all that are in the waters: all that haue finnes and scales shall ye eate.

10 And whatsoeuer hath no finnes nor scales, ye shall not eate: it shall be vncleane vnto you.

11 Of all cleane birds ye shall eate:

12 But these are they, whereof ye shal not eate: the eagle, nor the goshauke, nor the osprey,

13 Nor the gleade, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor the night crowe, nor the ‖ seameaw, nor the hauke after her kinde,

16 Neither the little owle, nor the great owle, nor the redshanke,

17 Nor the pelicane, nor the swanne, nor the cormorant:

18 The storke also and the heron in his kinde, nor the lapwing, nor the * backe.

19 And euery creeping thing that flieth, shall bee vncleane vnto you: it shall not bee eaten.

20 But of all cleane foules ye may eate.

21 Ye shall eate of nothing that dieth alone, but thou shalt giue it vnto the stranger that is within thy gates, that he may eat it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not * seethe a kidde in his mothers milke.

22 Thou shalt giue the tithe of all the increase of thy seede, that commeth forth of the field yeere by yeere.

23 And thou shalt eate before the Lord thy God (in the place which he shall chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too long for thee, so that thou art not able to carie it, because the place is farre from thee, where the Lord thy God shall chuse to set his Name, when the Lord thy God shall blesse thee,

25 Then shalt thou make it in money, & ‖ take the money in thine hand, & go vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestow the money for whatsoeuer thine heart desireth: whether it be ore, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: & and shalt eate it there before the Lord thy God, and reioyce, both thou and thine household.

27 And the Leuite that is within thy gates shalt thou not forsake: for he hath neither part nor inheritance with thee.

28 At the end of three yeere thou shalt bring forth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

29 Then the Leuite (al come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow which are within thy gates, and shall eate and be filled, that the Lord thy God may blesse thee in al the worke of thine hand which thou doest.

CHAP. XV.

1 The yere of releasing of debts. 5 God blesseth them that keepe his Commandements. 7 To helpe the poore. 12 The freedom of seruants. 19 The first borne of the cattell must be offred to the Lord.

At

Ebr. children of Belial.

h Which are appointed to see faults punished.

i Signifying, that no idolatrie is so execrable, nor more grieuously to be punished, then of them which once professed God.

k Of the spoyle of that idolatrous and cursed citie, reade Chap. 7. 26. and Iosh. 7. 12.

Leuit. 19. 28.

Chap. 7. 6. and 26. 18, 19.

a Therfore thou oughtest not to follow the superstitions of the Gentiles.

b This ceremoniall Law instructed the Iewes to seeke a spirituall pureneſſe, euen in their meate and drinke.

Leu. 11, 9.

‖ *Or, cuckow.*

Leuit. 11. 19.

c Because their blood was not shed, but remayneth in them.

d Which is not of thy religion. *Exod. 23. 19. and 34. 26.*

e The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

f When he shall giue thee ability.

‖ *Or, bind vp.*

g After the priest hath receiued the Lords part.

h Besides the yeerely tithes that were giuen to the Leuites, these were layd vp in store for the poore.

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AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euery [a] creditour shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

a He shall onely release his debtors, which are not able to pay for that yere.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 [b] Saue when there shall bee no poore with thee: for the Lord shal blesse thee in the land, which the Lord thy God giueth thee for an inheritance to possesse it:

b For if thy debtor be rich, hee may be constrained to pay.

5 So that thou hearken vnto the voyce of the Lord thy God to obserue and doe all these commandements which I commaund thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and * thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shal not reigne ouer thee.

Chap.28.12.

7 ¶ If one of thy brethren with thee bee poore ‖ within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

‖ *Or, any of thy cities.*

8 * But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

Matth.5.42. Luke 6.34.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yere, the yere of freedome is at hand: therefore ‡ it grieueth thee to looke on thy poore brother, and thou giuest him nought, and he crie vnto the Lord against thee, so that sinne be in thee:

‡ *Ebr. thine eye is euill.*

10 Thou shalt giue him, and ‡ let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.

‡ *Eb. let not thine heart be euill.*

11 [c] Because there shal be euer some poore in the land, therefore I command thee, saying, Thou shalt [d] open thine hand vnto thy brother, to thy needy, and to thy poore in thy land.

c To try your charitie, Matth. 26.11.

d Thou shalt be liberall. *Exod.21.2. Iere.34.14.*

12 ¶ * If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, and serue thee sixe yeere, euen in the seuenth yere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptie,

14 But shalt [e] giue him a liberall reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

e In token that thou doest acknowledge the benefit which God hath giuen thee by his labours.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because hee loueth thee and thine house, and because he is well with thee,

Exod.21.6.

17 * Then shalt thou take an awle, and pierce his eare thorow against the doore, and he shalbe thy seruant [f] for euer: and vnto thy maid seruant thou shalt doe likewise.

f To the yeere of Iubile, Leuit. 25.40.

18 Let it not grieue thee, when thou letteste him goe out free from thee: for hee hath serued thee sixe yeeres, which is the double worth of an [g] hired seruant: & the Lord thy God shall blesse thee in all that thou doest.

g For the hired seruant serued but three yeres, and he sixe. *Exod.34.19.*

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. [h] Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

h For they are the Lords.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine household.

21 * But if there bee any blemish therein, as if it be lame, or blinde, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

Leuit.22.20,22. chap.17.1. ecclus.35.12.

22 But shalt eate it within thy gates: the vncleane and the cleane shall eate it alike, [i] as the roe bucke: and as the hart.

i Thou shalt as well eate them, as the roe bucke and other wild beasts.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 *Of Easter,* 10 *Whitsontide,* 13 *And the feast of Tabernacles.* 18 *What officers ought to be ordained.* 21 *Idolatrie forbidden.*

THou shalt keepe the moneth of [a] Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

a Reade Exod. 13.4.

2 Thou shalt therefore [b] offer the Passeouer vnto the Lord thy God, of sheepe and bullockes * in the place where the Lord shall chuse to cause his Name to dwell.

b Thou shalt eate the Easter Lambe. *Chap.12.5. Exod.12.14,15.*

3 Thou * shalt eat no leauened bread with it: but seuen dayes shalt thou eat vnleauened bread therewith, euen the bread of [c] tribulation: for thou camest out of the land of Egypt in haste: that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

c Which signified that affliction, which thou hadst in Egypt.

4 And there shalbe no leauen seene with thee in all thy coast seuen dayes long, neither shall there remaine the night any of the flesh vntill the morning, which thou offredst the first day at euen.

5 Thou mayest [d] not offer the Passeouer within any of thy gates, which the Lord thy God giueth thee:

d This was chiefly accomplished, when the Temple was built.

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the [e] Passeouer at euen, about the going downe of the Sunne, in the season that thou camest out of Egypt.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this Lambe was a figure.

7 And thou shalt raste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and go vnto thy tents.

8 Sixe dayes shalt thou eat vnleauened bread, and the seuenth day shall be a solemne assembly to the Lord thy God: thou shalt do no worke therein.

9 ¶ Seuen weekes shalt thou [f] number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to the corne:

f Beginning at the next morning after the Passeouer, Leuit. 23.15. exod. 13.4.

10 And thou shalt keepe ỳ feast of weekes vnto

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‖*Or, as thou art able willingly.*

vnto the Lord thy God, ‖ euen a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruaunt, and thy maide, and the Leuite that is within thy gates, and the stranger, and the fatherlesse, and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there.

12 And thou shalt remember that thou wast a seruant in Egypt: therfore thou shalt obserue and doe these ordinances.

g That is, the 15. day of the seuenth moneth, Leuit. 23. 34.

13 ¶ Thou shalt g obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lord thy God, in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

Exod. 23. 15, *and* 34. 23.

16 ¶ * Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord * emptie.

Exclus. 35. 4.

17 Euery man shall giue according to the gift of his h hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

h According to the abilitie that God hath giuen him.

18 ¶ i Iudges & officers shalt thou make thee in al thy cities, which the Lord thy God giueth thee thorowout thy tribes: and they shall iudge the people with righteous iudgement.

i Hee gaue authoritie to that people for a time to chuse themselues magistrates.

19 ¶ Wrest not thou the Law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and peruerteth the words of the iust.

20 That which k is iust and right shalt thou follow, that thou mayest liue and possesse the land which the Lord thy God giueth thee.

k The magistrate must constantly follow the tenor of the Law, and in nothing decline from iustice.

21 ¶ Thou shalt plant thee no grone of any trees neere vnto the altar of the Lord thy God, which thou shalt make thee.

22 ¶ Thou shalt set thee vp no ‖ pillar, which thing the Lord thy God hateth.

‖*Or, image.*

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the priest and the iudge. 12 The contemner must die. 15 The election of the king. 16. 17 What things he ought to auoide, 18 and what he ought to embrace.

Chap. 15. 21. a Thou shalt not serue God for fashions sake, as hypocrites doe.

THou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is * a blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of the cities, which the Lord thy God giueth thee, man or b woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,

b Shewing that the crime cannot be excused by the frailtie of the person.

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not c commanded,

c Whereby he condemneth all religion and seruing of God, which God hath not commanded.

4 And it bee tolde vnto thee, and thou hast heard it, then shalt thou enquire diligently: and if it bee true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it bee man or woman, and shalt stone them with stones till they die.

6 * At the mouth † of two or three witnesses shall hee that is worthy of death, die: but at the mouth of one witnesse he shall not die.

Num. 35. 30 *cha.* 19. 15. *mat.* 18. 16. 2. *cor.* 13. 1. † *Ebr. of two witnesses, or three witnesses.*

7 The hands of the d witnesses shall bee first vpon him to kil him: and afterward the hands of all the e people, so thou shalt take the wicked away from among you.

d Whereby they declare that they testified the truth.

e To Signifie a common consent to maintaine Gods honour and true religion.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood & blood, betweene plea and plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the f iudge that shal be in those dayes, & aske, and they shall shew thee the sentence of iudgement,

f Who shall giue sentence, as the Priests counsell him by the Law of God.

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the law which they shall teach thee, and according to the iudgement which they shall tell thee, shalt g thou doe: thou shalt not decline from the thing which they shal shew thee, neither to the right hand, nor to the left.

g Thou shalt obey their sentence, that the controuersie may haue an end.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God, to h minister there) or vnto the iudge, that man shall die, and thou shalt take away euil from Israel.

h So long as he is the true minister of God, and pronounceth according to his word.

13 So all the people shall heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwel therein, if thou say, I will set a king ouer me, like as all the nations that are about me,

15 Then thou shalt make him king ouer thee, whome the Lord thy GOD shall chuse: from among thy brethren shalt thou make a king ouer thee: thou ‖ shalt not set a i stranger ouer thee, which is not thy brother.

‖*Or, mayest not.*

i Who is not of thy nation, lest he change true religion into idolatry, and bring thee to slauerie.

16 In any wise hee shall not prepare him many horses, nor bring the people againe to k Egypt, for to increase the number of horses, seeing the Lord hath sayde vnto you,

k To reuenge their iniurie, and to take them of their best horses, 1. King. 10. 28.

Pe

Ye shall henceforth goe no more againe that way.

17 Neither shal he take him many wiues, lest his heart [l] turne away, neither shall hee gather him much siluer and gold.

18 And when he shall sit vpon the throne of his kingdome, then shall he write him this [m] Law repeated in a booke, by the [n] Priests of the Leuites.

19 And it shall be with him, and he shall reade therein al dates of his life, that he may learne to feare the Lord his God, & to keepe all the words of this Law, and these [o] ordinances for to doe them:

20 That his heart be not lifted vp above his [o] brethren, and that hee turne not from the commandement to the right hand or to the left, but that he may prolong his dayes in his kingdom, he, and his sonnes in the mids of Israel.

l From the law of God.

m Meaning, the Deuteronomie.

n He shall cause it to be written by them, or he shall write it by their example.

o Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoide the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shalbe slaine. 22 How he may be knowen.

THe Priests of the Leuites, & all the tribe of Leui * shall haue no part nor inheritance with Israel, * but shall eat the offrings of the Lord made by fire, and his [a] inheritance.

Numb.18.20. Chap.10,9.1.cor. 9.13.

a That is, the Lords part of his inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lord is their inheritance, as hee hath said vnto them.

3 ¶ And this shall bee the Priests duetie of the people, that they which offer sacrifice, whether it bee bullocke or sheepe, shall giue vnto the Priest the [b] shoulder, and the two cheekes, and the maw.

b The righe shoulder, Num. 18.18.

4 The first fruits also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of thy cities of al Israel, where he remained, and come with [c] all the desire of his heart vnto the place, which the Lord shall chuse,

c Meaning, to serue God vnfainedly, and not to seeke ease.

7 He shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eate [d] besides that which commeth of his sale of his patrimonie.

d Not constrained to liue of himselfe.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learn to do after the abominations of those nations.

10 Let none bee found among you that maketh his sonne or his daughter to [e] * goe thorow the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of fowles, or a sorcerer,

e Signifying they were purged by the ceremonie of passing betweene two fires. *Leuit.18.21. Leuit.20.27. 1.Sam.28.7.*

11 Or * a charmer, or that counselleth with spirits, or a soothsayer, or that * asketh counsell at the dead.

12 For all that doe such things are abomination vnto the Lord, & because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt be [f] vpright therefore with the Lord thy God.

f Without hypocrisie, or mixture of false religion. ‡ *Ebr. but thou not so.*

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sorcerers: ‡ as for thee, the Lord thy God hath not ‡ suffered thee so.

15 ¶ * The Lord thy God will raise vp vnto thee a [g] Prophet like vnto me, from among you, euen of thy brethren: vnto him ye shall hearken.

‡ *Eb. giuen or appointed.* *Acts 7.37.*

g Meaning a continuall succession of Prophets, till Christ the ende of all Prophets come *Exod.20,19.*

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saydest, * Let me heare the voice of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord said vnto mee, They haue well spoken.

18 * I will raise them vp a Prophet from among their brethren like vnto thee, and wil put my words in his [h] mouth, and hee shall speake vnto them all that I shall command him.

Iosh.1.45. acts 3.21.

h Which promise is not onely made to Christ, but to all that teach in his name Isa.59.21.

19 And whosoeuer will not hearken vnto my words, which hee shall speake in my Name, I will [i] require it of him.

i By executing punishment vpon him.

20 But the prophet that shall presume to speake a word in my Name, which I haue not commanded him to speake, or that speaketh in the name of other gods, euen the same prophet shall die.

21 And if thou thinke in thine heart, How shal we know the word which the Lord hath not spoken?

22 When a Prophet speaketh in the Name of the Lord, if the thing [k] follow not, nor come to passe, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afraide of him.

k Vnder this sure note he compriseth all the other tokens.

CHAP. XIX.

2 The franchised townes. 14 Not to remoue thy neighbours bounds. 16 The punishment of him that beareth false witnesse.

WHen the Lord thy God * shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

Chap.12.29.

2 * Thou shalt separate three cities for thee in the mids of thy land, which the Lord thy God giueth thee to possesse it.

Exod.21.13. num. 35.9,11. iosh. 20.2.

3 Thou shalt [a] prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherite, into three parts, that euery [b] manslayer may flee thither.

a Make an open and ready way.

b Which killeth against his will, and bare no hatred in his heart.

4 ¶ This also is the cause wherefore the manslayer shall flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As hee that goeth vnto the wood with his neighbour to hew wood, & his hand striketh with the axe to cut downe the tree, if the head slip from the helue, & hit his neighbour that hee dieth, the same [c] shall flee vnto one of the cities, and liue,

c That murther be not committed vpon murther.

6 Lest * the auenger of the blood follow after the manslayer, while his heart is chafed,

Numb.35.12.

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chafed, and ouertake him, because the way is long, and slay him, although hee be not ‖worthie of death, because he hated him not in time past.

‖Or, cannot be iudged to death.

7 Wherefore I commaund thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God [d] enlargeth thy coasts (as hee hath ſworn vnto thy fathers) and giueth thee all the land which he promiſed to giue vnto thy fathers,

d When thou goeſt ouer Iorden to poſſeſſe the whole land of Canaan.

9 (If thou keepe all theſe commaundements to do them, which I commaund thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) *then ſhalt thou adde three cities moe for thee beſides theſe three,

*Ioſh.20.7.

10 That innocent blood be not ſhed within the land which the Lord thy God giueth thee to inherite, [e] leſt blood be vpon thee.

e Leſt thou be punished for innocent blood.

11 ¶ But if a man hate his neighbour, and lay waite for him, and riſe againſt him, and ſmite any man that he die, and flee vnto any of theſe cities,

12 Then the [f] Elders of his citie ſhall ſend and fet him thence, and deliuer him into the handes of the auenger of the blood, that hee may die.

f The Magiſtrates.

13 Thine [g] eye ſhal not ſpare him, but thou ſhalt put away the cry of innocent blood from Iſrael, that it may goe well with thee.

g Then whoſoeuer pardoneth murther, offendeth againſt the word of God.

14 ¶ Thou ſhalt not remoue thy neighbours marke, which they of olde time haue ſet in thine inheritance, that thou ſhalt inherite in the land, which the Lord thy God giueth thee to poſſeſſe it.

15 ¶ [*] One witneſſe ſhall not riſe againſt a man for any treſpaſſe, or for any ſinne, or for any fault that hee offendeth in, * but at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed.

*Chap.17.6. matt. 18.16. ioh.8.17. 2.Cor.13. 1 heb. 10.28.

16 ¶ If a falſe witneſſe riſe vp againſt a man to accuſe him of treſpaſſe,

17 Then both the men which ſtriue together, ſhal ſtand before the [h] Lord, euen before the Prieſts and the Iudges, which ſhall be in thoſe dayes,

h Gods preſence is where his true miniſters are aſſembled.

18 And the Iudges ſhall make diligent inquiſition: and if the witnes be found falſe, and hath giuen falſe witnes againſt his brother,

19 *Then ſhall ye do vnto him as he had thought to do vnto his brother: ſo thou ſhalt take euill away from among the middes of thee.

*Prou.19.5. dan. 13.62.

20 And the reſt ſhal heare this, and feare, and ſhall henceforth commit no more any ſuch wickednesse among you.

21 Therefore thine eye ſhal haue no compaſſion, but *life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

*Exo.21.23 Leuit. 24.20. mat.5.38

CHAP. XX.

3 *The exhortation of the Prieſt when the Iſralites goe to battell.* 5 *The exhortation of the officers ſhewing who ſhould go to battel.* 10 *Peace muſt firſt be proclaimed.* 19 *The trees that beare fruit, muſt not be deſtroyed.*

WHen [a] thou ſhalt goe forth to warre againſt thine enemies, and ſhalt ſee horſes and charets, and people moe then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

a Meaning, vpon iuſt occaſion: for God permitteth not his people to fight when it ſeemeth good vnto them.

2 And when ye are come neere vnto the battell, then the Prieſt ſhall come forth to ſpeake vnto the people,

3 And ſhall ſay vnto them, Heare, O Iſrael: yee are come this day vnto battell againſt your enemies: * let not your heartes faint, neither feare, nor bee amazed, nor adread of them.

*Chap.28.7.

4 For the Lord your God [b] goeth with you, to fight for you againſt your enemies, and to ſaue you.

b Is preſent to defend you with his grace and power.

5 ¶ And let the officers ſpeake vnto the people, ſaying, What man is there that hath built a new houſe, and hath not [c] dedicated it? let him goe and returne to his houſe, leſt he die in the battell, and another man dedicate it.

c For when they entred firſt to dwel in an houſe, they gaue thanks to God, acknowledging that they had that benefit by his grace.

6 And what man is there that hath planted a vineyarde, and hath not [d] eaten of the fruit? let him goe and returne againe vnto his houſe, leſt he die in the battell, and another eate the fruit.

d The Ebrew word ſignifieth to make commen or prophane, Leuit.19.25. *Judg.7.3.*

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his houſe, leſt he die in battel, and another man take her.

8 And let the officers ſpeake further vnto the people, and ſay, *Whoſoeuer is afraid and faint hearted, let him goe and returne vnto his houſe, leſt his brethren heart faint like his heart.

9 And after that the officers haue made an end of ſpeaking vnto the people, they ſhal make captaines of the armie to gouerne the people.

10 ¶ When thou commeſt nere vnto a citty to fight againſt it, *thou ſhalt offer it peace.

*Num.21.22. chap.2.26.

11 And if it anſwere thee againe [e] peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and ſerue thee.

e If it accept peace.

12 But if it wil make no peace with thee, but make war againſt thee, then thou ſhalt beſiege it.

13 And the Lord thy God ſhall deliuer it into thine hands, and thou ſhalt ſmite al the males thereof with the edge of the ſword.

14 Onely the women and the children, *and the cattell, and all that is in the citie, euen all the ſpoile therof ſhalt thou take vnto thy ſelfe, and ſhalt eate the ſpoyle of thine enemies, which the Lord thy God hath giuen thee.

*Ioſh.8.2.

15 Thus ſhalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of theſe [f] nations here.

f For God had appointed that the Canaanites ſhould bee deſtroyed, & made the Iſraelites executers of his will, Chap.7.1.

16 But of the cities of this people, which the Lord thy God ſhall giue thee to inherite, thou ſhalt ſaue no perſon aliue,

17 But ſhalt vtterly deſtroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebuſites, as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done

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done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof by smiting an axe vnto them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege (for the g tree of the field is mans life.)

g Some read, For man *shalbe in stead* of the tree of the fielde, to come out in the siege against thee.

20 Onely those trees, which thou knowest are not for meat, those shalt thou destroy and cut downe, and make forts against the citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

2 Inquisition for murther. 11 Of the woman taken in war. 15 The birthright cannot be changed for affection. 18 The disobedient childe. 23 The body may not hang all night.

IF one be found a slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the field, and it is not knowen who hath slaine him,

a This law declareth how horrible a thing murther is, seeing that for one man a whole countrey shalbe punished except a remedie be found.

2 Then thine Elders & thy Judges shal come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie, which is next vnto the slaine man, take out of the droue an heifer that hath not beene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖ stonie b valley, which is neither eared nor sowen, and strike off the heifers necke there in the valley.

‖ Or, rough.

b That the bloodshed of the innocent beast in a solitarie place might make them abhorre the fact.

5 Also the Priests the sonnes of Leui, (whome the Lord thy God hath chosen to minister, and to bleste in the name of the Lord) shall come forth, and by their word shall all strife and plague be tryed.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seene it.

8 c O Lord be mercifull vnto thy people Israel whome thou hast redeemed, and lay no innocent blood to the charge of thy people Israel: and the blood shall bee forgiuen them.

c This was the prayer, which the Priests made in the audience of the people.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemis, and the Lord thy God shal deliuer them into thine handes, & thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, & hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, d and shee shall shaue her head, and pare her nailes,

d Signifying, that her former life must be changed, before shee could be ioyned to the people of God.

13 And she shall put off the garment that she was taken in, and shee shall remaine in thine house, e and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marrie her, and she shall be thy f wife.

e As hauing renounced parents and countrey.

f This onely was permitted in the warres: other wise the Israelites could not marry strangers.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither shee will, but thou shalt not sel her for money, nor make marchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued, and another g hated, & they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

g This declareth that the plurality of wiues came of a corrupt affection.

16 Then when the time commeth, that hee appointeth his sons to be heires of that which he hath, he may not make the sonne of the beloued first borne ‖ before the sonne of the hated, which is the first borne:

‖ Or, while the sonne of the hated liueth.

17 But he shal acknowledge the sonne of the hated for the first borne, and giue him h double portion of all that he hath: for he is the first of his strength, and to i him belongeth the right of the first borne.

h As much as to two of the others.

i Except he be vnworthy, as was Reuben Iaakobs sonne.

18 If any man haue a sonne that is stubborne and disobedient, which will not harken vnto the voice of his father, nor y voice of his k mother, and they haue chastened him, and he would not obey them,

k For it is the mothers duety also to instruct her children.

19 Then shall his father and his mother take him, & bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a royoter, and a drunkard.

21 Then al the men of his citie shal l stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

l Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine m al night vpon the tree, but thou shalt burie him the same day: for the * curse of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherite.

m For Gods law by his death is satisfied, and nature abhorreth cruelties. *Galat.3,13.*

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her young birdes. 8 Why they should haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgin. 23 The punishment of adultery.

THou * shalt not see thy brothers ore nor his sheepe goe astray, and a withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

Exod.23.4.

a As though thou saweste it not.

2 And if thy brother bee not b neere vnto thee, or if thou knowe him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

b Shewing that brotherly affection must bee shewed, not only to them that dwell neere vnto vs, but also to them which are farre off.

3 In like maner shalt thou doe with his c asse, and so shalt thou doe with his rayment, and shalt so doe with all lost things of thy brother, which hee hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

c Much more art thou bound to doe for thy neighbours person.

4 ¶ Thou shalt not see thy brothers asse nor

not his oxe fall downe by the way, and withdraw thy selfe from them, but shalt lift them vp with him.

d For that were to alter the order of nature, and to despite God.

5 ¶ The d woman shall not weare that which pertaineth vnto the man, neither shal a man put on womans raiment: for all that doe so, are abomination vnto the Lord thy God.

6 ¶ If thou find a birds nest in the way, in any tree, or on the ground, whether they be yong or egges, and the damme sitting vpon the yong, or vpon the egges, thou shalt not take the damme with the yong,

e If God detest cruelnie done to little birds, how much more to man, made according to his image?

7 But shalt in any wise let the damme goe, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a new house, thou shalt make a battlement on thy roofe, that thou lay not blood vpon thine house, if any man fall thence.

f The tenour of this Law is, to walke in simplicitie, and not to be curious of new inuentions.

9 ¶ Thou shalt not sowe thy vineyard with diuers kinds of seedes, least thou defile the increase of the seed which thou hast sowen, and the fruit of the vineyard.

10 ¶ Thou shalt not plough with an oxe and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of woollen & linen together.

Numb. 15. 38.

12 ¶ * Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou coverest thy selfe.

13 ¶ If a man take a wife, and when hee hath lien with her, hate her,

g That is, be an occasion that she is slandered.

14 And lay slanderous things vnto her charge, and bring vp an euil name vpon her, and say, I tooke this wife, and when I came to her, I found her not a mayd,

15 Then shall the father of the mayd and her mother take and bring the signes of the maydes virginitie vnto the Elders of the citie to the gate.

16 And the maydes father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And loe, hee layeth slanderous things vnto her charge, saying, I found not thy daughter a mayde: loe, these are the tokens of my daughters virginitie: & they shall spread the h vesture before the Elders of the city.

h Meaning, the sheet, wherin the signes of her virginitie were.

18 Then the Elders of the city shall take that man and chastise him,

19 And shall condemne him in an hundred shekels of siluer, and giue them vnto the father i of the mayde, because hee hath brought vp an euill name vpon a mayde of Israel: and she shall be his wife, and he may not put her away all his life.

i For the fault of the child redoundeth to the shame of the parents: therefore he was recompensed when she was faultlesse.

20 ¶ But if this thing bee true, that the mayd bee not found a virgine,

21 Then they shall bring forth the mayd to the doore of her fathers house, and the men of her city shall stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

Leuit. 20. 10.

22 ¶ * If a man bee found lying with a woman married to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euil from Israel.

23 ¶ If a mayde bee betrothed vnto an husband, and a man finde her in the towne, and lie with her,

24 Then shal ye bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maid because shee cried not, being in the city, and the man, because hee hath ‖ humbled his neighbours wife: so thou shalt put away euill from among you.

‖ *Or, defiled.*

25 ¶ But if a man finde a betrothed mayd in the field, and force her, and lie with her, then the man that lay with her, shall die alone:

26 And vnto the mayd thou shalt do nothing, because there is in the mayd no ‖ cause of death: for as when a man riseth against his neighbour and woundeth him to death, so k is this matter.

‖ *Or, no sinne worthy death.*

k Meaning, that the innocent cannot be punished.

27 For he found her in the fields: the betrothed mayd cried, and there was no man to succour her.

28 ¶ * If a man finde a mayde that is not betrothed, and take her, and lie with her, and they be found,

Exod. 22. 16.

29 Then the man that lay with her, shall giue vnto the maydes father fiftie shekels of siluer: and she shall be his wife, because hee hath humbled her: he cannot put her away all his life.

30 ¶ No man shal l take his fathers wife, nor shall vncouer his fathers skirt.

l He shall not lie with his stepmother: meaning hereby all other degrees forbidden, Leuit. 18.

CHAP. XXIII.

1 What men might not bee admitted to office. 9 What they ought to auoyde when they goe to warre. 15 Of the fugitiue seruant. 17 To flie all kinde of whoredome. 19 Of vsurie. 21 Of vowes, 24 Of the neighbours vine and corne.

NOne that is hurt by burstling, or that hath his priuie member cut off, a shal enter into the Congregation of the Lord.

a Either to beare office, or to marry a wife.

2 b A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall hee not enter into the Congregation of the Lord.

b This was to cause them to liue chastly, that their posteritie might not be reiected. *Nehem.* 13. 1.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation shall they not enter into the Congregation of the Lord for euer,

4 Because they c met you not with bread and water in the way, when yee came out of Egypt, and *because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

c Hereby he condemneth all, that further not the children of God in their vocation. *Numb.* 22. 5, 6.

5 Neuertheless, the Lorde thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou d shalt not seeke their peace nor their prosperitie all thy dayes for euer.

d Thou shalt haue nothing to do with them.

7 ¶ Thou shalt not abhorre an Edomite, for hee is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten e of them in their third generation, shall [illegible] ter into the Congregation of the Lord.

e If the fathers haue renounced their idolatrie, and receiue circumcision.

9 ¶ When thou goest out with the hoste against

against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there bee among you any that is vncleane by that which commeth to him by night, he shall goe out of the hoste, and shall not enter into the hoste,

12 But at euen he shal wash himselfe with water, and when the Sunne is downe, hee shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt [f] resort,

13 And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning thou shalt [g] couer thine excrements.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall be holy, that he see no filthy thing in thee, and turne away from thee.

15 ¶ Thou shalt not [h] deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 He shall dwel with thee, euen among you, in what place hee shall choose, in one of thy ‡ cities where it liketh him best: thou shalt not vexe him.

17 ¶ There shall bee no whore of the daughters of Israel, neither shall there bee a whore keeper of the sonnes of Israel.

18 Thou shalt neither bring the [i] hire of a whore, nor the price of a dogge into the house of the Lord thy God for any vowe: for euen both these are abomination vnto the Lord thy God.

19 ¶ * Thou shalt not giue to vsury to thy brother: as vsury of money, vsurie of meate, vsury of any thing that is put to vsurie.

20 Vnto a [k] stranger thou mayest lend vpon vsury, but thou shalt not lend vpon vsury vnto thy brother, that the Lord thy God may [l] blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should bee sinne vnto thee.

22 But when thou abstainest from vowing, it shall be no sinne vnto thee.

23 That which is gone out of thy lips, thou shalt [m] keepe and performe as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou comest vnto [n] thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy [o] vessell.

25 When thou comest into thy neighbours corne, * thou mayest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

f For the necessitie of nature.

g Meaning hereby, that his people should be pure both in soule and body.

h This is meant of the heathen who fled for their masters cruelty, and imbraced the true Religion.

‡ *Ebr. gates.*

i Forbidding hereby that any gaine gotten of euill things should be applied to the seruice of God, Micah. 1.7. *Exod.* 22.25. *Ieuit.* 25.36.

k This was permitted for a time for the hardnesse of their heart.

l If thou shew thy charitie to thy brother, God will declare his loue toward thee.

m If the vow be lawfull and godly.

n Being hired for to labour.

o To bring home to thine house. *Matth* 12. 1.

CHAP. XXIIII.

1 *Diuorcement is permitted.* 5 *He that is newly married, is exempted from warre.* 6 *Of the pledge.* 14 *Wages must not be retained.* 16 *The good must not bee punished for the bad.* 17 *The care of the stranger, fatherlesse and widow.*

WHen a man taketh a wife, and marrieth her, if so bee shee find no fauour in his eyes, because he hath espied some filthinesse in her, [a] then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when shee is departed out of his house and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband, which sent her away, may not take her againe to bee his wife, after that shee is [b] defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, he shall not goe a warfare, [c] neither shall bee charged with any businesse, but shall be free at home one yeere, and reioyce with his wife which he hath taken.

6 ¶ No man shal take the nether nor the vpper [d] millstone to pledge: for this gage is his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, that thiefe shall die: so shalt thou put euill away from among you.

8 ¶ Take heed of the * plague of leprosie, that thou obserue diligently, and doe according to all that the Priests of the Leuites shall teach you: take heed yee doe as I commanded them.

9 Remember what the Lord thy God did vnto * Miriam by the way after that yee were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe [e] into his house to fet his pledge,

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it bee a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the Sunne goeth downe, that he may sleepe in his rayment, and blesse thee: and it shall be righteousnesse vnto thee [f] before the Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is needy and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 * Thou shalt giue him his hire for his day, neither shal the Sunne go downe vpon it: for hee is poore, and therewith sustaineth his life: lest hee cry against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ * The fathers shal not be put to death for the children, nor the children put to death for the fathers, but euery man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of [g] stranger, nor of the fatherlesse, nor take a widowes

a Hereby God approueth not that light diuorcement, but permitteth it to auoyd further inconuenience, Matth. 19.7.

b Seeing that by dimitting her, he iudged her to be vncleane and defiled.

c That they might learne to know one anothers conditions, and so afterward liue in godly peace.

d Nor any thing, whereby a man getteth his liuing.

Leuit. 13.2.

Numb. 12.10.

e As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

f Though he would be vnthankefull, yet God will not forget it. *Leuit.* 19.13. *tob* 4.14. 2. *King.* 14.6. 2. *chron.* 25.4. *iere* 31.29,30. *ezek.* 18.20.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

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a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I commaund thee to doe this thing.

Leuit. 19.9. and. 23.22.

19 ¶ * When thou cuttest downe thine haruest in thy fielde, and hast forgotten a sheafe in the field, thou shalt not goe againe to fet it, but it shall be for the stranger, for the fatherlesse, and for the widow: that the Lord thy God may blesse thee in all the workes of thine hands.

‖ *Or, gatherest thine oliues.*

20 When thou ‖ beatest thine olive tree, thou shalt not goe ouer the boughes againe, but it shall be for the stranger, for the fatherlesse, and for the widow.

‖ *Or, the grapes of thy vineyard.*

21 When thou gatherest thy ‖ vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widow.

h God iudged them not mindfull of his benefite, except they were beneficiall vnto others.

22 And remember that thou wast h a seruant in the land of Egypt: therefore I commaund thee to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp seede to the kinseman. 11 In what case a womans hand must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

a Whether there be a plaintife or none, the Magistrates ought to try out faults, and punish according to the crime.

WHen there shalbe strife between men, and they shall come vnto iudgement, a and sentence shall be giuen vpon them, and the righteous shall be iustified, and the wicked condemned,

b When the crime deserueth not death.

2 Then if so be the wicked be worthy to bee beaten, the Iudge shall cause him to lie downe, b and to bee beaten before his face, according to his trespasse, vnto a certaine number.

c The Iewes of superstition afterward tooke one away, 2. Cor. 11. 24. *1. Cor. 9. 1. tim. 5. 18. Ruth 4 3 matth. 22. 24. mar. 12. 19 luke 20. 28.*

3 c Forty stripes shall hee cause him to haue and not past, lest if hee should exceede and beat him aboue that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ * Thou shalt not mouzel the oxe that treadeth out the corne.

5 ¶ * If brethren dwel together, and one of them die and haue no sonne, the wife of the dead shall not marry without, that is, vnto a stranger, but his d kinseman shal goe in vnto her, and take her to wife, and doe the kinsemans office to her.

d Because the Ebrew word signifieth not the naturall brother, & the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the naturall brother should marrie his brothers wife, but some other of the kinred, that was in that degree which might marrie.

6 And the first borne which she beareth, shall succeede in the name of his brother which is dead, that his name bee not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinseman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinseman vnto me.

8 Then the Elders of his citie shall call him, and commune with him: if he stand and say, I will not take her,

9 Then shal his kinswoman come vnto him in the presence of the Elders, and loose his shooe from his foote, and spit in his face, and answere, and say, So shal it be done vnto that man, that will not build vp his brothers house.

10 And his name shalbe called in Israel, The house of him whose shooe is put off.

11 ¶ e When men striue together, one with another, if the wife of the one come neere, for to rid her husband out of the hands of him that smiteth him, and put foorth her hand, and take him by his priuities,

e This law importeth, that godly shamefastnesse be preserued: for it is an horrible thing to see a woman past shame.

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two maner of ‡ weights, a great and a small.

‡ *Ebr. stone and stone.*

14 Neither shalt thou haue in thine house diuers ‡ measures, a great and a small:

‡ *Ebr. Ephah and Ephah: reade Exod. 13. 36.*

15 But thou shalt haue a right and iust weight: a perfite and a iust measure shalt thou haue, that thy dayes may be lengthened in the land which the Lord thy God giueth thee.

16 For all that do such things, and al that doe vnrighteously, are abomination vnto the Lord thy God.

17 ¶ * Remember what Amalek did vnto thee by the way, when yee were come out of Egypt:

Exod. 17. 8.

18 How he met thee by the way, & smote the hindmost of you, all that were feeble behind thee, when thou wast fainted and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, then shalt thou put out the f remembrance of Amalek from vnder heauen: forget not.

f This was partly accomplished by Saul, about 450 yeeres afterward.

CHAP. XXVI.

3 The offring of the first fruits. 5 What they must protest when they offer them. 12 The tithe of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

ALso when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possesse it and dwell therein,

a By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God.

2 a Then shalt thou take of the first of all the fruite of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, and go vnto the place, which the Lord thy God shal chuse to b place his Name there.

b To be called vpon, serued, and worshipped spiritually. Chap. 12. 5.

3 And thou shalt come vnto the Priest that shalbe in those daies, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the Altar of the Lord thy God.

c Meaning, Iaakob who serued 20. yere in Syria.

5 And thou shalt answere and say before the Lord thy God, A c Syrian was my father, who being ready to perish for hunger, went downe into Egypt, and sojourned there with a small company, and grew there vnto a nation great, mighty, d and full of people.

d Only by Gods mercie, and not by their fathers deseruings.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

e Alledging the promises made to our fathers, Abraham, Izhak and Iaakob.

7 But when we e cryed vnto the Lorde

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God of our fathers, the Lord heard our voice, and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mightie hand, and a stretched out arme, with great terriblenes, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, euen a land that floweth with milke and honie.

f In token of a thankfull heart, and mindfull of this benefite.

10 And now, loe, I haue f brought the first fruits of the land, which thou, O Lord, hast giuen mee, and thou shalt set it before the Lord thy God, and worship before the Lord thy God.

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee and to thine s household, thou and the Leuite, and the stranger that is among you.

g Signifying, that God giueth vs not goods for our selues only, but for their vses also, which are committed to our charge.

12 ¶When thou hast made an ende of tithing al the tithes of thine increase, the third yeere, which is the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eate within thy gates, and be satisfied,

13 Then thou shalt h say before the Lord thy God, I haue brought the hallowed thing out of mine house, and also haue giuen it vnto the Leuites, and to the strangers, to the fatherlesse, and to the widow, according to all thy * Commandements which thou hast commanded me: I haue i transgressed none of thy Commaundements, nor forgotten them.

h Without hypocrisie.

Chap.14.27.

i Of malice and contempt.

14 I haue not eaten thereof in my k mourning, nor suffered ought to perish l through vncleannesse, nor giuen ought thereof for the dead, but haue hearkened vnto the voice of the Lord my God: I haue done m after all that thou hast commanded me.

k Or for any necessitie

l By putting them to any prophane vse.

m As farre as my sinfull nature would suffer: for els, as Dauid and Paul say, there is not one iust, Psal. 14.3. rom. 3.10.

15 Looke downe from thine holy habitation, euen from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and honie.

16 ¶This day the Lord thy God doeth command thee to doe these ordinances, and lawes: keepe them therefore, and doe them with n all thine heart, and with all thy soule.

n With a good and simple conscience.

17 Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his Commandements, and his lawes, and to hearken vnto his voice.

18 o And the Lord hath set thee vp this day, to be a * peculiar people vnto him (as hee hath promised thee) and that thou shouldest keepe all his Commandements,

o Signifying, that there is a mutuall bond betweene God and his people.

Chap 7.6. and 14.2. Chap.4.7. and 28.1. Chap.7.6. and 14.2.

19 And to make thee * high aboue all nations (which he hath made) in praise, and in name, and in glorie, * and that thou shouldest be an holy people vnto the Lord thy God, as he hath said.

CHAP. XXVII.

2 They are commanded to write the Law vpon stones for a remembrance. 5 Also to build an Altar. 13 The cursings are giuen on mount Ebal.

THen Moses with the Elders of Israel a commanded the people, saying, Keepe all the Commandements, which I command you this day.

a As Gods minister, and charged with the same. *Iosh 4.1.*

2 And when ye shal * passe ouer Iorden, vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,

3 b And shalt write vpon them all the words of this Lawe, when thou shalt come ouer, that thou maiest go into the land which the Lord thy God giueth thee: a land that floweth with milke and honie, as the Lord God of thy fathers hath promised thee.

b God would that his Lawe should be set vp in the borders of the land of Canaan, that al that looked thereon, might know that the land was dedicate to his seruice.

4 Therefore when yee shall passe ouer Iorden, yee shall set vp these stones which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou build vnto the Lord thy God an altar, euen an Altar of stones: thou shalt lift none c vpon instrument vpon them.

Exod 20.25. Iosh.8.31.

c The Altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

6 Thou shalt make the Altar of the Lord thy God of whole stones, and offer burnt offrings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there, and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the words of this Lawe d well and plainely.

d That euery one may well reade it, and vnderstand it.

9 ¶And Moses and the Priestes of the Leuites spake vnto all Israel, saying, Take heed, and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou e shalt hearken therefore vnto the voice of the Lord thy God, and doe his commandements and his ordinances, which I command thee this day.

e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

11 ¶And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizzim, to blesse the people when yee shall passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, and f Ioseph, and Beniamin.

f Meaning, Ephraim and Manasseh.

13 And these shall stand vpon mount Ebal to g curse: Reuben, Gad, and Aser, and Zebulun, Dan, and Naphtali.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare,

14 And the Leuites shall answere and say vnto all the men of Israel with a lowde voice,

15 ¶Cursed bee the man that shall make any carued or molten h image, which is an abomination vnto the Lord, the worke of the hands of the craftesman, and putteth it in a secret place: And all the people shal answere and say: So be it.

h Vnder this he conteineth al the corruption of Gods seruice, and the transgression of the first table.

16 Cursed be he that i curseth his father and his mother: and all the people shall say: So be it.

i Or, contemneth: and this apperteineth to the second Table.

17 Cursed be he that remoueth his neighbours k marke: And all the people shall say: So be it.

k He condemneth all iniuries and extortions.

18 Cursed be hee that maketh the l blind goe out of the way: And all the people shall say: So be it.

l Meaning, that helpeth not, and counselleth not his neighbour.

19 Cursed be he that hindereth the right of the stranger, the fatherlesse, and the widow: and all the people shall say: So be it.

20 Cursed bee hee that lyeth with his fa-

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thers wife: for hee hath vncouered his fathers [m] skirt: And all the people ſhall ſay: So be it.

21 Curſed be he that lieth with any beaſt. And all the people ſhall ſay: So be it.

22 Curſed be he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhall ſay: So be it.

23 Curſed be he that lieth with his [n] mother in law: and all the people ſhall ſay: So be it.

24 Curſed be hee that ſmiteth his neighbour [o] ſecretly: And all the people ſhall ſay: So be it.

25 *Curſed be hee that taketh a reward to put to death innocent blood: And all the people ſhall ſay: So be it.

26 *Curſed be he that confirmeth not all the wordes of this Law to doe them: And all the people ſhall ſay: So be it.

CHAP. XXVIII.

1 *The promiſes to them that obey the commandements.* 15 *The threatnings to the contrary.*

IF *thou ſhalt obey diligently the voice of the Lord thy God, and obſerue and doe all his commaundements which I commaund thee this day, then the Lord thy God will [a] ſet thee on high aboue all the nations of the earth.

2 And all theſe bleſſings ſhall come on thee, and [b] ouertake thee, if thou ſhalt obey the voyce of the Lord thy God.

3 Bleſſed ſhalt thou be in the [c] citie, and bleſſed alſo in the field.

4 Bleſſed ſhal be the fruit [d] of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increaſe of thy kine, and the flockes of thy cheepe.

5 Bleſſed ſhalbe thy baſket, & thy dough.

6 Bleſſed ſhalt thou be when thou [e] commeſt in, & bleſſed alſo when thou goeſt out.

7 The Lord ſhall cauſe thine enemies that riſe againſt thee, to fall before thy face: they ſhall come out againſt thee one way, and ſhall flee before thee [f] ſeuen wayes.

8 The Lord ſhall commaund the bleſſing to be with thee in thy ſtore houſes, and in all that thou ſetteſt thine [g] hand to, and will bleſſe thee in the land which the Lord thy God giueth thee.

9 The Lord ſhal make thee an holy people vnto himſelfe, as hee hath ſworne vnto thee, if thou ſhalt keepe the commaundements of the Lord thy God, and walke in his wayes.

10 Then all people of the earth ſhall ſee that the Name of the Lord is [h] called vpon ouer thee, and they ſhall be afraid of thee.

11 And the Lord ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which the Lorde ſware vnto thy fathers, to giue thee.

12 The Lord ſhall open vnto thee his good treaſure, euen the heauen to giue raine vnto thy land in due ſeaſon, and to bleſſe all the worke of thine hands, and *thou ſhalt lend vnto many nations, but ſhalt not borrow thy ſelfe.

13 And the Lord ſhal make thee the head, and not the ‖ taile, and thou ſhalt be aboue onely, and ſhalt not be beneath, if thou obey the commandements of the Lord thy God, which I commaund thee this day, to keepe and to doe them.

14 But thou ſhalt not decline from any of the wordes, which I command you this day, either to the * right hand or to the left, to goe after other gods to ſerue them.

15 ¶ *But if thou wilt not obey the voice of the Lord thy God, to keepe and to do all his commandements and his ordinances, which I command thee this day, then all theſe curſes ſhall come vpon thee, and ouertake thee.

16 Curſed ſhalt thou be in the towne, and curſed alſo in the field.

17 Curſed ſhall thy baſket bee, and thy ‖ dough.

18 Curſed ſhall bee the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flockes of thy cheepe.

19 Curſed ſhalt thou be when thou commeſt in, & curſed alſo when thou goeſt out.

20 The Lord ſhall ſend vpon thee curſing, trouble, and ‖ ſhame in all that which thou ſetteſt thine hand to doe, vntill thou be deſtroyed, and periſh quickly, [b] cauſe of the wickednes of thy workes whereby thou haſt forſaken me.

21 The Lord ſhal make [ỳ] peſtilence cleaue vnto thee, vntil he hath conſumed thee from the land whither thou goeſt to poſſeſſe it.

22 *The Lord ſhall ſmite thee with a conſumption, and with the feuer, and with a burning ague, and with feruent heat, and with the ſword, & with ‖ blaſting, and with the mildew, and they ſhall purſue thee vntill thou periſh.

23 And thine heauen that is ouer thine head, ſhall be [k] braſſe, and the earth that is vnder thee, yron.

24 The Lord ſhal giue thee for the raine of thy land, duſt and aſhes: euen from ‖ heauen ſhall it come downe vpon thee, vntill thou be deſtroyed.

25 And the Lord ſhall cauſe thee to fall before thine enemies: thou ſhalt come out one way againſt them, and ſhalt flee ſeuen wayes before them, and ſhalt be [l] ſcattered through all the kingdoms of the earth.

26 And thy [m] carkeis ſhal be meate vnto all foules of the aire, and vnto the beaſtes of the earth, and none ſhall fray them away.

27 The Lord will ſmite thee with the botch of Egypt, and with the emerodes, and with the ſcabbe, and with the itch, that thou canſt not be healed.

28 And the Lord ſhall ſmite thee with madneſſe, and with blindneſſe, and with aſtonying of heart.

29 Thou ſhalt alſo grope at noone dayes, as the [n] blinde gropeth in darkeneſſe, and ſhalt not proſper in thy wayes: thou ſhalt neuer but bee oppreſſed with wrong, and bee pouled euermore, and no man ſhall ſuccour thee.

30 Thou ſhalt betroth a wife, & another man ſhall lie with her: thou ſhalt builde an houſe, and ſhalt not dwell therein: thou ſhalt plant a vineyard, & ſhalt not ‡ eat the fruit.

m In committeing villany againſt him, Leuit. 20. 11. chap. 22. 30. ezek. 22. 10.

n Meaning, his wiues mother.

o For God that ſeeth in ſecret will reuenge it. Ezek. 22. 12.

Galat. 3. 10.

Leuit. 26. 3.

a Hee will make thee the moſt excellent of all people.
b When thou thinkeſt thy ſelfe forſaken.
c Thou ſhalt liue wealthily.
d Thy children and ſucceſſion.
e All thine enterpriſes ſhall haue good ſucceſſe.

f Meaning, many wayes.

g God wil bleſſe vs, if we doe our duety, and not be idle.

h In that he is thy God, & thou art his people.
i For nothing in the earth is profitable, but when God ſendeth his bleſſings from heauen. Chap. 15. 6.

[o] *Or, ſecretly.*

Ioſh. 23. 6.

Leuit. 26. 14. lament. 2. 17. malac. 2. 2. baruck. 1. 20.

[b] *Or, ſtore.*

[b] *Or, rebuke.*

Leuit. 26. 16.

[b] *Or, drought.*

k It ſhall giue thee no more moyſture, then if it were of braſſe.
[l] *Or, out of the aire, as duſt raiſed with winde.*
l Some read, thou ſhalt be a terror and feare when they ſhall heare how God hath plagued thee.
m Thou ſhalt be curſed both in thy life and in thy death: for the burial is a teſtimony of the reſurrection, which ſigne for thy wickednes thou ſhalt lacke.
n In things moſt euident & cleare thou ſhalt lacke diſcretion and iudgement.
‡ *Ebr. make it common.*

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31 Thine oxe ſhall be ſlaine before thine eyes, & thou ſhalt not eate thereof: thine aſſe ſhalbe violently taken away before thy face, and ſhall not be reſtored vnto thee: thy ſheep ſhall be giuen vnto thine enemies, & no man ſhall reſcue them for thee.

32 Thy ſonnes and thy daughters ſhalbe giuen vnto another people, and thine eyes o ſhall ſtill looke for them, euen till they fall out, and there ſhalbe no power in thine hand

33 The fruit of thy land and all thy labours ſhal a people which thou knoweſt not, eate, and thou ſhalt neuer but ſuffer wrong, and violence alway:

34 So that thou ſhalt be mad for the ſight which thine eyes ſhall ſee.

35 The Lord ſhall ſmite thee in the knees, and in the thighes with a ſore botch, that thou canſt not be healed: euen from the ſole of thy foot vnto the top of thine head.

36 The Lord ſhal bring thee & thy king (which thou ſhalt ſet ouer thee) vnto a nation, which neither thou nor thy fathers haue knowen, and there thou ſhalt ſerue other gods, euen wood, and ſtone:

37 And thou ſhalt *be a wonder, a prouerbe and a common talke among all people, whither the Lord ſhall carie thee.

38 * Thou ſhalt carie out much ſeed into the field, and ſhalt gather but little in: for the graſſhoppers ſhall deſtroy it.

39 Thou ſhalt plant a vineyard, & dreſſe it, but ſhalt neither drinke of the wine, nor gather the grapes: for the wormes ſhall eat it.

40 Thou ſhalt haue oliue trees in all thy coaſtes, but ſhalt not anoint thy ſelfe with the oyle: for thine olines ſhall ‖ fall.

41 Thou ſhalt beget ſonnes, and daughters, but ſhalt not haue them: for they ſhall goe into captiuitie.

42 All thy trees & fruit of thy land ſhall the q graſſhopper conſume.

43 The ſtranger that is among you, ſhall clime aboue thee vp on hie: and thou ſhalt come downe beneath alow.

44 He ſhall lend thee, and thou ſhalt not lend him: he ſhalbe the head and thou ſhalt be the tayle.

45 Moreouer, all theſe curſes ſhall come vpon thee, and ſhal purſue thee and ouertake thee, till thou bee deſtroyed, becauſe thou obeyedſt not the voyce of the Lord thy God, to keepe his commandements, and his ordinances, which he commanded thee:

46 And they ſhalbe vpon r thee for ſignes and wonders, and vpon thy ſeed for euer,

47 Becauſe thou ſeruedſt not the Lord thy God with ioyfulneſſe, and with a good heart for the abundance of all things.

48 Therefore thou ſhalt ſerue thine enemies which the Lord ſhall ſend vpon thee, in hunger and in thirſt, and in nakedneſſe, and in need of all things: and he ſhall put a yoke of yron vpon thy necke, vntill hee haue deſtroyed thee.

49 The Lord ſhall bring a nation vpon thee from farre, euen from the end of the world, flying ſwift as an Eagle, a nation whoſe tongue thou ſhalt not vnderſtand:

50 A nation of a ‖ fierce countenance, which will not regard the perſon of the old, nor haue compaſſion of the yong.

51 The ſame ſhall eate the fruit of thy cattell, and the fruit of thy land vntill thou be deſtroyed, and hee ſhall leaue thee neither wheate, wine, nor oyle, neither the ‖ increaſe of thy kine, nor the flocks of thy ſheepe vntill he haue brought thee to nought.

52 And hee ſhall beſiege thee in all thy cities, vntill thy hie & ſtrong walls fal downe, wherein thou truſtedſt in all the land: and he ſhal beſiege thee in all thy ‖ cities throwout all thy land, which the Lord thy God hath giuen thee.

53 * And thou ſhalt eate the fruit of thy bodie: euen the fleſh of thy ſonnes and thy daughters, which the Lord thy God hath giuen thee, during the ſiege and ſtraitneſſe wherein thine enemies ſhall encloſe thee:

54 So that the man (that is tender and exceeding dainty among you) * ſhalbe grieued at his brother, and at his wife, that lieth in his boſome, and at the remnant of his children, which he hath yet left,

55 For feare of giuing vnto any of them of the fleſh of his children, whom he ſhal eat, becauſe hee hath nothing left him in that ſiege and ſtraitneſſe, wherewith thine enemies ſhall beſiege thee in all thy cities.

56 The tender and daintie t woman among you, which neuer would venture to ſet the ſole of her foote vpon the ground (for her ſoftneſſe and tenderneſſe) ſhalbe grieued at her huſband that lieth in her boſome, and at her ſonne and at her daughter,

57 And at u her afterbirth (that ſhal come out from betweene her feet) and at her children, which ſhee ſhall beare: for when all things lacke, ſhe ſhall eat them ſecretly, during the ſiege and ſtraitneſſe, wherewith thine enemie ſhall beſiege thee in thy cities.

58 ¶ If thou wilt not keepe and doe o all the words of this Law (that are written in this booke) and feare this glorious & fearefull Name, THE LORD THY GOD,

59 Then the Lord wil make thy plagues wonderfull, and the plagues of thy ſeed, euen great plagues, and of long continuance, and ſore diſeaſes and of long durance.

60 Moreouer, he wil bring vpon thee all the diſeaſes of Egypt, whereof thou waſt afraid, and they ſhall cleaue vnto thee.

61 And euery ſickneſſe, and euery plague, which is not x written in the booke of this Law, will the Lord heape vpon thee, vntill thou be deſtroyed.

62 And yee ſhall bee left few in number, where yee were as the * ſtarres of heauen in multitude, becauſe thou wouldeſt not obey the voice of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to doe you good, and to multiply you, ſo he will reioyce ouer you to deſtroy you, and bring you to nought, and yee ſhall be rooted out of the land, whither thou goeſt to poſſeſſe it.

64 And the Lord ſhal y ſcatter thee among all people, from the one end of the world vnto the other, and there thou ſhalt ſerue other gods, which thou haſt not knowen nor thy fathers, euen wood and ſtone.

65 Alſo among theſe nations thou ſhalt finde

o When they ſhall returne from their captiuitie.

p As he did Manaſſeh, Ioachim Zedekias and others.

Iere.24.9. and 25.9. 1.king.9.7. Mich.6.15. hagg.1.6.

‖ *Or, be ſhaken before they be ripe.*

q Vnder one kind he conteineth all the vermine which deſtroy the fruits of the land: and this is an euident token of Gods curſe.

r Gods plagues ſhall be euident ſignes that hee is offended with thee.

‖ *Or, barbarous, cruell, or impudent.*

‖ *Or, firſt borne of thy bullocks.*

‖ *Or, gates.*

Leuit.26.29. 2.king.6.29. lament.4.10. baruk.2.3.

Chap.15.9.

s As came to paſſe in the dayes of Ioram king of Iſrael, 2.king.6.29. and when the Romanes beſieged Ieruſalem.

t Hunger ſhall ſo bite her, that ſhe ſhall be ready to eate her child before it be deliuered.

u For he that offendeth in one is guiltie of all, Iames 2.10.

x Declaring that God hath infinite meanes to plague the wicked, beſides them that are ordinarie or written.

Chap.10.22.

y Signifying, that it is a ſingular gift of God to be in a place whereas we may worſhip God purely, & declare our faith and religion.

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finde no rest, neither shall the sole of thy foot haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne till thine eyes fail out, and a sorowfull mind.

66 And thy life shall ‖ hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

‖ Or, *thou shalt be in doubt of thy life.*

67 In the morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt again with [z] ships by the way, whereof I said vnto thee, Thou shalt see it no more againe: and there ye shall sel your selues vnto your enemies for bondmen and bondwomen, and there shalbe no buyer.

[z] Because they were vnmindfull of that miracle, when the Sea gaue place for them to passe through.

CHAP. XXIX.

2 The people are exhorted to obserue the Commandements. 10 The whole people from the hiest to the lowest, are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednes. 24 The cause of Gods wrath against his people.

1 These are the [a] wordes of the Couenant, which the Lord commaunded Moses to make with the children of Israel in the land of Moab, beside the Couenant which he had made with them in [b] Horeb.

[a] That is, the articles, or conditions.

[b] At the first giuing of the Law, which was fortie yeeres before.

2 ¶ And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh, [c] vnto all his seruants, and vnto all his land,

3 The [c] great tentations which thine eyes haue seene, those great miracles and wonders:

[c] The proofes of my power.

4 Yet the Lord hath not [d] giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

[d] He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

5 And I haue led you fourtie yeere in the wildernesse: your clothes are not waxed old vpon you: neither is thy shooe waxed olde vpon thy foote.

6 Ye haue eaten no [e] bread, neither drunk wine, nor strong drinke, that ye might know, how that I am the Lord your God.

[e] Made by mans arte, but Manna, which is called the bread of Angels.

7 After, ye came vnto this place, and Sihon king of Heshbon, and Og king of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

Chap. 4 6. 1. king. 2 3.

9 * Keepe therefore the wordes of this Couenant, and doe them, that yee may prosper in all that ye shall doe.

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

10 Ye stand this day euery one of you before the Lord your [f] God: your heads of your tribes, your Elders and your officers, euen all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe, fro the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest [g] passe into the couenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day,

g Alluding to them, that when they made a sure couenant, diuided a beast in twaine, and past betweene the parts diuided, Gene. 15. 10.

13 For to establish thee this day a people vnto himselfe, and that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant, and this oath with you onely,

15 But aswell with him that standeth here with vs this day before the Lord our God, as with him [h] that is not here with vs this day.

h Meaning, their posteritie.

16 For yee know how wee haue dwelt in the land of Egypt, and how wee passed thorow the middes of the nations which ye passed by.

17 And yee haue seene their abominations, and their idoles (wood, and stone, siluer and gold) which were among them,

18 That there should not bee among you man nor woman, nor family, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serue the gods of those nations, and that there should not bee among you [i] any roote that bringeth forth * gall and wormewood,

i Such sinne, as the bitter fruit thereof might choke and destroy you. *Acts 8. 23.*

19 So that when hee heareth the words of this curse, he ‖ blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornnes of mine owne heart, thus adding [k] drunkennesse to thirst.

‖ Or, *flatter.*

k For as he that is thirstie, desireth to drinke much, so he that followeth his appetites, seeketh by all meanes, and yet cannot be satisfied.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his iealousie shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shal put out his name from vnder heauen.

21 And the Lord shall separate him vnto euil out of all the tribes of Israel, according vnto all the curses of the Couenant, that is written in the booke of this Law.

22 So that the [l] generation to come, euen your children, that shall rise vp after you, and the stranger that shal come from a farre land, shal say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

l Gods plagues vpon them that rebell against him, shall be so strange, that all ages shalbe astonied.

23 (For all that land shal burne with brimstone and salt: it shal not be sowen, nor bring foorth, nor any grasse shall growe therein, like as in the ouerthrowing of * Sodome, and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger)

Gen. 19. 24, 25.

24 Then shall all nations say, * Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

1. King. 9. 8. Ierem. 22. 8.

25 And they shall answere, Because they haue forsaken the Couenant of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: euen gods which they knew not, and ‖ which had giuen them nothing,

‖ Or, *which had not giuen them a land to possesse.*

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great

great indignation, and hath cast them into another land, as appeareth this day.

29 The [m] secret things belong to the Lord our God, but the things revealed belong vnto vs, and to our children for euer, that wee may doe all the words of this Law.

CHAP. XXX.

1 Mercy shewed when they repent. 6 The Lord doeth circumcise the heart. 11 All excuse of ignorance is taken away. 15. 19 Life and death is set before them. 20 The Lord is their life which obey him.

NOw when all these things shall come vpon thee, either the blessing or the curse which I haue set before thee, and thou shalt [a] turne into thine heart among all the nations, whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God, and obey his voyce in all that I commaund thee this day: thou, and thy children with all thine [b] heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lord thy God had scattered thee.

4 Though thou were cast vnto the vtmost part of [c] heauen, from thence will the Lord thy God gather thee, and from thence will he [d] take thee.

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and hee will shew thee fauour, and will multiply thee aboue thy fathers.

6 And the Lord thy God will [e] circumcise thine heart, and the heart of thy seede, that thou mayest loue the Lord thy God with all thine heart, and with all thy soule, that thou mayest liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and persecute thee.

8 [f] Returne thou therefore, and obey the voice of the Lord, and do all his commandements, which I command thee this day.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruit of thy body, and in the fruite of thy cattell, and in the fruite of the land for thy wealth: for the Lord will turne againe and [g] reioyce ouer thee to doe thee good, as hee reioyced ouer thy fathers,

10 Because thou shalt obey the voice of the Lord thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Lawe, when thou shalt returne vnto the Lord thy God with all thine heart, and with all thy soule.

11 ¶ For this commaundement which I command thee this day, is [h] not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, *Who shall goe vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyond the [i] Sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it?

14 But the [k] word is very neere vnto thee: euen in thy mouth and in thine heart, for to [l] doe it.

15 Behold, I haue set before thee this day life and good, death and euill,

16 In that I commaund thee this day, [m] to loue the Lord thy God, to walke in his wayes, and to keepe his commaundements, and his ordinances, and his lawes, that thou mayest [n] liue and bee multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt bee seduced, and worship other gods, and serue them,

18 I pronounce vnto you this day, that yee shall surely perish, yee shall not prolong your dayes in the land, whither thou passest ouer Iordan to possesse it.

19 * I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing. Therefore [o] chuse life, that both thou and thy seede may liue,

20 By louing the Lord thy God, by obeying his voice, and by cleauing vnto him: for he is thy life, & the length of thy dayes: that thou maiest dwel in the land which the Lord sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

1.7 Moses preparing himselfe to die, appointeth Iosua to rule the people. 9 Hee giueth the Law to the Leuites, that they should reade it to the people. 19 God giueth them a song as a witnesse betweene him and them. 23 God confirmeth Iosua. 29 Moses sheweth them that they will rebell after his death.

THen Moses went and spake these words vnto all Israel,

2 And said vnto them, I am an hundred and twentie yeere olde this day: I [a] can no more goe out and in: also the Lord hath said vnto me, * Thou shalt not goe ouer this Iorden.

3 The Lord thy God he will go ouer before thee: hee will destroy these nations before thee, and thou shalt possesse them, * Iosua, hee shall goe before thee, as the Lord hath said.

4 And the Lord shall doe vnto them, as hee did to * Sihon and to Og kings of the Amorites, and vnto their land, whom hee destroyed.

5 And the Lord shall giue them [b] before you, that yee may doe vnto them according vnto * euery commandement, which I haue commanded you.

6 ‖ Plucke vp your hearts therefore, and be strong: dread not nor bee afraid of them: for the Lord thy God himselfe doeth goe with thee: he will not faile thee, nor forsake thee.

7 ¶ And Moses called Iosua, and said vnto him in the sight of all Israel, Bee [c] of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.

8 And

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m Moses hereby reprooueth their curiositie, which seek those things that are onely knowen to God: and their negligence that regard not that which God hath reuealed vnto them, as the Law.

a By calling to remembrance, both his mercies, and his plagues.

b In true repentance is no hypocrisie.

c Euen to the worlds end.

d And bring thee into thy countrey.

e God will purge all thy wicked affection which thing is not in thine owne power to doe.

f If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

g He meaneth not that God is subiect to these passions, to reioyce, or to be sad: but he vseth this maner of speech, to declare the loue that he beareth vnto vs.

h The Law is so euident, that none can pretend ignorance. *Rom.* 10. 6.

i By heauen and the sea, hee meaneth places most farre distant.

k Euen the Law and the Gospel.

l By faith in Christ.

m So that to loue and obey God, is onely life and felicitie.

n He addeth these promises to signifie that it is for our profite that we loue him, and not for his.

Chap. 4. 26.

o That is, loue & obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

a I can no longer execute mine office. *Num.* 20. 12. *chap.* 3. 26.

Num. 27. 18.

Num. 21. 24.

b Into your hands. *Chap* 7. 2.

‖ *Or, be of good courage.*

c For he that must gouerne the people hath need to be valiant to represse vice, and constant to maintaine vertue.

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d Signifying that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.

8 And the Lord himselfe doeth d goe before thee: hee will be with thee; he will not faile thee, neither forsake thee: feare not therefore, nor be discomforted.

9 ¶ And Moses wrote this Law, and deliuered it vnto the Priests the sonnes of Leui, (which bare the arke of the Couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commanded them, saying, *Euery seuenth yeere * when the yeere of freedome shall bee in the feast of the Tabernacles:

Nehem.8.2. Chap.15.1.

11 When all Israel shall come to appeare e before the Lord thy God in the place which hee shall chuse, thou shalt reade this Lawe before all Israel that they may heare it.

e Before the Arke of the couenant which was the signe of Gods presence, and the figure of Christ.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe, and obserue all the words of this Law,

13 And that their children which f haue not knowen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whither yee goe ouer Iordan to possesse it.

f Which were not borne when the Law was giuen.

14 ¶ Then the Lord sayd vnto Moses, Behold, thy dayes are come, that thou must die: Call Iosuah and stand yee in the Tabernacle of the Congregation that I may giue him a ‖ charge. So Moses and Iosuah went, and stood in the Tabernacle of the Congregation.

‖ *Or, commandement.*

15 And the Lord appeared in the Tabernacle, in the pillar of a g cloude: and the pillar of the cloude stood ouer the doore of the Tabernacle

g In a cloud that was fashioned like a pillar.

16 ¶ And the Lord sayd vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange land (whither they goe to dwell therein) and will forsake me, and breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hote against them at that day, and I will forsake them, and will h hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon mee, because God is not with me?

h That is, I will take my fauour from them: as to turne his face toward vs, is to shew vs his fauour.

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Now therefore write yee this i song for you, and teach it the children of Israel: put it in their mouthes, that this song may bee my witnesse against the children of Israel.

i To preserue you and your children from idolatrie, by remembring Gods benefits.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth with milke and honie, and they shal eate, and fill themselues, and waxe fatte: k then shall they turne vnto other gods, and serue them, and contemne mee, and breake my couenant.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

21 And then when many aduersities and tribulations shall come vpon them, this song shall l answere them to their face, as a witnesse: for it shall not bee forgotten out of the mouthes of their posteritie: for I know their imagination which they goe about euen now, before I haue brought them into the land which I sware.

l That these euils are come vpon them, because they forsooke me.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gaue Iosuah the sonne of Nun a charge, and sayd, * Bee strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I will be with thee.

Iosh.1.6.

24 ¶ And when Moses had made an end of writing the words of this Law in a booke vntill he had finished them,

25 Then Moses commaunded the Leuites, which bare the Arke of the Couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the Couenant of the Lord your God, that it may bee there for a m witnesse against thee.

m Of thine infidelitie, when thou shalt turne away from the doctrine conteined therein.

27 For I know thy rebellion & thy stiffe necke: behold, I being yet aliue with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the elders of your tribes, and your n officers, that I may speake these words in their audience, and call heauen and earth to record against them.

n As gouernors, Iudges, and Magistrates.

29 For I am sure that after my death ye will vtterly be corrupt, and turne from the way, which I haue commanded you: therefore euill will come vpon you at the length, because ye will commit euil in the sight of the Lord, by prouoking him to anger through the o worke of your hands.

o By idolatrie, and worshipping of images, which are the worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the words of this song, vntill he had ended them.

CHAP. XXXII.

The song of Moses concerning 7 Gods benefits toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Law to the children. 49 God forewarneth Moses of his death.

HEarken ye a heauens, and I will speake: and let the earth heare the words of my mouth.

a As witnesses of this peoples ingratitude.

2 My b doctrine shall drop as the raine, and my speach shall still as the deaw, as the showre vpon the herbes, & as the great raine vpon the grasse.

b He desireth that he may speake to Gods glory, and that the people, as the greene grasse may receiue the deaw of his doctrine.

3 For I will publish the Name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the c mighty God, for all his wayes are iudgement: God is true, and without wickednesse: iust, and righteous is he.

c The Ebrew word is Rocke: noting that God onely is mighty, faithfull, and constant in his promise.

5 They haue corrupted themselues toward him by their vice, not being his children, but a froward and crooked generation.

6 Doe yee so reward the Lord, O foolish

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people and vnwise? is not hee thy father, that hath bought thee? he hath [d] made thee, and proportioned thee.

7 Remember the dayes of olde: consider the yeeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most hie God diuided to the nations their inheritance, when hee separated the sonnes of Adam, hee appointed the borders of the [e] people, according to the number of the children of Israel.

9 For the Lords portion is his people: Iaakob is the lot of his inheritance.

10 He found him in the land of the wildernesse, in a waste and roaring wildernes: he led him about, hee taught him, and kept him as the apple of his eye.

11 As an Egle stirreth vp her nest, [f] flottereth ouer her birdes, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lorde alone led him, and there was no ‖ strange god with him.

13 He caried him vp to the hie places of the earth, that he might eate the fruits of the fields, and he caused him to sucke [h] hony out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goates, with the fatte of the graines of wheate, and the red ‡liquor of the grape shalt thou drinke.

15 But he that should haue been [i] vpright, when he waxed fat, spurned with his heele: thou art fatte, thou art grosse, thou art laden with fatnesse: therefore hee forsooke God that made him, and regarded not the strong God of his saluation.

16 They prouoked him with [k] strange gods: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to gods whom they knew not: [l] newe gods that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mighty God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then saw it, and was angry for the prouocation of his [m] sonnes and of his daughters.

20 And he sayd, I will hide my face from them: I will see what their end shall be: for they are a frowarde generation, children in whom is no faith.

21 They haue moued me to iealousie with that which is not God; they haue prouoked mee to anger with their vanities: * and I will moue them to iealousie with those which are no [n] people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shal consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestow mine arrowes vpon them.

24 They shall be burnt with hunger, and consumed with heate, and with bitter destruction: I wil also send the teeth of beasts vpon them, with the venime of serpents creeping in the dust.

25 The sword shall [o] kill them without, and in the chambers feare: both the young man & the yong woman, the suckling with the man of gray haire.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the fury of the enemie, lest their aduersaries should [p] ware proud, and lest they should say, Our hie hand, and not the Lord hath done all this.

28 For they are a nation voide of counsell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they would [q] consider their latter end.

30 How should * one chase a thousand, and two put ten thousand to flight, except their strong God had sold them, and the Lord had ‖ shut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of [r] the vine of Sodome, and of the vines of Gomorha: their grapes are grapes of gall, their clusters be bitter.

33 Their [s] wine is the poyson of dragons, and the cruell gall of Aspes.

34 Is not this layd in store with me, and sealed vp among my treasures?

35 * Vengeance & recompense are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them make haste.

36 For the Lord shall iudge his people, and ‖ repent towards his seruants, when he seeth that their power is gone, and none [t] shut vp in hold nor left abroad.

37 When men shall say, Where are their gods, their mighty God in whome they trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering? let them rise vp, and helpe you: let him be your refuge.

39 Behold now, for I, I am he, and there is no gods with mee: * I kill and giue life: I wound, and I make whole: * neither is there any that can deliuer out of mine hand.

40 For I [t] lift vp mine hand to heauen, and say, I liue for euer.

41 If I whet my glittering sword, and mine hand take hold on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my sword shall eate flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemie.

43 *Pee nations, prayse his people: for hee will auenge the [u] blood of his seruants, and will execute vengeance vpon his aduersaries, and will bee mercifull vnto his land, and to his people.

44 Then

d Not according to the common creation, but he hath made thee a new creature by his Spirit.

e When God by his prouidence diuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

f To teach them to flie.

‖ *Or, god of strange nation.*

g Meaning, of the land of Canaan, which was hie in respect of Egypt.

h That is, abundance of all things euen in the very rockes.

‡ *Ebr. blood.*

i Hee sheweth what is the principall end of our vocation.

k By changing his seruice for their superstitions.

l Scripture calleth new, whatsoeuer man inuenteth, be the error neuer so olde.

m He calleth them Gods children, not to honour them, but to shew them from what dignitie they are fallen.

Rom. 10 19.

n Which I haue not fauoured, nor giuen my lawes vnto them.

o They shall be slaine both in the field and at home.

p Reioycing to see the godly afflicted, and attributing that to themselues, which is wrought by Gods hand.

q They would consider the felicitie that was prepared for them, if they had obeyed God.

Iosh. 23.10.

‖ *Or, deliuered them to their enemie.*

r The fruits of the wicked are as poyson, detestable to God, and dangerous for man.

Eccl. 28.1. *rom.* 12.19. *heb.* 10.30.

‖ *Or, change his minde.*

s When neither strong nor weake in a maner remaine.

1. *Sam.* 2.6. *tob.* 13.2. *Wisd.* 16.13.

t That is, I sweare, reade Gen. 14.22.

Rom. 15.10.

u Whether the blood of Gods people be shed for their sinnes, or triall of their faith, he promiseth to reuenge it.

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44 ¶ Then Moſes came and ſpake all the words of this ſong in the audience of the people, he and ‖ Hoſhea the ſonne of Nun.

‖ *Or, Ioſhua.*

45 When Moſes had made an ende of ſpeaking all theſe words to all Iſrael,

46 Then he ſayd vnto them, * Set your hearts vnto all the words which I teſtifie againſt you this day, that yee may command them vnto your children, that they may obſerue and doe all the words of this Law.

Chap.6.6.and 11.18.

47 For it is no x vaine word concerning you, but it is your life, and by this word yee ſhall prolong your dayes in the land, whither ye goe ouer Iorden to poſſeſſe it.

x For I will performe my promiſe vnto you, Iſa.55.10.

48 *And the Lord ſpake vnto Moſes the ſelfe ſame day, ſaying,

*Num.27.12.

49 Goe vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer againſt Iericho: and behold the land of Canaan, which I giue vnto the children of Iſrael for a poſſeſſion,

50 And die in the mount which thou goeſt vp vnto, and thou ſhalt bee * gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people,

Gen 25.8. Num.20.25,28 and 33.38.

51 Becauſe ye * treſpaſſed againſt me among the children of Iſrael, at the waters ‖ of Meribah, at Kadeſh in the wilderneſſe of Zin: for ye y ſanctified me not among the children of Iſrael.

Num.20.12,13. and 27.14.
‖ *Or, of ſtrife.*
y Ye were not earneſt and conſtant to maintaine mine honour.

52 Thou ſhalt therefore ſee the land before thee, but ſhalt not goe thither, I meane, into the land which I giue the children of Iſrael.

CHAP. XXXIII.

1 Moſes before his death bleſſeth all the tribes of Iſrael. 26 There is no god like to the God of Iſrael. 29 Nor any people like vnto his.

NOw this is the a bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death, and ſaid,

a This bleſſing conteineth not onely a ſimple prayer, but an aſſurance of the effect thereof.

2 The Lord came from Sinai, and roſe vp from Seir vnto them, & appeared clearely from mount Paran, and hee came with ten b thouſands of Saints, and at his right hand a fiery Law for them.

b Meaning, infinite Angels.

3 Though hee loue the people, yet c all thy Saints are in thine hands: and they are humbled at d thy feete, to receiue thy words.

c Ebr. his Saints, that is the children of Iſrael.
d As thy diſciples.

4 Moſes commanded vs a Law for an e inheritance of the Congregation of Iaakob.

e To vs and our ſucceſſors.

5 Then ‖ he was among the ‖ righteous people, as King, when the heads of the people, and the tribes of Iſrael were aſſembled.

‖ *Or, Moſes.*
‖ *Or, Iſrael.*

6 ¶ Let f Reuben liue, & not die, though his men be a ſmall number.

f Reuben ſhall be one of the tribes of Gods people, though for his ſinne his honour be diminiſhed and his family but ſmall.

7 ¶ And thus he bleſſed Iudah, and ſaid, Heare, O Lord, the voyce of Iudah, and bring him vnto his people: his hands ſhall bee g ſufficient for him, if thou helpe him againſt his enemies.

g Signifying that he ſhould hardly obteine Iaakobs promiſe, Ge.49.8 *Exod* 28.30.

8 ¶ And of Leui he ſaid, Let thy * Thummim and thine Urim bee with thine holy one whom thou didſt prooue in Maſſah, and didſt cauſe him to ſtriue at the waters of Meribah.

9 Who ſayd vnto his father and to his mother, h I haue not ſeene him, neither knew hee his brethren, nor knew his owne children: for they obſerued thy worde, and kept thy couenant.

h He preferred Gods glory to all natural affection, Exod.32.29.

10 They ſhall teach Iaakob thy iudgements, and Iſrael thy Law: they ſhall put incenſe before thy face, and the burnt offering vpon thine altar.

11 Bleſſe, O Lord, his ſubſtance, and accept the worke of his hands: i ſmite thorow the loynes of them that riſe againſt him, and of them that hate him, that they riſe not againe.

i He declareth that the miniſters of God haue many enemies, and therefore haue need to be prayed for.

12 ¶ Of Beniamin he ſaid, The beloued of the Lord ſhall k dwell in ſafety by him: the Lord ſhall couer him all the day long, and dwell betweene his ſhoulders.

k Becauſe the Temple ſhould be built in Zion, which was in the tribe of Beniamin, he ſheweth that God ſhould dwell with him there.

13 ¶ And of Ioſeph hee ſayd, Bleſſed of the Lord is his land, for the ſweetneſſe of heauen, for the dew, and for the ‖ depth lying beneath,

‖ *Or, fountaines.*

14 And for the ſweet increaſe of the ſunne, and for the ſweet increaſe of the moone,

15 And for the ſweetneſſe of the top of the ancient mountaines, and for the ſweetneſſe of the old hilles,

16 And for the ſweetneſſe of the earth, and abundance therof: and the good will of him that dwelt in the l buſh, ſhall come vpon the head of Ioſeph, and vpon the toppe of the head of him that was * ſeparated from his brethren.

l Which was God appearing vnto Moſes, Exod.3.2.
Gen.49.26.

17 His beauty ſhall bee like his firſt borne bullocke, and his ‖ hornes as the hornes of an Vnicorne: with them he ſhall ſmite the people together, euen the ends of the world: theſe are alſo the ten thouſands of Ephraim, and theſe are the thouſands of Manaſſeh.

‖ *Or, ſtrength.*

18 ¶ And of Zebulun he ſayd, Reioyce, Zebulun, in thy m going out, and thou, Iſſachar, in thy tents.

m In thy proſperous voyages vpon the ſea, Gen. 49.13.

19 They ſhall call the people vnto the ‖ mountaine: there they ſhall offer the ſacrifices of righteouſneſſe: for n they ſhall ſucke of the abundance of the ſea, and of the treaſures hid in the land.

‖ *Or, mount Zion.*
n The tribe of Zebulun.

20 ¶ Alſo of Gad he ſaid, Bleſſed be hee that enlargeth Gad: hee dwelleth as a lion, that catcheth for his pray the arme with the head.

o So that the portion of the Gadites and others on this ſide Iorden, was Gods, though it was not ſo knowen.

21 And hee looked to himſelfe at the beginning, becauſe there was a portion of the o Lawgiuer hidde: yet hee ſhall come with the heads of the people, to execute the iuſtice of the Lord, and his iudgements with Iſrael.

p Meaning, neere the ſea.

22 ¶ And of Dan he ſayd, Dan is a lions whelpe: he ſhall leape from Baſhan.

23 ¶ Alſo of Naphtali hee ſaid, O Naphtali, ſatisfied with fauour, and filled with the bleſſing of the Lord: poſſeſſe p the Weſt and the South.

q Thou ſhalt be ſtrong, or thy countrey full of mettall. It ſeemeth that Simeon is left out becauſe he was vnder Iudah, and his portion of his inheritance, Ioſh.19.9.

24 ¶ And of Aſher he ſayd, Aſher ſhall bee bleſſed with children: hee ſhall be acceptable vnto his brethren, and ſhall dip his foote in oyle.

25 Thy ſhoes ſhall bee q yron and braſſe, and

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and thy ſtrength ſhall continue as long as thou liueſt.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, & on the cloudes in his glory.

27 The eternall God is thy refuge, and vnder his armes thou art for euer: hee ſhall caſt out the enemie before thee, and will ſay, Deſtroy them.

r Who was plentifull in iſſue as a fountaine.

28 Then Iſrael r the fountaine of Iaakob ſhall dwell alone in ſafetie in a lande of wheate, and wine: alſo his heauens ſhall dropp the dewe.

29 Bleſſed art thou, O Iſrael: who is like vnto thee, O people ſaued by the Lord, the ſhield of thine helpe, and which is the ſworde of thy glory? therefore f thine enemies ſhall be in ſubiection to thee, and thou ſhalt tread vpon their hie places.

f Thine enemies for feare ſhall lie and faine to be in ſubiection.

CHAP. XXXIIII.

1 Moſes ſeeth all the land of Canaan. 5 Hee dieth. 8 Iſrael weepeth. 9 Ioſhua ſucceedeth in Moſes roume. 10 The praiſe of Moſes.

THen Moſes went from the plaine of Moab vp into mount a Nebo vnto the top of Piſgah that is ouer against Iericho: and the Lord ſhewed him all the land of Gilead, vnto Dan,

a Which was a part of mount Abarim, Num. 27.12. *Chap.3.27.* 2 *mac.2.4.*

2 And all Naphtali and the land of Ephraim and Manaſſeh, and all the land of Iudah, vnto the vtmoſt b Sea:

b Called Mediterraneum.

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord ſaid vnto him, * This is the land which I ſware vnto Abraham, to Izhak & to Iaakob, ſaying, I will giue it vnto thy ſeede: I haue cauſed thee to ſee it with thine eyes, but thou ſhalt not go ouer thither.

Gen.12.7. and 13.15.

5 So Moſes the ſeruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And c he buried him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his ſepulchre vnto d this day.

c To wit, the Angel of the Lord, Iude 9.

d That the Iewes might not haue occaſion thereby to commit idolatrie.

7 Moſes was now an hundreth & twenty yeere olde when he died, his eye was not dimme, nor his naturall force abated.

8 And the children of Iſrael wept for Moſes in the plaine of Moab thirty dayes: ſo the dayes of weeping and mourning for Moſes were ended.

9 And e Ioſhua the ſonne of Nun was full of the ſpirit of wiſedom: for Moſes had put his hands vpon him. And the children of Iſrael were obedient vnto him, and did as the Lord had commanded Moſes.

e Hereby appeareth the fauour of God, that leaueth not his Church deſtitute of a gouernour.

10 But there arose not a Prophet ſince in Iſrael like vnto Moſes (whom the Lord knew f face to face)

f Vnto whom the Lord did reueale himſelfe ſo plainely, as Exod. 33.11.

11 In all the miracles & wonders which the Lord ſent him to doe in the land of Egypt before Pharaoh and before all his ſeruants, and before all his land,

12 And in all that mighty hand and all that great feare, which Moſes wrought in the ſight of all Iſrael.

g Meaning, the power of God working by Moſes in the wildernesse.

The booke of Ioſhua.

THE ARGVMENT.

IN this booke the holy Ghoſt ſetteth moſt liuely before our eyes the accompliſhment of Gods promiſe, who as hee promiſed by the mouth of Moſes, that a Prophet ſhould bee raiſed vp vnto the people like vnto him, whom he willeth to obey, Deut. 18.15: ſo hee ſheweth himſelfe here true in his promiſe, as at all other times, and after the death of Moſes his faithfull ſeruant, hee raiſeth vp Ioſhua to be ruler & gouernour ouer his people, that neither they ſhould be diſcouraged for lacke of a captaine, nor haue occaſion to diſtruſt Gods promiſes hereafter. And becauſe that Ioſhua might bee confirmed in his vocation, and the people alſo might haue none occaſion to grudge, as though hee were not approoued of God: hee is adorned with moſt excellent gifts and graces of God, both to gouerne the people with counſell, and to defend them with ſtrength, that hee lacked nothing which either belonged to a valiant captaine, or a faithfull miniſter. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance hee diuideth among the people, and appointeth their borders: hee eſtabliſheth the lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, aſſuring them of his grace and fauour, if they obey God, and contrariwiſe of his plagues and vengeance if they diſobey him. This hiſtorie doeth repreſent Ieſus Chriſt the true Ioſhua, who leadeth vs into eternall felicitie, which is ſignified vnto vs by this land of Canaan. From the beginning of the Geneſis to the ende of this booke are contained 2576 yeeres. For from Adam vnto the flood are 1656: from the flood vnto the departure of Abraham out of Caldea, 423: and from thence to the death of Ioſeph 290. So that the Geneſis conteineth 2369. Exodus 140, the other three bookes of Moſes 40, Ioſhua 27. So the whole make 2576 yeeres.

CHAP. I.

2 The Lord incourageth Ioſhua to inuade the land. 4 The borders & limits of the land of the Iſraelites. 5 The Lord promiſeth to aſſiſt Ioſhua, if he obey his word. 11 Ioſhua cõmandeth the people to prepare themſelues to paſſe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

a The beginning of this booke dependeth on ỹ laſt Chapter of Deut, which was written by Ioſhua as a preparation to his hiſtory.

NOw after the a death of Moſes the ſeruant of the Lord, the Lord ſpake vnto Ioſhua ỹ ſonne of Nun, Moſes miniſter, ſaying,

2 Moſes my ſeruant is dead: now therefore ariſe, goe ouer this Iorden, thou, and all this people vnto the land which I giue them, that is, to the children of Iſrael.

Chap.14.9. Deut.11.24.

3 * Euery place that the ſole of your foote ſhall tread vpon, haue I giuen you, as I ſayd vnto Moſes.

4 * From the b wilderneſſe, and this Lebanon euen vnto the great riuer, the riuer ‖ Perath: all the land of the c Hittites, euen vnto the great d Sea toward the

b Of Zin, called Kadeſh & Paran.

‖ Or, Euphrates.

c Meaning, the whole land of Canaan.

d Called Mediterraneum.

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the going downe of the sunne, shall bee your coast.

5 There shal not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: * I will not leaue thee nor forsake thee.

Heb.13.5.

6 * Be strong and of a good courage: for vnto this people shalt thou diuide the land for an inheritance, which I sware vnto their fathers to giue them.

Deut.31.23.

7 Onely be thou strong, ‖ & of a most valiant courage, that thou mayest obserue and doe according to all the Law which Moses my seruant hath commaunded thee: * thou shalt not turne away from it to the right hand, nor to the left, that thou mayest c prosper whithersoeuer thou goest.

‖*Or, grow stronger and stronger. Deut.5.32. and 28.14.*

c He sheweth wherein consisteth true prosperitie, euen to obey the word of God.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and f night, that thou mayest obserue and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ‖ haue good successe.

f Shewing that it was not possible to gouerne well without continuall studie of Gods word.

‖*Or, gouerne wisely.*

9 Haue not I commanded thee, saying, Be strong, and of a good courage, feare not, nor be discouraged? for I the Lord thy God will be with thee, whithersoeuer thou goest.

10 ¶ Then Ioshua commanded the officers of the people, saying,

11 Passe thorow the hoste, and command the people, saying, Prepare you vitailes: for g after three dayes yee shall passe ouer this Iorden, to goe in to possesse the land, which the Lord your God giueth you to possesse it.

g Meaning, from the day that this was proclaimed, Chap.3.2.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Ioshua, saying,

13 * Remember the word, which Moses the seruaunt of the Lord commaunded you, saying, The Lord your God hath giuen you rest, and hath giuen you this h land.

Num.32.20.

14 Your wiues, your children, and your cattell shall remaine in the land which Moses gaue you on ‖ this side Iorden: but yee shall goe ouer before your brethren armed, all that be men of warre, and shal helpe them,

h Which belonged to Sihon the king of the Amorites, and Og king of Bashan.

‖*Or, beyond Forden. from Iericho*

15 Until the Lord haue giuen your brethren rest, as well as to you, and vntill they also shall possesse the land, which the Lord your God giueth them: then shall ye returne vnto the land of your possession and shall possesse it, which land Moses the Lords seruant i gaue you on this side Iorden, toward the sunne rising.

i By your request, but yet by Gods secret appointment, Deut. 33.21.

16 Then they answered Ioshua, saying, All that thou hast commanded vs, wee will doe, and whithersoeuer thou sendest vs, wee will goe.

17 As wee obeyed Moses in all things, k so will wee obey thee: onely the Lord thy God be with thee, as he was with Moses.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebell against him.

18 Whosoeuer shall rebell against thy commandement, and will not obey thy words in all that thou commandest him, let him be put to death: onely bee strong, and of good courage.

CHAP. II.

1 Ioshua sendeth men to spie Iericho, whom Rahab hideth. 11 Shee confesseth the God of Israel. 12 Shee requireth a signe for her deliuerance. 21 The spies returne to Ioshua with comfortable tidings.

THen Ioshua the sonne of Nun sent out of a Shittim two men to spie secretly, saying, Goe view the land, and also Iericho: and they went, and * came into an ‖ harlots house, named Rahab, and lodged there.

a Which place was in the plaine of Moab neere vnto Iordan.

Heb.11.31. Iam.2.25.

‖*Or, tauerners house or hosteffe.*

2 Then report was made to the king of Iericho, saying, Behold, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, b Bring forth the men that are come to thee, and which are entred into thine house: for they bee come to search out all the land.

b Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power and policie resist his working.

4 (But the woman had taken the two men, and hid them) therefore said she thus, There came men vnto mee, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: follow yee after them quickly, for ye shall ouertake them.

6 (But shee had brought them vp to the c roofe of the house, and hid them with the stalkes of flaxe which she had spread abroad vpon the roofe)

c Meaning, vpon the house: for then their houses were flat aboue, so that they might doe their businesse thereupon.

7 And certaine men pursued after them, the way to Iorden, vnto the foords, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee came vp vnto them vpon the roofe,

9 And said vnto the men, I know that the Lord hath giuen you the land, and that the d feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

d For so God promised, Deut. 28.7. chap. 5.1.

10 For wee haue heard, how the Lord * dried vp the water of the red Sea * before you, when yee came out of Egypt, and what you did vnto the two Kings of the Amorites, that were on the other side Iorden, vnto * Sihon and to Og, whom yee vtterly destroyed:

Exod.14.21,22. Chap.4.23.

Num.21.24.

11 And when we heard it, our hearts ‖ did faint, and there remained no more ‖ courage in any because of you: for e the Lord your God, he is the God in heauen aboue, and in earth beneath.

‖*Or, melted.*

‖*Or, spirit.*

e Herein appeareth the great mercie of God, that in this common destruction he would draw a most miserable sinner to repent and confesse his Name.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercie, yee will also shew mercie vnto my fathers house, and giue mee a true token,

13 And that yee will saue aliue my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer our ‖ soules from death.

‖*Or, liues.*

14 And the men answered her, f Our life for you to die, if yee vtter not this our businesse: and when the Lord hath giuen vs the land, we will deale mercifully & truely with thee.

f We warrant you on paine of our liues.

15 Then shee let them downe by a corde thorow the window: for her house was vpon the towne wall, and shee dwelt vpon the wall.

16 And she said vnto them, Goe you into the g mountaine, lest the pursuers meete with you, and hide your selues there three dayes,

g Which was neere vnto the citie.

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dayes, vntill the pursuers be returned: then afterward may ye goe your way.

17 And the men said vnto her, [h] We will be blameleſſe of this thine oath, which thou haſt made vs sweare.

18 Behold, when we come into the land, thou ſhalt binde this coyd of red threede in the windowe, whereby thou letteſt vs down, and thou ſhalt bring thy father and thy mother, and thy brethren, and all thy fathers houſhold home to thee.

19 And whoſoeuer ſhall goe out at the doores of thine houſe into the ſtreet, [i] his blood ſhalbe vpon his head, and we will bee guiltleſſe: but whoſoeuer ſhall bee with thee in the houſe, his blood ſhalbe on our head, if any hand touch him:

20 And if thou vtter this our [k] matter, wee will bee quit of thine oath, which thou haſt made vs sweare.

21 And ſhee anſwered, According vnto your words ſo bee it: then ſhee ſent them away, and they departed, and ſhee bound the ‖ coyd in the windowe.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntill the purſuers were returned: and the purſuers ſought them throughout all the way, but found them not.

23 So the two men returned, and deſcended from the mountaine, and paſſed [l] ouer, and came to Ioshua the ſonne of Nun, and told him all things that came vnto them.

24 Alſo they ſaid vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the countrey faint becauſe of vs.

h We ſhall be diſcharged of our oath, if thou doeſt performe this condition that followeth: for ſo ſhalt thou and thine be deliuered.

i He ſhalbe guiltie of his owne death.

k So that others ſhould thinke to eſcape by the ſame meanes.

‖ *Or, ſcarlet coloured.*

l To wit, the riuer Iorden.

CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promiſeth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part aſunder whiles the people paſſe.

THen Ioshua roſe very earely, and they remooued from Shittim, and came to [a] Iorden, hee, and all the children of Iſrael, and lodged there, before they went ouer.

2 And after [b] three dayes the officers went thorowout the hoſte,

3 And commaunded the people, ſaying, When ye ſee the Arke of the couenant of the Lord your God, and the Prieſts of the Leuites bearing it, yee ſhall depart from your place, and goe after it.

4 Yet there ſhal be a ſpace betweene you and it, about ‖ two thouſand cubites by meaſure: ye ſhall not come neere vnto it, that yee may know the way, by the which yee ſhall goe: for ye haue not gone this way in times paſt.

5 (Now Ioshua had ſaid vnto the people, [*] Sanctifie your ſelues: for to morrowe the Lord will doe wonders among you)

6 Alſo Ioshua ſpake vnto the Prieſtes, ſaying. Take vp the Arke of the Couenant, and go ouer before the people: ſo they tooke vp the Arke of the Couenant, and went before the people.

7 ¶ Then the Lord ſaid vnto Ioshua, This day will I beginne to magnifie thee in the ſight of all Iſrael, which ſhall know, that [*] as I was with Moſes, ſo will I bee with thee.

8 Thou ſhalt therefore commaund the Prieſts that beare the Arke of the couenant, ſaying, When yee are come to the brinke of the waters of Iorden, ye ſhall ſtand ſtill [c] in Iorden.

9 ¶ Then Ioshua ſaid vnto the children of Iſrael, Come hither, and heare the words of the Lord your God.

10 And Ioshua ſaid, [d] Hereby yee ſhall knowe that the liuing God is among you, and that hee will certainely caſt out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Girgaſhites, & the Amorites, and the Iebuſites.

11 Behold, the Arke of the Couenant of the Lord of all the world paſſeth before you into Iorden.

12 Now therefore take from among you [e] twelue men out of the tribes of Iſrael, out of euery tribe a man.

13 And as ſoone as the ſoles of the feete of the Prieſtes (that beare the Arke of the Lord God the Lord of al the world) ſhal ſtay in the waters of Iorden, the waters of Iorden ſhalbe cut off: for the waters that come from aboue, [*] ſhall ſtand ſtil vp on an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Prieſts bearing the [*] Arke of the couenant, went before the people.

15 And as they that bare the Arke came vnto Iorden, & the feete of the Prieſts that bare the Arke were dipped in the brinke of the water, (* for Iorden vſeth to fill all his [f] bankes all the time of harueſt)

16 Then the waters that came downe from aboue, ſtayed and roſe vp on an heape, and departed farre from the citie of Adam, that was beſide Zaretan: but the waters that came downe toward the Sea of the wildernes, euen the ſalt Sea, failed, and were cut off: ſo the people went right ouer againſt Iericho.

17 But the Prieſts that bare the Arke of the Couenant of the Lord, ſtood drie within Iorden [g] ready prepared, and all the Iſraelites went ouer drie, vntil all the people were gone cleane ouer thorow Iorden.

a Which according to the Ebrewes was in march, and about 40. dayes after Moſes death.

b Which time was giuen for to prepare them vitaile, Chap. 1. 11.

‖ *Or, mile.*

Leuit. 20. 7. numb 11. 18. chap. 7. 13. 1. ſam. 16. 5.

Chap. 1. 5.

c Euen in the chanell, where the ſtreame had run, as verſe 17.

d By this miracle in diuiding the water.

e Which ſhould ſet vp twelue ſtones in remembrance of the benefite.

Pſal. 114. 3.

Acts 7. 45.

1. Chron. 12. 15. eccluſ. 24. 30.

f Becauſe the riuer was accuſtomed at this time to be full, the miracle is ſo much the greater.

g Either tarying till the people were paſt, or as ſome reade, ſure, as though they had bene vpon the drie land.

CHAP. IIII.

2 God commaundeth Ioshua to ſet vp twelue ſtones in Iorden 18 The waters returne to their old courſe. 20 Other twelue ſtones are ſet vp in Gilgal. 21 The miracle muſt bee declared to the poſteritie.

AND when all the people were wholly gone [*] ouer Iorden (after the Lord had ſpoken vnto Ioshua ſaying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, ſaying, Take you hence out of the mids of Iorden, out of the place, where the Prieſts ſtood in a [a] readineſſe, twelue ſtones, which ye ſhall take away with you, and leaue them in the [b] lodging, where you ſhall lodge this night.)

4 Then Ioshua called the twelue men, whome hee had prepared of the children of

Deut. 27. 2.

a As Chap. 3. 17.

b Meaning, the place where they ſhould campe.

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of Israel out of euery tribe a man.

5 And Ioshua said vnto them, Goe ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your [c] children shal aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Ioshua had commanded, and tooke vp twelue stones out of the middes of Iorden, as the Lord had sayd vnto Ioshua, according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, & laid them downe there.

9 And Ioshua set vp [d] twelue stones in the middes of Iorden, in the place where the feete of the Priests, which bare the Arke of the Couenant, stood, and there haue they continued vnto this day.

10 ¶ So the Priests, which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished that the Lord had commaunded Ioshua to say vnto the people, according to all that Moses charged Ioshua: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests [e] before the people.

12 *And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousand prepared for warre, went before the [f] Lord vnto battell, into the plaine of Iericho.

14 That day the Lord magnified Ioshua in the sight of Israel, and they ‖ feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Ioshua, saying,

16 Command the Priests that beare the [g] Arke of the testimony, to come vp out of Iorden.

17 Ioshua therefore commaunded the Priests, saying, Come ye vp out of Iorden.

18 And when the Priests that bare the Arke of the couenant of the Lord, were come vp out of the mids of Iorden, and assoone as the soles of the Priestes feet were set on the dry land, the waters of Iorden returned vnto their place, and flowed ouer all the banks thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth day of the [h] first moneth, and pitched in Gilgal, in the East side of Iericho.

20 Also, the twelue stones, which they tooke out of Iorden, did Ioshua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer, as the Lord your God did the red sea, * which hee dried vp before vs, till wee were gone ouer,

24 That al the people of the [i] world may know that the hand of the Lord is mighty, that ye might feare the Lord your God continually.

CHAP. V.

1 *The Canaanites are afraid of the Israelites.*
2 *Circumcision is commaunded the second time.*
10 *The Passeouer is kept.* 12 *Manna ceaseth.*
13 *The Angel appeareth vnto Ioshua.*

NOw when all the kinges of the [a] Amorites, which were beyond Iorden Westward, and all the kings of the Canaanites, which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted, and there was no courage in them any more because of the children of Israel.

2 ¶ That same time the Lord sayd vnto Ioshua, *Make thee sharpe knines, [b] and returne, and circumcile the sonnes of Israel the second time.

3 Then Ioshua made him sharpe knines, and circumcised the sonnes of Israel in [c] the hill of the foreskins.

4 And this is the cause why Ioshua circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wildernesse by the way after they came out of Egypt, were not [d] circumcised.

6 For the children of Israel walked fortie yeeres in the wildernesse, till all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whome the Lord sware, that hee would not shew them the land, * which the Lord had sworne vnto their fathers, that hee would giue vs, euen a land that floweth with milke and honie.

7 So their sonnes whome hee rayled vp in their stead, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumciling all the people, they abode in the places in the campe till they [e] were whole.

9 After, the Lord said vnto Ioshua, This day

[c] God commandeth, that not only we our selues profite by his wonderfull works, but that our posteritie may know the cause thereof, and glorifie his name.

[d] Besides the twelue stones which were caried by the tribes and set vp in Gilgal.

[e] Meaning, in the presence or sight of the people. *Num.* 32.27, 29.

[f] That is, before the Arke.

‖ *Or, reuerenced him.*

[g] Because the Arke testified Gods presence, and the tables of the Law conteined therein, signified Gods will toward his people.

[h] Called Abib or Nisan, conteining part of March, and part of Aprill.

Exod. 14.21, 22.

[i] Gods benefits serue for a further condemnation to the wicked, and stirre vp his to reuerence him, and obey him.

[a] The Amorites were on both sides Iorden, whereof two kings were slaine already on the side toward Moab.

Exod. 4.25.

[b] For now they had left it off about 40. yeeres.

[c] Gilgal was so called, because they were there circumcised.

[d] For they looked dayly to remooue at the Lords commandement: which thing they that were new circumcised, could not doe without great danger. *Num.* 14.23.

[e] For their sore was so grieuous that they were not able to remooue.

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day I haue taken away ꝑ f shame of Egypt from you: wherefore hee called the name of that place Gilgal, vnto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the land, on the morow after the Passeouer, vnleauened bread, and parched corne in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eat of the fruit of the land of Canaan that yeere.

13 ¶ And when Iosh̃a was by Iericho, he lift vp his eyes and looked: and beholde, there stoode a * man against him hauing a sword drawen in his hand: And Iosh̃a went vnto him, and said vnto him, Art thou on our side, or on our aduersaries?

14 And hee said, Nay, but as a captaine of the hoste of the Lord am I now come: then Iosh̃a fell on his face to the earth, and g did worship, and said vnto him, What saith my Lord vnto his seruant?

15 And the captaine of the Lordes hoste said vnto Iosh̃a, * Loose the shooe off thy foote: for the place whereon thou standest, is holy: and Iosh̃a did so.

CHAP. VI.

3 The Lord instructeth Iosh̃a what he should doe, as touching Iericho. 6 Iosh̃a commandeth the Priestes and warriours what to doe. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue gold and mettall. 26 The curse of him that buildeth the citie.

NOw Iericho was a shut vp, and b closed, c because of the children of Israel: none might goe out nor enter in.

2 And the Lord said vnto Iosh̃a, Behold, I haue giuen into thine hand Iericho and the king thereof, and the strong men of warre.

3 All yee therefore that be men of warre, shall compasse the citie, in going round about the citie d once: thus shall you doe sixe dayes:

4 And seuen Priestes shall beare seuen trumpets of e rammes hornes before the Arke: and the seuenth day ye shall compasse the citie seuen times, and the Priestes shall blow with the trumpets.

5 And when they make a long blast with the rammes horne, and yee heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend vp, euery man streight before him.

6 ¶ Then Iosh̃a the sonne of Nun called the Priests and said vnto them, Take vp the Arke of the Couenant, and let seuen Priestes beare seuen trumpets of rammes hornes before the Arke of the Lord.

7 But he said vnto the people, f Go and compasse the citie: & let him that is armed, goe foorth before the Arke of the Lord.

8 ¶ And when Iosh̃a had spoken vnto the people, the seuen Priestes bare the seuen trumpets of rammes hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests that blew ꝑ trumpets: then the g gathering hoste came after the Arke, as they went and blew the trumpets.

10 (Now Iosh̃a had commaunded the people, saying, Yee shall not shoute, neither make any noyse with your voyce, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout.)

11 So the Arke of the Lord compassed the citie, & went about it h once: then they returned into the hoste, and lodged in the campe.

12 And Iosh̃a rose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rammes hornes, & went before the Arke of the Lord, and going, blew with the trumpets: and the men of armes went before them, but the i gathering hoste came after the Arke of the Lord, as they went & blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seuenth day came, they rose early, euen with the dawning of the day, and compassed the citie after the same maner k seuen times: onely that day they compassed the citie seuen times.

16 And when the Priests had blowen the trumpets the seuenth time, Iosh̃a said vnto the people, Shout: for the Lord hath giuen you the citie.

17 And the citie shall bee l an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, she, and all that are with her in the house: for * she hid the messengers that we sent.

18 Notwithstanding, be yee ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing make all the hoste of Israel * execrable, and trouble it.

19 But all siluer and gold, and vessels of brasse, and yron, shall be m consecrate vnto the Lord, and shall come into the Lordes treasurie.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the * wall fell downe flat: so the people went vp into the citie, euery man streight before him: * and they tooke the citie.

21 And they vtterly destroyed all that was in the citie, both man & woman, young and old, and oxe, and sheepe, and asse, with the edge of the sword.

22 But Iosh̃a had said vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that shee hath, * as yee sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father,

f By bringing you into this promised land, contrary to the wicked opinion of the Egyptians: or the foreskin, whereby you were like to the Egyptians.

Exod. 23. 23.

g In that that Iosh̃a worshippeth him, hee acknowledgeth him to be God: and in that that he calleth himselfe the Lords captaine, he declareth himselfe to be Christ. *Exod.* 3. 5. *Iosh.* 4. 7. *Act* 7. 33.

a That none could goe out.

b That none could come in.

c For feare of the Israelites.

d Euery day once.

e That the conquest might not be assigned to mans power, but to the mercy of God, which with most weake things can ouercome that which seemeth most strong.

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.

g Meaning, the rereward, where in was the standard of the tribe of Dan, Num. 10. 25.

h For that day.

i The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.

k Besides euery day once for the space of sixe daies.

l That is, appointed wholy to be destroyed. *Chap.* 2. 4.

Leuit 27. 21. *num.* 21. 2. *deut.* 13. 15, 17.

m And therfore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle. *Hebr.* 11. 30. 2. *Mac.* 12. 15, 16.

Chap. 2. 14. *hebr.* 11. 31.

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ther, and her mother, and her brethren, and all that she had: also they brought out all her family, and put them [n] without the hoste of Israel.

24 After, they burnt the city with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse, and yron, they put vnto the treasure of the [o] house of the Lord.

25 So Joshua saued Rahab the harlot, and her fathers houshold, and all that she had, and she [p] dwelt in Israel euen vnto this day, because she had hidden the messengers, which Joshua sent to spy out Jericho.

26 ¶ And Joshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this citie Jericho: [q] he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shal he set vp the gates of it.

27 So the Lord was with Joshua, and he was famous thorow all the world.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Joshua prayeth to the Lord. 16 Joshua inquireth out him that sinned, and stoneth him and all his.

BVt the children of Israel committed a trespasse in the [a] excommunicate thing: for [*] Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Judah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Joshua sent men from Jericho to [b] Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Go vp, and view the countrey. And the men went vp, and viewed Ai,

3 And returned to Joshua, and said vnto him, Let not all the people goe vp, but let as it were two or three thousand men go vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people, about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them vpon a thirty and six men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then Joshua rent his clothes, and fel to the earth vpon his face before the Arke of the Lord, vntill the euentide, hee, and the Elders of Israel, and put dust vpon their heads,

7 And Joshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Jordan, to deliuer vs into the hand of the Amorites, and to destroy vs? would God wee had bene content to dwell on the [d] other side Jordan.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mighty [e] Name?

10 ¶ And the Lord said vnto Joshua, Get thee vp: wherefore lyest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my Couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stollen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backes before their enemies, because they bee execrable: neither will I bee with you any more, except yee [f] destroy the excommunicate from among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel: therefore yee cannot stand against your enemies, vntil ye haue put the [g] execrable thing from among you.

14 In the morning therefore ye shal come according to your tribes, & the tribe which the Lord taketh, shall come according to the familes: and the family which the Lord shall take, shal come by the housholds: and the houshold which the Lord shall take, shall come man by man.

15 And he that is [h] taken with the excommunicate thing, shalbe burnt with fire, hee, and all that hee hath, because hee hath transgressed the Couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Joshua rose vp early in the morning, and brought Israel by their tribes, and the tribe of Juda was taken.

17 And he brought the familes of Judah, and tooke the family of the Zarhites, and he brought the family of the Zarhites, man by man, and Zabdi was taken.

18 And he brought his houshold, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Judah was taken.

19 Then Joshua sayde vnto Achan, My sonne, I beseech thee giue glorie to the Lord God of Israel, and make [i] confession vnto him, and shew mee now what thou hast done; hide it not from me.

20 And Achan answered Joshua, and said, Indeed I haue sinned against the Lord God of Israel, and thus and thus haue I done.

21 I sawe among the spoyle a goodly [k] Babilonish garment, and two hundred shekels of siluer, and a wedge of golde of fiftie shekels weight, and I coueted them, and tooke them: and behold, they lie hid in the earth, in the midst of my tent, and the siluer vnder it.

22 ¶ Then Joshua sent messengers which ran vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Joshua, and vnto all the children of Israel, and laide them before the Lord.

24 Then Joshua tooke Achan the [l] sonne of Zerah, and the siluer, and the garment and the [l] wedge of gold, & his [m] sonnes, and his

n For it was not lawful for strangers to dwel among the Israelites, till they were purged.

o Meaning, the Tabernacle.

p For she was married to Salmon prince of the tribe of Iudah, Matt. 1.5.

q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16.34.

a In taking that which was commanded to be destroyed. *Chap. 22. 20. 1. chron. 2. 7.*

b This was a citie of the Amorites: for there was another so called among the Ammonites. Iere. 49.3. The first Ai is called Aiath, Isay 10. 28.

c God would by this ouerthrow make them more earnest to search out & punish the sinne committed.

d This infirmitie of his faith shewed how we are inclined of nature to distrust.

e When thine enemies shall blaspheme thee, and say that thou wast not able to defend vs from them.

f Then to suffer wickednesse vnpunished, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is, found guiltie, either by lots, or by the iudgement of Vrim, Num. 27. 21.

i By declaring the trueth: for God is glorified when the trueth is confessed.

k Such a rich garment as the States of Babylon did weare.

[l] Or, nephew.

l Some reade a plate: others, a rod, and some a tongue.

m This iudgement onely apperteineth to God, and to whom he wil reueile it: to man hee hath commanded not to punish the childe for the fathers fault, Deut. 24. 16.

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his daughters, and his oxen, and his asses, and his sheepe, and his tent, and all that hee had: and all Israel with him brought them vnto the valley of Achor.

n He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

25 And Ioshua sayde, n In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor vnto this day.

CHAP. VIII.

3 *The siege,* 19 *and winning of Ai.* 29 *The king thereof is hanged.* 30 *Ioshua setteth vp an altar.* 32 *Hee writeth the Law vpon stones,* 35 *and readeth it to all the people.*

Deut.1.21,29, and 7.18.

AFter, the Lord said vnto Ioshua, *Feare not, neither be thou faint hearted: take all the men of warre with thee and arise, go vp to Ai: beholde, I haue giuen into thine hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt doe to Ai & to the king thereof, as thou didst vnto *Iericho and to the King thereof: neuertheless the spoyle thereof and *the cattell thereof shall ye take vnto you for a pray: thou shalt lie in waite against the city on the a backside thereof.

Chap.6.21.

Deut.20.14.

a Meaning, on the West side, as verse 9.

3 ¶ Then Ioshua arose, and all the men of warre, to goe vp against Ai: and Ioshua chose out thirtie thousand strong men, and valiant, and sent them away by night.

4 And he commaunded them, saying, Beholde, ye b shall lie in wait against the citie on the backside of the city: goe not very farre from the city, but bee ye all in a readinesse.

b God would not destroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

5 And I and all the people that are with mee, will approch vnto the city: and when they shall come out against vs, as they did at the first time, then will wee flee before them.

6 For they wil come out after vs, till we haue brought them out of the city: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite, and ‖ destroy the citie: for the Lord your God wil deliuer it into your hand.

‖ *Or, driue out (the inhabitants) of the citie.*

8 And when ye haue taken the citie, yee shall set it on fire: according to the commandement of the Lord shall yee doe: beholde, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lie in wait, and abode betweene Beth-el and Ai, on the West side of Ai: but Ioshua lodged that night c among the people.

c With the rest of the armie.

10 And Ioshua rose vp early in the morning, and d numbred the people: and he and the Elders of Israel went vp before the people against Ai.

d That is, viewed or mustered them, and set them in aray.

11 Also all the men of warre that were with him, went vp and drew neere, & came against the citie, and pitched on the North side of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about fiue thousand men, e and set them to lie in waite betweene Beth-el and Ai, on the West side of the city.

e He sent these few, that the other which lay in ambush might not be discouered.

13 And the people set all the hoste that was on the North side against the citie, and the liers in wait on the West against the citie: and Ioshua went the same night into the f mids of the valley.

f To the intent that they in the citie might the better discouer his armie.

14 ¶ And when the King of Ai sawe it, then the men of the city hasted, and rose vp earely, and went out against Israel to battell, he and al his people at the time appointed, before the plaine: for hee knew not that any lay in wait against him on the backside of the city.

15 Then Ioshua and all Israel g as beaten before them, fled by the way of the wildernesse.

g As they which fained to flee for feare.

16 And all the people of the city were called together, to pursue after them: and they pursued after Ioshua, and were drawen away out of the city,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lord sayde vnto Ioshua, h Stretch out the speare that is in thine hand toward Ai: for I will giue it into thine hand: and Ioshua stretched out the speare that hee had in his hand, toward the city.

h Or, lift vp the banner to signifie when they shall inuade the citie.

19 And they that lay in wait, arose quickly out of their place, and ranne assoone as he had stretched out his hand, and they entred into the citie, and tooke it, and hasted, and set the city on fire.

20 And the men of Ai looked behinde them, and saw it: for loe, the smoke of the city ascended vp ‖ to heauen: and they had no ‖ power to flee this way or that way: for the people that fled to the wildernesse, turned backe vpon the pursuers.

‖ *Or, toward the heauen.*
‖ *Or, place.*

21 When Ioshua and all Israel saw that they that lay in waite, had taken the citie, and that the smoke of the city mounted vp, then they turned againe, and slew the men of Ai.

22 Also the i other issued out of the citie against them: so were they in the middes of Israel, these being on the one side, and the rest on the other side: and they slewe them: so that they let none of them *remaine nor escape.

i Which came out of the ambush.

Deut.7.2.

23 And the King of Ai they tooke aliue, and brought him to Ioshua.

24 And when Israel had made an ende of slaying all the inhabitants of Ai in the fielde, that is, in the wildernesse where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and k smote it with the edge of the sword.

k For the fire which they had before set in the city, was not to consume it, but to signifie vnto Ioshua that they were entred.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drew not his hand backe againe, which he had stretched out with the speare, vntill he had vtterly destroyed all the inhabitants of Ai.

27 *Onely the cattell & the spoile of this citie, Israel tooke for a pray vnto themselues,

Num.31.22,26, as verse 2.

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selues, according vnto the word of the Lord, which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for euer, and a wildernesse vnto this day.

29 And the King of Ai he hanged on a tree, vnto the euening. And as soone as the Sunne was downe, Ioshua commaunded that they should take his carkeis downe from the tree, and cast it at the entring of the gate of the citie, and lay thereon a great heape of stones, that remaineth vnto this day.

30 ¶ Then Ioshua built an Altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commaunded the children of Israel, as it is written in the booke of the Law of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also hee wrote there vpon the stones, a rehearsall of the Lawe of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges stood on this side of the arke, and on that side, before the Priests of the Leuites, which bare the Arke of the Couenant of the Lord) as well the stranger, as he that is borne in the country: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, as Moses the seruant of the Lord had commaunded before, that they should blesse the children of Israel.

34 Then afterward he read all the words of the Lawe, the blessings and curlings, according to all that is written in the booke of the Lawe.

35 There was not a word of all that Moses had commanded, which Ioshua read not before all the Congregation of Israel, with the women and the children, as the stranger that was conuersant among them.

CHAP. IX.

1 Diuers Kings assemble themselues against Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall seruice.

AND when all the Kinges that were beyond Iorden, in the mountaines and in the valleyes, and by all the coastes of the great Sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

2 They gathered themselues together to fight against Ioshua, and against Israel with one accord.

3 ¶ But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho and to Ai.

4 And therefore they wrought craftily: for they went, and fained themselues embassadours, and tooke olde sackes vpon their asses, and old bottels for wine, botherent and bound vp,

5 And old shooes and clouted vpon their feete: also the rayment vpon them was old, and all their prouision of bread was dried, and mouled.

6 So they came vnto Ioshua into the host to Gilgal, and said vnto him, and vnto the men of Israel, We be come from a farre countrey: now therefore make a league with vs.

7 Then the men of Israel said vnto the Hiuites, It may be that thou dwellest among vs, how then can I make a league with thee?

8 And they said vnto Ioshua, Wee are thy seruants. Then Ioshua said vnto them, Who are yee? and whence come yee?

9 And they answered him, From a very farre country thy seruants are come for the Name of the Lord thy God: for wee haue heard his fame and all that he hath done in Egypt,

10 And all that he hath done to the two Kings of the Amorites that were beyond Iorden, to Sihon king of Heshbon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take victuals with you for the iourney, and goe to meete them, and say vnto them, We are your seruants: now therefore make yee a league with vs.

12 This our bread we tooke it hot with vs for victuals out of our houses the day we departed to come vnto you: but now behold, it is dried, and it is mouled.

13 Also these bottles of wine which wee filled, were new, and loe, they be rent, and these our garments and our shooes are olde, by reason of the exceeding great iourney.

14 ¶ And the men accepted their tale concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their iourney, and came vnto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-iearim.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, We haue sworne vnto them by the Lord God of Israel: nowe therefore we may not touch them.

20 But this wee will doe to them, and let them liue, lest the wrath be vpon vs because of the oath which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shall hewe wood, and draw water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and sayd, Wherefore haue yee

1 That it could neuer be built againe.

m According as it was commanded, Deut. 21. 23. *Chap.* 7. 25, 26.

Exod. 20. 25. *deut.* 27. 5.

n Meaning, the ten commandements, which are the summe of the whole Law.

Deut. 11. 29. *and.* 27. 12, 13.

Deut. 31. 12, 13.

o So neither yong nor old, man nor woman were exempted from hearing the word of the Lord.

a In respect of the plaine of Moab.

b The maine sea called Mediterranean.

‡*Ebr. one mouth.* 2. *Sam.* 21, 1.

c Because they were all worne.

d For the Gibeonites and the Hiuites were all one people.

e Euen the idolaters for feare of death wil pretend to honour the true God, and receiue his religion.

‡*Ebr. in your hand.*

f The wicked lacke no art nor spare no lies to set forth their policie, when they will deceiue the seruants of God.

g Some thinke that the Israelites ate of their victailes, and so made a league with them.

h From Gilgal.

i Fearing lest for their fault the plague of God should haue light vpon them all.

k This doth not establish rash othes, but sheweth Gods mercie toward his, which would not punish them for this fault.

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beguiled vs, ſaying, We are very farre from you, when yee dwell among vs?

23 Now therefore ye are curſed, and there ſhall none of you be freed from being bondmen, and hewers of wood, and drawers of water for [l] the houſe of my God.

l For the vſes of the Tabernacle and of the Temple when it ſhall be built. *Deut.7.1.*

24 And they anſwered Ioſhua, and ſaid, Becauſe it was tolde thy ſeruants, that the Lord thy God had * commanded his ſeruant Moſes to giue you all the land, and to deſtroy all the inhabitants of the land out of your ſight, therefore we were exceeding ſore afraid for our liues at the preſence of you, and haue done this thing:

25 And behold now, we are in thine hand: doe as it ſeemeth good and right in thine eyes to doe vnto vs.

26 Euen ſo did he vnto them, and deliuered them out of the [m] hand of the children of Iſrael, that they ſlew them not.

m Who were minded to put them to death for feare of Gods wrath.

27 And Ioſhua appointed them that ſame day to be hewers of wood, and drawers of water for the Congregation, and for the [n] Altar of the Lord vnto this day, in the place which he ſhould chuſe.

n That is, for the ſacrifices of the Temple, as verſe 23.

CHAP. X.

1 Fiue kings make warre againſt Gibeon, whom Ioſhua diſcomfiteth. 11 The Lord rained haileſtones and ſlew many. 12 The Sunne ſtandeth at Ioſhuas prayer. 26 The fiue Kings are hanged. 29 Many moe cities and Kings are deſtroyed.

NOw when Adoni-zedek King of Ieruſalem had heard how Ioſhua had taken Ai and had deſtroyed it, (* for as hee had done to Iericho, and to the King thereof, ſo hee had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them,

Chap.6.15,21.

Chap.8.3,28,29.

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore [a] Adoni-zedek King of Ieruſalem ſent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia King of Lachiſh, and vnto Debir King of Eglon, ſaying,

a That is, Lord of iuſtice: ſo tyrants take to themſelues glorious names, when indeede they be very enemies againſt God and all iuſtice.

4 Come vp vnto me, and helpe me, that we may ſmite Gibeon: for they haue made peace with Ioſhua and with the children of Iſrael.

5 Therefore the fiue Kings of the Amorites, the King of Ieruſalem, the King of Hebron, the King of Iarmuth, the King of Lachiſh, and the King of Eglon gathered themſelues together, and went vp, they with all their hoſtes, and beſieged Gibeon, and made [b] warre againſt it.

b So enuious the wicked are, when any depart from their band.

6 And the men of Gibeon ſent vnto Ioſhua, euen to the hoſte to Gilgal, ſaying, [c] Withdraw not thine hand from thy ſeruants: come vp to vs quickly, and ſaue vs, and helpe vs: for all the Kings of the Amorites which dwell in the mountaines, are gathered together againſt vs.

c Leſt Ioſhua ſhould haue thought that God had ſent this great power againſt him for his vnlawfull league with the Gibeonites, the Lord heere ſtrengtheneth him,

7 So Ioſhua aſcended from Gilgal, he, and all the people of warre with him, and al the men of might.

8 And the Lord ſayd vnto Ioſhua, [c] Feare them not: for I haue giuen them into thine hand: none of them ſhall ſtand againſt thee.

9 Ioſhua therefore came vnto them ſuddenly: for hee went vp from Gilgal all the night.

10 And the Lord diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth vp to Beth-horon, and ſmote them to Azekah and to Makkedah.

11 And as they fled from before Iſrael, and were in the going downe to Beth-horon, the Lord caſt downe great ſtones from heauen vpon them, vntill Azekah, and they dyed: they were moe that died with the [d] haile-ſtones, then they whom the children of Iſrael ſlew with the ſword.

d So we ſee that all things ſerue to execute Gods vengeance againſt the wicked. *Iſa.28.21. eccluſ.49.4,5.*

12 ¶ Then ſpake Ioſhua to the Lord, in the day when the Lord gaue the Amorites before the children of Iſrael, and hee ſaid in the ſight of Iſrael, * Sunne, ſtay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the Sunne abode, and the Moone ſtood ſtill, vntill the people auenged themſelues vpon their enemies: (Is not this written in the booke of [e] Iaſher?) ſo the Sunne abode in the mids of the heauen, and haſted not to goe downe for a whole day.

e Some reade, the booke of the righteous: meaning Moſes: the Chalde text readeth in the booke of the Law: but it is like that it was a booke thus named, which is now loſt.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord [f] fought for Iſrael.

f By taking away the enemies hearts, and deſtroying them with haileſtones.

15 ¶ After, Ioſhua returned and all Iſrael with him vnto the campe to Gilgal.

16 But the fiue Kings fled and were hid in a caue at Makkedah.

17 And it was told Ioſhua, ſaying, The fiue Kings are found hid in a caue at Makkedah.

18 Then Ioſhua ſaid, Roule great ſtones vpon the mouth of the caue, and ſet men by it for to keepe them.

19 But ſtand yee not ſtill: follow after your enemies, and ‡ ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

‡ *Ebr. cut off all their traine, or taile.*

20 And when Ioſhua and the children of Iſrael had made an ende of ſlaying them with an exceeding great ſlaughter till they were conſumed, and the reſt that remained of them were entred into the walled cities,

21 Then all the people returned to the campe, to Ioſhua at Makkedah in [g] peace: no man moued his tongue againſt the children of Iſrael.

g Or, in ſafetie, ſo that none gaue them as much as an euill word.

22 After, Ioſhua ſaid, Open the mouth of the caue, and bring out theſe fiue Kings vnto me forth of the caue.

23 And they did ſo, and brought out thoſe fiue Kings vnto him forth of the caue, euen the King of Ieruſalem, the King of Hebron, the King of Iarmuth, the King of Lachiſh, and the King of Eglon.

24 And when they had brought out thoſe Kings vnto Ioſhua, Ioſhua called for all the men of Iſrael, and ſaid vnto the chiefe of the men of warre, which went with him, Come neere, ſet your feete vpon the [h] necks of theſe Kings: and they came neere and ſet their feete vpon their necks.

h Signifying what ſhould become of the reſt of Gods enemies, ſeeing that Kings themſelues were not ſpared.

25 And

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25 And Ioshua said vnto them, Feare not, nor be faint hearted, but bee strong, and of a good courage: for thus wil the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commaundement, that they should take * them downe off the trees, and cast them into the caue (wherein they had beene hid) and they laid great stones vpon the caues mouth, which remaine vntill this day.

Deut. 21.23. chap. 8.29.

28 ¶ And that same day Ioshua tooke † Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, ‖ all the soules that were therein, he let none remaine: for he did to the king of Makkedah * as hee had done vnto the king of Iericho.

† Ioshua taketh Makkedah.

‖ Or, euery person.

Chap. 6.21.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue † it also and the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the ‖ soules that were therein: hee let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Iericho.

† Libnah is taken.

‖ Or, persons.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue † Lachish into the hand of Israel, which took it the second day, and smote it with the edge of the sword, and all the soules that were therein: according to all as he had done to Libnah.

† Lachish is taken.

33 ¶ Then Horam king of † Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

† The king of Gezer is slaine.

34 ¶ And from Lachish Ioshua departed vnto † Eglon, and all Israel with him, and they besieged it, and assaulted it,

† Eglon is taken.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therin hee vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken † it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as hee had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

†Hebron is taken.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken † it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the soules that were therein, hee let none remaine: as he did to Hebron, so hee did to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

† Debir is taken.

40 ¶ So Ioshua smote all the hill countreys, and the South countreys, and the valleys, and the i hill sides, and all their kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

i Some read Ashedoth, which signifieth the declents of the hils.

41 And Ioshua smote them from Kadeshbarnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And al theie kings and their land did Ioshua take at k one time, because the Lord God of Israel fought for Israel.

k In one battell.

43 Afterward Ioshua & all Israel with him returned vnto the campe in l Gilgal.

l Where the Arke was, there to giue thankes for their victories.

CHAP. XI.

2 Diuers kings and cities, and countreys ouercome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND when Iabin king of Hazor had heard this, then he a sent to Iobab king of Madon, & to the king of Shimron, and to the king of Achshaph,

a The more that Gods power appeareth, the more the wicked rage against it.

2 And vnto the kinges that were by the North in the mountaines and plaines toward the Southside of Cinneroth, and in the valleyes, and the borders of Dor Westward,

b Which the Euangelists call the lake of Gennezareth, or Tiberias.

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, & vnto the Hiuites vnder c Hermon in the land of Mizpeh.

c Which was mount Sihon, as Deut. 4.48.

4 And they came out and all their hosts with them, many people as the sand that is on the sea shore for multitude, with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morrow about this time will I deliuer them all slaine before Israel: thou shalt d hough their horses and burne their charets with fire.

d That neither they should serue to the vse of warre nor the Israelites should put their trust in them.

7 Then came Ioshua and all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto e Misrephothmaim, and vnto the valley of Mispeh Eastward, and smote them vntill they had none remaining of them.

e Which signifieth hot waters, or according to some, brine pits.

9 And Ioshua did vnto them as the Lord bade him: hee houghed their horses, and burnt their charets with fire.

10 ¶ And that time also Ioshua turned backe, and tooke Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdomes.

11 Moreouer, they smote al the f persons that were therin with the edge of the sword, vtterly destroying all, leauing none aliue, and he burnt Hazor with fire.

f Both men, women and children.

12 So all the cities of those kinges, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and vtterly destroyed them, * as Moses the seruant of the Lord had commanded.

Numb. 33.52. deut. 7.2.

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g Which were strong by situation and not hurt by warre.
h All mankind.

13 But Israel burnt none of the cities that stood still in their strength, saue Hazor onely, that Ioshua burnt.
14 And all the spoile of these cities, and the cattell, the children of Israel tooke for their pray, but they smote euery h man with the edge of the sworde, vntill they had destroyed them, not leauing one aliue.
15 ¶ As the Lord * had commaunded Moses his seruãt, so did Moses * command Ioshua, and so did Ioshua: hee left nothing vndone of al that the Lord had commanded Moses.
16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine, & the i mountaine of Israel, and the low countrey of the same,
17 From the mount k Halak, that goeth vp to Seir, euen vnto ‖Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and smote them, and slew them.
18 Ioshua made warre long time with al those kings,
19 Neither was there any city that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: al other they tooke by battell.
20 For it came of the Lord, to l harden their hearts that they should come against Israel in battell, to the intent that they should destroy them vtterly, and shew the no mercy, but that they should bring them to nought: as the Lord had commanded Moses.
21 ¶ And that same season came Ioshua, and destroyed the Anakims out of m mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vtterly with their cities.
22 There was no Anakim left in the land of the children of Israel: only in Azzah, m in Gath, and in Ashdod were they left.
23 So Ioshua tooke the whole land, according to all that the Lord had sayd vnto Moses: and Ioshua gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

i That is, Samaria.
k So called, because it was bare and without trees.
‖Or, the valley of Gad.
Chap. 9. 3.
l That is, to giue them ouer to themselues: and therefore they could not but rebel against God, and seeke their own destruction.
m Out of the which came Goliath, 1. Sam. 17. 4.
Num. 26. 53, 55.

CHAP. XII.

1. What kings Ioshua and the children of Israel killed on both sides of Iorden, 24 Which were in number thirty and one.

AND these are the kinges of the land, which the children of Israel smote and possessed their land, on the a other side Iorden toward the rising of the Sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.
2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead, vnto the riuer Iabbok, in the border of the children of Ammon.
3 And from the plaine vnto the Sea of Cinneroth Eastward, and vnto the Sea of the ‖ plaine, euen the salt sea, Eastward, the way to Beth-ieshimoth, and from the south vnder the ‖ springs of * Pisgah.
4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the Giants, which dwelt at Ashtaroth, and at Edrei,
5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Gesshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.
6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.
7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Iorden, Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount b Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:
8 In the mountaines and in the valleys, and in the plaines, and in the ‖ hil sides, and in the wildernesse, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.
9 ¶ * The king of Iericho was one: * the king of Ai, which is beside Beth-el, one:
10 The * king of Ierusalem, one: the king of Hebron, one:
11 The king of Iarmuth, one: the king of Lachish, one:
12 The king of Eglon, one: the * king of Gezer, one:
13 The * king of Debir, one: the king of Geder, one:
14 The king of Hormah, one: the king of Arad, one:
15 The * king of Libnah, one: the king of Adullam, one:
16 The * king of Makkedah, one: the king of Beth-el one:
17 The king of Tappuah, one: the king of Hepher, one:
18 The king of Aphek, one: the king of Lasharon, one:
19 The king of Madon, one: the * king of Hazor, one:
20 The king of Shimron-meron, one: the king of Achshaph, one:
21 The king of Taanach, one: the king of Megiddo, one:
22 The king of Kedesh, one: the king of Iokneam ‖ of Carmel, one:
23 The king of Dor, in the countrey of Dor, one: the king of the * nations of Gilgal, one:
24 The king of Tirzah, one: all the kings were thirtie and one:

a From Gilgal where Ioshua camped.
Numb. 21. 24. deut. 3. 6.
‖Or, wildernesse.
‖Or, hill sides.
Deut. 3. 17. and 4. 49.
Deut. 3. 11. chap. 13. 12.
Numb. 32. 29. deut. 3. 12. chap. 13. 8.
b Read Chap. 11. verse 17.
‖Or, in Ashdoth.
Chap. 6. 2.
Chap. 8. 29.
Chap. 10. 23.
Chap. 10. 33.
Chap. 10. 39.
Chap. 10. 29, 30.
Chap. 10. 28.
Chap. 11. 10.
‖Or, neere vnto Carmel.
Gen. 14. 1.

CHAP. XIII.

3. The borders & coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, & of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Leui. 22 Balaam was slaine.

NOw when Ioshua was olde, and a stricken in yeeres, The Lord saide vnto him, Thou art olde, and + growen in age, and

a Being almost an hundreth and ten yeere old.
+ Ebr. common to yeeres.

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and there remaineth exceeding much land to be [b] possessed:

2 This is the land that remaineth, all the ‖regions of the Philistims, and all Geshuri,

3 From ‡ Nilus which is † in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fiue Lordships of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the land of the Canaanites, and the ‡caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sun rising from ‖Baal-gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon vnto [c] Misrephothmaim, and all the Sidonians, I wil cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.

7 Now therefore diuide this land to inherite vnto the nine tribes, and to the halfe tribe of Manasseh.

8 For with halfe thereof, the Reubenites, and the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iordan Eastward, euen as Moses the seruant of the Lord had giuen them,

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the ‖ riuer, and all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites, and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah:

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the giants) for these did Moses smite, and cast them out.

13 But the children of Israel [d] expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui hee gaue none inheritance, but the sacrifices of the Lord God of Israel are [e] his inheritance, as he said vnto him.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brink of the riuer Arnon, and from the citie that is in the mids of the riuer, and all the plaine that is by Medeba:

17 Heshbon with all the cities therof, that are in the plaine: Dibon and ‖ Bamoth-baal, and Beth baal-meon:

18 And Jahazah, and Kedemoth, ‡ Mephaath:

19 Kiriathaim also, and Sibmah, and Zerethshahar in the mount of ‖ Emek:

20 And Beth-peor, and * Ashdoth pisgah, and Beth ieshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey. *Num 31 8.*

22 And [f] Balaam the sonne of Beor the Soothsayer, did the children of Israel slay with the sword, among them that were slaine.

23 And the border of the children of Reuben was Iorden with the coasts. This was the inheritance of the children of Reuben, according to their families, with the cities and their villages.

24 ¶ Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad, according to their families.

25 And their coasts were Jazer, and all the cities of Gilead, and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley Beth aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon King of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Cinnereth, [g] beyond Iorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Also Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh, according to their families.

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og King of Bashan, and all the townes of Iair which are in Bashan, threescore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * were giuen vnto the [h] children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families. *Num. 32.39.*

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden, toward Jericho Eastward.

33 * But vnto the tribe of Leui Moses gaue none inheritance: for the Lord God of Israel is their inheritance, * as he said vnto them. *Chap. 18.7.* *Num. 18.20.*

CHAP. XIIII.

2 The land of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

THese also are the places which the children of Israel inherited in the land of Canaan, * which Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel *Num. 34.17.*

b After that the enemies are ouercome.

‖ *Or, borders.*

‡ *Ebr. Shihor.*

† *Ebr. vpon the face of Egypt.*

‡ *Ebr. Mearah.*

‖ *Or, the plaine of Gad.*

c Reade Chap. 11.8.

Num. 32.33. deut. 3.13. chap. 22.4.

‖ *Or, valley.*

Deut. 3.11. chap. 12.4.

d Because they destroyed not all as God had commanded, they that remained, were snares and prickes to hurt them. Num. 33.55. chap. 23.13. Iudg 2.3.

e Leui shall liue by the sacrifices, Numb. 18.21.

‖ *Or, hie places of Baal.*

‖ *Or, the valley. Deut. 3.17.*

f So that both they which obeyed wicked counsell, and the wicked counseller perished by the iust iudgement of God.

g That is, in the land of Moab.

h Meaning, his nephewes and posteritie.

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distributed to them,

Numb.26.55. and 33.54. 2 *By the lot of their inheritance, as the Lord had commaunded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

3 For Moses had giuen inheritance vnto [a] two tribes and an halfe tribe beyond Iorden: but vnto the Leuites hee gaue none inheritance among them.

a As Reuben and Gad, and halfe the tribe of Manasseh, Numb. 32.33.

4 For the children of Ioseph were [b] two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbes of the same for their beastes and their substance.

b So though Leui lacked, yet were there still twelue tribes by this meanes.

5 *As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

Numb.35.2. chap 21.2,3.

6 ¶ Then the children of Iudah came vnto Ioshua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite said vnto him, Thou knowest what the Lord said vnto Moses the man of God, concerning [c] me and thee in Kadesh-barnea.

c Which was, that they two onely should enter into the land, Num. 14.24.

7 Fourtie yeere old was I, when Moses the seruaunt of the Lord sent mee from Kadesh-barnea to espie the land, and I brought him word againe, as I thought in mine heart.

8 But my [d] brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

d Which were the ten other spies.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feet haue troden, shall bee thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept mee aliue, as hee promised: this is the fourtie and fifth yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wildernesse: and now loe, I am this day fourescore and fiue yeere old:

Eccles.46.9. 11 And yet am as *strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or ‡ for gouernment.

‡ *Ebr. to goe out, and come in.*

12 Now therefore giue mee this mountaine whereof the Lord spake in that day (for thou heardest in that day, how the ‖ Anakims were there, and the cities great and walled) [e] if so bee the Lord will bee with mee, that I may driue them out, as the Lord said.

‖ *Or, giants.*

e This he spake of modestie, and not of doubting.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 *Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

Chap.21.12. 1.macc.2.56.

15 And the name of *Hebron was before time, Kiriath-arba: which Arba was a great man among the Anakims: thus the land ceased from warre.

Chap.15.13.

f Either for his power or person.

CHAP. XV.

1 The lot of the children of Iudah, & the names of the cities and villages of the same. 13 Calebs portion. 18 The request of Achsah.

THis then was the lot of the tribe of the children of Iudah by their families: euen *to the border of Edom and the wildernesse of *Zin, Southward on the South coast.

Num.34.3. Num.33.36.

2 And their South border was the salt Sea coast, from [a] the point that looketh Southward.

a The Ebrewe word signifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the Sea.

3 And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, ‡ ascended vp on the Southside vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the end of that coast was on the Westside: this shall be your South coast.

5 Also the East border shall bee the salt Sea, vnto the [b] end of Iorden: and the border on the North quarter from the point of the Sea, and from the end of Iorden.

b Meaning, the mouth of the riuer where it runneth into the salt sea.

6 And this border goeth vp to Bethhogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the [c] stone of Bohan the sonne of Reuben.

c Which was a marke to part their countries.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vp to Adummim, which is on the Southside of the riuer: also this border goeth vp to the waters of ‖ En-shemesh, and endeth at *En-rogel.

‖ *Or, the fountaine of the Sunne.* 1.*King.1.9.*

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Iebusites: the same is Ierusalem: also this border goeth vp to the toppe of the mountaine that lyeth before the valley of Hinnom Westward, which is by the ende of the valley of the ‡ Gyants Northward.

‡ *Ebr. Rephaim.*

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: ‡ this border draweth to Baalah, which is Kiriath iearim.

‖ *Or, the citie of woods.*

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and streeteth vnto Jabneel: and the endes of this coast are to the [d] Sea.

d Meaning, toward Syria.

12 And the West border is to the great Sea: so this border shall bee the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Ioshua giue a part among the children of Iudah, as the Lord commanded him, euen *Kiriath-arba of the father of Anak, which is in Hebron.

Chap.14.15.

14 And Caleb [e] droue thence three sonnes of Anak, Sheshai, and Ahiman, and Talmai, the sonnes of Anak.

e This was done after the death of Ioshua, Iudg. 1.10,20.

15 And

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15 And he went vp thence to the inhabitants of Debir: and the name of Debir beforetime was Kiriath-sepher.
16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.
17 And Othniel the sonne of Kenaz, the ‖ brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.
18 And as she went in to him, shee mooued him to aske of her father a field: f and shee lighted off her asse, and Caleb sayd vnto her, What wilt thou?
19 Then she answered, ‖ Giue me a blessing: for thou hast giuen mee the South countrey: g giue mee also springs of water. And he gaue her the springs aboue, and the springs beneath.
20 This shall bee the inheritance of the tribe of the children of Iudah according to their families.
21 And the vtmost cities of the tribe of the children of Iudah, toward the coasts of Edom Southward, were Kabzeel, and Eder, and Iagur,
22 And Kinah, and Dimonah, & Adadah,
23 And Kedesh, and Hazor, and Ithnan,
24 Ziph, and Telem, and Bealoth,
25 And Hazor, Hadattah, and Kerioth, Hezron (which is Hazor)
26 Amam and Shema, and Moladah,
27 And Hazar-gaddah, and Heshmon, and Beth-palet,
28 And Hazar-shual, & Beer-sheba, and Biziothiah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, & Chesil, h & Hormah,
31 And Ziklag, and Madmannah, & Sansannah,
32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twenty and nine with their villages.
33 ¶ In the low countrey were Eshtaol and Zorah, and Ashnah,
34 And Zanoah, and Engannim, Tappuah, and Enam,
35 Iarmuth, and Adullam, Socoh, and Azekah,
36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages.
37 Zenan, & Hadashah, & Migdal-gad,
38 And Dilean, and Mizpeh, & Iokthеel,
29 Lachish, and Bozkath, and Eglon,
40 And Cabbon, & Lahmam, & Kithlish,
41 And Gederoth, Beth-dagon, & Naamah, and Makkedah: sixteene cities with their villages.
42 Libnah, and Ether, and Ashan,
43 And Iiphtah, and Ashnah, & Nezib,
44 And Keilah, & Achzib, and Mareshah: nine cities with their villages.
45 Ekron with her ‡townes and her villages,
46 From Ekron euen vnto the sea, all that lieth about Ashdod with their villages.
47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the i riuer of Egypt, & the great sea was their coast.
48 ¶ And in the mountaines were Shamir, and Iattir, and Socoh,
49 And Dannah, and k Kiriath-sannath (which is Debir)
50 And Anab, & Eshtemoh, and Anim,
51 And Goshen, and Holon, and Giloh: eleuen cities with their villages,
52 Arab, and Dumah, and Eshean,
53 And Ianum, and Beth-tappuah, and Aphekah,
54 And Humtah, & * Kiriath-arba (which is Hebron) and Zior: nine cities with their villages.
55 Maon, Carmel, and Ziph, & Iuttah,
56 And Izreel, and Iokdeam, & Zanoah,
57 Kain, Gibbeah, & Timnah: ten cities with their villages.
58 Halhul, Beth-zur, and Gedor,
59 And Maarah, and Beth-anoth, and Eltekon: sixe cities with their villages.
60 Kiriath baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.
61 ¶ In the wildernesse were Beth-arabah, Middin, and Secacah,
62 And Nibshan, & the l citie of salt, and En-gedi: sixe cities with their villages.
63 Neuertheless, the Iebusites that were the inhabitants of Ierusalem, could not the children of Iudah cast m out, but the Iebusites dwel with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 *The lot or part of Ephraim.* 10 *The Canaanite dwelled among them.*

AND the lot fell to the a children of Ioseph from Iordan by Iericho vnto the water of Iericho Eastward, and to the wildernesse that goeth vp from Iericho by the mount Beth-el:
2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Archiataroth,
3 And goeth downe Westward to the coast of Japhlett, vnto the coast of Beth-horon the nether, and to Gezer: and the ends b thereof are at the sea.
4 So the children of Ioseph Manasseh, and Ephraim c tooke their inheritance.
5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the East side, were Atroth-addar, vnto Beth-horon the vpper.
6 And this border goeth out to the Sea vnto Michmethah on the Northside, & this border returneth Eastward vnto Tanaath-shiloh, and passeth it on the East side vnto Janohah,
7 And goeth downe from Janohah to Ataroth, and Naarah, and commeth to Iericho, d and goeth out at Iordan.
8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.
9 And the e separate cities for the children of Ephraim were among ỳ inheritance of the children of Manasseh: all the cities with their villages.
10 And they cast not out the Canaanite

‖ Or, cousin.
f Because her husband tarried too long.
‖ Or, grant me this petition.
g Because her countrey was barren, she desired of her father a field that had springs, Iudg. 1. 14, 15.
h Which before was called Zephath, Iudg. 1. 17.
‡ Eb. daughters.
i Meaning, Nilus, as Chap. 13. 3.
k Which is also called Kiriath-sepher, vers. 15.
Chap. 14. 15.
l Of this citie the salt Sea hath his name.
m That is, vtterly, though they slew the most part, and burnt their citie, Iudg. 1. 8.
a That is, to Ephraim and his children: for Manasshehs portion followeth. Iudg. 1. 26.
b Of their inheritance.
c Seuerally, first Ephraim, and then Manasseh.
d For so farre the coasts reach.
e Because Ephraims tribe was far greater the Manasseh, therefore he had mo cities.

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that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 *The portion of the halfe tribe of Manasseh.* 3 *The daughters of Zelophehad.* 13 *The Canaanites are become tributaries.* 14 *Manasseh and Ephraim require a greater portion of heritage.*

THis was also the lot of the tribe of Manasseh: for he was the * first borne of Ioseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

Gen.41.51.and 46.20.& 50.23. num.32.39.

2 And also * of the [a] rest of the sonnes of Manasseh by their families, euen of the sons of Abiezer, and of the sonnes of Helek, and of the sonnes of Asriel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

Num.26.29.

a For the other halfe tribe had their portion beyond Iorden.

3 ¶ * But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

Num.26.33. and 27.1.& 36.2,11.

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the Princes, saying, The Lord commanded Moses to giue vs an inheritance among our [b] brethren: therefore according to the commandement of the Lord, hee gaue them an inheritance among the brethren of their father.

b Among them of our tribe.

5 And there fell ten portions to [c] Manasseh, beside the land of Gilead & Bashan, which is on the other side of Iorden,

c In the land of Canaan: fiue to the males, and other fiue to the daughters of Zelophehad.

6 Because the daughters of Manasseh did inherite among his sonnes: and Manasshs other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but [d] Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

d Meaning, the citie it selfe.

9 Also this border goeth down vnto the riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the North side of the riuer, and the ends of it are at the [e] Sea.

[Or, the brooke of reedes.

e That is, toward the maine Sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in [f] Asher Northward, and in Issachar Eastward.

f In the tribe of Asher, and tribe of Issachar.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countreys.

g For at the first they lacked courage, and after agreed with them on conditions contrary to Gods commandement.

12 Yet the children of Manasseh could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheles, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one portion to inherite, seeing I am a great people, forasmuch as the Lord hath [b] blessed me hitherto?

h According to my father Iaakobs prophesie, Gen.48.19.

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the Giants, [i] if mount Ephraim be too narrow for thee.

i If this mount be not large enough, why doest not thou get more by destroying Gods enemies, as hee hath commanded?

16 Then the children of Ioseph said, The mountaine wil not be enough for vs: and all the Canaanites that dwell in the low countrey haue charets of yron, as well they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall be thine, [k] and thou shalt cast out the Canaanites, though they haue yron charets, and though they be strong.

k So that thou shalt enlarge thy portion thereby.

CHAP. XVIII.

1 *The Tabernacle set in Shiloh.* 4 *Certaine are sent to diuide the land to the other seuen tribes.* 11 *The lot of the children of Beniamin.*

AND the whole congregation of the children of Israel came together at Shiloh: for they set vp the [a] Tabernacle of the Congregation there, after the land was subiect vnto them.

a For they had now remoued it from Gilgal, and set it vp in Shiloh.

2 Now there remained among the children of Israel seuen tribes, to whom [b] they had not diuided their inheritance.

b As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

3 Therefore Ioshua said vnto the children of Israel, How long are yee so slacke to enter and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men, that I may send them, and that they may rise, and walke through the land, and distribute it according to [c] their inheritance, and returne to me.

c That is, into seuen portions, to euery tribe one.

5 And that they may diuide it vnto them into seuen parts, (Iudah shall abide in his coast at the South, and the house of Ioseph shall [d] stand in their coasts at the North)

d For these had their inheritance already appointed.

6 Ye shall describe the land therefore into seuen parts, and shall bring them hither to me, and I wil cast lots for you here before the [e] Lord our God.

e Before the ark of the Lord.

7 But the Leuites shall haue no part among you: for the [f] Priesthood of the Lord is their inheritance: also Gad and Reuben and halfe the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

f That is, the sacrifices and offerings, Chap.13. 14.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Depart, and goe

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goe through the land, and [g] describe it, and returne to mee, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, & passed through the land, and described it by cities into seuen parts in a booke, and returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua [a] cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions:

11 ¶ And the lot of the tribe of the children of Beniamin came foorth according to their families, and the coast of their lot lay [i] betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaines Westward, and the endes thereof are in the wildernesse of Beth-auen:

13 And this border goeth along from thence to Luz, euen to the South side of Luz (the same is [k] Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the South side of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the sea Southward, from the mount that lyeth before Beth horon Southward: and the endes thereof are at Kiriath baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the West quarter.

15 And the Southquarter is from the end of Kiriath-iearim, and this border goeth out ‖Westward, and commeth to the fountaine of waters of Nephtoah.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the ‖Giants Northward, and descendeth into the valley of Hinnom by the side of ‖Iebusi Southward, and goeth downe to Enrogel,

17 And compasseth from the North, and goeth forth to [l] En-themesh, and stretcheth to Gelilloth, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the endes thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the [m] end of Iorden Southward, this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Beniamin by the coasts thereof round about according to their families.

21 Now the cities of the tribe of the children of Beniamin according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, & Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, & Chephirah, & Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebusi (which is [n] Ierusalem) Gibeath, and Kiriath: fourteene cities with their villages: this is the inheritance of the children of Beniamin according to their families.

CHAP. XIX.

1 *The portion of Simeon,* 10 *Of Zebulun,* 17 *Of Issachar,* 24 *Of Asher,* 32 *Of Naphtali,* 40 *Of Dan.* 49 *The possession of Ioshua.*

AND the second lot came out to Simeon, euen for the tribe of the children of Simeon according to their families: and their inheritance was in the [a] midst of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, & Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, and ‖Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too [b] much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth vp [c] Westward, euen to Maralah, & reacheth to Dabbasheth, and meeteth with the riuer that lyeth before Iokneam,

12 And turneth from Sarid Eastward toward the sunne rising vnto the border of Chisloth tabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah

14 And this border compasseth it on the North side to Hannathon, & the endes thereof are in the valley of Iiphtah-el,

15 And Katah, and Nahallal, & Shimron, and Idalah, and [d] Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, euen for the children of Issachar according to their families.

18 And their coast was Izreelah, & Chesulloth,

[g] By writing the names of euery countrey and citie.

[h] That euery one should be content with Gods appointment.

[i] Their inheritance bordered vpon Iudah and Ioseph.

[k] Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

‖ *Or, to the Sea.*

‖ *Or, Rephaim.* ‖ *Or, Ierusalem.*

[l] Which is in the tribe of Ephraim.

Chap. 15.6.

[m] To the very strait, where the riuer runneth into the salt Sea.

[n] Which was not wholly in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

[a] According to Iaakobs prophesie, that hee should be scattered among the other tribes, Gen. 49 7.

‖ *Or, Ramath-negeb.*

[b] But this large portion was giuen them by Gods prouidence to declare their increase in time to come.

[c] Meaning, toward the great Sea.

[d] There was another Beth-lehem in the tribe of Iudah.

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sulloth, and Shunem,
19 And Haphraim, and Sihon, and Anaharath,
20 And Rabbith, † Kishion, and Abez,
e There was an other citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had al one name, and were distincted by the tribe onely.
21 And Remeth, and e En-gannim, and En-haddah, and Beth-pazzez.
22 And this coast reacheth to Tabor, and Shahazimah, † Beth-shemesh, † the endes of their coast reach to Iorden: sixteene cities with their villages.
23 This is the inheritance of the tribe of the children of Issachar, according to their families: that is, the cities and their villages.
24 ¶ Also the fift lot came out for the tribe of the children of Asher, according to their families.
25 And their coast was Helcath, and Hali, and Beten, and Achshaph,
26 And Alammelech, and Amad, † Misheal, and came to Carmel Westward, and to Shihor Libnah,
27 And turneth toward the sunne rising to Beth-dagon, and f commeth to Zebulun, and to the valley of Iiphtah-el, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,
f Ioyneth to the tribe of Zebulun, which lay more Eastward.
28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.
29 Then the coast turneth to Ramah and to the strong citie of g Zor, and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel to Achzib,
g Which was Tyrus, a strong citie in the sea.
30 Ummah also and Aphek, and Rehob: two and twenty cities with their villages.
31 This is the inheritance of the tribe of the children of Asher, according to their families: that is, these cities and their villages.
32 ¶ The sixt lot came out to the children of Naphtali, euen to the children of Naphtali according to their families.
33 And their coast was from h Heleph, and from Allon in Zaanannim, and Adamnekeb, and Jabneel, euen to Lakum, and the ends thereof are at Iorden.
h These cities were in the countrey of Zaanannim.
34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and goeth to Asher on the West side, and to Iudah ‖ by Iorden toward the Sunne rising.
‖ Or, euen vnto Iorden.
35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and i Cinnereth,
i Of the which the lake of Gennezareth had his name.
36 And Adamah, † Ramah, and Hazor,
37 And Kedesh, and Edrei, and En-hazor,
38 And Iron, and Migdal el, Horem, and Beth-anah, and Beth-shemesh: nineteene cities with their villages.
39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.
40 ¶ The seuenth lot came out for the tribe of the children of Dan according to their families.
41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,
42 And Shaalabbin, and Aialon, and Ithlah,
43 And Elon, and Temnathah, and Ekron,
44 And Eltekeh, and Gibbethon, and Baalah,
45 And Iehud, and Bene-berak, † Gath-rimmon,
46 And Me-iarkon, and Rakkon, with the border that lieth before k Iapho.
k Called Ioppe.
47 But the coasts of the children of Dan fell out too little for them: therefore the children of Dan went vp to l fight against Leshem, and tooke it, † smote it with the edge of the sworde, and possessed it, and dwelt therein, and called Leshem, * Dan, after the name of Dan their father.
l According as Iaakob had prophesied, Gen. 49. 17. Iudg. 18. 29.
48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities and their villages.
49 ¶ When they had made an end of diuiding the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.
50 According to the worde of the Lord they gaue him the citie which he asked, euen * Timnath-serah in mount Ephraim: and he built the citie and dwelt therein.
Chap. 24. 30.
51 * These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of diuiding the countrey.
Num. 34. 17.

CHAP. XX.

2 The Lord commaundeth Ioshua to appoint cities of refuge. 3 The vse thereof, 7 And their names.

THe Lord also spake vnto Ioshua, saying,
2 Speake to the children of Israel, and say, * Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,
Exod. 21. 13. num. 35. 6, 11, 14 deut. 19. 2.
3 That the slayer that killeth any person a by ignorance, and vnwittingly, may flee thither, and they shall be your refuge from the auenger of blood.
a At vnawares, and bearing him no grudge.
4 And he that doth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shew his cause † to the Elders of the citie: and they shal receiue him into the city vnto them, and giue him a place that he may dwell with them.
† Ebr. in the eares of the Elders.
5 And if the b auenger of blood pursue after him, they shall not deliuer the slayer into his hand because he smote his neighbour ignorantly, neither hated hee him before time:
b That is, the neerest kinsman of him that is slaine.
6 But he shall dwel in that citie vntil he stand before the Congregation in c iudgement, * or vntill the death of the hie Priest that shall bee in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, euen vnto the citie from whence he fled.
c Till his cause were proued. Num. 35. 25.
7 ¶ Then they appointed Kedesh in ‖ Galil in mount Naphtali, and Shechem in mount Ephraim, † Kiriath-arba, (which is Hebron) in the mountaine of Iudah.
‖ Or, Galile.
8 And on the other side Iorden toward Iericho Eastward, they appointed * Bezer in the wilderneſſe vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead,
Deut. 4. 43. 1. chron. 6. 78.

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Gilead, out of the tribe of Gad, and Golan in Bashan, out of the [d] tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger, that sojourned among them, that whosoeuer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he stood before the [e] Congregation.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight and forte. 44 The Lord according to his promise gaue the children of Israel rest.

THen came the ‖ principall fathers of the Leuites vnto Eleazar the Priest, and vnto Ioshua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded [a] by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commaundement of the Lord these cities with their suburbs.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the Priest, which were of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin [c] thirteene cities.

5 And the rest of the children of Kohath, had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, tenne cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbs, as the Lord had commaunded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of [d] Aaron being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot.)

11 So they gaue them Kiriath-arba of the father of Anak (which is Hebron) in the mountaine of Iudah, with the suburbes of the same round about it.

12 (But the land of the citie, and the villages thereof, gaue they to * Caleb the sonne of Iephunneh to be his possession)

13 ¶ Thus they gaue to the [e] children of Aaron the Priest, a citie of refuge for the slayer, euen Hebron with her suburbes, and Libnah with her suburbs,

14 And Iattir with their suburbes, and Eshtemoa and her suburbs,

15 And Holon with her suburbes, and Debir with her suburbs,

16 And Ain with her suburbs, and Iuttah with her suburbes, Beth-shemesh with her suburbes: nine cities out of those two tribes.

17 And out of the tribe of Beniamin they gaue Gibeon with her [f] suburbs, Geba with her suburbs,

18 Anathoth with her suburbes, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Leuites, [g] which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the slayer, [h] Shechem with her suburbes in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aialon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the [i] halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath were tenne with their suburbs.

27 ¶ Also vnto the children of Gershon of the families of the Leuites, they gaue out of the halfe tribe of Manasseh, the citie of refuge for the slayer, [k] Golan in Bashan with her suburbs, and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs,

29 Iarmuth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helcah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in ‖ Galil with her suburbs, & Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, were thirteene cities with their suburbs.

34 ¶ Also vnto the families of the children of Merari the [l] rest of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her suburbs, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad they gaue for

d Out of the halfe tribe of Manasseh beyond Iorden.

e Before the Iudges.

‖ *Or, the chiefe of the fathers.*

Num. 35.2.

a By Moses, by whose ministerie God shewed his power.

b He meaneth them that were Priests: for some were but Leuites.

c Euery tribe gaue more or fewer cities, according as their inheritance was great and little, Num. 35.8.

d For Aaron came of Kohath, and therefore the Priests office remained in that family.

Chap. 14.14. 1. *chron.* 6.56.

e That is, the Priest of the family of the Kohathites, of whom Aaron was chiefe.

f The suburbs were a thousand cubits from the wall of the cities round about, Num. 35.4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

i Which dwelt in Canaan.

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

‖ *Or, Galile.*

l They are here called the rest, because they are last numbred, and Merari was the yongest brother, Gene. 46.11.

m Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20.8.

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for a citie of refuge for the slayer, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, and Jazer with her suburbs: foure cities in all.

40 So all the cities of the children of Merari, according to their families (which were the rest of the families of the Leuites) were by their lot twelue cities.

n Thus according to Iaakobs prophesie, they were scattered thorowout the countrey, which God vsed to this ende, that his people might be instructed in the true religion by them.

41 And all the cities of the Leuites [n] within the possession of the children of Israel, were eight and fortie with their suburbs.

42 These cities lay euery one seuerally with their suburbes round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which hee had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about, according to all that hee had sworne vnto their fathers: and there stoode not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

Chap. 23. 14, 15.

45 * Their failed nothing of all the good things which the Lord had said vnto the house of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They build an altar for a memorial. 15 The Israelites reproue them. 21 Their answere for defence of the same.

a After that the Israelites enioyed the land of Canaan.

b Which was to goe armed before their brethren, Numb. 32. 29.

THen [a] Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Yee haue kept all that Moses the seruaunt of the Lord [b] commanded you, and haue obeyed my voice in all that I commanded you:

3 Yee haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne ye and goe to your tents, to the land of your possession, which Moses the seruant of the Lord * hath giuen you beyond Iordan.

Numb. 32. 33. *chap.* 13. 8.

5 But take diligent heed, to do the commandement and Law, which Moses the seruant of the Lord commaunded you: that is, *that ye [c] loue the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and serue him with all your heart and with all your soule.

Deut. 10, 12.

c He sheweth wherein consisteth the fulfilling of the Law.

6 So Ioshua [d] blessed them, & sent them away, and they went vnto their tents.

d He commended them to God, and prayed for them.

7 ¶ Now vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashan: and vnto the other halfe thereof gaue Ioshua among their brethren on this side Iordan Westward: therefore when Ioshua sent them away to their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, and with a great multitude of cattell, with siluer and with golde, with brasse and with yron, and with great abundance of rayment: diuide the spoyle of your enemies with your [e] brethren.

e Which remained at home, and went not to the warre, Numb. 31. 27. 1. sam. 30, 24.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the land of their possession, which they had obteined, according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the ‡ borders of Iordan (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built [f] there an altar by Iordan, a great altar to see to.

‡ *Ebr. Gelilath, which countrey also was called Canaan, because the Amorites dwelling there were called Canaanites.*

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, haue built an altar in the forefront of the land of Canaan vpon the borders of Iordan at the passage of the children of Israel:

f That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vp to [g] warre against them.

g Such now was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him tenne princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers houshold among the ‖ thousands of Israel.

‖ *Or, multitude.*

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith [h] the whole Congregation of the Lord, What transgression is this that yee haue transgressed against the God of Israel, to turne away this day from the Lord, in that yee haue built you an altar for to rebell this day against the Lord?

h Not onely of the princes, but also of the common people. *Numb.* 25. 4.

17 Haue we too little for the wickednesse * of Peor, whereof we are not [i] clensed vnto this day, though a plague came vpon the Congregation of the Lord?

i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and idolatry.

18 Ye also are turned away this day from the Lord: and seeing ye rebell to day against the Lord, euen to morrow he will bee wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be [k] vncleane, come yee ouer vnto the land of the possession of the Lord, where in the Lords Tabernacle dwelleth, and take possession among vs: but [l] rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

k In your iudgement.

l To vse any other seruice then God hath appointed, is to rebell against God, 1. Sam. 15 23. *Chap.* 7. 1, 5.

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on * all the Congregation of Israel? and this man alone [m] perished not in his wickednesse.

m Signifying, that if many suffred for one mans fault, for the faule of many, all should suffer.

21 ¶ Then the children of Reuben & the children

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children of Gad and halfe the tribe of Manasseh answered, and sayd vnto the heades ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, hee knoweth, & Israel himselfe shall know: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If wee haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meat offering, or to offer peace offerings thereon, let the Lord [n] himselfe require it:

24 And if wee haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betweene vs and you, ye children of Reuben, and of Gad: therefore yee haue no part in the Lord: so shall your children make our children [o] cease from fearing the Lord.

26 Therefore we sayd, We will now goe about to make vs an altar, not for burnt offring, nor for sacrifice,

27 But it shall be a * witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him in our burnt offrings, and in our sacrifices, and in our peace offrings, and that your children should not say to our children in time to come, Ye haue no part in the Lord.

28 Therefore sayd we, If so be that they should so say to vs or to our [p] generations in time to come, then will we answere, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offring nor for sacrifice, but it is a witnesse betweene vs and you.

29 God forbid, that wee should rebell against the Lord, and turne this day away from the Lord to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the Princes of the Congregation, and heades ouer the thousands of Israel, which were with him, heard the wordes that the children of Reuben, & the children of Gad, and the children of Manasseh spake, ‡ they were well content.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben and to the children of Gad, and to the children of Manasseh, This day we perceiue that the Lord is [q] among vs, because ye haue not done this trespasse against the Lord: now yee [r] haue deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Princes returned from the children of Reuben, and from the children of Gad out of the land of Gilead, vnto the land of Canaan to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel ‖ blessed God, and ‡ minded not to goe against them in battel, for to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar ‖ Ed: for it shalbe a witnes betweene vs, that the Lord is God.

n Let him punish vs.

o Or, to turne backe from the true God.

Gen.31.48. chap.24.27. verse 34.

p They signifie a wondefull care that they bare toward their posteritie, that they might liue in the true seruice of God.

‡*Ebr. it was good in their eyes.*

q By preseruing vs and gouerning vs.

r Whom if yee had offended, hee would haue punished with you.

‖*Or, prayed.*
‡*Ebr. said.*

‖*Or, witnesse.*

CHAP. XXIII.

2 Iosuha exhorteth the people, that they ioyne not themselues to the Gentiles, 7 That they name not their idoles, 14 The promise, if they feare God, 15 And threatnings if they forsake him.

AND a long season after that the Lord had giuen rest vnto Israel from al their enemies round about, and Iosuha was olde and ‡ striken in age,

‡*Ebr. comen in to yeeres.*

2 Then Iosuha called all Israel, & their Elders, and their heads, and their Iudges, and their officers, and said vnto them, I am old, and striken in age.

3 Also ye haue seene al that the Lord your God hath done vnto all these nations [a] before you, how the Lord your God himselfe hath fought for you.

a Your eyes bearing witnesse.

4 Behold, I haue ‖ diuided vnto you by lot, these nations that remaine, to bee an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea ‡ Westward.

‖*Or, ouerthrowen these nations.*

‡*Eb. at the sunne set.*

5 And the Lord your God shall expell [b] them before you, and cast them out of your sight, and yee shall possesse their land as the Lord your God hath said vnto you.

b Which yet remaine and are not ouercome, as Chap.13.2.

6 Be yee therefore of a valiant courage, to obserue and doe all that is written in the booke of the Law of Moses, *that ye turne not therefrom to the right hand nor to the left,

Deut.5.32. and 28.14.

7 Neither company with these nations: that is, with them which are [c] left with you, neither * make mention of the name of their gods, [d] nor cause to sweare by them, neither serue them nor bow vnto them:

c And not yet subdued.

Psal.16.4.

d Let not the Iudges admit an othe, which any shall sweare by their idoles.

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

Leuit.26.8.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God hee fighteth for you as he hath promised you.

deut.32.30.

11 Take good heede therefore vnto your ‡ selues, that ye loue the Lord your God.

‡*Ebr. soules.*

12 Els, if yee goe backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shal ‖ make mariages with them, and ‖ goe vnto them, and they to you,

‖*Or, be of their affinitie.*

‖*Or, haue conuersation with them.*

Exod.23.33. numb.33.55. deut 7.16.

13 Know yee for certaine, that the Lord your God will cast out no more of these nations from before you: * but they shall bee a snare and destruction vnto you, and a whip on your sides, and thornes in your [e] eyes, vntill yee perish out of this good land, which the Lord your God hath giuen you.

e Meaning, they shall be a continuall griefe vnto you, and so the cause of your destruction.

14 And behold, this day doe I [f] enter into the way of all the world, and yee know in all

f I die according to the course of nature.

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all your s hearts and in all your soules, that * nothing hath failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all ‖ good thinges are come vpon you which the Lord your God promised you, so shall the Lord bring vpon you euery euill thing, vntil he haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When yee shall h transgresse the couenant of the Lord your God, which hee commanded you, and shall goe and serue other gods, and bowe your selues to them, then shall the wrath of ỹ Lord waxe hote against you, and yee shall perish quickly out of the good land which he hath giuen you.

CHAP. XXII.

2 Ioshua rehearseth Gods benefites, 14 and exhorteth the people to feare God. 25 The league renued betweene God and the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

AND Ioshua assembled againe all the a tribes of Israel to Shechem, and called the Elders of Israel, and their heades, and their Iudges, and their officers, & they presented themselues before b God.

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, * Your Fathers dwelt beyond the c flood in olde time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And I tooke your father Abraham from beyond the flood, & brought him thorow all the land of Canaan, and multiplied his seed, and * gaue him Izhak.

4 And I gaue vnto Izhak * Iaakob and Esau: and I gaue vnto * Esau mount Seir, to possesse it: but * Iaakob and his children went downe into Egypt.

5 * I sent Moses also and Aaron, and I plagued Egypt: and when I had so done among them, I brought you out.

6 So I * brought your Fathers out of Egypt: and yee came vnto the sea, and the Egyptians pursued after your fathers with charets and horsemen vnto * the red Sea.

7 Then they cried vnto the Lord, and he put ‖ a darkenesse betweene you and the Egyptians, and brought the Sea vpon them, and couered them: to your eyes haue seene what I haue done in Egypt: also yee dwelt in the wildernesse d a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, * and they fought with you: but I gaue them into your hand, and yee possessed their countrey, and I destroyed them out of your sight.

9 * Also Balak the sonne of Zippor king of Moab arose and warred against Israel, and sent to call Balaam the sonne of Beor, for to curse you,

10 But I would not heare Balaam: therefore he blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, & the e men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, and the Hiuites, and the Iebusites, and I deliuered them into your hand.

12 And I sent * hornets before you, which cast them out before you, euen the two kings of the Amorites, and not with thy sword, nor with thy bow.

13 And I haue giuen you a land, wherein yee did not labour, and cities, which yee built not, and yee dwell in them, and eate of the vineyardes and Olive trees, which yee planted not.

14 Now therefore f feare the Lord, and serue him in vprightnesse and in trueth, and put away the gods, which your Fathers serued beyond the flood and in Egypt, and serue ye the Lord.

15 And ‡ if it seeme euill vnto you to serue the Lord, chuse yee this day whom yee will serue, whether the gods which your Fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land yee dwell: g but I and my house will serue the Lord.

16 Then the people answered and sayd, God forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs and our Fathers out of the land of Egypt, from the house of bondage, and hee did those great miracles in our sight, and preserued vs in all the way that wee went, and among all the people through whome wee came.

18 And the Lorde did cast out before vs all the people, euen the Amorites, which dwelt in the land: therefore will wee also serue the Lord, h for he is our God.

19 And Ioshua said vnto the people, Ye cannot serue the Lord: for he is an holy God he is a iealous God: he will not pardon your iniquity nor your sinnes.

20 If ye forsake the Lord & serue strange gods, * then hee will returne and bring euill vpon you, and consume you, after that hee hath done you good.

21 And the people said vnto Ioshua, Nay, but we will serue the Lord.

22 And Ioshua said vnto the people, Yee are witnesses i against your selues, that yee haue chosen you the Lord to serue him: and they said, We are witnesses.

23 Then put away now, sayd hee, the strange k gods which are among you, and bowe your hearts vnto the Lord God of Israel.

24 And the people said vnto Ioshua, The Lord our God will we serue, and his voice will we obey.

25 So Ioshua made l a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Ioshua wrote these words in the booke of the law of God, and tooke a great stone, & pitched it there vnder an ‖ Oke that was in the Sanctuary of the Lord.

27 And Ioshua said vnto all the people, Behold,

g Most certainly. *Chap.* 21. 45.

‖ *Or, promises.*

‖ *Or, threatnings. as Chap.* 24 20.

h He sheweth that no euill can come vnto man except he offend God by disobedience.

a That is, the nine tribes and the halfe.

b Before the Arke, which was brought to Shechem, when they went to bury Iosephs bones. *Gen.* 11. 31. *Iudeth* 5. 6, 7.

c Euphrates in Mesopotamia, Gen. 11. 26. *Gen.* 21. 2. *Gen.* 25. 26. *Gen.* 36. 8. *Gen.* 46. 6. *Exod.* 3. 10.

Exod. 12. 37.

Exod. 14. 9.

‖ *Or, a cloud.*

d Euen forty yeeres. *Num.* 21. 25.

Numb. 22. 5. *deut.* 23. 4.

e Because it was the chiefe citie, vnder it he conteineth all the countrey: else they of the citie fought not. *Exod.* 23. 28. *deut.* 7. 20. *chap.* 11. 20.

f That is the true vse of Gods benefits, to learne thereby to feare and serue him with an vpright conscience.

‡ *Ebr. if it be euill in your sight.*

g This teacheth vs, that if all the world would goe from God, yet euery one of vs particularly is bound to cleaue vnto him.

h How much more are wee bound to serue God in Christ, by whom we haue receiued the redemption of our soules. *Chap.* 23. 15.

i If you doe the contrary, your owne mouthes shall condemne you.

k Out of your hearts, and otherwise.

l By ioyning God and the people together: also he repeateth the promises and threatnings out of the Law?

‖ *Or, elme.*

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Chap. 23. 27. m Rather thē mans dissimulation should not be punished, the dumbe creatures shall cry for vengeance.

Chap. 19. 50. Iudges 2. 9. n Such are the people commonly as their rulers are,

Behold, this stone shall be a *witnesse vnto vs: for it m hath heard all the wordes of the Lord which hee spake with vs: it shall bee therefore a witnesse against you, lest ye deny your God.

28 Then Ioshua let the people depart euery man vnto his inheritance.

29 And after these things, Ioshua the sonne of Nun, the seruant of the Lord, died, being an hundreth and ten yeeres old.

30 And they buried him in the border of his inheritance in *Timnath-serah, which is in mount Ephraim, on the Northside of mount Gaash.

31 And Israel n serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, and which had knowen all the workes of the Lord that hee had done for Israel.

32 And the *bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Iaakob bought of *the sonnes of Hamor the father of Shechem, for an hundreth pieces of siluer, and the children of Ioseph had them in their inheritance. Gene. 50. 25. exod. 13. 19. Gene. 33. 19.

33 Also Eleazar the sonne of Aaron died, whom they buried in the ‡ hill of Phinehas his sonne, which was giuen him in mount Ephraim. ‡ Ebr. Gibeath Phinehas.

¶ The booke of Iudges.

THE ARGVMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet there is nothing so displeasant and hainous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and saw the trueth of Gods promise performed, in stead of acknowledging his great benefits, and giuing thankes for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemne promise made vnto Ioshua, & so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for hee suffered them to be most cruelly vexed and tormented by tyrants: hee pulled them from libertie, and cast them into slauerie, to the intent they might feele their owne miseries, and so call vnto him and bee deliuered) so to shew that his mercies endure for euer, hee raised vp from time to time such as should deliuer them, and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people, nor by succession, but raised vp as it seemed best to God for the gouernance of his people. They were fourteene in number besides Ioshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul, ruled 377. yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true Religion against idolatrie and superstition: next, what great danger that common wealth is in, when as God giueth not a Magistrate to retaine his people in pureneſſe of Religion and his true seruice.

CHAP. I.

1 *After Ioshua was dead, Iudah was constituted captaine.* 6 *Adoni-bezek is taken.* 14 *The request of Achsah.* 16 *The children of Keni.* 28 *The Canaanites are made tributaries but not destroyed.*

a By the iudgement of Vrim: reade Exod. 28. 30. num. 27. 21. 1. sam. 28. 6. b Who shall be our captaine?

AFter that Ioshua was dead, the children of Israel a asked the Lord, saying, b Who shall goe vp for vs against the Canaanites, to fight first against them?

2 And the Lord said, Iudah shall goe vp: behold, I haue giuen the land into his hand.

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1. ‖ Or, the lord of Bezek.

3 And Iudah saide vnto Simeon his c brother, Come vp with mee into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites & the Perizzites into their handes, and they slew of them in Bezek ten thousand men.

5 And they found ‖ Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites and the Perizzites.

d This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so did he receiue, Leuit. 24. 19. 20.

6 And Adoni-bezek fled, and they pursued after him, and caught him, and d cut off the thumbes of his handes and of his feete.

7 And Adoni-bezek said, Seuentie kings hauing the thumbes of their handes and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded mee: so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had set the e city on fire.)

e Which was afterward buile againe and possessed by the Iebusites, 2. Sam. 5. 6.

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the lowe countrey.

10 And Iudah went against the Canaanites, that dwelt in Hebron, which Hebron before time was called *Kiriath-arba: and they slew f Sheshai, and Ahiman, and Talmai. Iosh. 15. 14.

f These three were giants, and the children of Anak.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in old time was Kiriath-sepher.

12 And Caleb said, Hee that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz, Calebs yonger brother tooke it, to whom hee gaue Achsah his daughter to wife.

14 And when she came to him, she moued him to aske of her father a fielde, g and shee lighted off her asse, and Caleb said vnto her, What wilt thou?

g Reade Iosh. 15. 18.

15 And

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15 And thee answered him, Giue mee a blessing: for thou hast giuen mee a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

h This was one of the names of Moses father in law, reade Num. 10. 29.

16 ¶ And the children of h Keni Moses father in law went vp out of the citie of the palme trees with the children of Iudah into the wildernesse of Iudah, that lyeth in the South of Arad, and went e dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the city * Hormah.

Numb. 21. 3.

18 Also Iudah tooke i Azzah with the coastes thereof, and Askelon with the coasts thereof, and Ekron with the coastes thereof.

i These cities and others were afterward possessed of the Philistims, 1. Sam. 6. 17.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleys, because they had charets of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had said, and he expelled thence the three sonnes of Anak.

Numb. 14. 24. Iosh. 14. 13. and 15. 14.

21 But the children of Beniamin did not cast out the Iebusites, that k inhabited Ierusalem: therefore the Iebusites dwell with the children of Beniamin in Ierusalem vnto this day.

k For after that the tribe of Iudah had burnt it, they built it againe.

22 ¶ They also that were of the house of Ioseph, went vp to Bethel, and the Lord was with them,

23 And the house of Ioseph caused to view Beth-el (and the name of the city before time was * Luz)

Gene. 28. 19.

24 And the spies saw a man come out of the city, and they saide vnto him, Shew vs, we pray thee, the way into the city, * and we wil shew thee mercy.

Iosh. 2. 14.

25 And when hee had shewed them the way into the city, they smote the city with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam, with her townes, neither the inhabitants of Megiddo with her townes: l but the Canaanites dwelled still in that land.

Iosh. 17. 11.

l Wherefore God permitted the Canaanites to dwell still in the land, reade Chap. 3. 4. *Iosh 16. 10.*

28 Neuertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did m Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

m That is, the tribe of Zebulun, as is also to be vnderstood of the rest.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them n out.

n But made them pay tribute as the other did.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ driue the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

‖ Or, *afflicted them.*

35 And the Amorites ‖ dwelt still in mount Heres in Aialon, and in Shaalbim, and when the o hand of Iosephs family preuailed, they became tributaries:

‖ Or, *would dwel.*

o Meaning, when he was stronger then they.

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from p Selah and vpward.

p Which was a city in Arabia, or as some reade, from the rocke.

CHAP. II.

1 *The Angel rebuketh the people, because they had made peace with the Canaanites.* 11 *The Israelites fell to idolatrie after Iosuas death.* 14 *They are deliuered into the enemies handes.* 16 *God deliuereth them by Iudges.* 22 *Why God suffered idolaters to remaine among them.*

AND an a Angel of the Lord came vp from Gilgal to Bochim, and said, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had sworne vnto your fathers, and said, I will neuer breake my couenant with you.

a That is, messenger or prophet, as some thinke, Phinehas.

2 * Ye also shall make no couenant with the inhabitants of this land, * but shal breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?

Deut. 7. 2. Deut. 12. 3.

3 Wherefore, I said also, I will not cast them out before you, but they shall bee * as thornes vnto your sides, and their gods shall be your ‖ destruction.

Iosh. 23. 13.

‖ Or, *snare.*

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place, ‖ Bochim, and offered sacrifices there vnto the Lord.

‖ Or, *weeping.*

6 ¶ Now when Ioshua had b sent the people away, the children of Israel went euery man into his inheritãce to possesse the land.

b After that he had diuided to euery man his portion by lot, Iosh. 24. 28.

7 And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that outlued Ioshua, which had seene all the great c workes of the Lord that he did for Israel.

c Meaning, the wonders and miracles.

8 But Ioshua the sonne of Nun the seruant of the Lord died, when he was an hundreth and ten yeeres old.

9 And they buried him in the coastes of his inheritance, in d Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

d Heres by turning the letters backward, is Sereh, as Iosh. 24. 30.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and serued e Baalim,

e That is all maner of idoles.

12 And

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12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, euen the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued *Baal, and f Ashtaroth.

14 And the wrath of the Lord was hote against Israel, and hee deliuered them into the hands of spoylers, that spoiled them, and hee * sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 ‖ Whithersoeuer they went out, the h hand of the Lord was sore against them, as the Lord had said, and as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lord raysed vp ‖ Iudges, which ‡ deliuered them out of the handes of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, and worshipped them, and turned quickly out of the i way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge. (for the Lord ‡ had compassion of their groanings, k because of them that oppressed them and tormented them)

19 Yet * when the Iudge was dead, they returned, and ‡ did worse then their fathers, in following other gods, to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant, which I commanded their fathers, and hath not obeyed my voice,

21 Therefore will I no more cast out before them any of the l nations, which Ioshua left when he died,

22 That through them I may m prooue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and drowe them not out immediatly, neither deliuered them into the hand of Ioshua.

CHAP. III

1 The Canaanites were left to trie Israel. 9 Othniel deliuereth Israel. 21 Ehud killeth king Eglon, 31 Shamgar killeth the Philistims.

THese now are the nations which the Lord left, that hee might prooue Israel by them (euen as many of Israel as had not knowen all the a warres of Canaan,

2 Onely to make the generations of the children of Israel to knowe, and to teach them warre, which doubtlesse their predecessours knew b not)

3 Fiue princes of the Philistims, and al the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remained to prooue Israel by them, to wit, whether they would obey the commandements of the Lord, which hee commaunded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,

6 And they tooke c their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and d Asheroth.

8 Therefore the wrath of the Lord was kindled against Israel, and hee solde them into the hand of Chushan-rishathaim King of ‖ Aram-naharaim, and the children of Israel serued Chushan-rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a sauiour to the children of Israel, and he saued them, euen Othniel the sonne of Kenaz, Calebs yonger brother.

10 And the e spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chushanrishathaim King of ‖ Aram into his hand, and his hand preuailed against Chushanrishathaim.

11 So the land had rest f fortie yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord g strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.

13 And hee gathered vnto him the children of Ammon and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel serued Eglon King of Moab eighteene yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred them vp a sauiour, Ehud the sonne of Gera, the sonne of ‖ Iemini, a man ‖ lame of his right hand: and the children of Israel sent a present by him vnto Eglon King of Moab.

16 And Ehud ‖ made him a dagger with two edges, of a cubit length, and he did gird it vnder his raiment vpon his right thigh,

17 And he presented the gift vnto Eglon King of Moab (and Eglon was a very fat man)

18 And when hee had now presented the present, hee sent away the people that bare the present,

19 But he turned againe from the h quarries, that were by Gilgal, and said, I haue a secret errand vnto thee, O King. ¶ Who said, Keepe i silence: and all that stood about him went out from him.

20 Then Ehud came vnto him, (and he sate alone in a Summer parlar, which hee had) and Ehud sayde, I haue a message

Chap. 10 6.
f These were idols, which had the forme of an ewe or sheepe among the Sidonians. *Psal 44. 12. Isay 50. 1.*
g In all their enterprises.
h The vengeance.
‖ *Or, Magistrates.*
‡ *Ebr. saued.*
i Meaning, from the true Religion.
‡ *Ebr. repented.*
k Seeing their cruelty. *Chap. 3. 12.*
‡ *Ebr, corrupt themselues.*
l As the Hiuites, Iebusites, Amorites, &c.
m So that both outward enemies and false prophets, are but a triall to proue our faith, Deut. 13. 3. and chap. 3. 1.
a Which were atchieued by the hand of God, and not by the power of man.
b For they trusted in God, and he fought for them.
c Contrary to Gods commandement, Deut. 7. 3.
d Trees or woods erected for idolatrie.
‖ *Or, Mesopotamia.*
e He was stirred vp by the Spirit of the Lord.
‖ *Or, Syria.*
f That is, 32. vnder Ioshua, and eight vnder Othniel.
g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.
‖ *Or, Beniamite.*
‖ *Or, left handed.*
‖ *Or, caused a dagger to be made.*
h Or, as some reade, from the places of idoles.
i Till all be departed.

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vnto thee from God. Then hee arose out of his throne,

21 And Ehud put foorth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the haft went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the ‖porch, and shut the doores of the parlour vpon him, and locked them.

‖ *Or, hall.*

24 And when he was gone out, his seruants came: who seeing that the doores of the parlour were locked, they said, Surely ‡ hee doeth his easement in his Summer chamber.

‡ *Ebr. he couereth his feete.*

25 And they taried till they were ashamed: and seeing he opened not the doores of the parlour, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped, while they taried, and was passed the quarries, and escaped vnto Seirath.

‖ *Or, caused the trumpet to be blowen, Numb. 10.2,3.*

27 And when he came home, hee ‖ blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Follow me: for the Lord hath deliuered your enemies, euen Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, and suffered not a man to passe ouer.

29 And they slew of the Moabites the same time about ten thousand men, all ‖ fat men, and all were warriors, and there escaped not a man.

‖ *Or, strong and bigge bodied.*

30 So Moab was ‡ subdued that day vnder the hand of Israel: and the [k] land had rest fourescore yeeres.

‡ *Ebr. humbled.*

k Meaning, the Israelites.

31 ¶ And after him was Shamgar the sonne of Anath, which slewe of the Philistims sixe hundreth men with an oxe [l] goad, and he also deliuered Israel.

l So that it is not the number, nor the meanes that God regardeth, when he wil get the victory.

CHAP. IIII.

1 Israel sinne, and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

AND the children of Israel ‡ beganne againe to doe wickedly in the sight of the Lord when Ehud was dead.

‡ *Ebr. added, or continued to doe euill.*

2 And the Lord sold them into the hand of [a] Iabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in [b] Harosheth of the Gentiles.

a There was another Iabin, whom Iosh̃ua killed, and burnt his citie Hazor, Iosh 11.13.

b That is, in a wood or strong place.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundreth charets of yron, and twentie yeeres he had vexed the children of Israel very sore)

4 ¶ And at that time Deborah a prophetesse, the wife of Lapidoth [c] iudged Israel.

c By the spirit of prophesie, resowing of controuersies, and declaring the will of God.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then shee sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said vnto him, Hath not the Lord God of Israel [d] commanded, saying, Goe and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

d And reuealed vnto me by the spirit of prophesie. *Psal 83.9, 10.*

7 And I will draw vnto thee to the ‖ riuer Kishon Sisera, the captaine of Iabins armie with his charets, and his multitude, and will deliuer him into thine hand.

‖ *Or, valley.*

8 And Barak said vnto her, [e] If thou wilt goe with mee, I will goe: but if thou wilt not goe with me, I will not goe.

e Fearing his owne weakenesse and his enemies power, he desireth the Prophetesse to goe with him to assure him of Gods will from time to time.

9 Then shee answered, I will surely goe with thee, but this iourney that thou takest, shall not bee for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and ‖ hee went vp on his feete with ten thousand men, and Deborah went vp with him.

‖ *Or, he led after him 10000. men.*

11 (Now Heber the Kenite, which was of the ‖ children of [*] Hobab the father in law of Moses, was departed from the ‡ Kenites, and pitched his tent [f] vntill the plaine of Zaanaim, which is by Kedesh)

‖ *Or, posteritie. Numb. 10.29.*

‡ *Ebr from Kain.*

f Meaning, that he possessed a great part of that countrey.

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charets, euen nine hundreth charets of yron, ‡ all the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah said vnto Barak, [g] Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee: So Barak went downe from mount Tabor, and tenne thousand men after him.

g She still encourageth him to this enterprise by assuring him of Gods fauour and ayd.

15 And the Lord destroyed Sisera and all his charets, and all his hoste with the edge of the sword before Barak, so that Sisera lighted downe off his charet, and fled away on his feete.

16 But [*] Barak pursued after the charets, and after the hoste vnto Harosheth of the Gentiles: and all the hoste of Sisera fell vpon the edge of the sword: there was not a man left.

Psal 83.10.

17 Howbeit Sisera fled away on his feete to the tent of Iael the wife of [h] Heber the Kenite: (for peace was betweene Iabin the king of Hazor, and betweene the house of Heber the Kenite)

h Whose ancesters were strangers, but worshipped the true God, and therefore were ioyned with Israel.

18 And Iael went out to meete Sisera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when hee had turned in vnto her into her tent, shee couered him with a ‖ mantle.

‖ *Or, blanket.*

19 And he said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirstie. And she opened [*] a bottle of milke, and gaue him drinke, and couered him.

Chap. 5.25.

20 Againe, hee said vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, saying, Is any man here? thou shalt say, Nay.

i To wit, Sisera.

21 Then Iael Hebers wife tooke a [k] naile of the tent, and tooke an hammer in her hand, and went softly vnto him, and smote

k That is, the pinne or stake, whereby it was fastened to the ground.

the

the naile into his temples, and fastened it into the ground, (for hee was fast asleepe, and wearie) and so he died.

22 And behold, as Barak pursued after Sisera, Iael came out to meete him, and sayd vnto him, Come, and I will shew thee the man whom thou seekest: and when hee came into her tent, behold, Sisera lay [1] dead, and the naile in his temples.

23 So God brought downe Iabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel ‡ prospered, and preuailed against Iabin the king of Canaan, vntill they had destroyed Iabin king of Canaan.

CHAP. V.

1 *The song and thanksgiuing of Deborah and Barak, after the victory.*

THen sang Deborah and Barak, the son of Abinoam the same day, saying,

2 Praise ye the Lord for the auenging of Israel, and for the [a] people that offered themselues willingly.

3 Heare, ye kings, hearken ye princes: I, euen I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, *when thou wentest out of Seir, when thou departedst out of the field of *Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

5 *The mountaines melted before the Lord, *as did that Sinai before the Lord God of Israel.

6 In the dayes of *Shamgar the sonne of Anath, in the dayes of *Iael the high wayes were [b] vnoccupied, and the trauellers walked through by-wayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntill I Deborah came vp, which rose vp a [c] mother in Israel.

8 They chose new gods: then was warre in the gates. Was there a [d] shield or speare seene among fortie thousand of Israel?

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speake yee that ride on [e] white asses, ye that dwell [f] by Middin, and that walke by the way.

11 For the noyse of the archers appaised among the [g] drawers of water: there shall they rehearse the righteousnesse of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Vp Deborah, vp, arise, and sing a song: arise Barak, and lead [h] thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mighty of the people: the Lorde hath giuen mee dominion ouer the strong.

14 Of Ephraim [i] their root arose against Amalek: and after thee, Ben iamin shall fight against thy people, O Amalek. Of Machir came rulers, and of Zebulun they that handle the pen of the [k] writer.

15 And the Princes of Issachar were with Deborah, and [l] Issachar, and also Barak: hee was set on his feete in the valley: for the diuisions of Reuben were great [m] thoughts of heart.

16 Why abodest thou among the sheepefoldes, to heare the bleatings of the flockes? for the diuisions of Reuben were great thoughts of heart.

17 [n] Gilead abode beyond Iorden: and why doth Dan remaine in ships? Asher sate on the sea shore, and taried in his [o] decayed places.

18 But the people of Zebulun and Naphtali haue ieoparded their liues vnto the death in the hie places of the field.

19 The kinges came and fought: then fought the kinges of Canaan in Taanach by the water of Megiddo: they receiued no gaine of [p] money.

20 They fought from heauen, euen the starres in their courses fought against Sisera.

21 The riuer Kishon [q] swept them away, that ancient riuer the riuer Kishon. O my soule, thou hast marched valiantly.

22 Then were the horse hoofes broken with the oft beating together of their mightymen.

23 Curse ye [r] Meroz: (sayd the Angel of the Lord) curse the inhabitants thereof, because they came not to help the Lord, to help the Lord against the mighty.

24 Iael the wife of Heber the Kenite shall be blessed aboue other women: blessed shall she be aboue women dwelling in tents.

25 He asked water, & she gaue him milke: she brought forth [s] butter in a lordly dish.

26 She put her hand to the naile, and her right hand to the workmans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded and pierced his temples.

27 He bowed him downe at her feete, hee fell downe, and lay still: at her feet he bowed him downe, and fell: and when hee had sunke downe, he lay there ‡ dead.

28 The mother of Sisera looked out at a window, and cryed through the latteise, Why is his charet so long a comming? why tarie the ‖ wheeles of his charets?

29 Her wise Ladies answered her: Yea, [t] shee answered her selfe with her owne wordes,

30 Haue they not gotten, and they diuide the spoile? euery man hath a maide or two. Sisera hath a pray of diuers coloured garments, a pray of sundry colours made of needle worke: of diuers colours of needle worke on both sides, [u] for the chiefe of the spoyle.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the [x] sunne when it riseth in his might. And the land had rest foure yeeres.

CHAP. VI.

1 *Israel is oppressed of the Midianites for their wickednesse* 24 *Gideon is sent to be their deliuerer.* 37 *He asketh a signe.*

AFterward the children of Israel committed wickednesse in the sight of the Lord, & the Lord gaue them into the handes of Midian seuen yeeres.

2 And the hand of Midian preuayled

1 So he saw that a woman had the honour, as Deborah prophesied.

‡*Ebr. went and was strong.*

2 To wit, the two tribes of Zebulun and Naphtali.

Deut. 4. 11.
Deut. 2. 1.

Psal. 97. 5.
Exod. 19. 18.

Chap. 3 31.
Chap. 4. 18.
b For feare of the enemies.

c Miraculously stirred vp of God to pitie them and deliuer them.
d They had no heart to resist their enemies.
e Ye gouernors.
f As in danger of your enemies.

g For now you may draw water, without feare of your enemies.

h To wit, them that kept thy people in captiuitie.
i Iosh. first fought against Amalek, & Saul destroyed him.
k Euen the learned did helpe to fight.
l Euen the whole tribe.

m They maruelled that they came not ouer Iorden to helpe them.

n She reproueth all them that came not to helpe their brethren in their necessitie.
o Either by beating of the sea, or by mining.

p They wan nothing, but lost all.

q As a besome doeth the filth of the house.

r It was a citie neere Tabor where they fought.

s Some reade, churned milke in a great cup.

‡*Ebr. destroyed.*

‖*Or. feet.*

t That is, shee comforted her selfe.

u Because he was chiefe of the armie.
x Shall grow dayly more and more in Gods fauour.

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against Israel, a and because of the Midianites the children of Israel made them dens in the mountaines, and caues, and strong holds.

a For feare of the Midianites, they fled into the dennes of the mountaines.

3 When Israel had sowen, then came vp the Midianites, the Amalekites, & they of the ‖ East, and came vpon them,

‖ Or, of Kedem.

4 And camped by them, and destroyed the fruit of the earth, euen till thou come vnto b Azzah, and left no food for Israel, neither sheepe, nor oxe, nor asse.

b Euen almost the whole country.

5 For they went vp, and their cattel, and came with their tentes as grashoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impouerished by the Midianites: therefore the c children of Israel cryed vnto the Lord.

c This is the end of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

7 ¶ And when the children of Israel cried vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who sayd vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lord your God: d feare not the gods of the Amorites in whose land ye dwell: but you haue not obeyed my voice.

2. King. 17. 35, 38 Ierem. 10. 2.

11 ¶ And the Angel of the Lord came, & sate vnder the oke which was in Ophrah, that pertained vnto Ioash the father of the Ezrites, and his sonne Gideon threshed wheate by the winepresse, ‖ to hide it from the Midianites.

‖ Or, to prepare his flight.

12 Then the Angel of the Lord appeared vnto him, and sayd vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, e Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

d This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iustified.

14 And the f Lord looked vpon him, and said, Goe in this thy ‖ might, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?

e That is, Christ appearing in visible forme.

f Which I haue giuen thee.

‖ Or, family.

15 And hee answered him, Ah my Lord, whereby shall I saue Israel? behold, my ‖ father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord sayd vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue found fauour in thy sight, then shew me g a signe, that thou talkest with me.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot bee perswaded without signes.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And hee sayd, I will tarie vntill thou come againe.

19 ¶ Then Gideon went in, and made ready a kidde, and vnleauened bread of an h Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

h Of Ephah read Exod. 16. 36.

20 And the Angel of God said vnto him, Take the flesh & the vnleauened bread, and lay them vpon the stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lord put foorth the end of the staffe that hee held in his hand, and touched the flesh and the vnleauened bread: and there arose vp fire i out of the stone, and consumed the flesh and the vnleauened bread: so the Angel of the Lord departed out of his sight.

i By the power of God onely, as in the sacrifice of Helias, 1. King. 18. 38.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then sayd, Alas, my Lord God: k for because I haue seene an Angel of the Lord face to face, I shall die.

Exod. 33. 20. chap. 13. 22.

23 And the Lord sayd vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ‖ Iehonah shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

‖ Or, the Lord of peace.

25 ¶ And the same night the Lord sayd vnto him, Take thy fathers yong bullocke, and another bullocke l of seuen yeeres old, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

k That is, as the Chalde text writeth, fed seuen yeeres.

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the l groue, which thou shalt cut downe.

l Which growed about Baals altar.

27 Then Gideon tooke tenne men of his seruants, and did as the Lord bade him: but because he feared to doe it by day for his fathers household, and the men of the citie, hee did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the m second bullocke offered vpon the altar that was made.

m Meaning, the fat bull, which was kept to bee offered vnto Baal.

29 Therefore they sayd one to another, Who hath done this thing? and when they inquired and asked, they sayd, Gideon the sonne of Ioash hath done this thing.

30 Then the men of the citie sayd vnto Ioash, Bring out thy sonne, that hee may die: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Ioash sayd vnto all that stood by him, Will ye plead Baals cause? or will yee saue him? n he that will contend for him, let him die yer the morning. If he be God, let him pleade for himselfe against him that hath cast downe his altar.

n Thus we ought to iustifie them, that are zealous for Gods cause, though all the multitude be against vs.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal pleade for himselfe, because hee hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the East, were gathered together, and went and pitched in the valley of Izreel.

34 But the spirit of the Lord ‡ came vpon Gideon,

‡ Ebr. clad Gideon.

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Gideon, *and he blew a trumpet, and ° Abiezer was ioyned with him.

35 And he sent messengers throughout all Manasseh, which also was ioyned with him, and hee sent messengers vnto Asher, and to Zebulun, and to Naphtali, and they came vp to meet them.

36 Then Gideon said vnto God, p If thou wilt saue Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of woolle in the threshing place: if the dewe come on the fleece onely, and it be drie vpon all the earth, then shall I bee sure that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he arose vp early on the morrow, and thrust the fleece together, and wringed the dewe out of the fleece, and filled a boule of water.

39 Againe Gideon said vnto God, Be not angry with mee, that * I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be drie onely vpon the fleece, ‡ let dewe be vpon all the ground.

40 And God did so that same night: for it was q drie vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his companie. 22 The Midianites are discomfited by a wonderous sort. 25 Oreb and Zeeb are slaine.

THen * Ierubbaal (who is Gideon) rose vp early, and all the people that were with him, and pitched beside ‡ the well of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hill of ‡ Moreh.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for me to giue the Midianites into their hands, lest Israel make their a vaunt against mee, and say, Mine hand hath saued me.

3 Now therefore proclaime in the audience of the people, and say, * Who so is timerous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will b trie them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoeuer I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap the water ẅ their tongues, as a dogge lappeth, them put by themselues, and euery one that shall bowe downe his knees to c drinke, put apart.

6 And the number of them that lapped by putting their hands to their mouthes, were three hundreth men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 Then the Lord said vnto Gideon, By these three hundred men that lapped, will I saue you, and deliuer the Midianites into thine hand: and let all the other d people goe euery man vnto his place.

8 So the people tooke vitailes ‡ with them, and their trumpets: and hee sent all the rest of Israel, euery man vnto his tent, ‖ and retained the three hundred men: and the hoste of Midian was beneath him in a valley.

9 And the same night the Lord said vnto him, Arise, e get thee down vnto the hoste: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, then go thou, and Phurah thy seruant, downe to the hoste,

11 And thou shalt hearken what they say, and so shall thine hands bee strong to goe downe vnto the hoste. Then went he down and Phurah his seruant vnto the outside of the souldiers that were in the hoste.

12 And the Midianites, and the Amalekites, and all they * of the East, lay in the valley like grashoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, behold, a man told a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and loe, a f cake of barley bread tumbled from aboue into the host of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellow answered, and said, This is nothing els saue the sword of Gideon the sonne of Ioash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 When Gideon heard the dreame told, and the interpretation of the same, he ſ worshipped, and returned vnto the hoste of Israel, and said, Vp: for the Lord hath deliuered into your hand the hoste of Midian.

16 And he diuided the three hundred men into three bands, ℞ gaue euery man a trumpet in his hand with emptie pitchers, and ‖ lampes h within the pitchers.

17 And he said vnto them, Looke on me, and doe likewise, when I come to the side of the hoste, euen as I doe, so doe you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets also on euery side of the hoste, and say, i For the Lord, and for Gideon.

19 So Gideon ℞ the hundred men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blewe with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withall: and they cried, The k sword of the Lord, and of Gideon.

21 And they stood, euery man in his place round about the host: and all the host ‖ ran and cried, and fled.

Num. 10.3. *chap.* 3.27.
° The family of Abiezer, whereof he was.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

Gene. 18.32.

q Whereby he was assured that it was a miracle of God.

Chap. 8.35.

‡ *Ebr.* En-harod.

‡ *Ebr.* Hammoreh.

a God will not that any creature depriue him of his glory. *Deut.* 20 8. 1. *mac.* 3.56.

b I will giue thee a proofe to know them, that shall goe with thee.

c Let them depart, as vnmeet for this enterprise

d That is, the one and thirtie thousand, and seuen hundred, looke verse 3. and 6.

‡ *Ebr. in their hands.*

‖ *Or, encouraged.*

e Thus the Lord by diuers meanes doeth strengthen him that he faint not in so great an enterprise.

Chap 6.33.

f Some reade, a trembling noyse of barley bread, meaning that one of no reputation should make their great armie to tremble.

g Or, gaue God thankes, as it is in the Chalde text.

‖ *Or, firebrands.*

h These weake meanes God vsed to signifie that the whole victory came of him.

i That is, the victorie shall be the Lords, and Gideons his seruant.

k Shall destroy the enemies.

‖ *Or, broke their aray.*

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Isai.9.4.
l The Lord caused the Midianites to kill one another.

22 And the three hundred blewe with trumpets, and the * Lord set euery mans sword vpon his l neighbour, and vpon all the hoste: so the hoste fled to Beth-hashittah in Zererah, and to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the m waters vnto Beth-barah, and Iorden. Then all the men of Ephraim gathered together, and tooke the waters vnto Beth barah and Iorden.

m Meaning, the passages or the foords, that they should not escape.
Psal.83.11.
Isa.10.26.

25 And they tooke * two princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at n the winepresse of Zeeb, and pursued the Midianites, and brought the heads of Oreb & Zeeb to Gideon beyond Iorden.

n These places had their names of the acts that were done there.

CHAP. VIII.

1 *Ephraim murmureth against Gideon.* 2 *Who appeaseth them.* 4 *He passeth the Iorden.* 16 *He reuengeth himselfe on them of Succoth & Penuel* 27 *Hee maketh an Ephod, which was the cause of idolatry.* 30 *Of Gideons sonnes and of his death.*

THen the men of Ephraim said vnto him, a Why hast thou serued vs thus, that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharply.

a They began to cauill, because he had the glory of the victorie.

2 To whom he said, What haue I now done in comparison of b you? is not c the gleaning of grapes of Ephraim better then the vintage of Abiezer?

b Which haue slaine two princes, Oreb and Zeeb.

3 God hath deliuered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when hee had thus spoken, then their spirits abated toward him.

c This last act of the whole tribe, is more famous, then the whole enterprise of one man of one family.

4 ¶ And Gideon came to Iorden to passe ouer, hee, ‡ the three hundred men that were with him, wearie, yet pursuing them.

5 And he said vnto the men of Succoth, Giue, I pray you, d morsels of bread vnto the people ‡ that follow mee (for they bee wearie) that I may follow after Zebah and Zalmunna, Kings of Midian.

d Or, some small portion.
‡ *Ebr. that are at my feete.*

6 And the princes of Succoth said, Are the e hands of Zeba and Zalmunna now in thine hands, that we should giue bread vnto thine armie?

e Because thou hast ouercome an handfull, thinkest thou to haue ouercome the whole?
‡ *Ebr. beate in pieces.*

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will teare your flesh with thornes of the wildernesse and with briers.

8 ¶ And hee went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him as the men of Succoth answered.

9 And hee said also vnto the men of Penuel, When I come againe f in peace, I will breake downe this tower.

f Hauing gotten the victory.

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hostes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was

g A citie Eastward beyond Iorden.

slaine an hundred and twentie thousand men, that drew swords.

11 ¶ And Gideon went thorow them that dwelt in h Tabernacles on the East side of Nobah and Iogbehah, and smote the hoste: for the hoste was careleſſe.

h He went by the wildernesse where the Arabians dwelt in tents.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two Kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battel, i the Sunne being yet high,

i Some reade, before the Sunne rose vp.

14 And tooke a seruant of the men of Succoth, and enquired of him: and he ‖ wrote to him the princes of Succoth, and the Elders thereof, euen seuentie and seuen men.

‖ *Or, described.*

15 And hee came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whom yee vpbraided me, saying, Are the hands of Zebah and Zalmunna already in thine hands, that wee should giue bread vnto thy wearie men?

16 Then he tooke the Elders of the citie, and thornes of the wildernesse, and briers, and ‡ did teare the men of Succoth with them.

‡ *Ebr. brake in pieces, as one threshеth corne.*
1. *King.* 12. 25.

17 Also hee brake downe the tower of * Penuel, and slew the men of the citie.

18 ¶ Then said hee vnto Zebah and Zalmunna, What manner of men were they, whom yee slew at Tabor? and they answered, ‖ As thou art, so were they: euery one was like the children of a King.

‖ *Or, they were like vnto thee.*

19 And he said, They were my brethren, euen my k mothers children: as the Lord liueth, if ye had saued their liues, I would not slay you.

k We came all out of one belly: therefore I will be reuenged.

20 Then hee said vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for l as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels neckes.

l Meaning, that they would bee rid out of their paine at once, or els to haue a valiant man to put them to death.
‖ *Or, collers.*

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy m sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

m That is, thy posteritie.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, n I would desire a request of you, that you would giue me euery man the earerings of his pray (for they had golden earerings, because they were Ishmaelites)

n His intent was to shew himselfe thankfull for this victorie by restoring of Religion, which, because it was not according as God had commanded, turned to their destruction.

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the earerings of his pray.

‖ *Or, sweete balles*

26 And the weight of the golden earerings that he required, was a thousand and seuen hundred shekels of gold, beside collars, ‖ and iewels, and purple rayment that was on the Kings of Midian, and beside the chaines that were about their camels necks.

27 And

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27 And Gideon made an ° Ephod thereof, and put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon, & his house.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heads no more: and the country was in quietnesse fourtie yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuentie sonnes † begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and hee was buried in the sepulchre of Ioash his father in Ophrah, of the ᵖ father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made ᵠ Baalberith their god,

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

35 Neither ʳ shewed they mercie on the house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred between Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

THen Abimelech the sonne of Ierubbaal went to Shechem vnto his ᵃ mothers brethren, and communed with them, and with all the kamilie, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuenty persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your ᵇ bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moued to follow Abimelech: for they said, He is our brother.

4 And they gaue him seuentie pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired ‖ vaine and light fellowes, which followed him.

5 And he went vnto his fathers house at Ophrah, and ᶜ slew his brethren the sonnes of Ierubbaal, about seuenty persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of ᵈ Millo, and came and made Abimelech king in the plaine, where the stone was erected in Shechem.

7 And when they told it to Iotham, hee went and stood in the toppe of mount Gerizim, and lift vp his voyce, and cried, and said vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 ᵉ The trees went foorth to anoint a King ouer them, and sayd vnto the olive tree, Reigne thou ouer vs.

9 But the olive tree sayd vnto them, Should I leaue my fatnesse, wherewith by me they honour God and man, and go to aduance me aboue the trees?

10 Then the trees sayd to the figge tree, Come thou, and be king ouer vs.

11 But the figge tree answered them, Should I forsake my sweetnesse, and my good fruit, and go to aduance me aboue the trees?

12 Then sayd the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheare God and man, and go to aduance me aboue the trees?

14 Then said al the trees vnto the ‖ bramble, Come thou, and reigne ouer vs.

15 And the bramble sayd vnto the trees, If ye will in deed anoint me king ouer you, come, and put your trust vnder my shadow: and if not, the ᶠ fire shall come out of the bramble, and consume the cedars of Lebanon.

16 Nowe therefore, if ye doe truely and vncorruptly to make Abimelech King, and if yee haue dealt well with Ierubbaal and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and ‡ aduentured his life, and deliuered you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slain his children about seuenty persons vpon one stone, and haue made Abimelech the sonne of his maid-seruant, King ouer the men of Shechem, because he is your brother)

19 If ye then haue dealt truely and purely with Ierubbaal, and with his house this day, then ᵍ reioyce ye with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come foorth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God ʰ sent an euil spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seuenty sonnes of Ierubbaal and their blood might come and bee layd vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had aided him to kill his brethren.

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a To practise with his kinsefolkes for the attaining of the kingdome.

b Of your kinred by my mothers side.

‖ *Or, idle fellowes and vagabonds.*

c Thus tyrants to establish their vsurped power, spare not the innocent blood, 2. king. 10 7. 2. chro. 21 4.

d Which was as the towne house or common hall which he calleth the tower of Shechem, ver. 49.

e By this parable he declareth, that those that are not ambitious, are most worthy of honour, & that the ambitious abuse their honor both to their own destruction and others.

‖ *Or, thistle, or bryer.*

f Abimelech shal destroy the nobles of Shechem.

‡ *Ebr. he cast his life farre from him.*

g That hee is your king, and you his subiects.

h Because the people consented with the king in shedding innocent blood, therfore God destroyeth both the one and the other.

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25 So the men of Shechem set men in waite for him in the tops of the mountaines: who robbed al that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

Before they were afraid of Abimelechs power, and durst not goe out of the citie.

27 Therefore they i went out into the field, and gathered in their grapes, & troade them, and made merry, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed sayd, Who is Abimelech? and who is Shechem, that wee should serue him? Is hee not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should wee serue him?

29 Nowe would God this people were vnder mine hand: then would I put away Abimelech. And he said to k Abimelech, Increase thine army, and come out.

k Braggingly, as though he had been present, or to his captaine Zebul.

30 ¶ And when Zebul the ruler of the citie heard the words of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore he sent messengers vnto Abimelech ‡ privily, saying, Behold, Gaal the sonne of Ebed and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

‡ Eb. craftily.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when hee and the people that is with him, shall come out against thee, do to him ‡ what thou canst.

‡ Ebr. what thine hand can finde.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in waite against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, and stood in the entring of the gate of the citie: And Abimelech rose vp, and the folke that were with him, from lying in waite.

36 And when Gaal saw the people, hee sayd to Zebul, Behold, there come people downe from the tops of the mountaines: and Zebul sayd vnto him, The l shadow of the mountaines seeme men vnto thee.

l Thou art afraid of a shadow.

37 And Gaal spake againe, and said, See there come folke downe ‡ by the middle of the land, and another band commeth by the way of the plaine of ‖ Meonenim.

‡ Ebr. by the nauil. ‖ Or, charmers.

38 Then said Zebul vnto him, Where is nowe thy mouth, that sayd, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out nowe, I pray thee, and fight with them.

m As their captaine.

39 And Gaal m went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, & many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 ¶ And on the morow, the people went out into the field: which was told Abimelech.

43 And he tooke the n people, and diuided them into three bands, and layd wait in the fields, and looked, and behold, the people were come out of the citie, and hee rose vp against them, and smote them.

n Which were o his company.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ran vpon al the people that were in the field, and slew them.

45 And when Abimelech had fought against the citie all that day, he tooke the city, and slew the people that was therein, and destroyed the citie, and o sowed salt in it.

o That it should be vnfruitfull and neuer serue to any vse.

46 ¶ And when all the men of the towne of Shechem heard it, they entred into an hold of the house of the god p Berith.

p That is, of Baal-berith, as Chap. 8. 33.

47 And it was told Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, hee and all the people that were with him: and cut downe boughs of trees, and tooke them and bare them on his shoulder, and sayd vnto the folke that were with him, What ye haue seene me doe, make haste, and doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the hold on fire with them: so all the men of the towre of Shechem q died also, about a thousand men and women.

q Meaning, that all were destroyed, aswell they in the tower, as the other.

50 ¶ Then went Abimelech to Thebez, and besieged Thebez, and tooke it.

51 But there was a strong towre within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the towre and fought against it, and went hard vnto the doore of the tower, to set it on fire.

53 But a certaine woman * cast a piece of a milstone vpon Abimelechs head, & brake his braine pan.

* 2. Sam. 11. 21.

54 Then Abimelech called hastily his page that bare his harnesse, and sayd vnto him, Draw thy sword and slay me, that men say not of me, A woman slew him. And his page r thrust him thorow, and he died.

r Thus God by such miserable death taketh vengeance on tyrants, euen in this life.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednes of Abimelech, which he did vnto his father, in slaying his seuenty brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the s curse of Iotham the sonne of Ierubbaal.

s For making a tyrant their king.

CHAP. X.

2 *Tola dieth.* 5 *Iair also dieth.* 7 *The Israelites are punished for their sinnes.* 10 *They crie vnto God,* 16 *and he hath pitie on them.*

After

AFter Abimelech there arose to defend Israel, Tola, the sonne of Puah, the sonne of ‖ Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

‖ *Or, his vncle.*

‖ *Or, gouerned.*

2 And he ‖ iudged Israel three and twenty yere, † died, and was buried in Shamir.

3 ¶ And after him arose Iair a Gileadite, and iudged Israel two and twentie yeeres.

a Signifying they were men of authoritie.

‖ *Or, the townes of Iair, as Deut. 3.14.*

4 And hee had thirty sonnes that a rode on thirtie asse colts, and they had thirty cities, which are called ‖ Hauoth-iair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Kamon.

Chap. 2.11. and 3.7. and 4.1. and 6.1. and 13.1.

Chap. 2.13.

‖ *Or, Syria.*

6 ¶ *And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and * Ashtaroth, and the gods of ‖ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the ‖ Philistims, and forsooke the Lord, and serued not him.

‖ *Or, deliuered.*

7 Therefore the wrath of the Lord was kindled against Israel, and he ‖ sold them into the hands of the Philistims, and into the hands of the children of Ammon:

b As the Reubenites, Gadites, & halfe the tribe of Manasseh.

8 Who from that yeere vered and oppressed the children of Israel eighteen yeres, b euen all the children of Israel that were beyond Iorden in the land of the Amorites, which is in Gilead.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

c They prayed to the Lord, and confessed their sinnes.

d By stirring them vp some Prophet, as Chap. 6.8.

10 Then the children of Israel c cried vnto the Lord, saying, We haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord d sayd vnto the children of Israel, Did not I deliuer you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and ye cried to mee, and I saued you out of their hands.

Deut. 32.15. Ierem. 2.13.

13 Yet ye * haue forsaken mee, and serued other gods: wherefore I will deliuer you no more.

14 Goe, and crie vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

e That is, from this present danger.

f This is true repentance, to put away the euill, & to serue God aright.

‖ *Or, he pitied.*

15 And the children of Israel sayd vnto the Lord, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely wee pray thee to deliuer vs e this day.

16 Then they put away the strange gods from among them, and f serued the Lorde: and ‖ his soule was grieued for the misery of Israel.

17 Then the children of Ammon gathered themselues together, and pitched in Gilead: and the children of Israel assembled themselues, and pitched in Mizpeh.

18 And the people and princes of Gilead sayd one to another, Whosoeuer will begin the battell against the children of Ammon, the same shall bee * head ouer all the inhabitants of Gilead.

Chap. 11.6.

CHAP. XI.

2 Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vow 32 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

THen Gilead begate Iphtah, and Iphtah the Gileadite was † a valiant man, but the sonne of an ‖ harlot.

‡ *Ebr. a man of mighty force.*

‖ *Or, vitailer.*

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, and sayd vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a a strange woman.

a That is, of an harlot, as verse 1.

3 Then Iphtah fled from his brethren, and dwelt in the land of b Tob: and there gathered idle fellowes to Iphtah, c and went out with him.

b Where the gouernour of the countrey was called Tob.

c Ioyned with him, as some thinke, against his brethren.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, d the Elders of Gilead went to fet Iphtah out of the land of Tob.

d Or, ambassadours, sent for that purpose.

6 And they sayd vnto Iphtah, e Come and be our captaine, that we may fight with the children of Ammon.

e Men oft times are constrained to desire helpe of them, whom before they haue refused.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and f expel mee out of my fathers house? how then come you vnto me now in time of your tribulation?

f Oft times those things, which men reiect, God chuseth to doe great enterprises by.

8 Then the Elders of Gilead said vnto Iphtah, Therefore wee turne againe to thee now, that thou mayest goe with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah sayd vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead sayd to Iphtah, The Lord † bee witnesse betweene vs, if we doe not according to thy words.

† *Ebr. be the hearer.*

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the King of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the King of the children of Ammon answered vnto the messengers of Iphtah, * Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those lands † quietly.

Num. 21.13.

† *Ebr. in peace.*

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And sayd vnto him, Thus sayth Iphtah, * Israel tooke not the land of Moab, nor the land of the children of Ammon.

Deut. 2.9.

16 But when Israel came vp from Egypt, and walked through the wildernesse vnto the redde Sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the King

Num. 20.14,20.

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King of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went thorow the wildernesse, and compassed the land of Edom, and the land of Moab, and came by the East side of the land of Moab, and pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon was the border of Moab.

Num.21.13. and 22.24.

Deut.2.26.

19 Also Israel * sent messengers vnto Sihon, King of the Amorites, the king of Heshbon, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our ‖ place.

‖*Or, countrey.*

20 But Sihon g consented not to Israel that he should goe thorow his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel.

g Hee trusted them not to goe thorow his countrey.

21 And the Lord God of Israel gaue Sihon f all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey:

22 And they possessed * all the coast of the Amorites, from Arnon vnto Jabbok, and from the wildernesse euen vnto Jorden.

Deut.2.36.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whomsoeuer the Lord our h God driueth out before vs, them will we possesse.

h For we ought more to beleeue and obey God, then thou thine idoles.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab? did hee not striue with Israel, and fight against them,

Num.22.2. Deut.23.4. Iosh.24.9.

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeeres? why did yee not then recouer i them in that space?

i Meaning, their townes.

27 Wherefore I haue not offended thee: but thou doest mee wrong to warre against me. The Lord the Iudge k be iudge this day betweene the children of Israel, and the children of Ammon.

k To punish the offender.

28 Howbeit the king of the children of Ammon hearkened not vnto the wordes of Iphtah, which he had sent him.

29 ¶ Then the l Spirit of the Lord came vpon Iphtah, and hee passed ouer to Gilead and to Manasseh, and came to Mizpeh in Gilead, & from Mizpeh in Gilead hee went vnto the children of Ammon.

l That is, the spirit of strength and zeale.

30 And Iphtah m vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Heb.11. 32. so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the sinnes of the godly do not vtterly extinguish their faith.

31 Then that thing that commeth out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt offering

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And he smote them from Aroer, euen till thou come to Minnith, twenty cities, and so foorth to ‖ Abel of the vineyards, with an exceeding great slaughter. Thus p the children of Ammon were humbled before the children of Israel.

‖*Or, the plaine.*

34 ¶ Now when Iphtah came to Mizpeh vnto his house, behold, his daughter came out to meete him with n timbrels and dances, which was his onely childe: he had none other sonne, nor daughter.

n According to the maner after the victory.

35 And when hee saw her, hee o rent his clothes, and said, Alas my daughter, thou hast brought me lowe, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and cannot goe backe.

o Being ouercome with blind zeale, & not considering whether the vowe was lawfull or no.

36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father, Do this much for me: suffer me two moneths, that I may go to the mountains, and p bewaile my virginitie, I and my fellowes.

p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be married.

38 And he said, Goe: and he sent her away two moneths: so shee went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the ende of two moneths, she turned againe vnto her father, who did with her according to his vowe which hee had vowed, and shee had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite, foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and forty thousand Ephraimites. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themselues together, and went a Northward, and said to Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call vs b to goe with thee? wee will therefore burne thine house vpon thee with fire.

a After they had passed Iorden.

b Thus ambition enuieth Gods worke in others, as they did also against Gideon, Chap.8.1.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, yee deliuered me not out of their hands.

3 So when I saw that yee deliuered me not, c I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are yee come vpon me now to fight against me?

c That is, I ventured my life, and when mans helpe failed, I put my trust onely in God.

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Yee Gileadites are runnagates of Ephraim d among the Ephraimites, and among the Manassites.

d Ye ranne from vs, and chose Gilead, and now in respect of vs, ye are nothing.

5 Also the Gileadites tooke the passages of Jorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let mee passe, then the men of Gilead said vnto him, Art thou an Ephraimite?

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phraimite, if he said, Nay,

6 Then said they vnto him, Say now [e] Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Jorden: and there fell at that time of the Ephraimites two and fortie thousand.

7 And Jphtah iudged Israel sire yeres: then died Jphtah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him [f] Jbzan of Beth-lehem, iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, which he sent out, & tooke in thirtie daughters from abroad for his sonnes, and he iudged Israel seuen yeeres.

10 Then Jbzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel,

14 And he had fortie sonnes & thirtie ‡nephewes that rode on seuenty ‖asse colts: and he iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, & was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 *Jsrael for their wickednes is oppressed of the Philistims.* 3 *The Angel appeareth to Manoahs wife.* 16 *The Angel commaundeth him to sacrifice vnto the Lord.* 24 *The birth of Samson.*

BVt the children of Israel continued to commit * wickednesse in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fortie yeere.

2 ¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was [a] barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceiue, and beare a sonne.

4 And now therefore beware * that thou drinke no wine nor strong drinke, neither eat any vncleane thing.

5 For loe, thou shalt conceiue and beare a sonne, and no rasour shall * come on his head: for the childe shalbe a [b] Nazarite vnto God from his birth: and he shall begynne to saue Israel out of the hands of the Philistims.

6 ¶ Then the wife came, & told her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of the Angel of God, exceeding [c] fearefull, but I asked him not whence he was, neither told he me his name:

7 But hee said vnto mee, Behold, thou shalt conceiue & beare a sonne, and now thou shalt drinke no wine nor strong drinke, neither eate any vncleane thing: for the childe shalbe a Nazarite to God from his birth to the day of his death.

8 Then Manoah [d] prayed to the Lord, and said, I pray thee, my Lord, let the man of God, whom thou sentest, come again now vnto vs, and teach vs what we shall do vnto the childe when he is borne.

9 And God heard the voice of Manoah, and the Angel of God came againe vnto the wife, as she sate in the field: but Manoah her husband was not with her.

10 ¶ And the wife made haste, and ran, and shewed her husband, and said vnto him, Behold, the man hath appeared vnto mee, that came vnto me [e] to day.

11 And Manoah arose, and went after his wife, and came to the [f] man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manoah said, Now let thy saying come to passe: but how shall we order the childe, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I said vnto her.

14 She may eat of nothing that commeth of the vine tree: shee shall not drinke wine nor strong drinke, nor eate any [g] vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then sayde vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntill wee haue made readie a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make mee abide, I will not eat of thy bread, & if thou wilt make a burnt offering, offer it vnto the [h] Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, wee may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is ‖secret?

19 Then Manoah tooke a kidde with a meat offering, and offred it vpon a stone vnto the Lord: and the Angel did [i] wondrously, whiles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, & Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife.) Then Manoah knew that it was an Angel of the Lord.

22 And Manoah sayde vnto his wife, * We shall surely die, because wee haue seene God.

23 But his wife said vnto him, If the Lord would kill vs, hee would not haue receiued a [k] burnt offering and a meat offring of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to ‖ strengthen him in the hoste of Dan, betweene Zorah and Eshtaol.

CHAP.

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e Which signifieth the fall of waters, or an eare of corne.

f Some thinke that this was Boaz the husband of Ruth.

‡ *Ebr. sonnes sonnes.* ‖ *Or, horsecolts.*

Chap. 2. 11. & 3. 7. & 4. 1. & 6. 1. and 10. 6.

a Signifying, that their deliuerance came onely of God, and not by mans power. *Num. 6. 2, 3.*

1. Sam. 1. 11.

b Meaning, he should be separated from the world, and dedicated to God.

c If flesh be not able to abide the sight of an angel, how much lesse the presence of God?

d He sheweth himselfe ready to obey Gods will, and therefore desireth to know further.

e It seemeth that the angel appeared vnto her twise in one day.

f He calleth him man, because he so seemed, but he was Christ the eternal word, which at his time appointed became man.

g Any thing forbidded by the Law.

h Shewing that he sought not his his own honour, but Gods, whose messenger he was.

‖ *Or, marueilous?*

i God sent fire from heauen to consume their sacrifice, to confirme their saith in his promise.

Exod. 33. 20. chap. 6. 22.

k These graces that we haue receiued of God, & his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

‖ *Or, to come vpon him at diuers times.*

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CHAP. XIIII.

2 Samson desireth to haue a wife of the Philistims. 6 Hee killeth a lion. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him, and taketh another.

NOw Samson went down to Timnath, and sawe a woman in Timnath of the daughters of the Philistims,

2 And he came vp and told his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore ‡ giue me her to wife.

‡ Ebr. take her for me to wife.

3 Then his father and his mother said vnto him, Is there [a] neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseth me well.

a Though his parents did iustly reproue him, yet it appeareth that this was the secret worke of the Lord, verse 4.

4 But his father and his mother knew not that it came of the Lord, that hee should seeke an occasion against the [b] Philistims: for at that time the Philistims reigned ouer Israel.

b To fight against them for the deliuerance of Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, ‡ came to the vineyards of Timnath: and behold, a yong lion roared vpon him.

‡ Or, to the vineyards of Timnath: and behold, a yong lion roared vpon him.

6 And the spirit of the Lord [c] came vpon him, and he tare him, as one should haue rent a kid, and had nothing in his hand, neither told hee his father nor his mother what he had done.

c Whereby hee had strength and boldnesse.

7 And he went downe, and talked with the woman, which was beautiful in the eyes of Samson.

8 ¶ And within a few dayes, when he returned ‖ to receiue her, hee went aside to see the carkeis of the lion: and behold, there was a swarme of bees, and honie in the body of the lyon.

‖ Or, to take her to his wife.

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he told not them, that hee had taken the hony out of the body of the lion.

10 So his father went downe vnto the woman, and Samson made there a [d] feast: for so vsed the yong men to doe.

d Meaning, when he was married.

11 And when they [e] saw him, they brought thirtie companions to be with him.

e That is, her parents or friends.

12 Then Samson said vnto them, I will now put forth a riddle vnto you: and if you can declare it mee within seuen dayes of the feast, and finde it out, I will giue you thirty sheetes, and thirtie [f] change of garments.

f To weare at feasts, or solemne dayes.

13 But if yee can not declare it mee, then shall yee giue mee thirtie sheetes and thirtie change of garments. And they answered him, Put forth thy riddle, that wee may heare it.

14 And he said vnto them, Out of the eater came meate, and out of the strong came sweetnes: and they could not in three dayes expound the riddle.

15 And when the seuenth day [g] was come, they said vnto Samsons wife, Entise thine husband, that hee may declare vs the riddle, least wee burne thee and thy fathers house with fire. Haue ye called vs, to ‖ possesse vs? is it not so?

g Or, drew neere: for it was the fourth day.

‖ Or, to impouerish vs.

16 And Samsons wife wept before him, and said, Surely thou hatest mee, and louest me not: for thou hast put forth a riddle vnto the [h] children of my people, and hast not told it me. And he said vnto her, Behold, I haue not told it my father, nor my mother, and shall I tell it thee?

h Vnto them which are of my nation.

17 Then Samsons wife wept before him [i] seuen dayes while their feast lasted: and when the seuenth day came, he told her, because shee was importunate vpon him: so shee tolde the riddle to the children of her people.

i Or, to the seuenth day, beginning at the fourth.

18 And the men of the citie said vnto him the seuenth day before the sun went downe, What is sweeter then hony? and what is stronger then a lion? Then said hee vnto them, [k] If ye had not plowed with my heifer, ye had not found out my riddle.

k If ye had not vsed the helpe of my wife.

19 And the spirit of the Lord came vpon him, and he went downe [l] to Ashkelon, and slew thirtie men of them, and spoyled them, and gaue change of garments vnto them which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

l Which was one of the fiue chiefe cities of the Philistims.

20 Then Samsons wife was giuen to his companion, whom hee had vsed as his friend.

CHAP. XV.

4 Samson tieth firebrands to the foxe tailes. 6 The Philistims burnt his father in law & his wife. 15 With the iawbone of an asse he killeth a thousand men. 19 Out of a great tooth in the iaw, God gaue him water.

BVt within a while after, in the time of wheate haruest, Samson visited his wife with a kid, saying, I will [a] goe in to my wife into the chamber: but her father would not suffer him to goe in.

a That is, I will vse her as my wife.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then she? take her, I pray thee, in stead of the other.

3 Then Samson said vnto them, Now am I more [b] blameles then the Philistims: therefore will I doe them displeasure.

b For through his father in lawes occasion, he was mooued againe to take vengeance of the Philistims.

4 ¶ And Samson went out, and tooke three hundred foxes, ‡ tooke firebrands, and turned them taile to taile, ‡ put a firebrand in the mids betweene two tailes.

‡ Or, and tooke firebrands, and turned them taile to taile, ‡ put a firebrand in the mids betweene two tailes.

5 And when hee had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the [c] ricks and the standing corne with the vineyards and olives.

c Or, that which was reaped and gathered.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the [d] Timnite, because he had taken his wife, and giuen her to his companion. Then the Philistims came vp, and [e] burnt her and her father with fire.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of Iustice, but for feare of danger, which els might come to them.

7 And Samson said vnto them, Though yee haue done this, yet will I bee auenged of you, and then I will cease.

8 So he smote them ‖ hip and thigh with a mighty

‖ Or, horsmen and footemen.

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a mighty plague: then hee went and dwelt in the top of the rocke Etam.

‖Or, camped.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and ‖ were spread abroad in Lehi.

10 And the men of Iudah said, Why are yee come vp vnto vs? and they answered, To f bind Samson are wee come vp, and to doe to him, as he hath done to vs.

f And so being our prisoner, to punish him.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that ỳ Philistims are rulers ouer vs? g Wherefore then hast thou done thus vnto vs? And hee answered them, As they did vnto me, so haue I done vnto them.

e Such was their grosse ignorance, that they iudged Gods great benefit to be a plague vnto them.

12 Againe they said vnto him, Wee are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson sayd vnto them, Sweare vnto mee, that yee will not fall vpon me your selues.

13 And they answered him, saying, No, but we will bind thee, and h deliuer thee vnto their hand, but we will not kill thee, And they bound him with two new cordes, and brought him from the rocke.

h Thus they had rather betray their brother then vse the meanes that God had giuen for their deliuerance.

14 When he came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes loosed from his hands.

15 And hee found a i new iawbone of an asse, and put foorth his hand, and caught it, and slew a thousand men therewith.

i That is, of an asse lately slaine.

16 Then Samson sayd, With the iaw of an asse are heaps vpon heaps: with the iaw of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, ‖ Ramath-Lehi.

‖Or, the lifting vp of the iaw.

18 And he was sore athirst, and k called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised?

k Whereby appeareth that hee did these things in faith, and so with a true zeale to glorifie God and deliuer his country.

19 Then God brake the cheeketooth, that was in the iawe, and water came thereout: and when hee had drunke, his Spirit came againe, and hee was reuiued: wherefore the name thereof is called ‖ En-hakkore, which is in Lehi vnto this day.

‖Or, the fountaine of him that prayed.

20 And hee iudged Israel in the dayes of the Philistims twenty yeeres.

CHAP. XVI.

3 *Samson carieth away the gates of Azzah.* 18 *He was deceiued by Delilah.* 30 *He pulleth downe the house vpon the Philistims, and dyeth with them.*

THen went Samson to a Azzah, and saw there ‖ an harlot, and b went in vnto her.

a One of the fiue chiefe cities of the Philistims.

‖Or, victailer.

b That is, hee lodged with her.

2 And it was told to the Azzahites, Samson is come hither. And they went about and laid wait for him all night in the gate of the citie, and were quiet all the night, saying, Abide ‖ till the morning early, and wee shall kill him.

‖Or, to the light of the morning.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the ‖ riuer of Sorek, whose name was Delilah:

‖Or, plaine.

5 Vnto whom came the Princes of the Philistims, and said vnto her, Entise him, and see wherein his great strength lieth, and by what meane we may ouercome him, that we may bind him, and punish him, and euery one of vs shall giue thee eleuen hundreth c shekels of siluer.

c Of the value of a shekel, read Gen. 23. 15.

6 ¶ And Delilah sayd to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherwith thou mightest be bound to do thee hurt.

7 Samson then answered vnto her, If they bind me with seuen ‖ greene cordes, that were neuer dryed, then shal I be weake, and be as another man.

‖Or, new withs.

8 And the Princes of the Philistims brought her seuen greene cordes that were not dryed, and bound him therewith.

9 (And she had d men lying in wait with her in the chamber,) Then shee said vnto him, The Philistims be vpo thee, Samson. And he brake the cordes, as a threed of tow is broken, when e it feeleth fire: so his strength was not knowen.

d Certaine Philistims in a secret chamber.

e When fire commeth nere it.

10 ¶ After Delilah sayd vnto Samson, See, thou hast mocked me, and told me lyes. I pray thee now, f tell mee wherewith thou mightest be bound.

f Though her falshood tended to make him loose his life, yet his affection so blinded him that he could not beware.

11 Then he answered her, If they binde mee with new ropes that neuer were occupied, then shall I be weake, and bee as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and sayd vnto him, The Philistims bee vpon thee, Samson: (and men lay in waite in the chamber) and hee brake them from his armes, as a threed.

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled mee, g told mee lyes: tell mee, how thou mightest bee bound. And he sayd vnto her, If thou plattedst seuen lockes of mine head with the threeds of the woofe.

g It is impossible if we giue place to our wicked affections, but at length we shal be destroyed.

14 And she fastened it with a pinne, and sayd vnto him, The Philistims bee vpon thee, Samson. And hee awoke out of his sleepe and went away with the ‖ pin of the webbe and the woofe.

‖Or, beame.

15 Againe she said vnto him, How canst thou say, h I loue thee, when thine heart is not with me? Thou hast mocked mee these three times, and hast not told mee wherein thy great strength lieth.

h For this Samson vsed to say, I loue thee.

16 And because shee was importunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee told her all his i heart, and sayd vnto her, There neuer came raser vpon mine head: for I am a Nazarite vnto GOD from my mothers wombe: therefore

i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and become slaue vnto them, whom he should haue ruled.

therefore if I be ſhauen, my ſtrength will go from me, and I ſhalbe weake, and be like all other men.

18 And when Delilah ſaw that hee had told her all his heart, ſhee ſent and called for the Princes of the Philiſtims, ſaying, Come vp once againe: for hee hath ſhewed mee all his heart. Then the Princes of the Philiſtims came vp vnto her, and brought the money in their hands.

19 And ſhee made him ſleepe vpon her knees, and ſhe called a man, and made him to ſhaue off the ſeuen locks of his head, and ſhe began to vexe him, and his ſtrength was [k] gone from him.

k Not for the loſſe of his haire, but for the contempt of the ordinance of God, which was the cauſe that God departed from him.

20 Then ſhe ſaid, The Philiſtims be vpon thee, Samſon. And he awoke out of his ſleepe, and thought, I will goe out now as at other times, and ſhake my ſelfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philiſtims tooke him, and put out his eyes, and brought him down to Azzah, and bound him with fetters: and he did grind in the priſon houſe.

22 And the haire of his head began to [l] grow againe after it was ſhauen.

l Yet had he not his ſtrength againe, till he had called vpon God, and reconciled himſelfe.

23 Then the Princes of the Philiſtims gathered them together for to offer a great ſacrifice vnto Dagon their god, and to reioyce: for they ſaid, Our God hath deliuered Samſon our enemie into our hands.

24 Alſo when the people ſaw him, they prailed their god: for they ſaid, Our god hath deliuered into our handes our enemie and deſtroyer of our countrey, which hath ſlaine many of vs.

25 And when their hearts were merrie, they ſayd, Call Samſon, that he may make vs paſtime. So they called Samſon out of the priſon houſe, and hee [m] was a laughing ſtocke vnto them, and they ſet him betweene the pillars.

m Thus by Gods iuſt iudgements they are made ſlaues to infidels which neglect their vocation, in defending the faithfull.

26 Then Samſon ſayd vnto the ſeruant that led him by the hand, Lead mee, that I may touch the pillars that the houſe ſtandeth vpon, and that I may leane to them.

27 (Now the houſe was full of men and women, and there were al the Princes of the Philiſtims: alſo vpon the roofe were about three thouſand men and women that beheld while Samſon ‖played.)

‖Or, was mocked.

28 Then Samſon called vnto the Lord, and ſaid, O Lord God, I pray thee, thinke vpon mee: O God, I beſeech thee, ſtrengthen me at this time onely, that I may bee ‡ at once [n] auenged of the Philiſtims for my two eyes.

‡Ebr. take one vengeance.

n According to my vocation, which is to execute Gods iudgements vpon the wicked.

29 And Samſon layd holde on the two middle pillars whereupon the houſe ſtood, and on which it was borne vp, on the one with his right hand, and on the other with his left.

30 Then ſayd Samſon, [o] Let me loſe my life with the Philiſtims: and he bowed him with all his might, and the houſe fell vpon the Princes, and vpon all the people that were therein. So the dead which hee ſlew at his death were moe then they which hee had ſlaine in his life.

o He ſpeaketh not this of deſpaire, but humbling himſelfe for neglecting his office and the offence thereby giuen.

31 Then his brethren, and all the houſe of his father came downe and tooke him, and brought him vp and buried him betweene Zorah and Eſhtaol, in the ſepulchre of Manoah his father: now he had iudged Iſrael twenty yeeres.

CHAP. XVII.

3 Michahs mother according to her vow made her ſonne two idols. 5 He made his ſonne a Prieſt for his idoles. 10 And after he hired a Leuite.

[a] There was a man of mount Ephraim, whoſe name was Michah,

a Some thinke this hiſtorie was in the time of Othniel, or as Ioſephus writeth, immediatly after Ioſhua.

2 And he ſaid vnto his mother, The eleuen hundreth ſhekels of ſiluer that were taken from thee, for the which thou curſedſt, and ſpakeſt it, euen in mine hearing, behold, the ſiluer is with me, I tooke it. Then his mother ſayd, Bleſſed be my ſonne of the Lord.

b Contrary to the commandement of God, & true religion practiſed vnder Ioſhua, they forſooke the Lord and fell to idolatrie. *Chap. 8. 27.*

3 And when hee had reſtored the eleuen hundred ſhekels of ſiluer to his mother, his mother ſaid, I had dedicate the ſiluer to the Lord of mine hand for my ſonne, to make [b] a grauen and molten image. Now therefore I will giue it thee againe.

c He would ſerue both God and idoles. *Gen. 31. 19, hoſe. 3. 4.*

4 And when hee had reſtored the money vnto his mother, his mother tooke two hundreth ſhekels of ſiluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the houſe of Michah.

d By Teraphim ſome vnderſtand certaine idoles, hauing the likeneſſe of a man, but others vnderſtand thereby all maner of things and inſtruments belonging vnto thoſe who ſought for any aniwere at Gods hands, as Chap. 18. 5, 6.

5 And this man Michah had an houſe of gods, and made an [c] Ephod, and [d] Teraphim, and ‡ conſecrated one of his ſonnes, who was his Prieſt.

‡Ebr. filled the hand of one. *Chap. 21. 25.*

6 [*] In thoſe dayes there was no [e] King in Iſrael, but euery man did that, which was good in his owne eyes.

e For where there is no Magiſtrate fearing God, there can be no true religion, nor order.

7 ¶ There was alſo a young man out of Beth-lehem Iudah, [f] of the familie of Iudah, who was a Leuite, and ſojourned there.

f Which Beth-lehem was in the tribe of Iudah.

8 And the man departed out of the citie, euen out of Beth-lehem Iudah, to dwell where he could find a place: and as hee iourneyed, hee came to mount Ephraim to the houſe of Michah.

9 And Michah ſaid vnto him, Whence commeſt thou? And the Leuite anſwered him, [g] I come from Beth-lehem Iudah, and goe to dwell where I may find a place.

g For in thoſe dayes the ſeruice of God was corrupt in all eſtates, and the Leuites were not looked vnto.

10 Then Michah ſaid vnto him, Dwell with mee, and be vnto mee a father, and a Prieſt, and I will giue thee tenne ſhekels of ſiluer by yeere, and a ſuite of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was [h] content to dwel with the man, and the yong man was vnto him as one of his owne ſonnes.

h Not conſidering that hee forſooke the true worſhipping of God for to maintaine his owne bellie.

12 And Michah conſecrated the Leuite, and the yong man was his Prieſt, and was in the houſe of Michah.

13 Then ſaid Michah, Now I know that the Lord will bee [i] good vnto mee, ſeeing I haue a Leuite to my Prieſt.

i Thus the idolaters perſwade themſelues of Gods fauour, when indeed he doth deteſt them.

CHAP.

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CHAP. XVIII.

2 The children of Dan ſend men to ſearch the land. 11 Then come the ſixe hundreth and take the gods and the Prieſt of Michah away. 27 They deſtroy Laiſh. 28 They build it againe, 30 and ſet vp idolatrie.

IN thoſe dayes there was no [a] King in Iſrael, and at the ſame time the tribe of Dan ſought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Iſrael.

2 Therefore the children of Dan ſent of their family, fiue men out of their coaſtes, euen men expert in warre, out of Zorah and Eſhtaol, to viewe the land, and ſearch it out, and ſayd vnto them, [b] Goe, and ſearch out the land. Then they came to mount Ephraim, to the houſe of Michah, and lodged there.

3 When they were in the houſe of Michah, they knew the [c] voyce of the yong man the Leuite: and being turned in thither, they ſayd vnto him, Who brought thee hither? or what makeſt thou in this place? and what haſt thou to doe here?

4 And hee anſwered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Prieſt.

5 Againe they ſaid vnto him, Aſke counſell now of God, that wee may know whether the way which we goe, ſhall bee proſperous.

6 And the Prieſt ſayd vnto them, [d] Goe in peace: for the Lord guideth your way which ye goe.

7 Then the fiue men departed and came to Laiſh, and ſawe the people that were therein, which dwelt careleſſe, after the maner of the Zidonians, quiet and ſure, becauſe no man [‡] made any trouble in the land, or vſurped any dominion: alſo they were farre from the Zidonians, and had no buſineſſe with other men.

8 ¶ So they came againe vnto their brethren, to Zorah and Eſhtaol: and their brethren ſayd vnto them, What haue yee done?

9 And they anſwered, Ariſe, that we may goe vp againſt them: for wee haue ſeene the land, and ſurely it is very good, and [e] doe ye ſit ſtill? be not ſlouthfull to goe and enter to poſſeſſe the land:

10 (If ye will goe, yee ſhall come vnto a careleſſe people, and the countrey is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the family of the Danites, from Zorah and from Eſhtaol, ſixe hundreth men appointed with inſtruments of warre.

12 And they went vp, and pitched in Kiriath-iearim in Iudah: wherefore they called that place, ‖ Mahaneh-Dan vnto this day: and it is behinde Kiriath iearim.

13 And they went thence vnto mount Ephraim, and came to the houſe of Michah.

14 Then anſwered the fiue men, that went to ſpy out the countrey of Laiſh, and ſayd vnto their brethren, [f] Know yee not, that there is in theſe houſes an Ephod, and Teraphim, and a grauen and a molten image? Now therefore conſider what ye haue to doe.

15 And they turned thitherward and came to the houſe of the yong man the Leuite, euen vnto the houſe of Michah, and ſaluted him peaceably.

16 And the ſixe hundred men appointed with their weapons of warre, which were of the children of Dan, ſtood by the entring of the gate.

17 Then the fiue men that went to ſpy out the land, went in thither, and tooke the [g] grauen image & the Ephod, and the Teraphim, and the molten image: and the Prieſt ſtood in the entring of the gate with the ſixe hundreth men that were appointed with weapons of warre,

18 And the other went into Michahs houſe, and fet the grauen image, the Ephod and the Teraphim, and the molten image. Then ſayd the prieſt vnto them, What doe yee?

19 And they anſwered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to bee our father and prieſt. Whether is it better that thou ſhouldeſt bee a prieſt vnto the houſe of one man, or that thou ſhouldeſt be a prieſt vnto a tribe and to a family in Iſrael?

20 And the Prieſts heart was glad, and hee tooke the Ephod and the Teraphim, and the grauen image, and went among the [h] people.

21 And they turned and departed, and put the children, and the cattell, and the ſubſtance [i] before them.

22 ¶ When they were farre off from the houſe of Michah, the men that were in the houſes neere to Michahs houſe, gathered together, & purſued after the children of Dan.

23 And cried vnto the children of Dan, who turned their faces, and ſaid vnto Michah, What aileth thee that thou makeſt an outcry?

24 And he ſaid, Ye haue taken away my [k] gods, which I made, and the prieſt, and go your wayes: and what haue I more? how then ſay ye vnto me, What aileth thee?

25 And the children of Dan ſayd vnto him, Let not thy voyce be heard among vs, leſt [‡] angry fellowes runne vpon thee, and thou loſe thy life with the liues of thine houſhold.

26 So the children of Dan went their wayes: and when Michah ſaw that they were too ſtrong for him, he turned and went backe vnto his houſe.

27 And they tooke the [l] things which Michah had made, and the prieſt which hee had, and came vnto Laiſh, vnto a quiet people and without miſtruſt, and ſmote them with the edge of the ſword, and burnt the citie with fire:

28 And there was none to ‖helpe, becauſe [m] Laiſh was farre from Zidon, and they had no buſineſſe with other men: alſo it was in the valley that lyeth by Beth rehob. After, they built the city, and dwelt therein,

29 *And called the name of the city Dan, after the name of Dan their father, which was

a Meaning, no ordinary magiſtrate to puniſh vice according to Gods word.

b For the portion which Ioſhua gaue them, was not ſufficient for all their tribe.

c They knew him by his ſpeech that he was a ſtranger there.

d Thus God granteth the idolaters ſometime their requeſts to their deſtruction that delight in errours.

‡ *Ebr made them aſhamed.*

e Loſe ye this good occaſion through your ſlouthfulneſſe?

‖ *Or, the tents of Dan.*

f Becauſe they before had had good ſucceſſe, they would that their brethren ſhould be encouraged by hearing the ſame tidings.

g So ſuperſtition blinded them, that they thought Gods power was in theſe idoles, and that they ſhould haue good ſucceſſe by them, though by violence and robbery they did take them away.

h With the ſixe hundred men.

i Suſpecting them that did purſue them.

k This declareth what opinion the idolaters haue of their idoles.

‡ *Ebr. Who haue their hearts bitter.*

l Meaning the idoles, as verſe 18.

‖ *Or, deliuer them.*

m Which after was called Ceſarea Philippi. *Ioſh. 19.47.*

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n Thus in stead of giuing glory to God, they attributed the victory to their idoles, and honoured them therefore.

was borne vnto Israel: howbeit the name of the city was Laish at the beginning.

30 Then the children of Dan set them vp the n grauen image: and Jonathan the sonne of Gershom, the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites vntill the day of the o captiuitie of the land.

o That is, till the Arke was taken, 1. Sam. 5. 1.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 A Leuites wife being an harlot, forsooke her husband, and he tooke her againe. 25 At Gibeah she was most villanously abused to the death. 29 The Leuite cutteth her in peeces, and sendeth her to the twelue tribes.

Chap. 17. 6. and 18. 1.

ALso in those dayes, * when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Judah,

Gene. 25. 6.

2 And his concubine played the whore ‡ there, and went away from him vnto her fathers house to Beth-lehem Judah, and there continued the space of foure moneths.

‡ *Ebr. besides him: to wit, with others.*

3 And her husband arose and went after her, to speake ‡ friendly vnto her, & to bring her againe: he had also his seruant with him, and a couple of asses: and shee brought him vnto her fathers house: and when the yong womans father saw him, he reioyced ‖ of his comming.

‡ *Ebr. to her heart.*

‖ *Or, at his meeting.*

4 And his father in lawe, the yong womans father retained him: and hee abode with him three dayes: so they did eate and drinke, and lodged there.

5 ¶ And when the fourth day came, they arose earely in the morning, and ‡ he prepared to depart: then the yong womans father said vnto his sonne in lawe, ‖ Comfort thine heart with a morsell of bread, and then goe your way.

‡ *Ebr. rose vp.*

‖ *Or, strengthen.*

6 So they sate downe, and did eate and drinke both of them together. And the a yong womans father said vnto the man, Be content I pray thee, and tary all night, and let thine heart be merry.

a That is, his concubines father.

7 And when the man rose vp to depart, his father in law ‖ was earnest: therefore he returned, and lodged there.

‖ *Or, compelled him.*

8 And hee arose vp earely the fift day to depart, and the yong womans father said, b Comfort thine heart, I pray thee: and they taried vntill after midday, and they both did eate.

b Meaning, that he should refresh himselfe with meat, as verse 5.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the yong womans father said vnto him, Beholde now, the day ‡ draweth toward euen: I pray you, tary all night: beholde, ‖ the Sunne goeth to rest: lodge here, that thine heart may be merry, and to morrow get you earely vpon your way, and goe to thy c tent.

‡ *Ebr. is weake.*

‖ *Or, the day lodgeth.*

c To wit, to the towne or citie where he dwelt.

10 But the man would not tary, but arose and departed, and came ouer against Jebus, (which is Jerusalem) and his two asses laden, & his concubine were with him.

11 When they were neere to Jebus, the day ‖ was ioze spent, and the seruant sayde vnto his master, Come, I pray thee, and let vs turne into this citie of the Jebusites, and lodge all night there.

‖ *Or, went downe.*

12 And his master answered him, d Wee will not turne into the city of strangers that are not of the children of Israel, but we will goe foorth to Gibeah.

d Though in these dayes there were most horrible corruptions, yet very necessity could not compel them to haue to doe with them that professed not the true God.

13 And hee said vnto his seruant, Come, and let vs draw neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, & the Sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in, and lodge in Gibeah: and when he came, he sate him downe in a streete of the citie: for there was no man that ‖ tooke them into his house to lodging.

‖ *Or, gathered them.*

16 And beholde, there came an olde man from his worke out of the fielde at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of e Jemini.

e That is, of the tribe of Beniamin.

17 And when he had lift vp his eyes, hee saw a ‖ wayfaring man in the streets of the city: then this old man said, ¶ Whither goest thou, and whence camest thou?

‖ *Or, a man walking.*

18 And he answered him, We came from Beth-lehem Judah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Judah, and goe now to the f house of the Lord: and no man receiueth me to house,

f To Shiloh, or Mizpeh, where the Arke was.

19 Although we haue straw and prouender for our asses, and also bread and wine for mee and thine handmayde, and for the boy that is with thy seruant: wee lacke nothing.

20 And the old man said, ‖ Peace be with with thee: as for all that thou lackest, shalt thou finde with mee: onely abide not in the street all night.

‖ *Or, be of good comfort.*

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feet, and did eat and drinke.

22 And as they were making their hearts merry, behold, the men of the city, ‡ wicked men, beset the house round about, and smote at the doore, and spake to this olde man, the master of the house, saying, Bring foorth the man that came into thy house, that wee may know him.

‡ *Ebr. men of Belial: that is, giuen to all wickednes.*

g To the intent they might breake it.

23 And * this man the master of the house went out vnto them, and saide vnto them, Nay, my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, do not this villenie.

Gene. 19. 6.

24 Behold, here is my daughter a virgin, and his concubine: them will I bring out now, h and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

h That is, abuse them, as Gene. 19. 8.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her, and abused her all the night vnto the morning: and when the day beganne to spring, they let her goe.

26 So the woman came in the dawning of the day, and i fell downe at the dooze of the mans house where her lord was, till

i She fell downe dead, as verse 27.

the

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the light day.

27 And her ‖ lord arose in the morning, and opened the doores of the house, & went out to goe his way, and behold, the woman his concubine was ‖ dead at the doore of the house, and her hands lay vpon the threshold.

28 And hee said vnto her, Vp and let vs goe: but she answered not. Then hee tooke her vp vpon the asse, and the man rose vp, and went vnto h.s [k]place.

29 And when he was come to his house, he tooke a knife, and layd hand on his concubine, and diuided her in pieces with her bones into twelue parts, and sent her thorow all quarters of Israel.

30 And all that saw it, said, There was no [l] such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

‖ *Or, husband.*

‖ *Or, fallen.*

k Meaning, home vnto mount Ephraim.

l For this was like the sinne of Sodome, for the which God rained downe fire and brimstone from heauen.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the Leuite declareth his wrong. 13 They sent for them that did the villenie. 25 The Israelites are twise ouercome, 46 And at length get the victory.

Hosea 10. 9.

THen *all the children of Israel went out, and the Congregation was gathered together as [a] one man, from Dan to Beer-sheba, with the land of Gilead, vnto the [b] Lord in Mizpeh.

2 And the ‡chiefe of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundreth thousand footmen that [c] drew sword.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel [d] said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was slaine, answered, and said, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the ‖ men of Gibeah arose against mee, and beset the house round about vpon me by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent [e] her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villeny in Israel.

7 Behold, ye are all children of Israel: giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his [f] house.

9 But now this is that thing which we will doe to Gibeah: wee will goe vp by lot against it,

10 And we will take ten men of the hundreth throughout all the tribes of Israel, and an hundreth of the thousand, & a thousand of ten thousand to bring [g] vitaile for the people, that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the citie, knit together as one man.

a That is, all with one consent.

b To aske counsell.

‡ *Ebr. corners.*

c Meaning, men able to handle their weapon.

d To the Leuite.

‖ *Or, chiefe, or lords.*

e That is, her pieces to euery tribe a piece, Chap. 19. 29.

f Before we haue reuenged this wickednesse.

g These onely should haue the charge to prouide for vitaile for the rest.

12 And the tribes of Israel sent men thorow all the [h] tribe of Beniamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euill from Israel: but the children of Beniamin [i] would not obey the voyce of their brethren the children of Israel.

14 But the children of Beniamin gathered themselues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were numbred at that time out of the cities fiue and twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were numbred seuen hundreth chosen men.

16 Of all this people were seuen hundreth chosen men, being *left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel, beside Beniamin, were numbred foure hundreth thousand men that drew sword, euen all men of warre.

18 And the children of Israel arose, and went vp [k] to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lord sayd, Iudah shall bee first.

19 Then the children of Israel arose vp early, and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put themselues in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slew down to the ground of the Israelites that day [l] two and twentie thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Beniamin my brethren? And the Lord said, Goe vp against them.)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete them out of Gibeah, and slew downe to the ground of the children of Israel againe eightеene thousand men: ‡ all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept and sate there before the Lord, and fasted that day vnto the euening, and offered burnt offrings and peace offrings before the Lord.

27 And the children of Israel asked the Lord (for [m] there was the Arke of the Couenant of God in those dayes.

28 And Phinehas the sonne of Eleazar,

h That is, euery family of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euil, and therefore were al iustly punished.

Chap. 3. 15.

k That is, to the Arke which was in Shiloh: some thinke, in Mizpeh, as verse 1.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

‡ *Ebr., All they drawing the sword.*

m To wit, in Shiloh.

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n Or, serued in the Priests office at those dayes: for the Iewes write, that he lived three hundreth yeeres.

the sonne of Aaron n stood before it at that time) saying, Shall I yet goe any more to battel against the children of Beniamin my brethren, or shall I cease? And the Lord said, Goe vp: for to morrow I will deliuer them into your hand.

29 And Israel set men to lie in waite round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselues in aray against Gibeah, as at other times.

o By the policie of the children of Israel.

31 Then the children of Beniamin comming out against the people, were o drawen from the city: and they began to smite of the people and kill as at other times, euen by the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

p Meaning, crosse wayes or pathes to diuers places.

32 (For the children of Beniamin sayd, They are fallen before vs, as at the first. But the children of Israel sayd, Let vs flee and plucke them away from the citie vnto the high p wayes)

33 And all the men of Israel rose vp out of their places, and put themselues in aray at Baal-tamar: & the men that lay in waite of the Israelites, came forth of their place, euen out of the medowes of Gibeah,

q They knew not that Gods iudgement was at hand to destroy them.

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was sore: for they knew not that the q euil was neere them.

r Retired to draw them after.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day fiue and twentie thousand & an hundreth men: all they could handle the sword.

36 So the children of Beniamin saw that they were striken downe: for the men of Israel r gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had layed beside Gibeah.

‖ Or, made a long sound with a trumpet.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the embushment ‖ drew themselues along, & smote all the city with the edge of the sword.

s For they were waxen hardy by the two former victories.

38 Also the men of Israel had appointed a certaine time with the embushments, that they should make a great flame, and smoke rise vp out of the citie.

39 And when the men of Israel retired in the battel, Beniamin began to s smite and kill of the men of Israel about thirtie persons: for they sayd, Surely they are stricken downe before vs, as in the first battell.

t And withstood their enemies.

40 But when the flame began to arise out of the city, as a pillar of smoke, the Beniamites looked backe, and behold, the flame of the city began to ascend vp to heauen.

41 Then the men of Israel turned t again, and the men of Beniamin were astonied: for they saw that euil was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wildernesse, but the battell ouertooke them: also they which came out of the cities, slewe them u among them.

u For they were compassed in on euery side.

‖ Or, droue them from their rest.

43 Thus they compassed the Beniamites about, and ‖ chased them at ease, and ouerran them, euen ouer against Gibeah on the East side:

44 And there were slaine of Beniamin eighteene thousand men, which were al men of warre.

45 And they turned and fled to the wilderneſſe vnto the rocke of Rimmon: and the Israelites x glained of them by the way fiue thousand men, and pursued after them vnto Gidom, and slew two thousand men of them.

x They slew them by one and one, as they were scattered abroad.

46 So that all that were slaine that day of Beniamin, were y fiue and twentie thousand men that drew sword, which were all men of warre:

y Besides eleuen hundreth that had bene slaine in the former battels. *Chap.* 21. 13.

47 * But sixe hundreth men turned and fled to the wildernesse vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Beniamin, & smote them with the edge of the sword from the men of the city vnto the beasts, and all that came to hand: also they set on fire all the z cities that they could come by.

z If they belonged to the Beniamites.

CHAP. XXI.

1 *The Israelites sweare that they will not marrie their daughters to the Beniamites.* 10 *They slay them of Iabesh Gilead, and giue their virgins to the Beniamites.* 21 *The Beniamites take the daughters of Shiloh.*

MOreouer, the men of Israel a sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

a This oath came of rashnesse, and not of iudgement: for after they brake it, in shewing secretly the meanes to marry with certaine of their daughters.

2 And the people came vnto the house of God, and abode there till euen before God, and lifted vp their voyces, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morrow the people arose vp and made there an b Altar, and offered burnt offerings and peace offerings.

b According to their custome, when they would consult with the Lord.

5 Then the children of Israel said, Who is hee among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oth concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

c Or, repented that they had destroyed their brethren, as appeareth verse 15.

6 And the children of Israel c were sory for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall wee doe for wiues to them that remaine, seeing wee haue sworne by the Lord, that wee will not giue them of our daughters to wiues?

8 Also they sayde, Is there any of the tribes of Israel that d came not vp to Mizpeth to the Lord? and beholde, there came none of Iabesh Gilead vnto the hoste, and to the Congregation.

d Condemning them to be fautors of vice, which would not put their hand to punish it.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the ‡most valiant, and commanded them, saying, Goe, and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

‡ *Ebr. children of strength.*

11 *And

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Numb.31.17.

11 *And this is it that ye shall do: ye shal vtterly destroy all the males and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundreth maides, virgins that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation [e] sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called ‖ peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued aliue of the women of Iabesh Gilead: but they had not [f] so ynow for them.

15 And the people were sory for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the elders of the Congregation sayd. How shall we doe for wines to the remnant? for the women of Beniamin are destroyed.

17 And they said, There must be an [g] inheritance for the that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howeit we may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he that giueth a wife to Beniamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh in a place, which is on the [b] North side of Bethel, and on the East side of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Beniamin, saying, Goe, and lie in waite in the vineyards.

21 And when yee see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and go into the land of Beniamin.

22 And [i] when their fathers or their brethren come vnto vs to complaine, we wil say vnto them, Haue pity on them for our sakes, because wee reserued not to each man his wife in the warre, and because yee haue not giuen vnto them hitherto ye haue sinned.

23 And the children of Beniamin did so, and tooke wiues of them that danced according to their [k] number: which they tooke and went away, and returned to their inheritance, and repaired the cities, and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, & went out from thence euery man to his inheritance.

25 *In those dayes there was no king in Israel, but euery man did that which was good in his eyes.

e To wit, about foure moneths after the discomfiture, Cha. 20.47

‖ Or, friendly.

f For there lacked two hundreth.

g Beniamin must bee reserued to haue the twelfth portion in the inheritance of Iaakob.

h He describeth the place where the maids vsed yeerely to dance, as the manner then was, and to sing Psalmes and songs of Gods workes among them.

i Though they thought hereby to perswade men that they kept their othe, yet before God it was broken.

k Meaning, two hundreth.

Chap. 17.6. and 18.1. and 19.1.

The Booke of Ruth.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set foorth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepefold, and one sheepherd. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

Elimelech goeth with his wife & children into the land of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

‡ *Hebr. iudged.*

IN the time that the Iudges [a] ruled, there was a dearth in the land, & a man of Beth-lehem [b] Iudah went for to sojourne in the countrey of Moab, hee, and his wife, & his two sons.

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wiues of the [c] Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left destitute of her two sonnes, and of her husband.

c By this wonderfull prouidence of God, Ruth became one of Gods houshold, of whom Christ came.

6 ¶ Then she arose with her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had [d] visited his people, and giuen them bread.

d By sending them plentie againe.

7 Wherefore she departed out of the place where shee was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters in law, Goe, returne each of you vnto her owne mothers house: the Lord shew fauour vnto you, as yee haue done with the dead, and with me.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen cold in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

9 The Lord graunt you that you may find [e] rest, either of you in the house of her husband. And when shee kissed them, they lift vp their voice and wept.

10 And they said vnto her, Surely wee will returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause will yee goe with mee? are there any moe sonnes in

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my wombe, that they may bee your husbands?

12 Turne againe, my daughters: goe your way: for I am too olde to haue an husband. If I ſhould ſay, I haue hope, and if I had an husband this night: yea, if I had borne ſonnes,

13 Would ye tary for them, till they were of age? would yee be deferred for them from taking of husbands? nay my daughters: for it grieueth mee ‖ much for your ſakes that the hand of ỹ Lord is gone out againſt me.

‖ *Or, more then you.*

14 Then they lift vp their voice & wept againe, and Orpah [f] kiſſed her mother in law, but Ruth abode ſtill with her.

f When ſhee tooke leaue and departed.

15 And Naomi ſaid, Beholde, thy ſiſter in law is gone backe vnto her people and vnto her gods: [g] returne thou after thy ſiſter in law.

g No perſwaſion can preuaile to turne them backe from God, whom he hath choſen to be his.

16 And Ruth anſwered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell: thy people ſhall be my people, and thy God my God.

17 Where thou dieſt, will I die, & there will I be buried: the Lord doe ſo to mee and more alſo, if ought but death depart thee and mee.

18 ¶ When ſhee ſaw that ſhee was ſtedfaſtly minded to goe with her, ſhe left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noyſed of them through all the citie, and they ſayd, Is not this Naomi?

h Whereby appeareth that ſhee was of a great familie, & of good reputation.

20 And ſhe anſwered them, Call me not ‖ Naomi, but call mee ‖ Mara: for the Almighty hath giuen me much bitterneſſe.

‖ *Or, beautifull.* ‖ *Or, bitter.*

21 I went out full, and the Lord hath cauſed mee to returne empty: why call yee me Naomi, ſeeing the Lord hath humbled me, and the Almighty hath brought me vnto aduerſitie?

22 So Naomi returned, and Ruth the Moabiteſſe her daughter in law with her, when ſhe came out of the country of Moab: and they came to Beth-lehem in the beginning of [i] barley harueſt.

i Which was in the moneth Niſan, that containeth part of March, and part of April.

CHAP. II.

1 *Ruth gathereth corne in the fields of Boaz.*
3 *The gentleneſs of Boaz toward her.*

THen Naomis husband had a kinſman, one of great [a] power of the family of Elimelech, and his name was Boaz.

a Both for vertue, authority and riches.

2 And Ruth the Moabiteſſe ſayd vnto Naomi, I pray thee let mee goe to the field, and [b] gather eares of corne after him, in whoſe ſight I find fauour. And ſhe ſaid vnto her, Goe my daughter.

b This her humilitie declareth her great affection toward her mother in law, foraſmuch as ſhe ſpareth no painefull diligence to get both their liuings.

3 ¶ And ſhe went, and came and gleaned in the field after the reapers, and it came to paſſe, that ſhee met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Beth-lehem, and ſayd vnto the reapers, The Lord be with you: and they anſwered him, The Lord bleſſe thee.

5 Then ſaid Boaz vnto his ſeruant that was appointed ouer the reapers, Whoſe maid is this?

6 And the ſeruant that was appointed ouer the reapers anſwered and ſayd, It is the Moabitiſh maide, that came with Naomi out of the countrey of Moab:

7 And ſhe ſaid vnto vs, I pray you, let me gleane and gather after the reapers ‖ among the ſheaues: ſo ſhe came, and hath continued from that time in the morning vnto nowe, ſaue that ſhe tarried a little in the houſe.

‖ *Or, certaine handfuls.*

8 ¶ Then ſaid Boaz vnto Ruth, Heareſt thou my daughter? goe to none other field to gather, neither goe from hence: but abide here by my maydens.

9 [c] Let thine eyes be on the field that they doe reape, and goe thou after the maydens. Haue I not charged the ſeruants, that they touch thee not? Moreouer, when thou art athirſt, goe vnto the veſſels, and drinke of that which the ſeruants haue drawen.

c That is, take heed in what field they doe reape.

10 Then ſhe fell on her face, and bowed her ſelfe to the ground, and ſayd vnto him, How haue I found fauour in thine eyes, that thou ſhouldeſt know mee, ſeeing I am [d] a ſtranger?

d Euen of the Moabites, which are enemies to Gods people.

11 And Boaz anſwered, and ſaid vnto her, All is told and ſhewed mee that thou haſt done vnto thy mother in law, ſince the death of thine husband, and how thou haſt left thy father and thy mother, and the land where thou waſt borne, and art come vnto a people which thou kneweſt not in time paſt.

12 The Lord recompence thy worke, and a full reward be giuen thee of the Lord God of Iſrael, vnder whoſe [e] wings thou art come to truſt.

e Signifying, that ſhe ſhall neuer want any thing if ſhe put her truſt in God, and liue vnder his protection.

13 Then ſhe ſayd, Let mee find fauour in thy ſight, my lord: for thou haſt comforted me, and ſpoken comfortably vnto thy mayd, though I be not like to one of thy maids.

14 And Boaz ſaid vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morſell in the vineger. And ſhee ſate beſide the reapers, and hee reached her parched corne: and ſhee did eate, and was ſufficed, and [f] left thereof.

f Which ſhee brought home to her mother in law.

15 ¶ And when ſhee roſe to gleane, Boaz commaunded his ſeruants, ſaying, Let her gather among the ſheaues, and doe not rebuke her.

16 Alſo let fal ſome of the ſheaues for her, and let it lie, that ſhee may gather it vp, and rebuke her not.

17 So ſhe gleaned in the field vntill euening, & ſhee threſhed that ſhe had gathered, and it was about an * Ephah of barley.

Exod. 16. 36.

18 ¶ And ſhee tooke it vp, and went into the citie, and her mother in law ſaw what ſhee had gathered: Alſo ſhee [g] tooke forth, and gaue to her that which ſhe had reſerued when ſhe was ſufficed.

g To wit, of her bagge, as is in the Chalde text.

19 Then her mother in law ſayd vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be hee, that knew thee. And ſhee ſhewed her mother in law, with whom ſhe had wrought, and ſayd, The mans name with whom I wrought to day, is Boaz.

20 And Naomi ſaid vnto her daughter in law,

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law. Blessed bee he of the Lord: for hee ceaseth not to doe good to the liuing and to the h dead. Againe Naomi said vnto her, The man is neere vnto vs, and of our affinitie.

h To my husband and children when they were aliue, and now to vs.

21 And Ruth the Moabitesse said, Hee said also certainely vnto me, Thou shalt bee with my seruants, vntill they haue ended all mine haruest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe out with his maides, that they ‖ meete thee not in another field.

‖Or, fall vpon thee.

23 Then shee kept her by the maides of Boaz, to gather vnto the end of barley haruest, and of wheate haruest, and ‖ dwelt with her mother in law.

‖Or, returned to her mother in law.

CHAP. III.

1 *Naomi giueth Ruth counsell.* 8 *She sleepeth at Boaz feete.* 12 *He acknowledgeth himselfe to be her kinseman.*

AFterward Naomi her mother in lawe said vnto her, My daughter, shall not I seeke a rest for thee, that thou mayest prosper?

a Meaning, that shee would prouide her of an husband, with whom she might liue quietly.

2 Now also is not Boaz our kinseman, with whose maides thou wast? behold, hee winnoweth barley to night in the ‖ flooze.

‖Or, in the barne.

3 Wash thy selfe therefore, and anoynt thee, and put thy rayment vpon thee, and get thee downe to the flooze: let not the b man know of thee, vntil he haue left eating and drinking.

b Boaz nor yet any other.

4 And when hee shall sleepe, marke the place where hee layeth him downe, and goe and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And shee answered her, All that thou biddest me, I will doe.

6 ¶ So she went downe vnto the flooze, and did according to all that her mother in law bad her.

7 And when Boaz had eaten and dronken, and c cheared his heart, hee went to lie downe at the ende of the heape of corne, and shee came softly, and vncouered the place of his feete, and lay downe.

c That is, had refreshed himselfe among his seruants.

8 And at midnight the man was afraid ‖ and caught hold: and loe, a woman lay at his feete.

‖Or, turned himselfe from one side to another.

9 Then he said, Who art thou? And shee answered, I am Ruth thine handmaide: spread therefore the wing of thy garment ouer thine handmaide: for thou art the kinseman.

10 Then said hee, Blessed bee thou of the Lord my daughter: thou hast d shewed more goodnesse in the latter ende, that at the beginning, in as much as thou followedst not yong men, were they poore or rich.

d Thou shewest thy selfe from time to time more vertuous.

11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for all the citie of my people doeth know, that thou art a vertuous woman.

12 And now, it is true, that I am thy kinsman, howbeit there is a kinsman neerer then I.

e If hee will take thee to bee his wife by the title of affinitie, according to Gods law, Deut. 25.5.

13 Tarie to night, and when morning is come, if hee e will doe the duetie of a kinseman vnto thee, well, let him doe the kinsemans duetie: but if he will not doe the kinsemans part, then will I doe the duetie of a kinseman, as the Lord liueth: sleepe vntill the morning.

14 ¶ And shee lay at his feete vntill the morning: & she arose before one could know another: for he said, Let no man know, that a woman came into the flooze.

15 Also hee said, Bring the ‖ sheete that thou hast vpon thee, and hold it. And when she held it, hee measured sixe measures of barley and laide them on her, and she went into the citie.

‖Or, mantle.

16 And when shee came to her mother in law, she said, f Who art thou, my daughter? And shee told her all that the man had done to her,

f Perceiuing by her comming home, that he had not taken her to his wife, (he was astonied.

17 And said, These sixe measures of barley gaue he me: for he said to me, Thou shalt not come emptie vnto thy mother in law.

18 Then said she, My daughter, sit still, vntil thou know how the thing will fall: for the man will not be in rest, vntill he haue finished the matter this same day.

CHAP. IIII.

1 *Boaz speaketh to Ruths next kinseman touching her marriage.* 7 *The ancient custome in Israel.* 10 *Boaz marrieth Ruth, of whom he begetteth Obed.* 18 *The generation of Pharez.*

THen went Boaz vp to the a gate, and sate there, and behold, the kinseman of whom Boaz had spoken, came by: and he said, b Ho, such one, come, sit downe here. And hee turned, and sate downe.

a Which was the place of iudgement.

b The Ebrewes here vse two words which haue no proper signification, but serue to note a certaine person, as we say, Ho, syrra, or, ho, such a one

2 Then he tooke ten men of the Elders of the city, and said, Sit ye downe here. And they sate downe.

3 And he said vnto the kinseman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the ‖ assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell mee: for I know that there is none c besides thee to redeeme it, and I am after thee. Then hee answered, I will redeeme it.

‖Or, inhabitants

c For thou art the next of the kinne.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitesse the wife of the dead, to stirre vp the name of the dead vpon his d inheritance.

d That his inheritance might beare his name that is dead.

6 And the kinseman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

6 Now this was the maner before time in Israel, concerning redeeming and changing, for to stablish all things: a man did plucke off his shooe, & gaue it his neighbour, and this was a sure e witnesse in Israel.

e That he had resigned his right, Deu. 25.9.

8 Therefore the kinseman said to Boaz, Buy it for thee: and he drew off his shooe.

9 And Boaz said vnto the Elders, and vnto all the people, Yee are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse

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the wife of Mahlon haue I bought to be my wife, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his [f] place: yee are witnesses this day.

f Or, of the citie where he remained.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that commeth into thine house, like Rahel and like Leah, which twaine did build the house of Israel: and that thou mayest doe worthily in [g] Ephratah, and be famous in Beth-lehem,

g Ephrathah and Beth-lehem are both one. *Gene.* 38.29.

12 And that thine house be like the house of Pharez (*whom Thamar bare vnto Iudah) of the seede which the Lord shall giue thee of this yong woman.

13 ¶ So Boaz tooke Ruth, & she was his wife: & when hee went in vnto her, the Lord gaue, that she conceiued, and bare a sonne.

14 And the women said vnto Naomi, Blessed be the Lord which hath not left thee this day without a kinsman, and [h] his name shalbe continued in Israel.

h He shall leaue a continuall posteritie.

15 And this shall bring thy life againe, and cherish thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and shee is better to thee then [i] seuen sonnes.

i Meaning, many sonnes.

16 And Naomi tooke the childe, and layd it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Iishai, the father of Dauid.

18 ¶ These now are the generations of *[k] Pharez: Pharez begate Hetron,

1 *Chron.* 2.4. *matth.* 2.3.

19 And Hetron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Iishai, and Iishai begate Dauid.

k This genealogie is brought in, to prooue that Dauid by succession came of the house of Iudah.

The first booke of Samuel.

THE ARGVMENT.

ACcording as God had ordeined, Deut. 17.14. that when the Israelites should be in the land of Canaan, hee would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first king Saul, who not content with that order, which God had for a time appointed for the gouernement of his Church, demanded a King, to the intent they might bee as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne that the person of a King is not sufficient to defend them, except God by his power preserue and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercy toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voice of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to behold their state and vocation.

CHAP. I.

1 *The genealogie of Elkanah father of Samuel.* 2 *His two wiues.* 5 *Hannah was barren and prayed to the Lord.* 15 *Her answere to Eli.* 20 *Samuel is borne.* 24 *Shee doeth dedicate him to the Lord.*

THere was a man of one of the two [a] Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

2 And hee had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 *And this man went vp out of his citie euery yeere, to worship and to sacrifice vnto the Lord of hosts in [b] Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

Deut. 16.16.

b For the Arke was there at that time.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah hee gaue a worthy [c] portion; for hee loued Hannah, and the Lord had made her barren.

c Some reade, a portion with an heauie cheere.

6 ¶ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did hee yeere by yeere) and as oft as shee went vp to the house of the Lord, thus shee vexed her, that shee wept and did not eate.

8 Then saide Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then tenne [d] sonnes?

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

9 So Hannah rose vp after that they had eaten and dunke in Shiloh (and Eli the Priest sate vpon a stoole by one of the postes of the [e] Temple of the Lord.)

e That is, of the house, where the Arke was.

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore.

11 Also shee vowed a vow, and said, O Lord of hosts, if thou wilt looke on the trouble of thine handmaide, and remember mee, and not forget thine handmayde, but giue vnto thine handmayd a manchild, then I will giue him vnto the Lord all the dayes of his life, *and there shall no raser come vpon his head.

Num. 6.5. *iudg.* 13.5.

12 And

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12 And as shee continued praying before the Lord, Eli marked her mouth.
13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had beene drunken.
14 And Eli said vnto her, How long wilt thou be drunken? Put away ‡thy drunkennesse from thee.
15 Then Hannah answered & sayd, Nay, my lord, but I am a woman ‡troubled in spirit: I haue drunk neither wine nor strog drinke, but haue *powred out my soule before the Lord.
16 Count not thine handmaide ‡for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.
17 Then Eli answered, and said, Goe in peace, and the God of Israel graunt thy petition that thou hast asked of him.
18 She said againe, Let thine handmaid finde f grace in thy sight: so the woman went her way, and did eate, and looked no more sad.
19 ¶ Then they arose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord g remembred her.
20 For in processe of time Hannah conceiued and bare a sonne, and shee called his name Samuel, Because said shee, I haue asked him of the Lord.
21 ¶ So the man h Elkanah and all his house went vp to offer vnto the Lorde the yerely sacrifice, and his vowe:
22 But Hannah went not vp: for she said vnto her husband, I will tary vntill the childe be weaned, then I will bring him that he may appeare before the Lord, and there abide for euer.
23 And Elkanah her husband sayd vnto her, Do what seemeth thee best: tarie vntill thou haste weaned him: onely the Lorde accomplish his i word. So the woman abode, and gaue her sonne sucke vntill shee weaned him.
24 ¶ And when she had weined him, shee tooke him with her with three bullockes and an *Ephah of floure, and a bottell of wine, and brought him vnto the house of the Lord in Shiloh, and the child was ‡ yong.
25 And they slew a bullocke, and brought the child to Eli.
26 And shee sayd, Oh my lord, as thy k soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.
27 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.
28 Therefore also I haue ‡giuen him vnto the Lord: as long as he liueth he shall bee giuen vnto the Lord: and hee l worshipped the Lord there.

‡*Ebr. thy wine.*

‡*Ebr. of an hard spirit.* *Psal.* 42.5.

‡*Eb for a daughter of Belial.*

f That is, pray vnto the Lord for me.

g According to her petition.

h This Elkanah was a Leuite, 1. Chro. 6.27. and as some write, once a yeere they accustomed to appeare before the Lord with their families.

i Beeause her prayer tooke effect, therefore it was called the Lords promise. *Exod.* 16.36.

‡*Ebr a child.*

k That is, most certainly.

‡*Ebr. lent.*

l Meaning, Eli gaue thankes to God for her.

CHAP. II.

1 *The song of Hannah.* 12 *The sonnes of Eli wicked.* 13 *The new custome of the Priests.* 18 *Samuel ministreth before the Lord.* 20 *Eli blesseth Elkanah and his wife.* 23 *Eli reproueth his sons.* 27 *God sendeth a Prophet to Eli.* 31 *Eli is menaced for not chastising his children.*

AND Hannah a prayed, and sayd, Mine heart reioyceth in the Lord, mine b horne is exalted in the Lord: my mouth is c enlarged ouer mine enemies, because I reioyce in thy saluation.
2 There is none holy as the Lord: yea, there is none besides thee, and there is no god like our God.
3 Speake d no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.
4 The bow and the mighty men are broken, and the weake haue girded themselues with strength.
5 They that were full, are hired forth for e bread, and the hungry are no more hired, so that the barren hath borne ‖ seuen: and she that had many children, is feeble.
6 *The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.
7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.
8 *He raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill to set them among f Princes, and to make them inherite the seate of glory: for the pillars of the earth are the s Lords, and he hath set the world vpon them.
9 He will keepe the feete of his Saints, and the wicked shall keepe silence in darkenesse: for in his owne might shall no man be strong.
10 The Lords aduersaries shall bee destroyed, and out of heauen shall he *thunder vpon them: the Lord shall iudge the ends of the world, and shall giue power vnto his h King, and exalt the horne of his anointed.
11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord i before Eli the Priest.
12 ¶ Now the sonnes of Eli were wicked men, and k knew nott he Lord.
13 For the Priests custome toward the people was this: when any man offered sacrifice, the Priests ‖ boy came, while the flesh was seething, and a fleshhooke with three teeth in his hand,
14 And thrust it into the kettle, or into the caldron, or into the pan, or into the pot: l all that the fleshhooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.
15 Yea, before they burnt the m fatte, the Priests boy came and sayd to the man that offered, Giue mee flesh to roste for the Priest: for he will not haue sodden flesh of thee, but raw.
16 And if any man sayd vnto him, Let them burne the fatte according to the ‖ custome, then take as much as thine heart n desireth: then he would answere, No, but thou shalt giue it now; and if thou wilt not, I will take it by force.
17 Therefore the sinne of the yoong men was very great before the Lord: for men o abhorred the offering of the Lord.
18 ¶ Now Samuel being a yong childe ministred before the Lord, girded with a linned *Ephod.
19 And his mother made him a litle coat,

a After that she had obteined a sonne by prayer, she gaue thanks.
b I haue recouered strength and glory by the benefit of the Lord.
c I can answere the that reproue my barrennesse.
d In that ye condemne my barrennesse, ye shew your pride against God.
e They sell their labours for necessary foode.
‖ *Or, many.* *Deut.* 32.39. *wisd.* 16.13. *tob.* 13.2. *Psal.* 113.7.
f He preferreth to honour, and putteth downe according to his owne wil, though mans iudgment be contrary.
g Therefore he may dispose all things according to his will. *Chap.* 7.10.
h Shee grounded her prayer on Iesus Christ which was to come.
i In all that Eli commanded him.
k That is, they neglected his ordinance.
‖ *Or, sonne.*
l Transgressing the order appointed in the Law, Leuit. 7 31. for their bellies sake.
m Which was commanded first to haue been offered to God.
‖ *Or, Lawe.*
n Not passing for their owne profit, so that God might be serued aright.
o Seeing the horrible abuse therof. *Exod.* 28 4.

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and brought it to him from yeere to yeere, when shee came vp with her husband to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and sayd, The Lord giue thee seed of this woman, for ‖ the petition that she asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannah, so that shee conceiued, and bare three sonnes, and two daughters. And the childe Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that [p] assembled at the doore of the Tabernacle of the Congregation.

23 And he sayd vnto them, Why doe yee such things? for of all this people I heare euill reports of you.

24 Doe no more my sonnes: for it is no good report that I heare, which is, that yee make the Lords people to [q] trespasse.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who will pleade for him? Notwithstanding they obeyed not the voice of their father, because the Lord [r] would slay them.

26 ¶ (Now the child Samuel profited and grewe, and was in fauour both with the Lord, and also with men)

27 And there came a man of God vnto Eli, and sayd vnto him, Thus saith the Lord, Did not I plainely appeare vnto the house of thy [s] father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before mee, * and I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you [t] kicked against my sacrifice and mine offring, which I commanded in my Tabernacle, and honourest thy children aboue mee, to make your selues fat of the first fruits of all the offerings of Israel my people?

30 Wherefore the Lorde God of Israel sayth, I said that thine house and the house of thy father should walke before mee for euer: but now the Lord saith, [u] It shall not be so: for them that honour mee, I will honour, and they that despise me shall bee despised.

31 Behold, the dayes come, that I will cut off thine [x] arme, and the arme of thy fathers house, that there shall not be an olde man in thine house.

32 And thou [y] shalt see thine enemie in the habitation of the Lord in all things wherewith God shall blesse Israel, and there shall not be an old man in thine house for euer.

33 Neuertheless, I wil not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorowfull: and all the multitude of thine house shall die ‖ when they be men.

34 And this shall bee a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre mee vp a [z] faithfull Priest, that shal do according to mine heart, and according to my mind: and I wil build him a sure house, and hee shall walke before mine anointed for euer.

36 And all that are left in thine house shal come and [a] bowe downe to him for a piece of siluer, and a morsell of bread, and shall say, Appoint mee, I pray thee, to one of the Priests offices, that I may eate a morsell of bread.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lorde calleth Samuel three times, 11 And sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

NOw the childe Samuel ministred vnto the Lord [a] before Eli: and the word of the Lord was [b] precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his [c] place, his eyes began to ware dimme that he could not see.

3 And yer the [d] light of God went out, Samuel slept in the Temple of the Lorde, where the Arke of God was.

4 Then the Lord [e] called Samuel: and he sayd, Here I am.

5 And he ranne vnto Eli, and sayd, Here am I, for thou calledst mee. But he sayd, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou didst call me. And hee answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus did Samuel, before hee knew [f] the Lord, and before the word of the Lord was reuealed vnto him.

8 And the Lord called Samuel againe the third time: and he arose, [g] went to Eli, and sayd, I am here: for thou hast called me. Then Eli [g] perceiued that the Lord had called the childe.

9 Therefore Eli said vnto Samuel, Go and sleepe: and if hee call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord sayd to Samuel, Behold, I will doe a thing in Israel, whereof whosoeuer shall heare, his two * eares shal [h] tingle.

12 In that day I will rayse vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I wil iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednesse of Elies house shall not bee purged with sacrifice nor

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p Which was (as the Ebrewes write) after their trauel, whē they came to be purified, reade Exod. 38.8. Ieuit. 12.6.

q Because they contemne their duetie to God, verse 17.

r So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.

s To wit, Aaron.

Leuit. 10.14.

t Why haue you contemned my sacrifices, and as it were, trode them vnder foote?

u Gods promises are onely effectuall to such as he giueth constancie vnto, to feare and obey him.

x Thy power and authoritie.

y Thy posterity shall see the glorie of the chiefe Priest translated to another who they shall enioy, 2. King. 2. 27.

‖ *Or, when they come to mans age.*

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

a That is, shall be inferiour vnto him.

a The Chalde text readeth, whiles Eli liued.

b Because there were very few Prophets to declare it.

c In the Court next to the Tabernacle.

d That is, the lampes which burnt in the night.

e Iosephus writeth that Samuel was twelue yeere olde, when the Lord appeared to him.

f By vision.

g Such was the corruption of those times, that the chiefe Priest was become dul and negligent to vnderstand the Lords appearing.

2. *King.* 21. 12.

h God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and also see Elies house destroyed.

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i Meaning, that his posteritie should neuer enioy the chiefe Priests office.

nor offering i for euer.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God k doe so to thee, and more also, if thou hide any thing from me, of all that hee said vnto thee.

k God punish thee after this and that sort, except thou tell mee trueth, Ruth.1.17.

18 So Samuel told him euery whit, and hid nothing from him. Then hee said, It is l the Lord: let him do what seemeth him good.

l The Lord accomplished whatsoeuer he had said.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his wordes j fall to the ground.

‖ Or, that Samuel was the faithfull Prophet of the Lord.

20 And all Israel from Dan to Beersheba knew ‖ that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared again in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by ‡ his word.

‡ Ebr. by the word of the Lord.

CHAP. IIII.

1 Israel is ouercome by the Philistims 4 They doe set the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 16 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake vnto al Israel: † And Israel went out against the Philistims to battell, and pitched beside ‖ Eben-ezer: and the Philistims pitched in Aphek.

† From the departure of the Israelites out of Egypt vnto the time of Samuel are about 397. yeere.

‖ Or, stone of help, Chap.7.12.

2 And the Philistims put themselues in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, a Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the Couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

a For it may seeme that this warre was vndertaken by Samuels commandement,

4 Then the people sent to Shiloh and brought from thence the Arke of the Couenant of the Lord of hostes, who b dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehas with the Arke of the Couenant of God.

b For he vsed to appeare to the Israelites, betweene the Cherubims ouer the Arke of the couenant, Exod. 25.17.

5 And when the Arke of the Couenant of the Lord came into the hoste, all Israel shouted a mighty shoute, so that the earth rang againe.

6 And when the Philistims heard the noyse of the shoute, they said, What meaneth the sound of this mighty shoute in the hoste of the Hebrewes? and they vnderstood, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and said, God is come into the hoste: therefore said they, c Wo vnto vs: for it hath not been so heretofore.

c Before wee fought against men, and now God is come to fight against vs,

8 Woe vnto vs, who shall deliuer vs out of the hande of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the d wildernesse.

d For in the red Sea in the wildernesse the Egyptians were destroyed, which was the last of all his plagues. Iudg.13.1.

9 Be strong and play the men, O Philistims, that ye be not seruants vnto the Ebrewes, * as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell of Israel e thirtie thousand footmen.

e Dauid alluding to this place, Psal.78.63. sayth they were consumed with fire: meaning, they were suddenly destroyed.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes f rent, and earth vpon his head.

f In token of sorow and mourning.

13 And when hee came, loe, Eli sate vpon a seate by the way side, waiting: for his heart g feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

g Left it should be taken of the enemies.

14 And when Eli heard the noise of the crying, he sayd, What meaneth this noise of the tumult? And the man came in hastily, and told Eli.

15 (Now Eli was fourescore and eighteene yeere olde, and * his eyes were dimme that he could not see)

Chap.3.2.

16 And the man sayd vnto Eli, I came from the armie, and I fled this day out of the hoste: and he sayd, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath been also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas h are dead, and the Arke of God is taken.

h According as God had foresayd.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an old man and heauy: and he had ‖ iudged Israel fortie yeeres.

‖ Or, gouerned.

19 And his daughter in law Phinehas wife was with child neere ‖ her trauell: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she i bowed her selfe, and trauelled: for her paines came vpon her.

‖ Or, to cry out.

i And setled her body toward her trauell.

20 And about the time of her death, the women that stood about her, sayd vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe ‖ Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband.

‖ Or no glory, or where is the glory?

22 She sayd againe, k The glory is departed from Israel: for the Arke of God is taken.

k Shee vttered her great sorow by repeating her words.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath, and after to Ekron.

Then

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THen the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto [a] Ashdod.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of [b] Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon, and the two palmes of his hands were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the priests of Dagon, and all that come into Dagons house [c] tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with [d] emerods, both Ashdod, and the coasts thereof.

7 And when the men of Ashdod sawe this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs, and vpon Dagon our god.

8 They sent therefore & gathered all the princes of the Philistims vnto them, and sayd, [d] What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerodes in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs, to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send [e] away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the crie of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are striken for looking into the Arke.

AND the Arke of the Lorde was in the [a] countrey of the Philistims seuen moneths.

2 And the Philistims called the Priests and the soothsayers, saying, What shall wee do with the Arke of the Lord? tell vs where with we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, send it not away emptie, but giue vnto it a [b] sinne offering: then shall ye be healed, and it shall be knowen to you, why his hand departeth not from you.

4 Then said they, What shall be the sinne offering, which we shall giue vnto it? And they answered, Fiue golden emerods and fiue golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shal make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so ye shall giue glory vnto the God of Israel, that hee may take his hande from you, and from your [c] gods, and from your land.

6 Wherefore then should you harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, [d] did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the [d] iewels of golde which ye giue it for a sinne offering, in a coffer by the side thereof, and send it away, that it may goe.

9 And take heed, if it goe vp by the way of his owne coast to Beth-shemesh, it is [e] hee that did vs this great euill: but if not, wee shall know then, that it is not his hand that smote vs, but it was a [f] chance that happened vs.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calues at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mice of gold, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, & turned neither to the right hand nor to the left: also the Princes of the Philistims went after them, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheate haruest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the field of Joshua a Beth shemite, and stood still there. There was also a great stone, and [h] they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of gold were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So

a Which was one of the fiue principall cities of the Philistims.

b Which was their chiefe idol, & as some write, from the nauill downeward was like a fish, and vpward like a man.

c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition. *Psal.* 78. 66.

d Though they had felt Gods power, and were afraid thereof, yet they would farther trie him, which thing God turned to their destruction, and his glory.

e The wicked, when they feele the hand of God, grudge and reiect him, where the godly humble themselues and crie for mercie.

a They thought by continuance of time the plague would haue ceased, and so would haue kept ý Arke still.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

c This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright. *Exod.* 12. 31.

d Meaning, the golden emerods and the golden mice.

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, whereas in deede there is nothing done without Gods prouidence and decree.

g For the triall of the matter.

h To wit, the men of Beth-shemesh, which were Israelites.

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17 ¶ So these are the golden emerodes which the Philistims gaue for a sinne offering to the Lord: for i Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one,

i These were the fiue principall cities of the Philistims, which were not all conquered vnto the time of Dauid.

18 And golden mise, according to ỳ number of all the cities of the Philistims, belonging to the fiue princes, both of walled towns, and of towns vnwalled, vnto the great stone of ‖ Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Joshua the Beth-shemite.

‖ Or, *the plaine, or lamentation.*

19 And he smote of the men of Beth-shemesh, because they k had looked in the Arke of the Lord: hee slew euen among the people fiftie thousand men, and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

k For it was not lawfull to any either to touch or to see it, saue onely to Aaron and his sonnes, Num 4.15,20.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shal he go from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe, and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israel, and are ouercome. 16 Samuel iudgeth Israel.

a A citie in the tribe of Iudah, called also Kiriath-baal, Ios. 15,60.

THen the men of a Kiriath-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeres) and all the house of Israel lamented b after the Lord.

b Lamented for their sinnes, and followed the Lord. *Ios.* 24.15,23. *Iudg.* 2.13. *Deut.* 6.4 *mat.* 4.10. *Iudg.* 2.12,13.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If yee bee come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Ashtaroth, and direct your hearts vnto the Lord, and serue him * onely, and he shall deliuer you out of the hand of the Philistims.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

4 Then the children of Israel did put away * Baalim and Ashtaroth, and serued the Lord onely.

d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

5 And Samuel said, Gather all Israel to c Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and d drew water, and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord And Samuel iudged the children of Israel in Mizpeh.

e Signifying, that in the prayers of the godly there ought to be a vehement zeale.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to e crie vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it altogether for a burnt offring vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord f thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

f According to the prophecie of Hannah Samuels mother, chap. 2. 10.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntil they came vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it betweene Mizpeh and g Shen, and called the name thereof Eben-ezer, and hee said, Hitherto hath the Lord holpen vs.

g Which was a great rocke ouer against Mizpeh.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel, and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen vnto Gath: and Israel deliuered the coastes of the same out of the hands of the Philistims: and there was peace betweene Israel and the h Amorites.

h Meaning, the Philistims.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

17 Afterward hee returned to Ramah: for there was his house, and there he iudged Israel: also he built an i altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his steps. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willeth Samuel to graunt vnto them.

WHen Samuel was now become olde, hee a made his sonnes Iudges ouer Israel.

a Because he was not able to beare the charge.

2 (And the name of his eldest sonne was b Joel, and the name of the second Abiah) euen Iudges in Beer-sheba.

b Who was also called Vashni. 1.Chron 6.28. *Deut.* 16.19.

3 And his sonnes walked not in his wayes, but turned aside after lucre, & * tooke rewards, and peruerted the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto c Ramah,

c For there his house was. Chap. 7.17. *Hose* 13.10. *acts* 13.21.

4 And said vnto him, Behold, thou art old, and thy sonnes walke not in thy wayes: * make vs now a king to iudge vs like all nations.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

6 But the thing d displeased Samuel, when they said, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord sayde vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee

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thee away, but they haue cast mee away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken mee, and serued other gods) euen so doe they vnto thee.

e To proue if they will forsake their wicked purpose.

9 Now therefore hearken vnto their voyce: howbeit yet e testifie vnto them, and shew them the maner of the king that shall reigne ouer them.

10 ¶ So Samuel tolde all the words of the Lord vnto the people that asked a king of him.

f Not that kings haue this authoritie by their office, but that such as reigne in Gods wrath, should vsurpe this ouer their brethren, contrary to the law, Deut. 17. 20.

11 And he said, This shall be the f maner of the king that shall reigne ouer you: hee will take your sonnes, and appoint them to his charets, and to be his horsemen, and some shall runne before his charet.

12 Also he will make them his captaines ouer thousands, and captaines ouer fifties, and to eare his ground, and to reape his harueste, and to make instruments of warre, and the things that serue for his charets.

13 He will take also your daughters, and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields, and your vineyardes, and your best Oliue trees, and giue them to his seruants.

15 And he will take the tenth of your seed, and of your vineyardes, and giue it to his ‖ eunuches, and to his seruants.

‖ Or, chiefe officers.

16 And hee will take your men seruants, and your maide seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 Hee will take the tenth of your sheepe, and yee shalbe his seruants.

18 And ye shal crie out at that day, because of your king, whom yee haue chosen you, and the Lord will not g heare you at that day.

g Because ye repent not for your sinnes, but because yee smart for your afflictions, whereinto ye cast your selues willingly.

19 But the people would not heare the voice of Samuel, but did say, Nay, but there shalbe a king ouer vs.

20 And we also will be like all other nations, and our king shall iudge vs, and go out before vs, and fight our battels.

21 Therefore when Samuel heard all the words of the people, hee rehearsed them in the eares of the Lord.

‖ Or, grant their request.

22 And the Lord said to Samuel, ‖ Hearken vnto their voice, and make them a king. And Samuel said vnto the men of Israel, Goe euery man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commanding him to anoynt him king. 22 Samuel bringeth Saul to the feast.

a That is, both valiant and rich. *Chap. 14. 51. 1. chron 8. 33.*

THere was nowe a man of Beniamin, a mightie in power, named * Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorah, the sonne of Aphiah, the sonne of a man of Iemini.

b So that it might seeme that God approued their request in appointing out such a person.

2 And hee had a sonne called Saul, a b goodly yong man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders vpward he was hier then any of the people.

3 And the asses of Kish Sauls father were lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and c seeke the asses.

c All these circumstances were meanes to serue vnto Gods prouidence, whereby Saul (though not approued of God) was made king.

4 So hee passed thorow mount Ephraim, and went thorow the land of Shalishah, but they found them not. Then they went thorow the land of Shalim, and there they were not: hee went also thorow the land of Iemini, but they found them not.

5 When they came to the land of d Zuph, Saul said vnto his seruant that was with him, Come and let vs returne, lest my father leaue the care of asses, and take thought for vs.

d Where was Ramath Zophim the citie of Samuel.

6 And hee said vnto him, Behold now, in this citie is a man of God, and hee is an honourable man: all that hee sayeth, commeth to passe: let vs now goe thither, if so bee that hee can shew vs what way we may goe.

7 Then said Saul to his seruant, Well then, let vs goe: but what shall we bring vnto the man? For the ‖ bread is spent in our vessels, and there is no present to bring to the man of God: what haue we?

‖ Or, victuals.

8 And the seruaunt answered Saul againe and said, Behold, I haue found about mee the fourth part of a e shekel of siluer, that will I giue the man of God, to tell vs our way.

e Which is about fiue pence, reade Gene. 23. 15.

9 (Beforetime in Israel, when a man went to seeke an answere of God, thus hee spake, Come, and let vs goe to the f Seer: for he that is called now a Prophet, was in the olde time called a Seer)

f So called, because he foresaw things to come.

10 Then said Saul to his seruant, Well said, come, let vs goe: so they went into the citie where the man of God was.

11 ¶ And as they were going vp the high way to the city, they found maides that came out to draw water, and said vnto them, Is there here a Seer?

12 And they answered them, and sayde, Yea: loe, hee is before you: make haste now, for he came this day to the citie: for there is an g offering of the people this day in the high place.

g That is, a feast after the offering, which should be kept in an high place of the citie appointed for that vse.

13 When yee shall come into the citie, yee shall finde him straightway yer hee come vp to the high place to eate: for the people will not eat vntill he come, because he will h bl esse the sacrifice: and then eate they that be bidden to the feast: now therefore goe vp: for euen now shall ye finde him.

h That is, giue thankes, & distribute the meate according to their custome.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them to goe vp to the high place.

15 ¶ But ỳ Lord had reuealed to Samuel secretly (a day before Saul came) saying,

Chap. 15. 1. acts 13. 21.

‡ *Ebr. in his eare.*

16 To morow about this time I will send thee a man out of the land of Beniamin: him shalt thou anoint to be gouernour ouer my people Israel, that he may i saue my people out of the hands of the Philistims: for I haue looked vpon my people, and their crie is come vnto me.

i Notwithstanding their wickednes, yet God was euer mindfull of his inheritance.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, hee shall rule my people.

18 Then

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18 Then went Saul to Samuel in the middes of the gate, and said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer: goe vp before me vnto the high place: for yee shall eate with me to day: and to morow I will let thee goe, and will tell thee all that is in thine [k] heart.

20 And as for thine asses that were lost three dayes agoe, care not for them: for they are found: and on [l] whom is set all the desire of Israel? is it not vpon thee and on all thy fathers house?

21 ¶ But Saul answered, and said, Am not I the sonne of Iemini, of the smallest tribe of Israel? and my family is the least of all the families of the tribe of Beniamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the [m] chamber, and made them sit in the chiefest place among them that were bidden: which were about thirty persons.

23 And Samuel said vnto the cooke, Bring forth the portion which I gaue thee, and whereof I said vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was [n] vpon it, and set it before Saul. And Samuel said, Behold, that which is left, set it before thee and eate: for hitherto hath it beene kept for thee, saying, Also I [o] haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the high place into the citie, hee communed with Saul vpo the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the [p] toppe of the house, saying, Vp, that I may send thee way. And Saul arose, and they went out, both he, and Samuel.

27 And when they were come downe to the end of the citie, Samuel said to Saul, Bid the seruant go before vs, (and he went) but stand thou still now, that I may shew thee [q] the word of God.

CHAP. X.

1 *Saul is anointed king by Samuel.* 9 *God changeth Sauls heart, and he propesieth.* 17 *Samuel assembleth the people, & sheweth them their sinnes.* 21 *Saul is chosen king by lot.* 25 *Samuel writeth the Kings office.*

THen Samuel tooke a viole of [a] oyle, and powred it vpō his head, and kissed him, and sayd, Hath not the Lord anointed thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt finde two men by * Rahels sepulchre in the border of Beniamin, euen at Zelzah, and they will say vnto thee, The [b] asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I doe for my sonne?

3 Then shalt thou goe forth from thence, and shalt come vnto the plaine of Tabor, and there shall meete thee three men going vp to God to Beth-el: one carying three kiddes, and another carying three loaues of bread, and another carying a bottell of wine:

4 And they will aske thee ‡ if all be well, and will giue thee the two loaues of bread, which thou shalt receiue of their hands.

5 After that shalt thou come to the [c] hill of God, where is the garisons of the Philistims: and when thou art come thither to the citie, thou shalt meet a company of Prophets comming downe from the high place with a viole, and a timbrel, and a pipe, and an harpe before them, and they shall propheste.

6 Then the spirit of the Lord will come vpon thee, and thou shalt propheste with them, and shalt bee turned into another man.

7 Therefore when these signes shal come vnto thee, doe as occasion shall serue: for God is with thee.

8 And thou shalt goe downe before mee to Gilgal: and also I will come downe vnto thee to offer burnt offrings, and to sacrifice sacrifices of peace. *Tarie for me seuen dayes, till I come to thee, and shewe thee what thou shalt doe.

9 And when hee had turned his ‡ backe to go from Samuel, God gaue him another [d] heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, beholde, the company of Prophets mette him, and the Spirit of God came vpon him, and hee ‖ propheste among them.

11 Therefore all the people that knewe him before, when they saw that hee propheste among the Prophets, sayd each to other, What is come vnto the sonne of Kish? *Is Saul also among the Prophets?

12 And one of the same place answered, and sayd, But who is their [e] father? therefore it was a prouerbe, Is Saul also among the [f] Prophets?

13 And when he had made an end of propheсying, he came to the hie place.

14 And Sauls vncle sayd vnto him, and to his seruant, Whither went yee? And hee sayd, To seeke the asses: and when we saw that they were no where, wee came to Samuel.

15 And Sauls vncle said, Tell me, I pray thee, what Samuel sayd vnto you.

16 Then Saul said to his vncle, He told vs plainely that the asses were found: but concerning the kingdome whereof Samuel spake, told he him not.

17 ¶ And Samuel [g] assembled the people vnto the Lord in Mizpeh,

18 And he said vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But yee haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and yee sayd vnto him, No, but appoint a King ouer vs. Now therefore stand yee before the Lord according to your tribes, and according

k Meaning, all that thou desirest to know.
l Whom doth Israel desire to be their king but thee?
m Where the feast was.
n That is, the shoulder with the brest, which the Priest had for his familie in all peace offrings, Leuit. 10.14.
o That both by the assembling of the people, and by the meat prepared for thee, thou mighrest vnderstand that I knew of thy comming.
p To speak with him secretly: for the houses were flat aboue.
q Gods commādement as concerning thee.
a In the Law this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule.
b Samuel confirmeth him by these signes that God hath appointed him King.
c Which was an high place in the citie Kiriath-iearim, where the Arke was, Chap. 7.1.
d He gaue him such vertues, as were meet for a King.
e Meaning, that propheste commeth not by succession, but is giuen to whom it pleaseth God.
f Noting thereby him that from low degree commeth suddenly to honour.
g Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

‡ *Ebr. of peace.*
* *Chap. 13.8.*
‡ *Ebr. shoulder.*
‖ *Or, sang praises.*
* *Chap. 19.14.*
* *Genes. 35.20.*
‖ *Or, oke.*

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according to your thouſands.

20 And when Samuel had gathered together all the tribes of Iſrael, the tribe of Beniamin was [h] taken.

21 Afterward hee aſſembled the tribe of Beniamin according to their families, and the family of Matri was taken. So Saul the ſonne of Kiſh was taken, and when they ſought him, he could not be found.

22 Therefore they aſked the Lord againe, if that man ſhould yet come thither. And the Lord anſwered, Behold, hee [i] hath hid himſelfe among the ſtuffe.

23 And they ranne and brought him thence: and when he ſtood among the people, hee was higher then any of the people from the ſhoulders vpward.

24 And Samuel ſayd to all the people, See ye not him, whom the Lord hath choſen, that there is none like him, among all the people? And all the people ſhouted and ſayd, ‡ God ſaue the King.

25 Then Samuel told the people [k] the duetie of the kingdome, and wrote it in a booke, and laid it vp before the Lord, and Samuel ſent all the people away euery man to his houſe.

26 Saul alſo went home to Gibeah, and there followed him a band of men, whoſe heart God had touched.

27 But the wicked men ſaid, How ſhall he ſaue vs? So they deſpiſed him, ‖ brought him no preſents: but he [l] held his tongue.

h That is, by caſting of lot.

i As though hee were vnworthy and vnwilling.

‡ Ebr. let the king liue.

k As it is written in Deut. chap. 17. 15. &c.

l Both to auoide ſedition, and alſo to winne them by patience.

CHAP. XI.

1 *Nahaſh the Ammonite warreth againſt Iabeſh Gilead, who asketh helpe of the Iſraelites.* 6 *Saul promiſeth help.* 11 *The Ammonites are ſlaine.* 14 *The kingdome is renewed.*

THen Nahaſh the Ammonite [a] came vp, and beſieged Iabeſh Gilead: and all the men of Iabeſh ſayd vnto Nahaſh, Make a couenant with vs, and wee will be thy ſeruants.

2 And Nahaſh the Ammonite anſwered them, On this condition I will make a couenant with you, that I may thruſt out all your [b] right eyes, and bring that ſhame vpon all Iſrael.

3 To whom the Elders of Iabeſh ſayd, Giue vs ſeuen dayes reſpite, that wee may ſend meſſengers vnto all the coaſts of Iſrael: and then if no man deliuer vs, wee will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and told theſe tidings in the eares of the people: and all the people lift vp their voices and wept.

5 And behold, Saul came following the cattell out of the field, and Saul ſayd, What aileth this people, that they weepe? and they told him the tidings of the men of Iabeſh.

6 Then the ſpirit of God [c] came vpon Saul, when he heard theſe tidings, and hee was exceeding angry,

7 And tooke a yoke of oxen, and hewed them in pieces, and ſent them throughout all the coaſtes of Iſrael by the handes of meſſengers, ſaying, Whoſoeuer commeth not forth after Saul, and after [d] Samuel, ſo ſhall his oxen be ſerued. And the feare of the Lord fell on the people, and they came out ‡ with one conſent.

8 And when he numbred them in Bezek, the children of Iſrael were three hundreth thouſand men: and the men of Iudah thirty thouſand.

9 Then [e] they ſaid vnto the meſſengers that came, So ſay vnto the men of Iabeſh Gilead, To morrow by then the Sunne bee hote, ye ſhall haue helpe. And the meſſengers came and ſhewed it to the men of Iabeſh, which were glad.

10 Therefore the men of Iabeſh ſaid, To morow we will come out vnto [f] you, and ye ſhall doe with vs all that pleaſeth you.

11 ¶ And when the morrow was come, Saul put the people in three bandes, and they came in vpon the hoſte in the morning watch, and ſlew the Ammonites vntill the heate of the day: and they that remained, were ſcattered, ſo that two of them were not left together.

12 Then the people ſaid vnto Samuel, [g] Who is hee that ſaid, Shall Saul reigne ouer vs? bring thoſe men that we may ſlay them.

13 But Saul ſayd, There ſhall no man [h] die this day: for to day the Lord hath ſaued Iſrael.

14 ¶ Then ſaid Samuel vnto the people, Come, that wee may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal: and there they offered [i] peace offerings before the Lord: and there Saul and all the men of Iſrael reioyced exceedingly.

a After that Saul was choſen king: for feare of who they asked a king, as chap. 12. 12.

b This declareth that the more meere that tyrants are to their deſtruction, the more cruell they are.

c God gaue him the ſpirit of ſtrength & courage to goe againſt this tyrant.

d He addeth Samuel, becauſe Saul was not yet approued of all.

e Meaning, Saul and Samuel.

f That is, to the Ammonites, diſſembling that they had hope of aide.

‡ Ebr. as one man.

g By this victorie the Lord won the hearts of the people to Saul.

h By ſhewing mercie hee thought to ouercome their malice.

i In ſigne of thankſgiuing for the victorie.

CHAP. XII.

1 *Samuel declaring to the people his integrity, reproueth their ingratitude.* 19 *God by miracle cauſeth the people to confeſſe their ſinne.* 20 *Samuel exhorteth the people to follow the Lord.*

SAmuel then ſaid vnto all Iſrael, Behold, I haue [a] hearkened vnto your voice in all that ye ſayd vnto me, and haue appointed a king ouer you.

2 Now therefore behold, your king walketh [b] before you, and I am olde, and gray headed, and behold, my ſonnes are with you: and I haue walked before you from my childhood vnto this day.

3 Behold, here I am: *beare record of mee before the Lord and before his Anointed. [c] Whoſe oxe haue I taken? or whoſe aſſe haue I taken? or whome haue I done wrong to? or whome haue I hurt? or of whoſe hand haue I receiued any bribe, to blind mine eyes therewith, and I will reſtore it you?

4 Then they ſaid, Thou haſt done vs no wrong, nor haſt hurt vs, neither haſt thou taken ought of any mans hand.

5 And he ſaid vnto them, The Lord is witneſſe againſt you, and his [d] Anointed is witnes this day, that ye haue found nought in mine hands. And they anſwered, Hee is witneſſe.

6 Then Samuel ſaid vnto the people, It is the Lord that ‖ made Moſes and Aaron, and

a I haue granted your petition.

b To gouerne you in peace and warre.

* Ecclus 46. 19.

c God would that this confeſſion ſhould be a paterne for all them that haue any charge or office.

d Your king who is annointed by the commandement of the Lord.

‖ Or, exalted.

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and that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord, according to all the ‖righteousnesse of the Lord, which he shewed to you and to your fathers.

‖Or, benefites.

8 *After that Iaakob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord *sent Moses and Aaron, which brought your fathers out of Egypt, and made them dwell in this place.

Gene. 46. 5, 6.

Exod 4. 16.

9 *And when they forgate the Lord their God, he sold them into the hand of Sisera c captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the King of Moab, and they fought against them.

Judg. 4. 2.

c Captaine of Iabins host king of Hazor.

10 And they cried vnto the Lord, and said, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lord sent Ierubbaal, and [f] Bedan, and * Iphtah, and * Samuel, and deliuered you out of the hands of your enemies on euery side, and ye dwelled safe.

f That is, Samson, Iudg. 13. 25. Judges 11. F. Chap. 4. 1.

12 Notwithstanding, when you saw that Nahash the king of the children of Ammon came against you, ye said vnto me, g No, but a king shall reigne ouer vs: when yet the Lord your God was your King.

g Leaning God to seeke helpe of man. Chap. 8. 5.

13 Now therefore behold the king whom ye haue chosen, and whom yee haue desired: loe therefore, the Lord hath set a king ouer you.

14 If yee will feare the Lord, and serue him, and heare his voice, and not disobey the word of the Lord, both ye, and the king that reigneth ouer you, shall [h] follow the Lord your God.

h Ye shall bee preserued as they that follow the Lords wil.

15 But if ye will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your [i] fathers.

i Meaning, the gouernours.

16 Now also stand & see this great thing, which the Lord will doe before your eyes.

17 Is it not now wheat haruest? I will call vnto the Lord, and he shal send thunder and raine, that ye may perceiue and see, how that your wickednesse is [k] great, which yee haue done in the sight of the Lord, in asking you a king.

k In that yee haue forsaken him, who hath all power in his hand, for a mortall man.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people said vnto Samuel, Pray for thy seruants vnto the Lord thy God, that wee die not: for we haue sinned in asking vs a king, beside [l] all our other sinnes.

l Not onely at other times, but now chiefly.

20 ¶ And Samuel said vnto the people, Feare not: (yee haue in deede done all this wickednesse, [m] yet depart not from following the Lord, but serue the Lord with all your heart,

m He sheweth that there is no sinne so great, but it shall bee forgiuen, if the sinner turne againe to God.

21 Neither turne yee backe: for that should be after vaine things, which cannot profit you, nor deliuer you, for they are but vanitie.)

22 For the Lord will not forsake his people for his great names sake: because it hath pleased the Lord to make you [n] his people.

n Of his free mercie, and not of your merits, and therefore he will not forsake you.

23 Moreouer God forbid, that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, and serue him in the truth with all your [o] hearts, and consider how great things he hath done for you.

o Vnfainedly, and without hypocrisie.

25 But if yee doe wickedly, yee shall perish, both yee and your king.

CHAP. XIII.

3 The Philistims are smitten of Saul and Ionathan. 13 Saul being disobedient in Gods commandements, is shewed of Samuel that hee shall not reigne. 19 The great slauerie wherein the Philistims kept the Israelites.

SAul now had beene king [a] one yeere, and he reigned [b] two yeres ouer Israel.

a While these things were done.

b Before hee tooke vpon him the state of a king.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathan in Gibeah of Beniamin: and the rest of the people he sent euery one to his tent.

3 And Ionathan smote the garrison of the Philistims, that was in the [c] hill: and it came to the Philistims eares: and Saul blew the [d] trumpet thorowout all the land, saying, Heare, O ye Ebrewes.

c Of Kiriath-iearim where the Arke was, Chap. 10. 5.

d That euery one should prepare themselues to warre.

4 And all Israel heard say, Saul hath destroyed a garrison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselues together to fight with Israel, thirtie thousand charets, and sixe thousand horsemen: for the people was like the sand which is by the sea side in multitude, and came vp and pitched in Michmash Eastward from [e] Bethauen.

e Which was also called Beth-el in the tribe of Beniamin.

6 And when the men of Israel saw that they were in a strait (for the people were in distresse) the people hid themselues in caues and in holds, and in rockes, and in towers, and in pits.

7 And some of the Ebrewes went ouer Iorden vnto the land of [f] Gad and Gilead, and Saul was yet in Gilgal, and all the people for feare followed him.

f Where the two tribes and the halfe remained.

8 And he tarried seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] scattered from him.

g Thinking that the absence of the Prophet was a signe, that they should lose the victorie.

9 And Saul said, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering.

10 And assoone as hee had made an ende of offering the burnt offering, behold, Samuel came: and Saul went forth to meete him, to [‡] salute him

‡ Ebr. bleſſe him.

11 And Samuel said, What hast thou done? then Saul said, Because I saw that the people was [h] scattred from me, and that thou camest not within the dayes appointed, and that the Philistims gathered themselues together to Michmash,

h Though these causes seeme sufficient in mans iudgement, yet because they had not the word of God, they turned to his destruction.

12 Therefore said I, The Philistims will come downe now vpon mee to Gilgal, and

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and I haue not made supplication vnto the Lord, I was bold therefore, and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy i God, which he commanded thee: for the Lord had now stablished thy kingdome vpon Israel for euer.

14 But now thy kingdome shall not continue: the Lord hath sought him a k man after his owne heart, and the Lord hath commanded him to bee gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gate him vp from Gilgal in l Gibeah of Beniamin: and Saul numbred the people that were found with him, about sixe hundreth men.

16 And Saul and Ionathan his sonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims ‖ three bandes to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the m third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wildernesse.

19 Then was there no smith found throughout all the land of Israel: for the Philistims said, Lest the Ebrewes make them swords or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the pitchforks, and for the axes, and for to sharpen the goads.

22 So when the day of battel was come, there was neither n sword nor speare found in the hands of any of the people that were with Saul and with Ionathan: but onely with Saul and Ionathan his sonne was there found.

23 And the garrison of the Philistims came out to the passage of Michmash.

CHAP. XIIII.

Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an oath, not to eat till euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

THen on a day Ionathan the sonne of Saul said vnto the yong man that bare his armour, a Come, and let vs goe ouer toward the Philistims garrison, that is yonder on the other side, but hee told not his father:

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about sixe hundreth men.

3 And Ahiah the sonne of Ahitub, * Ichabods brother, the sonne of Phinehas, the sonne of Eli, was the Lords Priest in Shiloh, and ware an Ephod: and the people knew not that Ionathan was gone.

4 ¶ Now in the way whereby Ionathan sought to goe ouer to the Philistims garrison, there was a ‖ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmash, and the other was from the South toward Gibeah.

6 And Ionathan said to the yong man that beare his armour, Come, and let vs goe ouer vnto the garrison of these b vncircumcised: it may bee that the Lord will worke with vs: for it is ‖ not hard to the Lord * to saue with many, or with few.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, c I am with thee as thine heart desireth.

8 Then said Ionathan, Behold, we goe ouer vnto those men, and wil shew our selues vnto them.

9 d If they say on this wise to vs, Tarie vntill we come to you, then we wil stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we will goe vp: for * the Lord hath deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they both shewed themselues vnto the garrison of the Philistims: and the Philistims said, See, the Ebrewes come out of the e holes wherin they had hid themselues.

12 And the men of the garrison answered Ionathan and his armour bearer, and said, Come vp to vs: for wee will shew you a thing. Then Ionathan said vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon f his hands and vpon his feete, and his armour bearer after him: and some fell before Ionathan, and his armour bearer slew others after him.

14 So the g first slaughter which Ionathan and his armour bearer made, was about twentie men, as it were within halfe an acre of land which two oxen plowe.

15 And there was a feare in the host, and in the field, and among all the people: the garrison also, and they that went out to spoyle, were afraide themselues: and the earth h trembled: for it was stricken with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore said Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, behold, Ionathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 ¶ And while Saul talked vnto ỹ priest, the

i Who willed thee to obey him and rest vpon the words spoken by his Prophet.

k That is, Dauid.

l And went to his city Ramah.

‖ *Or, the destroyer: to wit, the captaine came out with three bands.*

m So that to mans iudgement these three armies would haue ouerrunne the whole countrey.

n To declare that the victory onely came of God, and not by their force.

a By this example God would declare to Israel that the victory did not consist in multitude or armour, but onely came of his grace. *Chap. 4. 21.*

‖ *Or, like a tooth.*

b To wit, the Philistims.

‖ *Or, none can let the Lord. 2. Chron. 14. 11.*

c I will follow thee whithersoeuer thou goest.

d This he spake by the spirit of prophesie, forasmuch as hereby God gaue him assurance of the victory. *1. Macc. 4 30.*

e Thus they spake contemptuously, and by derision.

f That is, hee crept vp, or went vp with all haste.

g The second was when they slew one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shall be against his enemies.

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the noise that was in the host of the Philistims, spread further abroad, and increased: therefore Saul said vnto the Priest, i Withdraw thine hand.

i Let the Ephod alone: for I haue no leasure now to aske counsell of God, Numb. 27.21. *Iudg.*7.21,22. 2.*chron.*20,23.

20 And Saul was assembled with al the people that were with him, and they came to the battell: and behold, * euery mans sword was against his fellow, and there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims before time, and were come with them into all parts of the host, euen they also turned to bee with the k Israelites that were with Saul and Ionathan.

k Though before for feare of the Philistims they declared themselues as enemies to their brethren.

22 Also the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued to Beth-auen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, l Cursed bee the man that eateth ‡ foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policie, that which God had giuen by the hand of Ionathan.

‡*Ebr.bread.*

25 And all they of the lande came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and behold, the hony dropped, ‡ no man moued his hande to his mouth: for the people feared the m othe.

m That is, the punishment, if they brake their oath.

27 But Ionathan heard not when his father charged the people with the oth: wherefore he put forth the end of the rod, that was in his hande, and dipt it in an hony combe, and put his hand to his mouth, and his n eies receiued light.

n Which were dimme before for wearinesse and hunger.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were ‖faint.

‖*Or, wearie.*

29 Then said Ionathan, My father hath o troubled the land: see now how mine eyes are made cleare, because I haue tasted a litle of this hony:

o By making this cruell law.

30 How much more, if the people had eaten to day of the spoyle of their enemies which they found? for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon, & the people were exceeding faint.

32 So the people turned to the spoile, and tooke sheepe, and oxen, and calues, and slew them on the ground, and the people did eate them * with the blood.

*Leuit.*7.26. *and* 19.26. *deut.*12.16.

33 Then men told Saul, saying, Behold, the people sinne against the Lorde, in that they eate with the blood. And he said, Ye haue trespassed: p roule a great stone vnto me this day.

p That the blood of the beasts that shalbe slaine, may be pressed out vpon it.

34 Againe Saul said, Go abroad among the people, and bid them bring me euery man his oxen, and euery man his sheepe, and slay them here, and eate, and sinne not against the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and slew them there.

35 Then Saul made an Altar vnto the Lord, and that ‖ was the first Altar that hee made vnto the Lord.

‖*Or, of that stone began he to build an altar.*

36 ¶ And Saul said, Let vs goe downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they said, Doe whatsoeuer thou thinkest best. Then said the Priest, Let vs q draw neere hither vnto God.

q To aske counsell of him.

37 So Saul asked of God, saying, Shall I goe downe after the Philistims? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said, * All yee ‡ chiefe of the people, come yee hither, and know, and see by whome this sinne is done this day.

*Iudg.*20.2. ‡*Ebr.corners.*

39 For as the Lord liueth, which saueth Israel, though it bee done by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be yee on one side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue r a perfect lot. And Ionathan and Saul were taken, but the people escaped.

r Cause the lot to fal on him that hath broken the oath: but he doth not consider his presumption in commanding the same oath.

42 And Saul said, Cast lot betweene me and Ionathan my sonne. And Ionathan was taken.

43 Then Saul said to Ionathan, Tell mee what thou hast done. And Ionathan tolde him and said, I tasted a little honie with the ende of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so and more also, vnlesse thou die the death, Ionathan.

45 And the people said vnto Saul, s Shal Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people deliuered Ionathan that he died not.

s The people thought it their duetie to rescue him, who of ignorance had but broken a rash law, and by whom they had receiued so great a benefite.

46 Then Saul came vp from the Philistims: and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and whithersoeuer he went, he ‖ handled them as wicked men.

‖*Or, ouercame them.*

48 He gathered also an host, and smote t Amalek, and deliuered Israel out of the hands of them that spoyled them.

t As the Lord had commanded Deut.25.17.

49 Now the sonnes of Saul were Ionathan, u and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the younger was named x Michal.

u Called also Abinadab, Chap. 31.2.

x Which was the wife of Dauid, Chap.18.27.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was y Abner the sonne of Ner, Sauls vncle.

y Whom Ioab the captaine of Dauid slew, 2.Sam.3.27.

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51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was sore warre against the Philistims all the dayes of Saul: z whomsoeuer Saul sawe to bee a strong man, and meete for the warre, he tooke him vnto him.

z As Samuel had forwarned, Chap.8.11.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 Hee spareth Agag and the best things. 19 Samuel reproueth him. 28 Saul is reiected of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

AFterward Samuel sayde vnto Saul * The Lord sent mee to annoynt thee, King ouer his people, ouer Israel: now therefore a obey the voice of the words of the Lord.

Chap.9.16.

a Because hee hath preferred thee to this honour, thou art bound to obey him. *Exod.17.14. numb.24.20.*

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, * how they laid waite for them in the way, as they came vp from Egypt.

b That this might be an example of Gods vengeance against them that deale cruelly with his people. ‖*Or, knew their number by the lambes which they brought.* ‖*Or, fought in the valley.*

3 Now therefore goe, and smite Amalek, and destroy yee all that pertaineth vnto them, and haue no compassion on them, but b slay both man and woman, both infant and suckling, both oxe, and sheepe, both camell and asse.

4 ¶ And Saul assembled the people, and ‖ numbred them in Telaim, two hundred thousand footmen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, and ‖ set watch at the riuer.

c Which were the posteritie of Iethro Moses father in law.

6 And Saul said vnto the c Kenites, Goe, depart, and get you downe from among the Amalekites, least I destroy you with them: for yee shewed d mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

d For Iethro came to visite them, and gaue them good counsell, Exod.18.19.

7 So Saul smote the Amalekites from Hauilah as thou commest to Shur, that is before Egypt,

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beastes, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

e God in his eternall counsell neuer changeth nor repenteth as verse 29. though he seemeth to vs to repent, when any thing goeth contrarie to his temporall election.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 It e repenteth mee that I haue made Saul king: for hee is turned from me, and hath not performed my Commandements. And Samuel was moued, and cried vnto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and beholde, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

f This is the nature of hypocrites, to be impudent against the trueth, to condemne others, and iustifie themselues.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed bee thou of the Lord, I haue fulfilled the f Commaundement of the Lord.

14 But Samuel said, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the Oxen, to sacrifice them vnto the Lord thy God, and the remnant haue wee destroyed.

16 Againe Samuel said to Saul, Let me tell thee what the Lord hath said to me this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast g little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anoynted thee King ouer Israel.

g Meaning of base condition, as Chap.9.21

18 And the Lord sent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said to Samuel, Yea, I h haue obeyed the voice of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the King of Amalek, and haue destroyed the Amalekites.

h He standeth most impudently in his owne defence both against God and his owne conscience.

21 But the people tooke of the spoyle, sheepe & oxen, and the chiefest of the things which should haue beene destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? behold, * to obey is better then sacrifice, and to hearken is better then the fat of rammes.

Eccles.4.17. hose 6.6,7. matth 9.13. and 12.7.

23 For i rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the word of the Lord, therefore hee hath cast away thee from being King.

i God hateth nothing more then the disobedience of his commandement, though the intent seeme neuer so good to man.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy words, because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, take away my k sinne, and turne again with mee, that I may worship the Lord.

k This was not true repentance but dissimulation, fearing the losse of his kingdome.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the word of the Lord, and the Lord hath cast away thee, that thou shalt not bee King ouer Israel.

27 And as Samuel turned himselfe to goe away, he caught the lap of his coat, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdome of Israel from thee this day, & hath giuen it to thy l neighbour, that is better then thou.

l That is, to Dauid.

29 For in deede the m strength of Israel will not lie nor repent: for hee is not a man that he should repent.

m Meaning, God, who maintaineth and preserueth his.

30 Then he said, I haue sinned: but honour mee, I pray thee, before the elders of my people, and before Israel, and turne again with mee, that I may worship the Lord thy God.

31 ¶ So

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31 ¶ So Samuel turned againe, and followed Saul: & Saul worshipped the Lord.

32 Then sayd Samuel, Bring yee hither to mee Agag the king of the Amalekites: and Agag came vnto him ‖ pleasantly, and Agag said, Truely the [n] bitternesse of death is passed.

33 And Samuel said, *As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to [o] Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to [p] see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord [q] repented that he made Saul king ouer Israel.

CHAP. XVI.

1 Samuel is reproued of God, & is sent to anoynt Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

THe Lord then said vnto Samuel, How long wilt thou mourne for Saul, [a] seeing I haue cast him away from reigning ouer Israel? fill thine horne with oyle, & come, I will send thee to Iishai the Bethlehemite: for I haue prouided mee a king among his sonnes.

2 And Samuel said, How can I go? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer ‡ with thee, and say, I am come [b] to doe sacrifice to the Lord.

3 And call Iishai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoint vnto mee him whome I name vnto thee.

4 So Samuel did that the Lord bade him, and came to Beth-lehem, & the Elders of the towne were [c] afrayed at his comming, and said, Commest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with mee to the sacrifice. And he sanctified Iishai and his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and sayd, Surely the Lords [d] anointed is before him.

7 But the Lord sayd vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the * heart.

8 Then Iishai called Abinadab, & made him come before Samuel. And hee sayd, Neither hath the Lord chosen this.

9 Then Iishai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Iishai made his seuen sonnes to goe before Samuel. & Samuel said vnto Iishai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Iishai, ‡Are there no more children but these? And he said, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel said vnto Iishai, * Send and fet him: for we will not sit downe till he be come hither.

12 And he sent and brought him in: and hee was ruddie, and of a good countenance, and comely vilage. And the Lord said, Arise, and anoint him, for this is hee.

13 Then Samuel tooke the horne of oile, and anointed him in the middes of his brethren. And the * spirit of the Lord ‖ came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the spirit of the Lord departed from Saul, and an [e] euill spirit sent of the Lord vexed him.

15 And Sauls seruants said vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our lord therefore commaund thy seruants, that are before thee, to seeke a man, that is a cunning player vpon the harpe: that when the euill spirit of God commeth vpon thee, hee may play with his hand, and thou mayest be eased.

17 Saul then said vnto his seruants, Prouide mee a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruants, and sayd, Behold, I haue seene a [f] sonne of Iishai, a Bethlehemite, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Iishai, and sayd, Send mee Dauid thy sonne, which is with the sheepe.

20 And Iishai tooke an asse laden with bread, and a flagon of wine, and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and ‖ stood before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Iishai, saying, Let Dauid now remaine with mee: for hee hath found fauour in my sight.

23 And so when the euill spirit of God came vpon Saul, Dauid tooke an harpe and played with his hand, and Saul was [g] refreshed, and was eased: for the euill spirit departed from him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnes of Dauid. 47 The Lord saueth not by sword nor speare. 50 Dauid killeth Goliath, and the Philistims flee.

NOw the Philistims gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoh and Azekah, ‖ in the coast of Dammim.

2 And Saul, and the men of Israel assembled, and pitched in the valley ‖ of Elah, and put themselues in battell aray to meete the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betweene them.

1. Sam. 7. 8 psal. 78. 71. and 89. 21

Act. 7. 46. and 13. 22.

‖ Or, prospered.

c The wicked spirits are at Gods commandement to execute his will against the wicked.

f Though Dauid was now anointed king by the Prophet, yet God would exercise him in sundry sorts before he had the vse of his kingdome.

‖ Or, serued him.

g God would that Saul should receiue this benefit as at Dauids hand, that his condemnation might be the more euident for his cruell hate toward him.

‖ Or, in Ephesdammim.

Or, of the oke.

[n] Or, in bonds. Hee suspected nothing lesse the death, or as some write, he passed not for death. Exod. 17. 11. num. 14. 45.

[o] Where his house was.

[p] Though Saul came where Samuel was, Chap. 19. 22.

[q] As verse 11.

[a] Signifying that wee ought not to shew our selues more pitifull then God, nor to lament them whom he casteth out.

‡ Ebr. in thine hand.

[b] That is, to make a peace offering, which might be done though the Arke was not there.

[c] Fearing, lest some grieuous crime had beene committed, because the Prophet was not wont to come thither.

[d] Thinking that Eliab had beene appointed of God to be made King.

1. Chron. 28. 9. iere. 11. 20 and 17. 10. and 20, 12. psal. 7. 10.

‡ Ebr are the children ended?

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4 ¶ Then came a man betweene them [a] both out of the tents of the Philistims, named Goliath of Gath, his height was sixe cubites and an hand breadth,

5 And had an helmet of braſſe vpon his head, and a ‖ brigandine vpon him: and the weight of his brigandine was fiue thouſand [b] shekels of braſſe.

6 And he had ‖ bootes of braſſe vpon his legs, and a ſhield of braſſe vpon his ſhoulders.

7 And the ſhaft of his ſpeare was like a weauers beame: and his ſpeare head weyed sixe hundreth shekels of yron: and one bearing a ſhield went before him.

8 And he ſtood, and cryed againſt the hoſt of Iſrael, and ſayd vnto them, ¶Why are yee come to set your battell in aray? am not I a Philiſtim, & you ſeruants to Saul? chuſe you a man for you, and let him come downe to me.

9 If he be able to fight with me, and ‡ kil me, then will we be your ſeruants: but if I ouercome him, and kill him, then ſhall yee be our ſeruants, and ſerue vs.

10 Alſo the Philiſtims ſayd, I defie the hoſte of Iſrael this day: giue me a man that we may fight ‖ together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtim, they were diſcouraged, and greatly afraid.

12 ¶Now this Dauid was the * ſonne of an Ephrathite of Beth-lehem Iudah, named Iſhai, which had eight ſonnes: and ‖ this man was taken for an olde man in the dayes of Saul.

13 And the three eldeſt ſonnes of Iſhai went and followed Saul to the battel: and the names of his three ſonnes that went to battell, were Eliab the Eldeſt, and the next Abinadab, and the third Shammah.

14 So Dauid was the leaſt: and the three eldeſt went after Saul.

15 Dauid alſo [c] went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philiſtim drew neere in the morning and euening, and continued fortie dayes.

17 And Iſhai ſaid vnto Dauid his ſonne, [d] Take now for thy brethren an Ephah of this parched corne, and theſe ten cakes, and runne to the hoſte to thy brethren.

18 Alſo carie theſe ten freſh cheeſes vnto the captaine, and looke how thy brethren fare, and receiue their [e] pledge.

19 (Then Saul and they, and all the men of Iſrael were in the valley of Elah, fighting with the Philiſtims.)

20 ¶So Dauid roſe vp early in the morning, and left the sheepe with a keeper, and tooke and went as Iſhai had commaunded him, and came within the compaſſe of the hoſte: and the hoſt went out in aray, and ſhouted in the battell.

21 For Iſrael and the Philiſtims had put themſelues in aray, army againſt army.

22 And Dauid left the things which hee bare, vnder the hands of the keeper of the ‡ carriage, and ranne into the hoſte, and came and aſked his brethren ‡ how they did.

23 And as he talked with them, beholde, the man that was betweene the two armies, came vp, (whoſe name was Goliath ỳ Philiſtim of Gath) out of the ‖ armie of the Philiſtims, and ſpake [f] ſuch words, and Dauid heard them.

24 And all the men of Iſrael, when they ſaw the man, ran away from him, and were ſore afraid.

25 For euery man of Iſrael ſayd, Saw yee not this man that commeth vp? euen to reuile Iſrael is he come vp: and to him that killeth him will the king giue great riches, and will giue him his * daughter, yea, and make his fathers houſe [g] free in Iſrael.

26 ¶ Then Dauid ſpake to the men that ſtood with him, and ſayd. What ſhalbe done to the man that killeth this Philiſtim, and taketh away the [h] ſhame from Iſrael? for who is this vncircumciſed Philiſtim, that he ſhould reuile the hoſte of the liuing God?

27 And the people anſwered him after this manner, ſaying, Thus ſhall it be done to the man that killeth him.

28 And Eliab his eldeſt brother heard when he ſpake vnto the men, and Eliab was very angry with Dauid, and ſayd, Why cameſt thou downe hither? and with whome haſt thou left thoſe few sheepe in the wildernes? I know thy pride and the malice of thine heart, that thou art come downe to ſee the battell.

29 Then Dauid ſaid, ¶What haue I now done? is there not a [i] cauſe?

30 And hee departed from him into the preſence of another, and ſpake of the ſame maner, and the people anſwered him according to the former words.

31 ¶ And they that heard the wordes which Dauid ſpake, rehearſed them before Saul, which cauſed him to be brought.

32 So Dauid ſaid to Saul, Let no mans heart faile him, becauſe of him: thy ſeruant will goe, and fight with this Philiſtim.

33 And Saul ſaid to Dauid, Thou art not [k] able to goe againſt this Philiſtim to fight with him: for thou art a boy, and hee is a man of warre from his youth.

34 And Dauid anſwered vnto Saul, Thy ſeruant kept his fathers sheepe, and there came a [l] lyon, and likewiſe a beare, and tooke a sheepe out of the flocke.

35 And I went out after him and ſmote him, & tooke it out of his mouth: and when he aroſe againſt mee, I caught him by the beard, and ſmote him, and ſlew him.

36 So thy ſeruant ſlew both the lyon, and the beare: therefore this vncircumciſed Philiſtim ſhall be as one of them, ſeeing he hath railed on the hoſte of the liuing God.

37 ¶Moreouer Dauid ſayd, The Lord, that deliuered me out of the paw of the lion, and out of the paw of the beare, hee will deliuer mee out of the hand of this Philiſtim. Then Saul ſaid vnto Dauid, [m] Goe, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, and put a helmet of braſſe vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his ſword vpon his raiment, and ‖began to goe: for he neuer proued

a Betweene the two campes.

‖Or, coat of plate.

b That is, 156. lib. 4. ounces, after halfe an ounce the shekel: and 600. shekels weight amounteth to 18 lib. 3. quarters.

‖Or, greaues.

‡Ebr. ſmite me.

‖Or, hand to hand.

Chap. 16. 1.

‖Or, he was counted among them that bare office.

c To ſerue Saul, as chap. 16, 19.

d Though Iſhai meant one thing, yet Gods prouidence directed Dauid to another end.

e If they haue laid any thing to gage for their neceſſitie, redeeme it out.

‡Ebr. veſſels.

‡Ebr. of peace.

‖Or, valleys.

f As are aboue rehearſed, verſe 8. 9.

Joſh. 15. 16.

g From taxes and paiments.

h This diſhonor that he doeth to Iſrael.

i For his fathers ſending was a iuſt occaſion, and alſo he felt himſelfe inwardly moued by Gods ſpirit.

k Here Satan prooueth Dauids faith, by the infidelitie of Saul.

l Dauid by the experience that he hath had in time paſt of Gods helpe, nothing doubteth to ouercome this danger, ſeeing he was zealous for Gods honour.

m For by theſe examples he ſaw that the power of God was with him.

‖Or, aſſayed.

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proued it: and Dauid said vnto Saul, I can not go with these: for I am not accustomed. Wherefore Dauid put them off him.

n To the intent that by these weake meanes God might onely be knowen to be the authour of this victory.

40 Then tooke he his staffe in his hand, and chose him fiue smoothe stones out of a brooke, and put them in his shepheards bag or scrip, and his sling was in his hand, and he drew neere to the Philistim.

41 ¶ And the Philistim came and drewe neere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw Dauid, hee disdained him: for he was but yong, ruddy, and of a comely face.

43 And the Philistim said vnto Dauid, Am I a dog, that thou commest to mee with staues? And the Philistim o curled Dauid by his gods.

o He sware by his gods, that he would destroy him.

44 And the Philistim said to Dauid, Come to mee, and I will giue thy flesh vnto the foules of the heauen, and to the beasts of the field.

45 ¶ Then said Dauid to the Philistim, Thou commest to mee with a sword, and with a speare, and with a shield, but I come to thee in the name of the Lord of hostes, the God of the hoste of Israel, whom thou hast railed vpon.

p Dauid being assured both of his cause and of his calling, prophesieth of the destruction of the Philistims.

46 This p day shall the Lord close thee in mine hand, and I shal smite thee, and take thine head from thee, and I wil giue the carkeises of the host of the Philistims this day vnto the foules of the heauen, & to the beasts of the earth, that all the world may knowe that Israel hath a God,

47 And that all this assembly may know, that the Lord saueth not with sword nor with speare (for the battel is the Lords) and he will giue you into our hands.

q Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid hasted and ran to fight against the Philistim.

49 And Dauid put his hand in his bag, and tooke out a stone, & slung it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

Eccl̃us. 47 4. 1. macc. 4 30.

50 So Dauid * ouercame the Philistim, with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

51 Then Dauid ran, and stood vpon the Philistim, and tooke his sword, and drew it out of his sheath, and slew him, and cut off his head therwith. So when the Philistims sawe, that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, & followed after the Philistims, vntil they came to the ‖ valley, and vnto the gates of Ekron: and the Philistims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

‖ *Or, Gai the citie.*

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his ‖ tent.

‖ *Or, house as Bethlehem.*

55 ¶ When Saul saw Dauid goe forth against the Philistim, hee said vnto Abner the captain of his host, Abner, r Whose sonne is this yong man? And Abner answered, As thy soule liueth, O king, I cannot tell.

r That is, of what family and tribe is he? or else he had forgotten Dauid, albeit he had receiued so great a benefite by him.

56 Then the King said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, & brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Iishai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 Hee promiseth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskins of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

AND when hee had made an end of speaking vnto Saul, the a soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

a His affection was fully bent toward him.

2 And Saul tooke him that day, & would not let him returne to his fathers house.

3 Then Ionathan & Dauid made a couenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments euen to his sword, and to his bow and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, and behaued himself b wisely: so that Saul set him ouer the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

b That is, he prospered in all his doing.

6 ¶ When they came again, and Dauid returned from the slaughter of the c Philistim, the women came out of all cities of Israel, singing & dancing to meet King Saul, with timbrels, with instruments of ioy, and with rebecks.

c To wit, Goliath.

7 And the women ‡ sang by course in their play, and said, * Saul hath slaine his thousand, and Dauid his ten thousand.

‡ *Ebr. answered playing. Chap. 21. 11. and 29. 5. eccl̃us. 47. 6, 7.*

8 Therefore Saul was exceeding wroth, and the saying displeased him, and hee said, They haue ascribed vnto Dauid ten thousand, and to mee they haue ascribed but a thousand, and what can he haue more saue the kingdome?

9 Wherefore Saul d had an eye on Dauid from that day forward.

d Because he bare him enuie and hatred.

10 ¶ And on the morrow the euill spirit of God came vpon Saul, and he e prophesied in the mids of the house: and Dauid played with his hand like as at other times, and there was a speare in Sauls hand.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

11 And Saul tooke the speare and said, I will smite Dauid through to the wall. But Dauid auoyded twise out of his presence.

12 And Saul was afraide of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a Captaine ouer a thousand,

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and hee went f out and in before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that hee was very wise, he was afraide of him.

16 For all Israel and Iudah loued Dauid, because he went out and in before them.

17 ¶Then Saul said to Dauid, Behold mine eldest daughter Merab, her I wil giue thee to wife: onely bee a valiant sonne vnto me, and g fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

18 And Dauid answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should bee sonne in law to the King?

19 Howbeit when Merab Sauls daughter should haue beene giuen to Dauid, h shee was giuen to Adriel a Meholathite to wife.

20 ¶Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a i snare to him, and that the hand of the Philistims may bee against him. Wherefore Saul said to Dauid, Thou shalt this day bee my sonne in law in the one of the twaine.

22 And Saul commanded his seruants, Speake with Dauid secretly, and say, Behold, the King hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these words in the eares of Dauid. And Dauid said, k Seemeth it to you a light thing to bee a Kings sonne in law, seeing that I am a poore man and of small reputation?

24 And then Sauls seruaunts brought him word againe, saying, Such words spake Dauid.

25 And Saul said, This wise shall ye say to Dauid, The King desireth no dowrie, but an hundred foreskins of the Philistims, to be auenged of the Kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these words, it pleased Dauid well to be the l Kings sonne in law: and the dayes were not expired.

27 Afterward Dauid arose with his men, and went and slewe of the Philistims two hundreth men: and Dauid brought their foreskins, and m they gaue them wholly to the King, that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saw, and vnderstood that the Lord was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more n afraide of Dauid, and Saul became alway Dauids enemie.

30 And when the princes of the Philistims went forth, at their going forth o Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

f Meaning, hee was captaine ouer the people.

g Fight against them that warre against Gods people.

h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21. 8.

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

k Meaning, that he was not able to endow his wife with riches,

l Because he thought himselfe able to compasse the Kings request.

m Meaning, Dauid and his souldiers.

n To be depriued of his kingdome.

o That is, Dauid had better successe against the Philistims, then Sauls men.

CHAP. XIX.

2 Ionathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The Spirit of prophecie commeth on Saul.

THen Saul spake to Ionathan his sonne, and to all his seruants, that they should a kil Dauid: but Ionathan Sauls sonne had a great fauour to Dauid.

2 And Ionathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out, and stand by my father in the field where b thou art, and will commune with my father of thee, and I will see what he saith, and will tell thee.

4 ¶And Ionathan spake good of Dauid vnto Saul his father, and said vnto him, Let not the King sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For hee ‡ did * put his life in danger, and slewe the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voice of Ionathan, and Saul c sware, As the Lord liueth, he shall not die.

7 So Ionathan called Dauid, and Ionathan shewed him all those words, and Ionathan brought Dauid to Saul, and he was in his presence, as in times past.

8 ¶Againe the warre began, and Dauid went out, and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶And the euill spirit of the Lord was vpon Saul, as hee sate in his house hauing his speare in his hand, and Dauid d played with his hand.

10 And Saul intended to smite Dauid to the wall with the speare: but hee turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal e let Dauid downe thorow a window: and hee went, and fled, and escaped.

13 Then Michal tooke an image, & layed it in the bed, and put a pillow stuffed with goats haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the f bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goats haire vnder the head of it.

17 And Saul said vnto Michal, Why hast

a Before Saul sought Dauids life secretly, but now his hypocrisie bursteth forth to open cruelty.

b That I may giue thee warning what to doe.

‡ Ebr. he put his soule in his hand. Iudg. 12. 3. chap 28. 21. † Sal. 119. 109.

c Whatsoeuer he pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the euill spirit, as Chap. 16. 23.

e Thus God moued both the sonne and daughter of this tyrant to fauour Dauid against their father.

f Behold, how the tyrants to accomplish their rage, neither regard oath, nor friendship, God nor man.

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haſt thou mocked me ſo, and ſent away mine enemie, that hee is eſcaped? And Michal anſwered Saul, He ſaid vnto me, Let mee goe, or els I will kill thee.

18 ¶So Dauid fled, and eſcaped, and came to Samuel to Ramah, and told him al that Saul had done to him: and hee and Samuel went and dwelt in g Naioth.

g Naioth was a ſchoole where the word of God was ſtudied, neere to Ramah.

19 But one told Saul, ſaying, Behold, Dauid is at Naioth in Ramah.

20 And Saul ſent meſſengers to take Dauid: and when they ſaw a company of Prophets propheſying, and Samuel ſtanding h as appointed ouer them, the Spirit of God fell vpon the meſſengers of Saul, and they alſo i propheſied.

h Being their chiefe inſtructer.

i Changed their minds, and prayſed God.

21 And when it was told Saul, hee ſent other meſſengers, and they propheſied likewiſe: again Saul ſent the third meſſengers and they propheſied alſo.

22 Then went hee himſelfe to Ramah, and came to a great Well that is in Sechu, and he aſked, and ſayd, Where are Samuel and Dauid? and one ſayd, Behold, they be at Naioth in Ramah.

23 And he k went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him alſo, and hee went propheſeying vntil he came to Naioth in Ramah.

k With a minde to perſecute them.

24 And he ſtript off l his clothes, and hee propheſied alſo before Samuel, and fell m downe naked all that day and all that night: therefore they ſay, * Is Saul alſo among the Prophets?

l His kingly apparell.

m He humbled himſelfe as other did.

Chap.10.11.

CHAP. XX.

2 Ionathan comforteth Dauid. 3 They renue their league 33 Saul would haue killed Ionathan. 38 Ionathan aduertiſeth Dauid by three arrowes, of his fathers furie.

AND Dauid a fled from Naioth in Ramah, and came and ſayd before Ionathan, What haue I done? what is mine iniquitie? and what ſinne haue I committed before thy father, that he ſeeketh my life?

a For Saul was ſtayed, and propheſied a day and a night by Gods prouidence, that Dauid might haue time to eſcape.

2 And hee ſayd vnto him, God forbid, thou ſhalt not die: behold, my father will do nothing great nor ſmall, but he wil ‡ ſhewe it me: and why ſhould my father hide this thing from me? he will not do it.

‡ *Ebr. reueale it in mine eare.*

3 And Dauid ſware againe, & ſaid, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan ſhall not know it, leaſt hee be ſorie: but indeed, as the Lord liueth, and as thy ſoule liueth, there is but a b ſtep betweene mee and death.

b I am in great danger of death.

4 Then ſayd Ionathan vnto Dauid, Whatſoeuer thy ſoule ‡ requireth, that I will doe vnto thee.

‡ *Ebr. ſaith.*

5 And Dauid ſayd vnto Ionathan, Behold, to morrow is the c firſt day of the moneth, & I ſhould ſit with the king at meate: but let mee goe, that I may hide my ſelfe in the fields vnto the third day at euen.

c At what time there ſhould be a ſolemne ſacrifice, Num. 28.11. to the which they added peace offerings and feaſts.

6 If thy father make mention of mee, then ſay, Dauid aſked leaue of mee, that he might go to Beth-lehem to his owne citie: for there is a d yeerely ſacrifice for all that familie.

d Reade Chap. 1.21.

7 And if he ſay thus, It is well, thy ſeruant ſhall haue peace: but if he be angry, be ſure that wickednes is concluded of him.

8 So ſhalt thou ſhew mercie vnto thy ſeruant: * for thou haſt ioyned thy ſeruant into a couenant of the Lord with thee, and if there bee in mee iniquitie, ſlay thou mee: for why ſhouldeſt thou bring mee to thy father?

Chap 18.3. and 23.18.

9 ¶And Ionathan anſwered, God keep that from thee: for if I knew that wickednes were e concluded of my father to come vpon thee, would not I tell it thee?

e That he were fully determined.

10 Then ſaid Dauid to Ionathan, Who f ſhall tell me? how ſhall I know, if thy father anſwere thee cruelly?

f If thy father do fauour me.

11 And Ionathan ſaid to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Ionathan ſayde to Dauid, O Lord God of Iſrael, when I haue groped my fathers minde to morrow at this time, or within this three dayes, and if it bee well with Dauid, and I then ſend not vnto thee, and ſhew it thee,

13 The Lord g doe ſo much more and vnto Ionathan: but if my father haue minde to doe thee euill, I will ſhew thee alſo, and ſend thee away, that thou mayeſt goe in peace: and the Lord be with thee as he hath been with my father.

g The Lord puniſh mee moſt grieuouſly.

14 Likewiſe I require not whiles I liue: for I doubt not but thou wilt ſhew mee the mercie of the Lord, h that I die not.

h I know that if thou wereſt now preferred to the kingdome, thou wouldeſt not deſtroy me, but ſhew thy ſelfe friendly to my poſteritie.

15 But I require that thou cut not off thy mercie from mine houſe for euer: no, not when the Lord hath deſtroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the houſe of Dauid, ſaying, Let the Lord requite it at the hands of Dauids enemies.

17 And againe Ionathan ſware vnto Dauid, becauſe hee loued him (for hee loued him as his owne ſoule.)

18 Then ſaid Ionathan to him, To morrow is y firſt day of the moneth: & thou ſhalt be ‖ looked for: for thy place ſhalbe empty.

‖ *Or, mentioned.*

19 Therefore thou ſhalt hide thy ſelfe three dayes, then thou ſhalt go downe quickly and come to the place where thou diddeſt hide thy ſelfe, when this matter was in hand, and ſhalt remaine by the ſtone ‡ Ezel.

‡ *Ebr. of the way, becauſe it ſerued as a ſigne to ſhew the way to them that paſſed by.*

20 And I will ſhoot three arrowes on the ſide thereof, as though I ſhot at a marke.

21 And after I will ſend a boy, ſaying, Go ſeeke the arrowes. If I ſay vnto the boy, See, the arrowes are on this ſide thee, bring them, and come thou: for it is ‡ well with thee and no hurt, as the Lord liueth.

‡ *Ebr. peace.*

22 But if I ſay thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the i Lord hath ſent thee away.

i The Lord is the author of thy departure.

23 As touching the thing whith thou and I haue ſpoken of, behold, the Lord bee betweene thee and me for euer.

24 ¶So Dauid hid himſelfe in the field: and when the firſt day of the moneth came, the king ſate to eate meate.

25 And the king ſate, as at other times vpon his ſeate, euen vpon his ſeate by the wall: and Ionathan aroſe, & Abner ſate by Sauls ſide, but Dauids place was emptie:

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26 And Saul sayd nothing that day: for he thought, Some thing hath befallen him, though he were [k] cleane, or els because he was not purified.

27 But on the morow which was the second day of the moneth, Dauids place was emptie againe: and Saul sayd vnto Ionathan his sonne, Wherefore commeth not the sonne of [l] Ishai to meate, neither yesterday nor to day?

28 And Ionathan answered vnto Saul, Dauid required of me, that hee might goe to Beth-lehem.

29 For he said, Let me goe, I pray thee: for our family offereth [m] a sacrifice in the citie, and my brother hath sent for mee: therefore now if I haue founde fauour in thine eyes, let mee goe, I pray thee, and see my [n] brethren: this is the cause that he commeth not vnto the kings table.

30 Then was Saul angry with Ionathan, and said vnto him, Thou [o] sonne of the wicked rebellious woman, do not I know, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion & shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be stablished, nor thy kingdome: wherefore nowe send and fet him vnto me, for he ‡ shal surely die.

32 And Ionathan answered vnto Saul his father, and sayde vnto him, Wherefore shall he [p] die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Ionathan knewe that it was determined of his father to slay Dauid.

34 ¶ So Ionathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sory for Dauid, and because his father had reuiled him.

35 On the next morning therefore Ionathan went out into the field, [q] at the time appointed with Dauid, and a little boy with him,

36 And hee sayd vnto his boy, Runne now, seeke the arrowes which I shoote: and as the boy ranne, hee shot an arrowe beyond him.

37 And when the boy was come to the place where the arrowe was that Ionathan had shotte, Ionathan cried after the boy, and saide, Is not the arrowe beyond thee?

38 And Ionathan cryed after the boy, [r] Make speed, haste, and stand not still: and Ionathans boy gathered vp the arrowes, and came to his master,

39 But the boy knew nothing: only Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his ‡ bow and arrowes vnto the boy that was with him, and sayd vnto him, Goe, carie them into the citie.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was toward the [s] South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine till Dauid exceeded.

42 Therefore Ionathan sayd to Dauid, Goe in peace: that which we haue [t] sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede and betweene thy seede, let it stand for euer.

43 And he arose and departed, and Ionathan went into the citie.

k Yet he might haue some businesse to let him.

l Thus he speaketh contemptuously of Dauid.

m That is, a peace offering.

n Meaning, all his kinsfolke.

o Thou art euer contrary vnto me as thy mother.

‡ Ebr. sonne of death.

p For it were too great tyranny to put him to death and not to shew the cause why.

q For this was the third day, as it was agreed vpon, verse 5.

r By these words he admonished Dauid what he ought to doe.

‡ Ebr. instruments.

s It seemeth that he had shot on the Northside of the stone, lest the boy should haue espied Dauid.

t Which othe he calleth In the eight verse, the couenant of the Lord.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish, 13 and there faineth himselfe mad.

THen came Dauid to [a] Nob, to Ahimelech the Priest, and Ahimelech was astonied at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid sayde to Ahimelech the Priest, The [b] King hath commanded me a certaine thing, & hath said vnto me, Let no man know whereabout I send thee, & what I haue commanded thee: and I haue appointed my seruants to such and such places.

3 Now therefore if thou hast ought vnder thine hand, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, and sayd, There is no common bread vnder mine hand, but here is * hallowed bread, if the yong men haue kept themselues, at least from [c] women.

5 Dauid then answered the Priest, and sayd vnto him, Certainely women haue beene separate from vs these two or three dayes since I came out: and the [d] vessels of the yong men were holy, though the way were prophane, and how much more then shall euery one [e] be sanctified this day in the vessell?

6 So the Priest gaue him halowed bread: for there was no bread there, saue the shewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul [f] abiding before the Lord, named Doeg the Edomite, the ‖ chiefest of Sauls heardmen)

8 And Dauid sayd vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? For I haue neither brought my sword nor my harnesse with me, because the Kings businesse required haste.

9 And the Priest said, The sword of Goliath the Philistim, whome thou slewest in the * valley of Elah, behold, it is wrapt in a cloth behind the [g] Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: and Dauid sayd, There is none to that, giue it me.

10 And Dauid arose, & fled the same day from the [h] presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish sayd vnto him, Is not this Dauid the * King of the lande? did they not sing vnto him in daunces, saying, * Saul hath slaine his thousand,

a Where the Arke then was, to aske counsell of the Lord.

b These infirmities that we see in the Saints of God, teach vs that none hath his iustice in himselfe: but receiueth it of Gods mercie.

Exod. 25. 30. *leuit.* 24. 5. *matth.* 12. 3, 4.

c If they haue not companied with their wiues.

d That is, their bodies.

e Shall be more carefull to keepe his vessel holy, when he shall haue eaten of this holy foode?

f Tarying to worship before the Arke.

‖ *Or, master of them that kept Sauls cattell.*

Chap. 17. 2.

g Behinde that place, where the hie Priests garment lay.

h That is, out of Sauls dominion.

Chap. 17. 9. *Chap.* 18. 7. *and* 29. 5. *ecclus.* 47. 6.

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ſand, and Dauid his ten thouſand?

12 And Dauid ‡ conſidered theſe words, and was ſore afraid of Achiſh the King of Gath.

13 And he changed his behauiour before them, and fained himſelfe madde in their hands, and i ſcrabled on the doores of the gate, and let his ſpettle fall downe vpon his beard.

14 Then ſayd Achiſh vnto his ſeruants, Loe, ye ſee the man is beſide himſelfe, wherefore haue ye brought him to mee?

15 Haue I neede of madde men, that yee haue brought this fellow to play the madde man in my preſence? k ſhall hee come into mine houſe?

‡ Ebr. put theſe words in his heart.

i By making marks & toyes,

k Is he meete to be in a kings houſe?

CHAP. XXII.

1 *Dauid hideth himſelfe in a caue.* 2 *Many that were in trouble came vnto him.* 9 *Doeg accuſeth Ahimelech.* 18 *Saul cauſeth the Prieſts to be ſlaine.* 20 *Abiathar eſcapeth.*

DAuid therefore departed thence, and ſaued himſelfe in the caue of a Adullam: and when his brethren and all his fathers houſe heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, ‡ all thoſe that were vexed in mind, and hee was their ‖ prince, and there were with him about foure hundred men.

3 ¶ And Dauid went thence to Mizpeh in b Moab, and ſaid vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

4 And he c brought them before the king of Moab, and they dwelt with him all the while that Dauid was in the d hold.

5 And the Prophet Gad ſaid vnto Dauid, Abide not in the holde, but depart and goe into the land of Iudah. Then Dauid departed and came into the foreſt of Hareth.

6 ¶ And Saul heard that Dauid was e diſcouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hand, and all his ſeruants ſtood about him.

7 And Saul ſaid vnto his ſeruants that ſtood about him, Heare now ye ſonnes f of Iemini, will the ſonne of Iſhai giue euery one of you fields and vineyards? will hee make you all captaines ouer thouſands, and captaines ouer hundreds:

8 That all yee haue conſpired againſt me, and there is none that telleth mee that my ſonne hath made a couenant with the ſonne of Iſhai? and there is none of you that is ſory for mee, or ſheweth mee, that my g ſonne hath ſtirred vp my ſeruant to lie in waite againſt mee, as appeareth this day.

9 ¶ Then anſwered Doeg the Edomite (who was appointed ouer the ſeruants of Saul) and ſaid, I ſaw the ſonne of Iſhai when hee came to Nob, to Ahimelech the ſonne of Ahitub.

10 Who aſked counſell of the Lord for him, and gaue him victuals, and he gaue him alſo the ſworde of Goliath the Philiſtim.

11 Then the king ſent to call Ahimelech the Prieſt, the ſonne of Ahitub, and all his fathers houſe, to wit, h the Prieſts that were in Nob: and they came all to the king.

12 And Saul ſaid, Heare now thou ſonne of Ahitub. And he anſwered, Here I am, my lord.

13 Then Saul ſaid vnto him, Why haue ye conſpired againſt me, thou and the ſonne of Iſhai, in that thou haſt giuen him vitaile, and a ſword, and haſt aſked counſell of God for him, that he ſhould riſe againſt me, and lie in wait as appeareth this day?

14 ¶ And Ahimelech anſwered the king, and ſayd, Who is ſo faithfull among all thy ſeruants as Dauid, beeing alſo the Kings ſonne in lawe, and goeth at thy commandement, and is honourable in thine houſe?

15 i Haue I this day firſt begun to aſke counſell of God for him? be it farre from me, let not the king impute any thing vnto his ſeruant, nor to all the houſe of my father: for thy ſeruant knew nothing of all this, leſſe, nor more.

16 Then the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou and all thy fathers houſe.

17 And the King ſayd vnto the ‖ ſergeants that ſtood about him, Turne, and ſlay the Prieſts of the Lord, becauſe their hand alſo is with Dauid, and becauſe they knew when he fled, and ſhewed it not to me. But the ſeruants of the King k would not moue their hands to fall vpon the Prieſts of the Lord.

18 Then the King ſayd to Doeg, Turne thou and fall vpon the Prieſts. And Doeg the Edomite turned, and ranne vpon the Prieſts, and ſlew that ſame day foureſcore and fiue perſons that did weare a linnen Ephod.

19 Alſo Nob the citie of the Prieſtes ſmote hee with the edge of the ſword, both man and woman, both child and ſuckling, both ore and aſſe, and ſheepe with the edge of the ſword.

20 But one of the ſonnes of Ahimelech the ſonne of Ahitub, (whoſe name was Abiathar) l eſcaped and fled after Dauid.

21 And Abiathar ſhewed Dauid, that Saul had ſlaine the Lords Prieſts.

22 And Dauid ſayd vnto Abiathar, I knew it the ſame day, when Doeg the Edomite was there, that he would tell Saul. I am the cauſe of the death of all the perſons of thy fathers houſe.

23 Abide thou with me, and feare not: for ‖ he that ſeeketh my life, ſhall ſeeke thy life alſo: for with me thou ſhalt be in ſafegard.

a Which was in the tribe of Iudah, and neere to Beth-lehem.

‖ Or, captaine

b For there was another ſo called in Iudah.

c For he feared the rage of Saul againſt his houſe.

d That is, in Mizpeh, which was a ſtrong hold.

e That a great bruit went on him.

f Ye that are of my tribe and linage.

g Hereby hee would perſwade them that this conſpiracie was moſt horrible, where the ſonne conſpired againſt the father, and the ſeruant againſt his maſter.

h Which were the remnant of the houſe of Eli, whoſe houſe God threatned to puniſh.

i Haue I not at other times alſo when hee had great affaires, conſulted with the Lord for him?

‖ Or, ſootemen.

k For they knew that they ought not to obey the wicked commandement of the king in ſlaying the innocents.

l This was Gods prouidence, who according to his promiſe preſerued ſome of the houſe of Eli, Chap. 2. 33.

‖ Or, he that taketh thy life, ſhal take mine alſo.

CHAP. XXIII.

5 *Dauid chaſeth the Philiſtims from Keilah.* 13 *Dauid departeth from Keilah, and remaineth in the wilderneſſe of Ziph.* 16 *Ionathan comforteth Dauid.* 28 *Sauls enterpriſe is broken in purſuing Dauid.*

Then

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THen they tolde Dauid, saying, Behold, the Philistims fight against a Keilah, and spoile the barnes.

2 Therefore Dauid asked counsel of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered Dauid, Go and smite the Philistims, and saue Keilah.

3 And Dauids men sayd vnto him, See, wee bee afraid here in b Iudah, how much more if we come to Keilah against the hoste of the Philistims?

4 Then Dauid asked counsel of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: Thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech * fled to Dauid to Keilah, he brought an c Ephod ‡ with him.)

7 ¶ And it was told Saul that Dauid was come to Keilah, and Saul sayd, God hath deliuered him into mine hand: for hee is shut in, seeing he is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, sayd to Abiathar the Priest, d Bring the Ephod.

10 Then sayd Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer mee vp into his hande? and will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord sayde, Hee will come downe.

12 Then sayd Dauid, Will the ‖ lords of Keilah deliuer mee vp, and the men that are with mee, into the hand of Saul? And the Lord sayd, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about fiue hundreth, arose, and departed out of Keilah, and went ‖ whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and hee left off his iourney.

14 And Dauid abode in the wildernesse in ‖ holdes, and remained in a mountaine in the wildernesse of Ziph. And Saul sought him euery day, but God * deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wildernesse of Ziph in the wood.

16 ¶ And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted ‡ him in God,

17 And sayd vnto him, Feare not: for the hand of Saul my father shall not find thee, and thou shalt be f King ouer Israel, and I shall bee next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Jonathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood, in the hill of Hachilah which is on the right side ‖ of Jeshimon?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the kings hands.

21 Then Saul sayd, g Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare yet better: know and see his place where he ‡ haunteth, and who hath seene him there: for it is sayd to me, He is subtile and crafty.

23 See therefore, and know all the secret places where hee hideth himselfe, and come yee againe to me with the certainetie, and I will goe with you: and if he be in the h land I will search him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wildernesse of Maon, in the plaine on the right hand of Jeshimon.

25 Saul also and his men went to seeke him, and they told Dauid: wherefore hee came downe vnto a rocke, and abode in the wildernesse of i Maon. And when Saul heard that, hee followed after Dauid in the wildernesse of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a k messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, l Sela-hammahlekoth.

a Which was a citie in the tribe of Iudah, Ioth. 15.44.

b That is, in the raids of Iudah, much more, when we come to the borders against our enemies.

*Chap. 22.20.

c By Gods prouidence the Ephod was preserued and kept with Dauid the true King.

‡ *Ebr. in his hand.*

d To consult with the Lord by Vrim and Thummim.

‖ *Or, gouernours.*

‖ *Or, to and fro, as hauing no certain place to goe to.*

‖ *Or, strong places*

e No power nor pollicie can preuaile against Gods children but when he appointeth the time.

‡ *Ebr. his hand.*

f Jonathan assureth Dauid, that God will accomplish his promise, and that his father striueth against his owne conscience.

‖ *Or, of the wildernesse.*

g The Lord recompense this friendship.

‡ *Ebr. where his foote hath been.*

h In your countrey of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah, Iosh. 15.55.

k Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the lions mouth.

l That is, the stone of diuision, because there they diuided themselues one from another.

CHAP. XXIIII.

1 *Dauid hid in a caue spareth Saul.* 10 *He sheweth to Saul his innocencie.* 18 *Saul acknowledgeth his fault.* 22 *He causeth Dauid to sweare vnto him to be fauourable vnto his.*

AND Dauid went thence, and dwelt in a holds at En-gedi.

2 When Saul was returned from the Philistims, they tolde him, saying, Behold, Dauid is in the wildernesse of b En-gedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes among the wilde goates.

4 And hee came to the sheepe coates by the way where there was a caue, and Saul went in ‡ to doe his easement: and Dauid and his men sate in the ‡ inwarde parts

a That is, in strong places, which were defenced by nature.

b A citie of Iudah, Iosh. 15.62.

‡ *Ebr. to couer his feete.*

‡ *Ebr. in the sid*

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parts of the caue.

5 And the men of Dauid said vnto him, See, the day is [c] come, wherof the Lord said vnto thee, Behold, I will deliuer thine enemie into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose, and cut off the lap of Sauls garment priuily.

6 And afterward Dauid [d] was touched in his heart, because he had cut off the lappe which was on Sauls garment.

7 And hee said vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords anoynted, to lay mine hand vpon him: for he is the anoynted of the Lord.

8 So Dauid ouercame his seruaunts with these words, and suffered them not to arise against Saul: So Saul rose vp out of the caue, and went away.

9 ¶ Dauid also arose afterward, & went out of the caue, and cried after Saul, saying, O my lord the king. And when Saul looked behind him, Dauid enclined his face to the earth, and bowed himselfe.

10 And Dauid said to Saul, [e] Wherefore giuest thou an eare to mens words, that say, Behold, Dauid seeketh euill against thee?

11 Behold, this day thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the caue, and some bade me kill thee, but I had compassion on thee, and said, I will not lay mine hand on my master: for he is the Lords Anointed.

12 Moreouer my father, behold: behold, I say, the lap of thy garment in mine hand: for when I cut off the lappe of thy garment, I killed thee not. Understand and see, that there is neither euill nor wickednesse in me, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the old ‖ prouerbe saith, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? after whom doest thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, & iudge betweene thee and me, and see, and plead my cause, and ‡ deliuer me out of thine hand.

17 ¶ When Dauid had made an ende of speaking these words to Saul, Saul said, [f] Is this thy voyce, my sonne Dauid? And Saul lift vp his voice, and wept,

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred mee good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall finde his enemie, and let him depart ‡ free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I [g] know that thou shalt be king, and that the kingdome of Israel shalbe stablished in thine hand.

22 Sweare now therefore vnto me by the Lord, that thou wilt not destroy my seed after mee, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, & Saul went home: but Dauid and his men went vp vnto the hold.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

THen * Samuel died, and all Israel assembled, and mourned for him, and buried him in his [a] owne house at Ramah. And Dauid arose and went downe to the wildernesse of Paran.

Chap. 28. 3. ecclus 46. 13, 20.

2 Now in [b] Maon was a man, who had his possession in Carmel, and the man was exceeding mightie, and had three thousand sheepe, and a thousand goates: and he was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and shee was a woman of singular wisedome & beautifull, but the man was churlish and euil conditioned, and was of the family of Caleb.

4 And Dauid heard in the wildernesse, that Nabal did sheare his sheepe.

5 Therefore Dauid sent ten yong men, and Dauid said vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aske him in my name ‡ how he doeth.

6 And thus shal you say [c] ‡ for salutation, Both thou and thine house, and all that thou hast, be in peace, wealth and prosperitie.

7 Behold, I haue heard, that thou hast shearers: now thy shepheards were with vs, and wee did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Aske thy seruants, and they will shew thee. Wherefore let these yong men find fauour in thine eyes: (for wee come in a good season) giue, I pray thee, whatsoeuer [d] commeth to thine hand vnto thy seruants, and to thy sonne Dauid.

9 ¶ And when Dauids yong men came, they told Nabal all those words in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and said, Who is Dauid? And who is the [e] sonne of Iishai? there bee many seruants now adayes, that breake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it vnto men, whom I know not whence they be?

12 ¶ So Dauids seruants turned their way, and went againe, and came, and told him all those things.

13 And Dauid said vnto his men, Gird euery man his sword about him. And they girded euery man his sword: Dauid also girded his sword. And about foure hundreth men went vp after Dauid, and two hundreth abode by the ‡ cariage.

14 Now one of the seruants told Abigail Nabals wife, saying, Behold, Dauid sent

a That is, among his owne kinred.

b Maon and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galile.

‡ *Ebr. of peace.*

c Some reade, so mayest thou liue in prosperitie the next yeere, both thou, &c.

‡ *Ebr. for life.*

d Whatsoeuer thou hast ready for vs.

e Thus the couetous wretches in stead of relieuing the necessitie of Gods children, vse to reuile their persons, and condemne their cause.

‡ *Ebr. vessell.*

c Here we see how ready we are to hasten Gods promise, if the occasion serue neuer so little.

d For seeing it was his owne priuate cause he repented that he had touched his enemie.

e Contrarie to the false report of them that said, Dauid was Sauls enemie, he prooueth himselfe to be his friend.

‖ *Or, the prouerbe of an ancient man.*

‡ *Ebr. iudge.*

f Though he was a most cruell enemie to Dauid, yet by his great gentlenesse his conscience compelled him to yeeld.

‡ *Ebr. a good way.*

g Though this tyrant saw and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

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‡*Ebr. drouе them away.*

sent messengers out of the wildernesse to salute our maister, and he ‡ railed on them.

15 Notwithstanding the men were very good f vnto vs, and wee had no displeasure, neither missed we any thing as long as wee were conuersant with them, when we were in the fields.

16 They were as a wall vnto vs both by night and by day, al the while we were with them keeping sheepe.

‡*Ebr. is accomplished.*

17 Now therefore take heed, and see what thou shalt doe: for euil ‡ wil surely come vpon our master, and vpon all his family: for he is so wicked that a man cannot speake to him.

‡*Ebr. bread.*

18 ¶ Then Abigail made haste, & tooke two hundred ‡ cakes, and two bottels of wine, and fiue sheepe ready dressed, and fiue measures of parched corne, and an hundred ‖ traies of raisins, and two hundred of figs, and laded them on asses.

‖*Or, clusters.*

19 Then she said vnto her seruants, Goe ye before me: behold, I will come after you: yet she told g not her husband Nabal.

g Because she knew his crooked nature, that he would rather haue perished, then consented to her enterprise.

20 And as she rode on her asse, shee came downe by a secret place of the mountaine, and behold, Dauid and his men came down against her, and she met them.

21 And Dauid said, Indeed I haue kept all in vaine that this fellow had in the wildernesse, so that nothing was missed of all that pertained vnto him: for hee hath requited me euill for good.

22 So and more also doe God vnto the enemies of Dauid: for surely I will not leaue of al that he hath, by the dawning of the day, any that h pisseth against the wal.

h Meaning by this prouerbe, that he would destroy both small and great.

23 And when Abigail saw Dauid, she hasted, and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the ground,

24 And fell at his feete, and said, Oh my lord, I haue committed the iniquitie, and I pray thee, let thine handmaide speake ‡ to thee, and heare thou the wordes of thine handmaide.

‡*Ebr. in thine eares.*

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is he: ‖ Nabal is his name, and folly is with him: but I thine handmaid saw not the yong men of my lord whom thou sentest.

‖*Or, foole.*

26 Now therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hath withholden thee from comming to shedde blood, and that i thine hand should not saue thee) so now thine enemies shall be as Nabal, and they that intend to do my lord euill.

i That is, that thou shouldest not be reuenged of thine enemie.

‖*Or, present.*

‡*Ebr. walke at the feete.*

27 And now this ‖ blessing which thine handmaid hath brought vnto my lord, let it be giuen vnto the yong men, that follow my lord.

k Confirme his kingdome to his posteritie.

‡*Ebr from thy dayes.*

28 I pray thee, forgiue the trespasse of thine handmaid: for the Lord will make my lord a k sure house, because my lord fighteth the battels of the Lord, and none euill hath beene found in thee ‡ in all thy life.

l To wit, Saul.

m God shall preserue thee long in his seruice, and destroy thine enemies.

29 Yet l a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shall be bound in the m bundle of life with the Lord thy God: and the soule of thine enemies shal God cast out, as out of the middle of a sling.

30 And when the Lord shal haue done to my lord all the good that hee hath promised thee, & shal haue made thee ruler ouer Israel,

31 Then shal it be no griefe vnto thee, nor offence of minde vnto my Lord, that he hath not shed blood causelesse, nor that my lord hath n not preserued himselfe: and when the Lord shall haue dealt well with my lord, remember thine handmaide.

n That he hath not auenged himselfe, which things would haue tormented his conscience.

32 Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsell, and blessed bee thou, which hast kept me this day from comming to shed blood, o and that mine hand hath not saued me.

o Reade vers. 26.

34 For indeed, as the Lord God of Israel liueth, p who hath kept mee backe from hurting thee, except thou hadst hasted and met me, surely there had not beene left vnto Nabal, by the dawning of the day, any that pisseth against the wall.

p He attributeth it to the Lords mercie, and not to himselfe that he was stayed.

35 Then Dauid receiued of her hand that which she had brought him, and said to her, Goe vp in peace to thine house: behold, I haue heard thy voice, and haue ‡ granted thy petition.

‡*Ebr receiued thy face.*

36 ¶ So Abigail came to Nabal, and behold, hee made a feast in his house, like the feast of a king, and Nabals heart was merry within him, for he was very drunken: wherfore she told him q nothing, neither lesse nor more, vntill the morning arose.

q For he had no reason, either to consider, or to giue thankes for this great benefit of deliuerance.

37 Then in the morning, when the wine was gone out of Nabal, his wife tolde him those words, and his heart died within him, and he was like a r stone.

r For feare of the great danger.

38 And about ten dayes after, the Lord smote Nabal, that he died.

39 ¶ Now when Dauid heard, that Nabal was dead, he said, Blessed bee the Lord that hath ‖ iudged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euill: for the Lord hath recompensed the wickednesse of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to s take her to his wife.

‖*Or, reuenged.*

40 And when the seruaunts of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

s For he had experience of her great godlinesse, wisedome, and humilitie.

41 And she arose, and bowed her selfe on her face to the earth, and said, Behold, let thine handmaide bee a seruant to wash the feete of the seruants of my lord.

42 And Abigail hasted, and arose, & rode vpon an asse, and her fiue maides ‡ followed her, and shee went after the messengers of Dauid, and was his wife.

‡*Ebr. went at her feete.*

43 Dauid also tooke Ahinoam of * Iezreel, and they were both his wiues.

Iosh. 15. 56.

44 Now Saul had giuen * Michal his daughter, Dauids wife, to Phalti the sonne of Laish, which was of t Gallim.

2. *Sam. 3. 14. 15.*

t Which was a place bordering on the countrey of the Moabites.

CHAP. XXVI.

1 Dauid was discouered to Saul by the Ziphims. 12 Dauid taketh away Sauls speare, and a pot of water that stoode at his head. 21 Sauls confesseth his sinne.

Againe

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A Gaine the Ziphims came vnto Saul to Gibeah, ſaying, *Doth not Dauid hide himſelfe ‖ in the hill of Hachilah before ‖ Jeſhimon?

Chap. 23. 19.

‖ Or, in Gibeah.

‖ Or, the wildernesse.

2 Then Saul arose, and went downe to the wildernes of Ziph, hauing three thouſand [a] choſen men of Iſrael with him, for to ſeeke Dauid in the wildernesse of Ziph.

a That is, of the most skilfull and valiant souldiers.

3 And Saul pitched in the hill of Hachilah, which is before Jeſhimon by the way ſide. Now Dauid abode in the wildernes, and he ſaw that Saul came after him into the wildernesse.

4 (For Dauid had ſent out ſpies, and vnderſtood that Saul was come ‖ in very deed.)

‖ Or, to a certaine place.

5 Then Dauid arose, and came to the place where Saul had pitched, and when Dauid beheld ỳ place where Saul lay, and *Abner the ſon of Ner which was his chiefe captaine (for Saul lay in the foſt, and the people pitched round about him.)

Chap. 14. 50. and 17. 55.

6 Then ſpake Dauid and ſaid to Ahimelech the [b] Hittite, and to Abiſhai the ſonne of Zeruiah, brother to [c] Joab, ſaying, Who will goe downe with mee to Saul to the hoſt? Then Abiſhai ſayd, I will goe downe with thee.

b Who was a ſtranger and not an Iſraelite.

c Who afterward was Dauids chiefe captaine.

7 So Dauid and Abiſhai came downe to the people by night: and beholde, Saul lay ſleeping within the foſt, and his ſpeare did ſticke in the ground at his ‖ head: and Abner and the people lay round about him.

‖ Or, bolſter.

8 ¶ Then ſaid Abiſhai to Dauid, God hath cloſed thine enemie into thine hand this day: now therefore, I pray thee, let mee ſmite him once with a ſpeare to the earth, and I wil [d] not ſmite him againe.

d Meaning, hee would make him ſure at one ſtroke.

9 And Dauid ſaid to Abiſhai, Deſtroy him not: for who can lay his hand [e] on the Lords Anointed, and be guiltleſſe?

e To wit, in his owne priuate cauſe: for Iehu ſlew two kings at Gods appointment, 2. King. 9. 24.

10 Moreouer Dauid ſaid, As the Lord liueth, either the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battell, and periſh.

11 The Lord keepe me from laying mine hand vpon the Lordes Anointed: but I pray thee, take now the ſpeare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the ſpeare & the pot of water from Sauls head, and they gate them away, and no man ſaw it, nor marked it, neither did any awake, but they were all aſleepe: for ‡ the Lord had ſent a dead ſleepe vpon them.

‡ Ebr. the heauie ſleep of the Lord was fallen vpon them.

13 Then Dauid went into the other ſide, and ſtood on the toppe of the hill afarre off, a great ſpace being betweene them.

14 And Dauid cryed to the people, and to Abner the ſonne of Ner, ſaying, ‡ Wearest thou not Abner? Then Abner anſwered, and ſaid, Who art thou that crieſt to the King?

‡ Ebr. Anſwereſt.

15 ¶ And Dauid ſaid to Abner, Art not thou a [f] man? and who is like thee in Iſrael? wherefore then haſte thou not kept thy lord the king? for there came one of the folke in to deſtroy the King thy lord.

f Eſteemed most valiant and meet to ſaue the king?

16 This is not well done of thee: as the Lord liueth, yee are ‡ worthy to die, becauſe ye haue not kept your maſter the Lords anointed: and now ſee where the Kinges ſpeare is, and the pot of water that was at his head.

‡ Ebr. ſonnes of death.

17 And Saul knew Dauids voice, and ſayd, Is this thy voice, [g] my ſonne Dauid? and Dauid ſaid, It is my voyce, my lord, O King.

g Hereby it appeareth, that the hypocrite perſecuted Dauid against his owne conſcience, and contrary to his promiſe.

18 And hee ſayd, Wherefore doeth my lord thus perſecute his ſeruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beſeech thee, let my lord the King here the wordes of his ſeruant. If the Lord haue ſtirred thee vp againſt mee, [h] let him ſmell the ſauour of a ſacrifice: but if the children of men haue done it, curſed be they before the Lord: for they haue caſt mee out this day from abiding in the inheritance of the Lord, ſaying, Goe, ſerue other [i] gods.

h Let his anger towards vs, be pacified by a ſacrifice.

i As much as lay in them, they compelled him to idolatry, becauſe they forced him to flee to the idolaters.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Iſrael is come out to ſeeke a flea, as one would hunt a partridge in ỳ mountaines.

21 Then ſayd Saul, I haue ſinned: come againe, my ſonne Dauid: for I will doe thee no more harme, becauſe my ſoule was [k] precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

k Becauſe thou ſauedſt my life this day.

22 Then Dauid anſwered, and ſaid, Behold the kings ſpeare, let one of the young men come ouer and fet it.

23 And let the Lord reward euery man according to his [l] righteouſneſſe and faithfulneſſe: for the Lord had deliuered thee into mine handes this day, but I would not lay mine hand vpon the Lordes Anointed.

l Thus he proteſteth his innocencie towards Saul, and defending his iuſtice in the ſight of God, in whoſe preſence none is righteous, Pſal. 143. & 130. 3.

24 And behold, like as thy life was much ſet by this day in mine eyes: ſo let my life be ſet by in the eyes of the Lord, that hee may deliuer me out of all tribulation.

25 Then Saul ſayd to Dauid, Bleſſed art thou my ſonne Dauid: for thou ſhalt doe great thinges, and alſo preuaile. So Dauid went his way, and Saul returned to his [m] place.

m To Gibeah of Beniamin.

CHAP. XXVII.

2 *Dauid fleeth to Achiſh king of Gath, who giueth him Ziklag.* 8 *Dauid deſtroyeth certaine of the Philiſtims.* 10 *Achiſh is deceiued by Dauid.*

AND Dauid ſaid in his heart, I ſhall now [a] periſh one day by the hand of Saul: is it not better for me that I ſaue my ſelfe in the land of the Philiſtims, and that Saul may haue no hope of me to ſeeke mee any more in all the coaſtes of Iſrael, and ſo eſcaped out of his hand?

a Dauid diſtruſteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.

2 Dauid therefore arose, and hee, and the fiue hundreth men that were with him, went vnto Achiſh the ſonne of Maoch king of Gath.

3 And Dauid [b] dwelt with Achiſh, at

b Thus God by his prouidence changeth the enemies hearts, and maketh them to ſauour his in their neceſſitie.

Gath,

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Gath, hee, and his men, euery man with his houshold, Dauid with his two wiues, Ahinoam the Iezreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid said vnto Achish, If I haue now found grace in thine eyes, [c] let them giue mee a place in some other citie of the countrey, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the Kings of Iudah vnto this day.

7 ¶ And ‡ the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and inuaded the [d] Geshurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, and left neither man nor woman aliue, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish said, ‖ Where haue yee beene a rouing this day? And Dauid answered, Against the South of Iudah, and against the South of the [e] Jerahmeelites, and against the South of the Kenites.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath, saying, Lest they should tell on vs, and say, So did Dauid, and so will be his manner all the while that hee dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, ‖ Hee hath made his people of Israel vtterly to abhorre him: therefore he shall be my seruant for euer.

c Let thine officers appoint mee a place.

‡ *Ebr. the number of the dayes.*

d These are the wicked Canaanites, whom God had appointed to be destroyed.

‖ *Or, against whom.*

e Which were a family of the tribe of Iudah, 1. Chron. 2. 9.

‖ *Or, he doth surely abhorre his people.*

CHAP. XXVIII.

2 *Dauid hath the chiefe charge promised about Achish.* 8 *Saul consulteth with a witch, and shee causeth him to speake with Samuel,* 18 *who declareth his ruine.*

NOw at that time the Philistims assembled their bandes, ‡ armie to fight with Israel: therefore Achish said to Dauid, [a] Be sure, thou shalt goe out with mee to the battell, thou, and thy men.

2 And Dauid said to Achish, Surely thou shalt know what thy seruant can doe. And Achish said to Dauid, Surely I will make thee keeper of mine head for euer.

3 (*Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had [b] put away the sorcerers, and the soothsayers out of the land.)

4 Then the Philistims assembled themselues, and came, and pitched in Shunem, and Saul assembled all Israel, and they pitched in Gilboa.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmity, he durst not denie him. *Chap.* 25. 1.

b According to the commandement of God, Exod. 22. 18. deut. 18. 10, 11.

5 And when Saul saw the hoste of the Philistims, hee was afraid, and his heart was sore abashed.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by [c] Urim, nor yet by Prophets.

7 ¶ Then said Saul vnto his seruants, Seeke mee a woman that hath a familiar spirit, that I may goe to her and aske of her. And his seruants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul [d] changed himselfe and put on other rayment, and hee went, and two men with him, and they came to the woman by night: and hee said, I pray thee, coniecture vnto mee by the familiar spirit, and bring me him vp whome I shall name vnto thee.

9 And the woman said vnto him, Behold, thou knowest what Saul hath done, how he hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lorde, saying, As the Lord liueth, no ‖ harme shall come to thee for this thing.

11 Then saide the woman, Whom shall I bring vp vnto thee? And hee answered, Bring me vp [e] Samuel.

12 And when the woman saw Samuel, she cried with a loud voice, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the king said vnto her, Bee not afraid: for what sawest thou? And the woman said vnto Saul, I saw ‖ gods ascending vp out of the earth.

14 Then he said vnto her, What fashion is hee of? And she answered, An olde man commeth vp lapped in a mantle: and Saul knew that it was [f] Samuel, and hee inclined his face to the ground, and bowed himselfe.

15 ¶ And Samuel said to Saul, Why hast thou disquieted mee, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither ‡ by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell me what I shall doe.

16 Then said Samuel, Wherefore then doest thou aske of mee, seeing the Lord is gone from thee, and is thine enemie?

17 Euen the Lord hath done to him, as hee spake * by mine ‖ hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyest not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lorde done this vnto thee this day.

19 Moreouer the Lord will deliuer Israel with thee into the hands of the Philistims: [h] and to morrow shalt thou and thy sonnes be with mee, and the Lord shall giue

c Meaning, the hie Priest, Exod. 28. 30.

d Hee seeketh not to God in his misery, but is led by Satan to vnlawfull meanes, which in his conscience hee condemneth.

‖ *Or, punishment.*

e He speaketh according to his grosse ignorance, not considering the state of the saints after this life, and how Satan hath no power ouer them.

‖ *Or, an excellent person.*

f To his imagination, albeit it was Satan, who to blind his eyes tooke vpon him the forme of Samuel, as he can doe of an Angel of light.

‡ *Ebr. by the hand of Prophets.*

g That is, to Dauid. *Chap.* 15. 28.

‖ *Or, ministery.*

h Ye shall be dead, Chap. 31. 6.

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giue the host of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore i afraide because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day, nor all the night.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and said vnto him, See, thine handmaide hath obeyed thy voice, and k I haue put my soule in mine hand, and haue obeyed the wordes which thou saidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voice of thine handmaid, and let me set a morsell of bread before thee, that thou mayest eat, and get thee strength, and goe on thy iourney.

23 But he refused, and said, I will not eat: but his seruants & the woman together compelled him, and he obeyed their voice: so hee arose from the earth, and sat on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and tooke floure, and kneaded it, and baked of it l vnleauened bread.

25 Then shee brought them before Saul, and before his seruants: and when they had eaten, they stood vp, and went away the same night.

i The wicked when they heare Gods iudgments, tremble and despaire, but cannot seeke for mercie by repentance.

k I haue ventured my life.

l Because it required haste.

CHAP. XXIX.

4 The Princes of the Philistims cause Dauid to be sent back from the battell against Israel because they distrusted him.

NOw the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched ‖ by the fountaine, which is in Jzreel.

2 And the ‖ princes of the Philistims went forth by a hundreds, and thousands, but Dauid & his men came behind with Achish.

3 Then said the princes of the Philistims, What doe these Ebrewes heere? And Achish said vnto the princes of the Philistims, Is not this Dauid the seruaunt of Saul the king of Israel, who hath bene with me these dayes, b or these yeeres, and I haue found nothing in him, since he ‡ dwelt with me vnto this day?

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims said vnto him, * Send this fellow backe, that hee may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, least that in the battell hee be an aduersarie to vs: for wherewith should hee obteine the fauour of his master? should it not bee with the c heads of these men?

5 Is not this Dauid of whom they sang in dances, saying, * Saul slew his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast bene vpright and good in my sight, when thou d wentest out and in with me in the host, neither haue I found euill with thee since thou camest to me vnto this day, but ‡ the princes doe not fauour thee.

7 Wherefore now returne, and goe in peace, that thou displease not the princes of the Philistims.

8 ¶ And Dauid said vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue bene with thee vnto this day, that I may e not go and fight against the enemies of my lord the King?

9 Achish then answered, and said to Dauid, I know thou pleasest mee, as an Angel of God: but the princes of the Philistims haue said, Let him not goe vp with vs to battell.

10 Wherefore now rise vp earely in the morning with thy l masters seruants that are come with thee: and when ye be vp early, assoone as ye haue light, depart.

11 So Dauid and his men rose vp earely to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Jzreel.

‖ Or, in Ain.

‖ Or, captaines.

a According to their bands, or ensignes.

b Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27. 7.

‡ Ebr. fell, as Gene. 25. 18. 1. Chron. 12. 19.

c Would not Saul receiue him to fauour, if he could betray vs? Chap. 18 7. and 21. 11.

d That is, wast conuersant with me.

‡ Ebr. thou art not good in the eyes of the princes.

e This dissimulation cannot be excused: for it grieued him to goe against the people of God.

f With them that fled vnto thee from Saul.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsel of the Lord, & pursuing his enemies, recouereth the pray. 24 He diuideth it equally, 26 And sendeth part to his friends.

BVt when Dauid & his men were come to Ziklag a the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had b smitten Ziklag, and burnt it with fire,

2 And had taken the women that were therein, prisoners, both small and great, and slew not a man, but caried them away, and went their wayes.

3 ¶ So Dauid and his men came to the city, and behold, it was burnt with fire, and their c wiues, and their sonnes, and their daughters were taken prisoners.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Jzreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorrow: for the people d intended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 ¶ And Dauid said to Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lord, saying, Shall I follow after this company? shall I ouertake them? And hee answered him, Follow: for thou shalt surely ouertake them, and e recouer all.

9 ¶ So Dauid and the fiue hundred men that were with him, went, and came to the riuer Besor, where a part of them abode.

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being too weary to go ouer the riuer Besor)

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him f bread, and hee did eate, and they gaue him water to drinke.

12 Also they gaue him a few figges, and two.

a After that he departed from Achish.

b That is, destroyed the city.

c For these only remained in the city, when the men were gone to warre.

d Thus we see, that in troubles and aduersitie we doe not consider Gods prouidēce, but like raging beastes forget both our owne duetie, and contemne Gods appointment ouer vs.

e Though God seeme to leaue vs for a time, yet if we trust in him, we shalbe sure to finde comfort.

f God by his prouidence both prouided for the necessitie of this poore stranger, and made him a guide to Dauid to accomplish his enterprise,

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two clusters of raisins: and when he had eaten, his spirit came to him againe: for he had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And Dauid said vnto him, To whom belongest thou? and whence art thou? And hee said, I am a yong man of Egypt, and seruant to an Amalekite: and my master left mee three dayes agoe, because I fell sicke.

14 Wee roued vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid said vnto him, Canst thou bring me to this companie? and he said, [g] Sweare vnto mee by God, that thou wilt neither kill mee, nor deliuer mee into the hands of my master, and I will bring thee to this companie.

16 ¶ And when he had brought him thither, behold, they lay scattered abroad vpon all the earth [h] eating and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening [i] of the next morow, so that there escaped not a man of them, saue foure hundred yong men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 Dauid also tooke all the sheepe, and the oxen, and they drawe them before his cattell, and said, This is Dauids [k] pray.

21 ¶ And Dauid came to the two hundred men that were too wearie for to follow Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euil and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will we giue them none of the pray that wee haue recouered, saue to euery man his [l] wife and his children: therefore let them carie them away and depart.

23 Then said Dauid, Ye shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preserued vs, and deliuered the companie that came against vs, into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, so shall his part be that tarieth by the stuffe: they shall part alike.

25 [m] So from that day forward he made it a statute & a law in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, hee sent of the pray vnto the Elders of Iudah, and to his friends, saying, See, there is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-el, & to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, & to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and [n] to all the places where Dauid and his men had haunted.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 22 The men of Iabesh tooke downe his body which was hanged on the wall.

NOw the *Philistims fought against Israel, and the men of Israel fled away from the Philistims, and they fell downe ‖ wounded in mount Gilboa.

2 And the Philistims pressed sore vpon Saul and his sonnes, & slew Ionathan, and Abinadab, and Malchishua, Sauls sonnes.

3 And when the battel went sore against Saul, the archers and bowmen ‡ hit him, and he was sore ‖ wounded of the archers.

4 Then said Saul vnto his armour bearer, [a] Draw out thy sword, and thrust mee thorow therewith, least the vncircumcised come and thrust me thorow and mocke mee: but his armour bearer would not, for he was sore afraid. Therefore Saul tooke a sword, and fell vpon it.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon his sword, and died with him.

6 So Saul died, and his three sonnes, and his armour bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other side of the [b] valley, and they on the other side [c] Iorden sawe that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

8 ¶ And on the morow, when the Philistims were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, & stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should [d] publish it in the Temple of their idoles and among the people.

10 And they layde vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of [e] Iabesh Gilead heard what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, & the bodies of his sonnes from the wall of Beth-shan, and came to Iabesh, and *burnt them there,

13 And tooke their bones, and *buried them vnder a tree at Iabesh, and [f] fasted seuen dayes.

THE

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g For othes were in all ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the iudgement of God, which is then at hand to smite them.

i Some reade, and vnto the morow of the two *euenings*: that is, three dayes.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Vnder these are comprehended the cattell and goods, which appertained to euery man.

m Some referre these words to Dauid, that he alleaged an old custome and law, as if it were written, It is both now, and hath bene euer.

n Shewing himselfe mindfull of their benefits towards him.

1. *Chron.* 10. 1.

‖ Or, *slaine.*

‡ *Ebr. found him.*

‖ Or, *afraid.*

a So we see that his cruel life hath a desperate end, as is commonly seene in them, that persecute the children of God.

b Neere to Gilboa.

c The tribes of Reuben and Gad, and halfe the tribe of Manasseh.

d In token of victory and triumph.

e Whom he had deliuered from their enemies, Chap. 11. 11.

Iere. 34. 5. 2. *Sam.* 2. 4.

f According to the custome of the mourners.

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¶ The second booke of Samuel.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, becauſe they conteine the conception, natiuitie, and the whole courſe of his life, and alſo the liues and actes of two Kings, to wit, of Saul and Dauid, whom he anoynted and conſecrated Kings by the ordinance of God. And as the firſt booke conteineth thoſe things, which God brought to paſſe among this people vnder the gouernment of Samuel and Saul: ſo this ſecond booke declareth the noble acts of Dauid after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the ſame by him was wonderfully augmented: alſo his great troubles and dangers, which he ſuſteined both within his houſe and without: what horrible and dangerous inſurrections, vprores, and treaſons were wrought againſt him, partly by falſe counſellers, fained friends, and flatterers, and partly by ſome of his owne children, and people: and how by Gods aſſiſtance he ouercame all difficulties, and enioyed his kingdome in reſt and peace. In the perſon of Dauid the Scripture ſetteth foorth Chriſt Ieſus, the chiefe King, who came of Dauid according to the fleſh, and was perſecuted on euery ſide with outward and inward enemies, aſwell in his owne perſon, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victory againſt all power both ſpirituall and temporall: and ſo reigneth with them King for euermore.

CHAP. I.

4 It was told Dauid of Sauls death. 15 Hee cauſeth him to bee ſlaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned from the * ſlaughter of the Amalekites, and had bene two dayes in Ziklag,

1. *Sam.* 30. 17.

2 Behold, a man came the third day out of the hoſte from Saul with his [a] clothes rent, and earth vpon his head: and when hee came to Dauid, hee fell to the earth, and did obeyſance.

a Seeming to lament the ouerthrow of the people of Iſrael.

3 Then Dauid ſaid vnto him, Whence commeſt thou? And hee ſaid vnto him, Out of the hoſte of Iſrael I am eſcaped.

4 And Dauid ſaide vnto him, What is done? I pray thee, tell mee. Then hee ſayd, That the people is fled from the battell, and many of the people are ouerthrowen, and dead, and alſo Saul & Ionathan his ſonne are dead.

5 And Dauid ſayd vnto the yong man that tolde it him, How knoweſt thou that Saul and Ionathan his ſonne be dead?

6 Then the yong man that told him, anſwered, [b] As I came to mount Gilboa, behold, Saul leaned vpon his ſpeare, and loe, the charets and ‖ horſemen followed hard after him.

b As I fled in the chaſe. ‖ *Or, captaines.*

7 And when he looked backe, he ſaw me, and called me. And I anſwered, Here am I.

8 And he ſaid vnto me, Who art thou? And I anſwered him, I am an [c] Amalekite.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Iſraelites.

9 Then hee ſaid vnto mee, I pray thee, ‡ come vpon me, and ſlay me: for anguiſh is come vpon me, becauſe my [d] life is yet whole in mee.

‡ *Ebr. ſtand vpon.*

d I am ſory, becauſe I am yet aliue.

10 So I ‡ came vpon him, and ſlew him, and becauſe I was ſure that hee could not liue, after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

‡ *Ebr. I ſtood vpon him.*

11 Then Dauid took hold on his clothes, * and rent them, and likewiſe all the men that were with him.

Chap. 3. 31. *and* 13. 31.

12 And they mourned and wept, and faſted vntill euen, for Saul and for Ionathan his ſonne, and for the people of the Lord, and for the houſe of Iſrael, becauſe they were ſlaine with the ſword.

13 ¶ [e] Afterward Dauid ſayd vnto the yong man that tolde it him, Whence art thou? And he anſwered, I am the ſonne of a ſtranger an Amalekite.

e After the lamentation he examined him againe.

14 And Dauid ſayde vnto him, * How waſt thou not afraid, to put forth thine hand to deſtroy the anoynted of the Lord?

Pſal. 105. 15.

15 Then Dauid called one of his yong men, and ſaid, Goe neere, and fall vpon him. And he ſmote him that he died.

16 Then ſayd Dauid vnto him, [f] Thy blood bee vpon thine owne head: for thine owne mouth hath teſtified againſt thee, ſaying, I haue ſlaine the Lords anoynted.

f Thou art iuſtly puniſhed for thy fault.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his ſonne.

18 (Alſo he bade them teach the children of Iudah to ſ ſhoote, as it is written in the booke of* ‖ Iaſher)

g That they might be able to match their enemies the Philiſtims in that art.

19 O noble Iſrael, [h] hee is ſlaine vpon thy high places: how are the mighty ouerthrowen?

h Meaning, Saul. *Micah.* 1. 10.

20 * Tell it not in Gath, nor publiſh it in the ſtreets of Aſhkelon, leaſt the daughters of the Philiſtims reioyce, leſt the daughters of the vncircumciſed triumph.

21 Yee mountaines of Gilboa, vpon you be neither dew nor raine, nor [i] be there fields of offrings: for there the ſhield of the mighty is caſt downe, the ſhield of Saul, as though he had not bene anoynted with oyle.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

22 The bow of Ionathan neuer turned backe, neither did the ſword of Saul returne empty from the blood of the ſlaine, and from the fat of the mighty.

23 Saul and Ionathan were louely and pleaſant in their liues, and in their deathes they were not [k] diuided: they were ſwifter then eagles, they were ſtronger then lyons.

k They died both together in Gilboa.

24 Yee daughters of Iſrael, weepe for Saul, which clothed you in ſcarlet, [l] with pleaſures, & hanged ornaments of gold vpon your apparell.

l As rich garments and coſtly iewels.

25 How were the mighty ſlaine in the mids of the battel? O Ionathan, thou waſt ſlaine in thine hie places.

26 Woe is mee for thee, my brother Io-

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nathan: very kinde hast thou bene vnto mee thy loue to me was wonderfull, passing the loue of [m] women: how are the mighty ouerthrowen, and the weapons of warre destroyed?

m Either toward their husbands, or their children.

CHAP. II.

4 Dauid is anoynted King in Hebron. 9 Abner maketh Ish-bosheth king ouer Israel. 15 The battell of the seruants of Dauid and Ish-bosheth. 32 The buriall of Asahel.

AFter this, Dauid [a] asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? And the Lord said vnto him, Goe vp. And Dauid said, Whither shall I goe? He then answered, Vnto [b] Hebron.

a By the meanes of the Priest, as 1. Sam. 23. 2. and 2. Sam. 5. 19.

b Which city was also called Kiriath-arba, Iosh. 14. 15.

2 So Dauid went vp thither and his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with [c] him, euery man with his household, and they dwelt in the cities of Hebron.

c In the time of his persecution.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they told Dauid, saying, [*] that the men of Iabesh Gilead buried Saul.

* 1. Sam. 31. 13.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and said vnto them, Blessed are yee of the Lord, that yee haue shewed such kindnesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shew mercy and [d] trueth vnto you: and I will recompense you this benefit, because yee haue done this thing.

d According to his promise, which is to recompense them that are merciful.

7 Therefore now let your handes bee strong, and bee you valiant: albeit your master Saul be dead, yet neuertheles the house of Iudah hath anointed me [e] king ouer them.

e So that you shall not want a Captaine and a defender.

8 ¶ But Abner the sonne of Ner, that was captaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him king ouer Gilead, and ouer the Ashurites, and ouer Izreel, and ouer Ephraim, and ouer Beniamin, and ouer all Israel.

10 Ish-bosheth Sauls sonne was fortie yeere olde when he began to reigne ouer Israel, and reigned two yere: but the house of Iudah followed Dauid.

f Ouer the eleuen tribes.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yeere and sixe [g] moneths.)

g After this time was expired, he reigned ouer all the countrey 33. yeeres, Chap. 5. 5.

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-bosheth the son of Saul went out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner saide to Ioab, Let the yong men now arise, and [h] play before vs. And Ioab sayd, Let them arise.

h Let vs see how they can handle their weapons.

15 Then there arose, & went ouer twelue of Beniamin by number, which perteined to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught [i] his fellow by the head, and thrust his sword in his fellowes side, so they fell downe together: wherefore the place was called ‖ Helkath-hazzurim, which is in Gibeon.

i Meaning, his aduersary.

‖ *Or, the field of strong men.*

17 And the battel was exceeding sore that same day: for Abner and the men of Israel [k] fell before the seruants of Dauid.

k After that these foure and twentie were slaine.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foot as a wilde Roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him and sayd, Art thou Asahel? And hee answered, Yea.

21 Then Abner saide, Turne thee either to the right hand, or to the left, & take one of the yong men, and take thee his ‖ weapons: but Asahel would not depart from him.

‖ *Or, spoile.*

22 And Abner saide to Asahel, Depart from mee: [l] wherefore should I smite thee to the ground? How then should I bee able to hold vp my face to Ioab thy brother?

l Why doest thou prouoke me to kill thee?

23 And when hee would not depart, Abner with the hinder ende of the speare smote him vnder the fift [m] rib, that the speare came out behind him: and he fell downe there, and died in his place. And as many as came to the place where Asahel fell downe and died, stood still.

m Some reade, in those parts, whereas the lively parts lie: as the heart, the lungs, the liuer, the milt, and the gall.

24 Ioab also and Abishai pursued after Abner: and the Sunne went downe, when they were come to the hill Ammah, that lyeth before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Beniamin gathered themselues together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab, and said, Shall the [n] sword deuoure for euer? knowest thou not, that it will bee bitternesse in the latter ende? how long then shalt it bee, or thou bid the people returne from following their brethren?

n Shall we not make an end of murthering?

27 And Ioab said, As God liueth, if thou hadst not [o] spoken, surely euen in the morning the people had departed euery one back from his brother.

o If thou hadst not prouoked them to battell, as verse 14.

28 ¶ So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night thorow the ‖ plaine, and went ouer Iorden, and passed thorow all Bithron till they came to ‖ Mahanaim.

‖ *Or, wildernesse.*

‖ *Or, to the tents.*

30 Ioab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruants nineteene men and Asahel.

31 But the seruants of Dauid had smitten of Beniamin, and of Abners men, so that three [p] hundreth and threescore men died.

p Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

CHAP.

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CHAP. III.

1 Long warre betweene the houſes of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

THere was then a [a] long warre betweene the houſe of Saul and the houſe of Dauid: but Dauid waxed ſtronger, & the houſe of Saul waxed weaker.

a That is, without intermiſſion enduring two yeeres, which was the whole reigne of Iſh-boſheth.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldeſt ſonne was Amnon of Ahinoam the Iſreelite.

3 And his ſecond was [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſonne of Maacah, the daughter of Talmai the king of Geſhur,

b Who is alſo called Daniel, 1. Chron. 3. 1.

4 And the fourth Adonijah the ſonne of Haggith, and the fift, Shephatiah the ſonne of Abital,

5 And the ſixt Ithream by Eglah Dauids wife: theſe were borne to Dauid in [c] Hebron.

c Within ſeuen yeeres and ſixe moneths.

6 ¶ Now while there was warre betweene the houſe of Saul and the houſe of Dauid, Abner made all his power for the houſe of Saul.

7 And Saul had a concubine named Rizpah the daughter of Aiah. And Iſh-boſheth ſayd to Abner, Wherefore haſt thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Iſh boſheth, and ſayd, Am I a [d] dogs head, which againſt Iudah doe ſhew mercie this day vnto the houſe of Saul thy father, to his brethren and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargeſt mee this day with a fault concerning this woman?

d Doeſt thou eſteeme me no more then a dog, for all my ſeruice done to thy fathers houſe?

9 [e] So do God to Abner, and more alſo, except, as the Lord hath ſworne to Dauid, euen ſo doe I to him,

e We ſee how the wicked cannot abide to be admoniſhed of their faults, but ſeeke their diſpleaſure which goe about to bring them from their wickednes.

10 To remoue the kingdome from the houſe of Saul, that ỳ throne of Dauid may bee eſtabliſhed ouer Iſrael, and ouer Iudah, euen from Dan to Beer-ſheba.

11 And he durſt no more anſwere to Abner: for he feared him.

12 ¶ Then Abner ſent meſſengers to Dauid, ‖ on his behalfe, ſaying, Whoſe is the land? who ſhould alſo ſay, Make couenant with me, and behold, mine hand ſhalbe with thee, to bring all Iſrael vnto thee.

‖ *Or, ſecretly.*

13 Who ſayd, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou ſee not my face, except thou bring Michal Sauls daughter when thou commeſt to ſee mee.

14 ¶ Then Dauid ſent meſſengers to Iſh-boſheth Sauls ſonne, ſaying, Deliuer me my wife Michal, which I married for [*] an hundreth foreſkins of the Philiſtims.

1. Sam. 18. 25, 27.

15 And Iſh boſheth ſent, & tooke her from her husband [*] Phaltiel the ſonne of Laiſh.

1. Sam 25. 44.

16 And her husband went with her, and came weeping behinde her vnto Bahurim: then ſayd Abner vnto him, Go, and returne. So he returned.

17 ¶ And Abner had [f] communication with the Elders of Iſrael, ſaying, Ye ſought for Dauid in times paſt, that hee might be your king.

f Rather for malice that he bare toward Iſh-boſheth, then for loue he bare to Dauid.

18 Now then doe it: for the Lord hath ſpoken of Dauid, ſaying, By the hand of my ſeruant Dauid I will ſaue my people Iſrael out of the hands of the Philiſtims, and out of the hands of all their enemies.

19 Alſo Abner ſpake to ‡ Beniamin, and afterward Abner went to ſpeake with Dauid in Hebron, concerning al that Iſrael was content with, and the whole § houſe of Beniamin.

‡ *Ebr. in the eares of Beniamin.*

§ Who challenged the kingdome, becauſe of their father Saul.

20 So Abner came to Dauid to Hebron, hauing twenty men with him, and Dauid made a feaſt vnto Abner, and to the men that were with him.

21 Then Abner ſayd vnto Dauid, I will riſe vp, and goe gather all Iſrael vnto my lord the king, that they may make a couenant with thee, and that thou mayeſt reigne ouer all that thine heart deſireth. Then Dauid let Abner depart, who went ‖ in peace.

‖ *Or, without harme.*

22 ¶ And behold, the ſeruants of Dauid and Ioab came [h] from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for hee had ſent him away, and hee departed in peace.)

h From warre againſt the Philiſtims.

23 When Ioab and all the hoſt that was with him, were come, men told Ioab, ſaying, Abner the ſonne of Ner came to the king, and he hath ſent him away, and hee is gone in peace.

24 Then Ioab came to the King, & ſaid, [i] What haſt thou done? behold, Abner came vnto thee, why haſt thou ſent him away, and he is departed?

i Here appeareth the malicious mind of Ioab, who would haue had the king to ſlay Abner for his priuate grudge.

25 Thou knoweſt Abner the ſonne of Ner: for hee came to deceiue thee, & to know thy outgoing and ingoing, and to know all that thou doeſt.

26 ¶ And when Ioab was gone out from Dauid, hee ſent meſſengers after Abner, which brought him againe from the well of Sirah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, [*] Ioab tooke him aſide in the gate to ſpeake with him ‖ peaceably, and ſmote him vnder the fift rib, that he died, for the blood of [*] Aſahel his brother.

1. King. 2. 5.

‖ *Or, ſecretly.*

Chap. 2. 23.

28 ¶ And when afterward it came to Dauids eare, hee ſayd, I and my kingdome are [k] guiltleſſe before the Lord for euer, concerning the blood of Abner the ſonne of Ner.

k The Lord knoweth that I did not conſent to his death.

29 Let the blood fal on the head of Ioab, and on all his fathers houſe, that the houſe of Ioab bee neuer without ſome that haue running iſſues, or leper, or that leaneth on a ſtaffe, or that doth fall on the ſword, or that lacketh bread.

30 (So Ioab and [l] Abiſhai his brother ſlew Abner, becauſe he had ſlaine their brother Aſahel at Gibeon in battell)

l Abiſhai is ſaid to ſlay him with Ioab, becauſe hee conſented to the murther.

31 And Dauid ſaid to Ioab, and to all the people that were with him, Rent your clothes, and put on ſackecloth, and mourne [m] before Abner: and king Dauid himſelfe followed the beere.

m Meaning, before the corps.

32 And when they had buried Abner in Hebron, the king lift vp his voyce, and wept beſide the ſepulchre of Abner, and

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all the people wept.

33 And the king lamented ouer Abner, and sayd, Died Abner as a [n] foole dieth?

34 Thine hands were not bound, nor thy feet tied in fetters of brasse: but as a man falleth before wicked men, so diddst thou fall. And all the people wept againe for him.

35 Afterward al the people came to cause Dauid eat [o] meat while it was yet day, but Dauid sware, saying, So do God to me and more also, if I taste bread or ought els, till the sunne be downe.

36 And all the people knew it, & it [p] pleased them: as whatsoeuer the king did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the kings deed that Abner the son of Ner was slaine.

38 And the king said vnto his seruants, Know yee not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly anointed king: and these men the sonnes of Zerujah be too ‖ hard for mee: the Lord reward the doer of euil according to his wickednesse.

n He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.

o According to their custome, which was to banquet at burials.

p It is expedient sometime not only to conceiue inward sorrow, but also that it may appeare to others, to the intent that they may be satisfied.

‖ *Or, cruel.*

CHAP. IIII.

5 Baanah and Rechab slay Ish bosheth the sonne of Saul. 12 Dauid commaundeth them to be slaine.

AND when Sauls [a] sonne heard that Abner was dead in Hebron, [b] his hands were feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Benjamin, (for [c] Beeroth was reckoned to Benjamin,

3 Because the Beerothites [d] fled to Gittaim, and sojourned there vnto this day.)

4 And Jonathan Sauls son had a sonne that was lame on his feet: he was fiue yeere old when the tidings came of Saul & Jonathan out of Israel: then his nurse tooke him, and fled away. And as she made haste to flee, the child fell, and began to halt, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went & came in the heat of the day to the house of Ish bosheth (who slept on a bed at noone)

6 And behold, Rechab and Baanah his brother came into the middes of the house, as they [e] would haue wheat, and they [f] smote him vnder the fift rib, and fled.

7 For when they came into the house, he slept on his bed in his bed chamber, & they smote him, and slew him, & beheaded him, and tooke his head, and gate them away throw the ‖ plaine all the night.

8 And they brought the head of Ish bosheth vnto Dauid to Hebron, and said to the king, Behold ỳ head of Ish bosheth Sauls sonne thine enemie, who sought after thy life: and the Lord hath auenged my lord the king this day of Saul and of his seed.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and sayd vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 *When one told mee, and sayd, that Saul was dead, (thinking to haue brought good tidings) I tooke him, and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How [g] much more when wicked men haue slaine a righteous person in his owne house, and vpon his bed? shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commaunded his young men, and they slew them, and cut off their handes and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of *Abner in Hebron.

a That is, Ish-bosheth.

b Meaning that he was discouraged.

c The citie Beeroth was in the tribe of Beniamin, Iosh. 18, 25.

d After ỳ death of Saul, for feare of the Philistims.

e They disguised themselues as merchants, which came to buy wheate.

f There is no thing so vile and dangerous which the wicked will not enterprise in hope of lucre and fauour.

‖ *Or, wildernesse.*

Chap. 1. 15.

g Forasmuch as neither the example of him that slew Saul, nor duety to their master, nor the innocency of the person, nor reuerence of the place nor time did moue them, they deserued most grieuous punishment.

Chap 3. 32.

CHAP. V.

3 Dauid is made king ouer all Israel. 7 He taketh the fort of Zion. 19 Hee asketh counsell of the Lord, 20 and ouercommeth the Philistims twise.

THen * came all the tribes of Israel to Dauid vnto Hebron, and said thus, Behold, we are thy [a] bones and thy flesh.

1. Chron. 11. 1.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath sayd to thee, * Thou shalt feed my people Israel, and thou shalt be a captaine ouer Israel.

a We are of thy kinred, and most neere ioyned vnto thee.

Psal 78. 71.

3 So all the Elders of Israel came to the king to Hebron: and king Dauid made a couenant with them in Hebron [b] before the Lord: and they anointed Dauid king ouer Israel.

b That is, taking the Lord to witnes: for the Arke was as yet in Abinadabs house.

4 ¶ Dauid was thirtie yeere olde when hee began to reigne: and hee reigned fortie yeere.

5 In Hebron he reigned ouer Judah * seuen yeere, and sixe moneths: and in Jerusalem he reigned thirtie and three yeeres ouer all Israel and Judah.

Chap. 2. 11.

6 ¶ The king also and his men went to Jerusalem vnto the Jebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the [c] blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

c The children of God called idoles blind and lame guids: therfore the Iebusites meant, that they should proue that their gods were neither blind nor lame.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had said the same day, Whosoeuer smiteth the Jebusites, and getteth vp to the gutters, and smiteth the lame and blinde, which Dauids soule hateth, I will preferre him: * therefore they sayd, The blinde and the lame shall not [d] come into that house.

1. Chron. 11. 6.

d The idoles should enter no more into that place.

9 So Dauid dwelt in that fort, & called it the citie of Dauid, and Dauid built round about it, from [e] Millo, and inward.

e He built from the towne house round about to his owne house, 1. Chro. 11. 8.

10 And Dauid prospered and grew: for the Lord God of hostes was with him.

11 ¶ Hiram also king of ‡ Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they

‡ *Ebr. Zor.*

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and they built Dauid an house.

12 Then Dauid knew, that the Lord had stablished him King ouer Israel, and that he had exalted his kingdome for his people Israels sake.

1.Chron.3.9. 13 And Dauid tooke him moe * concubines and wiues out of Ierusalem, after hee was come from Hebron, and moe sonnes and daughters were borne to Dauid.

1.Chron.3.5. 14 *And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphelet.

1.Chron.14.8, and 11.16. 17 ¶ * But when the Philistims heard that they had anoynted Dauid King ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, hee went downe to a fort.

18 But the Philistims came and spread themselues in the valley of Rephaim.

f By Abiathar the Priest. 19 Then Dauid [f] asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I will doubtlesse deliuer the Philistims into thine hands.

Isa.28.21, 20 ¶ *Then came Dauid to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before mee, as waters bee diuided asunder: therefore hee called the name of that place, ‖Baal perazim.

‖Or, the plaine of diuisions. 21 And there they left their images, and Dauid and his men * burnt them.

1.Chron.14.12.

g Meaning the valley of giants, which Dauid called Baal-perazim, because of his victorie. 22 Againe the Philistims came vp, and spred themselues in the valley of [g] Rephaim.

23 And when Dauid asked counsel of the Lord, he answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noyse of one going in the tops of the mulberie trees, then remoue: for then shall the Lord goe out before thee, to smite the hoste of the Philistims.

h Which was in the tribe of Beniamin, but the Philistims did possesse it. 25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba vntill thou come to [h] Gazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzza is stricken and dieth. 14 Dauid danceth before it, 16 And is therefore despised of his wife Michal.

‖Or, chiefe. AGaine Dauid gathered together all the ‖ chosen men of Israel, euen thirtie thousand,

1.Chron.13.5,6. a This was a citie in Iudah called also Kiriathiearim Ioshua 15.9. 2 *And Dauid arose and went with all the people that were with him * from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in [b] Gibeah. And Uzzah and Ahio the sonnes of Abinadab did driue the new cart.

b Which was an hie place of the citie of Baale,

4 And when they brought the Arke of God out of the house of *Abinadab, that was at Gibeah, Ahio went before the Arke. 1.Sam.7.2.

5 And Dauid and all the house of Israel [c] played before the Lord on all instruments made of firre, and on harpes, and on Psalteries, and on timbrels, and on cornets, and on cymbals.

c Praised God and sang Psalmes

6 ¶ * And when they came to Nachons threshing floore, Uzzah put his hand to the Arke of God, and held it: for the oxen did shake it. 1.Chro.13.10.

7 And the Lord was very wroth with Uzzah, and God [d] smote him in the same place for his fault, and there hee died by the Arke of God.

d Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word.

8 And Dauid was displeased, because the Lord had ‡ smitten Uzzah: and he called the name of the place, ‖ Perez Uzzah vntill this day.

‡Ebr. made a breach. ‖Or, the diuision of Vzzah.

9 Therefore Dauid that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the city of Dauid, but Dauid caried it into the house of Obed-edom [e] a Gittite.

e Who was a Leuite, and had dwelt in Gittaim, 1.Chron. 15.21.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite three moneths, and the Lord blessed Obed-edom and all his household.

12 ¶ And one told king Dauid, saying, * The Lord hath blessed the house of Obed-edom, ‡ all that he hath, because of the Arke of God: therefore Dauid went and [f] brought the Arke of God from the house of Obed-edom into the citie of Dauid with gladnesse.

1.Chron.15.25.

f Meaning, he caused the Leuites to beare it, according to the Law.

13 And when they that bare the Arke of the Lord, had gone fiue paces, he offered an oxe, and a fat beast.

14 And Dauid daunced before the Lord with all his might, and was girded with a linnen [g] Ephod.

g With a garment like to the Priests garment.

15 So Dauid and all the house of Israel, brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked thorow a window, and saw king Dauid leape, and dance before the Lord, and she [h] despised him in her heart.

h The worldlings are not able to comprehend the motions that mooue the children of God to praise God by all maner of meanes.

17 And when they had brought in the Arke of the Lord, they set it in his place in the mids of the Tabernacle that Dauid had pitched for it: then Dauid offred burnt offerings and peace offerings before the Lord.

1.Chron.16.2. 18 And assoone as Dauid had made an end of offering burnt offrings and peace offrings, he * blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, euen among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed euery one to his house.

20 ¶ Then Dauid returned to [i] blesse his house, and Michal the daughter of Saul came out to meete Dauid, and said, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maydens of his seruaunts,

i That is, to pray for his house, as he had done for the people.

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‖Or, vaine man.

as a ‖ foole vncouereth himselfe!

21 Then Dauid said vnto Michal, [k] It was before the Lord, which chose mee rather then thy father, and all his house, and commanded me to be ruler ouer the people of the Lord, euen ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will bee low in mine owne sight, and of the very same maide seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had [l] no childe vnto the day of her death.

k It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

l Which was a punishment, because she mocked the seruant of God.

CHAP. VII.

2 Dauid would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefits. 12 He promiseth continuance of his kingdome and posteritie.

AFterward * when the King sate in his house, and the Lord had giuen him rest round about from all his enemies,

1.Chron.17.1.

2 The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within [a] the curtaines.

a Within the Tabernacle couered with skins, Exod.26.7.

3 Then Nathan said vnto the King, Go, and doe all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Go and tell my seruant Dauid, Thus saith the Lord, [b] Shalt thou build mee an house for my dwelling?

b Meaning, he should not: yet Nathan speaking according to mans iudgement, and not by the spirit of prophesie, permitted him

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one [c] word with any of the tribes of Israel when I commaunded the Iudges to feede my people Israel? or said I, Why build yee not me an house of cedar trees?

c As concerning the building of an house: meaning that without Gods expresse word nothing ought to be attempted.

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lord of hostes, * I tooke thee from the sheepecoat following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

1 Sam 16.12. psal.78.70.

9 And I was with thee wheresoeuer thou hast walked, & haue destroyed all thine enemies out of thy sight, and haue made thee a [d] great Name, like vnto the name of the great men that are in the earth.

d I haue made thee famous thorow all the world.

10 Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue [e] no more, neither shall wicked people trouble them any more as before time,

e He promiseth them quietnesse, if they will walke in his feare and obedience.

11 And since the time that I set Iudges ouer my people of Israel) & I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

1.King.8.20.

12 * And when thy dayes bee fulfilled, thou shalt sleepe with thy fathers, and I wil set vp thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

1.King.5.5. and 6.12. 1.Chron.22.10.

13 * He shal build an house for my Name, and I will stablish the throne of his kingdome for euer.

14 * I will be his father, and hee shall be my sonne: and * if he sinne, I wil chasten him with the [f] rod of men, and with the plagues of the children of men.

Hebr.1.5. Psal.89.31, 32.

f That is, gently as fathers vse to chastise their children.

15 But my mercy shall not depart away from him, as I tooke it from Saul, whom I haue put away before thee.

16 And thine house shalbe stablished and thy kingdome for euer before thee, euen thy throne shalbe [g] stablished for euer.

g This was begun in Salomon, as a figure, but accomplished in Christ.

17 According to all these words, and according to al this vision, Nathan spake thus vnto Dauid.

18 ¶ Then king Dauid went in, and sate before the Lord, and said, Who am I, O Lord God, & what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore hast thou spoken also of thy seruants house for a great while: but ‡ doeth this appertaine to [h] man O Lord God?

‡Ebr. Is this the law of man?

h Commeth not this rather of thy free mercie, then of any worthines that can be in man?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, and that he might make him a name, and doe for [i] you great things, and terrible for thy [k] land, O Lord, euen for thy people, whom thou redeemedst to thee out of Egypt, from the [l] nations, and their gods?

Deut.4.7.

i O Israel.

k And inheritance, which is Israel.

l From the Egyptians and their idoles.

24 For thou hast [m] ordeined to thy selfe thy people Israel to bee thy people for euer: and thou Lord art become their God.

m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy Name bee magnified for euer by them that shall say, The Lord of hostes is the God ouer Israel: and let the [n] house of thy seruant Dauid bee stablished before thee.

n This prayer is most effectuall, when we chiefly seeke Gods glorie, and the accomplishment of his promise,

27 For thou, O Lord of hostes, God of Israel, hast reuealed vnto thy seruant, saying, I wil build thee an house: therefore hath thy seruant ‡ beene bold to pray this prayer vnto thee.

‡Ebr. found his heart disposed.

28 Therefore now, O Lord God, (for thou art God, and thy words be true, & thou hast told this goodnesse vnto thy seruant)

29 Therfore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast * spoken it: and let the house of thy seruant be blessed for euer with thy blessing.

o Therefore I firmely beleeue it shall come to passe.

CHAP. VIII.

1 Dauid ouercommeth the Philistims and other strange nations, and maketh them tributaries to Israel,

After

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1.Chron.18.1. psal.60.2. ‖Or,Methegammah.

AFter *this now, Dauid smote the Philistims, and subdued them, and Dauid tooke ‖ the bridle of bondage out of a the hand of the Philistims.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground: hee measured them with b two cordes to put them to death, and with one full corde to keepe them alive: so became the Moabites Dauids seruants, and brought gifts.

a So that they payed no more tribute.

b He slew two parts, as it pleased him, and reserued the third.

3 ¶Dauid smote also Hadadezer ỳ sonne of Rehob king of Zobah as hee went to ‖ recouer his border at the riuer ‡ Euphrates.

‖Or, inlarge. ‡Ebr.Perath.

4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twenty thousand footmen, and Dauid ‖ destroyed all the charets, but hee reserued an hundreth charets of them.

‖Or, hought the horses of the charets.

5 ¶Then came ‖ the Aramites of ‖ Dammesek to succour Hadadezer king of Zobah, but Dauid slew of the Aramites two and twenty thousand men.

‖Or, the Syrians. ‖Or, of Damascus, that is, which dwelt neere Damascus.

6 And Dauid put a garison in c Aram of Dammesek: and the Aramites became seruants to Dauid, d and brought gifts. And the Lord saued Dauid wheresoeuer he went.

c In that part of Syria where Damascus was.

d They payed yerely tribute.

7 And Dauid tooke the shields of golde that belonged to the seruants of Hadadezer, and brought them to e Ierusalem.

e For the vse of the Temple.

8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much braſſe.

‖Or, Antiochia.

9 ¶Then Toi king of ‖ Hamath heard how Dauid had smitten all the hoste of Hadadezer:

10 Therefore Toi sent Iozam his sonne vnto king Dauid ‡ to salute him, & to ‡ f reioice with him, because hee had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought ‡ with him vessels of siluer, and vessels of gold, and vessels of braſſe.

‡Ebr. to aske peace. ‡Ebr. blesse him.

f For seeing Dauid victorious, he was glad to intreat of peace.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicate of all the nations, which he had subdued:

‡Ebr. in his hand.

12 Of ‖ Aram and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob, king of Zobah.

‖Or, Syria, or Celosyria.

13 So Dauid gate a name after that he returned, and had slaine of the Aramites in the ‖ valley of salt eightеene thousand men.

‖Or, in Ge melah

14 And hee put a garison in Edom: throwout all Edom put he souldiers, & all they of Edom became Dauids seruants: and the Lord kept Dauid ‖ whithersoeuer he went.

‖Or, in all his enterprises.

15 Thus Dauid reigned ouer all Israel, and executed g iudgement and Iustice vnto all his people.

g He gaue iudgment in controuersies, and was mercifull toward the people.

16 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud was ‖ recorder.

‖Or, writer of chronicles.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

‖Or, was ouer the Cherethites.

18 And Benaiahu the sonne of Iehoiada ‖ and the h Cherethites and the Pelethites and Dauids sonnes were chiefe rulers.

h The Cherethites and Pelethites were as the kings gard, and had charge of his person.

CHAP. IX.

9 Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the profit of his lands.

AND Dauid sayd, Is there yet any man left of the house of Saul, that I may shew him mercie for a Ionathans sake?

a Because of mine oath and promise made to Ionathan, 1.Sam.20.15.

2 And there was of the houshold of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the king said vnto him, Art thou Ziba? And he sayd, I thy seruant am he.

3 Then the king said, Remaineth there yet none of the house of Saul, on whom I may shew the b mercie of God? Ziba then answered the King, Ionathan hath yet a sonne * lame of his feete.

b Such mercie, as shall be acceptable to God, Chap.4.4.

4 Then the king sayd vnto him, Where is he? and Ziba said vnto the king, Behold, hee is in the house of Machir the sonne of Ammiel of Lo-debar.

5 ¶Then king Dauid sent, and tooke him out of the house of Machir the sonne of c Ammiel of Lo-debar.

c Who was also called Eliam, the father of Bathsheba, Dauids wife.

6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, hee fell on his face, and did reuerence. And Dauid sayd, Mephibosheth? And he answered, Behold thy seruant.

7 Then Dauid sayd vnto him, Feare not: for I will surely shew thee kindnesse for Ionathan thy fathers sake, and will restore thee all the ‖ fieldes of Saul thy father, and thou shalt eate bread at my table continually.

‖Or, lands.

8 And he bowed himselfe, & sayd, What is thy seruant, that thou shouldest looke vpon such d a dead dogge as I am?

d Meaning a dispised person.

9 Then the king called Ziba Sauls seruant, and sayd vnto him, I haue giuen vnto thy masters ‖ sonne all that pertained to Saul and to all his house.

‖Or, nephew.

10 Thou therefore and e thy sonnes and thy seruants shall till the land for him, and bring in, that thy masters sonne may haue food to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteene sonnes, and twenty seruants)

e By the prouident ouerseers and gouernours of his lands that they may be profitable.

11 Then sayd Ziba vnto the king, According to all that my lord the King hath commanded his seruant, so shall thy seruant doe, f that Mephibosheth may eate at my table, as one of the kings sonnes.

f That Mephibosheth may haue all things at commandement as becommeth a kings sonne.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

4 The messengers of Dauid are villenously intreated of the king of Ammon. 7 Ioab is sent against the Ammonites.

AFter this, the * King of the children of Ammon died, & Hanun his sonne reigned in his stead. 1.Chron.19.2.

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2 Then saide Dauid, I will shew kindnesse vnto Hanun the sonne of Nahash, as his father [a] shewed kindnesse vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

3 And the princes of the children of Ammon sayd vnto Hanun their lord, ‡ Thinkest thou that Dauid doeth honour thy father, that hee hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, [b] to search the citie, and to spie it out, and to ouerthrow it?

4 Wherefore Hanun tooke Dauids seruants, & shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 ¶ When it was told vnto Dauid, hee sent to meete them (for the men were exceedingly ashamed) and the King sayd, Tary at Iericho vntill your beards be growen, then returne.

6 ¶ And when the children of Ammon saw that they [c] stanke in the sight of Dauid, the children of Ammon sent & hired the ‖ Aramites of the house of Rehob, and the Aramites of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelue thousand men.

7 And when Dauid heard of it, hee sent Ioab, and all the host of strong the men.

8 And the children of Ammon came out, and put their arme in aray at the entring in of the gate: and the Aramites of [d] Zoba, and of Rehob, and of Ish-tob, and of Maacah, were by themselues in the field.

9 When Ioab saw that the front of the battell was against him before and behind, hee chose of all the choice of Israel, and put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abishai his brother, that he might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me, and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong & let vs be valiant for [e] our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Ioab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai, and entred into the citie: so Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

16 And ‖ Hadarezer sent, and brought out the Aramites that were beyond the ‖ riuer: and they came to Helam, and Shobach the captaine of the host of Hadarezer went before them.

17 When it was shewed Dauid, then hee gathered [f] all Israel together, and passed ouer Iorden, and came to Helam: and the Aramites set themselues in aray against Dauid, and fought with him:

18 And the Aramites fled before Israel: and Dauid destroyed [g] seuen hundreth charets of the Aramites, and fourty thousand horsemen, and smote Shobach the captaine of his host, who died there.

19 And when all the kings, that were seruants to Hadarezer, saw that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie of Rabbah is besieged. 4 Dauid committeth adultery. 17 Vriah is slaine. 27 Dauid marrieth Bath-sheba.

AND when the yeere was [a] expired in the time when kings go forth to battell, Dauid sent * Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

2 ¶ And when it was euentide, Dauid arose out of his [b] bed, and walked vpon the roofe of the kings palace: and from the roofe he saw a woman washing her selfe: and the woman was very beautifull to looke vpon.

3 And Dauid sent and enquired what woman it was: and one sayd, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the [c] Hittite?

4 Then Dauid sent messengers, and tooke her away: and shee came vnto him, and he lay with her: (now she was * purified from her vncleanesse) and she returned vnto her house.

5 And the woman conceiued: therefore she sent and [d] told Dauid, and sayd, I am with child.

6 ¶ Then Dauid sent to Ioab, saying, Send me Uriah the Hittite. And Ioab sent Uriah to Dauid.

7 And when Uriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid said to Uriah, [e] Go downe to thine house, and wash thy feete. So Uriah departed out of the kings palace, and the king sent a present after him.

9 But Uriah slept at the doore of the kings palace with al the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Uriah went not downe to his house: and Dauid sayd vnto Uriah, Commest thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Uriah answered Dauid, [f] The Arke of Israel, and Iudah dwell in tents: and my lord Ioab and the seruants of my lord abide in the open fields: shall I then go into mine house to eate and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

12 Then Dauid sayd to Uriah, Tary yet this day, and to morrow I will send thee away. So Uriah abode in Ierusalem that day, and the morrow.

13 Then Dauid called him, & he did eate and

a The children of God are not vnmindfull of a benefit receiued.

‡ *Ebr. in thine eies doeth Dauid?*

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their countrey.

c & d That they had serued Dauids displeasure, for the iniurie done to his ambassadours.

‖ *Or, Syrians.*

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Switzers doe.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion & Gods people.

‖ *Or, Hadadezer.*

‖ *Or, Euphrates.*

f Meaning, the greatest part.

g Which were the chiefest and most principall: for in all he destroyed 7000. as 1. Chron. 19. 18. or, the souldiers which were in 700. charets.

a The yeere following about the spring time. 1. *Chron.* 20. 1.

b Wherevpon he vsed to rest at afternoone, as was read of Ishbosheth, Chap. 4. 7.

c Who was not an Israelite borne, but conuerted to the true religion. *Leuit.* 15. 19. *and* 18. 19.

d Fearing lest she should be stoned according to the Law.

e Dauid thought that if Uriah lay with his wife, his fault might be cloked.

f Hereby God would touch Dauids conscience, that seeing the fidelitie and religion of his seruant, he would declare himselfe so forgetfull of God, and iniurious to his seruant.

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and drinke before him, and hee made him drunke: and at euen hee went out to lie on his couch with the seruants of his lord, but went not downe to his house.

14 And on the morrow Dauid wrote a letter to Ioab, and sent it by the hand of Uriah.

15 And he wrote ‡ thus in the letter, [b]Put ye Uriah in the forefront of the strength of the battell, and recule yee backe from him, that he may be smitten, and die.

16 ¶ So when Ioab besieged the citie, he assigned Uriah vnto a place, where he knew that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Uriah the Hittite also died.

18 Then Ioab sent and told Dauid all the things concerning the warre.

19 ¶ And he charged the messenger, saying, ‖When thou hast made an end of telling all the matters of the warre vnto the king,

20 ‖ And if the kings anger arise, so that he say vnto thee, Wherefore approched yee vnto the citie to fight? knew yee not that they would hurle from the wall?

21 Who smote Abimelech sonne of i Jerubbesheth? did not a woman cast a piece of a milstone vpon him from the wall, and hee died in Thebez? Why went yee nigh the wall? Then say thou, Thy seruant Uriah the Hittite is also dead.

22 ¶ So the messenger went, and came and shewed Dauid all that Ioab had sent him for.

23 And the messenger sayd vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the field, but we ‡pursued them vnto the entring of the gate.

24 But the shooters shot from the wall against thy seruants, and some of the Kings seruants bee dead: and thy seruant Uriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, [k]Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sworde deuoureth ‡ one as well as another: make the battell more strong against the citie, and destroy it, and encourage thou him.

26 ¶ And when the wife of Uriah heard that her husband Uriah was dead, shee mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and shee became his wife, and bare him a sonne: but the thing that Dauid had done, ‡displeased the Lord.

g He made him drinke more liberally then he was wont to doe, thinking thereby he would haue lien by his wife.
‡ *Ebr. saying.*
h Except God continually vphold vs with his mighty spirit, the most perfect fall headlong into all vice and abomination.
‖ *Or, thou shalt doe this, if.*
i Meaning, Gideon, Iudg. 9.52, 53.
‡ *Ebr. were against them.*
k He dissembleth with the messenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be espied.
‡ *Ebr. so and so.*
‡ *Ebr. was euill in the eyes of the Lord.*

CHAP. XII.

1 *Dauid reprooued by Nathan confesseth his sinne.* 18 *The child conceiued in adultery, dieth.* 24 *Salomon is borne.* 26 *Rabbah is taken.* 31 *The citizens are grieuously punished.*

THen the Lord [a]sent Nathan vnto Dauid, who came to him, and sayde vnto him, There were two men in one citie, the one rich and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, saue one little sheepe which hee had bought, and nourished vp: and it grew vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a ‖ stranger vnto the rich man, who ‖ refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then ‡ Dauid was exceeding wroth with the man, and sayd to Nathan, As the Lord liueth, the man that hath done this thing, ‡ shall surely die,

6 And he shall restore the lambe * fourefold, because he did this thing, and had no pitie thereof.

7 Then Nathan said to Dauid, Thou art the man. Thus sayth the Lord God of Israel, * I anointed thee King ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords [b] house, and thy lords [c] wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if that had been too little) haue giuen thee [d] such and such things.

9 Wherefore hast thou despised the commandement of the Lord, to doe euill in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the [e] children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus sayth the Lord, Behold, I will raise vp euill against thee out of thine owne house, and will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and he shall lie with thy wiues in the sight of this [f] sunne.

12 For thou diddest it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid said vnto Nathan, * I haue sinned against the Lord. And Nathan sayd vnto Dauid, The Lord also hath [g] put away thy sinne, thou shalt not die.

14 Howbeit, because by this deede thou hast caused the enemies of the Lord to [h] blaspheme, the child that is borne vnto thee, shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord strooke the childe that Uriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the childe, and fasted and [i] went in, and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he would not, neither did he eate [k] meate with them.

18 So on the seuenth day the child died: and the seruants of Dauid feared to tell him that the childe was dead: for they sayde, Behold, while the childe was aliue, wee spake vnto him, and hee would not hearken vnto our voyce: howe then shall we

a Beeause Dauid lay now drowned in sinne, the louing mercie of God, which suffereth not his to perish, wakeneth his conscience by this similitude, & bringeth him to repentance.
‖ *Or, wayfaring man.*
‖ *Or, spared.*
‡ *Ebr. the anger of Dauid was kindled.*
‡ *Ebr. is the child of death.*
Exod. 22, 1.
1. Sam. 16, 13.
b For Dauid succeeded Saul in his kingdome.
c The Iewes vnderstand this of Eglah & Michal, or of Rizpah and Michal.
d That is, greater things then these: for Gods loue and benefits increase toward his if by their ingratitude they slay him not.
e Thou hast most cruelly giuen him into the hands of Gods enemies. *Deut. 28.30.*
chap. 16.22.
f Meaning, openly, as at noone dayes.
Eccl. us. 47 11.
g For the Lord seeketh but that the sinner would turne to him.
h In saying that the Lord hath appointed a wicked man to reign ouer his people.
i To wit, to his priuie chamber.
k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.

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‡ *Ebr. and he will do himſelfe euill.*

wee ſay vnto him, The childe is dead, ‡ to vexe him more?

19 But when Dauid ſawe that his ſeruants whiſpered, Dauid perceiued that the child was dead: therefore Dauid ſayd vnto his ſeruants, Is the childe dead? And they ſayd, He is dead.

20 Then Dauid ‖ aroſe from the earth, and waſhed and anoynted himſelfe, and changed his apparell, and came into the houſe of the Lord, and worſhipped, and afterward came to his owne houſe, and bade that they ſhould ſet bread before him, and he did eate.

‖ Shewing that our lamentations ought not to be exceſſiue, but moderate: and that we muſt praiſe God in all his doings.

21 Then ſayd [m] his ſeruants vnto him, What thing is this, that thou haſt done? thou didſt faſt and weepe for the childe, while it was aliue, but when the childe was dead, thou didſt riſe vp, and eate meate.

m As they which conſidered not that God graunteth many things for the ſobs and teares of the faithfull.

22 And he ſayd, While the child was yet aliue, I faſted and wept: for I ſayd, Who can tell whether God will haue mercy on me, that the child may liue?

23 But nowe being dead, wherefore ſhould I now faſt? [n] Can I bring him againe any more? I ſhall goe to him, but hee ſhall not returne to me.

n By this conſideration he appeaſed his ſorow.

24 ¶ And Dauid comforted Bath-ſheba his wife, and went in vnto her, and lay with her, * and ſhee bare a ſonne, and [o] hee called his name Salomon: alſo the Lord loued him.

Matt. 1. 6.

o To wit, the Lord, 1. Chron. 22. 9.

25 For the Lord had ſent by ‡ Nathan the [p] Prophet: therefore [q] he called his name Iedidiah, becauſe the Lord loued him.

‡ *Ebr. by the hand of.*

p To call him Salomon.

q Meaning, Dauid. 1. *Chron.* 22. 9.

26 ¶ Then Ioab fought againſt Rabbah of the children of Ammon, and tooke the ‖ citie of the kingdome.

‖ *Or, the chiefe citie.*

27 Therefore Ioab ſent meſſengers to Dauid, ſaying, I haue fought againſt Rabbah, and haue taken the citie of [r] waters.

r That is, the chiefe citie, and where all the conduits are, is as good as taken.

28 Now therefore gather the reſt of the people together, and beſiege the citie, that thou mayeſt take it, leſt ‡ the victorie be attributed to me.

‡ *Ebr. my name be called vpon it.*

29 So Dauid gathered all the people together, and went againſt Rabbah, and beſieged it, and tooke it.

30 * And hee tooke their Kings crowne from his head, (which weighed a [ſ] talent of gold, with pretious ſtones) and it was ſet on Dauids head: and hee brought away the ſpoile of the citie in exceeding great abundance.

1. *Chron.* 20 2.

ſ That is, threeſcore pound after the weight of the common talent.

31 And hee caried away the people that was therein, and put them vnder [t] ſawes and vnder yron harrowes, and vnder axes of yron, and caſt them into the tile kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ieruſalem.

t Signifying, that as they were malicious enemies of God, ſo he put them to cruell death.

CHAP. XIII.

14 Amnon Dauids ſonne defileth his ſiſter Tamar. 19 Tamar is comforted by her brother Abſalom. 29 Abſalom therefore killeth Amnon.

NOw after this ſo it was, that Abſalom the ſonne of Dauid hauing a faire ſiſter, whoſe name was [a] Tamar, Amnon the ſonne of Dauid loued her.

a Tamar was Abſaloms ſiſter both by father & mother, and Amnons onely by father.

2 And Amnon was ſo ſore vexed that he fell ſicke for his ſiſter Tamar: for ſhee was a [b] virgine, and it ſeemed hard to Amnon to doe any thing vnto her.

b And therefore kept in her fathers houſe, as virgins were accuſtomed.

3 But Amnon had a friend called Ionadab, the ſonne of Shimeah Dauids brother: and Ionadab was a very ſubtill man.

4 Who ſaid vnto him, Why art thou the Kings ſonne ſo leane from day to day: wilt thou not tell mee? Then Amnon anſwered him, I loue Tamar my brother Abſaloms ſiſter.

5 And Ionadab ſayd vnto him, [c] Lie downe on thy bed, and make thy ſelfe ſicke: and when thy father ſhall come to ſee thee, ſay vnto him, I pray thee, let my ſiſter Tamar come and giue mee meate, and let her dreſſe meate in my ſight, that I may ſee it, and eate it of her hand.

c Here we ſee that there is no enterpriſe ſo wicked, that can lacke counſell to further it.

6 ¶ So Amnon lay downe, and made himſelfe ſicke: and when the King came to ſee him, Amnon ſayd vnto the King, I pray thee, let Tamar my ſiſter come, and make me a couple of [d] cakes in my ſight, that I may receiue meate at her hand.

d Meaning, ſome delicate & daintie meate.

7 Then Dauid ſent home to Tamar, ſaying, Goe now to thy brother Amnons houſe, and dreſſe him meate.

8 ¶ So Tamar went to her brother Amnons houſe, and he lay downe: and ſhe tooke ‖ floure and knead it, and made cakes in his ſight, and did bake the cakes.

‖ *Or, paſte.*

9 And ſhee tooke a panne, and [e] powred them out before him, but he would not eate. Then Amnon ſayd, Cauſe ye euery man to goe out from [f] mee: ſo euery man went out from him.

e That is, ſhe ſerued them on a diſh.

f For the wicked are aſhamed to doe that before men, which they are not afraid to commit in the ſight of God.

10 Then Amnon ſayde vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which ſhe had made, and brought them into the chamber to Amnon her brother.

11 And when ſhe had ſet them before him to eate, he tooke her, ‡ ſayd vnto her, Come, lie with me, my ſiſter.

12 But ſhe anſwered him, Nay, my brother, doe not force mee: for no ſuch thing * ought to bee done in Iſrael: commit not this folly.

‡ *Ebr. ſay.*

Leuit 18. 9.

13 And I, ‖ whither ſhall I cauſe my ſhame to goe? and thou ſhalt be as one [g] of the fooles in Iſrael: now therefore, I pray thee ſpeake to the King, for he will not denie me vnto thee.

‖ *Or, how ſhall I put away my ſhame?*

g As a lewd and a wicked perſon.

14 Howbeit, he would not hearken vnto her voice, but being ſtronger then ſhe, forced her, and lay with her.

15 Then Amnon hated her exceedingly, ſo that the hatred wherewith hee hated her, was greater then the loue, wherewith hee had loued her: and Amnon ſayd vnto her, Vp, get thee hence.

16 And ſhe anſwered him, ‖ There is no cauſe: this euill (to put me away) is greater then the other that thou didſt vnto mee: but he would not heare her,

‖ *Or, for this cauſe.*

17 But called his ‖ ſeruant that ſerued him, and ſayd, Put this woman now out from me, and locke the doore after her.

‖ *Or, boy.*

18 (And ſhee had a garment of [h] diuers colours vpon her: for with ſuch garments were the Kings daughters that were

h For that which was of diuers colours or pieces in thoſe dayes, was had in greateſt eſtimation, Gen. 37. 3. iudg. 5. 30.

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were virgins, apparelled.) Then his seruant brought her out, and locked the doore after her.

19 And Tamar put ashes on her head, & rent the garment of diuers colours which was on her, and laide her hand on her head, and went her way crying.

20 And Absalom her brother said vnto her, hath Amnon thy brother bin with thee? Now yet bee i still, my sister: hee is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

i For though he conceiued sudden vengeance in his heart, yet he dissembled it till occasion serued, and comforted his sister.

21 ¶ But when King Dauid heard all these things, he was very wroth.

22 And Absalom said vnto his brother Amnon neither good nor bad: for Absalom hated Amnon, because hee had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had sheepe-shearers in ‖ Baal-hazor, which is beside Ephraim, and k Absalom called all the kings sonnes.

‖ Or, in the plaine of Hazor.

24 And Absalom came to the king, and said, Behold now, thy seruant hath sheepe-shearers: I pray thee, that the king with his seruants would goe with thy seruant.

k To wit, to a banket, thinking thereby to fulfill his wicked purpose.

25 But the king answered Absalom, Nay my sonne, I pray thee, let vs not goe all, lest we bee chargeable vnto thee. Yet Absalom lay sore vpon him: howbeit hee would not goe, but ‡ thanked him.

‡ Ebr. blessed.

26 Then said Absalom, But, I pray thee, shall not my brother l Amnon goe with vs? And the king answered him, Why should he goe with thee?

l Pretending to the king, that Amnon was most deare vnto him.

27 But Absalom was instant vpon him, and hee sent Amnon with him, and all the kings children.

28 ¶ Now had Absalom commanded his seruants, saying, Marke now when Amnons heart is merie with wine, and when I say vnto you, Smite Amnon, kil him, feare not, for haue not m I commaunded you? bee bold therefore, and play the men.

m Such is the pride of the wicked masters, that in all their wicked commandements they thinke to be obeyed.

29 And the seruants of Absalom did vnto Amnon as Absalom had commaunded: and all the kings sonnes arose, and euery man gate vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, saying, Absalom hath slaine all the kings sonnes, & there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the n ground, and all his seruants stood by with their clothes rent.

n Lamenting, as hee that felt the wrath of God vpon his house, Chap. 12. 10.

32 And Jonadab the sonne of Shimeah Dauids brother answered, and said, Let not my lord suppose that they haue slaine all the yong men the kings sonnes: for Amnon onely is dead, ‡ because Absalom had reported so since he forced his sister Tamar.

‡ Ebr. because it was put in Absaloms mouth.

33 Now therefore let not my lord the king ‖ take the thing so grieuously, to thinke that all the kings sonnes are dead: ‖ for Amnon onely is dead.

‖ Or, lay. ‖ Or, but.

34 ¶ Then Absalom fled: and the young man that kept the watch, lift vp his eyes: & looked, and behold, there came much people by the way of the hill side ‖ behind him.

‖ Or, one after another.

35 And Jonadab said vnto the king, Behold, the kings sonnes come: as thy seruant said, ° so it is.

o That onely Amnon is dead.

36 And assoone as hee left speaking, behold, the kings sonnes came, and lift vp their voices, and wept: and the king also and all his seruants wept exceedingly sore.

37 But Absalom fled away, and went to p Talmai the sonne of Ammihur king of Geshur: and Dauid mourned for his sonne euery day.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.

38 So Absalom fled, and went to Geshur, and was there three yeeres.

39 And king Dauid ‖ desired to goe forth vnto Absalom, because he was pacified concerning Amnon, seeing he was dead.

‖ Or, ceased.

CHAP. XIIII.

a Absalom is reconciled to his father by the subtiltie of Joab. 24 Absalom may not see the kings face. 25 The beautie of Absalom. 30 He causeth Joabs corne to be burnt, and is brought to his fathers presence.

Then Joab the sonne of Zeruiah perceiued that the kings a heart was toward Absalom,

a That the king fauoured him.

2 And Joab sent to Tekoah, and brought thence a ‖ subtil woman, and said vnto her, I pray thee, faine thy selfe to mourne, and now put on mourning apparell, and b anoynt not thy selfe with oyle: but bee as a woman that had now long time mourned for the dead,

‖ Or, wise.

b In token of mourning: for they vsed anoynting to seeme cheerefull.

3 And come to the king, and speake on this maner vnto him (for Joab ‡ taught her what shee should say.)

‡ Ebr. put words in her mouth.

4 ¶ Then the woman of Tekoah spake vnto the king, and fell downe on her face to the ground, and did obeysance, and said, ‡ Helpe, O king.

‡ Ebr. saue.

5 Then the king said vnto her, What aileth thee? And she answered, I am indeed a ‡ widow, and mine husband is dead:

‡ Ebr. a widow woman.

6 And thine handmaid had two c sonnes, and they two strone together in the field: (and there was none to part them) so the one smote the other, and slew him.

c Vnder this parable she describeth the death of Amnon by Absalom.

7 And behold, the whole family is risen against thine handmaid, and they said, Deliuer him that smote his brother, that we may kill him for the d soule of his brother whom he slew, that wee may destroy the heire also: so they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

d Because hee hath slaine his brother, he ought to be slaine according to the law, Gene. 9. 6. exod. 21. 12.

8 And the king said vnto the woman, Goe to thine house, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the king, My lord, O king, this e trespasse be on mee, and on my fathers house, and the king and his throne be ‖ guiltlesse.

e As touching the breach of the law, which punisheth blood, let me beare the blame.

‖ Or, innocent.

10 And the king said, Bring him to mee that speaketh against thee, and he shall touch thee no more.

11 Then said she, I pray thee, let the king f remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And hee answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

f Sweare that they shall not reuenge the blood which are many in number.

12 Then

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12 Then the woman ſaid, I pray thee, let thine handmaide ſpeake a word to my lord the king. And he ſaid, Say on.

13 Then the woman ſaid, Wherefore then haſt thou thought ſuch a thing againſt the people of God? for why doeth the king, as one which is faultie, ſpeake this thing, that he will not bring againe his baniſhed?

14 For we muſt needes die, and we are as water ſpilt on the ground, which cannot bee gathered vp againe: neither doeth God ‖ſpare any perſon, yet doeth hee appoint [h] meanes, not to caſt out from him, him that is expelled.

15 Nowe therefore that I am come to ſpeake of this thing vnto my lord the king, the cauſe is, that the people [i] haue made mee afraide: therefore thine handmaide ſaid, Now will I ſpeake vnto the king: it may be that the king will performe the requeſt of his handmaide.

16 For the king will heare, to deliuer his handmaide out of the hand of the man that would deſtroy mee, and alſo my ſonne from the inheritance of God.

17 Therefore thine handmaide ſaid, The word of my lord the king ſhall nowe bee ‡comfortable: for my lord the king is euen as an [k] Angel of God in hearing of good and bad: therefore the Lord thy God bee with thee.

18 Then the king anſwered, and ſaid vnto the woman, Hide not from me, I pray thee, the thing that I ſhall aſke thee. And the woman ſaid, Let my lord the king now ſpeake.

19 And the king ſaid, Is not [l] the hand of Joab with thee in all this? Then the woman anſwered, and ſaid, As thy ſoule liueth, my lord the king, I will not turne to the right hand nor to the left, from ought that my lord the king hath ſpoken: for euen thy ſeruaunt Joab bade me, and he put all theſe words in the mouth of thine handmaide.

20 For to the intent that I ſhould [m] change the forme of ſpeech, thy ſeruant Joab hath done this thing: but ‖my lord is wiſe according to the wiſedome of an Angel of God, to vnderſtand all things that are in the earth.

21 ¶ And the king ſaid vnto Joab, Behold now, I haue [n] done this thing: go then, and bring the yong man Abſalom againe.

22 And Joab fell to the ground on his face, and bowed himſelfe, and ‡thanked the king. Then Joab ſaid, This day thy ſeruant knoweth, that I haue found grace in thy ſight, my lord the king, in that the king hath fulfilled the requeſt of his ſeruant.

23 ¶ And Joab aroſe, and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him [o] turne to his owne houſe, and not ſee my face. So Abſalom turned to his owne houſe, and ſaw not the kings face.

25 Now in all Iſrael there was none to bee ſo much praiſed for beautie as Abſalom: from the ſole of his foote euen to the top of his head there was no blemiſh in him.

26 And when he polled his head, (for at euery yeeres end he polled it: becauſe it was too heauie for him, therefore he polled it) hee weighed the haire of his head at two hundred [p] ſhekels by the kings weight.

27 And Abſalom had three ſonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abſalom dwelt the ſpace of two yeeres in Jeruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſent for Joab to ſend him to the king, but he would not come to him: and when he ſent againe, hee would not come.

30 Therefore hee ſaid vnto his ſeruants, Behold, Joab hath a ‖field by my place, and hath barley therein: goe, and ſet it [q] on fire: and Abſaloms ſeruants ſet the field on fire.

31 Then Joab aroſe, and came to Abſalom, vnto his houſe, and ſaid vnto him, Wherefore haue thy ſeruants burnt my field with fire?

32 And Abſalom anſwered Joab, Behold, I ſent for thee, ſaying, Come thou hither, and I will ſend thee to the king for to ſay, Wherefore am I come from Geſhur? It had beene better for mee to haue beene there ſtill: now therefore let me ſee the kings face: and [r] if there bee any treſpaſſe in me, let him kill me.

33 Then Joab came to the king, and told him: and hee called for Abſalom, who came to the king, & bowed himſelfe to the ground on his face before the king, and the king kiſſed Abſalom.

CHAP. XV.

2 The practiſes of Abſalom to aſpire to the kingdome. 13 Dauid and his flee: 31 Dauids prayer. 34 Huſhai is ſent to Abſalom to diſcouer his counſell.

AFter this, Abſalom ‡prepared him chaRets and horſes, and fiftie men to [a] runne before him.

2 And Abſalom roſe vp early, and ſtood hard by the entring in of the gate: and euery man that had any ‖matter, and came to the king for iudgement, him did Abſalom call vnto him, and ſaid, Of what citie art thou? And hee anſwered, Thy ſeruant is of one of the [b] tribes of Iſrael.

3 Then Abſalom ſaid vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Abſalom ſaid moreouer, [c] Oh that I were made iudge in the land, that euery man which hath any matter or controuerſie, might come to mee, that I might doe him iuſtice.

5 And when any man came neere to him, and did him obeyſance, hee put foorth his hand, and tooke him, and kiſſed him.

6 And on this maner did Abſalom to all Iſrael, that came to the king for iudgement: ſo Abſalom [d] ſtale the hearts of the men of Iſrael.

7 ¶ And after [e] fortie yeeres, Abſalom ſaid vnto the king, I pray thee, let me goe to Hebron, and render my vow which I haue vowed vnto the Lord.

8 For thy ſeruant vowed a vowe when I remained in Geſhur, in Aram, ſaying, If the Lord ſhall bring mee againe in deede to

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g Why doeſt thou giue contrarie ſentence in thy ſonne Abſalom?

‖*Or, accept.*

h God hath prouided wayes (as ſanctuaries) to ſaue them oft times, whom man iudgeth worthy death.

i For I thought they would kill this maine heire.

‡*Ebr. reſt.*

k Is of great wiſdome to diſcerne right from wrong

l Haſt thou not done this by the counſell of Ioab?

m By ſpeaking rather in a parable then plainely.

‖*Or, none can hide ought from the king.*

n I haue granted thy requeſt.

‡*Ebr. bleſſed.*

o Coueting hereby his affection, and ſhewing ſome part of iuſtice to pleaſe the people.

p Which weighed ſixe pound foure ounces, after halfe an ounce the ſhekel.

‖*Or, poſſeſſion.*

q The wicked are impatient in their affections and ſpare no vnlawfull meanes to compaſſe them.

r If I haue offended by reuenging my ſiſters diſhonour: thus the wicked iuſtifie themſelues in their euill.

‡*Ebr. made him.*

a Which were as a guard to ſet forth his eſtate.

‖*Or, controuerſie.*

b That is, noting of what citie or place he was.

c Thus by ſlander, flatterie and faire promiſes, the wicked ſeeke preferment.

d By intiſing them from his father to himſelfe

e Counting from the time that the Iſraelites had aſked a king of Samuel.

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to Ierusalem, I will f serue the Lord.

9 And the king said vnto him, Goe in peace. So he arose and went to Hebron.

10 ¶ Then Absalom sent spies throughout all the tribes of Israel, saying, When yee heare the sound of the trumpet, yee shall say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundreth men out of Ierusalem, that were g called: & they went in their simplicitie, knowing nothing.

12 Also Absalom sent for Ahitophel the Gilonite Dauids counseller, from his citie Giloh, while he offered sacrifices: and the treason was great: for the people ‡increased still with Absalom.

13 Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Absalom.

14 Then Dauid said vnto al his seruãts that were with him at Ierusalem, Up, and let vs flee: for we shal not escape from h Absalom: make speed to depart, lest hee come suddenly and take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.

15 And the kings seruants sayde vnto him, Behold, thy seruants are readie to doe according to all that my lord the king shall ‡ appoint.

16 So the king departed and al his houshold ‡ after him, and the king left ten concubines to keepe the house.

17 And the king went foorth, and all the people after him, and taried in a ‖place i far off.

18 And all his seruants went about him, and all the k Cherethites, and all the Pelethites, and all the Gittites, euen sixe hundreth men which were come after him from Gath, went before the king.

19 Then said the king to l Ittai the Gittite, Wherefore commest thou also with vs? Returne and abide with the king, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day ‡ goe with vs? I will goe whither I can: therefore returne thou, and cary againe thy m brethren: mercy and n trueth be with thee.

21 And Ittai answered the King, and sayd, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall be, whether in death or life, euen there surely will thy seruant be.

22 Then Dauid said to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loud voyce, and o all the people went forward, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wildernesse.

24 ¶ And loe, Zadok also was there, and all the Leuites with him, p bearing the Arke of the Couenant of God, and they set downe the Arke of God, and Abiathar went q vp vntill the people were all come out of the citie.

25 Then said the king vnto Zadok, Cary the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew mee both it, and the ‖ Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, behold, r here am I, let him doe to me as seemeth good in his eyes.

27 The king said againe vnto Zadok the Priest, Art not thou a *Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Ionathan the sonne of Abiathar.

28 Behold, I will tarie in the fieldes of the wildernesse vntill there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went vp the mount of Olives, and wept as he went vp, and had his head s couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one told Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: And Dauid said, O Lord, I pray thee, turne the t counsell of Ahitophel into foolishnesse.

32 ¶ Then Dauid came to the top of the mount where hee worshipped God, and behold, Hushai the Archite came against him with his coat torne, and hauing earth vpon his head.

33 Vnto whom Dauid said, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will bee thy u seruant, O king, (as I haue beene in times past thy fathers seruant, so will I now bee thy seruant) then thou mayest bring me the counsell of Ahitophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priestes? therefore whatsoeuer thou shalt heare out of ỳ kinges house, thou shalt shew to Zadok and Abiathar the Priests.

36 Behold, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Ionathan Abiathars sonne: by them also shall yee send me euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: and Absalom came into Ierusalem.

CHAP. XVI.

1 The infidelity of Ziba. 5 Shimei curseth Dauid. 19 Hushai commeth to Absalom. 21 The counsell of Abithophel for the concubines.

WHen Dauid was a little past the a top of the hill, behold, Ziba the seruant of Mephibosheth met him with a couple of asses sadled, & vpon them two hundreth cakes of bread, and an hundreth bunches of raisins, and an hundreth of ‖ dried figs, and a bottell of wine.

2 And the king said vnto Ziba, What meanest thou by these? And Ziba said, They be b asses for the kings houshold to ride on, and bread and dried figs for the young men to eate, and wine that the faint may drinke in the wildernesse.

3 And

f By offering a peace offering, which was lawfull to doe in any place.

g And bid to his feast in Hebron.

‡*Ebr. went and increased.*

h Whose heart he saw that Satan had so possessed, that hee would leaue no mischiefe vnattempted.

‡*Ebr. chuse.*

‡*Ebr. at his feet.*

‖*Or, house.*

i To wit, from Ierusalem.

k These were as the kings garde, or as some write, his counsellers.

l Who as some write, was the kings sonne of Gath.

m Meaning, them of his family.

n God requite thee thy friendship and fidelity.

o To wit, the sixe hundreth men.

p Which was the charge of the Cohathites, Num. 4. 4.

q To stand by the Arke.

‖*Or, his Tabernacle.*

r The faithful in all their afflictions shew themselues obedient to Gods will. 1. *Sam.* 3. 9.

s With ashes and dust in the signe of sorow.

t The counsell of the crafty worldlings doeth more harme then the open force of the enemy.

u Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

a Which was the hil of Olives, Chap. 15. 30.

‖*Or, figge cakes.*

b Commonly there are no viler traitours then they which vnder the presence of friendship accuse others.

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3 And the king sayd, But where is thy masters sonne? Then Ziba answered the king, Behold, hee remaineth in Ierusalem: for he said, This day shall the house of Israel restore me the kingdome of my father.

4 Then said the king to Ziba, Behold, thine are all that pertained vnto Mephibosheth. And Ziba said, ‡ I beseech thee, let me find grace in thy sight, my lord, O king.

‡Ebr. I worship.

5 ¶ And when king Dauid came to c Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei the sonne of Gera: and he came out and cursed.

c Which was a citie in the tribe of Beniamin.

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre were on his d right hand, and on his left.

d That is, round about him.

7 And thus said Shimei when hee cursed, Come forth, come forth thou ‡ murtherer and ‡ wicked man.

‡Ebr. man of blood.

8 The Lord hath brought vpon thee all the e blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdome into the hand of Absalom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murtherer.

‡Ebr. man of Belial.

e Reproching him as though by his meanes Ishbosheth and Abner were slaine. 1. Sam. 24. 15. and chap. 3. 8.

9 Then said Abishai the sonne of Zeruiah vnto the king, Why doeth this* dead dogge curse my Lord the king? let me goe, I pray thee, and take away his head.

10 ¶ But the king said, What haue I to doe with you, yee sonnes of Zeruiah? for hee curseth, euen because the Lord hath f bidden him curse Dauid: Who dare then say, Wherefore hast thou done so?

f Dauid felt that this was the iudgment of God for his sinnes, and therefore humbleth himselfe to his rod.

11 And Dauid said to Abishai, and to all his seruants, Behold, my sonne, which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on ‖ mine affliction, and g doe mee good for his cursing this day.

‖Or, my teares.

g Meaning, that the Lord will send comfort to his when they are oppressed.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him, weary, and refreshed themselues h there.

h To wit, at Bahurim.

15 ¶ And Absalom, and all the people, the men of Israel came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vp vnto Absalom, Hushai said vnto Absalom, ‡ God saue the king, God saue the king.

‡Ebr. let the king liue.

17 Then Absalom said to Hushai, Is this thy kindnesse to thy i friend? Why wentest thou not with thy friend?

i Meaning, Dauid.

18 Hushai then answered vnto Absalom, Nay, but whome the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And ‡ moreouer vnto whome shall I doe seruice? not to his sonne? As I serued before thy father, so will I before thee.

‡Ebr. the second time.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall doe.

21 And Ahithophel k said vnto Absalom, Goe in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the handes of all that are with thee, shalbe strong.

k Suspecting the change of the kingdome, and so his owne ouerthrow, he giueth such counsell, as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in highest authoritie.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Ahithophel which hee counselled in those dayes, was like as one had asked l counsel at the oracle of God: so was all the counsell of Ahithophel both with Dauid and with Absalom.

l It was so esteemed for the successe thereof.

CHAP. XVII.

7 Ahithophels counsel is ouerthrowen by Hushai. 14 The Lord had so ordened. 19 The Priests sonnes are hid in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himselfe. 27 They bring vitailes to Dauid.

MOreouer Ahithophel said to Absalom, a Let mee chuse out now twelue thousand men, and I will vp and follow after Dauid this night,

a The wicked are so greedie to execute their malice that they leaue none occasion that may further the same.

2 And I will come vpon him: for hee is weary, and weake handed: so I will feare him, and all the people that are with him, shall flee, and I will smite the king onely,

3 And I will bring againe al the people vnto thee, and when all shall returne, (b the man whom thou seekest, being slaine) all the people shall be in peace.

b Meaning, Dauid.

4 And the saying ‡ pleased Absalom wel, and all the Elders of Israel.

‡Ebr. was right in the eyes of Absalom.

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise ‡ what he saith.

‡Ebr. what is in his mouth.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath ‖ spoken thus: shall wee doe after his saying, or no? tell thou.

‖Or, giuen such counsell.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not c good at this time.

c Hushai sheweth himselfe faithfull to Dauid, in that he reprooueth this wicked counsell and purpose.

8 For, said Hushai, thou knowest thy father and his men, that they be strong men, and are chafed in minde, as a beare robbed of her whelpes in the field: also thy father is a valiant warriour, and wil not ‖ lodge with the people.

‖Or, tary al night.

9 Behold, he is hid now in some caue, or in some place: and though some of them be ouerthrowen at the first, yet the people shall heare and say, The people that follow Absalom, ‡ be ouerthrowen.

‡Ebr. haue a breach or ruine.

10 Then hee also that is valiant, whose heart is as the heart of a lyon, shall ‡ shrinke and faint: for all Israel knoweth that thy father is valiant, and they which bee with him stout men.

‡Ebr. melt.

11 Therefore my counsel is that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea, in number, and that thou go to battell in thine owne person.

12 So shall wee come vpon him in some place, where wee shall find him, and ‖ wee will vpon him, as the dewe falleth on the ground:

‖Or, we wil camp against him.

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ground: and of all the men that are with him, we will not leaue him one.

13 Moreouer, if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will draw it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better then the counsell of Ahithophel: for the Lorde had ‖ determined to destroy the [d] good counsell of Ahithophel, that the Lord might [e] bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that maner did Ahithophel and the Elders of Israel counsel Absalom; and thus and thus haue I counselled.

16 Now therefore send quickly, and shew Dauid, saying, Tarie not this night in the fields of the wildernesse, but rather get thee [f] ouer, least the king be deuoured, and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by ‖ En-rogel: (for they might not bee seene to come into the citie) and a maide went, and told [g] them, and they went and shewed king Dauid.

18 Neuertheless a yong man saw them, and told it to Absalom: therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And [h] the wife tooke and spread a couering ouer the welles mouth, and spread ground corne thereon, that the thing should not be knowen.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They bee gone ouer the [i] brooke of water. And when they had sought them, and could not finde them, they returned to Jerusalem.

21 And assoone as they were departed, the other came out of the well, and went and told king Dauid, and said vnto him, Vp, and get you quickly ouer the water: for [k] such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Jorden [l] vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Jorden.

23 ¶ Now when Ahithophel sawe that his counsell was not followed, hee sadled his asse, and arose, & hee went home vnto his citie, and put his household in order, and [m] hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Jorden, he, and al the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Joab: which Amasa was a mans sonne named Ithra an Israelite, that went in to Abigal the daughter of [n] Nahash, sister to Zeruiah Joabs mother,

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzillai the Gileadite out of Rogel

28 ° Brought beds and bains, and earthen vessels, and wheate, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne,

29 And they brought honie, and butter, and sheepe, and cheese of kine for Dauid and for the people that were with him, to eate: for they said, The people is hungrie, and wearie, and thirstie in the wildernesse.

CHAP. XVIII.

2 Dauid diuideth his armie into three parties. 9 Absalom is hanged. Ioine, and cast into a pit. 33 Dauid lamenteth the death of Absalom.

Then Dauid [a] numbred the people that were with him, and set ouer them captaines of thousands, and captaines of hundreths.

2 And Dauid sent foorth the third part of the people vnder the hand of Joab, and the third part vnder the hand of Abishai Joabs brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite: and the king said vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe foorth: for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou [b] art now worth ten thousand of vs: therefore now it is better that thou succour vs out of the citie.

4 Then the king said vnto them, What seemeth you best, that will I doe. So the king stood by the gate side, and all the people came out by hundreths, and by thousands.

5 And the king commaunded Joab and Abishai, and Ittai, saying, Entreate the yong man Absalom gently for my sake: and all the people heard when the king gaue all the captaines charge concerning Absalom.

6 So the people went out into the field to meete Israel, and the battell was in the [c] wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, euen of twentie thousand.

8 ¶ For the battel was scattered ouer all the countrey: and the wood deuoured much more people that day, then did the sword.

9 ¶ Now Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught hold of the oke, and he was taken vp ‖ betweene the heauen and the earth: and the mule that was vnder him, went away.

10 And one that saw it tolde Joab, saying, Behold, I sawe Absalom hanged in an oke.

11 Then Joab said vnto the man that tolde

‖Or, commanded.
d That counsell which seemed good at the first to Absalom, verse 4.
e For by the counsell of Hushai he went to the battel where he was destroyed
f That is, ouer Iorden.
‖Or, the well of Rogel.
g Meaning, the message from their fathers.
h Thus God sendeth succour to his in their greatest dangers.
i The Chalde text readeth, Now they haue passed the Iorden.
k To wit, to pursue thee with all haste.
l They trauelled all night and by morning had all their companie passed ouer.
m Gods iust vengeance euen in this life is powred on them which are enemies, traitours, or persecuters of his Church.
n Who was also called Ishai Dauids father.
o God sheweth himselfe most liberall to his when they seeme to be vterly destitute
a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.
b Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.
c So called, because the Ephraimites, (as some say) fed their cattell beyond Iorden in this wood
‖This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

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tolde him. And hast thou indeed seene? why then diddest thou not there smite him to the ground, and I would haue giuen thee ten *(shekels of siluer, and a girdle?

Gene.23.15.

12 Then the man sayde vnto Ioab, Though I should ‡receiue a thousand shekels of siluer in mine hand, yet would I not lay mine hand vpon the kings sonne: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware lest any touch the yong man Absalom.

‡*Ebr. weigh vp on mine hand.*

‡*Ebr. a lie against my soule.*

13 If I had done it, it had bene ‡ the danger of my life: for nothing can bee hid from the King: yea, thou thy selfe wouldest haue beene against me.

14 Then said Ioab, I will not thus tarie with thee. And he tooke three darts in his hand, and thrust them ‡ thorow Absalom, while hee was yet aliue in the mids of the oke.

‡*Ebr. in the heart of* Absalom.

15 And ten seruants that bare Ioabs armour, compassed about and smote Absalom, and slew him.

16 Then Ioab [d] blewe the trumpet, and the people returned from pursuing after Israel: for Ioab held backe the people.

d For he had pitie of the people which was seduced by Absaloms flatterie.

17 And they tooke Absalom, and cast him into a great [e] pit in the wood, and layed a mighty great heape of stones vpon him: and all Israel fled euery one to his tent.

e Thus God turned his vaine glory to shame.

18 Now Absalom in his life time had taken and reared him vp a pillar, which is in the [f] kings dale: for he said, I haue no sonne to keepe my name in remembrance. And hee called the pillar after his owne name, and it is called vnto this day, Absaloms place.

Gene.14 17.

f It seemeth that God had punished him in taking away his children, Chap. 14.27.

19 ¶ Then said Ahimaaz the sonne of Zadok, I pray thee, let me runne, and beare the king tidings, that the Lord hath ‡ deliuered him out of the hand of his enemies.

‡*Ebr. iudged.*

20 And Ioab sayd vnto him, Thou [g] shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the kings sonne is dead.

g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Absaloms death.

21 Then said Ioab to Cushi, Goe, tell the king what thou hast seene. And Cushi bowed himselfe vnto Ioab, and ranne.

22 Then said Ahimaaz the sonne of Zadok againe to Ioab, What I pray thee, if I also runne after Cushi? And Ioab said, Wherefore now wilt thou runne, my sonne, seeing that thou hast no tidings to bring?

23 Yet what if I runne? Then hee said vnto him, Run. So Ahimaaz ranne by the way of the plaine, and ouerwent Cushi.

24 Now Dauid sate betweene the two [h] gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and saw, and behold, a man came running alone.

h He sate in the gate of the citie of Mahanaim.

25 And the watchman cried, and told the king. And the king said, If he be alone, ‡ he bringeth tidings. And hee came apace, and drew neere.

‡*Ebr. tidings are in his mouth.*

26 And the watchman saw another man running, and the watchman called vnto the porter, and said, Behold, another man runneth alone. And the king said, He also bringeth tidings.

27 And the watchman said, ‡ Mee thinketh the running of the formost is like the running of Ahimaaz the sonne of Zadok. Then the king said, He is a [i] good man, and commeth with good tidings.

‡*Ebr. I see the running.*

i He had had experience of his fidelitie, Chap. 17 21.

28 And Ahimaaz called and said vnto the king, Peace bee with thee: and hee fell downe to the earth vpon his face before the king, and said, Blessed be the Lord thy God, who hath ‖ shut vp the men that lift vp their hands against my lord the king.

‖*Or, deliuered vp*

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Ioab sent the kings [k] seruant, and me thy seruant, I sawe a great tumult, but I knew not what.

k To wit, Cushi, who was an Ethiopian.

30 And the king said vnto him, Turne aside, and stand here: so he turned aside, and stood still.

31 And behold, Cushi came, and Cushi said, ‡ Tidings my lord the king: for the Lord hath deliuered thee this day out of the hand of all that rose against thee.

‡*Eb. tidings is brought.*

32 Then the king said vnto Cushi, Is the yong man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that yong man is.

33 And the king was [l] moued, and went vp to the chamber ouer the gate, and wept: and as hee went, thus hee said, O my sonne Absalom, my sonne, my sonne Absalom: would God I had died for thee, O Absalom, my sonne, my sonne.

l Because hee considered both the iudgement of God against his sinne and could not otherwise hid his fatherly affection toward his sonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 Dauid is restored. 23 Shimei is pardoned. 24 Mephibosheth meeteth the king. 39 Barzillai departeth. 41 Israel striueth with Iudah.

AND it was told Ioab, Behold, the king weepeth and mourneth for Absalom.

2 Therefore the ‡ victorie of that day was turned into mourning to all the people: for the people heard say that day, The king sorroweth for his sonne.

‡*Ebr. saluation or deliuerance*

3 And the people went that day into the citie ‖ secretly, as people confounded hide themselues when they flee in battell.

‖*Or, by stealth.*

4 So the king [a] hid his face, and the king cried with a lowde voice, My sonne Absalom, Absalom my sonne, my sonne.

a As they doe that mourne.

5 ¶ Then Ioab came into [b] the house to the king, and said, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

b At Mahanaim

6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy ‖ princes nor seruants: therefore this day I perceiue that if Absalom had liued, and wee all had died this day, that then it would haue ‡ pleased thee well.

‖*Or, captaines.*

‡*Ebr, beene right in thine eyes.*

7 Now therefore vp, come out, and speake ‡ comfortably vnto thy seruants: for I sweare by the Lord, Except thou come out, there will not tarie one man with thee this

‡*Ebr, to the heart of thy seruants.*

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this noght: and that will be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the King arose, and sate in the e gate: and they told vnto all the people saying, Behold, the King doth sit in the gate: and all the people came before the King, for Israel had fled euery man to his tent.

9 ¶ Then all the people were at d strife throughout all the tribes of Israel, saying, The King saued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whom wee anoynted ouer vs, is dead in battell: therefore why are ye so slow to bring the King againe?

11 But King Dauid sent to Zadok, and to Abiather the e Priests, saying, Speake vnto the Elders of Iudah, and say, Why are yee behind to bring the King againe to his house? (for the saying of all Israel is come vnto the King, euen to his house)

12 Ye are my brethren: my bones and my flesh are yee: wherefore then are yee the last that bring the King againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God doe so to me & more also, if thou be not captaine of the host to me for euer in the f roome of Ioab.

14 So hee bowed the heartes of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 ¶ So the King returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meete the King, and to conduct him ouer Iorden.

16 ¶ And g Shimei the sonne of Gera the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meete King Dauid,

17 And a thousand men of Beniamin with him, and * Ziba the seruant of the house of Saul, and his fifteene sonnes and twentie seruants with him: and they went ouer Iorden before the King.

18 And there went ouer a boate to carie ouer the Kings household, and to doe him pleasure. Then Shimei the sonne of Gera fell before the King, when he was come ouer Iorden,

19 And said vnto the King, Let not my lord impute * wickednesse vnto mee, nor remember the thing that thy seruant did h wickedly when my lord the King departed out of Ierusalem, that the king should take it to his heart.

20 For thy seruant doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of i Ioseph, that am come to go downe to meete my lord the King.

21 But Abishai the sonne of Zeruiah answered, and said, Shall not Shimei die for this, because hee cursed the Lords anoynted?

22 And Dauid said, What haue I to doe with you, ye sonnes of Zeruiah, that this day yee should bee aduersaries vnto mee? Shall there any man die this day in Israel? for doe not I know, that I am this day King ouer Israel?

23 Therefore the King said vnto Shimei, Thou shalt not k die: and the King sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the King, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the King departed, vntill hee returned in peace.

25 And when l hee was come to Ierusalem, and met the King, the King said vnto him, Wherefore wentest thou not with mee, Mephibosheth?

26 And hee answered, My lord the king, my seruant deceiued me: for thy seruant said, I would haue mine asse sadled to ride thereon, for to goe with the King, because thy seruant is lame.

27 And he hath * accused thy seruant vnto my lord the King: but my lord the King is as an m Angel of God: doe therefore thy pleasure.

28 For all my fathers house were n but dead men before my lord the King, yet didst thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the King?

29 And the King saide vnto him, Why speakest thou any more of thy matters? I haue sayde, Thou, and Ziba diuide the o lands.

30 And Mephibosheth sayde vnto the King, Yea, let him take all, seeing my lord the King is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the King, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere olde, and he had prouided the King of sustenance, while hee lay at Mahanaim: for he was a man of very great substance.

33 And the King said vnto Barzillai, Come ouer with mee, and I will feede thee with me in Ierusalem.

34 And Barzillai said vnto the King, How long haue I to liue, that I should goe vp with the King to Ierusalem?

35 I am this day fourescore yeere old: and can I discerne betweene good or euill? Hath thy seruant any taste in that I eat, or in that I drinke? Can I heare any more the voice of singing men and women? wherefore then should thy seruant bee any more a p burden vnto my lord the King?

36 Thy seruant will goe a little way ouer Iorden with the King, and why will the king recompense it me with such a reward?

37 I pray thee, let thy seruant turne back againe, that I may die in mine owne citie, and bee buried in the graue of my father and of my mother: but beholde thy seruaunt q Chimham, let him goe with my lord the King, and doe to him what shall please thee.

38 And the King answered, Chimham shall goe with me, and I will doe to him that thou shalt be content with: and whatsoeuer

e Where the most resort of the people haunted.

d Euery one blamed another, and strooue who should first bring him home.

e That they should reproue the negligence of the Elders, seeing the people were so forward.

f By this policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

g Who had before reuiled him, Chap. 16. 13.

Chap. 16. 2.

Chap. 16. 15.

h Eor in his aduersitie he was his most cruel enemie, and now in his prosperitie seeketh by flatterie to creepe into fauour.

i By Ioseph he meaneth Ephraim, Manasseh, and Beniamin (whereof he was) because these three were vnder one standerd, Numb. 2. 18.

k By my hands or during my life, as reade 1. King. 2. 8, 9.

l When Mephibosheth being at Ierusalem had met the King.

Chap. 16. 3.

m Able for his wisedome to iudge in all matters.

n Worthy to die for Sauls crueltie towards thee.

o Dauid did euill in taking his lands from him before he knew the cause, but much worse, that knowing the trueth he did not restore them.

† Ebr. how many dayes are the yeeres of my life?

p He thought it not meete to receiue benefits of him to whom he was not able to doe seruice again.

q My sonne.

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‖ Or, chuse.

thou shalt ‖ require of me, that I will doe for thee.

39 So all the people went ouer Iorden: and the King passed ouer: and the king kissed Barzillai, and ‖ blessed him, and hee returned vnto his owne place.

‖ Or bade him farewell.

40 ¶ Then the king went to [r] Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of [s] Israel.

r Where the tribe of Iudah taried to receiue him.

s Which had taken part with the king.

41 And beholde, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stolen thee away, and haue brought the king and his household, and all Dauids men with him ouer [t] Iorden?

t Toward Ierusalem.

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angrie for this matter? haue wee eaten of the kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, We haue ten parts in the king, and haue also more right to Dauid then yee, Why then did yee despise vs, ‖ that our aduise should not be first had in restoring our king? And the words of the men of Iudah were fiercer then the words of the men of Israel.

‖ Or, haue not wee first spoken to bring home the king? vers. 11.

CHAP. XX.

1 *Sheba raiseth Israel against Dauid.* 10 *Ioab killeth Amasa traiterously.* 22 *The head of Sheba is deliuered to Ioab.* 23 *Dauids chiefe officers.*

THen there was come [a] thither a wicked man, (named Sheba the son of Bichri, a man of Iemini) and he blew the trumpet, and said, We haue no part in [b] Dauid, neither haue wee inheritance in the sonne [c] of Iishai: euery man to his tents, O Israel.

a Where the ten tribes contended against Iudah.

b As they of Iudah say.

c He thought by speaking contemptuously of the King, to stir the People rather to sedition, or else by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.

2 So euery man of Israel went from Dauid, and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their king, from [d] Iorden euen to Ierusalem.

d From Gilgal, which was neere Iorden. *Chap.* 16.22.

3 ¶ When Dauid then came to his house to Ierusalem, the king tooke the ten women his * concubines, that he had left behind him to keepe the house, and put them in warde, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

e Who was his chiefe captaine in Ioabs roome, Chap. 19.13.

4 ¶ Then said the king to [e] Amasa, Assemble mee the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but he tarried longer then the time which he had appointed him.

f Either them which had beene vnder Ioab, or Dauids men. *Chap.* 8.18.

6 Then Dauid said vnto Abishai, Now shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thy [f] lords seruaunts, and follow after him, least hee get him walled cities, and escape vs.

7 And there went out after him Ioabs men, and the * Cherethites and the Pelethites, and all the mightie men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs [g] garment, that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as hee went, it vled to fall out.

g Which was his coat that he vsed to weare in the warres.

9 And Ioab said to Amasa, Art thou in ‡ health my brother? And Ioab tooke Amasa by the beard with the right hand to kisse him.

‡ Ebr. peace.

10 But Amasa tooke no heed to the sword that was in Ioabs hand: for therewith hee smote him in the fifth ribbe, and shed out his bowels to the ground, and ‡ smote him not the second time: so he died. Then Ioab and Abishai his brother followed after Sheba the sonne of Bichri.

‡ Ebr. doubled not his stroke.

11 And one of Ioabs men [h] stood by him, and said, He that fauoureth Ioab, & hee that is of Dauids part, let him goe after Ioab.

h He stood by Amasa at Ioabs appointment.

12 And Amasa wallowed in blood in the mids of the way: and when the man sawe that all the people stood still, he remoued Amasa out of the way into the field, and cast a cloth vpon him, because he saw that euery one that came by him, stood stil.

13 ¶ When hee was remoued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And hee went thorow all the tribes of Israel vnto Abel, and [i] Bethmaachah and all places of Berim: and they gathered together, and went also after him.

i Vnto the citie Abel, which was neere to Bethmaachah,

15 So they came, and belieged him in Abel, neere to Bethmaachah: and they cast vp a mount against the citie, and the people thereof stood on the rampier, and all the people that was with Ioab, [k] destroyed and cast downe the wall.

k That is, he went about to ouerthrow it.

16 Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman said, Art thou Ioab? And hee answered, Yea. And she said to him, Heare the words of thine handmaide. And he answered, I do heare.

18 Then she spake thus, [l] They spake in the old time, saying, They should aske of Abel. And so haue they continued.

l She sheweth that the old custome was not to destroy a citie, before peace was offered, Deut. 20. 10, 11.

19 I am [m] one of them, that are peaceable and faithfull in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou denoure the inheritance of the Lord?

m She speaketh in the name of the citie.

20 And Ioab answered, and said, God forbid, God forbid it me, that I should deuoure or destroy it.

21 The [n] matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against the King, euen against Dauid: deliuer vs him onely, and I will depart from the citie. And the woman said vnto Ioab, Beholde, his head shall bee throwen to thee ouer the wall.

n Hearing his fault told him, he gaue place to reason, and required only him that was authour of the treason.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then hee blewe the trumpet, and ‡ they retired from the citie, euery

‡ Ebr. they were scattered,

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euery man to his tent: and Ioab returned to Ieruſalem vnto the king.

Chap.8.16. 23 ¶ *Then Ioab was ouer all the hoſte of Iſrael, and Benaiah the ſon of Iehoiada ouer the Cherethites and ouer the Pelethites.

24 And Adoram ouer the tribute, and Iehaphat the ſonne of Ahilud the recorder,

25 And Sheua was ſcribe, and Zadok and Abiathar the Prieſts.

o Either in dignitie, or familiaritie. 26 And alſo Ira the Iairite was ° chiefe about Dauid.

CHAP. XXI.

1 *Three deare yeeres. 9 The vengeance of the ſonnes of Saul lighteth on his ſeuen ſonnes, which are hanged. 15 Foure great battels which Dauid had againſt the Philiſtims.*

THen there was a famine in the dayes of Dauid three ‡ yeeres together: and Dauid ‡alked counſell of the Lord, & the Lord anſwered, It is for Saul, and for his bloodie houſe, becauſe he ſlew the [a] Gibeonites.

2 Then the king called the Gibeonites, and ſaid vnto them, (now the Gibeonites were not of the children of Iſrael, but * a remnant of the Amorites, vnto whom the children of Iſrael had ſworne: but Saul ſought to ſlay them for his zeale toward the children of Iſrael and Iudah.)

3 And Dauid ſaid vnto the Gibeonites, [b] What ſhall I doe for you, and wherewith ſhall I make the atonement, that yee may bleſſe the inheritance of the Lord?

4 The Gibeonites then anſwered him, We will haue no ſiluer nor gold of Saul, nor of his houſe, neither for vs ſhalt thou kill [c] any man in Iſrael. And he ſaid, What yee ſhall ſay, that will I doe for you.

5 Then they anſwered the king, The man that conſumed vs, and that imagined euill againſt vs ſo that wee are deſtroyed from remaining in any coaſt of Iſrael,

6 Let ſeuen men of his [d] ſonnes be deliuered vnto vs, and we will hang them vp [e] vnto the Lord in Gibeah of Saul, the Lords choſen. And the king ſaid, I will giue them.

7 But the king had compaſſion on Mephiboſheth the ſonne of Ionathan the ſonne of Saul, becauſe of the * Lordes othe, that was betweene them, euen betweene Dauid and Ionathan the ſonne of Saul.

8 But the king tooke the two ſonnes of Rizpah the daughter of Aiah, whom ſhee bare vnto Saul, euen Armoni and Mephiboſheth, and the fiue ſonnes of [f] Michal the daughter of Saul, whom ſhe bare to Adriel the ſonne of Barzillai the Meholathite.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: ſo they ‡ died all ſeuen together, and they were ſlaine in the time of harueſt, in the [g] firſt dayes, and in the beginning of barley harueſt.

10 Then Rizpah the daughter of Aiah tooke [h] ſackecloth and hanged it vp for her vpon the rocke, from the beginning of haruеſt, vntill [i] water dropped vpon them from the heauen, and ſuffered neither the birds of the aire to ‖ light on them by day, nor beaſts of the field by night.

11 ¶ And it was told Dauid what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul & the bones of Ionathan his ſonne from the citizens of Iabeſh Gilead, which had ſtollen them from the ſtreete of Bethſhan, where the Philiſtims had * hanged them, when the Philiſtims had ſlaine Saul in Gilboa. *1.Sam.31.10.*

13 So hee brought thence the bones of Saul and the bones of Ionathan his ſonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his ſonne buried they in the country of Beniamin in Zelah, in the graue of Kiſh his father: and when they had performed all that the king had commaunded, God was then [k] appeaſed with the land.

15 ¶ Againe the Philiſtims had warre with Iſrael: and Dauid went downe, and his ſeruants with him, and they fought againſt the Philiſtims, and Dauid fainted.

16 Then Iſhi-benob which was of the ſons of [l] Haraphah (the head of whoſe ſpeare weyed three hundreth [m] ſhekels of braſſe) euen hee being girded with a new ſword, thought to haue ſlaine Dauid.

17 But Abiſhai the ſonne of Zeruiah ſuccoured him, and ſmote the Philiſtim, and killed him. Then Dauids men ſware vnto him, ſaying, Thou ſhalt go no more out with vs to battell, leſt thou quench the [n] light of Iſrael.

18 ¶ And after this alſo there was a battel with the Philiſtims at ° Gob: then Sibbechai the Huſhathite ſlew Saph, which was one of the ſonnes of Haraphah.

19 And there was yet another battell in Gob with the Philiſtims, where Elhanah the ſonne of Iaree-oregim, a Bethlehemite ſlew [p] Goliath the Gittite, the ſtaffe of whoſe ſpeare was like a weauers beame.

20 Afterward there was alſo a battell in Gath, where was a man of a great ſtature, and had on euery hand ſixe fingers, and on euery foote ſixe toes, foure and twentie in number: who was alſo the ſonne of Haraphah.

21 And when hee reuiled Iſrael, Ionathan the ſon of * Shima the brother of Dauid ſlew him. *1.Sam.16.9.*

22 Theſe foure were borne to Haraphah in Gath, and died by the hand of Dauid and by the hands of his ſeruants.

CHAP. XXII.

2 *Dauid after his victories prayſeth God. 8 The anger of God toward the wicked. 44 He propheſieth of the reiection of the Iewes, and vocation of the Gentiles.*

AND Dauid ſpake the words of this [a] ſong vnto the Lord, what time † Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he ſaid, * The Lord is my [b] rocke and my fortreſſe, and hee that deliuereth mee.

‡*Ebr. yeere after yeere.*
‡*Ebr. ſought the face of the Lord.*
a Thinking to gratifie the people becauſe theſe were not of the ſeed of Abraham *Ioſh.9.3,16,17.*
b Wherewith may your wrath be appeaſed, that you may pray to God to remoue this plague from his people?
c Saue only of Sauls ſtocke.
d Of Sauls kinſmen.
e To pacifie the Lord. *1.Sam.18.3. and 20.8,42.*
f Here Michal is named for Merab Adriels wife, as appeareth 1. Sam.18.19. for Michal was the wife of Paltiel, 1. Sam. 25.44. and neuer had childe, 2.Sam.6.23.
‡*Ebr.fell.*
g Which was in the moneth Abib or Niſan, which conteineth part of March, and part of April.
h To make her a tent wherein ſhe prayed to God to turne away his wrath.
i Becauſe drought was the cauſe of this famine, God by ſending of raine ſhewed that he was pacified,
‖*Or, reſt.*

k For where the Magiſtrate ſuffereth faults vnpuniſhed, there the plague of God lieth vpon the land.
l That is, of the race of Giants.
m Which amount to nine pound three quarters.
n For the glory and wealth of the country ſtandeth in the preſeruation of the godly Magiſtrate.
o Called Gezer, and Saph is called Sippai, 1. Chron.20.4.
p That is, Lahmi the brother of Goliath, whom Dauid ſlew, 1.Chro.20.5.

a In token of the wonderfull benefits, that he receiued of God. *Pſal.18.2.*
b By the diuerſitie of theſe comfortable names, he ſheweth how his faith was ſtrengthened in all tentations.

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‖Or, rocke.

3 God is my ‖ strength, in him will I trust: my shield, and the horne of my saluation, my hie tower and my refuge: my Sauiour, thou hast saued me from violence.

4 I will call on the Lord, who is worthy to be prayed: so shall I bee safe from mine enemies.

c As Dauid who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grieuous dangers, tyranny and death.

5 For the c panges of death haue compassed mee: the floods of vngodlinesse haue made me afraid.

6 The sorrowes of the graue compassed me about: the snares of death ouertooke me.

7 But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry did enter into his eares.

d That is, clouds and vapours.

e Lightning and thundring.

f So it seemeth when the aire is darke.

g To flie in a moment thorow the world.

8 Then the earth trembled and quaked: the foundations of the heauens moued, and shooke, because he was angry.

9 d Smoke went out at his nostrels, and consuming e fire out of his mouth: coles were kindled thereat.

10 Hee f bowed the heauens also, & came downe, and darkenesse was vnder his feet.

11 And hee rode vpon g Cherub and did flie, and he was seene vpon the wings of the winde.

12 And he made darkenesse a tabernacle round about him, euen the gatherings of waters, and the cloudes of the aire.

13 At the brightnesse of his presence h the coles of fire were kindled.

h By this description of a tempest, he declareth the power of God against his enemies.

14 The Lord thundred from heauen, and the most Hie gaue his voice.

15 Hee shot arrowes also, and scattered them: to wit, lightning & destroyed them.

i He alludeth to the miracle of the red sea.

16 The i chanels also of the sea appeared, euen the foundations of the world were discouered by the rebuking of the Lord, and at the blast of the breath of his nostrels.

17 He sent from aboue, and tooke me: hee drew me out of many waters.

18 He deliuered me from my strong enemie, and from them that hated me: for they were too strong for me.

k I was so beset, that all meanes seemed to faile.

19 They k preuented me in the day of my calamitie, but the Lord was my stay,

20 And brought mee foorth into a large place: hee deliuered me, because he fauoured mee.

21 The Lord rewarded me according to my l righteousnesse: according to the pureness of mine hands hee recompensed me.

l Toward Saul, and mine enemies.

22 For I kept the wayes of the Lord, and did not m wickedly against my God.

m I attempted nothing without his commandement.

23 For all his lawes were before mee, and his statutes: I did not depart therefrom.

24 I was vpright also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward mee according to my righteousnes, according to my pureness before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

n Their wickednesse is cause that thou seemest to forget thy wonted mercie.

27 With the pure thou wilt shew thy selfe pure, and with the n froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the hautie to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.

31 The way of God is o vncorrupt: the word of the Lord is tried in the fire: hee is a shield to all that trust in him.

o The manner that God vseth to succour his, neuer faileth.

32 For who is God beside the Lord? and who is mighty, saue our God?

33 God is my strength in battel, and maketh my way vpright.

34 He maketh my feet like p hindes feet, and hath set me vpon mine hie places.

p He vseth extraordinarie meanes to make me winne most strong holds.

35 He teacheth mine hands to fight, so that a bow of ‖ brasse is broken with mine arms.

‖Or, steele.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and my heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shal not arise, but shall fall vnder my feete.

40 For thou hast q girded me with power to battell, and them that rose against mee, hast thou subdued vnder me.

q He acknowledgeth that God was the author of his victories, who gaue him strength.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, euen vnto the r Lord, but he answered them not.

r The wicked in their necessitie are compelled to flee to God, but it is too late.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the street, and did spread them abroad.

44 Thou hast also deliuered mee from the contentions of my f people: thou hast preserued mee to be the head ouer nations: the people which I knew not, doe serue me.

f Meaning, of the Iewes, who conspired against mee.

45 Strangers t shall bee in subiection to me, assoone as they heare, they shall obey me.

t Not willingly obeying me, but dissemblingly.

46 Strangers shall shrinke away, and feare in their priuie chambers.

47 Let the Lord liue, u and blessed be my strength: and God, euen the force of my saluation be exalted.

u Let him shew his power, that he is the gouernour of all the world.

48 It is God that giueth mee power to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (thou also hast lift mee vp from them that rose against mee, thou hast deliuered mee from the cruell man.

50 Therefore I will praise thee, O Lord, among the * nations, and will sing vnto thy Name.)

*Rom.15.9.

51 Hee is the tower of saluation for his king, and sheweth mercy to his anointed, euen to Dauid, and to his seed * for euer.

*Chap.7.13.

CHAP. XXIII.

1 The last words of Dauid. 6 The wicked shall be pluckt vp as thornes. 8 The names and factes of his mightie men. 15 Hee desired water and would not drinke it.

THese also bee the a last wordes of Dauid, Dauid the sonne of Ishai sayeth, euen the man who was set vp on hie, the

a Which he spake after that he had made the Psalme.

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the Anoynted of the God of Iaakob, and the
sweete singer of Israel saith,
2 The Spirit of the Lord spake by mee,
and his word was in my b tongue.
3 The God of Israel spake to mee, the
strength of Israel said, Thou shalt beare rule
ouer men, being iust, and ruling in the feare
of God.
4 Euen as the morning light when the
Sunne riseth, the morning, I say, without
cloudes, so shall mine house bee, and not as the
c grasse of the earth is by the bright raine.
5 For so shall not mine house bee with
God: for hee hath made with me an euerla-
sting couenant, perfect in all points, & sure:
therefore al mine health and whole desire is,
that he will not make it d grow so.
6 But the wicked shall bee euery one as
thornes thrust away, because they cannot be
taken with hands.
7 But the man that shall touch them,
must be defended with yron, or with the shaft
of a speare: and they shall be burnt with fire
in the same place.
8 ¶ These bee the names of the mightie
men whom Dauid had. Hee that sate in the
seate of e wisedome, being chiefe of the prin-
ces, was Adino of Ezni, he slew eight hun-
dred at one time.
9 And after him was *Eleazar the sonne
of Dodo, the sonne of Ahohi, one of the three
worthies with Dauid, when they ||defied the
Philistims gathered there to battell, when
the men of Israel were f gone vp.
10 He arose and smote the Philistims vn-
till his hand was weary, & his hand s claue
vnto the sword: and the Lord gaue great
victorie the same day, and the people return-
ed after him onely to spoyle.
11 After him was * Shammah the sonne
of Age the Hararite: for the Philistims as-
sembled at a towne, where was a piece of a
field full of lentiles, and the people fled from
the Philistims.
12 But hee stood in the mids of the field,
and defended it, and slew the Philistims: so
the Lord gaue h great victorie.
13 ¶ Afterward three of the thirtie cap-
taines went downe, and came to Dauid in
the harueſt time vnto the caue of Adullam,
and the hoste of the Philistims pitched in
the valley of ||Rephaim.
14 And Dauid was then in an hold, and
the garrison of the Philistims was then in
Beth-lehem.
15 And Dauid i longed, and said, Oh
that one would giue me to drinke of the wa-
ter of the well of Beth-lehem, which is by
the gate.
16 Then the three mightie brake into the
hoste of the Philistims, and drew water out
of the well of Beth-lehem, that was by the
gate, and tooke and brought it to Dauid,
who would not drinke thereof, but k powred
it for an offering vnto the Lord,
17 And said, O Lord, bee it farre from
mee, that I should doe this. Is not this the
blood of the men that went in ieopardie of
their liues? therefore he would not drinke it.
These things did these three mightie men.
18 ¶ * And Abishai the brother of Joab,
the sonne of Zeruiah, was chiefe among the
three, and hee lifted vp his speare against
three hundreth, ‡ and slew them, and he had
the name among the three.
19 For he was most excellent of the three,
and was their captaine, but he attained not
vnto the first three.
20 And Benaiah the sonne of Jehoiada
the sonne of ‖a valiant man, which had done
many actes, and was of Kabzeel: slew two
strong men of Moab: hee went downe also,
and slew a lyon in the mids of a pit in the
time of snow.
21 And hee slew an Egyptian a ‖ man of
great stature, & the Egyptian had a l speare
in his hand: but he went downe to him with
a staffe, and plucked the speare out of the
Egyptians hand, and slewe him with his
owne speare.
22 These things did Benaiah the sonne
of Jehoiada, and had the name among the
three worthies.
23 Hee was honourable among m thirtie,
but hee attained not vnto the first three: and
Dauid made him of his counsell.
24 ¶ * Asahel the brother of Joab was one
of the thirtie: Elhanan the sonne of Dodo
of Beth-lehem:
25 Shammah the Harodite: Elika the
Harodite:
26 Helez the * ||Paltite: Ira the sonne of
Ikkesh the Tekoite:
27 Abiezer the Anethothite: n Mebun-
nai the Husathite,
28 Zalmon an Ahohite: Maharai the Ne-
tophathite:
29 Heleb the sonne of Baanah a Neto-
phathite: Ittai the sonne of Ribai of Gi-
beah of the children of Beniamin:
30 Benaiah the Pirathonite: Hiddai of
the riuer of Gaash:
31 Abi-albon the Arbathite: Azmaueth
the Barhumite:
32 Eliahba the Shaalbonite: of the sonnes
of Jashen, Jonathan:
33 Shammah the Hararite: Ahiam the
sonne of Sharar the Hararite:
34 Eliphelet the sonne of Ahasbai the
sonne of Maachathi: Eliam the sonne of A-
hithophel the Gilonite:
35 Hezrai the Carmelite: Paarai the
Arbite:
36 Igal the sonne of Nathan of Zobah:
Bani the Gadite:
37 Zelek the Ammonite: Naharai the
Beerothite, the armour bearer of Joab the
sonne of Zeruiah:
38 Ira the Ithrite: Gareb the Ithrite:
39 Uriah the Hittite, * thirty & seuen in al.

b Meaning, he spake nothing but by the motion of Gods Spirit.
c Which groweth quickly, and fadeth soone.
d But that my kingdome may continue for euer according to his promise.
e As one of the Kings counsell.
1. Chron. 11. 12.
‖Or, assailed with danger of their liues.
f Meaning, fled from the battell.
g By a crampe which came of wearinesse and straining
1. Chron. 11. 27.
h Who hath neither respect to many, nor few, when he will shew his power.
‖Or, Giants.
i Being ouercome with wearinesse and thirst.
k Brideling his affection, and also desiring God not to be offended for that rash enterprise.
1. Chron. 11. 20.
‡ Ebr slaine.
‖Or, Ish hai.
‖Or, a comely man.
l Which was big as a weauers beame, 1. Chron. 11. 23.
m Hee was more valiant then the 30. that follow, and not so valiant as the sixe before.
Chap. 2. 18.
1. Chron. 11. 27.
‖Or, Pelonite.
n Diuers of these had two names, as appeareth, 1. Chro. 11. and also many more are there mentioned.
o These came to Dauid, and helped to restore him to his kingdome.

CHAP. XXIIII.

1 *Dauid causeth the people to be numbred.* 10 *He repenteth, & chuseth to fall into Gods hands.* 15 *Seuentie thousand perish with the pestilence.*

AND the wrath of the Lord was a againe
kindled against Israel, and he b mooued
Dauid against them, in that hee said, Goe,
number Israel and Iudah.
2 For the king said to Joab the captaine
of the hoste, which was with him, Goe
speedily now thorow all the tribes of Is-
rael, from Dan euen to Beer-sheba, and

a Before they were plagued with famine, Chap. 21. 1.
b The Lord permitted Satan, as 1. Chro. 21. 1.

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number ye the people, that I may know the
c number of the people.

c Because he did this to trie his power, and so to trust therein, it offended God, else it was lawfull to number the people, Exod. 30. 12. Num. 1. 2.

3 And Joab said vnto the King, The Lord thy God increase the people an hundred fold moe then they be, and that the eyes of my lord the King may see it: but why doth my lord the King desire this thing?

4 Notwithstanding the kings word prevailed against Joab and against the captaines of the hoste: therefore Joab and the captaines of the hoste went out from the presence of the King, to number the people of Israel.

5 ¶ And they passed ouer Jorden, and pitched in Aroer at the right side of the citie that is in the middes of the ‖ valley of Gad and toward Jazer.

‖ Or, riuer.

6 Then they came to Gilead, and to ‖ Tahtim-hodshi, so they came to Dan Jaan, and so about to Zidon,

‖ Or, to the nether land newly inhabited.

7 And came to the fortresse of ‖ Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Judah, euen to Beer-sheba.

‖ Or, Zor.

8 ¶ So when they had gone about all the land, they returned to Jerusalem at the end of nine moneths and twentie dayes.

9 ¶ And Joab deliuered the number and summe of the people vnto the King: and there were in Israel d eight hundred thousand strong men that drew swordes, and the men of Judah were e fiue hundred thousand men.

d According to Ioabs count: for in all there were eleuen hundred thousand, 1. Chron. 21. 5.

e Concluding vnder them the Beniamites: for else they had but foure hundred and seuentie thousand, 1. Chron. 21. 5.

10 Then Dauids heart smote him, after that hee had numbred the people: and David said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseech thee, take away the trespasse of thy seruaunt: for I haue done very foolishly.

11 ¶ And when David was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids f Seer, saying,

f Whom God had appointed for Dauid and his time.

12 Goe, and say vnto David, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to David, and shewed him, and said vnto him, Wilt thou that g seuen yeeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there bee three dayes pestilence in thy land: now aduise thee, and see, what answere I shall giue to him that sent me.

g For three yeres of famine were past for the Gibeonites matter: this was the fourth yere to the which should haue bene added other three yeeres more, 2. Chron. 21. 12.

14 ¶ And David said vnto Gad, I am in a wonderfull straite: let vs fall now into the hand of the Lord, (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning, euen to the time appointed: and there died of the people from h Dan, euen to Beer-sheba seuenty thousand men.

h From the one side of the countrey to the other.

16 And when the Angel stretched out his hand vpon Jerusalem to destroy it, the Lord * repented of the euill, and said to the Angel that destroyed the people, It is sufficient, i hold now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

* 1. Sam. 15. 11.

i The Lord spared this place, because he had chosen it to build his temple there.

17 And David spake vnto the Lord, (when he saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they k done? Let thine hand, I pray thee, be against mee and against my fathers house.

k Dauid saw not the iust cause why God plagued the people and therefore he offereth himselfe to Gods corrections, as the onely cause of this euill.

18 ¶ So Gad came the same day to David, and said vnto him, Goe vp, reare an altar vnto the Lord in the threshing flooze of Araunah the Iebusite.

19 And David (according to the saying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, & saw the King and his seruants comming toward him, and Araunah went out, and bowed himselfe before the King on his face to the ground,

21 And l Araunah said, Wherefore is my lord the King come to his seruaunt? Then David answered, To buy the threshing flooze of thee, for to build an Altar vnto the Lord, that the plague may ceale from the people.

l Called also Ornan, 1. Chron. 21. 20.

22 Then Araunah said vnto David, Let my lord the King take and offer what seemeth him good in his eyes: behold the oxen for the burnt offering, and charets, and the instruments of the oxen for wood.

23 (All these things did Araunah m as a King giue vnto the King, and Araunah said vnto the King, The Lord thy God be fauourable vnto thee.)

m That is, abundantly, for as some write, hee was king of Ierusalem before Dauid wan the tower.

24 Then the King said vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God, of that which doth cost me nothing. So David bought y threshing flooze, and the oxen for n fiftie shekels of siluer.

n Some write, that euery tribe gaue 50. which make 600. or that afterward hee bought as much as came to 550. shekels, 1. Chro. 21. 25.

25 And David built there an Altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

The first booke of the Kings.

THE ARGVMENT.

BEcause the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke, the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they bee preserued by Gods protection, (who then fauoureth them when his Word is truely set foorth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and Beniamin claue to Roboam: and this was called the

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the kingdom of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel, The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahabs father. And because our Sauiour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 *Abishag keepeth Dauid in his extreme age.* 5 *Adonijah vsurpeth the kingdom.* 30 *Salomon is anointed king.* 50 *Adonijah fleeth to the altar.*

a He was about 70. yere olde, 2.Sam 5.4.
b For his naturall heate was worne away with trauels.
‖*Or, serue him.*

NOw when king Dauid was [a] old, & stricken in yeeres, they couered him with clothes, but no [b] heat came vnto him.

2 Wherefore his seruants sayd vnto him, Let there bee sought for my lord the king a yong virgine, and let her ‖ stand before the king, and cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a faire yong maid throughout all the coastes of Israel, & found one Abishag a [c] Shunammite, and brought her to the king.

4 And the maide was exceeding faire, and cherished the king, and ministred to him, but the king knew her not.

c Which citie was in the tribe of Issachar, as Iosh. 19.18.

5 ¶ Then Adonijah the sonne of Haggith exalted himselfe, saying, I wil be king. And he gate him charets and horsemen, and [d] fiftie men to runne before him.

d Reade 2.Sam. 15.1.
‡*Ebr. dayes.*

6 And his father would not displease him from his ‡ childhood, to say, Why hast thou done so? and hee was a very goodly man, and his mother bare him next after Absalom.

‡*Ebr. his words were with Ioab.*
e They tooke his part and followed him.

7 And ‡ hee tooke counsell of Ioab the sonne of Zeruiah, & of Abiathar the Priest, and they [e] helped forward Adonijah.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan the prophet, and Shimei, and Rei, and the men of might which were with Dauid, were not with Adonijah.

9 Then Adonijah sacrificed sheepe, and oxen, and fat cattell by the stone of Zoheleth which is by ‖ En-rogel, and called all his brethren the kings sonnes, and all the men of Iudah the kings seruants.

‖*Or, the fountaine.*

10 But Nathan the Prophet, and Benaiah and the [f] mighty men, and Salomon his brother he called not.

f As the Cherethites and Pelethites.
2 *Sam.* 3.4.

11 Wherefore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adonijah the sonne * of Haggith doeth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I will nowe giue thee counsell, how to saue thine owne [g] life, and the life of thy sonne Salomon.

g For Adonijah will destroy thee and thy sonne if he reigne.

13 Goe, and get thee in vnto king Dauid, and say vnto him, Diddest not thou my lord, O king, sweare vnto thine handmayd, saying, Assuredly Salomon thy sonne shall reigne after mee, and he shall sit vpon my throne? Why is then Adonijah king?

h By declaring such things, as may further the same.

14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and [h] confirme thy words.

15 ¶ So Bath-sheba went in vnto the king into the chamber, and the king was very olde. And Abishag the Shunammite ministred vnto the king.

16 And Bath-sheba bowed and made obeisance vnto the king. And the king sayd, What is thy matter?

17 And she answered him, My lord, thou swarest by the Lorde thy God vnto thine handmaid, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne.

18 And behold, now is Adonijah king, and now my lord, O king, thou knowest [i] it not.

i The king being worne with age, could not attend to the affaires of the realme, and also Adonijah had many flatterers, which kept it from the king.

19 And hee hath offered many oxen, and fat cattell, and sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and Ioab the captaine of the host: but Salomon thy seruant hath hee not bidden.

20 And thou, my lord, O king, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the king after him.

21 For else when my lord the king shall sleepe with his fathers, I and my sonne Salomon shall be [k] reputed ‡ vile.

k And so put to death as wicked transgressors.
‡*Ebr. sinners.*

22 And loe, while she yet talked with the king Nathan also the Prophet came in.

23 And they told the king, saying, Beholde, Nathan the Prophet. And when he was come in to the king, he made obeysance before the king vpon his face [l] to the ground.

l Acknowledging him to be the true & worthy king appointed of God as the figure of his Christ.

24 And Nathan sayd, My lord, O king, hast thou sayd, Adonijah shall reigne after me, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and beholde, they eate and drinke before him, and say, ‡ God saue king Adonijah.

‡*Ebr. let the king Adonijah liue.*

26 But me thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath hee not called.

27 Is this thing done by my lorde the king, and thou hast not shewed it vnto thy [m] seruant, who should sit on the throne of my lord the king after him?

m Meaning, that he ought in such affaires to enterprise nothing except he had consulted with the Lord.

28 ¶ Then king Dauid answered, and said, Call mee Bath-sheba. And shee came into the kings presence, and stood before the king.

29 And the king sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I [n] sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne in my place, so will I certainely doe this day.

n Moued by the spirit of God so to doe, because he foresaw that Salomon should be the figure of Christ.

31 Then Beth-sheba bowed her face to

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the earth, and did reuerence vnto the King and sayd, God saue my Lord King Dauid for euer.

32 ¶ And King Dauid sayd, Call me Zadok the Priest, & Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the king sayd vnto them, Take with you the o seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoint him there king ouer Israel, and blow yee the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and hee shall be king in my stead: for I haue ‡ appointed him to bee prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the king, and sayd, So be it, and the Lord God of my lord the king ‡ ratifie it.

37 As the Lord hath been with my lord the king, so be he with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites went downe, and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of p oyle out of the Tabernacle, and annointed Salomon: and they blew the trumpet, and all the people sayd, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth ‡ rang with the sound of them.

41 ¶ And Adonijah and all the ghests that were with him, heard it: (and they had made an ende of eating) and when Joab heard the sound of the trumpet, hee sayde, What meaneth this noyse and vproare in the citie?

42 And as he yet spake, behold, Jonathan the sonne of Abiathar the Priest came: and Adonijah sayd, Come in: for thou art ‡ a worthy man, and bringest q good tidings.

43 And Jonathan answered, and said to Adonijah, Verily our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him king in Gihon: and they are gone vp from thence with ioy, and the citie is moued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the kings seruants came to r bleese our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the s bed.

48 And thus sayd the king also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the ghests that were with Adonijah, were afraid, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose, and went, and tooke hold on the hornes of the t altar.

51 And one told Salomon, saying, Behold, Adonijah doth feare king Salomon: for lo, he hath caught hold on the hornes of the altar, saying, Let king Salomon sweare vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon sayd, If he will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then king Salomon sent, and they brought him from the altar, and hee came and did obeisance vnto king Salomon. And Salomon said vnto him, Go to thine house.

o Meaning, the kings seruants, and such as were of his gard.

‡ Ebr. commanded.

‡ Ebr. say so.

p Wherewith they accustomed to annoint the Priests and the holy instruments, Exod. 30 23.

‡ Ebr. brake.

‡ Ebr. a man of power.

q He praised Jonathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beate downe his pride.

r To salute him and to pray, and praise God for him.

s He gaue God thanks for the good successe.

t Which Dauid his father had built in the floore of Araunah, as 2. Sam. 24. 25.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Joab, Barzillai and Shimei. 10 The death of Dauid. 17 Adonijah asketh Abishag to wife. 25 Hee is slaine. 35 Zadok was placed in Abiathars roume.

THen the dayes of Dauid drewe neere that he should die, and he charged Salomon his sonne, saying,

2 I go the a way of all the earth: be strong therefore, and shew thy selfe a man,

3 And take heede to the b charge of the Lord thy God, to walke in his wayes, and keep his statutes and his commandements, and his iudgements, and his testimonies, as it is written in the Lawe of Moses, that thou mayest * prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which hee spake vnto mee, saying, If thy sonnes take heede to their way, that they walke before mee in c trueth with all their hearts, and with all their soules, * ‡ thou shalt not (sayd he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Joab the sonne of Zeruiah did to me, and what he did to the two captaines of the hostes of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Jether whom he slew, and d shed blood of battel in peace, and e put the blood of warre vpon his girdle that was about his loines, and in his shooes that were on his feete.

6 Doe therefore according to thy wisedome, and let thou not his hoare head goe downe to the graue in peace.

7 But shewe kindnesse vnto the sonnes of * Barzillai the Gileadite, and let them bee among them that eate at thy table: f for so

a I am ready to die, as all men must.

b Hee sheweth how hard a thing it is to gouerne, and that none can doe it wel, except he obey God. *Deut. 29. 9. Iosh. 1. 7.*

‖ *Or, do wisely.*

c And without hypocrisie. *2. Sam. 7 12.*

‡ *Ebr. a man shall not be cut off to thee from off the throne. 2. Sam 3. 27. 2. Sam 20. 10.*

d He shed his blood in time of peace, as if there had been warre.

e Hee put the bloody sword into his sheath. *2 Sam. 19. 31.*

f That is, they dealt mercifully with me.

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so they came to me when I fled from Absalom thy brother.

2 *Sam.16.5.* 8 ¶ And behold, with thee * is Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete mee at Iorden, and I sware to him by the

2.*Sam.19.23.* Lord, saying, * I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him; therefore thou shalt cause his hoare head to go downe to the graue with s blood.

g Let him be punished with death: looke verse 46. *Actes 2.29. and 13.36. 2 Sam.5.4 and 1.chro.29.26,27. 1.Chron.29.23.*

10 So * Dauid slept with his fathers, and was buried in the citie of Dauid.

11 And the daies which Dauid * reigned vpon Israel were fourty yeeres: seuen yeeres reigned he in Hebron, and thirty and three yeeres reigned he in Ierusalem.

12 ¶ * Then sate Salomon vpon the throne of Dauid his father, and his kingdome was stablished mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon, and she sayd, h Commest thou peaceably? And he sayd, Yea.

h For she feared lest hee would worke treason against the king.

14 He sayd moreouer, I haue a suite vnto thee. And she sayd, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set i their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

i In signe of their fauour and consent.

16 Now therefore I aske thee one request, ‡ refuse me not. And she said vnto him, Say on.

‡*Ebr. cause not my face to turne away.*

17 And he sayd, Speake, I pray thee, vnto Salomon the king, (for hee will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba sayd, Well, I will speake for thee vnto the king.

19 ¶ Bath-sheba therefore went vnto king Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and k bowed himselfe vnto her, and sate downe on his throne: and hee caused a seate to be set for the kings mother, and she sate at his right hand.

k In token of reuerence, and that others by his example might haue her in greater honour.

20 Then she said, I desire a small request of thee, say me not nay. Then the king said vnto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But King Salomon answered and sayd vnto his mother, And why doest thou aske Abishag the Shunammite for Adonijah? Aske for him the l kingdom also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

l Meaning, that if he should haue granted Abishag, which was so deare to his father, he would afterward haue aspired to the kingdome.

23 Then King Salomon sware by the Lord, saying, God do so to me and more also if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liueth, who hath established me, and set mee on the throne of Dauid my father, who also hath made me an house, as he * promised, Adonijah shall surely die this day.

2 *Sam.7.12,13.*

25 And king Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee ‖ smote him that he died.

‖*Or, fell vpon him.*

26 ¶ Then the king sayd vnto Abiathar the Priest, Goe to Anathoth vnto thine owne ‖ fields: for thou art ‡ worthy of death: but I will not this day kill thee, because thou m barest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath been afflicted.

‖*Or, possessions.* ‡*Ebr. a man of death.* m When he fled before Absalom, 2 Sam.15.24.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that he might * fulfil the words of the Lord, which he spake against the house of Eli in Shiloh.

1.*Sam.2.31,35.*

28 ¶ Then tidings came to Ioab: (for Ioab had n turned after Adonijah, but hee turned not after Absalom) and Ioab fled vnto the Tabernacle of the Lord, & caught hold on the hornes of the altar.

n Hee tooke Adonijahs part when he would haue vsurped the kingdom, Chap. 1.7.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and behold, he is by the o altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

o Thinking to be saued by the holinesse of the place.

30 And Benaiah came to the Tabernacle of the Lord, & sayd vnto him. Thus sayth the king, Come out. And he sayd, Nay, but I will die here. Then Benaiah brought the King word againe, saying, Thus sayd Ioab, and thus he answered me.

31 And the king sayd vnto him, Doe as he hath sayd, and p smite him, and bury him, that thou mayest take away the blood, which Ioab shed causelesse, from me and from the house of my father.

p For it was lawfull to take the wilfull murtherer from the altar, Exod.21.14.

32 And the Lord shall bring his blood vpon his owne head: for he smote two men more righteous and better then he, and slew them with the sword, and my father Dauid knew not: to wit, * Abner the sonne of Ner, captaine of the hoste of Israel, and * Amasa the sonne of Iether, captaine of the host of Iudah.

2.*Sam.3.27.* 2.*Sam.20.10.*

33 Their blood shall therefore returne vpon the q head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shall there be peace for euer from the Lord.

q Ioab shall be iustly punished for the blood that he hath cruelly shed.

34 So Benaiah the sonne of Iehoiada went vp, and smote him, and slew him, and he was buried in his owne house in the wilderneſſe.

35 And the king put Benaiah the sonne of Iehoiada in his rowme ouer the host: and the king set Zadok the r Priest in the roume of Abiathar.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterward the king sent, and called Shimei, and sayd vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, know assuredly, that thou shalt die the death: thy blood shalbe vpon thine owne head.

38 And Shimei said vnto the king, The thing

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thing is good: as my lord the King hath said, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeres two of the f seruants of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, & sadled his asse, and went to Gath to Achish, to seeke his seruants: and t Shimei went and brought his seruants from Gath.

41 And it was told Salomon that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and sayd vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly, that thou shalt die the death? And thou saydest vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lord, and the commandement wherewith I charged thee?

44 The king said also to Shimei, u Thou knowest all the wickednes whereunto thine heart is priuie, that thou didst to Dauid my father: the Lord therefore shall bring thy wickednes vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for euer.

46 So the king commanded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the * kingdome was x stablished in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him and giueth him wisdome. 17 The pleading of the two harlots, and Salomons sentence therein.

SAlomon * then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the a city of Dauid, vntill hee had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Duely the people sacrificed in b the hie places, because there was no house built vnto the Name of the Lorde, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his c father: onely he sacrificed and offered incense in the hie places.

4 And the king went to d Gibeon to sacrifice there, for that was the chiefe high place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God sayd, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercie, ‖ when hee walked before thee in trueth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast e kept for him this great mercy, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now, O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a yong childe, and know not how to goe f out and in.

8 And thy seruant is in the midst of thy people, which thou hast chosen, euen a great people, which cannot bee tolde, nor numbred for multitude.

9 * Giue therefore vnto thy seruant an ‖ vnderstanding heart to iudge thy people, that I may discerne between good and bad: for who is able to iudge this thy g mighty people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine h enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Behold, I haue done according to thy words: loe, I haue giuen thee a wise and an vnderstanding heart, so that there hath been none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also * giuen thee that, which thou hast not asked, both riches and honour, so that among the kings there ‖ shal be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances, and my commandements, * as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, beholde, it was a i dreame, and he came to Ierusalem, and stoode before the Arke of the couenant of the Lord, and offred burnt offrings, and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two ‖ harlots vnto the King, and k stood before him.

17 And the one woman sayd, O my lord, I and this woman dwell in one house, and I was deliuered of a child with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and wee were in the house together: no stranger was with vs in the house, saue wee twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And she arose at midnight, and l tooke my sonne from my side, while thine handmaid slept, and layd him in her bosome, and layd her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, behold, hee was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman sayd, Nay, but my sonne liueth, and thy sonne is dead: againe she sayd, No, but thy sonne is dead, and mine aliue: thus they spake before the King.

23 Then

f Thus God appointeth the wayes & meanes to bring his iust iudgements vpon the wicked.

t His couetous minde mooued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

u For though thou wouldest denie, yet thine owne conscience would accuse thee for reuiling & doing wrong to my father, 2.Sam.16.5. 2.Chron.1.1.

x Because all his enemies were destroyed.

Chap.7.8.

a Which was Beth-lehem.

b Where altars were appointed before the Temple was built, to offer vnto the Lord.

c For his father had commanded him to obey the Lord, and walke in his wayes, Chap.2.3.

d For there the Tabernacle was, 2.Chron.1.3.

‖ *Or, as he walked*

e Thou hast performed thy promise.

f That is, to behaue my selfe in executing this charge of ruling.

2 *Chron.1.10.*

‖ *Or, obedient.*

g Which are so many in number.

h That is, that thine enemies should die.

Matth.6.33. wisd.7.11.

‖ *Or, hath been none.*

Chap.15.5.

i He knew that God had appeared vnto him in a dreame.

‖ *Or, vitailers.*

k By this example it appeareth that God kept promise with Salomon in granting him wisedome.

l Shee stale the quicke childe away, because she might both auoid the shame and punishment.

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23 Then said the king, Shee saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

m Except God giue Iudges vnderstanding, the impudencie of the trespasser shall ouerthrow the iust cause of the innocent.

24 Then the king said, m Bring mee a sword: and they brought out a sword before the king.

25 And the king said, Diuide yee the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other.

n Her motherly affection herein appeareth, that shee had rather endure the rigour of the law, then see her child cruelly slaine.

26 Then spake the woman, whose the liuing child was, vnto the king, for her compassion was kindled toward her sonne, and she said, O my lord, giue her the liuing child, and n slay him not: but the other said, Let it be neither mine nor thine, but diuide it.

27 Then the king answered, and said, Giue her the liuing childe, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisdome of God was in him to doe iustice.

CHAP. IIII.

2 The princes & rulers vnder Salomon. 22 The purueyance for his victuals. 26 The number of his horses. 32 His bookes and writings.

AND king Salomon was king ouer all Israel.

a That is, his chiefe officers. b He was the sonne of Achimais, and Zadoks nephew. c Not Abiathar, whom Salomon had put from his office, Chap. 2. 27 but another of that name, *Chap.* 5. 14.

2 And these were a his princes, b Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shisha, scribes, Iehoshaphat the sonne of Ahilud, recorder,

4 And Benaiah the sonne of Iehoiada was ouer the host, and Zadok and c Abiathar Priests.

5 And Azariah the sonne of Nathan was ouer the officers, & Zabud the sonne of Nathan the Priest was the kings friend.

6 And Ahishar was ouer the household: and * Adoniram the sonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided victuals for the king and his household: each man had a moneth in the yeere to prouide victuals.

8 And these are their names: the sonne of Hur in mount Ephraim.

‖ *Or, Elon, in Beth-anan.*

9 The sonne of Dekar in Makaz, and in Shaalbim, and Beth-shemesh, and ‖ Elon and Beth-hanan:

10 The sonne of Hesed in Arnboth, to whom pertained Sochoh, and all the land of Hepher.

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Izreel, from Beth-shean ‖ to Abel-meholah, euen till beyond ouer against Jokneam:

‖ *Or, to the plaine.*

13 The sonne of Geber in Ramoth Gilead, and his were the Townes of d Jair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with walles and barres of brasse.

d Which townes bare Iairs name, because he tooke them of the Canaanites, Num. 32. 41.

14 ¶ Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphtali, & he tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Iehoshaphat the sonne of Parnah in e Issachar:

18 Shimei the sonne of Elah in Beniamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

e Salomon obserued not the diuision that Iosua made, but diuided it, as might best serue for his purpose.

20 Iudah and Israel were many, as the sand of the sea in number, eating, drinking, and making merie.

21 * And Salomon reigned ouer all kingdomes, from the f River vnto the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

f They lined in all peace and securitie. *Eccl.* 47. 15.

g Which is Euphrates.

22 And Salomons victuals for one day, were thirtie ‡ measures of fine floure, and threescore measures of meale:

‡ *Ebr. Corim.*

23 Ten fat oxen, and twentie oxen of the pastures, & an hundreth sheepe, beside harts and bucks, and bugles, and fat fowle.

24 For hee ruled in all the region on the other side of the riuer, from Tiphsah euen vnto ‖ Azzah, ouer all the h kings on the other side the riuer: and he had peace round about him on euery side.

‖ *Or, Gaza.*

h For they were all tributaries vnto him.

25 And Iudah and Israel dwelt without feare, euery man vnder his vine, and vnder his fig tree, from i Dan euen to Beer-sheba, all the dayes of Salomon.

i Thorowout all Israel. 2 *Chron.* 9. 25.

26 ¶ And Salomon had * fortie thousand stalles of horses for his charets, and twelue thousand horsemen.

27 And these officers prouided victual for king Salomon, and for all that came to king Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Barley also and straw for the horses & mules brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ * And God gaue Salomon wisdome and vnderstanding exceeding much, and k a large heart, euen as the sand that is on the sea shore.

Eccl. 47. 14, 15, 16.

k Meaning, great vnderstanding, and able to comprehend all things.

30 And Salomons wisdome excelled the wisdome of all the children of the l East, and all the wisedome of Egypt.

31 For he was wiser then any man: yea, then were Ethan the Ezrahite, then Heman, then Thalcol, then Darda the sonnes of Mahol: and hee was famous thorowout all nations round about.

l To wit, the philosophers, and astronomers which were iudged most wise.

32 And Salomon spake three thousand m Prouerbs: and his songs were a thousand and fiue.

m Which for the most part are thought to haue perished in the captiuitie of Babylon.

33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the n hyssope that springeth out of the wall: hee spake also of beasts and of fowles, and of creeping things, and of fishes.

n From the hiest to the lowest.

34 And there came of all people to heare the wisdome of Salomon, from all kings of the earth, which had heard of his wisedome.

CHAP.

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CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth stuffe for the building. 13 The number of the workemen.

‖Or, Zor.

AND Hiram king of ‖Tyrus sent his seruants vnto Salomon, (for he had heard that they had anoynted him king in the roome of his father) because Hiram had euer loued Dauid.

2. Chron. 2. 3.

2 *Also Salomon sent to Hiram, saying,

3 Thou knowest that Dauid my father could not build an house vnto the Name of the Lord his God, for the warres which were about him on euery side, vntill the Lord had put ‖them vnder the soles of his feete.

‖Or, his enemies.

4 But now the Lord my God hath giuen mee a rest on euery side, so that there is neither aduersarie nor euill to resist.

a He declareth that he was bound to set forth Gods glory, forasmuch as the Lord had sent him rest and peace.

5 And behold, I purpose to build an house vnto the Name of the Lord my God, * as the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shal build an house vnto my Name.

2. Sam. 7. 13. 1. chron. 22. 10.

6 Now therefore commaund, that they hew me cedar trees out of Lebanon, and my seruants shalbe with thy seruants, and vnto thee will I giue the b hire for thy seruants, according vnto all that thou shalt appoint: for thou knowest that there are none among vs, that can hew timber like vnto the Sidonians.

b This was his equitie, that he would not receiue a benefit without some recompense.

7 ¶ And when c Hiram heard the words of Salomon, hee reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to build the spirituall Temple.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto mee, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea ‖ in rafts vnto the place that thou shalt shew mee, and will cause them to bee discharged there, and thou shalt receiue them: now thou shalt doe mee a pleasure to minister foode for d my family.

‖Or, flotes.

d While my seruants are occupied about thy businesse.

10 So Hiram gaue Salomon cedar trees, and firre trees, euen his full desire.

11 And Salomon gaue Hiram twentie thousand ‡ measures of wheat for food to his houshold, and twentie measures of ‖ beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

‡ Ebr. Corum. ‖ Or, pure.

12 ¶ And the Lord gaue Salomon wisedome as hee * promised him. And there was peace betweene Hiram and Salomon, and they e two made a couenant.

Chap. 3. 12.

e As touching the furniture of wood and victuals.

13 ¶ And king Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whom he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two months at home. And * Adoniram was ouer the summe.

Chap. 4. 6.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand masons in the mountaine,

16 Besides the ‖princes whom Salomon appointed ouer the worke, euen three thousand and three hundred, which ruled the people that wrought in the worke.

‖Or, masters of the worke.

17 And the king commanded them, and they brought great stones and costly stones to make the foundation of the house, euen hewed stones.

18 And Salomons workemen and the workemen of Hiram, & the f masons hewed and prepared timber and stones for the building of the house.

f The Ebrewe word is Giblim, which some say were excellent masons.

CHAP. VI.

1 The building of the Temple, and the forme thereof. 12 The promise of the Lord to Salomon.

AND * in the foure hundred and fourescore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth a Zif (which is the second moneth) he built the b house of the Lord.

2. Chron. 3. 1.

a Which moneth conteineth part of April, and part of May.

b Whereby is meant the temple and the oracle.

2 And the house which king Salomon built for the Lord, was threescore cubites long, and twenty broad, & thirtie cubites hie.

3 And the c porch before the Temple of the house was twentie cubits long according to the breadth of the house, and ten cubites broad before the house.

c Or the court where the people prayed, which was before the place where the altar of burnt offerings stood.

4 And in the house he made windowes, ‖ broad without, and narrow within.

‖Or, to open and to shut

5 And by the wall of the house hee made ‖ galleries round about, euen by the wals of the house round about the Temple and d the oracle, and made chambers round about.

‖Or, lofts.

d Whence God spake betweene the Cherubims, called also the most holy place.

6 The nethermost gallerie was fiue cubites broad, and the middlemost sixe cubites broad, and the third seuen cubites broad, for hee made e rests round about without the house, that the beames should not be fastened in the walles of the house.

e Which were certaine stones comming out of the wall as stayes for the beames to rest vpon.

7 And when the house was built, it was built of stone, perfect before it was brought, so that there was neither hammer, nor axe, nor any toole of iron heard in the house while it was in building.

8 The doore of the middle ‖ chamber was in the right side of the house, and men went vp with winding staires into the middlemost, & out of the middlemost into the third.

‖Or, gallerie.

9 So he built the f house and finished it, and sieled the house, being vaunted, with sieling of cedar trees.

f In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuarie, and the oracle the most holy place.

10 And he built the galleries vpon all the wall of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe vnto thee my promise, * which I promised to Dauid thy father.

2. Sam. 7. 13.

13 And I will g dwel among the children of Israel, and will not forsake my people Israel.

g According as he promised vnto Moses, Exod. 25. 22.

14 So Salomon built the house, and finished it,

15 And

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15 And built the walles of the house within, with boords of cedar tree from the pauement of the house vnto [h] the walles of the sieling, and within hee couered them with wood, and couered the flooze of the house with plankes of firre.

h Meaning, vnto the roofe, which was also sieled.

16 And hee built twenty cubits in the sides of the house with boordes of Cedar, from the flooze to the walles, and hee prepared a place within it for the oracle, euen the most holy place.

17 But the [i] house, that is, the temple before it, was fourtie cubits long.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple.

18 And the Cedar of the house within was carued with ‖ knops, and grauen with floures: all was Cedar, so that no stone was seene.

‖ Or, wild cucumers.

19 ¶ Also hee prepared the place of the oracle in the mids of the [k] house within, to set the Arke of the Couenant of the Lord there.

k That is, in the most inward place of the house.

20 And the place of the oracle within was twenty cubites long, and twenty cubites broad, and twenty cubits hie, and hee couered it with pure gold, and couered the altar with Cedar.

21 So Salomon couered the house within with pure gold: and he ‡ shut the place of the oracle with chaines of gold, and couered it with gold.

‡ Ebr. he drew thorow chaines of gold before.

22 And hee ouerlayed all the house with gold, vntill all the house was made perfect. Also hee couered the [l] whole altar that was before the oracle, with gold.

l Meaning, the altar of incense, Exod. 30. 1.

23 And within the oracle hee made two Cherubims of ‖ oline tree, ten cubits hie.

‖ Or, pine tree.

24 The wing also of the one Cherub was fiue cubits, and the wing of the other Cherub was fiue cubites: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were tenne cubits.

25 Also the other Cherub was of tenne cubites: both the Cherubims were of one measure and one fashion.

26 For the height of the one Cherub was ten cubits, and so was the other Cherub.

27 And hee put the Cherubims within the inner house, * and the Cherubims stretched out their winges, so that the wing of the one touched the one wall, ‡ the wing of the other Cherub touched the other wall: and their other wings touched one another in the middest of the house.

Exod. 25. 20.

28 And hee [m] ouerlayed the Cherubims with gold.

m For the other which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sins.

29 And hee carued all the walles of the house round about with grauen figures of Cherubims and of palme trees, and grauen floures within and without.

30 And the floure of the house he couered with gold within and without.

31 And in the entring of the oracle hee made two dooores of oline tree: and the vpper post and side postes were fiue square.

32 The two dooores also were of oline tree, and he grauen them with grauing of Cherubims ‡ palme trees, and grauen floures, and couered them with gold, and laid [n] thin gold vpon the Cherubims and vpon the palme trees.

n So that the fashion of the carued worke might still appeare.

33 And so made hee for the dooze of the Temple postes of oliue tree foure square.

34 But the two dooores were of firre tree, the two sides of the one dooze were ‖ round, and the two sides of the other dooze were round.

‖ Or, folding.

35 And hee grauen Cherubims, ‡ palme trees, and carued floures, and couered the carued worke with gold finely wrought.

36 ¶ And he built the [o] court within with three rows of hewed stone, and one row of beames of cedar.

o Where the Priests were, and was thus called in respect of the great court which is called, Acts 3. 11. the porch of Salomon where the people vsed to pray.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleuenth yeere in the moneth of [p] Bul, (which is the eight moneth) hee finished the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

p Which conteineth part of October, & part of November.

CHAP. VII.

1 *The building of the houses of Salomon.* 15 *The excellent workemanship of Hiram in the pieces which he made for the Temple.*

BUt Salomon was building his owne house * thirteene yeeres, and [a] finished al his house.

* Chap. 9. 10.

a After he had built the Temple,

2 Hee built also an house [b] called the forrest of Lebanon, an hundreth cubites long, and fiftie cubites broade, and thirtie cubites hie vpon foure rows of Cedar pillars, and Cedar beames were layde vpon the pillars.

b For the beauty of the place and great abundance of cedar trees that went to the building thereof it was compared to mount Lebanon in Syria: this house hee vsed in summer for pleasure and recreation.

3 And it was couered aboue with Cedar vpon the beames, that lay on the fortie and fiue pillars, fifteene in a row.

4 And the windowes were in three rowes, and window was [c] against window in three rankes.

c There were as many, and like proportion on the one side as on the other, and at euery end euen three in a row one aboue another.

5 And all the dooores, and the side postes with the windowes were foure square, and window was ouer against window in three rankes.

6 And hee made a porch of pillars fiftie cubits long, and thirtie cubits broad, and the porch was before [d] them, euen before them were thirty pillars.

d Before the pillars of the house.

7 ¶ Then hee made a porch [e] for the throne, where hee iudged, euen a porch of iudgement, and it was sieled with Cedar from pauement to pauement.

e For his house which was at Ierusalem. Chap. 3. 1.

8 And in his house, where hee dwelt, was another hall more inward then the porche, which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

9 All these were ‖ of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto [f] the stones of an ‖ hand breadth, and on the outside to the great court.

‖ Or, precious.

f Which were rests and stayes for the beames to lie vpon.

10 And the foundation was of costly stones, and great stones, euen of stones of ten cubits, and stones of eight cubits.

‖ Or, spanne.

11 ‡ Aboue also were costly stones, squared by rule, and boords of Cedar.

g From the foundation vpward.

12 ¶ And the great court round about was with three rowes of hewed stones, and a row of Cedar beames: [h] so was it to the inner

h As the Lords house was built, so was this: only the great court of Salomons house was vncouered.

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inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then King Salomon sent, and fet one Hiram out of ‖ Tyrus.

‖ *Or, Zor.*

14 He was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: i hee was full of wisedome, and understanding, and knowledge to worke all maner of worke in brasse: who came to king Salomon, and wrought all his worke.

i Thus whē God will haue his glory set foorth, he raiseth vp men, & giueth them excellent gifts for the accomplishment of the same, Exod. 31. 2, 3.

15 For he cast two pillars of brasse: the height of a pillar was eighteene cubits, and a threed of twelue cubits did compasse ‡ either of the pillars.

‡ *Ebr. the second*

16 And he made two ‖ chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters was fiue cubits, and the height of the other chapiter was fiue cubites.

‖ *Or, pummels.*

17 Hee made grates like networke, and ‖ wreathen worke like chaines for the chapiters that were on the top of the pillars, euen seuen for the one chapiter, and seuen for the other chapiter.

‖ *Or, cords like chaines.*

18 So hee made the pillars & two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the toppe. And thus did hee for the other chapiter.

19 And the chapiters that were on the toppe of the pillars were after k lilie worke in the porch, foure cubits.

k As was seene commonly wrought in costly porches.

20 And the chapiters vpon the two pillars had also aboue, ‖ ouer against the bellie ‖ within the networke pome granates: for two hundreth pomegranates were in the two rankes about vpon ‡ either of the chapiters.

‖ *Or, round about the middes.*
‖ *Or, beyond.*
‡ *Ebr. the second.*

21 And he set vp the pillars in the l porch of the Temple. And when he had set vp the right pillar, hee called the name thereof m Jachin: and when hee had set vp the left pillar, he called the name thereof n Boaz.

l Which was in the inner court betweene the Temple and the oracle.
m That is, he will stablish, to wit, his promise toward this house.
n That is, in strength: meaning the power thereof shal continue.

22 And vpon the toppe of the pillars was worke of lilies: so was the workemanship of the pillars finished.

23 ¶ And he made a molten o sea ten cubites wide from brimme to brimme, round in compasse, and fiue cubites hie, and a line of thirtie cubites did compasse it about.

o So called for the hugenesse of the vessell. 2. *Chron.* 4. 3.

24 And vnder the brimme of it were knoppes like wilde cucumers compassing it round about, tenne in one cubite, compassing the sea * round about: and the two rowes of knoppes were cast, when it was molten.

25 It stood on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stoode aboue vpon them, and all their hinder parts were inward.

‖ *Or, a spanne.*

26 It was ‖ an hand breadth thicke, and the brimme thereof was like the worke of the brimme of a cuppe with floures of lilies: it contained two thousand p Baths.

p Bath and Ephah seeme to be both one measure Ezek. 45. 11. euery Bath conteined about ten pottels.

27 ¶ And hee made ten bases of brasse, one base was foure cubites long, and foure cubites broad, and three cubites hie.

28 ¶ And the worke of the bases was on this manner, they had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were lions, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneath the lyons and bulles, were additions made of thinne worke.

30 And euery base had foure brasen wheeles, and plates of brasse: and the foure corners had ‡ vndersetters: vnder the caldron were undersetters molten at the side of euery addition.

‡ *Ebr. shoulders.*

31 And q the mouth of it was within the chapiter and aboue to measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen works, whose borders were foure square, and not round.

q The mouth of the great base or frame entred into the chapiter or pillar that bare vp the caldron.

32 And vnder the borders were foure wheeles, and the axeltrees of the wheeles ioyned to the base: and the height of a wheele was a cubite and halfe a cubite.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axeltrees, and their naues and their ‖ felloes, and their spokes were all moulten.

‖ *Or, rings.*

34 And foure vndersetters were vpon the foure corners of one base: and the vndersetters thereof were of the base it selfe.

35 And in the toppe of the base was a round r compasse of halfe a cubite hie round about: and vpon the top of the base the ledges thereof and the borders thereof were of the same.

r Which was called the pillar, chapiter, or small base wherein the caldron stood.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lyons, and palme trees on the side of euery one, & additions round about.

37 Thus made he the ten bases, they had all one casting, one measure, and one size.

38 ¶ Then made hee s tenne caldrons of brasse, one caldron conteined fortie baths: and euery caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

s To keepe waters for the vse of the sacrifices.

39 And he set the bases, fiue on the right side of the house, and fiue on the left side of the house. And hee set the sea on the right side of the t house Eastward toward the South.

t To wit, of the Temple or Sanctuary.

40 ¶ And Hiram made caldrons, and beloms, and basins: and Hiram finished all the worke that hee made to king Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapiters that were on the top of the two pillars, & two grates to couer the two bowles of the chapiters which were vpon the toppe of the pillars,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters that were vpon the pillars,

43 And the ten bases, and tenne caldrons vpon the bases,

44 And the sea, and twelue bulles vnder that sea,

45 And

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45 And pots, and besoms, and basons: and all these vessels, which [u] Hiram made to King Salomon for the house of the Lord, were of shining brasse.

46 In the plaine of Iordan did the King cast them in [‖] clay betweene Succoth and Zarthan.

47 And Salomon left to weigh all the vessels because of the exceeding abundance, neither could the weight of the brasse bee counted.

48 So Salomon made all the vessels, that pertained vnto the house of the Lord, the [x] golden altar, and the golden table, whereon the Shewbread was,

49 And the candlesticks, fiue at the right side, and fiue at the left, before the oracle of pure gold, and the flowers, and the lampes, and the snuffers of gold,

50 And the bowles, yand the hookes, and the basons, and the spoones, and the aſpannes of pure golde, and the hinges of gold for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

51 So was finished all the worke that King Salomon made for the house of the Lord, and Salomon brought in the things which *Dauid his father had dedicated: the siluer and the gold, and the vessels, and layde them among the treasures of the house of the Lord.

u By this name also Hiram the King of Tyrus was called.

‖ Or, *thicke earth.*

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

y Some take this for some instrument of musicke.

2. *Chron.* 5. 1.

CHAP. VIII.

4 *The Arke is borne into the Temple.* 10 *A cloud filleth the Temple.* 14 *The King blesseth the people.*

2. *Chron.* 5. 2.

Then *king Salomon assembled the Elders of Israel, euen all the heads of the Tribes, the chiefe fathers of the children of Israel vnto ‡him in Ierusalem, for to [a] bring vp the Arke of the Couenant of the Lord from the city of Dauid, which is Zion.

‡ *Ebr. Salomon.*

a For Dauid brought it from Obed-edom, and placed it in the Tabernacle which he had made for it, 2. Sam. 6. 17.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of [b] Ethanim, which is the seuenth moneth.

b Conteining part of September, and part of October, in the which moneth they held three solemne feasts, Numb. 29. 1.

3 And al the Elders of Israel came, and the Priests tooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.

5 And king Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe and beeues, which could not bee tolde, nor numbred for multitude.

6 So the [c] Priests brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

c That is, the Kohathites, Num. 4. 5.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres thereof aboue.

8 And they [d] drew out the barres, that the ends of the barres might appeare out of the Sanctuary before the oracle, but they were not seene without: and there they are vnto this day.

d They drew them onely out so farre as they might be seene: for they might not pull them altogether out, Exod. 25. 15.

9 Nothing was in the Arke [e] saue the two Tables of stone which Moses had put there at Horeb where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

e For it is like that the enemies, when they had the Arke in their hands, tooke away the rod of Aaron, and the pot with Man. *Exod.* 40. 34.

10 And when the Priests were come out of the Sanctuary, the *cloud filled the house of the Lord.

11 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord *saide, that hee would dwell in the darke cloud.

2. *Chron.* 6. 1.

13 I haue built thee an house to dwell in, an habitation for thee to abide in [f] for euer.

f He spake according to the tenor of Gods promise, which was conditionally, that they should serue him aright.

14 ¶ And the King turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my Name might be there: but I haue chosen *Dauid to be ouer my people Israel.

2. *Sam.* 7. 8.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheless, thou shalt not build the house, but thy sonne, that shall come out of thy loynes, he shall build the house vnto my Name.

20 And the Lord hath ‡ made good his word that hee spake: and I am risen vp in the roome of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

‡ *Ebr.* confirmed.

21 And I haue prepared therein a place for the Arke, wherein is the [g] Couenant of the Lord which hee made with our fathers, when he brought them out of the land of Egypt.

g The two Tables wherein the articles of the Couenant were written. 2. *Chron.* 6. 11.

22 ¶ Then Salomon stood before *the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And said, *O Lord God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant & mercy with thy seruants that walke before thee with [h] all their heart,

2. *Macc.* 2. 3.

h Vnfainedly, and without all hypocrisie.

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, *Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that

Chap. 2. 4.

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that thy children take heed to their way, that they walke before mee, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

i He is rauished with the admiration of Gods mercies, who being incomprehensible & Lord ouer all, will become familiar with men.

27 i Is it true indeed that God wil dwel on the earth? behold, the heauens, and the heauens of heauens are not able to conteine thee: how much more vnable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen toward the place whereof thou hast sayd, * My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

Deut.12,11.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou ‖in the place of thine habitation, euen in heauen, and when thou hearest, haue mercy.

‖*Or, from.*

31 ¶ When a man shall trespasse against his neighbour, and k he lay vpon him an oth to cause him to sweare, & the ‡ swearer shall come before thine Altar in this house,

k To wit, the iudge or neighbour.

‡ *Ebr. the othe.*

32 Then heare thou in heauen, and l doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnes.

l That is, make it knowen.

33 ¶ When thy people Israel shall bee ouerthrowen before the enemie, because they haue sinned against thee, and turne againe to thee, and m confesse thy Name, and pray and make supplication vnto thee in this house,

m Acknowledge thy iust iudgement, and praise thee.

34 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest vnto their fathers.

35 ¶ When heauen shalbe n shut vp, and there shall be no raine, because they haue sinned against thee, and shal pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

n So that there be a drought to destroy the fruits of the land.

36 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen to thy people to inherit.

37 ¶ When there shall bee famine in the land, when there shall bee pestilence, when there shall be blasting, mildew, grashopper, or caterpiller, when their enemy shal beliege them in the ‡ cities of their land, or any plague, or any sickneſſe,

‡ *Ebr. in the land of their gates.*

38 Then what prayer and supplication soeuer shall bee made of any man or of all thy people Israel, when euery one shal know the plague in his owne o heart, and stretch forth his hands in this house,

o For such are most meete to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and doe, and giue euery man according to all his wayes, as thou knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer, as touching the p stranger that is not of thy people Israel, who shall come out of a farre country for thy Names sake,

p He meaneth such as should be turned from their idolatrie to serue the true God.

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as doe thy people Israel: and that they may know that thy q Name is called vpon in this house which I haue built.

q That this is the true Religion wherewith thou wilt be worshipped. *Dan.6.10.*

44 ¶ When thy people shall goe out to battell against their enemy by the way that thou shalt send them, and shall pray vnto the Lord, * toward the way of the city which thou hast chosen, and toward the house that I haue built for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and ‖ iudge their cause.

‖ *Or, maintaine their right. 2. Chron.6.36. eccle.7.22. 1.iohn 1.8,10.*

46 If they sinne against thee (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they cary them away prisoners vnto the land of the enemies, either farre or neere,

47 Yet ‖ if they turne againe vnto their heart in the land (to the which they bee caried away captiues) and returne and pray vnto thee c in the land of them that caried them away captiues, saying, Wee haue sinned, wee haue transgressed and done wickedly,

‖ *Or, if they repent.*

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee toward the way of their land, which thou gauest vnto their fathers, and toward the city which thou hast chosen, and the house which I haue built for thy Name,

r Though the Temple was the chiefe place of prayer, yet he secludeth not them, that being let with necessitie call vpon him in other places.

f As Daniel did, Dan.6.10.

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and ‖ iudge their cause,

‖ *Or, auenge their wrong.*

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may c haue pitie and compassion on them:

t He vnderstood by faith, that God, of enemies would make friends vnto them that did conuert vnto him.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the midst of the yron furnace

52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them in all that they call for vnto thee.

53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou spakest by the hand of Moses thy seruant, when thou broughtest our

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Exod. 19. 6.

our fathers * out of Egypt, O Lord God.

54 And when Salomon had made an end of praying all this [u] prayer and supplication vnto the Lord, hee arose from before the altar of the Lord, from kneeling on his knees, & stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel with a loud voice, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that hee promised: there hath not failed one word of all his good promise which hee promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as he was with our fathers, that hee forsake vs not, neither leaue vs,

58 That he may [x] bowe our hearts vnto him, that wee may walke in all his wayes, and keepe his commaundements, and his statutes, and his lawes, which he commanded our fathers.

59 And these my words, which I haue prayed before the Lord, bee neere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel ‡ alway as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfit with the Lord our God to walke in his statutes, and to keepe his commaundements, as this day.

2. Chron. 7. 4.

62 ¶ * Then the king and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings, which hee offered vnto the Lord, to wit, two and twentie thousand beeues, and an hundreth and twentie thousand sheepe: so the king and all the children of Israel dedicated the [y] house of the Lord.

64 The same day did the King hallowe the middle of the court, that was before the house of the Lord: for there hee made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the * brasen altar that was before the Lord, was too little to receiue the burnt offerings, and the meat offerings, and the fat of the peace offerings.

3. Chron. 7. 7.

65 And Salomon made at that time a feast, and all Israel with him, a very great Congregation, euen from the entring in of [z] Hamath vnto the riuer of Egypt, before the Lord our God, [a] seuen dayes and seuen dayes, euen fourteene dayes.

66 And the eight day hee sent the people away: and they ‡ thanked the king, and went vnto their tents ioyous and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

[u] Salomon is a figure of Christ, who continually is the Mediator betweene God and his Church.

[x] He concludeth that man of him selfe is enemie vnto God, and that all obedience to his law proceedeth of his meere mercie.

‡ *Ebr. the thing of a day in his day.*

[y] Before the oracle, where the Arke was.

[z] That is, from North to South: meaning, all the country.

[a] Seuen dayes for the dedication, and seuen for the feast.

‡ *Ebr. blessed.*

CHAP. IX.

2 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 Hee sendeth foorth a nauie for golde.

2. Chron. 7. 11.

WHen * Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as he * appeared vnto him at Gibeon.

Chap. 3. 5.

3 And the Lord said vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue hallowed this house (which thou hast built) to * put my name there for euer, and mine eyes, & mine heart shall be there perpetually.

Chap 8. 29. deut. 12. 11.

4 And [a] if thou wilt walke before me (as Dauid thy father walked in pureneſſe of heart, and in righteousneſſe) to doe according to all that I haue commaunded thee, and keepe my statutes, and my iudgements,

[a] If thou walke in my feare, and withdraw thy selfe from the common maner of men, which follow their sensualitie.

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

2 Sam. 7. 12. 1. chron. 22. 10.

6 But if ye and your children turne away from me, and will [b] not keepe my commandements, and my statutes, (which I haue set before you) but go and serue other gods, and worship them,

[b] God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue hallowed * for my name, will I cast out of my sight, and Israel shall be a [c] prouerbe, and a common talke among all people.

Iere. 7. 14.

[c] The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberall benefits.

8 Euen this high house shall be so: euery one that passeth by it, shall bee astonted, and shall hisse, and they shall say, * Why hath the Lord done thus vnto this land and to this house?

Deut. 29. 24. iere. 22. 8.

9 And they shall answer, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

2. Chron. 8. 1.

11 (For the which Hiram the king of ‖ Tyrus had brought to Salomon timber of cedar, and firre trees, and golde and whatsoeuer hee desired) then King Salomon gaue to Hiram twentie cities in the land of ‖ Galil.

‖ *Or, Zor.*

‖ *Or, Galile.*

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee said, What cities are these which thou hast giuen me my brother? And he called them the land of ‖ Cabul vnto this day

‖ *Or, dirtie, or barren.*

14 And Hiram had sent the King [d] fiue score [e] talents of golde.

[d] For his tribute toward the building.

[e] The common talent was about threescore pound weight.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, to wit, to builde the house of the Lord, and his owne house, and [f] Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

[f] Millo was as the towne house or place of assembly, which was open aboue.

16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire,

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and slew the Canaanites that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wildernesse of the land.

g Cities for his munitions of warre.

19 And all the cities g of store, that Salomon had, euen cities for charets, and cities for horsmen, and all that Salomon desired and would build in Jerusalem, and in Lebanon and in all the land of his dominion,)

h These were as bondmen, and paied what was required either labour or money

20 All the people that were h left of the Amorites, Hittites, Perizzites, Hiuites, and Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

Leuit. 25. 39.

22 But of the children of Israel did Salomon * make no bondmen: but they were men of warre and his seruaunts, and his princes, and his captaines, and rulers of his charets, and his horsemen,

i The ouerseers of Salomons workes were diuided into three parts: the first contained 3300 the second 300, and the thirde 250. which were Israelites: so here are conteined the two last pars, which make 550. looke more, 2. Chro. 8. 10.

23 These were the princes of the officers, that were ouer Salomons worke: euen i fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the city of Dauid vnto the house which Salomon had built for her: then did hee build Millo.

25 And thrise a yeere did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and hee burnt incense vpon the altar, that was before the Lord, when hee had finished the house.

26 ¶ Also king Salomon made an naule of ships in Ezeon-geber, which is beside Eloth, and the brinke of the red Sea, in the land of Edom.

k In the 2. Chro. 8. 18. is made mention of 30. more, which seeme to haue beene employed for their charges

27 And Hiram sent with the naule his seruaunts, that were mariners, and had knowledge of the sea, with the seruaunts of Salomon.

28 And they came to Ophir, and fet from thence k foure hundreth and twentie talents of gold, and brought it to king Salomon.

CHAP. X.

1 The Queene of Saba commeth to heare the wisdome of Salomon. 18 His royall throne. 23 His power and magnificence.

2. Chron. 9. 1. matth. 12. 42. luke. 11. 31.

AND the * Queene of a Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proone him with hard questions.

a Iosephus saith that shee was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an Iland of Nilus

2 And shee came to Jerusalem with a very great traine, and Camels that bare sweete odours, and golde exceeding much, and precious stones: and shee came to Salomon, and communed with him of all that was in her heart.

b That is, the whole order, and trade of his house.

3 And Salomon declared vnto her all her questions: nothing was hid from the king, which he expounded not vnto her.

4 Then the Queene of Sheba sawe all Salomons wildome, and the house that he had built,

5 And the b meate of his table, and the sitting of his seruaunts, and the order of his ministers, and their apparel, and his drinking vessels, and his burnt offrings, that hee offered in the house of the Lord, and ‡ shee was greatly astonied.

‡ Ebr. there was no more spirit in her.

6 And shee said vnto the king, It was a true word that I heard in mine owne land of thy sayings, and of thy wisedome.

7 Howbeit I beleeued not this report, til I came, and had seene it with mine eyes: but loe, the one halfe was not tolde me: for thou hast more wisedome and prosperitie, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stand euer before thee, and heare thy c wisedome.

c But much more happie are they which heare the wisedome of God reuciled in his word.

9 Blessed bee the Lord thy God, which d loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer: and made thee king, to doe e equitie and righteousnesse.

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.

e This is the cause why kings are appointed. 2. Chron. 9 10.

10 And shee gaue the king fiue score talents of golde, and of sweete odours exceeding much, and precious stones. There came no more such abundance of sweete odours as the Queene of Sheba gaue to king Salomon.

11 The naule also of Hiram (that caried gold from Ophir) brought likewise great plentie of * Almuggim trees from Ophir and precious stones.

12 And the king made of the Almuggim trees, pillars for the house of the Lord, and for the kings palace, and made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoeuer shee would aske, besides that, which Salomon gaue her ‡ of his kingly liberalitie: so shee returned and went to her owne countrey, both shee, and her seruants.

‡ Ebr. by the hand of the king.

14 ¶ Also the weight of golde, that came to Salomon in one yeere, was fiue hundreth, threescore and fiue * talents of gold,

Exod. 25. 39.

15 Besides that hee had of merchant men and of the merchandises of them that solde spices, and of all the kings of Arabia, and of the princes of the f countrey.

f To wit, of Arabia, which for the great abundance of all things was called happie.

16 And king Salomon made two hundreth targets of beaten golde, fiue hundreth shekels of gold went to a target:

17 And three hundreth shields of beaten gold, three pound of gold went to one shield: and the king put them in the * house of the wood of Lebanon.

Chap. 7. 2.

18 ¶ Then the king made a great throne of Iuorie, and couered it with the best gold.

19 And the throne had fiue steps, & the top of the throne was round behind, & there were g staues on either side on the place of the throne, & two lions standing by the staues.

g As the chaire bowes, or places to leane vpon.

20 And there stood twelue lions on the fiue steps on either side: there was not the like made in any kingdome.

21 And all king Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold, none were of siluer; for it was nothing

nothing esteemed in the dayes of Salomon.

22 For the King had on the sea the naule of Tarshish with the naule of Hiram: once in three yeere came the naule of [h] Tarshish, and brought gold & siluer, yuorie, and apes, and peacockes.

23 So King Salomon exceeded all the kings of the earth both in riches and in wisdome.

24 And all the world sought to see Salomon, to heare his wisedome, which God had put in his heart,

25 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, and armor, and sweet odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together * charets and horsemen: and he had a thousand and foure hundreth charets, & twelue thousand horsmen, whome hee placed in the caret cities, & with the king at Ierusalem.

27 And the king ‖ gaue siluer in Ierusalem as stones, and gaue cedars as the wild figge trees that grow abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: ‖ the kings merchants receiued the linnen for a price.

29 There came vp and went out of Egypt some caret worth fiue hundreth shekels of siluer: that is, one horse, an hundreth and fiftie, and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their ‡ meanes.

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

2 Chron. 1, 14.

‖ Or, hee made siluer as plenteous as stones.

‖ Or, for the company of the kings merchants did receiue a number at a price.

‡ Ebr. hands.

CHAP. XI.

1 *Salomon hath a thousand wiues and concubines, which bring him to idolatry.* 14 *His God raiseth vp aduersaries against him.* 43 *Hee dieth.*

Deut. 17. 17. ecclus 47. 19, 20.

BVt King Salomon loued * many [a] outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

a Which were idolaters.

2 Of the nations, whereof the Lord had sayd vnto the children of Israel, *Goe not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. To them, I say, did Salomon ioyne in loue.

Exod. 34, 16.

3 And he had seuen hundred wiues, that were ‖ princesses, and three hundreth [b] concubines, & his wiues turned away his heart.

‖ Or, Queenes.

b To whom appertained no dowrie.

4 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not [c] perfect with the Lord his God, as was the heart of Dauid his father.

c He serued not God with a pure heart.

5 For Salomon followed * Ashtaroth the god of the Zidonians, and [d] Milcom the abomination of the Ammonites.

Iudg. 2, 13.

d Who was also called Molech, verse 7. read 2. King. 23, 10.

6 So Salomon wrought wickednes in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an hie place for Chemosh the [e] abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

e Thus the scripture termeth whatsoeuer man doeth reuerence & serue as God.

8 And so did hee for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angry with Salomon, because hee had turned his heart from the Lord God of Israel, * which had appeared vnto him twise,

Chap. 3. 5. and 9. 2.

10 And had giuen him a charge * concerning this thing, that he should not follow other gods: but hee kept not that which the Lord had commanded him.

Chap. 6. 12.

11 Wherefore the Lord sayd vnto Salomon, Forasmuch as [f] this is done of thee, and thou hast not kept my couenant, and my statutes (which I commaunded thee) * I will surely rent the kingdome from thee, and will giue it to thy seruant.

f That thou hast forsaken me and worshipped idoles.

Chap. 12. 15.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, but will giue one [g] tribe to thy sonne, because of Dauid my seruant, and because of Ierusalem which I haue chosen.

g Because the tribes of Iudah and Beniamin had their possessions mixed, they are here taken as one tribe.

14 ¶ Then the Lord stirred vp an aduersary vnto Salomon, euen Hadad the Edomite, of the kings [h] seed, which was in Edom.

h Of the king of Edoms stocke. 2. Sam. 8, 14.

15 * For when Dauid was in Edom, and Ioab the captaine of the hoste had smitten all the males in Edom, and was gone vp to bury the [i] slaine,

i Of the Edomites.

16 (For sire moneths did Ioab remaine there, and all Israel, till he had destroyed all the males in Edom.)

17 Then this Hadad [k] fled and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a little child.

k Thus God reserued this idolater to be a scourge to punish his peoples sinnes.

18 And they arose out of Midian, & came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him victuales, and gaue him land.

19 So Hadad [l] found great fauour in the sight of Pharaoh, and hee gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

l God brought him to honour, that his power might be more able to compasse his enterprises against Salomons house.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weined in Pharaohs house: & Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Ioab the captaine of the hoste was dead, Hadad said to Pharaoh, Let mee depart, that I may goe to mine owne countrey.

22 But Pharaoh sayd vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me goe.

23 ¶ * And God stirred him vp another aduersary, Rezon the sonne of Eliadah, which [m] fled from his lord Hadadezer king of Zobah.

2. Sam. 8, 3.

m When Dauid had discomfited Hadadezer and his armie.

24 And hee gathered men vnto him, and had beene captaine ouer the company, when Dauid slew them. And they went to Damascus, and dwelt there, [n] and they made him king in Damascus.

n To wit, the men, whom he had gathered vnto him.

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25 Therefore was he an aduersary to Israel all the dayes of Salomon: besides the euil that Hadad did, he also abhorred Israel, and reigned ouer Aram.

2. Chron. 13. 6.

26 ¶ * And Ieroboam the sonne of Nebat an Ephrathite of Zereda Salomons seruant (whose mother was called Zeruah a widow) lift vp his hand against the king.

27 And this was the cause that he lift vp his hand against the king, When Salomon built Millo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the young man was meete for the worke, he made him ○ ouerseer of all the labour of the house of Ioseph.

○ He was ouerseer of Salomons works for the tribe of Ephraim and Manasseh.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahijah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahijah caught the new garment that was on him, & P rent it in twelue pieces,

p By these visible signes the Prophets would more deepely print their message into their hearts, to whome they were sent.

31 And sayd to Ieroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he shall haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (‖ to doe right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

‖ *Or, to doe that that pleaseth me.*

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandements and my statutes.

35 * But I will take the kingdome out of his sonnes hand, and will giue it vnto thee, euen the ten tribes.

Chap. 12. 15.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a q light alway before me in Ierusalem the citie which I haue chosen mee, to put my Name there.

q He hath respect vnto the Messiah, which should be the bright starre that should shine thorow al the world.

37 And I will take thee, and thou shalt reigne, ‡ euen as thine heart desireth, and shalt be king ouer Israel.

‡ *Ebr. in all that thy soule.*

38 And if thou hearken vnto all that I commaund thee, and wilt walke in my wayes, and doe right in my sight to keepe my statutes and my commaundements, as Dauid my seruant did, then will I be with thee, and builde thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for r this, afflict the seed of Dauid, f but not for euer.

r For this idolatrie that Salomon hath committed.

f For the whole spirituall kingdome was restored in Messiah.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the wordes of Salomon, and all that he did, and his wisedome, are they not written in the t booke of the acts of Salomon?

t Which booke as is thought, was lost in their captiuitie. *2. Chron. 9. 30.*

42 The time that Salomon reigned in Ierusalem ouer all Israel, was * fourtie yeeres.

43 And Salomon slept with his fathers and was buried in the city of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succeedeth Salomon. 8 He refuseth the counsell of the Ancient. 20 Ieroboam reigneth ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

AND * Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

2. Chron. 10. 1.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, * whither Ieroboam had fled from King Salomon, and ‖ dwelt in Egypt.)

Chap. 11. 40.
‖ *Or, returned from Egypt.*

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, & spake vnto Rehoboam, saying,

4 Thy father made our * yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke which he put vpon vs, ᵃ lighter, & we will serue thee.

Chap. 4. 7.

a Oppresse vs not with so great charges, which we are not able to sustaine.
‖ *Or, had beene of his auncient counsellers.*

5 And he said vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And King Rehoboam tooke counsell with the old men that ‖ had stood before Salomon his father, while he yet liued, and sayd, ᵇ What counsell giue yee, that I may make an answere to this people?

b They shewed him that there was no way to win the peoples hearts, but to grant them their iust petition.

7 And they spake vnto him saying, If thou be a ᵇ seruant vnto this people this day, and serue them, & answere them, and speake kind words to them, they will bee thy seruants for euer.

8 But hee forsooke the counsell that the old men had giuen him, and asked counsell of the yong men, that had beene brought vp with him, and waited on him.

9 And he said vnto them, ᶜ What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

c There is nothing harder for them that are in authoritie, then to bridle their affections, and follow good counsell.

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My ‖ least part shalbe ᵈ bigger then my fathers loines.

‖ *Or, little finger.*

d I am much more able to keepe you in subiection then my father was.

11 Now whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with ‖ scourges.

‖ *Or, scorpions.*

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had ᵉ appointed, saying, Come to mee againe

e The people declare their obedience in this, that they would attempt nothing before the King had giuen them iust occasion.

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me againe the third day.

13 And the King answered the people sharpely, and left the old mens counsell that they gaue him,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with roddes, but I will correct you with scourges.

15 And the king hearkened not vnto the people: for ‖it was the ordinance of the Lord, that hee might performe his saying, which the Lord had spoken by *Ahiah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the King thus, saying, What portion haue wee in f Dauid? we haue none inheritance in the sonne of Ishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the King Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then King Rehoboam ‡made speed to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house g of Dauid vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assembly, and made him King ouer all Israel: none followed the house of Dauid, but the tribe of Iudah *onely.

21 And when Rehoboam was come to Ierusalem, he h gathered all the house of Iudah with the tribe of Beniamin, an hundreth and fourescore thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 *But the word of God came vnto Shemaiah the i man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus saith the k Lord, Ye shall not go vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by mee. They obeyed therefore the word of the Lord, and returned, and departed, according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now shal the kingdom returne to the house of Dauid.

27 If this people go vp, and doe sacrifice in the house of the Lord l at Ierusalem, then shall the heart of this people turne againe vnto their lord, euen to Rehoboam King of Iudah: so shall they kill mee and goe againe to Rehoboam King of Iudah.

28 Whereupon the King tooke counsell, and made two calues of gold, and said vnto them, m It is too much for you to goe vp to Ierusalem: behold, O Israel, thy gods, which brought thee vp out of the land of Egypt.

29 And he set the one in Beth el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also hee made an n house of hie places, and made priests of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the o fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth el, and offred vnto the calues that hee had made: and hee placed in Beth el the priests of the hie places, which he had made.

33 And hee offered vpon the altar, which hee had made in Beth el, the fifteenth day of the eight moneth (euen in the moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel: and he went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 15 The Prophet is seduced, 24 And is killed of a lyon. 33 The obstinacie of Ieroboam.

AND behold, there came a a man of God out of Iudah (by the commandement of the Lord) vnto b Beth el, and Ieroboam stood by the altar to offer incense.

2 And hee cried against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall bee borne vnto the house of Dauid, *Iosiah by name, and vpon thee shall he sacrifice the priests of the high places that burne incense vpon thee, and they shal burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the c signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall ‖fall out.

4 And when the king had heard the saying of the man of God, which hee had cried against the altar in Beth el, Ieroboam stretched out his hand from the altar, saying, d Lay hold on him: but his hand which he put forth against him, dried vp, and hee could not pull it in againe to him.

5 The altar also claue asunder, and the ashes fell out from the altar, according to the signe which the man of God had giuen by the ‡commandement of the Lord.

6 Then the king answered, and said vnto the man of God, I e beseech thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

7 Then the King said vnto the man of God, Come home with me, that thou mayest ‖dine, and I will giue thee a reward.

8 But the man of God sayde vnto the

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile words declare.

‡*Ebr. strengthened himselfe.*

g By the iust iudgement of God for Salomons sinnes.

Chap. 11.13.

h For as yet he perceiued not that the Lord had so appointed it.

2.*Chro.* 11.2.

i That is, the Prophet.

k Who of his iust iudgement will punish the trespasser, and of his mercie spare the innocent people.

l He feared lest his people should haue by this meanes beene entised to rebell against him.

Or, the Lord was the cause.

Chap. 11.11.

m So craftie are the carnall perswasions of princes, when they will make a religion to serue to their appetite.

n That is, a temple where altars were built for idolatrie.

o Because hee would the more binde the peoples deuotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law.

a That is, a Prophet.

b Not that that was called Luz. in Beniamin, but another of that name.

2.*King.* 23.17.

c By this signe yee shall know that the Lord hath sent me.

‖*Or, be powred out.*

d The wicked rage against the Prophets of God when they declare them Gods iudgements.

‡*Ebr. mouth.*

e Though the wicked humble themselues for a time when they feele Gods iudgements, yet after, they returne to their olde malice, and declare that they are but vile hypocrites.

‖*Or, take sustenance.*

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King, If thou wouldest giue mee halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

‖Or, he charged me: to wit, an Angel.

9 For so ‖ was it charged me by the word of the Lord, saying, f Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

f Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an old Prophet dwelt in Beth-el, and his sonnes came, and tolde him all the workes that the man of God had done that day in Beth-el, and the words which he had spoken vnto the King, told they their father.

‡Ebr. looked.

12 And their father sayde vnto them, What way went he? and his sonnes ‡ shewed him what way the man of God went, which came from Iudah.

13 And he said vnto his sonnes, Saddle me the asse. Who sadled him the asse, and hee rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest from Iudah? And he said, ‡ Yea.

‡Ebr. I am.

15 Then he said vnto him, g Come home with me, and eat bread.

g This he did of a simple minde, thinking it his duetie to declare friendship to a Prophet.

16 But he answered, I may not returne with thee, nor goe in with thee, neither will I eate bread, nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eate no bread nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And hee said vnto him, I am a Prophet also as thou art, and an h Angel spake vnto mee by the word of the Lord, saying, Bring him againe with thee into thine house, that hee may eate bread and drinke water: but he lyed vnto him.

h His fault is here double: first in that that he suffereth not the Prophet to obey Gods expresse commandement: and next, that he faineth to haue a reuelation to the contrary.

19 So he went againe with him, and did eat bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, i Because thou hast disobeyed the mouth of the Lord, and hast not kept the commaundement which the Lord thy God commanded thee.

i God would reproue his folly by him who was the occasion to bring him into errour.

22 But camest backe againe, and hast eaten bread, and drunke water in the place (whereof hee did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkets shall not come into the sepulchre of thy fathers.

k By this fearefull example God setteth foorth, how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge whereunto God hath called them.

23 ¶ And when he had eaten bread, and drunke, he sadled him the Asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, a k lyon met him by the way, and slew him, and his body was cast in the way, and the Asse stoode thereby: the lyon stood by the corps also.

25 And behold, men that passed by, sawe the carkets cast into the way, and the lyon standing by the corps: and they came and tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, hee said, It is the man of God, who hath beene disobedient vnto the commandement of the Lord: therefore the Lord hath deliuered him vnto the Lyon, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse, and they sadled him.

28 And he went and found his body cast in the way, and the Asse and the Lion stood by the corps, and the Lyon had l not eaten the body, nor torne the asse.

l To declare that this was onely the iudgement of God: for if the Lyon had done it for hunger, he would also haue deuoured the body.

29 And the Prophet tooke vp the body of the man of God, and layed it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And hee layed his body in his m owne graue, and they lamented ouer him, saying, Alas, my brother.

m Which he had prepared for himselfe.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, burie yee mee also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which hee cried by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit, after this Ieroboam n conuerted not from his wicked way, but turned againe, and made of the lowest of the people Priests of the hie places. Who would, might ‡ consecrate himselfe, and bee of the Priests of the hie places.

n So the wicked profit not by Gods threatnings, but goe backward and become worse and worse, 2. Tim. 3. 13.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

‡Ebr. fil his hand

CHAP. XIIII.

2 Ieroboam sendeth his wife disguised to Abiah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

AT that time Abiiah the sonne of Ieroboam fell sicke.

2 And Ieroboam said vnto his wife, Vp, I pray thee, and o disguise thy selfe, that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiiah the Prophet, which told mee * that I should be King ouer this people,

a His owne conscience bare him witnesse that the Prophet of God would not satisfie his affections which was a wicked man. *Chap.* 11. 31. ‡Ebr in thine hand.

3 And take ‡ with p thee ten loaues and ‖ cracknels, and a bottell of honie, and go to him: hee shall tell thee what shall become of the yong man.

b According to the custome when they went to aske counsell of Prophets, 1. Sam. 9. 7. ‖Or, wafers.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiiah: but Ahiiah could not see, for his ‡ sight was decayed for his age.

‡Ebr. eyes stood.

5 Then the Lord said vnto Ahiiah, Behold, the wife of Ierobgam commeth to aske a thing of thee for her sonne, for hee is sicke: thus and thus shalt thou say vnto her: for when she commeth in, she shall faine her selfe to be q another.

c Then the wife of Ieroboam.

6 Therefore when Ahiiah heard the sound of

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of her feete as thee came in at the dooze, hee sayd, Come in, thou d wife of Ieroboam: why fainest thou thus thy selfe to bee another? I am sent to thee with heauy tidings.

7 Go, tel Ieroboam, Thus saith the Lord God of Israel, Forasmuch as I haue exalted e thee from among the people, & haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not been as my seruant Dauid, which kept my commandements, and followed me with all his heart, and did onely that which was right in mine eyes,

9 But hast done euil aboue all that were before thee, (for thou hast gone & made thee other gods, and f molten images, to prouoke me, and hast cast me behind thy backe)

10 Therefore behold, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that * g pisseth against the wall, as well him that h is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dung, till it bee all gone.

11 The dogs shal eate him of Ieroboams stocke that dieth in the city, and the foules of the ayre shall eate him that dieth in the field: i for the Lord hath sayd it.

12 Up therefore, and get thee to thine house: for when thy feete enter into the city, the child shall die.

13 And all Israel shall mourne for him, and burie him: for he only of Ieroboam shal come to the graue, because in him there is found k some goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreouer, the Lord shall stirre him vp a King ouer Israel, which shal destroy the house of Ieroboam in that day: l what? yea, euen now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and hee shall weede Israel out of this good land, which he gaue to their fathers, and shal scatter them beyond the m Riuer, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the sinnes of Ieroboam who did sinne, and n made Israel to sinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when shee came to the threshold of the house, the yong man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord which he spake by the hand of his seruant Ahijah the Prophet.

19 And the rest of Ieroboams acts, how he warred, and how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twenty yere: & he o slept with his fathers, and Nadab his sonne reigned in his stead.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fortie yere old, when he began to reigne, and reigned seuenteene p yere in Ierusalem the citie, which the Lord did chuse out of all the tribes of Israel, to put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord; and they prouoked him more with their sinnes, which they had committed, ‖ then all that which their fathers had done.

23 For they also made them hie places and images, and groues on euery hie hil, and vnder euery greene tree.

24 There were also Sodomites q in the land, they did according to all the abominations of the nations which the Lord had cast out before the children of Israel.

25 ¶ And in the fift yeere of King Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the kings house, and tooke away all: also he caried away all the shields of gold which *Salomon had made.

27 And King Rehoboam made for them braken shields, and committed them vnto the hands of the chiefe of the gard, which watched at the dooze of the Kings house.

28 And when the king went into the house of the Lord, the gard bare them, and brought them againe into the gard chamber.

29 And the rest of the acts of Rehoboam, and all that he did, are they not written in r the booke of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam s continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an t Ammonite. And Abijam his sonne reigned in his stead.

CHAP. XV.

1 *Abijam reigneth ouer Iudah.* 9 *Asa succeedeth in his roume.* 16 *The battel betweene Asa and Baasha.* 24 *Iehoshaphat succeedeth Asa.* 25 *Nadab succeedeth Ieroboam.* 28 *Baasha killeth Nadab.*

AND in the eighteenth yeere of king *Ieroboam the sonne of Nebat, reigned Abijam ouer Iudah.

2 Three yeere reigned he in Ierusalem, and his mothers name was Maachah the daughter of a Abishalom.

3 And he walked in all the sinnes of his father, which he had done before him: and his heart was not perfit with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a b light in Ierusalem, and set vp his sonne after him, and stablished Ierusalem,

5 Because Dauid did that, which was right in the sight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, * saue only in the matter of Uriah the Hittite.

6 And there was warre between Rehoboam

d For God oft times discloseth vnto his, the craft and subtilty of the wicked.

e Which wast but a seruant.

f To wit, two calues.

Chap. 21.21. 2.*king.*9 8.

g Euery male, euen to the dogs, 1.Sam.25 22.

h As well him that is in the strong hold, as him that is abroad.

i They shal lacke the honour of buriall in token of Gods malediction.

k In the mids of the wicked, God hath some on whom he doth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning, Euphrates.

n The people shall not be excused, when they doe euill at the commandement of their gouernours.

o The Lord smote him that he died, 2.Chro. 13.20.

p And died before Ieroboam, about foure yeeres.

‖ *Or, besides all that their fathers had done by their sinnes.*

q Where idolatrie reigneth, all horrible vices are committed, till at length Gods iust iudgement destroy them vtterly.

Chap. 10.16.

r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2.Chro.12.15.

s That is, all the dayes of Rehoboams life.

t Whose idolatrie Rehoboam her sonne followed.

2.*Chron.*11.22.

a Some thinke that this was Absalom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

2.*Sam.*11.4. *and* 12.9.

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boam and Jeroboam as long as he liued.

7 The rest also of the actes of Abiiam, and all that he did, are they not written in the * booke of the Chronicles of the Kings of Iudah? there was also warre betweene Abiiam and Jeroboam.

2.Chron.13.3.

8 And Abiiam slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned in his stead.

9 ¶ And in the twenty yeere of Jeroboam king of Israel, reigned Asa ouer Iudah.

2.Chron.14.1.

10 Hee reigned in Ierusalem one and forty yeere, and his [c] mothers name was Maachah, the daughter of Abishalom.

c That is, his grandmother, as Dauid is oft times called father of them, whose grandfather he was.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And hee tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

d Neither kinred nor authoritie ought to be regarded, whē they blaspheme God and become idolaters, but must be punished.

13 And hee [d] put downe * Maachah his mother also from her estate, because shee had made an idole in a grone: and Asa destroyed her idoles, and burnt them by the brooke Kidron.

2.Chron.15.16.

14 But they put not downe the hie places. Neuertheless, Asas heart was [e] vpright with the Lord all his dayes.

e For in that that he suffered them to worship God in other places then hee had appointed, it came of ignorance, and not of malice.

15 Also hee brought in the holy vessels of his father, and the things that hee had dedicated vnto the house of the Lord, siluer, and golde, and vessels.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their dayes.

17 Then Baasha king of Israel went vp against Iudah, and built [f] Ramah, so that hee would let none goe out or in to Asa king of Iudah.

f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, lest they should follow Asa.

18 Then Asa tooke all the siluer and the golde that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Asa sent them to * Ben-hadad the sonne of Tabrimon, the sonne of Hezion king of ‖Aram that dwelt at Damascus, saying,

2.Chron.16.2.

‖Or, Syria.

19 There is a couenant betweene mee and thee, and betweene my father and thy father: beholde, I haue sent vnto thee a present of siluer and gold: come, breake thy couenant with Baasha king of Israel, that hee may [g] depart from me.

g And vexe me no longer.

20 So Ben-hadad hearkened vnto king Asa, and sent the captaines of the hostes, which hee had, against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

‖Or, made a proclamation. ‡Ebr. none innocent.

22 Then king Asa ‖ assembled all Iudah, ‡ none excepted, and they reske the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the acts of Asa, and all his might, and all that he did, and the cities which hee built, are they not written in the booke of the Chronicles of the kings of Iudah? but in his old age hee was diseased in his [h] feete.

h He had the gout, and put his trust rather in Physitians then in the Lord, 2.Chron.16.12.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his [i] father. And Iehoshaphat his sonne reigned in his stead.

i His great grandfather.

25 And Nadab the sonne of Jeroboam began to reigne ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahiah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel layd siege to Gibbethon.

28 Euen in the third yeere of Asa King of Iudah did Baasha slay him, and reigned in his stead.

29 And when hee was King, hee [k] smote all the house of Jeroboam, he left none aliue to Jeroboam, vntill hee had destroyed him, according to the * word of the Lord which hee spake by his seruant Ahiah the Shilonite,

k So God stirred vp one tyrant to punish the wickednesse of another. Chap.14.10.

30 Because of the sinnes of Jeroboam which hee committed, and wherewith hee made Israel to sinne, by his [l] prouocation, wherewith he prouoked the Lord God of Israel.

l By causing the people to commit idolatry with his calues, and so prouoking God to anger.

31 And the residue of the Acts of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel all their dayes.

33 In the third yeere of Asa King of Iudah, began Baasha the sonne of Ahiah to reigne ouer all Israel in [m] Tirzah, and reigned foure and twenty yeres.

m Which was the place where the kings of Israel remained.

34 And hee did euill in the sight of the Lord, walking in the way of Jeroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri, 31 Ahab marieth Iezebel. 34 Iericho is built again.

THen the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 [a] Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,

a Thus spake Iehu to Baasha in the Name of the Lord.

3 Behold, I will take away the posterity of Baasha, and the posterity of his house, and will make [b] thine house like the * house of Jeroboam the sonne of Nebat.

b Meaning the house of Baasha. Chap.15.29. Chap.14.11.

4 *Hee that dieth of Baashas stocke in the citie, him shall the dogs eate: and that man of him which dieth in the fields, shall the foules of the aire eate.

5 And the rest of the acts of Baasha and what he did, and his ‖ power, are they not written in the booke of the * Chronicles of the kings of Israel?

‖Or, valiantnesse. 2.Chron.16.1.

6 So Baasha slept with his fathers, and was

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was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And c also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that he should bee like the house of Ieroboam, euen for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed d him.

8 ¶ In the xxvi. yeere of Asa king of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, & reigned two yeere.

9 And his seruant Zimri, e captaine of halfe his charets, conspired against him, as hee was in Tirzah, e drinking till he was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seuen and twenty yeere of Asa king of Iudah, & reigned in his stead.

11 ¶ And when he was king, and sate on his throne, he slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsefolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by the hand of Iehu the f Prophet,

13 For al the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned, and made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

15 ¶ In the seuen and twenty yeere of Asa king of Iudah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe g against Gibbethon, which belonged to the Philistims.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day, euen in the hoste.

17 Then Omri went vp from Gibbethon and all Israel with him, and they besieged h Tirzah.

18 And when Zimri saw that the city was taken, he went into the palace of the kings house, and ‡ burnt himselfe, and the kings house with fire, and so died,

19 For his sinnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that hee wrought, are they not written in the booke of the Chronicles of the kings of Israel?

21 Then were the people of Israel diuided into two parts: for i halfe the people followed Tibni the sonne of Ginath to make him king, and the other halfe followed Omri

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa King of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And he bought the mountaine ‖ Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the citie which he built, after the name of Shemer lord of the mountain, Samaria.

25 But Omri did euill in the eyes of the Lord, and did k worse then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, and in his sinnes wherewith hee made Israel to sinne, in prouoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri that he did, and the strength that hee shewed, are they not written in the booke of the Chronicles of the kings of Israel?

28 And Omri slept with his fathers, and was buried in l Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirty yeere of Asa King of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except hee tooke Iezebel also the daughter of Eth-baal king of the Zidonians to m wife, and went and serued Baal, and worshipped him?

32 Also he reared vp an altar to Baal in the house of Baal which he had built in Samaria.

33 And Ahab made a grone, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build n Iericho: hee layd the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the word of the Lord which hee spake ‡ by Iosh̃ua the sonne of Nun.

CHAP. XVII.

1 Elijah forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where he restoreth his hostesse sonne to life.

AND Eliiah the Tishbite one of the inhabitants of Gilead sayd vnto Ahab, * As the Lord God of Israel liueth, before whom a I stand, there shall be neither deaw nor raine these yeeres, but b according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Get hence, and turne thee Eastward, and hide thy selfe in the ‖ riuer Cherith, that is ouer against Iorden.

4 And thou shalt drinke of the riuer: and I haue

c That is, the Prophet did his message.

d Meaning, Nadab, Ieroboams sonne.

e The Chalde text hath thus, Drinking till he was drunken in the temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in hold.

‡*Ebr. burnt the kings house vpon him.*

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

k For such is the nature of idolatrie, that the superstition thereof doth dayly increase, and the elder it is, the more abominable it is before God and his Church.

l He was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked and strange idolatry, and cruell persecution.

n Reade Iosh. 6.26.

‡*Ebr. by the hand of Ioshua.*

‖*Or, Shemeron.*

Eccles.48.3. iam 5.16,17.

a That is, whom I serue.

b But as I shall declare it by Gods reuelation.

‖*Or, brooke.*

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I haue commanded the ravens to feed thee there.

c To strengthen his faith against Persecution, God Promiseth to feed him miraculously.

5 So he went and did according vnto the word of the Lord: for he went, and remained by the riuer Cherith that is ouer against Iorden.

6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, because there fell no raine vpon the earth.

d As the troubles of the Saints of God are many, so his mercie is euer at hand to deliuer them. *Luke* 4.25,26.

8 ¶ And the word of the Lord came vnto him, saying,

9 Vp, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widow there to sustaine thee.

e All this was to strengthen the faith of Eliiah, to the intent that he should looke vpon nothing worldly, but only trust on Gods prouidence.

10 So he arose, and went to Zarephath: and when hee came to the gate of the citie, behold, the widow was there gathering sticks: and hee called her, and sayd, Bring me, I pray thee, a little water in a vessel, that I may drinke.

11 And as she was going to fet it, he called to her, and said, Bring me, I pray thee, a morsell of bread in thine hand.

12 And she said, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering ‡ a few sticks for to goe in, and dresse it for me and my sonne, that we may eate it, and f die.

‡*Ebr. two.*

f For there is no hope of any more sustenance.

13 And Eliiah sayd vnto her, Feare not, come, doe as thou hast said, but make mee thereof a little cake first of all, & bring it vnto me, and afterward make for thee and thy sonne.

14 For thus sayth the Lord God of Israel, g The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

g God receiueth no benefit for the vse of his but hee promiseth a most ample recompense for the same.

15 So she went, and did as Eliiah sayd, and she did eate: so did he and her house h for a certaine time.

h That is, till he had raine & food on the earth.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Eliiah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sickenesse was so sore, ‖ that there was no i breath left in him.

‖ *Or, that he died.*

i God would try whether she had learned by his mercifull prouidence to make him her only stay and comfort.

18 And she said vnto Eliiah, What haue I to doe with thee, O thou man of God? Art thou come vnto me to call my sin to remembrance, and to slay my sonne?

19 And hee sayd vnto her, Giue mee thy sonne: and he tooke him out of her bosome, and caried him vp into a chamber, where hee abode, and layed him vpon his owne bed.

k He was afraid lest Gods Name should haue been blasphemed and his ministers contemned, except he should haue continued his mercies, as he had begun them, specially while he there remained.

20 Then hee called vnto the Lord, and sayd, O Lord my God, hast thou k punished also this widow, with whom I soiourne, by killing her sonne?

21 And hee stretched himselfe vpon the childe three times, and called vnto the Lord, and sayd, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voice of Eliiah, and the soule of the child came into him againe, and he reuiued.

23 And Eliiah tooke the child, & brought him down out of the chamber into the house, and deliuered him vnto his mother, and Eliiah sayd, Behold, thy sonne liueth.

24 And the woman sayde vnto Eliiah, Now l I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Eliiah is sent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Eliiah killeth all Baals prophets. 45 He obtaineth raine.

AFter many dayes, the word of the Lord came to Eliiah, in the a third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

a After that he departed from the riuer Cherith.

2 And Eliiah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (& Obadiah b feared God greatly:

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge which is also requisite for the godly: that is, to professe his Name openly.

4 For when Iezebel destroyed the Prophets of the Lord, Obadiah tooke an hundreth Prophets, and hid them by fifty in a cane, and hee fed them with bread and water)

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto all the riuers: if so be that wee may finde grasse to saue the horses and the mules aliue, lest wee depriue the lande of the beasts.

6 And so they diuided the land between them to walke thorow it. Ahab went one way by himselfe, & Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Eliiah c met him: and he knew him, and fell on his face, and sayd, Art not thou my lord Eliiah?

c God pitieth oft times the wicked for the godlies sake, and causeth Eliiah to meete with Obadiah, that the benefit might be knowen to bee granted for Gods childrens sake.

8 And he answered him, Yea, go tell thy lord, Behold Eliiah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: and when they sayd, Hee is not here, hee tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Goe, tel thy lord, Behold, Eliiah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I doe not know: so when I come and tell Ahab, if hee cannot find thee, then will he kill me: but I thy seruant d feare the Lord from my youth.

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure, but serue God, and fauour his children.

13 Was it not told my lord, what I did when Iezebel slewe the Prophets of the Lord, how I hid an hundreth men of the Lords Prophets by fifties in a cane, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold,

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Behold, Eliah is here, that he may slay me.

15 And Eliah said, As the Lord of hosts liueth, before whom I stand, I will surely shew e my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and told him: & Ahab went to meete Eliah.

17 And when Ahab saw Eliah, Ahab said vnto him, Art thou hee that troubleth Israel?

18 And he answered, I haue not troubled Israel, but f thou, and thy fathers house, in that yee haue forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundreth and fiftie, and the prophets of the groues foure hundreth, which eat at Iezebels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Eliah came vnto all the people, and said, How long g halt yee betweene two opinions? If the Lord bee God, follow him: but if Baal bee he, then goe after him. And the people answered him not a word.

22 Then said Eliah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundreth and fifty men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in peeces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I wil call on the name of the Lord: and then the God that answereth h by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Eliah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first (for yee are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voice, nor any to answere: and they i leapt vpon the altar that was made.

27 And at noone Eliah mocked them, and said, Crie loud: for he is a k god: either he talketh, or pursueth his enemies, or is in his iourney, or it may bee that hee sleepeth and must be l awaked.

28 And they cried lowde, and cut themselues as their maner was, with kniues and lancers till the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the euening sacrifice, there was neither voyce, nor one to answere, nor any that regarded.

30 And Eliah said vnto all the people, Come to mee. And all the people came to him, and hee repaired the altar of the Lord that was broken downe.

31 And Eliah tooke twelue stones, according to the number of the tribes of the sonnes of Iaakob, (vnto whom the word of the Lord came, saying, * Israel shall bee thy name.)

32 And with the stones hee built an altar in the Name of the Lord: and hee made a ditch round about the altar, as great as would conteine two ‡ measures of seede.

33 And hee put the wood in order, and hewed the bullocke in peeces, and laide him on the wood,

34 And said, Fill foure barrels with water, and powre it on the burnt offering and on the wood. Againe he said, Doe so againe. And they did so the second time. And he said, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar: & he filled the ditch with water also.

36 And when they should offer the euening sacrifice, Eliah the Prophet came, and said, Lord God of Abraham, Izhak and of Israel, let it bee knowen this day, that thou art the God of Israel, and that I am thy seruant, & that I haue done all these things at thy commandement.

37 Heare mee, O Lord, heare me, and let this people know that thou art the Lord God, and that thou hast turned their heart againe m at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and said, The Lord is God, the Lord is God.

40 And Eliah said vnto them, Take the prophets of Baal, let not n a man of them escape. And they tooke them, & Eliah brought them to the brooke Kishon, and slew them there.

41 ¶ And Eliah said vnto Ahab, Get thee vp, eat and drinke, for there is a sound of much raine.

42 So Ahab went vp to eate, & to drinke, and Eliah went vp to the top of Carmel: and he crowched vnto the earth, and put his face betweene his knees,

43 And said to his seruant, Goe vp now and looke toward the way of the Sea. And hee went vp, and looked, and said, There is nothing. Againe he said, Goe againe o seuen times.

44 And at the seuenth time he said, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he said, Vp, and say vnto Ahab, Make ready thy charet, and get thee downe that the raine stay thee not.

45 And ‖ in the meane while the heauen was black with clouds and wind, and there was a great raine. Then Ahab went vp and came to Izreel.

46 And the hand of the Lord was on Eliah, and he girded vp his loynes, and ranne p before Ahab till he came to Izreel.

CHAP. XIX.

5 *Eliah fleeing from Iezebel, is nourished by the Angel of God.* 15 *Hee is commanded to anoynt Hazael, Iehu, and Elisha.*

Now

Gene. 32.28. 2. *king.* 17.34.

‡ *Ebr. Sats, which some thinke conteine aboue three pottles & a third part a piece.*

e By my presence I wil declare that thou hast tolde him the trueth.

f The true ministers of God, ought not onely not to suffer the trueth to be vniustly slandered, but to reproue boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent whether yee follow God or Baal, or whether yee serue God wholy or in part, Zeph. 1.5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rauished with some strange spirit.

k You esteeme him as a god.

l He mocketh their beastly madnes, which thinke that by any instance or sute, the dead and vile idoles can helpe their worshippers in their necessities.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt, that he is the onely God.

n Though God suffer his to runne in blindnesse and error for a time, yet at the length he calleth them home to him by some notorious signe and worke.

o He commanded them that as they were truely perswaded to confesse the onely God: so they would serue him with all their power, and destroy the idolaters his enemies.

p As Gods spirit mooued him to pray, so was he strengthened by the same, that he did not faint, but continued still til he had obteined.

‖ *Or, here and there.*

q Hee was so strengthened with Gods spirit, that he ran faster then the charet was able to run.

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NOw Ahab tolde Iezebel all that Eliiah had done, and how he had slaine all the a prophets with the sword.

2 Then Iezebel sent a messenger vnto Eliiah, saying, b The gods doe so to me and more also, if I make not thy life like one of their liues by to morow this time.

3 ¶ When hee saw that, hee arose, and went c for his life, and came to Beer-sheba, which is in Iudah, & left his seruant there.

4 But he went a dayes iourney into the wildernes, and came and sate downe vnder a Iuniper tree, and desired that hee might die, and said, It is now enough, O Lord, d take my soule, for I am no better then my fathers.

5 And as he lay and slept vnder the Iuniper tree, behold now, an Angel touched him, and said vnto him, Up and eate.

6 And when hee looked about, behold, there was a cake baken on the coales, and a pot of water at his head: so he did eate and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and said, Up and eate: for thou e hast a great iourney.

8 ¶ Then hee arose, and did eate and drinke, and walked in the strength of that meat fourtie dayes and fourtie nights, vnto Horeb the mount of God.

9 And there hee entred into a caue, and lodged there: and behold, the Lord spake to him, and said vnto him, What doest thou here, Eliiah?

10 And he answered, I haue f beene very ielous for the Lord God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sword, * and I onely am left, and they seeke my life to take it away.

11 And he said, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mightie strong wind rent the mountaines, and brake the rockes before the Lord: but the Lord was g not in the wind: and after the wind, came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire, came a still and soft voyce.

13 And when Eliiah heard it, he couered his face with his mantel, and went out, and stoode in the entring in of the caue: and behold, there came a voice vnto him, and said, What doest thou here, Eliiah?

14 And hee answered, I haue bene very ielous for the Lord God of hosts, h because the children of Israel haue forsaken thy couenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord said vnto him, Goe, returne by the wildernesse vnto Damascus, and when thou comnest there, anoynt Hazael King ouer ‖ Aram.

16 And Iehu the sonne of Nimshi shalt thou anoynt King ouer Israel: and Elisha the sonne of Shaphat of Abel-Meholah shalt thou anoint to bee Prophet in thy roome.

17 And * him that escapeth from the sword of Hazael, shall Iehu slay: and him that escapeth from the sword of Iehu, shall Elisha slay.

18 Yet will * I leaue seuen thousand in Israel, euen i all the knees that haue not bowed vnto Baal, and euery mouth that hath not killed him.

19 ¶ So hee departed thence, and found Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelfth: and Eliiah went towards him, and cast his mantel vpon him.

20 And he left the oxen, and ranne after Eliiah, and said, k Let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, & slew them, and sod their flesh with the l instruments of the oxen, and gaue vnto the people, and they did eat: then he arose and went after Eliiah, and ministred vnto him.

CHAP. XX.

1 *Samaria is besieged.* 13 *The Lord promiseth the victory to Ahab by a Prophet.* 31 *The King of Israel made peace with Ben hadad, and is reprooued therefore by the Prophet.*

THen Ben-hadad the King of ‖ Aram assembled all his armie, and two and thirtie a Kings with him, with horses and charets, and went vp and besieged ‖ Samaria, and fought against it.

2 And he sent messengers to Ahab king of Israel into the citie,

3 And said vnto him, Thus saith Ben-hadad, Thy siluer and thy gold is mine: also thy women and thy faire children are mine.

4 And the king of Israel answered, and said, My lord king, according to thy saying, b I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and commaund, thou shalt deliuer mee thy siluer and thy gold, and thy women, and thy children.

6 c Dzels I will send my seruants vnto thee by to morow this time: and they shall search thine house, and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the king of Israel sent for all the Elders of the land, and said, Take heede, I pray you, and see how hee seeketh mischiefe: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my gold, and I denied him not.

8 And all the Elders, and all the people said to him, Hearken d not vnto him, nor consent.

9 Wherefore he said vnto the messengers of Ben-hadad, Tell my lord the King, All

a To wit, of Baal.
b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.
‖ *Or, whither his mind led him.*
c So hard a thing it is to bridle our impatiencie in affliction, that the Saints could not ouercome the same.
d He declareth that except God had nourished him miraculously, it had not bene possible for him to haue gone this iourney.
e He complaineth that the more zealous that he shewed himselfe to maintaine Gods glory, the more cruelly was he persecuted. *Rom.* 11.3.
f For the nature of man is not able to come neere vnto God, if he should appeare in strength & full maiestie, and therefore of his mercy he submitteth himselfe to our capacitie.
g We ought not to depend on the multitude in maintaining Gods glory, but because our duetie so requireth, we ought to doe it.
‖ *Or, Syria.*

2 King. 9. 1, 3. ecclus. 48. 8.
Rom. 11. 4.
h He declareth that wicked dissemblers and idolaters are not his.
i Though this naturall affection is not to be contemned, yet it ought not to moone vs when God calleth vs to serue him.
k He would not stay til wood was brought, so great was his desire to follow his vocation.

‖ *Or, Syria.*
a That is, gouernours and rulers of prouinces.
‖ *Or, Shomeron.*
b I am content to obey and pay tribute.
c He would not accept his answere, except he did out of hand deliuer whatsoeuer he should aske: for hee sought an occasion how to make warre against him.
d They thought it their duetie rather to venture their liues, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

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All that thou didst send for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed, and brought him an answere.

10 And Ben-hadad sent vnto him, and sayd, The gods doe so to me, and more also, if the [c] dust of Samaria be enough to al the people that follow mee, for euery man a handfull.

11 And the king of Israel answered, and sayd, Tell him, Let not him that girdeth his harnesse, boast himselfe, as hee that [f] putteth it off.

12 And when hee heard that tidings, as hee was with the kings drinking in the pauilions, hee sayd vnto his seruants, ‖ Bring forth your engines, and they set them against the citie.

13 ¶ And behold, there came a Prophet vnto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seene all this great multitude? beholde, I will deliuer it into thine hand this day, that thou mayest know, [g] that I am the Lord.

14 And Ahab sayd, By whom? And hee said, Thus sayth the Lord, By the seruants of the princes of the prouinces. He sayd againe, Who shall order the battell? And he answered, Thou.

15 ¶ Then hee numbred the seruants of the princes of the prouinces, and they were two hundreth two and thirtie: and after them he numbred the whole people of all the children of Israel, euen seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke till he was drunken in the tents, both hee, and the kings: for two and thirtie kings helped him.

17 So the [h] seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he sayd, Whether they bee come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the host which followed them.

20 And they slew euery one his ‡ enemy: and the ‖ Aramites fled, and Israel pursued them: but Ben hadad the king of Aram escaped on a horse with his [i] horsemen.

21 And the king of Israel went out, and smote the horses and charets, & with a great slaughter slew he the Aramites.

22 (For there had come a]Prophet to the king of Israel, and had said vnto him, Goe, be of good courage, and consider and take heed what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.)

23 ¶ Then the seruants of the king of Aram said vnto him, Their [k] gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shal ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, & such charets, and we will fight against them in the plaine, and doubtlesse wee shall ouercome them: and hee hearkened vnto their voice, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, & went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all [l] assembled and went against them, and the children of Israel pitched before them, like two little flockes of kids: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the king of Israel, saying, Thus sayth the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and yee shall know that [m] I am the Lord.

29 And they pitched one ouer against the other seuen daies, and in the seuenth day the battell was ioyned: and the children of Israel slew of ỹ Aramites an hundreth thousand footemen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon seuen & twenty thousand men that were left: and Ben-hadad fled into the citie, and came ‡ into a secret chamber.

31 ¶ And his seruants said vnto him, Behold now, we haue heard say, that the kings of the house of Israel are merciful kings: we pray thee, let vs put sackecloth about our [n] loines, and ropes about our heads, and goe out to the king of Israel: it may be that hee will saue thy life.

32 Then they girded sackecloth about their loines, & put ropes about their heades, and came to the king of Israel, and saide, Thy seruant Ben-hadad saith, I pray thee, let mee liue: and he said, Is he yet aliue? he is my brother.

33 Now the men tooke diligent heede ‖ if they could catch any thing of him, and made haste, and said, Thy brother [o] Ben-hadad. And he sayd, Go bring him. So Ben-hadad came out vnto him, and hee caused him to come vp vnto the charet.

34 And Ben-hadad sayd vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in [p] Damascus, as my father did in Samaria. Then sayd Ahab, I will let thee goe with this couenant. So he made a couenant with him, and let him goe.

35 ¶ Then a certaine man of the ‖ children of the Prophets sayd vnto his neighbour by the commandement of the Lord, [q] Smite me, I pray thee. But the man refused to smite him.

36 Then sayd hee vnto him, Because thou hast not obeyed the voyce of the Lord, behold, assoone as thou art departed from me, a Lion shall [r] slay thee. So when hee was departed from him, a Lion found him, and slue him.

37 Then

[c] Much lesse shal there be found any pray that is worth any thing, when they shall be so many.

[f] Boast not before the victorie be gotten.

‖ *Or, put your selues in order.*

[g] Before, God went about with signes and miracles to pull Ahab from his impietie, and now againe with wonderfull victories.

[h] That is, yong men trained in the seruice of Princes.

‡ *Ebr. man.*

‖ *Or. Syrians.*

[i] With them which were appointed for the preseruation of his person.

[k] Thus the wicked blaspheme God in their furie, whom notwithstanding hee suffereth not vnpunished.

[l] All they which were in the battel of the former yeere, verse 15.

[m] Who am of like power in the valley, as I am on the hils, and can aswell destroy a multitude with few, as with many.

‡ *Ebr. from chamber to chamber.*

[n] In signe of submission, and that we haue deserued death if he will punish vs with rigour.

‖ *Or, and caught it of him.*

[o] He is aliue.

[p] Thou shalt appoint in my chiefe city what thou wilt, and I will obey thee.

]*Or, of the disciples.*

[q] By this externall signe, hee would more liuely touch the kings heart.

[r] Because thou hast transgressed the commandement of the Lord.

37 Then he found another man, & ſayd, Smite me I pray thee. And the man ſmote him, and in the ſmiting wounded him.

38 So the Prophet departed, and waited for the king by the way, and diſguiſed himſelfe with aſhes vpon his face.

39 And when the King came by, he cried vnto the king, and ſayd, f Thy ſeruant went into the midſt of the battell: & behold, there went away a man, whome another man brought vnto me and ſaid, Keepe this man: if he be loſt, and want, thy life ſhal go for his life, or els thou ſhalt pay a talent of ſiluer.

40 And as thy ſeruant had here & there to doe, hee was gone: and the King of Iſrael ſayd vnto him, So ſhall thy iudgement be: thou haſt giuen ſentence.

41 And hee haſted, and tooke the aſhes away from his face: and the king of Iſrael knew him that he was of the Prophets:

42 And he ſaid vnto him, Thus ſaith the Lord, *Becauſe thou haſt let go out of thine hands a man whom I appointed to die, thy life ſhall goe for his life, and thy people for his people.

43 And the King of Iſrael went to his houſe heauy and in diſpleaſure, and came to ‖ Samaria.

f By this parable he maketh Ahab condemne himſelfe, who made a couenant with Gods enemie, & let him eſcape, whom God had appointed to be ſlaine.

*Chap.22.38.

‖Or, Shomeron.

CHAP. XXI.

8 Iezebel commandeth to kill Naboth, for the vineyard that he refuſed to ſell to Ahab. 19 Eliah reproueth Ahab, and he repenteth.

‖Or, at this time.

AFter ‖ theſe things Naboth the Iſreelite had a vineyard in Iſreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake vnto Naboth, ſaying, a Giue mee thy vineyard, that I may make me a garden of herbes thereof, becauſe it is neere by mine houſe: and I will giue thee for it a better vineyard then it is: or if it pleaſe thee, I will giue thee the worth of it in money.

3 And Naboth ſaid to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his houſe heauie and in diſpleaſure, becauſe of the word which Naboth the Iſreelite had ſpoken vnto him, for he had ſayd, I will not giue thee the inheritance of my fathers, and hee b lay vpon his bed & turned his face, and would eate no bread.

5 Then Iezebel his wife came to him, and ſayd vnto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread?

6 And he ſayd vnto her, Becauſe I ſpake vnto Naboth the Iſreelite, and ſayd vnto him, Giue me thy vineyard for money, or if it pleaſe thee, I will giue thee another vineyard for it: but he anſwered, I will not giue thee my vineyard.

7 Then Iezebel his wife ſaid vnto him, c Doeſt thou now gouerne the kingdome of Iſrael? vp, eate bread, and ‡ bee of good cheere. I will giue thee the vineyard of Naboth the Iſreelite.

8 ¶ So ſhe wrote letters in Ahabs name, and ſealed them with his ſeale, and ſent the letters vnto the Elders, & to the nobles that were in his citie dwelling with Naboth.

9 And ſhee wrote in the letters, ſaying, Proclaime a d faſt, and ſet Naboth among the chiefe of the people,

10 And ſet two wicked men before him, and let them witneſſe againſt him, ſaying, Thou didſt blaſpheme God and the King: then carie him out, and ſtone him that hee may die.

11 And the e men of his citie, euen the Elders and Gouernours, which dwelt in his citie, did as Iezebel had ſent vnto them: as it was written in the letters which ſhee had ſent vnto them.

12 They proclaimed a faſt, and ſet Naboth among the chiefe of the people,

13 And there came two wicked men, and ſate before him: and the wicked men witneſſed againſt Naboth in the preſence of the people, ſaying, Naboth did ‡ blaſpheme God and the King. Then they caried him away out of the citie, and ſtoned him with ſtones, that he died.

14 Then they ſent to Iezebel, ſaying, Naboth is ſtoned and is dead.

15 ¶ And when Iezebel heard that Naboth was ſtoned and was dead, Iezebel ſaid to Ahab, f Vp, & take poſſeſſion of the vineyard of Naboth the Iſreelite, which hee refuſed to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he arole to go downe to the vineyard of Naboth the Iſreelite, to take poſſeſſion of it.

17 ¶ And the word of the Lord came vnto Eliah the Tiſhbite, ſaying,

18 Ariſe, goe downe to meete Ahab king of Iſrael, which is in Samaria: loe, hee is in the vineyard of Naboth, whither he is gone downe to take poſſeſſion of it.

19 Therefore ſhalt thou ſay vnto him, Thus ſaith the Lord, g Haſt thou killed, and alſo gotten poſſeſſion? And thou ſhalt ſpeake vnto him, ſaying, Thus ſaith the Lord, h In the place where dogges licked the blood of Naboth, ſhall dogges licke euen thy blood alſo.

20 And Ahab ſayd to Eliah, Haſt thou found mee, O mine enemie? And he anſwered, I haue found thee: for thou haſt ſold thy ſelfe to worke wickednes in the ſight of the Lord.

21 *Behold, I will bring euill vpon thee, and will take away thy poſteritie, and will cut off from Ahab him that * pisseth againſt the wall, aſwell him that is * ſhut vp, as him that is left in Iſrael,

22 And I will make thine houſe like the houſe of *Ieroboam the ſonne of Nebat, and like the houſe of *Baaſha the ſonne of Ahiah, for the prouocation wherewith thou haſt prouoked, and made Iſrael to ſinne.

23 And alſo of Iezebel ſpake the Lord, ſaying, *The dogs ſhall eate Iezebel by the ‖ wall of Iezreel.

24 The dogges ſhall eate him of Ahabs kinde, that dieth in the citie: and him that dieth in the fields, ſhall the foules of the aire eate.

a Though Ahabs tyrranny be condemned by the holy Spirit, yet he was not ſo rigorous that hee would take from another man his right without full recompenſe.

b Thus the wicked conſider not what is iuſt and lawfull, but fret inwardly, when they cannot haue their inordinate appetites ſatiſfied.

c As though ſhe ſaid, Thou knoweſt not what it is to reigne. Command, and intreat not.

‡Ebr. let thine heart be merie.

d For then they vſed to enquire of mens faults: for none could faſt truely that were notorious ſinners.

e Thus the worldlings contrary to Gods commandement, who willeth not to conſent to the ſhedding of innocent blood, obey rather the wicked commandements of Princes, then the iuſt lawes of God.

‡Ebr, bleſſe.

f This example of monſtrous cruelty the holy Ghoſt leaueth to vs, to the intent that wee ſhould abhorre all tyrannie, and ſpecially in them whome nature & kind ſhould moue to be pitifull and inclined to mercie.

g Doeſt thou thinke to haue any aduantage by murthering of an innocent?

h This was fulfilled in Ioram his ſonne, as 2.king.9.25,16.

*Chap.14.10. 2.king.9.8. 1.Sam 25.22. Chap.14.10.

*Chap.15.29. *Chap.16.3.

2.King.9.33.36. ‖Or, fortreſſe, or poſſeſſion.

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i By the wicked counsell of his wife, he became a vile idolater and cruel murtherer, as one that gaue himselfe wholly to serue sinne.
‡ *Ebr. his flesh.*
k In token of mourning, or as some read, barefooted.

l Meaning, in Ioramstime, 2. King. 9. 26.

25 (But there was none like Ahab, who did i sell himselfe, to worke wickednes in the sight of the Lord, whom Iezebel his wife prouoked.

26 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard these words, he rent his clothes, and put sackcloth vpon ‡ him, and fasted, and lay in sackcloth, and went k softly.

28 And the word of the Lord came to Eliiah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because hee submitteth himselfe before mee, I will not bring that euill in his dayes, but in his l sonnes dayes will I bring euil vpon his house.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the king of Syria. 15 Michaiah sheweth the king what shal be the successe of their enterprise. 24 Zidkiiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat, 50 And Ioram his sonne.

2. *Chron.* 18. 1, 2.

AND a they continued b three yeeres without warre betweene Aram and Israel.

2 And in the third yeere did Iehoshaphat the king of Iudah b come downe to the king of Israel.

3 (Then the king of Israel said vnto his seruants, Know ye not that c Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)

4 And he said vnto Iehoshaphat, Wilt thou goe with me to battell against Ramoth Gilead? And Iehoshaphat said vnto the king of Israel, d I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat said vnto the king of Israel, e Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the f prophets vpon a foure hundreth men, and said vnto them, Shall I go against Ramoth Gilead to battel, or shall I let it alone? And they said, Goe vp; for the Lord shall deliuer it into the hands of the king.

7 And Iehoshaphat said, Is there here neuer a Prophet of the e Lord more, that we might inquire of him?

8 And the king of Israel said vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom wee may aske counsell of the Lord, but I h hate him: for he doth not prophesie good vnto mee, but euill. And Iehoshaphat said, Let not the king say so.

9 Then the King of Israel called an i Eunuch, and said, Call quickly Michaiah the sonne of Imlah.

10 And the king of Israel and Iehoshaphat the king of Iudah sate either of them on his throne in their k apparell in the voyd place at the entring in of the gate of Samaria, and all the prophets prophesied before them.

11 And Zidkiiah the sonne of Chenaanah made him l hornes of iron, & said, Thus saith the Lord, with these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the Prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Beholde now, the wordes of the Prophets declare good vnto the king with m one ‡ accord: let thy word therefore, I pray thee, bee like the word of one of them, and speake thou good.

14 And Michaiah said, As the Lord liueth, whatsoeuer the Lord saith vnto mee, that will I speake.

15 ¶ So hee came to the king, and the king said vnto him, Michaiah, Shal we goe against Ramoth Gilead to battel, or shal we leaue off? and hee answered him, n Goe vp, and prosper: and the Lord shal deliuer it into the hand of the king.

16 And the king said vnto him, How oft shall I charge thee that thou tell me nothing but that which is true in the Name of the Lord?

17 Then he said, I saw all Israel scattered vpon the mountaines, as sheep that had no shepheard. And the Lord sayd, o These haue no master, let euery man returne vnto his house in peace.

18 (And the king of Israel said vnto Iehoshaphat. Did I not tel thee, that he would prophesie no good vnto me, but euill?)

19 Againe he said, Heare thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the p host of heauen stood about him on his right hand, and on his left hand.

20 And the Lord said, Who shall ‖ entise Ahab that hee may goe and fall at Ramoth Gilead? And one sayd on this maner, and another sayd on that maner.

21 Then there came forth a spirit, and q stood before the Lord, and said, I wil entise him. And the Lord sayd vnto him, Wherewith?

22 And hee said, I will goe out, and be a r false spirit in the mouth of all his prophets. Then he sayd, Thou shalt intise him, and shalt also preuaile: goe forth, and do so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed euill against thee.

24 Then Zidkiiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayd, *‡ Which went the Spirit of the Lord from mee, to speake vnto thee?

25 And Michaiah said, Behold, thou shalt

k In their king ly apparell.

l The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine, Isa. 20. 2. Iere. 7. 2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.
m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approue it, be they neuer so vngodly.
‡ *Ebr. mouth.*
n He speaketh this in derision, because the king attributed so much to the false prophets, meaning that by experience hee should try that they were but flatterers.
o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.
p Meaning, his Angels.
‖ *Or, perswade and deceiue.*
q Here we see that though the deuil be euer ready to bring vs to destruction, yet he hath no further power then God giueth him.
r I will cause all his prophets to tell lies.

2. *Chron.* 18. 23.

i By the wicked counsell of his wife, he became a vile idolater and cruel murtherer, as one that gaue himselfe wholly to serue sinne.
‡ *Ebr. his flesh.*
k In token of mourning, or as some read, barefooted.

l Meaning, in Ioramstime, 2. King. 9. 26.

2. *Chron.* 18. 1, 2.

a Ben-hadad the king of Syria and Ahab made a peace, which indured three yeeres.
b To see and visite him.
c The kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himselfe bound thereby to restore it.
d I am ready to ioyne and goe with thee, and all mine is at thy commandement.
e He seemed that he would not goe to the warre, except God approued it, yet when Michaiah counselled the contrary, he would not obey.
f Meaning, the false prophets, which were flatterers, and serued for lucre, whom Iezebel had assembled and kept after the death of those whom Elias slew.
g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them.
h Whereby wee see that the wicked cannot abide to heare the trueth, but hate the Prophets of God and molest them.
i Reade Gene. 37. 36.

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ſee in that day, when thou ſhalt goe from chamber to chamber to hide thee.

26 And the king of Iſrael ſaide, Take Michaiah, and cary him vnto Amon the gouernour of the city, and vnto Joaſh the kings ſonne,

27 And ſay, Thus ſaith the king, Put this man in the priſon houſe, and feede him with [c] bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah ſayd, If thou returne in peace, the Lord hath not ſpoken by mee. And he ſaid, [u] Hearken all ye people.

29 So the king of Iſrael, and Iehoſhaphat the king of Judah went vp to Ramoth Gilead.

30 And the king of Iſrael ſaide to Iehoſhaphat, I will change mine apparell and will enter into the battell, but put thou on thine apparell. And the king of Iſrael changed himſelfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines ouer his charets, ſaying, Fight neither with ſmall, nor great, ſaue onely againſt the king of Iſrael.

32 And when the captaines of the charets ſaw Iehoſhaphat, they ſayd, Surely it is the king of Iſrael, & they turned to fight againſt him: and Iehoſhaphat [x] cried.

33 And when the captaines of the charets ſaw that he was not the king of Iſrael, they turned backe from him.

34 Then a certaine man drewe a bowe ‖ mightily, and ſmote the king of Iſrael betweene the ioynts ‡ of his brigandine. Wherfore hee ſayde vnto his charet man, Turne thine hand and cary me out of the hoſte: for I am ‡ hurt.

35 And the battel increaſed that day, and the [y] king ſtood ſtil in his charet againſt the Aramites, and died at euen: and the blood ranne out of the wound into the mids of the charet.

36 And there went a Proclamation throwout the [z] hoſte about the going downe of the ſunne, ſaying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one waſhed the charet in the poole of Samaria, and the dogs licked vp his blood (and ‖ they waſhed his armour) according *vnto the word of the Lord which he ſpake.

39 Concerning the reſt of the actes of Ahab, and all that hee did, and the Iuorie houſe which hee built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers, and Ahaziah his ſonne reigned in his ſtead.

41 ¶ *And Iehoſhaphat the ſonne of Aſa began to reigne vpon Judah in the fourth yeere of Ahab king of Iſrael.

42 Iehoſhaphat was fiue & thirtie yeere old, when hee began to reigne, and reigned fiue and twentie yeere in Ieruſalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the waies of Aſa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheleſſe [a] the hie places were not taken away: for the people offered ſtill and burnt incenſe in the hie places.

44 And Iehoſhaphat made peace with the king of Iſrael.

45 Concerning the reſt of the acts of Iehoſhaphat & his worthy deeds that hee did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Judah?

46 And the Sodomites, which remained in the dayes of his father Aſa, hee put cleane out of the land.

47 There was then no king in Edom: the [b] Deputte was king.

48 Iehoſhaphat made ſhips of [c] Tharſhiſh to ſaile to [d] Ophir for golde, but they went not, for the ſhips were broken at Ezion Gaber.

49 Then ſaid Ahaziah the ſonne of Ahab vnto Iehoſhaphat, Let my ſeruants go with thy ſeruants in the ſhips. But Iehoſhaphat would not.

50 And Iehoſhaphat did ſleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his ſonne reigned in his ſtead.

51 ¶ Ahaziah the ſonne of Ahab began to reigne ouer Iſrael in Samaria, the ſeuentéenth yeere of Iehoſhaphat king of Judah, and reigned two yeeres ouer Iſrael.

52 But hee did euill in the ſight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

53 For hee ſerued Baal and worſhipped him, and prouoked the Lord God of Iſrael vnto wrath, ‖ according vnto all that his father had done.

2.*Chron.*20. 35.

t Let him be pined away with hunger, and be fed with a ſmall portion of bread and water.

u That when ye ſhall ſee theſe things come to paſſe, ye may giue God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

‖ *Or, in his ſimplicitie, and ignorantly.*

‡ *Eb. and betweene the brigandine.*

‡ *Ebr. ſicke.*

y To wit, Ahab king of Iſrael.

z Of the Iſraelites.

‖ *Or, the harlots waſhed it. Chap.* 21. 19.

a Meaning, that he was led with an errour, thinking that they might ſtill ſacrifice to the Lord in theſe places, as well as they did before the Temple was built.

b In the time of this king, Idumea was ſubiect to Iudah, and was gouerned by whom they of Iudah appointed.

c By Tharſhiſh the Scripture meaneth Cilicia, and all the ſea called Mediterraneum.

d Ioſephus writeth that Ophir is in India, where the Egyptians and Arabians traffike for gold

‖ *Or, in all points as his father did.*

¶ The ſecond booke of the Kings.

THE ARGVMENT.

THis ſecond booke conteineth the actes of the Kings of Iudah and Iſrael: to wit, of Iſrael, from the death of Ahab vnto the laſt king Hoſhea, who was impriſoned by the king of Aſſyria, & his city Samaria taken, & the ten tribes by the iuſt plague of God for their idolatry and diſobedience to God, led into captiuity. And alſo of Iudah, from the reigne of Iehoram ſon of Iehoſhaphat vnto Zedechia, who for contemning the Lords cõmandement by his Prophets, & neglecting his ſundry admonitions by famine and other meanes, was taken by his enemies, ſaw his ſonnes moſt cruelly ſlaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremy: & alſo by the iuſt vengeance of God for contempt of his Word Ieruſalem was deſtroyed, the Temple burnt, & he and all his

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his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour toward those rulers and people which obey his Prophets, and embrace his word: and contrariwise, of his plagues toward those common weales which neglect his ministers, and doe not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth sicke, and consulteth with Baal-zebub. 3 He is reprooued by Eliiah. 10 The captaines ouer fiftie were sent to Eliiah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother succeedeth him.

THen Moab rebelled against Israel after the death of Ahab.

2 And [a] Ahaziah fell thorow the latteſſe windowe in his vpper chamber which was in Samaria, so hee was sicke: then he sent messengers, to whom hee said, Goe and inquire of [b] Baal-zebub the god of Ekron, if I shall recouer of this my disease.

3 Then the Angel of the Lord said to Eliiah the Tishbite, Arise, and goe vp to meete the messengers of the king of Samaria, and say vnto them, [c] Is it not because there is no God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?

4 Wherefore thus saith the Lord, Thou shalt not come down from the bed on which thou art gone vp, but shalt die the death. So Eliiah departed.

5 And the messengers returned vnto him, to whom he said, Why are ye now returned?

6 And they answered him, There came a man and met vs, and said vnto vs, Go and returne vnto the king which sent you, and say vnto him, Thus saith the Lord, [d] Is it not because there is no God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? Therefore thou shalt not come down from the bed on which thou art gone vp, but shalt die the death.

7 And he said vnto them, What manner of man was hee which came and met you, and told you these wordes?

8 And they said vnto him, Hee was an [e] hairie man, and girded with a girdle of leather about his loynes. Then said hee, It is Eliiah the Tishbite.

9 Therefore the king sent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him, for behold, he sate on the top [f] of a mountaine, and he said vnto him, O man of God, the king hath commanded that thou come downe.

10 But Eliiah answered, and said to the captaine ouer the fiftie, If that I bee a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

11 Againe also hee sent vnto him another captaine ouer fiftie, with his fiftie. Who spake, and said vnto him, [h] O man of God, thus the king commandeth, Come downe quickly.

12 But Eliiah answered, and said vnto them, [i] If I be a man of God, let fire come downe from the heauen, and deuoure thee & thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe he sent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, and fell on his knees before Eliiah, and besought him, and said vnto him, O man of God, I pray thee, let my [k] life and the life of these thy fiftie seruants be [l] precious in thy sight.

14 Behold, there came fire downe from the heauen and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord said vnto Eliiah, Goe downe with him, be not [m] afraid of his presence. So he arose, and went down with him vnto the king.

16 And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to enquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to inquire of his word?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So hee died according to the word of the Lord, which Eliiah had spoken. And [n] Iehoram beganne to reigne in his stead, in the second yeere of Iehoram the sonne of Iehoshaphat king of Iudah, because he had no sonne.

18 Concerning the rest of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

and in the fift yere of this Iehoram, Iehoshaphat died, and the kingdome of Iudah was confirmed to his sonne.

CHAP. II.

8 Eliiah diuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisha taketh his cloake and diuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Elisha, are rent in pieces with Beares.

AND when the Lord would take vp Eliiah into heauen by a whirle winde, Eliiah went with Elisha from [a] Gilgal.

2 Then Eliiah said to Elisha, Tary here, I pray thee: for the Lord hath sent mee to Beth-el. But Elisha said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the [b] children of the Prophets that were at Beth-el, came out to Elisha, and said vnto him, Knowest thou that the Lord will take thy master from [c] thine head this day? And he said, Yea, I [d] know it: hold yee your peace.

4 Againe Eliiah said vnto him, Elisha, tarie here, I pray thee: for the Lord hath sent me to Iericho. But hee said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came to Iericho.

a So that he was punished for his idolatrie after two sorts: for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his house to giue light beneath.

b The Philistims which dwelt at Ekron, worshipped this idole, which signifieth the God of flies, thinking, that he could preserue them from the biting of flies: or els he was so called, because flies were ingendred in great abundance of the blood of the sacrifices that were offered to that idole.

c He sheweth that idolaters haue not the true God, for else they would seeke to none but to him alone.

d Ignorance is the mother of errour and idolatrie.

e Some thinke that this is meant of his garments which were rough and made of haire.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his seruants, when they threaten Gods iudgements against the wicked.

h Hee spake this in mockerie, and therefore prouoked Gods wrath so much the more.

i Meaning, that God would shew by effect, whether he was a true Prophet or not.

k Which humble my selfe before God and his seruant.

l That is, spare my life, and let me not die as the other two.

m Thus the Lord giueth boldnesse to his, that they feare not the threatnings of tyrants, which otherwise of themselues are afraide to doe Gods message.

n Iehoshaphat going to battell against the Syrians, made his sonne Iehoram King in the 17. yeere of his reigne: and in the 18. yeere, which was the second yere of his sonne, Iehoram the sonne of Ahab reigned in Israel:

a Which was the place where the children of Israel were circumcised after they came ouer Iorden, and had bene fourtie yeeres in the wildernesse, as Iosh. 5. 9.

b So called because they are begotten as it were anew by the heauenly doctrine.

c That is, from being any more thine head: for to be as the head, is to be the master, as to bee at the feete, is to bee a scholler.

d For the Lord had reuealed it vnto him.

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5 And the children of the Prophets that were at e Iericho, came to Elisha, and sayd vnto him, Knowest thou not that the Lord will take thy master from thine head this day? and he sayd, Yea, I know it: hold ye your peace.

6 Moreouer, Eliiah said vnto him, Tarry, I pray thee, here: for the Lord hath sent me to Iorden. But he said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fifty men of the sonnes of the Prophets went, and stood on the other side afarre off, and they two stood by Iorden.

8 ¶ Then Eliiah tooke his cloake, and wrapt it together, and smote the f waters and they were diuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Eliiah said vnto Elisha, Aske what I shall do for thee before I be taken from thee. And Elisha said, I pray thee, Let thy Spirit g be double vpon me.

10 And he said, Thou hast asked an hard thing: yet if thou see mee when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, behold, there appeared a charet of fire, and horses of fire, and did separate them twaine. *So Eliiah went vp by a whirlewinde into h heauen.

12 And Elisha saw it, and hee cried, My father, my father, the charet of Israel, and the horsemen thereof: and hee sawe him no more: and hee tooke his owne clothes, and rent them in two pieces.

13 ¶ Hee tooke vp also the cloake of Eliiah that fell from him, and returned, and stood by the banke of Iorden.

14 After he tooke the cloke of Eliiah, that fell from him, and smote the waters, and said, Where is the Lord God of Eliiah? And so he also, after he had striken the waters, so that they were diuided this way and that way, went ouer, euen Elisha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they sayd, i The spirit of Eliiah doeth rest on Elisha: and they came to meete him, and fell to the ground before him,

16 And said vnto him, Behold now, there bee with thy seruants fifty strong men: let them goe, we pray thee, and seeke thy k master, if so bee the Spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he said, l Yee shall not send.

17 Yet they were instant vpon him, til he was ashamed: wherefore he said, Send. So they sent fifty men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Iericho) and he said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the citie sayd vnto Elisha, Behold, wee pray thee: the situation of this city is pleasant, as thou, my lord, seest, but the water is naught, & the ground ‖barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And hee went vnto the spring of the waters, and cast there m the salt, and sayd, Thus saith the Lord, I haue healed this water: death shall no more come thereof, neither barrennesse to the ground.

22 So the waters were healed vntil this day, according to the word of Elisha which he had spoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as hee was going vp the way, little children came out of the city, and mocked him, and sayd vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And hee turned backe, and looked on them, and n cursed them in the name of the Lord. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence hee returned to Samaria.

CHAP. III.

1 The reigne of Iehoram. 6 He and Iehoshaphat goe to warre against Moab, which rebelled. 13 Elisha reproueth him, 17 And giueth their hoste water. 24 The Moabites are ouercome. 27 Their King sacrificeth his sonne.

NOw Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the a eighteenth yeere of Iehoshaphat King of Iudah, and reigned twelue yeeres.

2 And he wrought euil in the sight of the Lord, but not like his father nor like his mother: for hee tooke away the image of Baal that his father had made.

3 Neuertheless, hee cleaued vnto b the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then c Mesha King of Moab had store of sheepe, and rendered vnto the King of Israel an hundreth thousand lambes, and an hundreth thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the King of Israel.

6 Therefore * king Iehoram went out of Samaria the same season, and numbred all Israel,

7 And went, and sent to Iehoshaphat King of Iudah, saying, The king of Moab hath rebelled against me: wilt thou go with me to battell against Moab? and he answered, I will goe vp: for d I am, as thou art, my people, as thy people, and mine horses as thine horses.

8 Then sayd he, What way shall we goe vp? And he answered, The way of the wilderness of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and the e king of Edom, and when they had compassed the way seuen dayes, they had no water for the host, nor for the cattell that ‡ followed them.

10 Therefore the King of Israel sayd, Alas, that the Lord hath called these three kings, to giue them into the hand of Moab.

11 But

e Not onely at Beth-el, but at Iericho, and other places were there prophets which had scholers, whom they instructed, and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy spirit haue double force in me, because of these dangerous times: or let me haue twise so much as the rest of the Prophets: or thy Spirit being diuided into three parts, let me haue two. *Eccl.us.48.9. 1.mac.2.58.*

h Thus God hath left a testimony in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

i The spirit of prophesie is giuen to him as it was to Eliiah.

k Meaning Eliiah: for they thought his body had bene cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.

‖*Or, killeth the inhabitants.*

m Thus God gaue him power euen contrary to nature, to make that water profitable for mans vse which before was hurtfull.

n Perceiuing their malicious heart against the Lord and his word, he desireth God to take vengeance of that iniury done vnto him.

a Reade the annotation in the 1.chap. and 17. verse.

b He sacrificed to the golden calues that Ieroboam had made.

c This was done after that Dauid had made the Moabites tributaries to his successours.

d Reade 1.King 22.4.

e Meaning, the viceroy or lieutenant of the King of Iudah, reade 1.King. 22.47.

‡*Ebr. that were at their feete.*

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11 But Iehoshaphat said, Is there not here a Prophet of the Lord, that we may enquire of the Lord by him? and one of the king of Israels seruants answered, and said, Here is Elisha the sonne of Shaphat, which f powred water on the handes of Eliah.

12 Then Iehoshaphat said, g The word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha said vnto the king of Israel, h What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said vnto him, i Nay: for the Lord hath called these three kinges, to giue them into the hand of Moab.

14 Then Elisha said, As the Lord of hostes liueth, in whose sight I stand, if it were not that I regard the presence of Iehoshaphat the king of Iudah, I would k not haue looked toward thee, nor seene thee.

15 But now bring mee a minstrell. And when the minstrel l played, the hand of the Lord came vpon him.

16 And hee said, Thus saith the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shall neither see winde nor see raine, yet the valley shalbe filled with water, that ye may drinke, both ye and your cattell, and your beasts.

18 But this is a m small thing in the sight of the Lord: for he will giue Moab into your hand.

19 And ye shal smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shall stop all the fountaines of water, and n marre euery good field with stones.

20 And in the morning when the meate offering was offered, beholde, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kinges were come vp to fight against them, they gathered all that was able ‡ to put on harnesse, and vpward, and stood in their border.

22 And they arose early in the morning when the Sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they said, o This is blood: the kings are surely slaine, ‡ one hath smitten another: now therefore Moab to the spoile.

24 And when they came to the hoste of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they p inuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good field euery man cast his stone, and filled them, and they stopt all the fountaines of water, & felled all the good trees: onely in q Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, hee tooke with him seuen hundreth men that drew the sword to breake through vnto the king of Edom: but they could not.

27 Then he tooke his eldest sonne, that should haue reigned in his stead, and r offered him for a burnt offering vpon the wall: so that Israel was sore grieued, and they departed from him, and returned to their countrey.

f That is, who was his seruant.
g Hee is able to instruct vs what is Gods will in this poynt.
h He knew that this wicked king would haue but vsed his counsell to serue his turne and therefore he disdained to answere him.
i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie and feare of the present danger.
k God suffereth his word to be declared to the wicked because of the godly that are among them.
l He sang songs to Gods glory, & so stirred vp the Prophets heart to prophesie.
m He will not only miraculously giue you waters, but your enemies also into your hand.
n Though God bestow his benefits for a time, vpon his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance, which is prepared against them.
‡ *Eb. to gird himselfe with a girdle.*
o The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.
p Meaning, they followed them into the townes.
q Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.
r Some referre it to the king of Edoms son whom they say he had taken in that skirmish: but rather it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous cruelty mooued the Israelites hearts of pitie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widow by Elisha. 12 He obtaineth for the Shunammite a son at Gods hand. 18 Who dying, 32 Hee rayseth him vp againe. 40 Hee maketh sweet the pottage, 42 And multiplieth the loaues.

AND one of the wiues a of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husband is dead, & thou knowest that thy seruant did b feare the Lord: and the creditor is come to take my two sonnes to be his c bondmen.

2 Then Elisha said vnto her, What shal I do for thee? tel me, what hast thou at home? And shee said, Thine handmayd hath nothing at home, saue a d pitcher of oyle.

3 And he said, Go and borrow thee vessels abroad of all thy neighbours, empty vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee & vpon thy sonnes, and powre out into e al those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were ful, she said vnto her sonne, Bring me yet a vessell. And he said vnto her, There are no moe vessels. And the oyle f ceased.

7 Then she came & told the man of God. And he said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the g rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as hee passed by, he turned in thither to eate bread.

9 And shee said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make h him a litle chamber, I pray thee, with walles, and let vs set him there a bed, and a table, and a stoole, and a candlesticke, that hee may turne in thither when he commeth to vs.

11 ¶ And on a day he came thither, and turned into the chamber, and lay therein.

12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, she stood before him.

13 Then hee said vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, i what shall wee doe for thee? Is there any thing to bee spoken for thee to the King, or to the Captaine

a Read Chap. 2 3.
b And therefore fell not into debt by vnthriftinesse or prodigalitie, but by the hand of the Lord.
c Because I am poore and not able to pay.
d Thus God suffereth his, many times to bee brought to extreme necessitie, before he succor them, that afterward they may the more prayse his mercy.
e The Prophet declareth hereby vnto her, that God neuer fayleth to prouide for his seruants, their wiues and children, if they trust in him.
f To augment and increase in the vessels.
g God here did not only prouide for his seruant, that his debt should bee payd, and so kept his doctrine and profession without slander, but also for his wife and children.
h Which should be separate from the rest of the house, that hee might more commodiously giue himselfe to
studie and prayers.
i Thus the seruants of God are not vnthankefull for the benefits they receiue.

k I am content with that that God hath sent me, and can want nothing that one can doe for another.

of the hoste? And she answered, I [k] dwell among mine owne people.

14 Againe hee sayd, What is then to bee done for her? Then Gehazi answered, In deed she hath [l] no sonne, and her husband is old.

l Which then was a reproch, and therefore hee would that his master should pray to God for her that shee might be fruitfull. *Gen.* 18, 10.

15 Then said he, Call her. And he called her, and she stood in the doore.

16 And he said, "At this time appointed, according to the time of life, thou shalt embrace a son. And she said, Oh my lord, thou man of God, doe not lie vnto thine handmaid.

17 So the woman conceiued, and bare a sonne at that same season, according to the time of life that Elisha had said vnto her.

m His head aked sore, and therefore he cryed thus,

18 ¶ And when the child was growen, it fell on a day, that he went out to his father, and to the reapers.

19 And hee said to his father, [m] Mine head, mine head. Who sayd to his seruant, Beare him to his mother.

20 And hee tooke him, and brought him to his mother, and hee sate on her knees till noone, and died.

21 Then shee went vp, and layd him on the bed of the man of God, & shut the doore vpon him and went out.

22 ¶ Then she called to her husband, and sayd, Send with mee, I pray thee, one of the young men, and one of the asses: for I will haste to the man of God, and come againe.

n For at such times the people were wont to resort to the Prophets for doctrine and consolation.

23 And he sayd, Wherefore wilt thou go to him to day? it is neither [n] new Moone nor Sabbath day. And shee answered, ‡ All shalbe well.

‡ *Ebr.* peace.

24 Then shee sadled an asse, and sayd to her seruant, Drive, and goe forward: stay not for me to get vp except I bid thee.

25 ¶ So shee went, and came vnto the man of God to mount Carmel. And when the man of God saw her ‖ ouer against him, he sayd to Gehazi his seruant, Beholde the Shunammite.

‖ Or, *farre off.*

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And she answered, Wee are in health.

o In token of humilitie and ioy that she had met with him.

27 And when she came to the man of God vnto the mountaine, she [o] caught him by his feet: and Gehazi went to her, to thrust her away: but the man of God sayd, Let her alone: for her soule is ‡ vexed within her, and the Lord hath hid it from me, and hath not told it me.

‡ *Ebr. her soule is in bitternesse.*

28 Then she said, Did I desire a sonne of my lord? Did I not say, Deceiue me not?

29 Then hee sayd to Gehazi, Gird thy loynes, & take my staffe in thine hand, & goe thy way: [p] if thou meet any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the child.

p Make such speed that nothing may let thee in the way, Luke 10, 4.

30 And the mother of the child sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had laid the staffe vpon the face of the child, but hee neither spake nor heard: wherefore he returned to meete him, and told him, saying, The child is not waken.

32 Then came Elisha into the house, and behold, the child was dead, and layd vpon his bed.

33 Hee went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and [q] lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

q The like did Eliah to the widowes sonne at Sarepta, 1. King. 17. 21. and Saint Paul, Acts 20. 10. signifying the care that ought to be in them, that beare the word of God, & are distributers of the spirituall life.

35 And he went from him, and walked vp and downe in the house, & went vp & [r] stred himselfe vpon him: then the childe neesed seuen times, and opened his eyes.

r Meaning oftentimes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in vnto him. And hee sayd vnto her, Take thy sonne.

37 And she came and fell at his feet, and bowed herselfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine was in the [s] land, and the children of the Prophets dwelt with him. And hee sayd vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.

s That is, in the land of Israel.

39 And one went out into the field to gather herbs, and found, as it were, a wild vine, and gathered therof [t] wild gourds his garment full, and came and shred them into the pot of pottage: for they knew it not.

t Which the Apothecaries cal colloquintida, & is most vehement and dangerous in purging.

40 So they powred out for the men to eate: and when they did eat of the pottage, they cried out, & said, O thou man of God, [u] death is in the pot, and they could not eate thereof.

u They feared that they were poysoned, because of the bitternesse.

41 Then he said, Bring meale. And hee cast it into the pot, and said, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruits, euen twenty loaues of barley, and full eares of corne in the huske. And he sayd, Giue vnto the people, that they may eate.

43 And his seruant answered, How should I set this before an hundreth men? He said againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shall eate, and there [x] shall remaine.

x It is not the quantity of bread that satisfieth, but the blessing that God giueth.

44 So he set it before them, and they did eate, and left ouer according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his gifts. 27 Gehazi is striken with leprosie, because he tooke money, & raiment of Naaman.

NOw was there one Naaman captaine of the hoste of the king of Aram, a great man and honorable in the sight of his lord, because that by him the Lord had [a] deliuered the Aramites. Hee also was a mighty man and valiant, but a leper.

a Here appeareth that among the infidels God hath his, and also that the Infidels haue them in estimation, which do good to their countrey.

2 And the Aramites had gone out by bands,

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hands, and had taken a little maide of the land of Israel, and shee ‡ serued Naamans wife.

3 And she said vnto her mistresse, Would God my lord were with the [b] Prophet that is in Samaria, he would soone deliuer him of his leprosie.

4 And [c] hee went in, and tolde his lord, saying, Thus and thus saith the maide that is of the land of Israel.

5 And the King of Aram said, Goe thy way thither, and I will send a letter vnto the king of Israel. And hee departed, and [d] tooke ‡ with him ten talents of siluer, and sixe thousand pieces of gold, and ten change of raiments,

6 And brought the letter to the King of Israel to this effect, Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruaunt, that thou mayest heale him of his leprosie.

7 And when the King of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to giue life, that hee doeth send to me, that I should heale a man from his leprosie? Wherefore consider, I pray you, and see how hee seeketh a quarell against me.

8 But when Elisha the man of God had heard that the King of Israel had rent his clothes, hee sent vnto the King, saying, [e] Wherefore hast thou rent thy clothes? Let him come now to mee, and hee shall know, that there is a Prophet in Israel.

9 Then Naaman came with his horses, and with his charets, and stood at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe, and wash thee in Iorden seuen times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was [f] wroth, and went away, and saide, Beholde, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and bee cleansed? so hee turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, [g] Father, if the Prophet had commaunded thee a great thing, wouldest thou not haue done it? how much rather then when hee saith to thee, Wash, and bee cleane?

14 Then went hee downe and [*] washed himselfe seuen times in Iorden, according to the saying of the man of God, and his flesh came againe, like vnto the flesh of a little child, and he was cleane.

15 Then he turned againe to the man of God, he, and all his companie, and came and stood before him, and said, Behold, now I know that there is no God in all the world, but in Israel: now therefore, I pray thee, take a ‡ reward of thy seruaunt.

16 But hee said, As the Lord liueth (before whome I stand) I will not receiue it. And hee would haue constrained him to receiue it, [h] but he refused.

17 Moreouer, Naaman said, Shall there not bee giuen to thy seruant two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lord be [i] merciful vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of Rimmon: when I doe bowe downe, I say, in the house of Rimmon, the Lord bee mercifull vnto thy seruant in this point.

19 Vnto whom hee said, [k] Goe in peace. So hee departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elisha the man of God said, Behold, my master hath spared this Aramite Naaman, receiuing not those things at his hand that hee brought: as the Lord liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, [l] he light downe from the charet to meet him, and said, Is all well?

22 And he answered, All is well: my master hath sent me, saying, Behold, there bee come to me, euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman sayde, Yea, take two talents: and hee compelled him, and bound two talents of siluer in two bagges, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when he came to ‖ the towre, hee tooke them out of their hands, and laide them in the house, and sent away the men: and [m] they departed.

25 Then hee went in, and stood before his master. And Elisha sayde vnto him, Whence commest thou, Gehazi? And he said, Thy seruant went no whither.

26 But hee said vnto him, [n] Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, [o] and oliues, and vineyards, and sheepe, and oxen, and men seruaunts, and maide seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and [p] to thy seede for euer. And hee went out from his presence a leper white as snow.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 Hee discloseth the king of Syrias counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

AND the children of the Prophets said vnto Elisha, Behold, wee pray thee, the place where wee dwell with thee, is too little for vs.

‡ *Ebr. shee was before.*

b Meaning, Elisha.

c That is, Naaman tolde it to the king of Syria.

d To giue this is a present to the Prophet.

‡ *Ebr. in his hand.*

e The Prophet rebuketh y king, because he did not consider that God was true in his promise, and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, and to whom other should haue recourse for comfort.

f Mans reason murmureth, when it considereth onely the signes and outward things, and hath not regard to the word of God, which is there contained.

g This declareth that seruants ought to reuerence and loue their masters as children their fathers, and likewise masters toward their seruaunts must be affectioned as toward their children. *Luke 4 27*

‡ *Ebr. blessing.*

h So the Lord commandeth that they that receiue freely, should giue also freely.

i He feeleth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgiue him, lest others by his example might fall to idolatry: for as for his owne part, he confesseth that he will neuer serue any but the true God.

k The Prophet did not approue his acte, but after the common maner of speech he biddeth him farewell.

l Declaring thereby what honour and affection he bare to the Prophet his master.

‖ *Or, fortresse, or secret place.*

m Naamans seruants.

n Was not I present with thee in spirit?

o That is, money to buy possessions with: meaning, that it is detestable in the seruants of God to haue coueto[us] mindes.

p To be an example to all such as by whose couetousnesse Gods word might be slandered.

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a Or, a piece of wood fit to build with.
‖ *Or, the axe head.*
b God wrought this miraculously to confirme the authoritie of Elisha, to whom he had giuen such abundance of his spirit.
c Meaning, that he would lie in ambush and take the Israelites at vnwares.
d The wicked conspire nothing so craftily, but God can reueale it to his seruants, and cause their counsell to bee disclosed.
e There is nothing so secret that thou canst goe about, but he knoweth it, & discouereth it vnto his king.
f Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt and thinke they are neuer able to prepare power enough, though it be but against one, or a few.
g For hee was assured of Gods helpe, and that millions of Angels camped about the godly to deliuer them. *2. Chr.* 32. 7.
h That he may behold how thou hast prepared an armie to rescue vs.
i Meaning the Syrians his enemies, which came downe thinking themselues sure of him.
k Thus he did being led by the Spirit of God, and not because he sought his owne reuengeance, but onely to set forth the glory of God.
l The wicked vse reuerent & graue words towards the seruants of God, when they thinke to haue any commoditie by them, though in their heart they cannot abide them.
m For this gentle entreatie and the miracle wrought by the Prophet, did more preuaile for common quietnesse, then if they had bene ouercome in battel: for they returned no more at that time to fight against Israel, or in that kings dayes.
n The Ebrewes write, that they burned it in the siege for lacke of wood.
o Meaning, any kinde of vitaile, as corne and wine, &c. *Deut.* 28. 53. 57.
‖ *Or, vnder his clothes.*
p Thus hypocrites, when they feele Gods iudgements, thinke to please him with outward ceremonies, whom in prosperitie they will not know.
q Meaning, Iehoram Ahabs sonne, who killed the Prophets and caused Naboth to be stoned.
r So the wicked fall into a rage and desperation if they finde not sudden remedie against their afflictions.

2 Let vs now goe to Iorden, that wee may take thence euery man a [a] beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Vouchsafe, I pray thee, to goe with thy seruants: and he answered, I will goe.

4 So he went with them, and when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the ‖ yron fell into the water: then he cried, and said, Alas, master, it was but borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. Then hee cut down a piece of wood, and cast in thither, and he caused the yron to [b] swimme.

7 Then he said, Take it vp to thee. And he stretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his seruants, and said, In [c] such and such a place shalbe my campe.

9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, & [d] saued himselfe from thence, not once, nor twise.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his seruants, and said vnto them, Will yee not shew mee, which of vs bewrayeth our counsell to the king of Israel?

12 Then one of his seruants said, None, my lord, O King, but Elisha the Prophet that is in Israel, telleth the king of Israel, euen the words that thou speakest in thy [e] priuie chamber.

13 And he said, Goe, and spie where hee is, that I may send and fetch him. And one told him, saying, Behold, he is in Dothan.

14 ¶ So hee sent thither horses and charets, and a [f] mightie hoste: and they came by night, and compassed the citie.

15 And when the seruaunt of the man of God arose earely to goe out, behold, an hoste compassed the citie with horses and charets. Then his seruant said vnto him, Alas, master, how shall we doe?

16 And hee answered, [g] Feare not: * for they that bee with vs, are mo then they that be with them.

17 Then Elisha prayed and said, Lord, I beseech thee, open his eyes, [h] that hee may see. And the Lord opened the eyes of the seruant, and hee looked, and behold, the mountaine was full of horses and charets of fire round about Elisha.

18 So [i] they came downe to him: but Elisha prayed vnto the Lord, and said, Smite this people, I pray thee, with blindnesse. And he smote them with blindnesse, according to the word of Elisha.

19 And Elisha said vnto them, This is not the way, neither is this the citie: follow mee, and I will leade you to the man whom yee seeke. But hee [k] led them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes, that they may see. And the Lord opened their eyes, and they saw, and behold, they were in the midst of Samaria.

21 And the king of Israel said vnto Elisha when he saw them, [l] My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bowe? but set bread and water before them, that they may eat and drink, and go to their master.

23 And hee made great preparation for them: and when they had eaten, and dunken, hee sent them away: and they went to their master. So the bands of Aram came [m] no more into the land of Israel.

24 But afterward Ben-hadad King of Aram gathered all his hoste, and went vp, and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it, vntill an asses head was at fourescore pieces of siluer, and the fourth part of a cab of doues [n] dung at fiue pieces of siluer.

26 And as the king of Israel was going vpon the wall, there cried a woman vnto him, saying, Helpe, my lord, O king.

27 And he said, Seeing the Lord doth not succour thee, how should I helpe thee with the [o] barne, or with the winepresse?

28 Also the king said vnto her, What aileth thee? And she answered, This woman said vnto mee, Giue thy sonne, that we may eate him to day, and wee will eate my sonne to morrow.

29 * So wee sod my sonne, and did eate him: and I said to her the day after, Giue thy sonne, that we may eat him, but she hath hid her sonne.

30 And when the King had heard the words of the woman, hee rent his clothes, (and as hee went vpon the wall, the people looked, and behold, he had sackcloth ‖ within vpon his flesh)

31 And he said, God doe so to me and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sate in his house, and the Elders sate with him) And the king sent a man before him: but before the messenger came to him, he said to the Elders, See yee not how this [q] murtherers sonne hath sent to take away mine head? take heede when the messenger commeth, and shut the doore, and handle him roughly at the doore: is not the sound of his masters feete behinde him?

33 While hee yet talked with them, behold, the messenger came downe vnto him, and sayde, Behold, this euill commeth of the Lord: [r] should I attend on the Lord any longer?

CHAP. VII.

1 Elisha prophesieth plentie of vitaile add other things to Samaria. 6 The Syrians run away, and haue no man following them. 17 The prince that would not beleeue the word of Elisha, is troden to death.

Then

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THen Elisha sayd, Heare yee the word of the Lord: thus sayth the Lord, [a] To morow this time a measure of fine flour shal be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince on whose hand the king [b] leaned, answered the man of God, and sayd, Though the Lord would make [c] windowes in the heauen, could this thing come to passe? and he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not [d] eate thereof.

3 Nowe there were foure leprous men at the [e] entring in of the gate: and they sayd one to another, Why sit wee here vntill wee die?

4 If we say, we will enter into the citie, the famine is in the citie, and wee shall die there: and if we sit here, we die also. Nowe therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, wee shall liue: and if they kill vs, wee are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a [f] noyse of charets, and a noyse of horses, and a noyse of a great armie, so that they sayd one to another, Behold, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, euen the campe as it was and [g] fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and golde, and rayment, and went and hid it: after they returned, and entred into another tent, and caried thence also, and went and hid it,

9 Then said one to another, We doe not well: this day is a day of good tidings, and we hold our peace. If we tary till day light, some ‖ mischiefe will come vpon vs. Nowe therefore come, let vs goe, and tell the kings houshold.

10 So they came, and called vnto the porters of the citie, and tolde them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voice of man, but horses tyed, and asses tyed: and the tents are as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, and sayd vnto his seruants, [h] I will shewe you now what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the campe to hide themselues in the fielde, saying, When they come out of the citie, we shall catch them aliue, and get into the citie.

13 And one of his seruants answered, and sayde, Let men take now fiue of the horses that remaine and are left in the citie (behold, they are euen as all the [i] multitude of Israel that are left therein; behold, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke ‖ two charets of horses, and the king sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them vnto Jorden, and loe, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

16 Then the people went out and spoyled the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel [k] according to the word of the Lord.

17 And the King gaue the Prince (on whose hand hee leaned) the charge of the gate, and the people [l] trode vpon him in the gate, and hee died, as the man of God had sayd, which spake it when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine flour shall be at a shekel, to morowe about this time in the gate of Samaria.

19 But the prince had answered the man of God, and sayd, Though the Lord would make windowes in the heauen, could it come so to passe? And he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

a The godly are euer assured of Gods helpe in their necessities, but the times and houres are onely reuealed by Gods spirit.

b To whom the King gaue the charge and ouersight of things, as verse 17.

c He mocketh at the Prophets words, saying, that if God rained downe come from heauen, yet this could not come to passe.

d Thy infidelitie shalbe punished herein, when thou shalt see this miracle, and yet not be partaker thereof.

e For it was commanded in the Law that they should dwell apart, and not among their brethren, Leuit. 13.46.

f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many, for he can scatter them with a small noise or shaking of a leafe.

g The wicked neede no greater enemy then their owne conscience to pursue them.

‖ *Or, we shalbe punished for our fault.*

h He mistrusted the Prophets words, and therefore could beleeue nothing, as they which are more politike then godly, euer cast more perils then needeth.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

‖ *Or, two horses of the charet, which were accustomed to draw in the charet.*

k Which he spake by the mouth of Elisha verse 1.

l As the people preassed out of the gate to run to the Syrians tents where they had heard was meate, and great spoyle left.

CHAP. VIII.

1 Elisha prophecieth vnto the Shunammite the dearth of seuen yeere. 12 He prophecieth to Hazael that he shalbe king of Syria. 15 He reigneth after Ben-hadad. 16 Iehoram reigneth ouer Iudah. 20 Edom falleth from Judah. 25 Ahaziah succeedeth Jehoram.

THen spake Elisha vnto the woman, whose sonne he had restored to life, saying, Vp, and goe, thou and thine house, and sojourne where thou [a] canst sojourne: for the Lord hath called for a famine, and it commeth also vpon the land seuen yeeres.

2 And the woman arose, and did after the saying of the man of God, and went both shee and her houshold, and sojourned in the land of the Philistims seuen yeeres.

3 And at the seuen yeeres end, the woman returned out of the land of the Philistims, and went out [b] to call vpon the king for her house and for her land.

4 And the king talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great actes that Elisha hath done.

5 And as he told [c] the king, how he had restored one dead to life, behold, the woman whose sonne he had raised to life, called vpon the king for her house and for her land. Then Gehazi said, My lord, O king, this is the woman, and this is her sonne, whom Elisha restored to life.

Chap.4.35.

a Where thou canst finde a commodious place to dwell, whereas is plenty.

b That is, to complaine on them which had taken her possessions while she was absent.

c Gods wonderfull prouidence appeareth in this, that he caused the king to be desirous to heare of him, whom before he contemned, and also hereby prepared an entrance, to the poore widowes sute.

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6 And when the King asked the woman, she tolde him: so the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the [d] fruits of her lands since the day thee left the land, euen vntill this time.

d The king caused that to be iustly restored which was wrongfully holden from her.

7 ¶ Then Elisha came to Damascus, and Ben-hadad the King of Aram was sicke, and one told him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hand, and goe meete the man of God, that thou mayest inquire of the Lord by him, saying, Shal I recouer of this disease?

9 ¶ So Hazael went to meete him, and tooke the present in his hand, and of euery [e] good thing of Damascus, euen the burden of fortie camels, and came and stoode before him, and said, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recouer of this disease?

e Of all the chiefest and precious things of the countrey.

10 And Elisha said to him, Goe, and say vnto him, Thou shalt [f] recouer: howbeit the Lord hath shewed me, that he shall surely die.

f Meaning, that he should recouer of this disease: but hee knew that this messenger Hazael should slay him to obteine the Kingdome.

11 And he looked vpon him stedfastly till Hazael was ashamed, and the man of God wept.

12 And Hazael said, Why weepeth my lord? and he answered, Because I knowe the euill that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fire, and their yong men shalt thou slay with the sworde, and shalt dash their infants against the stones, and rent in pieces their women with childe.

13 Then Hazael said, What? is thy seruant a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed me, that thou shalt be king of Aram.

g That I should be without all humanitie and pitie.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He tolde me that thou shouldest recouer.

15 And on the morowe he tooke a thicke cloth, and dipt it in water, and [h] spreade it on his face, and he died: and Hazael reigned in his stead.

h Vnder pretence to refresh or ease him, he stifled him with this cloth.

16 ¶ * Now in the fifth yeere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat king of Iudah, [i] Iehoram the sonne of Iehoshaphat king of Iudah began [k] to reigne.

2. *Chron.* 21. 4.

i Reade Chap. 1. 17.

k He was confirmed in his kingdome after his fathers death.

17 Hee was two and thirtie yeere olde, when he began to reigne: and he reigned eight yeeres in Ierusalem.

18 And hee walked in the wayes of the kings of Israel, as did the house of Ahab: for the [l] daughter of Ahab was his wife, and he did euill in the sight of the Lord.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, * as he had promised him to giue him a light and to his children for euer.

2. *Sam.* 7. 13.

20 ¶ In those dayes Edom [m] rebelled from vnder the hand of Iudah, and made a king ouer themselues.

m Which had been subiect frō Dauids time vntill this time of Iehoram.

21 Therefore Ioram went to Zair, and all his charets with him, and he arose by night, and smote the Edomites which were about him with the Captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. Then [n] Libnah rebelled at that same time.

n This was a citie in Iudah giuen to the Leuites, Iosh. 21. 13. and after turned from king Iehoram, because of his idolatry. 2. *Chro.* 22. 1.

23 Concerning the rest of the actes of Ioram, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram slept with his Fathers, and was buried with his Fathers in the citie of Dauid. And * Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth yeere of Ioram the sonne of Ahab king of Israel, did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

26 * Two and twentie yeere olde was Ahaziah when he began to reigne, and he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

o Which is to be vnderstoode, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when hee was forty two yeere olde, as 2. Chron. 22. 2.

27 And hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael king of Aram in [p] Ramoth Gilead, and the Aramites smote Ioram.

p Which was a citie in the tribe of Gad beyond Iorden.

29 And king Ioram returned to be healed in [q] Izreel of the woundes which the Aramites had giuen him at Ramah, when he fought against Hazael King of Aram: and Ahaziah the sonne of Iehoram King of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

q This is a citie belonging to the tribe of Issachar.

CHAP. IX.

6 Iehu is made king of Israel, 24 And killeth Iehoram the King thereof, 27 and Ahaziah, otherwise called Ochozias, the King of Iudah, 33 and causeth Iezebel to be cast downe out of a window, and the dogs did eate her.

THen Elisha the Prophet called one of the children of the Prophets, and said vnto him, * [a] Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

1. *Kin.* 19 16, 17.

a Prepare thy selfe to go diligently about thy businesse: for in those countreys they vsed long garments which they tucked vp, when they went about earnest businesse.

2 And when thou commest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe and make him arise vp from among his brethren, and leade him ‡ to a secret chamber.

‡ *Eb. from chamber to chamber.*

3 Then take the boxe of oyle, and powre it on his head, and say, Thus saith the Lord, I haue anoynted thee for king ouer Israel: then open the doore, and flee without any tarying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And he said, I haue a message to thee, O captaine. And Iehu said, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose and went into the house, and he powred the oyle on his head, and sayde vnto him, Thus sayeth the Lord God of Israel, I haue [b] anoynted thee for

b This anointing was for kings, Priests, and Prophets, which were all figures of Messiah, in whom these three offices were accomplished.

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for King ouer the people of the Lorde, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord * of the hand of Iezebel.

a *King.* 21. 15,25.

8 For the whole house of Ahab shall bee destroyed: and * I will cut off from Ahab, him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

b *King.* 14.10. *and* 21.21.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiah.

c *King.* 14.10. *and* 21.22. *King.* 16.3,11.

10 And the dogges shall eate Iezebel in the field of Izreel, and there shall be none to bury her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the c seruants of his lord. And one sayd vnto him, Is all well? wherefore came this d mad fellow to thee? And he said vnto them, Ye know the man, and what his talke was.

e That is, the rest of the armie, whom he called before his brethren, verse 2.

d In this estimation, the world hath the ministers of God: notwithstanding forasmuch as the world hath euer slandered the children of God, (yea, they called the sonne of God a deceiuer, and sayd he had the deuill) therefore they ought not to be discouraged. *Chap.* 8.29.

12 And they sayd, It is false, tell vs it now. Then he sayd, Thus and thus spake he to mee, saying, Thus sayth the Lord, I haue anointed thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram, (Now Ioram kept Ramoth Gilead, he and all Israel, because of Hazael King of Aram.

15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when hee fought with Hazael king of Aram) and Iehu sayd, If it bee your mindes, let no man depart and escape out of the citie, to goe and tell in Izreel,

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and e Ahaziah king of Iudah was come downe to see Ioram.

e God had thus ordained, as is read 2. Chro. 22. 7. that this wicked and idolatrous king who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue been stronger.

17 And the watchman that stoode in the towre in Izreel, spied the company of Iehu as he came, and sayde, I see a company. And Iehoram sayd, Take a horseman, and send to meete them, that hee may say, Is it peace?

18 So there went one on horsebacke to meete him, and sayd, Thus saith the King, Is it peace? And Iehu sayd, What hast thou to doe with peace? ‖ turne behinde me. And the watchman tolde, saying, The messenger came to them, but hee commeth not againe.

‡ Or, *follow me.*

19 Then hee sent out an other on horsebacke, which came to them, and sayd, Thus sayth the King, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman told, saying, Hee came to them also, but commeth not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for hee marcheth f furiously.

f As one that went earnestly about his enterprise.

21 ¶ Then Iehoram sayd, Make ready: and his charet was made ready. And Iehoram king of Israel, and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram saw Iehu, hee said, Is it peace Iehu? and hee answered, What s peace, whiles the whoredomes of thy mother Iezebel, and her witchcrafts are yet in great number?

g Meaning, that forasmuch as God is their enemie, because of their sinnes, that he will euer stirre vp some to reuenge his cause.

23 Then Iehoram turned his hand, and fled, and sayd to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bowe in his hand, and smote Iehoram betweene the shoulders, that the arrow went thorow his heart: and he fell downe in his charet.

25 Then said Iehu to Bidkar a captaine, Take and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ‖ laid this burden vpon him.

‖ Or, *spake this prophesie against him.*

26 * Surely I haue seene yesterday the blood of Naboth, & the blood of his h sonnes, sayd the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the fielde, according to the word of the Lord.

1. *King.* 21. 29.

h By this place it is euident that Iezebel caused both Naboth and his sonnes to be put to death, that Ahab might enioy his vineyard more quietly: for els his children might haue claimed possession.

27 But when Ahaziah the king of Iudah saw this, hee fled by the way of the garden house: and Iehu pursued after him, and sayd, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to i Megiddo, and there died.

i After that hee was wounded in Samaria he fled to Megiddo, which was a citie of Iudah.

28 And his seruants caried him in a charet to Ierusalem, & buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the k eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

k That is, eleuen whole yeeres: for chap. 8. 25. before, when hee said that he began to reigne the twelfth yeere of Ioram, he taketh part of the yeere for the whole.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tyred her head, and l looked out at a window.

l Being of an hauty and cruel nature, shee would stil retaine her princely state and dignitie.

31 And as Iehu entred at the gate, shee sayd, Had m Zimri peace, which slewe his master?

m As though she would say, Can any traitour, or any that riseth against his superiour, haue good successe? reade 1. King. 16. 10.

32 And hee lift vp his eyes to the window, and sayd, Who is on my side, who? Then two or three of her ‖ Eunuches looked vnto him.

‖ Or, *chiefe seruants.*

33 And he said, Cast her down: and they cast her downe, n and hee sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder foote.

n This he did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.

34 And when he was come in, he did eate and drinke, and said, Visite now yonder cursed woman and bury her: for she is a o kings daughter.

o To wit, of the king of Zidon, 1. King. 16. 31.

35 And they went to bury her, but they found no more of her then the scull, and the feete, and the palmes of her hands.

36 Wherefore they came againe and told

him.

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him. And hee sayd, This is the word of the Lord, which hee spake ‡ by his seruant Eliiah the Tishbite, saying, * In the fielde of Izreel shall the dogges eate the flesh of Iezebel.

37 And the carkeis of Iezebel shall bee as dung vpon the ground in the fielde of Izreel, so that none shall say, p This is Iezebel.

‡ *Ebr. by the hand of.* 1.*King.* 21.23.

p Thus Gods iudgements appeare euen in this world against them that suppresse his word and persecute his seruants.

CHAP. X.

6 Iehu causeth the seuenty sonnes of Ahab to be slaine, 14 and after that fortie and two of Ahaziahs brethren. 25 He killeth also all the Priests of Baal. 35 After his death his sonne reigneth in his stead.

AHab had now seuentie a sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,

a The Scripture vseth to call them sonnes, which are either children, or nephewes.

2 Now when this letter commeth to you, (for yee haue with you your masters sonnes, yee haue with you both charets and horses, and a defenced citie, and armour)

3 Consider therefore which of your masters sonnes is best and most meete, and b set him on his fathers throne, and fight for your masters house.

b He wrote this to proone them whether they would take his part or no.

4 But they were exceedingly afraid, and sayd, Behold, two kings could not stand before him, how shall we then stand?

5 And hee that was gouernour of Ahabs house, and hee that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, Wee are thy seruants, and will doe all that thou shalt bid vs: wee will make no king: doe what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If yee be mine, and will obey my voyce, c take the heads of the men that are your masters sonnes, and come to me to Izreel by to morrow this time. (Now the Kings sonnes, euen seuentie persons, were with ỳ great men of the citie, which brought them vp)

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

7 And when the letter came to them, they tooke the Kings sonnes, and slew the seuentie persons, and laid their heads in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger, and tolde him, saying, They haue brought the heads of the kings sonnes. And he said, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And when it was day, he went out, and stoode and sayd to all the people, Ye be d righteous: behold, I conspired against my master, and slew him: but who slewe all these?

d Ye cannot iustly condemne me for the kings death, seeing ye haue done the like to his posteritie: for the Lord commanded me, and mooued you to execute this his iudgement.

10 Know now that there shall fall vnto the earth nothing of the worde of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that hee spake ‡ by his seruant * Eliiah.

‡ *Ebr. by the hand of.* 1.*King.* 21.29.

11 So Iehu slew all that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars, and his e priests, so that he let none of his remaine.

e Meaning which were the idolatrous priests.

12 ¶ And hee arose, and departed, and came to Samaria. And as Iehu was in the way by an house where the shepheards did shere,

13 Hee met with the brethren of Ahaziah King of Iudah, and sayd, Who are yee? And they answered, Wee are the brethren of Ahaziah, and go downe to salute the children of the King, and the children of the Queene.

14 And he sayd, Take them aliue. And they tooke them aliue, and slew them at the well beside the house where the sheepe are shorne, euen two and fourty men, and hee f left not one of them.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked.

15 ¶ And when he was departed thence, hee met with Iehonadab the sonne of Rechab comming to meete him, and he g ‖ blessed him, and sayd to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charet.

g For he feared God and lamented the wickednesse of those times: therefore Iehu was glad to ioyne with him: of Rechab, reade Ierem. 35.2.

16 And he sayd, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his charet.

‖ *Or, praysed God for him.*

17 And when hee came to Samaria, hee slew all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which hee spake to Eliiah.

18 Then Iehu assembled all the people, and sayd vnto them, Ahab serued h Baal a little, but Iehu shall serue him much more.

h Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezebel caused to bee worshipped, as it is also so vsed, 1.King. 16.32. and 22.53.

19 Nowe therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man bee lacking: for I haue a great sacrifice for Baal: whosoeuer is lacking, he shall not liue. But Iehu did it by a subtilty to destroy the seruants of Baal.

20 And Iehu sayd, ‡ Proclaime a solemne assembly for Baal. And they proclaimed it.

‡ *Ebr. Sanctifie.*

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then hee sayd vnto him that had the charge of the vestry, Bring forth vestments for all the seruants of Baal. And he brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee sayd vnto the seruants of Baal, Search diligently, and looke, lest there be here with you any of the seruats of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fourescore men without, and sayd, If any of the men whom I haue brought into your handes, escape, ‖ his soule shall bee for his soule.

25 And when hee had made an ende of the burnt offering, Iehu sayd to the garde, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the garde,

i Thus God would haue his seruants preserued, and idolaters destroyed: as in his law he giueth expresse commandement, Deut. 13.

‖ *Or, he shall die for him.*

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garde, and the Captaines cast them out, and went vnto the k Citie where was the Temple of Baal.

16 And they brought out the images of e Temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calues that were in Beth-el and that were in Dan.

30 And the Lord said vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, thy l sonnes vnto the fourth generation shall sit on the throne of Israel.

31 But Iehu regarded not to walke in the law of the Lord God of Israel with all his heart: for hee departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord beganne ‖ to lothe Israel, and Hazael smote them in all the coasts of Israel,

33 From Iorden Eastward, euen all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the acts of Iehu, and all that hee did, and all his valiant deeds, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria, is eight & twenty yeres.

CHAP. XI.

1 *Athaliah putteth to death all the kings sons, except Ioash the sonne of Ahaziah.* 4 *Ioash is appointed king.* 15 *Iehoiada causeth Athaliah to be slaine.* 17 *Hee maketh a couenant betweene God and the people.* 18 *Baal and his Priests are destroyed.*

2 *Chron.* 22. 10.

Then a Athaliah the mother of Ahaziah when shee saw that her sonne was dead, shee arose, and destroyed all the b kings seed.

2 But Iehosheba the daughter of king Ioram, and sister to Ahaziah c tooke Ioash the sonne of Ahaziah, and stole him from among the kings sonnes that should be slain, both him and his nurse, keeping them in the d bed chamber, and they hid him from Athaliah, so that he was not slaine.

3 And hee was with her hid in the house of the Lord sixe yeere: & Athaliah did reigne ouer the land.

4 ¶ And the seuenth yeere e Iehoiada sent and tooke the captaines ouer hundreths with other captaines, and them of the gard, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an oath of them in the house of the Lord, & shewed them the kings sonne.

5 And he commanded them, saying, This is it that ye must do, The third part of f you that commeth on the Sabbath, shall g ward toward the kings house.

6 And another third part in the gate of h Sur: and another third part in the gate behinde them of the gard: and yee shall keepe watch ‖ in the house of Massah.

7 And two parts of you, that is, all that i goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the king.

8 And ye shall compasse the king round about euery man with his weapon in his hand, and whosoeuer commeth within the ranges, let him bee slaine: bee you with the king, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest commanded, and they tooke euery man his men k that entred in to their charge on the l Sabbath, with them that went out of it on the Sabbath, and came to Iehoiada the Priest.

10 And the k Priest gaue to the captaines of hundreths the speares and the shields that were king Dauids, and were in the house of the Lord.

11 And the garde stoode euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then he brought out the l kings son, and put the crowne vpon him, and gaue him m the testimonie, and they made him king: also they anoynted him, & clapt their hands, and said, God saue the king.

13 ¶ And when Athaliah heard the noyse of the running of the people, shee came in to the people in the house of the Lord.

14 And when she looked, behold, the king stood by a n pillar, as the maner was, and the Princes and the Trumpetters by the king, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the hoste, and said vnto them, Haue her ‖ forth of the ranges, and hee that o followeth her, let him die by the sword: for the Priest had said, Let her not bee slaine in the house of the Lord.

16 Then they laide hands on her, and she went by the way, by the which the horses goe to the house of the king, and there was shee slaine.

17 And Iehoiada made a couenant betweene the Lord, and the p king and the people, that they should bee the Lords people: likewise betweene the q king and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they downe couragiously, and slew Mattan the priest of Baal before the r altars: and the s Priest set a gard ouer the house of the Lord.

19 Then

k Which Citie was neere to Samaria.

l Thus God approoueth and rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was afterward punished.

‖ *Or, to cut them off.*

a Meaning, al the posteritie of Iehoshaphat, to whom the kingdome appertained: thus God vsed the crueltie of this woman to destroy the whole family of Ahab.

b The Lord promised to maintaine the family of Dauid, and not to quench the light thereof: therefore he moued the heart of Iehosheba to preserue him.

c Where the Priestes did lie, 2. *Chro.* 23. 3.

d The chiefe Priest, Iehoshebas husband,

e Of the Leuites which had charge of the keeping of the Temple, and kept watch by course.

f That none should come vpon them, while they were crowning the king.

g Called the East gate of the Temple, 2. Chro. 23 5

‖ *Or, that none breake his order.*

h Whose charge is ended.

i Reade verse 5. and 7.

k To wit, Iehoiada,

l That is, Ioash, which had bene kept secret sixe yeeres.

m Meaning, the Law of God, which is his chiefe charge, and whereby onely his Throne is established.

n Where the kings place was in the Temple.

‖ *Or, out of the Temple.*

o To take her part.

p That both the king and the people should maintaine the true worship of God, and destroy all idolatrie.

q That he should gouerne, and they obey in the feare of God.

r Euen in the place where he had blasphemed God and thought to haue bin holpen by his idole, there God powred his vengeance vpon him.

s To wit, Iehoiada.

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19 Then he tooke the captaines of hundreds, and the other captaines, and the gard, and all the people of the land: and they brought the king from the house of the Lord, and came by the way of the gate of the gard to the kings house: and hee sate him downe on the throne of the kings.

20 And all the people of the land reioyced, and the citie was in quiet: [c] for they had slaine Athaliah with the sword beside the kings house.

21 Seuen yeere olde was Iehoash when he began to reigne.

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 He stayeth the king of Syria by a present from comming against Ierusalem. 20 He is killed by two of his seruants.

[a] IN the seuenth yeere of Iehu, Iehoash began to reigne, and reigned fourtie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that [a] Iehoiada the Priest taught him.

3 But [b] the high places were not taken away: for the people offered yet and burnt incense in the high places.

4 ¶ And Iehoash said to the Priests, All the siluer of dedicate things that bee brought to the house of the Lorde, that is, the money of them that are vnder the [c] count, the money that euery man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, euery man of his acquaintance: and they shall repaire the [d] broken places of the house, whersoeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of king Iehoash, the Priests had not mended that which was decaied in the temple.

7 Then king Iehoash called for Iehoiada the Priest, and the other Priests, & said vnto them, Why repaire yee not the ruines of the Temple? Nowe therefore [e] receiue no more money of your acquaintance, except yee deliuer it to repaire the ruines of the Temple.

8 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest, & bored an hole in the lid of it, and set it beside the altar, on the [f] right side, as euery man commeth into the temple of the Lorde. And the Priests that kept the [g] doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the kings secretarie came vp, and the hie Priest, and put it vp after that they had told the money that was found in the house of the Lord.

11 And they gaue the money made ready into the hands of them, [g] that vndertooke the worke, and that had the ouersight of the house of the Lord: and they paied it out to the carpenters, and builders that wrought vpon the house of the Lord,

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was laide out for the reparation of the Temple.

13 Howbeit there was [h] not made for the house of the Lord bowles of siluer, instruments of musicke, basins, trumpets, nor any vessels of gold, or vessels of siluer, of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose hands they deliuered that money to be bestowed on workmen: for they dealt faithfully.

16 The money of the trespasse offering, and the money of the sinne offrings was not brought into the house of the Lord: for it was the Priests.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath and tooke it: and Hazael set his face to goe vp to Ierusalem.

18 And Iehoash king of Iudah tooke all the [i] hallowed things that Iehoshaphat, and Iehoram, and Ahaziah his fathers kings of Iudah had dedicated, and that hee himselfe had dedicated, and all the gold that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioash, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his seruants arose and wrought treason, and [k] slewe Ioash in the house of [l] Millo, when he came downe to Silla:

21 Euen ‖ Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and hee died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the hands of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Ioash his sonne reigneth in his stead. 20 Elisha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuenteene yeere.

2 And hee did euill in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to [a] sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Benhadad the sonne of Hazael all [b] his dayes.

4 And Iehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a [c] deliuerer, so that they came out from vnder the subiection of the Aramites. And the children

[c] Which by her crueltie and persecution had vexed the whole land before.

[a] *Chron.* 24.1.

[a] So long as rulers giue care to the true ministers of God, they prosper.

[b] So hard a thing it is for them that are in authoritie, to be brought to the perfit obedience of God.

[c] That is, the money of redemption, Exod. 30.12. also the money which the priests valued the vowes at, Leuit. 27.2. and their free liberalitie.

[d] For the Temple which was built an hundred fiftie and fiue yeeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednes of the idolaters.

[e] He taketh frō them the ordering of the money because of their negligence.

[f] That is, on the South side.

‖ *Or, vessell.*

[g] For the king had appointed other which were meete for that purpose, Chap. 22.5.

[h] For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2. Chron. 24.14.

[i] After the death of Iehoiada, Ioash fell to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him, whom he pacified with the treasures of the temple: for God would not be serued with those gifts, seeing the kings heart was wicked.

[k] Because he had put Zacharie the sonne of Iehoiada to death, 2. Chro. 24.25. 1 Reade 2. Sam. 5.9.

‖ *Or, Iozabar.*

[a] By worshipping the calues which Ieroboam did erect in Israel.

[b] While Iehoahaz liued.

[c] To wit, Ioash the sonne of Iehoahaz.

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d Safely & without danger.

‡Heb. as yesterday, and before yesterday.

e Wherein they did commit their idolatrie, and which the Lord had commanded to be destroyed, Deut. 16.21.

f That is, Hazael and Ben-hadad his sonne, as v. 25. 3. Read of Hazael, chap. 8. 12.

g His chiefe purpose is to describe the kingdome of Iudah, and how God performed his promise made to the house of Dauid: but by the way he sheweth how Israel was afflicted and punished for their great idolatrie, who though they had now degenerate, yet God both by sending them sundrie Prophets and diuers punishments did call them vnto him againe.

h Thus they vsed to call the Prophets and seruants of God by whom God blessed his people, as chap. 2.12. meaning that by their prayers they did more prosper their countrey, then by force of armes.

i That is, toward Syria, so that hee did not onely prophesie with words, but also confirmed him by these signes that he should haue the victory.

k Because he seemed content to haue victory against the enemies of God for twise or thrise, and had not a zeale to ouercome them continually and to destroy them vtterly.

childzen of Israel d dwelt in their tents as ‡before time.

6 Nevertheless they departed not from the sinnes of the house of Ieroboam which made Israel sinne, but walked in them: euen the e grone also remained still in Samaria.)

7 For hee had left of the people to Iehoahaz but fifty horsemen, and ten charets, and ten thousand footmen, because the king f of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the acts of Iehoahaz, and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, & Ioash his sonne reigned in his stead.

10 And in the seuen and thirtieth yere of Ioash king g of Iudah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned sixteene yeere,

11 And did euill in the sight of the Lord: for hee departed not from all the sinnes of Ieroboam the son of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the acts of Ioash, and all that he did, & his valiant deedes, and how he fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sickenesse whereof he died, Ioash the king of Israel came downe vnto him, and wept vpon his face, and sayd, h O my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha said vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.

16 And he said to the king of Israel, Put thine hand vpon the bow. And hee put his hand vpon it. And Elisha put his hands vpon the kings hands,

17 And sayd, Open the window i Eastward. And when hee had opened it, Elisha said, Shoote. And he shot. And he said, Behold the arrow of the Lordes deliuerance, and the arrow of deliuerãce against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Againe hee sayd, Take the arrowes. And he tooke them. And hee sayd vnto the king of Israel, Smite the ground. And he smote thrice, and ceased.

19 Then the man of God was k angrie with him, and sayd, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrice.

20 ¶ So Elisha died, and they buried him. And certaine bandes of the ¶Moabites came into the land that yeere.

21 And as they were burying a man, behold, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, * he l reuiued and stood vpon his feet.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lord had mercy on them, and pitied them, and had respect vnto them because of his couenant with Abraham, Izhak, and Iaakob, & would not destroy them, neither cast he them from him as m yet.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: for three times did Ioash beat him, and restored the cities vnto Israel.

Ecclus 48.14.

l By this miracle God confirmed the authoritie of Elisha, whose doctrine in his life they contemned, that at this sight they might returne & imbrace § same doctrine.

m That is, vntil their sinnes were come to a full measure, & there was no more hope of amendement.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death them that slew his father. 7 And after smiteth Edom. 15 Ioash dieth, and Ieroboam his sonne succeedeth him. 29 And after him reigneth Zachariah.

THe second yeere of Ioash sonne of Iehoahaz king of Israel reigned * Amaziah the sonne of Ioash king of Iudah.

2 Hee was fiue and twenty yeere olde when he began to reigne, and reigned nine and twenty yeere in Ierusalem, and his mothers name was Iehoaddan of Ierusalem.

3 And hee did a vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioash his father had done.

4 Notwithstanding the hie places were not taken away: for as yet the people did sacrifice and burnt incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hand, hee slew his seruants which had * killed the king his father.

6 But the childzen of those that did slay him, he b slew not, according vnto that that is written in the booke of the Law of Moses wherein the Lord commaunded, saying, * The fathers shall not bee put to death for the childzen, nor the childzen put to death for the fathers: but euery man shall bee put to death for his owne sinne.

7 Hee slew also of c Edom in the valley of salt ten thousand, and tooke ‖ the citie of Sela by warre, and called the name thereof Iokthеel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, d let vs see one another in the face.

9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the e Cedar that is in Lebanon, saying, Giue thy

2. Chron. 25.1.

a In the beginning of his reigne he seemed to haue an outward shew of godlinesse, but afterward he became an idolater and worshipped the idoles of the Idumeans. Chap. 12.20.

b Because they neither consented nor were partakers with their fathers in that act. Deut. 24.16. ezek. 18.20.

c For the Idumeans, whom Dauid had brought to subiection, did rebel in the time of Iehoram the sonne of Iehoshaphat.

‖ Or, the tower or rocke, 2. Chron. 25.12.

d Let vs fight hand to hand & trie it by battell, and not destroy one anothers cities.

e By this parable Iehoash compareth himselfe to a cedar tree, because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wild beastes are Iehoash his souldiers that spoyled the cities of Iudah.

daughter

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daughter to my sonne to wife: and the wild beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proude: f bragge of glory, and tary at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

f Bragge of thy victory, so that thou tarie at home and annoy me not.

11 But Amaziah would not heare: therefore Iehoash king of Israel went vp: and hee & Amaziah king of Iudah saw one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoash the sonne of Ahaziah, at Beth-shemesh, and g came to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim to the corner gate, foure hundreth cubites.

g Or, brought him.

14 And he tooke all the gold and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and the children that were in h soiourning, and returned to Samaria.

h That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

15 Concerning the rest of the acts of Iehoash which he did, and his valiant deedes, and how hee fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, & was buried at Samaria among the kinges of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel fifteene yeere.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

2. Chron. 25. 27.

19 But they * wrought treason against him in Ierusalem, and hee fled to h Lachish, but they sent after him to Lachish, and slew him there.

h Which citie Roboam built in Iudah for a fortresse, 2. Chron. 11. 9.

20 And they brought him on horses, & he was buried at Ierusalem with his fathers, in the citie of Dauid.

21 Then all the people of Iudah tooke i Azariah which was fifteene yeere old, and made him king for his father Amaziah.

i Who is also called Vzziah, 2. Chron. 26. 1.

22 He built k Elath, & restored it to Iudah, after that the king slept with his fathers.

k Who is also called Elanon or Eloth.

23 ¶ In the fifteenth yeere of Amaziah the son of Ioash king of Iudah, was Ieroboam the son of Ioash made king ouer Israel in Samaria, and reigned one & fortie yeere.

24 And hee did euill in the sight of the Lord: for he departed not from all the l sins of Ieroboam the son of Nebat, which made Israel to sinne.

l Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calues, the worke of mans hands, therefore the Scripture doeth oft times repeate it in the reproch of all idolaters.

25 He restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wildernesse, according to the word of the Lord God of Israel, which he spake ‡ by his seruant Ionah the sonne of Amittai the prophet, which was of Gath Hepher.

‡ Ebr. by the hand hand of.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none m shut vp, nor any left, neither yet any that could help Israel.

m Read 2. King. 14. 10.

27 Yet the Lord ‡ had not decreed to put out the name of Israel from vnder the heauen: therfore he preserued them by the hand of Ieroboam the sonne of Ioash.

‡ Ebr. had not spoken.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deeds, and how he fought, and how hee restored Damascus and n Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

n Which was also called Antiochia of Syria, or Riblah.

29 So Ieroboam slept with his fathers, euen with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 5 Of Iotham. 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and Ahaz.

1 In the ‡ seuen and twentieth yeere of Ieroboam king of Israel, began Azariah, sonne of Amaziah king of Iudah to reigne.

‡ Eb. in the twentieth yeere, and seuenth yeere.

2 Sixteene yeere old was hee when hee was made king, and he reigned two and fiftie yeeres in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did a vprightly in the sight of the Lord, according to all that his father Amaziah did.

a To long as he gaue eare to Zachariah the Prophet.

4 But the hie places were not put away: for the people yet offred, and burned incense in the hie places.

5 And the Lord b smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, and Iotham the kings sonne gouerned the house, & c iudged the people of the land.

b His father and grandfather were slaine by their subiects and seruants, and he, because he would ? vsurpe the Priests office contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie, 2. Chron. 26. 21.

c As viceroy, or deputie to his father.

6 Concerning the rest of the acts of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria fiue d moneths,

d He was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

9 And did euill in the sight of the Lord, as did his fathers: for he departed not from the sinnes of Ieroboam the sonne of Nabat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and e killed him, and reigned in his stead.

e Zachariah was the last in Israel that had the kingdom by succession, saue only Pekahiah the son of Menahem, who reigned but two yeeres. Chap. 10. 30.

11 Concerning the rest of the acts of Zachariah, behold, they are written in ỹ booke of the Chronicles of the kings of Israel.

12 This was the * word of the Lord, which hee spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yere of Vzziah king of Iudah: and hee reigned the

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the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Jabesh in Samaria, and slew him, & reigned in his stead.

15 Concerning the rest of the acts of Shallum, & the treason which hee wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

f Which was a citie of Israel that would not receiue him to be king.

16 ¶ Then Menahem destroyed f Tiphsah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and he smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah king of Judah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeeres in Samaria.

18 And he did euill in the sight of the Lord, and departed not all his dayes from the sin of Ieroboam the sonne of Nebat, which made Israel to sinne.

g That is, of Israel.

h In stead of seeking helpe of God, he went about by money to purchase the fauour of this king being an infidel, and therefore God forsooke him, and Pul soone afterward brake promise, destroyed his countrey, and led his people away captiue.

19 ¶ Then Pul the king of Assyria came against the g land: and Menahem gaue Pul a thousand h talents of siluer, that his hand might bee with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Assyria fifty shekles of siluer a piece: so the king of Assyria returned and tarried not there in the land.

21 Concerning the rest of the acts of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

i Which were of the same conspiracie.

23 ¶ In the fiftieth yeere of Azariah king of Judah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeere.

24 And hee did euill in the sight of the Lord: he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with i Argob and Arieh, and with him fifty men of the Gileadites: so hee killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah king of Judah beganne Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeeres.

28 And hee did euill in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

k For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, 1. Chron. 5. 26.

29 In the dayes of Pekah king of Israel k came Tiglath Pileser king of Assyria, and tooke Ijon, and Abel, Beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Assyria.

30 And Hoshea the son of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah.

31 Concerning the rest of the acts of Pekah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yeere of Pekah the son of Remaliah king of Israel began Iotham sonne of ‖ Vzziah king of Judah to reigne.

2. Chron. 27. 1.

‖ Or, Azariah.

33 Five and twentie yeere olde was hee, when he began to reigne, and he reigned sixteene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: hee did according l to all that his father Vzziah had done.

l He sheweth that his vprightnesse was not such, but that he had many and great faults.

35 But the high places were not put away: for the people yet offered and burnt incense in the high places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the acts of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

m After the death of Iotham.

37 In m those dayes the Lord beganne to send against Iudah Rezin the king of Aram, and n Pekah the sonne of Remaliah.

n Which slew of Iudah in one day sixescore thousand fighting men, 2 Chro. 28. 6. because they had forsaken the true God.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz king of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

IN the seuenteenth yeere of Pekah the sonne of Remaliah, Ahaz the sonne of Iotham king of Iudah began to reigne.

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, saue that God in the end shewed him mercy. Thus we see how vncertaine it is to depend on the dignitie of our fathers.

2 Twentie yeere olde was Ahaz, when he began to reigne, and hee reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel, yea, and made his sonne to b goe thorow the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

b That is, offered him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit. 18. 21. deut. 18. 10.

4 Also he offred and burnt incense in the hie places, and on the hils, and vnder euery greene tree.

5 * Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came vp to Ierusalem to fight: and they besieged Ahaz, but could not ouercome c him.

Isa. 7. 1.

c For the Lord preserued the citie and his people for his promise sake made to Dauid.

6 At the same time Rezin king of Aram restored d Elath to Aram, and droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

d Which citie Azariah had taken from the Aramites, and fortified it, Cha. 14. 22.

7 Then Ahaz sent e messengers to Tiglath Pileser king of Assyria, saying, I am thy seruant and thy sonne: come vp, and deliuer mee out of the hand of the

e Contrarie to the admonition of the Prophet, Isa. 7. 4.

King

f Thus he spared not to spoyle the Temple of God to haue succour of men, & would not once lift his heart toward God, to desire his helpe, nor yet heare his Prophets counsell.
g Wee see that there is no prince so wicked, but he shall finde flatterers, and false ministers to serue his turne.
h Either offrings for peace or prosperitie, or of thanksgiuing, as Leuit 3.1. or els meaning the morning & euening offering, Exod. 29.38. num. 28.3. and thus he contemned the meanes and the altar, which God had commanded by Salomon to serue God after his owne fantasie.
i That is, at the right hand, as men went into the Temple.
k Here he establisheth by commandement his owne wicked proceedings, and doth abolish the commandement and ordinance of God.
l Or, tent, wherein they lay on the Sabbath, which had serued their weeke in the Temple, and so departed home.
m Either to flatter the king of Assyria when he should thus see him change the ordinance of God, or else that the temple might be a refuge for him, if the king should suddenly assaile his house

king of Aram, and out of the hand of the king of Israel which rise vp against me.
8 And Ahaz tooke the siluer and the gold that was found in the house of the Lord, and in the treasures of the kings house, and sent a present vnto the king of Asshur.
9 And the king of Asshur consented vnto him: and the king of Asshur went vp against Damascus, and when hee had taken it, hee caried the people away to Kir, and slew Rezin.
10 And king Ahaz went vnto Damascus to meet Tiglath Pileser king of Asshur: and when king Ahaz saw the altar that was at Damascus, he sent to Uriah the Priest the paterne of the altar, and the fashion of it, and all the workmanship thereof.
11 And Uriah the Priest made an altar s in all points like to that which king Ahaz had sent from Damascus, so did Uriah the Priest against king Ahaz came from Damascus.
12 So when the King was come from Damascus, the king sawe the altar: and the king drewe neere to the altar, and offered t thereon.
13 And hee burnt his burnt offering, and his meate offering, and powred his drinke offring, and sprinkled the blood of his peace offerings beside the altar,
14 And set it by the brasen altar which was before the Lord, and brought it in farther before the house betweene the altar and the house of the Lord, and set it on the North side of the altar.
15 And king Ahaz commaunded Uriah the Priest, and said, Upon the great altar set on fire in the morning the burnt offering, and in the euen the meate offering, and the kings burnt offring and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the k brasen altar shalbe for me to inquire of God.
16 And Uriah the Priest did according to all that king Ahaz had commanded.
17 And king Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it and put it vpon a pauement of stones.
18 And the l vaile for the Sabbath (that they had made in the house) and the kings entrie without turned he to the house of the Lord, m because of the king of Asshur.
19 Concerning the rest of the acts of Ahaz, which hee did, are they not written in the booke of the Chronicles of the kings of Judah?
20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea king of Israel is taken, 4 and he and al his realme brought to the Assyrians 18 for their idolatrie. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshippeth the God of his nation, 35 contrary to the commandement of God.

IN the twelfth yeere of Ahaz king of Judah beganne Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.
2 And hee did euill in the sight of the Lord, a but not as the kings of Israel, that were before him.
3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.
4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, b as hee had done yeerely: therefore the king of Asshur shut him vp, and put him in prison.
5 Then the king of Asshur came vp throwout all the land, and went against Samaria, and besieged it three yeeres.
6 ¶ * In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the c Medes.
7 For when the children of Israel d sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,
8 And walked according to the fashions of the heathen, whome the Lord had cast out before the children of Israel, and after the maners of the kings of Israel, which they vsed,
9 And the children of Israel had done secretly things that were not vpright before the Lord their God, and throwout all their cities had built high places, both from the tower e of the watch, to the defenced citie,
10 And had made them images and groues vpon euery hie hill, and vnder euery greene tree,
11 And there burnt incense in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,
12 And serued idoles: whereof the Lord had said vnto them, * Yee shall doe no such thing.
13 Notwithstanding the Lord testified to Israel, and to Iudah ‡ by all the Prophets, and by all the Seers, saying, * Turne from your euill wayes, and keepe my commaundements and my statutes, according to all the law, which I commanded your fathers, and which I sent to you by my seruants the Prophets.
14 Neuertheless, they would not obey, *but hardned their necks, like to the necks of their f fathers, that did not beleeue in the Lord their God.
15 And they refused his statutes and his couenant, that hee made with their fathers, and his testimonies (wherewith hee witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whome, the Lord had charged them

a Though he inuented no new idolatry or impietie as others did, yet he sought for helpe at the Egyptains, which God had forbidden.
b For he had payed tribute for the space of eight yeeres.

Chap. 18.10.

c For at this time the Medes and Persians were subiect to the Assyrians.
d Hee setteth forth at length the cause of his great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely worship him for feare of like iudgement.
e Meaning, throwout all their borders.

Deut. 4.19.

‡ *Ebr. by the hand of.*

Iere. 18.11. and 25.5. and 35.15

Deut. 31.27.
f So that to alledge the authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

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them, that they should not doe like them.

16 Finally, they left all the commaundements of the Lord their God, and made them molten images,* euen two calues, and made a groue, and worshipped all the g host of heauen, and serued Baal.

17 And they made their sonnes, and their daughters h passe thorow the fire, and vsed witchcraft and inchantments, yea, i solde themselues to do euil in the sight of the Lord to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah k onely.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to the fashion of Israel, which they vsed.

20 Therefore the Lord cast off al the seed of Israel, and afflicted them, and deliuered them into the hands of spoylers, vntill hee had cast them out of his l sight.

21 m For hee cut off Israel from the house of Dauid, and they made Ieroboam the son of Nebat, King: and Ieroboam drew Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, and departed not therefrom,

23 Until the Lord put Israel away out of his sight, as hee had said ‡ by all his seruants the Prophets, and caried Israel away out of their land to Ashur vnto this day.

24 And the king of Ashur brought folke from Babel, and from n Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not the Lord: therefore the Lord sent lyons among them, which slew them.

26 Wherefore they spake to the King of Ashur, saying, The nations which thou hast remooued, and placed in the cities of Samaria, knowe not the maner of the God of the land: therefore he hath sent lyons among them, and beholde, they slay them, because they know not the maner of the God of the land.

27 Then the King of Ashur commaunded, saying, Cary thither one of the Priests, whom ye brought thence, and let him go and dwel there, and teach them the maner of the God p of the countrey.

28 So one of the Priests, which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, euery Nation made their gods, & put them in the houses of the hie places, which the Samaritans had made euery Nation in their cities, wherein they dwelt.

30 For the men of Babel made q Succoth-Benoth: & the men of Cuth made Nergal, and the men of Hamath made Ashima.

31 And the Auims made Nibhaz, and Tartak: and the Sepharims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lord, and appointed out priests out of themselues for the hie places, who prepared for them sacrifices in the houses of the hie places.

33 * They r feared the Lord, but serued their gods after the maner of the nations whom they caried thence.

34 Vnto this day they doe after the olde maner: they neither feare God, neither doe after their s ordinances, nor after their customes, nor after the Law, nor after the commandement, which the Lord commaunded the children of Iaakob, * whom hee named Israel,

35 And with whom the Lord had made a couenant, & charged them, saying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances, and the Lawe, and the commaundement, which hee wrote for you, that yee doe them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare yee other gods.

39 But feare the Lord your God, and he will deliuer you out of the hands of all your enemies.

40 Howbeit, they obeyed not, but did after their old custome.

41 So these t Nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brasen serpent, and destroyeth the idoles, 7 And prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Sanecherib.

NOw in the * third yeere of Hoshea sonne of Elah the king of Israel, Hezekiah the sonne of Ahaz King of Iudah beganne to reigne.

2 Hee was fiue and twentie yeere olde when hee began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah,

3 And hee did a vprightly in the sight of the Lord according to all that Dauid his father had done.

4 Hee tooke away the hie places, and brake the images, and cut down the groues, and brake in peeces the * brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it b Nehushtan.

Exod. 32.8. *1. king.* 12.28. g That is, the Sun, the Moone and starres, Deut. 4.19. h Reade Chap. 16.3. i Reade of this phrase, 1. King. 21.20, 25. k No whole tribe was left but Iudah: and they of Beniamin and Leui, which remained, were counted with Iudah. l Out of the land where he shewed the greatest tokens of his presence and fauour. m That is, God cut off the tenne tribes, 1. King. 12.16, 20. ‡ *Ebr. by the hand of.* *Iere.* 25.9. n Of these peoples came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe, Iohn 4.9. o That is, they serued him not: therefore, lest they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment. p That is, how to worship him: thus the wicked, rather then to loose their commodities, will change to all religions. q Meaning, that euery countrey serued that idole, which was most esteemed in that place whence they came.

Ezek. 20.39. *Zeph.* 1.5. r That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth, verse 34. s He meaneth this by the Israelites, to whom God had giuen his commandements. *Gene.* 32.28. *1 king.* 18.31. *Iudg.* 6.10. *iere.* 10.2. t That is, these strangers, which were sent into Samaria by the Assyrians,

2. *Chron.* 28.27 *and* 29.1. a Although they of Iudah were giuen to idolatrie and impietie, as they of Israel were, yet God for his promise sake, was mercifull vnto the throne of Dauid: and yet by his iudgement toward the other prouoked them to repentance. *Num* 21.8, 9. b That is, a piece of brasse: thus hee called the serpent by contempt, which notwithstanding, was set vp by the word of God, and miracles were wrought by it: yet when it was abused to idolatry, this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of brasse.

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5 He trusted in the Lord God of Israel: so that after him was none like him among all the Kings of Iudah, neither were there any such before him.

6 For hee clave to the Lord, and departed not from him, but kept his commandements, which the Lord had commaunded Moses.

7 So the Lord was with him, and hee prospered in all things, which hee tooke in hand: also hee rebelled against the King of Asshur, and served him not.

c Reade Chap. 17.9.

8 Hee smote the Philistims vnto Azzah, and the coastes thereof, c from the watch tower vnto the defenced citie.

Chap. 17.3.

9 ¶ * And in the fourth yeere of King Hezekiah, (which was the seuenth yeere of Hoshea sonne of Elah king of Israel) Shalmaneser King of Asshur came vp against Samaria, and besieged it.

Chap. 17.6

10 And after three yeeres they tooke it, euen in the first yeere of Hezekiah: that is, * the ninth yeere of Hoshea King of Israel was Samaria taken.

11 Then the King of Asshur did carie away Israel vnto Asshur, and put them in Halah, and in Habor, by the riuer of Gozan, and in the cities of the Medes.

12 Because they would not obey the voyce of the Lord their God, but transgressed his Couenant: that is, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

2. Chron. 32.1. isa 36.1. ecclus. 48.18, 19.

13 ¶ * Moreouer, in the fourteenth yeere of King Hezekiah, Sanherib King of Asshur came vp against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah King of Iudah sent vnto the King of Asshur to Lachish, saying, d I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the King of Asshur appointed vnto Hezekiah King of Iudah three hundreth talents of siluer, and thirtie talents of gold.

d As his zeale was before prayssed, so his weakneesse is here set forth that none should glory in himselfe.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the Kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the said Hezekiah King of Iudah had couered ouer) and gaue them to the King of Asshur.

e After certaine yeeres when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines and armie against him.

17 ¶ And the King of Asshur sent e Tartan and Rabsaris, and Rabshakeh from Lachish to king Hezekiah with a great hoste against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stood by the conduit of the vpper poole, which is by the path of the fullers field,

18 And called to the King. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebnah the chancellor, and Ioah the sonne of Asaph the ‖ Recorder.

‖ Or, writer of Chronicles, or Secretarie.

19 And Rabshakeh said vnto them, Tell yee Hezekiah, I pray you, Thus saith the great King, euen the great King of Asshur, What confidence is this wherein thou trustest?

† Ebr. talke of the lips.

20 Thou thinkest, Surely I haue ‡ counsell and strength are for the warre. On whom then doest thou trust, that thou rebellest against me?

21 Loe, thou trustest now in this broken staffe of reed, to wit, on § Egypt, on which if a man leane, it will goe into his hand, and pearce it: so is Pharaoh King of Egypt vnto all that trust on him.

22 But if yee say vnto me, Wee trust in the Lord our God, is not that hee whose hie places, and whose altars Hezekiah hath h taken away, and hath said to Iudah and Ierusalem, Yee shall worship before this Altar in Ierusalem?

23 Now therefore giue i hostages to my lord the King of Asshur, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charets and horsmen?

25 Am I nowe come vp without the k Lord to this place, to destroy it? the Lord said to me, Goe vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah said vnto Rabshakeh, Speake, I pray thee, to thy seruants in the ‖ Aramites language, for we vnderstand it, ‡ talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said vnto them, Hath my master sent me to thy master and to thee to speake these words, and not to the men which sit on the wal, that they may eat their owne doung, and drink ‡ their owne pisse with you?

28 So Rabshakeh stood and cried with a lowde voice in the Iewes language, and spake, saying, Heare the wordes of the great King, of the King of Asshur.

29 Thus saith the King, Let not Hezekiah deceiue you: for hee shall not be able to deliuer you ‖ out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this citie shal not be giuen ouer into the hand of the king of Asshur.

31 Hearken not vnto Hezekiah: for thus saith the King of Asshur, Make ‡ appointment with mee, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

32 Till l I come, and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyardes, a land of oliues oyle, and honie, that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliuered his land out of the hand of the King of Asshur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who

f Thou thinkest that words will serue to perswade thy people, or to moue my master.

g Egypt shal not only not be able to succour thee, but shall be an hurt vnto thee.

h Thus the idolaters thinke that Gods religion is destroyed when superstition and idolatrie are reformed.

i Meaning, that it was best for him to yeeld to the king of Assyria, because his power was so small that he had not men to furnish two thousand horses.

k The wicked alwayes in their prosperitie flatter themselues that God doth fauour them. Thus he speaketh to feare Hezekiah that by resisting him, he should resist God.

‖ Or, Syrians.

‡ Ebr. the water of their feete.

‖ Or, by his hand.

‡ Ebr, blessing: meaning the conditions of peace.

l He maketh himselfe so sure, that he will not grant them truce except they render themselues to him to be led away captaiues.

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35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the [m] Lord ſhould deliuer Ieruſalem out of mine hand?

36 But the people held their peace, and anſwered him not a word: for the kinges commaundement was, ſaying, Anſwere yee him not.

37 Then Eliakim, the ſonne of Hilkiah, which was ſteward of the houſe, and Shebnah the Chancellor, and Ioah the ſonne of Aſaph the Recorder, came to Hezekiah with their clothes rent, and told him the wordes of Rabſhakeh.

m This is an execrable blaſphemie againſt the true God, to make him equall with the idoles of other nations: therefore God did moſt sharpely puniſh it.

CHAP. XIX.

6 God promiſeth by Iſaiah victorie to Hezekiah. 35 The Angel of the Lord killeth an hundreth and fourefcore and fiue thouſand men of the Aſſyrians. 37 Saneherib is kelled of his owne ſonnes.

Iſa. 37. 1.

AND [*] when king Hezekiah heard it, hee rent his clothes, and put on ſackecloth, and came into the houſe of the Lord,

2 And ſent Eliakim which was the ſteward of the houſe, & Shebnah the Chancellor, and the Elders of the Prieſtes clothed in ſackecloth, [a] to Iſaiah the Prophet, the ſonne of Amoz.

3 And they ſayd vnto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke and blaſphemie: for the children are come to [b] the birth, and there is no ſtrength to bring forth.

4 If ſo be the Lord thy God hath heard all the wordes of Rabſhakeh, whome the king of Aſſhur his maſter hath ſent to raile on the liuing God, and to reproch him with words which the Lord thy God hath heard, then lift thou vp thy praier for the [c] remnant that are left.

5 So the ſeruants of king Hezekiah came to Iſaiah.

6 And Iſaiah ſayd vnto them, So ſhall ye ſay to your maiſter, Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, wherewith the ſeruants of the king of Aſſhur haue blaſphemed me.

7 Behold, I will ſend a blaſt [d] vpon him, and he ſhall heare a noyſe, and returne to his owne land: and I will cauſe him to fall by the ſword in his owne land.

8 So Rabſhakeh returned, and found the king of Aſſhur fighting againſt Libnah: for he had heard that he was departed from Lachiſh.

9 [e] He heard alſo men ſay of Tirahkah king of ‖ Ethiopia, [f] Behold, he is come out to fight againſt thee: he therefore departed and ſent other meſſengers vnto Hezekiah, ſaying,

10 Thus ſhal ye ſpeake to Hezekiah king of Iudah, and ſay, Let not thy [g] God deceiue thee in whom thou truſteſt, ſaying, Ieruſalem ſhall not bee deliuered into the hand of the king of Aſſhur.

11 Beholde, thou haſt heard what the kings of Aſſhur haue done to all lands, how they haue deſtroyed them: and ſhalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue deſtroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelaſar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 So Hezekiah receiued the letter of the hand of the meſſengers, and read it: and Hezekiah went vp into the houſe of the Lord, and Hezekiah ſpred it before the [h] Lord.

15 And Hezekiah [i] praied before the Lord, and ſayd, O Lord God of Iſrael, which dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

16 Lord, [k] bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the wordes of Saneherib, who hath ſent to blaſpheme the [l] liuing God.

17 Trueth it is, Lord, that the kings of Aſſhur haue deſtroyed the nations and their lands,

18 And haue ſet fire on their gods: for they were no gods, but the worke of mans hands, euen wood and ſtone: therefore they deſtroyed them.

19 Now therefore, O Lord our God, I beſeech thee, ſaue thou vs out of his hand, that all the [m] kingdomes of the earth may know, that thou, O Lord, art onely God.

20 Then Iſaiah the ſonne of Amoz ſent to Hezekiah, ſaying, Thus ſayth the Lord God of Iſrael, I haue heard that which thou haſt prayed me, concerning Saneherib king of Aſſhur.

21 This is the word that the Lord hath ſpoken againſt him, O [n] virgin, daughter of Zion, he hath deſpiſed thee, and laughed thee to ſcorne: O daughter of Ieruſalem, he hath ſhaken his head at thee.

22 Whom haſt thou railed on? and whom haſt thou blaſphemed? and againſt whome haſt thou exalted thy voyce, and lifted vp thine eyes on high? euen [o] againſt the Holy one of Iſrael.

23 By thy meſſengers thou haſt railed on the Lord, and ſaid, By the multitude of my charets I am come vp to the top of [p] mountaines, by the ſides of Lebanon, and will cut downe the hie Cedars thereof, and the faire firre trees thereof, and I will goe into the [p] lodging of his borders, and into the foreſt of his ‖ Carmel.

24 I haue digged, and dronke the waters of others, and with the plant of my feet haue I dryed all the ‖ floods cloſed in.

25 Haſt thou not heard how I haue of old time made it, and haue formed it long agoe? [q] and ſhould I now bring it, that it ſhould bee deſtroyed, and layd on ruinous heapes, as cities detenced?

36 Whoſe [r] inhabitants haue ſmal power, and are afraid, and confounded: they are like the graſſe of the field, and greene herbe, or graſſe on the houſe tops, or as corne blaſted before it be growen.

37 I know thy dwelling, yea, thy going out, and thy comming in, and thy fury againſt me.

a To heare ſome new propheſie, and to haue comfort of him.

b The daungers are ſo great, that we can neither auenge this blaſphemie, nor help our ſelues no more then a woman in her trauaile.

c Meaning, for Ieruſalem, which onely remained of all the cities of Iudah.

d The Lord can with one blaſt blow away all the ſtrength of man, and turne it into duſt.

e That is, Saneherib.

‖ *Or, blacke Moores.*

f For the kings of Ethiopia and Egypt ioyned together againſt the king of Aſſyria becauſe of his oppreſſion of other countreys.

g The more neere that the wicked are to their deſtruction, the more they blaſpheme.

h Before the Arke of the couenant.

i Hee ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt praier.

k Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.

l By this title he diſcerneth God from all idoles and falſe gods.

m He ſheweth for what end the faithfull deſire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

n Becauſe as yet Ieruſalem had not beene taken by the enemie, therefore he calleth her virgin.

o God counteth that iniury done to him, and will reuenge it, which is done to any of his Saints.

p Meaning, Ieruſalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſa. 37. 24.

‖ *Or, pleaſant countrey.*

‖ *Or, the waters of cities beſieged.*

q He declareth that forasmuch as he is the author and beginning of his Church, hee will neuer ſuffer it vterly to be deſtroyed as other cities and kingdomes.

r Thus he deſcribeth the wicked, which for a time flourish and afterward fade and decay like flowers

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28 And because thou ragest against mee, and thy tumult is come vp to mine eares, I will put my [f] hooke in thy nostrels, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

29 And this shall bee a [t] signe vnto thee, O Hezekiah, Thou shalt eat this yeere, such things as grow of themselues, and the next yere such as grow without sowing, and the third yere sow ye and reape, and plant vineyards, and eate the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take [u] root downeward, and beare fruit vpward.

31 For out of Ierusalem shall goe a remnant, and some that shal escape out of mount Zion: the [x] zeale of the Lord of hostes shall doe this.

32 Wherefore, thus saith the Lord concerning the king of Assur, He shall not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it:

33 But hee shall returne the way he came, and shall not come into this citie, sayth the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ [y] And the same night the Angel of the Lord went out and smote in the campe of Assur an hundreth fourescore and fiue thousand: so when they arose early in the morning, beholde, they were all dead corpses.

36 So Saneherib king of Assur departed, and went his way, and returned, and dwelt in Nineueh.

37 And as hee was in the Temple worshipping Nisroch his god, Adramelech, and Sharezer his sonnes [y] slew him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

f I will bridle thy rage, & turne thee to and fro, as pleaseth me.

t God did not only promise him the victorie, but giueth him a signe to confirme his faith.

u The Lord will multiply in great number that smal remnāt of Iudah that is escaped.

x The loue that God beareth toward his Church shall ouercome the counsels and enterprises of men.

*Isa.*37.36. *tob.*1.21. *ecclus.*48.24 1.*mac.*7.41. 2.*mac.*8.19.

y This was the iust iudgement of God for his blasphemie, that hee should be slaine before that idole, whom he preferred to the liuing God, and by them, by whom hee ought by nature to haue beene defended.

CHAP. XX.

1 *Hezekiah is sicke, and recieueth the signe of his health.* 12 *He receiueth rewards of Berodach,* 13 *Sheweth his treasures, and is reprehended of Isaiah.* 22 *He dieth, and Manasseh his sonne reigneth in his stead.*

2 *Chron.*32.24. *Isa.*38.1.

IN those dayes was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amoz came to him, and sayde vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then he turned his face to the [a] wall, and prayed to the Lord, saying,

3 I beseech thee O Lord, remember now, how I haue walked before thee in trueth, and with a [b] perfect heart, and haue done that which is good in thy sight: and Hezekiah [c] wept sore.

4 ¶ And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy [d] prayer, and seene thy teares: behold, I haue healed thee, and the third day thou shalt goe vp to the [e] house of the Lord.

6 And I will adde vnto thy dayes fifteene yeere, and will deliuer thee and this citie out of the hand of the king of Assur, and wil defend this citie for mine own sake, and for Dauid my seruants sake.

7 Then Isaiah said, Take a [f] lumpe of dry figs. And they tooke it, and layd it on the boyle, and he recouered.

8 ¶ For Hezekiah had said vnto Isaiah, What shall bee the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord wil doe that hee hath spoken, Wilt thou that the shadow goe forward tenne degrees, or [g] goe backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forward tenne degrees: not so then, but let the shadow [g] goe backe tenne degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow tenne degrees backe by the degrees wherby it had gone downe in the [h] diall of Ahaz.

12 ¶ [i] The same season Berodach Baladan the sonne of Baladan king of Babel, sent letters and a [i] present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, to wit, the siluer and the gold, and the spices, and the pretious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his [k] realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto king Hezekiah, and sayd vnto him, What sayd these men? and from whence came they to thee? And Hezekiah said, They bee come from a farre countrey, euen from Babel.

15 Then said hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, & whatsoeuer thy fathers haue layd vp in store vnto this day, [*] shall be caried into Babel: Nothing shall bee left, sayth the Lord.

18 And of thy sonnes that shal proceed out of thee and which thou shalt beget, shal they take away, and they shalbe eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord which thou hast [l] spoken, is good: for, said he, Shall it not be good, if [m] peace and trueth be in my dayes?

20 Concerning the rest of the acts of Hezekiah, and all his valiant deedes, and how he made a poole and a conduit, and brought

a That his mind might not bee troubled.

b Meaning, without all hypocrisie.

c Not so much for his owne death as for feare that idolatrie should bee restored, which he had destroyed, and so Gods name be dishonoured.

d Because of his vnfained repentance and prier, God turned away his wrath.

e To giue thanks for thy deliuerance.

f He declareth that also he God can heale without other medicines, yet hee sheweth that hee will not haue these inferiour meanes contemned. *Ecclus.*48.24.

g Let the Sunne goe so many degrees backe that the houres may be so many the fewer in the kings diall.

h Which diall was set in the top of the staires that Ahaz had made. *Isa.*39.1.

i Mooued with the fauour that God shewed to Hezekiah, and also because hee had declared him selfe enemie to Saneherib his enemie, which was now destroyed.

k Being mooued with ambition and vaine glorie, and also because he seemed to reioyce in the friendship of him that was Gods enemie and an infidell. *Chap.*24.13. *and* 25.13. *Ierem.*27.19.

l He acknowledgeth Isaiah to be the true Prophet of God, and therefore humbleth himselfe to his word.

m Seeing that God hath shewed mee this fauor to grant me quietnes during my life: for he was afraide lest the enemie should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

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water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAP. XXI.

3 King Manasseh restoreth idolatrie, 16 And vseth great crueltie. 18 Hee dieth, and Amon his sonne succeedeth, 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

2.*Chron.*33.1. MAnasseh *was twelue yere old when he began to reigne, and reigned fifty and fiue yeere in Ierusalem: his mothers name also was Hephzi-bah.

2 And he did euil in the sight of the Lord after the abominations of the heathen, whom the *Lord had cast out before the children of Israel.

*Deut.*18.9.

3 For hee went backe and built the high places, *which Hezekiah his father had destroyed: and hee erected vp altars for Baal, and made a grone, as did Ahab king of Israel, and worshipped all the hoste of heauen and serued them.

*Chap.*18.4.

*Ierem.*32.34. *2.Sam.*7.13.

4 Also he *built altars in the house of the Lord, of the which the Lord said, *In Ierusalem will I put my Name.

5 And hee built altars for all the hoste of the heauen in the two courts of the house of the Lord.

a Reade Chap. 16.3.

6 And hee caused his sonnes *to passe thorow the fire, and gaue himselfe to witchcraft and sorcerie, and he vsed them that had familiar spirits, and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And he set the image of the grone, that he had made in the house, whereof the Lord had said to Dauid and to Salomon his sonne, *In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

1.*King.*8.29. *and* 9.3. *chap.*23.27.

8 Neither will I make the feete of Israel moone any more out of the land, which I gaue their fathers: so that they will [b] obserue and do all that I haue commanded them, and according to all the Law that my seruaunt Moses commanded them.

b Therefore seeing they obeyed not the commandement of God, they were iustly cast forth of that land, which they had but on condition.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

*Ierem.*15.4. 1.*Sam.*3.11.

11 *Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

c Meaning, that whosoeuer shall heare of this great plague, shall bee astonished.

12 Therefore thus saith the Lord God of Israel, Behold, I wil bring an euil vpon Ierusalem and Iudah, that who so heareth of it, both his *eares shall [c] tingle.

d As I haue destroyed Samaria, and the house of Ahab, so will I destroy Iudah.

13 And I will stretch ouer Ierusalem the line of [d] Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which hee wipeth, and turneth it vpside downe.

e Meaning, Iudah & Beniamin which were onely left of the rest of the tribes.

14 And I will forsake the *remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shall be robbed and spoyled of all their aduersaries,

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt, vntill this day.

f The Ebrewes write that he slew Isaiah the Prophet, who was his father in law.

16 Moreouer Manasseh shed [f] innocent blood exceeding much, til he replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that he did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, euen in the garden of Uzza: and Amon his sonne reigned in his stead.

19 ¶ *Amon was two and twenty yeere old, when hee began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

2 *Chron.*33. 20,21.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way, that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And hee forsooke the Lord God of his fathers, and walked not in the [g] way of the Lord.

g That is, according to his commandements.

23 And the seruants of Amon conspired against him, and slew the King in his owne house.

24 And the people of the land slewe all them that had conspired against King Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And ‖ they buried him in his sepulchre in the garden of Uzza: and Iosiah his sonne reigned in his stead.

‖*Or, he buried him, to wit, Iosiah his sonne.*

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah, 12 Who sendeth to Huldah the Prophetesse to enquire the Lords will.

2.*Chron.*34.1. IOsiah was *eight yere old when he began to reigne, and hee reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah, the daughter of Adaiah of Bozcath.

a His zeale was prophesied of, & his name mentioned by Iaddo the Prophet, more then 300. yeeres before. 1.king.13

2 And hee did vprightly in the sight of the Lord, and [a] walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

2.and being but eight yere old, he sought the God of his father Dauid, 2.Chro.34.3.

3 ¶ And in the eighteenth yeere of King Iosiah, the King sent Shaphan the sonne of Azaliah, the sonne of Meshullam the chancellor, to the house of the Lord, saying;

‖*Or, coyne, as verse 9.*

‖*Or, vessell.*

4 Go vp to Hilkiah the high Priest, that he may ‖ summe the siluer which is brought into the house of the Lord, which the keepers of the [b] doore haue gathered of the people.

b Certaine of the Priests were appointed to this office, as Chap. 12,9.

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c From the time of Ioah, for the space of 224. yeres the Temple remained without reparation through the negligence of the Priests. This declareth that they that haue a charge and execute it not, ought to haue it taken from them.

d So God prouided him of faithfull seruants, seeing he went about so zealously to set forth the worke of God.

e This was the copie that Moses left them, as appeareth, 2. Chro. 34. 14. which either by the negligence of the Priests had beene lost, or els by the wickednes of idolatrous kings had beene abolished.

‡ *Ebr. melted.*

f Meaning to some Prophet whom God reueleth the knowledge of things vnto, as Ier. 21. 1. though at other times they enquired the Lord by Vrim and Thummim.

g Or, the house of doctrine, which was neere to the temple, & where the learned assembled to entreate the scriptures, and the doctrine of the Prophets.

h The workes of mans hand here signifie all that man inuenteth beside the word of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that doe not repent, are said to harden their heart. Psal. 95. 8.

5 And let them c deliuer it into the hand of them that doe the worke, and haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit let no reckoning bee made with them of the money, that is deliuered into their hand: for they deale d faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chanceller, I haue found the e booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chanceller came to the king, and brought him word againe, and said, Thy seruants haue ‡ gathered the money, that was found in the house, and haue deliuered it into the hands of them that doe the worke, & haue the ouersight of the house of the Lord.

10 Also Shaphan the chanceller shewed the king, saying, Hilkiah the Priest hath deliuered mee a booke. And Shaphan read it before the king.

11 And when ỳ king had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the king commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chanceller, and Asahiah the Kings seruant, saying,

13 Go ye and f enquire of the Lord for me, and for the people, and for all Iudah, concerning the words of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, and Asahiah went vnto Huldah the Prophetesse the wife of Shallum the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalem in the g Colledge) and they communed with her.

15 And shee answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus sayeth the Lord, Behold, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the king of Iudah hath read,

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger me with all the h workes of their hands: my wrath also shalbe kindled against this place, and shall not be quenched.

18 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, the wordes that thou hast heard, shall come to passe.

19 But because thine heart did i melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, to wit, that it should bee destroyed and accursed, and hast rent thy clothes, and wept before mee, I haue also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou shalt bee put in thy graue in k peace, and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the king word againe.

CHAP. XXIII.

2 Iosiah readeth the Law before the people. 3 He maketh a couenant with the Lord. 4 Hee putteth downe the idoles after he had killed their Priests. 22 He keepeth Passeouer. 24 He destroieth the cõturers. 29 He was killed in Megiddo, 30 And his sonne Iehoahaz reigneth in his stead. 33 After he was taken, his sonne Iehoiakim was made King.

THen a the king b sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the king went vp into the house of the Lord, with all the men of Iudah and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the words of the booke of the Couenant, which was found in the house of the Lord.

3 And the king stood by the b pillar, and made a c couenant before the Lord, that they should walke after the Lord, and keepe his Commaundements, and his testimonies, and his statutes with all their heart, & with all their soule, that they might accomplish the words of this Couenant written in this booke. And all the people stood to the Couenant.

4 Then the king commanded Hilkiah the high Priest, and the d Priestes of the second order, and the keepers of the doore, to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoste of heauen, and he burnt them without Ierusalem in the fields of Kedron, and caried e the powder of them into Beth el.

5 And he put downe the f Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah, and about Ierusalem, and also them that burnt incense vnto Baal, to the Sunne and to the Moone, and to the planets, and to all the hoste of heauen.

6 And hee brought out the g groue from the Temple of the Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampe it to powder, and cast the dust therof vpon the h graues of the children of the people.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.

8 Also hee brought all the Priests out of

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

2. *Chron* 34. 30.

a Because he saw the great plagues of God that were threatned, he knew no more speedy way to auoide them, then to turne to God by repentance, which cannot come but of faith, and faith by hearing of the word of God.

b Where the King had his place, Chap. 11. 14.

c As Iosiah did, Iosh. 24. 22, 25.

d Meaning them which were next in dignitie to the hie Priest.

e In contempt of that altar, which Ieroboam had there built to sacrifice to his calues.

f Meaning, the Priestes of Baal, which were called Chemarims, either because they ware blacke garments, or else were smoked with burning incense to idoles.

g He remoued the groue which idolaters for deuotion had planted neere vnto the Temple, contrarie to the commaundement of the Lord, Deuter. 16. 21. or as some reade, the similitude of a groue which was hanged in the Temple.

h Both in contempt of the idoles, and reproch of them which had worshipped them in their liues.

the

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the cities of Iudah, & defiled the hie places where the Priests had burnt incense, euen from Geba to Beer-sheba, and destroyed the hie places of the gates that were in the entring in of the gate of Ioshua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Nenertheless the Priestes of the hie places i came not vp to the altar of the Lord in Ierusalem, saue only they did eate of the vnleauened bread among their brethren.

10 He defiled also k Topheth, which was in the valley of the children of Himmom, that no man should make his sonne or his daughter passe thorow the fire to Molech.

11 He put downe also the l horses that the kings of Iudah had giuen to the sunne at the entring in of the house of the Lord, by the chamber of Nethan-melech the eunuch, which was ruler of the suburbs, and burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king breake downe, and hasted thence, and cast the dust of them in the ‖ brooke Kedron.

13 Moreouer the king defiled the hie places that were before Ierusalem and on the right hande of the m mount of corruption (which *Salomon the king of Israel had built for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And hee brake the images in pieces, & cut downe the groues, and filled their places with the bones of men.

15 Furthermore, n the altar that was at Beth-el, and the high place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the high place brake hee downe, and burnt the high place, and stampt it to powder and burnt the groue.

16 And as Iosiah turned himselfe, hee spied the graues, that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lorde that the o man of God proclaimed which cried the same wordes.

17 Then he said, What title is that which I see? And the men of the citie saide vnto him, It is the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the p Prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the factes that he had done in Beth-el.

20 And he sacrificed all the Priests of the hie places, that were there vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the king commanded all the people, saying, * Keepe the Passeouer vnto the Lord your God, as it is written in the booke of this conenant.

22 And there was no Passeouer holden q like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudah.

23 And in the eighteenth yeere of king Iosiah was this Passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images and the idoles, and all the abominations that were espied in the lande of Iudah and in Ierusalem, to performe the wordes of the * Lawe, which were written in the booke that Hilkiah the Priest founde in the house of the Lord.

25 Like vnto him was there no King before him that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lorde turned not from the r fiercenesse of his great wrath wherewith hee was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord sayd, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house whereof I sayd, * My Name shall be there.

28 Concerning the rest of the acts of Iosiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

29 ¶ * In his dayes Pharaoh Nechoh king of Egypt, went vp against the king of Assur to the riuer Perath. And king Iosiah s went against him, whom when Pharaoh saw, he slew him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the lande tooke Iehoahaz the sonne of Iosiah, and anointed him, and made him king in his fathers stead.

31 * Iehoahaz was three and twenty yere old when hee began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And he did euil in the sight of the Lord, according to all that his t fathers had done.

33 And Pharaoh Nechoh put him in bonds u at Riblah in the land of Hamath, ‖ while hee reigned in Ierusalem, and put the land to a tribute of an hundreth talents of siluer, and a talent of gold.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah King in stead of Iosiah his father, and turned his name to Iehoiakim, & tooke Iehoahaz away, which

i Because that those which had forsaken ỹ Lord to serue idoles were not meete to minister in the seruice of the Lord for the instruction of others.

k Which was a valley neere to Ierusalem, & signifieth a tabret, because they smote on the tabret while their children were burning, ỹ their cry should not be heard, Leuit. 18.21. where after Iosiah commanded carions to be cast in contempt thereof.

l The idolatrous kings had dedicate horses and charets to the sunne, either to carie the image thereof about as the heathen did, or els to sacrifice them, as a sacrifice most agreeable.

‖ *Or, valley.*

m That was the mount of oliues, so called because it was full of idoles.

1. *King.* 11.7.

n Which Ieroboam had built in Israel, 1. King. 12.28,29.

o According to the prophesie of Iaddo, 1. King. 13.2.

p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandement of the Lord, which were both two buried in one graue, 1. King. 13.31.

2. *Chron.* 35.1. 1. *esdr.* 1.1. *Exod.* 12.3. *deut.* 16.2.

q For the multitude and zeale of the people with the great preparation.

Leuit. 20.27. *deut.* 18.11.

r Because of the wicked heart of the people which would not turne vnto him by repentance.

1. *King.* 8.29. *and* 9.3. *chap.* 21.7.

2. *Chro.* 35.20.

s Because he passed thorow his countrey he feared lest he would haue done him harme, and therefore would haue stayed him, yet he consulted not with the Lord, and therefore was slaine.

2. *Chron.* 36.1,2.

t Meaning, the wicked Kings before.

u Which was Antiochia in Syria, called also Hamath.

‖ *Or, that he should not reigne.*

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when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the lande to giue the money, according to the commandement of Pharaoh: hee lented of euery man of the people of the land, according to his value, siluer and golde to giue vnto Pharaoh Necho.

36 Iehoiakim was fiue and twenty yeere olde, when he began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad-nezzar, rebelleth. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 He and his people are caried vnto Babylon. 17 Zedekiah is made King.

a In the end of the third yere of his reigne, and in the beginning of the fourth, Dan. 1.1.

IN his [a] dayes came Nebuchad-nezzar, king of Babel vp, and Iehoiakim became his seruant three yeere: afterward hee turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bandes of the Moabites, and bands of the Ammonites, and hee sent them against Iudah, to destroy it, * according to the word of the Lord, which he spake by his seruants the Prophets.

Chap. 20.17. and 23.27.

b Though God vsed these wicked tyrants to execute his iust iudgments, yet they are not to be excused, because they proceeded of ambition and malice.

3 Surely by the [b] commaundement of the Lord came this vpon Iudah, that hee might put them out of his sight for the sinnes of Manasseh, according to all that he did,

4 And for the innocent blood that hee shed, (for he filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon, reade Ierem. 22.19.

6 So Iehoiakim [c] slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer ‖ Perath, all that pertained to the king of Egypt.

‖ *Or, Euphrates.*

8 Iehoiachin was eighteene yeere olde when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did euill in the sight of the Lord, according to all that his father had done.

Dan. 1.1.

10 *In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besieged it.

d That is, yeelded himself vnto him by the counsell of Ieremie.

12 Then Iehoiachin the king of Iudah [d] came out against the king of Babel, hee, and his mother, and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere of his reigne.

c In the reigne of the king of Babylon. *Chap. 20.17. Isa. 39.6.*

13 *And he caried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of golde, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had sayd.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 * And he caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mighty of the land caried he away into captiuitie from Ierusalem to Babel.

2 Chron. 36.10. ester 2.6.

16 And all the men of warre, euen seuen thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his stead, and changed his name to Zedekiah.

Ierem. 37.1. and 52.1.

18 Zedekiah was one and twenty yeere olde when hee began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lord was against Ierusalem and Iudah vntill he cast them out of his [f] sight. And Zedekiah rebelled against the king of Babel.

f Out of Ierusalem and Iudah, into Babylon.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

AND * in the [a] ninth yeere of his reigne, the [b] tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, hee, and all his hoste against Ierusalem, and pitched against it, and they built ‖ forts against it round about it.

Ierem. 31.1. and 52.4.

a That is, of Zedekiah.

b Which the Ebrewes call Tebet, and it conteineth part of December and part of Ianuary.

‖ *Or, a mount.*

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth day of the moneth the famine was [c] sore in the citie, so that there was no bread for the people of the land.

c In so much that the mothers did eate their children, Lam. 4.10.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the [d] gate, which is betweene two walles that was by the kings garden: now the Caldees were by the citie round about: and the king went by the way of the wildernesse.

d Which was a posterne doore or some secret gate to issue out at.

5 But the army of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the King, and caried him vp to the King of Babel to Riblah, where they [e] gaue iudgement vpon him.

e Or condemned him for his periurie and treason, 2 Chron. 36.13.

7 And they slew the sonnes of Zedekiah before

before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

f Ieremie writeth chap. 52.12. the tenth day, because the fire continued from the seuenth day, to the tenth.

8 And in the fift moneth, and f seuenth day of the moneth, which was the nineteenth yeere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan ‖ chiefe steward and seruant of the king of Babel, to Ierusalem,

‖ Or, captaine of the guard.

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and g fallen to the King of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carie away captiue.

g While the siege endured.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

Chap. 20.17. Iere. 27.22.

13 * Also the pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

h Of these reade Exod. 27.3.

14 The pots h also, and the besomes, and the instruments of musicke, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

15 And the ashe pannes, and the basins, and all that was of gold, and that was of siluer, tooke the chiefe steward away,

16 With the two pillars, one Sea, and the bases which Salomon had made for the house of the Lord: the brasse of all these vessels was without weight.

1. King. 7.15. Iere. 52.21. 2. Chro. 3.15.

17 * The height of the one pillar was eighteene cubites, and the chapiter thereon was brasse, and the height of the chapiter was with networke three cubites, and pomegranates vpon the chapiter round about, all of brasse: and likewise was the second pillar with the networke.

i That is, one appointed to succeede in the high Priests roome, if he were sicke, or els otherwise letted.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the i second Priest, and the three keepers of the doore.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

19 And out of the citie hee tooke an Eunuch that had the ouersight of the men of warre, and k fiue men of them that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustered the people of the land, & threescore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the King of Babel smote them, and slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 * Howbeit there remained people in the land of Iudah, whom Nebuchad-nezzar King of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

Ierem 40.5,9.

23 Then when all the captaines of the hoste, and their men heard that the King of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah l sware to them, and to their men, and sayd vnto them, Feare not to bee the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

l That is, he did exhort them in the name of the Lord, according to Ieremies counsell, to submit themselues to Nebuchad-nezzar, seeing it was the reueiled will of the Lord. Ierem 41.1.

25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the kings seede came, and ten men with him, and smote Gedaliah, and he died, and so did hee the Iewes and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to m Egypt: for they were afraid of the Caldees.

m Contrary to Ieremies counsel, Ierem. 40.41.42, and 43. chapters.

27 Notwithstanding in the seuen and thirtieth yeere after n Iehoiachin King of Iudah was caried away in the twelfe moneth and the seuen and twentieth day of the moneth, Euil-merodach king of Babel in the yeere that he began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the prison,

n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars sonne after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was reserued euen vnto Christ.

28 And spake kindly to him, and set his throne aboue the throne of the kings that were with him in Babel,

29 And changed his prison garments: and he did continually eat bread before him, all the dayes of his life.

30 And his o portion was a continual portion giuen him by the king, euery day a certaine, all the dayes of his life.

o Meaning, that he had an ordinarie in the court.

The first booke of the † Chronicles, or ‖ Paralipomenon.

† Ebr. words of dayes.

‖ Or, of things omitted, to wit, in the bookes of the Kings.

THE ARGVMENT.

THe Iewes comprehend both these bookes in one, which the Grecians, because of the length, diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so often mentioned in the bookes of the Kings of Iudah and Israel, which did at large set foorth the story of both the kingdomes, and afterward perished in the captiuitie: but an abridgment of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke

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booke conteineth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakob and the twelue Patriarkes, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth foorth more amply his actes, both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thankes to the Lord.

CHAP. I.

The genealogie of Adam and Noah vntill Abraham, 27 And from Abraham to Esau. 35 His children. 43 Kings and Dukes came of him.

ADam, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methushelah, Lamech,
4 Noah, [b] Shem, Ham, and Japheth.
5 ¶ * The sonnes of Japheth were Gomer, and Magog, & Madai, and Iauan, and Tubal, and Meshech, and Tiras.
6 And the sonnes of Gomer, Ashchenaz, and ‖ Iphath, and Togarmah.
7 Also the sonnes of Iauan, Elishah, and Tarshishah, Kittim, and ‖ Dodanim.
8 ¶ The sonnes of Ham were Cush, and Mizraim, Put, and Canaan.
9 And the sonnes of Cush, Seba, and Hauilah, and Sabta, and Raamah, & Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.
10 And Cush begate [c] Nimrod, who began to be mighty in the earth.
11 And Mizraim begate Ludim, and Anamim, Lehabim, and Naphtuhim:
12 Pathrusim also, Chasluhim, of whom came the Philistims, and Caphtorim.
13 Also Canaan begate Zidon his first borne, and Heth.
14 And the Iebusite, and the Amorite, and the Girgashite,
15 And the Hiuite, and the Arkite, and the Simite,
16 And the Aruadite, and the Zemarite, and the Hamathite.
17 ¶ * The sonnes of Shem were Elam and Ashur, and Arpachshad, and Lud, and [d] Aram, and Uz, and Hul, and Gether, and Meshech.
18 Also Arpachshad begate Shelah, and Shelah begate [e] Eber.
19 Unto Eber also were borne two sons: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Ioktan.
20 Then Ioktan begate Almodad and Sheleph, and Hazermaueth, and Jerah,
21 And Hadoram, & Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Ioktan.
24 [f] Shem, Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham,
28 ¶ The sonnes of Abraham were Izhak, and Ishmael.
28 These are their generations.* The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,
31 Jetur, Naphish, and Kedema: these are the sonnes of Ishmael.
32 ¶ And Keturah Abrahams [h] concubine bare sonnes, Zimran, and Jokshan, and Medan, and Midian, and Ishbak, & Shuah: and the sonnes of Jokshan, Sheba, and Dedan.
33 And [i] sonnes of Midian were Ephah, and Epher, and Henoch, & Abida, and Eldaah: * all these are the sonnes of Keturah.
34 * And Abraham begate Izhak: the sonnes of Izhak, Esau and Israel.
35 ¶ The sonnes of Esau were [i] * Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
36 The sonnes of Eliphaz, Teman, and Omar, ‖ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.
37 The sonnes of Reuel, Nahath, Zerah, Shammah, and Mizzah.
38 And the sonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.
40 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah, and Anah.
41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, and Eshban, and Ithran, and Cheran.
42 The sonnes of Ezer were Bilhan, and Zaauan, and Iaakan. The sonnes of Dishon, were Uz, and Aran.
43 ¶ And these were the [m] Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, to wit, Bela the sonne of Beor, and the name of his citie was Dinhabah.
44 Then Bela died, & Iobab the sonne of Zerah, [n] of Bozrah reigned in his stead.
45 And when Iobab was dead, Husham of the land of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the sonne of Bedad, which smote Midian in the fielde of Moab, reigned in his stead, and the name of his city was Auith.
47 So Hadad died, and Samlah of Masrecah reigned in his stead.
48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his stead.
49 And when Shaul was dead, Baalhanan the sonne of Achbor reigned in his stead.
50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was ‖ Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.
51 Hadad died also: and there were dukes in Edom, Duke Timna, Duke ‖ Aliah, duke

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had beene sufficient to haue named Shem, of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham & Iapheth. *Gene.* 10.2.
‖ *Or, Riphath.*
‖ *Or, Rodanim.*

c Who first did list vp himselfe aboue others, Gene. 10.8.

Gene. 10 22. *and* 11.10.
d Of whom came the Syriaus, and therfore they are called Aramites thorowout all the Scripture.
e Of him came the Hebrewes, which were afterward called Israelites, of Israel, which was Iaakob: and Iewes of Iudah, because of the excellency of that tribe.
f He repeateth Shem again: because he would come to the stocke of Abraham.
g Who came of Shem, and of him Shelah. *Gene.* 11.26. *and* 17.5. *and* 21.2. *Gene.* 25.13.

h Reade Gen. 25.2.

Gene. 25.4. *Gene* 21.2.

i These were borne of three diuers mothers, reade Gen. 36.4. *Gene.* 36 9.
‖ *Or, Zepho.*
k Which was Eliphas concubine: reade Gen. 36.12.
l He is also called Seir the Horite, which inhabited mount Seir, Gene. 36.20.

m He maketh mention of the Kings that came of Esau, according to Gods promise made to Abraham concerning him, that Kings should come of him. These eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.
n Which was the principall citie of the Edomites.

‖ *Or, Pau.*

‖ *Or, Aluah.*

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duke Jetheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, Duke Teman, Duke Mibzar,
54 Duke Magdiel, Duke Iram: these were the Dukes of Edom.

CHAP. II.

1 *The genealogie of Iudah vnto Iſhai the father of Dauid.*

Gene. 29. 32. and 30. 5. and 35. 18.

THese are the sonnes of Israel, * Reuben, Simeon, Leui, and Iudah, Issachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher.

Gen. 38. 3. & 46. 12 chap 4. 1.

3 * The sonnes of [a] Iudah, Er, Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slew him.
4 * And Thamar his daughter in law, bare him Pharez, and Zerah: so all the sonnes of Iudah were fiue.
5 * The sonnes of Pharez, Hezron and Hamul.

a Though Iudah was not Iaakobs eldest son, yet hee first beginneth at him, because he would come to the genealogie of Dauid, of whom came Christ.

6 The sonnes also of Zerah were ‖ Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were fiue in all.
7 And the sonne of Carmi, ‖ * Achar that troubled Israel, transgressing in the thing excommunicate.
8 The sonne also of Ethan, Azariah.

Genes. 38. 29. matth. 1. 3. Ruth 4. 18. ‖ Or, Zebdi.

b Of these reade 1. King. 4. 31.

9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and [c] Ram and Chelubai.
10 And Ram begate Aminadab, and Aminadab begat Nahshon [d] prince of the children of Iudah,
11 And Nahshon begat Salma, and Salma begat Boaz,
12 And Boaz begate Obed, and Obed begate ‖ Iishai,
13 * And Iishai begate his eldest sonne Eliab, and Abinadab the second, and ‖ Shimma the third,
14 Nathaneel the fourth, Raddi the fift,
15 Ozem the sixt, and Dauid the seuenth.
16 Whose sisters were Zeruiah, and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.
17 And Abigail bare Amasa: and the father of Amasa was Iether an Ishmeelite.

Iosh. 7. 1. ‖ Or, Achan. ‖ Or, Iesse. 1. Sam. 16. 19. and 17. 12. ‖ Or, Shammah.

c Whom Saint Matthew calleth Aram, Matt. 1. 3.
d That is, chiefe of the family.

18 ¶ And [e] Caleb the sonne of Hezron begate Jerioth of Azubah his wife, and her sonnes are these, Jesher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.
20 * And Hur begate Uri, and Uri begate Bezaleel.

e Who was called Chelubai, the sonne of Hezron, verse 9.

Exod. 31. 2.

21 And afterward came Hezron to the daughter of Machir the father of [f] Gilead, and tooke her when he was threescore yeere olde, and she bare him Segub.
22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.
23 And Geshur with Aram tooke the townes of Iair from them, and Kenath and the townes thereof, euen threescore cities.

f Who was prince of mount Gilead, reade Num. 32. 40.
g That is, the Geshurites and Syrians tooke the townes from Iairs children.

All these were the sonnes of Machir, the father of Gilead.
24 And after that Hezron was dead at [h] Caleb Ephratah, then Abiah Hezrons wife bare him also Ashur the [i] father of Tekoa.

h Which was a towne named of the husband and wife, called also Beth-lehem Ephratah.
i Meaning, the chiefe & prince.

25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Ozen, and Ozen and Ahiah.
26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.
27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.
28 And the sonnes of Onam were Shammai, and Iada. And the sonnes of Shammai, Nadab, and Abishur.
29 And the name of the wife of Abishur was called Abihail, and she bare him Ahban and Molid.
30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.
31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, [k] Ahlai.
32 And the sonnes of Iada the brother of Shammai were Iether, and Ionathan: but Iether died without children.
33 And the sonnes of Ionathan were Peleth and Zaza. These were the sonnes of Ierahmeel.
34 And Sheshan had no sonnes but daughters. And Sheshan had a seruant that was an Egyptian, named Iarha.
35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.
36 And Attai begate Nathan, and Nathan begate Zabad,
37 And Zabad begate Ephlal, & Ephlal begate Obed,
38 And Obed begate Iehu, and Iehu begate Azariah,
39 And Azariah begate Helez, and Helez begate Eleasah.
40 And Eleasah begate Sisamai, and Sisamai begate Shallum,
41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.

k Who died whiles his father was alive, and therefore it is said verse 34. that Sheshan had no sonnes.

42 Also the sonnes of Caleb, the brother of Ierahmeel were Mesha his eldest sonne, which was the [l] father of Ziph: and the sons of Mareshah the father of Hebron.
43 And the sonnes of Hebron were Korah, and Tappuah, and Rekem, and Shema.
44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.
45 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.
46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.
47 The sonnes of Iahdai were Regem, and Iotham, and Geshan, and Pelet, and Ephah, and Shaaph.
48 Caleb's concubine Maachah bare Sheber

l That is, the chiefe gouernour or prince of the Ziphims, because the Prince ought to haue a fatherly care and affection toward his people.
m This difference was betweene the wife and the concubine, that the wife was taken with certaine solemnities of marriage, and her children did inherit: the concubine had no solemnities in mariage, neither did her children inherit, but had a portion of goods or money giuen them.

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Sheber and Tirhanah.

49 She bare also Shaaph, the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibea. * And Achsah was Calebs daughter.

Iosh.15.17.

50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephratah, Shobal the father of Kiriath-iearim.

51 Salma the father of Beth lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, and he ‖ was the ouerseer of halfe Hammenoth.

‖ *Or, he that sawe the halfe, because the prince ought to ouersee his subiects.*

53 And the families of Kiriath-iearim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites: of them came the Zarreathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the [n] crownes of the house of Ioab, and ‖ halfe the Manahthites and the Zorites.

n Meaning, the chiefe and principall.

‖ *Or, the Zorites, the halfe of the Manahthites.*

55 And the families of the [o] Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the [p] Kenites, that came of Hammath the father of the house of Rechab.

o Which were men learned and expert in the Law.

p Reade Numb. 10.29. and iudg. 1.16.

CHAP. III.

1 *The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.*

THese also were the sonnes of [a] Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam the Iezreelitesse: the second [b] Daniel of Abigail the Carmelitesse:

a He returneth to the genealogie of Dauid, to shew that Christ came of his stocke.

b Which 2. Sam. 3.3. is called Cheleab, borne of her that was Nabals wife the Carmelite.

2 The third Absalom the sonne of Maachah daughter of Talmai King of Geshur: the fourth Adonijah the sonne of Haggith:

3 The fifth Shephatiah of Abital: the sixt Ithream by Eglah his wife.

4 These sixe were borne vnto him in Hebron: and there hee reigned seuen yeere and sixe moneths: and in Ierusalem he reigned three and thirtie yeere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon of [c] Bathshua the daughter of Ammiel:

c Called also Bathsheba the daughter of Eliam: so they gaue them diuers names.

6 Ibhar also, and [d] Elishama, and Eliphalet,

d Elishama, or Elishua, 2. Sam. 5. 16. and Eliphelet died, and Dauid named those sons, which were next born by the same names: in the booke of kings his children are mentioned which were aliue, and here both they that were aliue and dead.

7 And Nogah, and Nepheg, and Iaphia,

8 And Elishama, and Eliada, and Eliphalet, nine in number.

9 These are all the sonnes of Dauid, besides the sonnes of the concubines, and Thamar their sister.

10 ¶ And Salomons sonne was Rehoboam, whose sonne was Abiah, and Asa his sonne, and Iehoshaphat his sonne,

11 And Ioram his sonne, and Ahaziah his sonne, and Ioash his sonne,

12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne,

13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,

14 And Amon his sonne, and Iosiah his sonne.

15 ¶ And of the sonnes of Iosiah, the [e] eldest was ‖ Iohanan, the second Iehoiakim, the third Zedekiah, and the fourth Shallum.

e Called Otheniel, Iudg. 1.13.

‖ *Or, Iehoahaz, 2. king. 23.30.*

16 And the sonnes of Iehoiakim were Ieconiah his sonne, and Zedekiah his sonne.

17 And the sonnes of Ieconiah, Assir, and Shealtiel his sonne:

18 Malchiram also and Pedaiah, and Shenazar: Iecamiah, Hoshama, and Nedabiah:

19 And the sonnes of Pedaiah were [f] Zerubbabel, and Shimmei: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister,

f Saint Matthew saith that Zorobabel was sonne of Zalathiel, meaning that he was his nephew according to the Ebrew speech: for he was Pedaiahs sonne.

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, and Iushabhesed, fiue in number.

21 And the sonnes of Hananiah were Pelatiah, and Iesaiah: the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

g So that Shemaiah was Shechaniahs naturall sonne, and the other fiue his nephewes, and in all were sixe.

23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seuen.

CHAP. IIII.

1 *The genealogie of the sonnes of Iudah, 5 of Ashur, 9 of Iabez and his prayer, 11 of Chelub, 24 and Simeon: their habitations, 34 and conquests.*

THe [a] sonnes of Iudah were * Pharez, Hezron, and Carmi, and Hur, and Shobal,

a Meaning, they came of Iudah, as nephewes and kinsemen: for onely Pharez was his naturall sonne.

Gene. 38.29. and 46.12. chap. 2.4.

2 And Reaiah the sonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zoreathites.

3 And these were of the father of Etam, Iezreel, and Ishma, and Idbash: and the name of their sister was Hazelelponi.

4 And Penuel was the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur [b] the eldest sonne of Ephratah, the father of Beth lehem.

b The first borne of his mother, & not the eldest son of his father.

5 But Ashur the father of Tekoa had two wiues, Helean, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Tement, and Haashtari: these were the sonnes of Naarah.

7 And the sonnes of Heleah were Zereth, Iezohar, and Ethnan.

8 Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name [c] Iabez, saying, Because I bare him in sorrow.

c Otherwise called Othniel, Iudg. 1.13.

10 And Iabez called on the God of Israel, saying, If thou wilt blesse me indeede, and enlarge my coastes, and [d] if thine hand bee with mee, and thou wilt cause me to bee deliuered from euill, that I bee not hurt. And God graunted the thing that hee asked.

d It is to be vnderstood, that then he would accomplish his vow which he made.

11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.

12 And

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12 And Eshton begate Beth-rapha, and Paseah, and Tehinnah, the father of the citie of Nahash: these are the men of Rechah.

13 ¶ And the sonnes of Kenaz were Othniel and Seraiah, and the sonne of Othniel, Hathath.

14 And Meonothai begat Ophrah. And Seraiah begate Joab the e father of the valley of craftsmen: for they were craftesmen.

e The Lord of that valley where the Artificers did worke.

15 ¶ And the sonnes of Caleb the sonne of f Jephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

f Called also Efron.

16 And the sonnes of Jehaleel were Ziph, and Ziphah, Tiria, and Asareel.

17 And the sonnes of Ezrah were Jether, and Mered, and Epher, and Jalon, and hee begat Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his ‖ wife Jehudiah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah: and these are the sonnes of Bithiah the daughter of Pharaoh, § which Mered tooke.

‖ Or, she bare, meaning the second wife of Ezra.

§ Or, of whom hee had Mered.

19 And the sonnes of the wife of Hodiah the sister of Naham the father of Keilah were the Garmites, & Eshtemoa the Maachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Ben-hanan and Tilon. And the sonnes of Ishi, were Zoheth, and Ben-zoheth.

Gen. 38. 1, 3, 5.

21 ¶* The sonnes of Shelah, the sonne of Judah were Er the father of Lecah, and Laadah the father of Mareshah, and the families of the houshold of them § wrought fine linnen in the house of Ashbea.

22 And Jokim and the men of Chozeba and Joash, and Saraph, which had the dominion in Moab, and ‖ Jashubi Lehem. These also are auncient things.

‖ Or, of the inhabitants of Lehem.

23 These were potters, & dwelt among plants and hedges: s there they dwelt with the king for his worke.

g They were king Dauids gardiners, and served him in his works. Gen. 46. 10. exod. 6. 15.

24 ¶* The sonnes of Simeon were Nemuel, and Jamin, Jarib, Zerah, and h Shaul,

h His sonne Obad is here omitted.

25 Whose sonne was Shallum, and his sonne Mibsam, and his sonne Mishma.

26 And the sonnes of Mishma, Hamuel was his sonne, Zacchur his sonne, and Shimei his sonne.

27 And Shimei had sixteene sonnes, and sixe daughters, but his brethren had not many children, neither was all their familie like to the children of Judah in multitude.

28 And they dwelt at i Beer-sheba, and at Moladah, and at Hazar-shual,

i These cities belonged to the tribe of Iudah, Iosh. 19. 1. and were giuen to the tribe of Simeon.

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar-susim, at Beth-birei, & at Shaaraim: these were their cities vnto the reigne of k David.

k Then David restored them to the tribe of Iudah.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Ashan, fiue cities.

33 And all their towns that were round about these cities vnto Baal. These are their habitations, and the declaration of their genealogie.

34 And Meshobab and Jamlech, and Joshah the sonne of Amashiah,

35 And Joel and Jehu the sonne of Joshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they l went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.

40 And they found fat pasture and good, and a wide land, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Judah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And besides these, fiue hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Uzziel the sonnes of Ishi were their captaines,

43 And they smote the rest of Amalek that had m escaped, and they dwelt there vnto this day.

m And were not slaine by Saul and Dauid.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 and Gad, 23 And of the halfe tribe of Manasseh.

THe sonnes also of Reuben the eldest sonne of Israel (for hee was the eldest, * but had defiled his fathers bed, therefore his birthright was giuen vnto the a sonnes of Joseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

Gen. 35. 22. and 49. 4.

a Because they were made two tribes, they had a double portion.

2 For Judah preuailed aboue his brethren, and of him came b the Prince, but the birthright was Iosephs.)

b That is, he was the chiefest of all the tribes according to Iaakobs prophesie, Gen. 49. 8. and because Christ should come of him. Gen. 46. 9. exod. 6. 14. num. 26. 5.

3 * The sonnes of Reuben the eldest son of Israel, were Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Joel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, and Baal his sonne,

6 Beerah his sonne, whome Tilgath Pilneeser king of Ashur c caried away: hee was a Prince of the Reubenites.

c To wit, in the time of Vzziah King of Israel, 2. King. 15. 29.

7 And when his brethren in their families reckoned the genealogie of their generations, Jeiel and Zechariah were the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema the sonne of Joel, which dwelt in d Aroer, euen vnto Nebo and Baal-meon.

d These places were beyond Iorden toward the East in the land giuen to the Reubenites.

9 Also

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9 Also eastward he inhabited vnto the entring in of the wildernesse from the riuer ‖Perath: for they had much cattell in the land of Gilead.

‖Or, Euphrates.

10 And in the dayes of Saul they warred with the [e] Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

e The Ishmaelites that came of Hagar Abrahams concubine.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Ioel was the chiefest, and Shapham the second, but Iaani and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Iorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshishai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the household of their fathers.

16 And they dwelt in Gilead in [f] Bashan, and in the townes thereof, and in al the suburbs of Sharon, by their borders.

f Both ỹ whole countrey and one peculiar citie were called by this name Bashan.

17 All these were reckoned by genealogies, in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow, exercised in warre, were foure and forty thousand seuen hundreth and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with [g] Ietur, and Naphish, and Nodab.

g These twaine were the sonnes of Ishmael, Gen. 25.15.

20 And they were [h] holpen against them, and ỹ Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battell, and hee heard them because they trusted in him.

h To wit, by the Lord, that gaue them the victory.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundreth and fiftie thousand sheepe, and two thousand asses, and of ‡ persons a hundreth thousand.

‡Ebr. soules of men.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the [i] captiuitie.

i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeser.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto [k] Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

k Otherwise called Baal-gad.

24 And these were the heads of the houses of their fathers, euen Epher and Ishi, and Eliel and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, strong men, valiant and famous, heads of the houses of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land whome God had destroyed before them.

l Thus God stirred vp the wicked and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

26 And the God of Israel [l] stirred vp the spirit of Pul king of Assur, and the spirit of Tilgath Pilneeser king of Assur, and hee caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto * Halah, and Habor, and Hara, and to the riuer Gozan, vnto this day.

2. King. 18. 11.

CHAP. VI.

1 *The genealogie of the sonnes of Leui.* 31 *Their order in the ministerie of the Tabernacle.* 49 *Aaron and his sonnes Priests.* 54. 57 *Their habitations.*

THe sonnes of Leui were Gershon, Kohath, and Merari.

2 *And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

Gen. 46. 11. exod. 6. 16. chap. 23. 12.

3 And the children of Amram, Aaron, and Moses, and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, and *Eleazar, and Ithamar.

Leuit. 10. 1. Num. 20. 25.

4 Eleazar begate Phinehas, Phinehas begate Abihua,

5 And Abihua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth,

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,

a Which was hie Priest after that Abiathar was deposed according to the prophesie of Eli the Priest, 1. Sam. 2. 31, 35.

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was hee that was [b] Priest in the house that Salomon built in Ierusalem.)

b And did valiantly resist king Vzziah, who would haue vsurped the Priests office, 2 Chron. 26. 17, 18.

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Iehozadak,

15 And [c] Iehozadak departed, when the Lord caried away into captiuitie Iudah & Ierusalem by ỹ hand of Nebuchad-nezzar.

c That is, he was led into captiuitie with his father Seraiah the hie Priest, 2. King. 25. 18.

16 ¶ The sonnes of Leui were Gershom, Kohath, and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli, and Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, [d] Aminadab his sonne, * Korah his sonne, Assir his sonne,

d Who seemeth to be called Izhar, Exod. 6. 21. Num. 15. 1.

23 Elkanah his sonne, and Abiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne,

28 And

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28 And the sonnes of Shemuel, the eldest e Vashni, then Abiah.
29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Uzzah his sonne,
30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.
31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Arke had f rest.
32 And they ministred before the Tabernacle, euen the tabernacle of the Congregation with s singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their Office, according to their custome.
33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,
34 The sonne of Elkanah, the sonne of Ieroham, the sonne of Eliel, the sonne of Toah,
35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,
36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,
37 The sonne of Tahath, the ‖ sonne of Assir, the sonne of Ebiasaph, the sonne of Korah,
38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.
39 And his ‖ brother h Asaph stood on his right hand: and Asaph was the sonne of Berechiah, the sonne of Shimea,
40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,
41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,
42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,
43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.
44 And their brethren the sonnes of Merari were on the left hand, euen Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,
45 The sonne of Hashabiah, the sonne of Amaziah, the sonne of Hilkiah,
46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,
47 The sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Leui.
48 ¶ And their i brethren the Leuites were k appointed vnto all the seruice of the Tabernacle of the house of God,
49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most Holy place, and to make an atonement for Israel, according to all that Moses the seruant of God had commaunded.
50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abithua his sonne,
51 Bukki his sonne, Uzzi his sonne, Zerahiah his sonne,
52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,
53 Zadok his sonne, and Ahimaaz his sonne.
54 ¶ And these are the l dwelling places of them throughout their townes and coasts, euen of the sonnes of Aaron for the family of the Kohathites, for the m lot was theirs.
55 So they gaue them n Hebron in the land of Iudah, & the suburbs thereof round about it:
56 But the field of the city, and the villages thereof they gaue to Caleb the sonne of Iephunneh.
57 And to the sonnes of Aaron they gaue the cities of Iudah for o refuge, euen Hebron and Libna with their suburbs, and Iattir, and Eshtemoa with their suburbs,
58 And p Hilen with her suburbs, and Debir with her suburbs,
59 And Ashan and her suburbs, and Beth-shemesh and her suburbs.
60 ¶ And of the tribe of Beniamin, Geba and her suburbs, and q Alemeth with her suburbs, and Anathoth with her suburbs: all their cities were thirteene cities by their families.
61 And vnto the sonnes of r Kohath the remnant of the family of the tribe, euen of the halfe tribe of the halfe of Manasseh, by lot, ten cities.
62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.
63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.
64 Thus the children of Israel gaue to the Leuites cities with their suburbs.
65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, which they called by their names.
66 And they of the families of the sonnes of Kohath had cities, and their coasts out of the tribe of Ephraim.
67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,
68 Jokmeam also and her suburbs, and Beth-horon with her suburbs,
69 And Aialon and her suburbs, and Gath-rimmon and her suburbs,
70 And out of the halfe tribe of Manasseh, ‖ Aner and her suburbs, and ‖ Bileam and her suburbs, for the families of the remnant of the sonnes of Kohath.
71 Vnto the sonnes s of Gershom out of the family of the halfe tribe of Manasseh Golan in Bashan, and her suburbs, and ‖ Ashtaroth with her suburbs,
72 And out of the tribe of Issachar, ‖ Kedesh and her suburbs, Daberath & her suburbs,
73 ‖ Ramoth also and her suburbs, and ‖ Anem

e Who is also called Ioel, 1. Sam. 8. 2. and the 33. verse of this chapter.
f After it was brought to that place where the Temple should be built, and was no more caried to and fro.
g Reade Exod. 27. 21.
‖ Or, nephew.
‖ Or, cousin.
h Meaning, the cousin of Heman verse 33.
i The Leuites are called the singers brethren, because they came of the same flocke.
k Reade Numb. 4. 4.
l Or, cities which were giuen to the Leuites.
m They were first appointed and prepared for.
n Which was also called Kiriath-arba, Gen. 23. 2. Iosh. 21. 11.
o That he that had killed a man might flee thereunto for succour til his cause were tried, Deut. 19. 2.
p Which Iothua called Holon, Iosh. 15. 51. and 21. 15.
q Or, Almon, Iosh. 21. 18.
r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and out of Ephraim, verse 66.
* Iosh. 21. 21.
‖ Or, Tanach, Iosh. 21. 25.
‖ Or, Gath-rimmon.
s Who in the first verse is called also Gershon.
‖ Or, Beeshterah, Iosh. 27. 21.
‖ Or, Kishon, Iosh. 21. 28.
‖ Or, Iarmuth, Iosh. 21. 29.
‖ Anim

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‖ Anem, with her suburbs,
74 And out of the tribe of Asher, Mashal and her suburbs, and Abdon and her suburbs,
75 And ‖ Hukok and her suburbs, and Rehob and her suburbs,
76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbs, and ‖ Hammon and her suburbs, and ‖ Kiriathaim and her suburbs.
77 Unto the rest of the children of Merari were giuen out of the tribe of Zebulun, ‖ Rimmon and her suburbs, ‖ Tabor and her suburbs,
78 And on the other side of Iorden by Ierichó, euen on the Eastside of Iorden, out of the tribe of Reuben, * Bezer in the wildernesse with her suburbs, and Iahzah with her suburbs,
79 And Kedemoth with her suburbs, and Mephaath with her suburbs,
80 And out of the tribe of Gad Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,
81 And Heshbon with her suburbs, and Iaazer with her suburbs.

CHAP. VII.

1 *The genealogie of Issachar, 6 Beniamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.*

NOw the sonnes of Issachar were Tola and ‖ Puah, Iashub, and Shimron, foure,
2 And the sonnes of Tola, Uzzi, and Rephaiah, and Ieriel, and Iahmai, and Ibsam, and Shemuel, heads in the housholds of their fathers. Of Tola were valiant men of warre in their generations, [b] whose number was in the dayes of Dauid two & twentie thousand, and fiue hundreth.
3 And the sonnes of Uzzi was Izrahaiah, and the sonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Isshiah, [c] fiue men all princes.
4 And with them in their generations after the housholde of their fathers were bands of men of warre for battell, fiue and thirtie thousand: for they had many wiues and children.
5 And their ‖ brethren among all the families of Issachar were valiant men of warre, reckoned in all by their genealogies foure score and seuen thousand.
6 ¶ The sonnes of Beniamin were Bela, and Becher, and [d] Iediael, [e] three.
7 And the sonnes of Bela, Ezbon, and Uzzi, and Uzziel, and Ierimoth, and Iri, fiue heads of the housholds of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twenty thousand and thirtie and foure.
8 And the sonnes of Becher, Zemirah, and Ioash, and Eliezer, and Elioenai, and Omri, and Ieremoth, and Abiah, and Anathoth, & Alameth: all these were the sonnes of Becher.
9 And they were numbred by their genealogies according to their generations, and the chiefe of the houses of their fathers, valiant men of warre, twenty thousand and two hundreth.
10 And the sonne of Iediael was Bilhan, and the sonnes of Bilhan, Ieush, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar.
11 All these were the sonnes of Iediael, chiefe of the fathers, valiant men of warre, seuenteene thousand & two hundreth, marching in battell aray to the warre.
12 And Shuppim, and Huppim were the sonnes of ‖ Ir, but Hushim was the sonne [f] of ‖ another.
13 ¶ The sonnes of Naphtali, Iahziel, and Guni, and Iezer, and ‖ Shallum [g] of the sonnes of Bilhah.
14 The sonne of Manasseh, was Ashriel, whom she bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.
15 And Machir tooke to wife the sister of Huppim and Shuppim, and the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.
16 And Maachah the wife of Machir bare a sonne, and called his name ‖ Peresh: and the name of his brother was Shereh: and his sonnes were Ulam and Rakem.
17 And the sonne of Ulam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.
18 And [h] his sister Molecheth bare Ishod, and Abiezer, and Mahalah.
19 And the sonnes of Shemida were Ahian, and Shechem, and Likhi, and Aniam.
20 ¶ The sonnes also of Ephraim were Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne,
21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of [i] Gath that were borne in the land, slew them, because they came downe to take away their cattell.
22 Therefore Ephraim their father mourned many dayes, and his ‖ brethren came to comfort him.
23 And when he went in to his wife, shee conceiued, and bare him a sonne, and hee called his name Beriah, because affliction was in his house.
24 And his ‖ daughter was Sherah, which built Beth-horon the nether, and the vpper, and Uzzen Sheerah.
25 And Rephah was his [k] sonne, and Resheph, and Telah his sonne, and Tahan his sonne,
26 Laadan his sonne, Ammihud his sonne, Elishama his sonne,
27 Non his sonne, Iehoshua his sonne.
28 And their possessions and their habitations were Beth-el, and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, vnto ‖ Azzah, and the villages thereof.
29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

30 ¶ * The

‖ *Or, Engannim, Iosh. 21. 29.*

‖ *Or, Helkah, Iosh. 21. 31.*

‖ *Or, Ammothdor, Iosh. 21. 32.* ‖ *Or, Kartan, Iosh. 21. 32.* ‖ *Or, Iokneam.* ‖ *Or, Kartah, Iosh. 21. 34.*

Iosh 20. 8. and 21. 36.

‖ *Or, Phuuah.*
a Who also is called Iob, Gene. 46. 13.

b That is, their number was found thus great when Dauid numbred the people, 2. Sam. 24. 1.
c Meaning, the foure sonnes, and the father.

‖ *Or, kinsemen.*

d Called also Ashbel, Gen. 46. 21. Num. 26. 38.
e Which were the chiefe: for els there were seuen in all, as appeareth, Gen 46. 21.

f Meaning, that he was not the sonne of Beniamin, but of Dan, Gene. 46. 23.
‖ *Or, of Aher.* ‖ *Or, Shillem, Gene. 46. 24.*
g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25. *Numb. 26. 29, 31, Iosh. 17. 1.*
‖ *Or, Iezer, Numb. 26 30.*

h Meaning, the sister of Gilead.

i Which was one of the fiue principall cities of the Philistims, slew the Ephraimites.

‖ *Or, kinsfolkes.*

‖ *Or, neece.*

k To wit, of Ephraim.

‖ *Or, Adaiah.*

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Gene. 46. 17.

30 ¶ *The sonnes of Asher were Imnah and Ishuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzaith.

32 And Heber begate Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Japhlet were Pasach, and ‖ Bimhal, and Ashnath: these were the children of Japhlet.

‖ Or, Kimbal.

34 And the sonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah, and Imna, and Shelesh, and Amal.

36 The sonnes of Zophah, Suah, & Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Iether, Iephunneh, and Pispa, and Ara.

39 And the sonnes of Ulla, Harah, and Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, Noblemen, valiant men of warre and chiefe Princes, and they were reckoned by their genealogies for warre and for battell to the number of fiue and twenty thousand men.

CHAP. VIII.

1 *The sonnes of Beniamin,* 33 *And race of Saul.*

a He continueth in the description of the tribe of Beniamin, because his purpose is to set foorth the genealogie of Saul.

BEniamin also a begat Bela his eldest son, Ashbel the second, and Aharah the third,

2 Noah the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, & Ahoah,

5 And Gera, & Shephuphan, & Huram.

6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and b they were caried away captiues to Monahath.

b Meaning, the inhabitants of the citie Geba.

7 And Naaman, and Ahiah, and Gera, he caried them away captiues: and c he begate Uzza, and Ahihud.

c To wit, Ehud.

8 And Shaharaim begat certaine in the countrey of Moab, after he had sent d away Hushim and Baara his wiues.

d After he had put away his two wiues.

9 Hee begate, I say, of Hodesh his wife, Iobab & Zibia, and Mesha, and Malcham,

10 And Ieuz and Shachia and Mirma: these were his sonnes, and chiefe fathers.

11 And of Hushim he begate Ahitub and Elpaal.

12 And the sonnes of Elpaal were Eber, and Misham and Shamed (which built Ono, and Lod, and the villages thereof.)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath.)

14 And Ahio, Shashak, and Ieremoth.

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Ioha, the sonnes of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Ishmerai, and Izliah, and Iobab, the sonnes of Elpaal,

19 Iakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And ‖ Adaiah and Beraiah, & Shimrath the sonnes of Shimei,

‖ Or, Araiah.

22 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothiah,

25 Iphedeiah and Penuel the sonnes of Shashak,

26 And Shamsherai, & Sheheriah, and Athaliah,

27 And Iaareshiah, and Eliah, & Zichri, the sonnes of Ieroham.

28 These were the chiefe e fathers according to their generations, euen Princes which dwelt in Ierusalem.

e The chiefe of the tribe of Beniamin that dwelt in Ierusalem. *Chap. 9. 35.*

29 And at f Gibeon dwelt the father of Gibeon, & the name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, euen by their brethren.

f Who in the 1. Sam. 9. 1. is called Abiel.

33 And f Ner begate Kish, & Kish begate Saul, and Saul begate Ionathan, & Malchishua, and Abinadab, and g Eshbaal.

g He is also named Ishbosheth, 2. Sam. 2. 8.

34 And the sonne of Ionathan was h Merib-baal, and Merib-baal begate Micah.

h He is likewise called Mephibosheth, 2. Sam. 9. 6.

35 And the sonnes of Micah were Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Iehoadah, and Iehoadah begat Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne was Raphah, and his sonne Eleasah, and his sonne Azel.

38 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: all these were the sonnes of Azel.

32 And the sonnes of Eshek his brother were Ulam his eldest sonne, Iehush the second, and Eliphalet the third.

40 And the sonnes of Ulam were valiant men of warre which shot with the bow, and had many sonnes and nephewes, an hundreth and fiftie: all these were of the sonnes of Beniamin.

CHAP. IX.

1 *All Israel and Iudah numbred.* 10 *Of the Priests and Leuites.* 11. 18 *And of their offices.*

THus all Israel were numbred by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Iudah, & they were a caried away to Babel for their transgression.

a Hitherto he hath described their genealogies before they went into captiuitie, and now he describeth their history after their returne.

2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, euen Israel, the Priests, the Leuites, and the b Nethinims.

b Meaning, the Gibeonites, which serued in the Temple, reade Iosh. 9. 23.

3 And in Ierusalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manasseh.

4 Uthai the sonne of Ammihud, the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Asaiah the eldest, and his sonnes.

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6 And of the sonnes of Zerah, Iuel, and their brethren fiue hundreth and ninetie.

7 And of the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Hodauiah, the sonne of Halenuah,

8 And Ibneiah the sonne of Ieroham, & Elah the sonne of Uzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibnijah.

9 And their brethren according to their generations nine hundreth, fiftie and sixe, al these men were chiefe fathers in the households of their fathers.

‖ *Or, chiefe of the families.*

10 ¶ And of the Priestes, Iedaiah, and Iehoiarib, and Jachin,

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub, the

c That is, he was the hie Priest.

c chiefe of the house of God,

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchiiah, and Maasai the sonne of Adiel, the sonne of Jahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chiefe of the households of their fathers a thousand seuen hundreth and threescore valiant men, for the

d To serue in the Temple, euery one according to his office.

d worke of the seruice of the house of God.

14 ¶ And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, of the sonnes of Merari,

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Jeduthun, and Berechiah the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, & their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the

e So called, because the King came into the Temple thereby, and not the common people.

e Kings gate Eastward.

19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, and his brethren the Korahites (of the house of their father) were ouer the worke, and office to keepe the gates of the

f Their charge was, that none should enter into those places which were onely appointed for the Priests to minister in.

f Tabernacle: so their families were ouer the host of the Lord, keeping the entry.

20 And Phinehas the sonne of Eleazar, was their guide, and the Lord was with him.

21 Zechariah the sonne of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundreth and twelue, which were numbred according to their genealogies by their townes. Dauid established these and Samuel the Seer ‖ in their perpetuall office.

‖ *Or, for their fidelitie.*

23 So they and their children had the ouerlight of the gates of the house of the Lord, euen of the house of the Tabernacle by wards.

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren which were in their townes, came at

g They serued weekely, as Eze. 4.10.

g seuen dayes from time to time with them.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the ‖ chambers, and of the treasures in the house of God.

‖ *Or, opening of the doores.*

27 And they lay round about the house of God, because the charge was theirs, and they tasked it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer al the vessels of the Sanctuary, and of the

h Whereof the meate offering was made, Leuit. 2.1.

h flowre, and the wine, and the oyle, and the incense, and the sweet odours.

30 And certaine of the sonnes of the Priestes made ointments of sweet odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying pan.

32 And other of their brethren the sonnes of Kohath had the ouerlight of the * Shewbread to prepare it euery Sabbath.

Exod. 25.30.

33 And these are the singers, the chiefe fathers of the Leuites, which dwelt in the chambers, i and had none other charge: for they had to doe in that businesse day and night.

i But were continually occupied in singing praises to God.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 * And in Gibeon dwelt ‖ the father of Gibeon, Ieiel, and the name of his wife was Maachah.

Chap. 8.29.
‖ *Or, Abigibeon.*

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: they also dwelt with their brethren at Ierusalem, euen by their brethren.

39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malchishua, and Abinadab, and Eshbaal.

1. *Sam. 14.51. chap. 8.33.*

40 And the sonne of Jonathan was Merib-baal: and Merib-baal begate Micah.

41 And the sonnes of Micah were Pithon, and Melech, and Tahrea.

42 And Ahaz begate * Jarah, and Jarah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

k Who was also called Iehoadah, Chap. 8.36.

43 And Moza begat Binea, whose sonne was Rephaiah, and his sonne was Eleasah, and his sonne Azel.

44 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 *The battell of Saul against the Philistims,* 4 *In which he dieth,* 6 *And his sonnes also.* 13 *The cause of Sauls death.*

NOw * the Philistims fought against Israel: and the men of Israel fledde before the Philistims, and fell downe slaine

1. *Sam. 31, 1.*

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slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and the Philistims smote Jonathan, and Abinadab, and Malchishua the sonnes of Saul.

3 And the battel was sore against Saul, and the archers ‡hit him, ‡hee was wounded of the archers.

‡Ebr. found.

4 Then said Saul to his armour bearer, Draw out thy sword, and thrust mee thorow therewith, lest these vncircumcised come ‡ mocke at mee: but his armour bearer would not, for he was sore afraid: therefore Saul tooke the sword and fell vpon it.

‡ Ebr. and mocke.

5 And when his armourbearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities, and fled away, and the Philistims came and dwelt in them.

8 And on the morrow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes ‡ lying in mount Gilboa.

‡Eb. fallen.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they layd vp his armour in the house of their God, and set vp his head in the house of [a] Dagon.

a Which was the idole of the Philistims, and from the belly downeward had the forme of a fish, and vpward of a man.

11 ¶ And when all they of Jabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Jabesh, and buried the bones of them vnder an oke in Jabesh, and fasted seuen dayes.

13 So Saul died for his transgression, that he committed against the Lord, * euen against the word of the Lord, which he kept not, and in that he sought and asked counsel of a ‖ * familiar spirit,

1. Sam. 15. 23.

‖Or, witch, and sorceresse. 1. Sam. 28. 8.

14 And asked not of the Lord: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Jshai.

CHAP. XI.

3 *After the death of Saul is Dauid anointed in Hebron.* 5 *The Iebusites rebell against Dauid, from whom he taketh the tower of Zion.* 6 *Joab is made captaine.* 10 *His valiant men.*

2. Sam. 5. 1.

THen * all Israel [a] gathered themselues to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

a This was after the death of Ishbosheth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and sixe moneths in Hebron, 2. Sam. 5. 5.

2 And in times past, euen when Saul was king, thou ledst Israel out and in: and the Lord thy God said vnto thee, Thou shalt feed my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a couenant with them in Hebron, before the Lord. And they anointed Dauid king ouer Israel, * according to the word of the Lord by the hand of Samuel.

1. Sam. 16. 13.

4 ¶ And Dauid and all Israel went to Jerusalem, which is Jebus, where were the Jebusites, the inhabitants of the land.

5 And the inhabitants of Jebus said to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the tower of Zion, which is the citie of Dauid.

6 And Dauid said, * Whosoeuer smiteth the Jebusites first, shalbe the chiefe and captaine. So Joab the son of Zeruiah went first vp, and was captaine.

2. Sam. 5. 8.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 * And he built the citie on euery side, from Millo euen round about: and Joab repaired the rest of the citie.

2. Sam. 5. 9.

9 And Dauid prospered, and grew: for the Lord of hostes was with him.

2. Sam. 23. 8.

10 ¶ * These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Jashobeam the son of Hachmoni, the [b] chiefe among thirtie: hee lift vp his speare against three hundreth, whom he slew at one time.

b Meaning, the most excellent & best esteemed for his valiantnesse: some read, the chiefe of the Princes.

12 And after him was Eleazar the sonne of ‖ Dodo the Ahohite, which was one of the three valiant men.

‖Or, his vncle.

13 Hee was with Dauid at Pas-dammim, and there the Philistims were gathered together to battel: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the field, and [c] saued it, and slew the Philistims: so the Lord gaue a great victorie.

c This act is referred to Shammah, 2. Sam. 23. 11. which seemeth was the chiefest of these.

15 ¶ And three of the [d] thirty captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

d That is, Eleazar and his two companions.

16 And when Dauid was in the hold, the Philistims garison was at Beth-lehem.

17 And Dauid longed, and said, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

2. Sam. 23. 15.

18 Then these three brake thorow the hoste of the Philistims, and drew water out of the well of Beth lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord,

19 And said, Let not my God suffer mee to doe this: should I drinke the [e] blood of these mens liues? for they haue brought it with the ieopardy of their liues: therefore he would not drinke it: these things did these three mighty men.

e That is, this water for the which they ventured their blood.

20 ¶ And Abishai the brother of Joab, he was chiefe of the three, and he lift vp his speare against three hundred, and slew them, and had the name among the three.

21 Among the three hee was more honorable then the two, and he was their captaine: * but hee attained not vnto the first three.

2. Sam. 23. 19.

22 Benaiah the sonne of Jehoiada (the

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ſonne of a valiant man) which had done many acts, and was of Kabzeel, hee ſlewe two ‖ſtrong men of Moab: he went downe alſo and ſlew a Lion in the mids of a pit in time of ſnow.

‖Or, Lions.

23 And he ſlew an Egyptian, a man of great ſtature, euen fiue cubits long, and in the Egyptians hand was a ſpeare like a weauers beame: and hee went downe to him with a ſtaffe, and pluckt the ſpeare out of the Egyptians hand, and ſlewe him with his owne ſpeare.

24 Theſe things did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

25 Behold, hee was honourable among thirtie, but hee attained not vnto the f firſt three. * And Dauid made him of his counſell.

f Meaning thoſe three which brought the water to Dauid. 2.Sam.23.23.

26 ¶ Theſe alſo were valiant men of war, Aſahel the brother of Ioab, Elhanan the ſonne of Dodo of Beth-lehem.

27 g Shammoth the Harodite, Helez the Pelonite,

g Called alſo Shemmoah, 2.Sam.23.25.

28 Ira the ſonne of Ikkeſh the Tekoite, Abiezer the Antothite,

29 h Sibbecai the Huſathite, Ilai the Ahohite,

h He is alſo called Mebunnai, 2.Sam.23.27.

30 Maharai the Netophathite, Heled the ſonne of Baanah the Netophathite,

31 Ithai the ſonne of Ribai of Gibeah, of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaaſh, Abiel the Arbathite,

33 Azmaueth the Baharumite, Eliaba the Shaalbonite,

34 The ſonnes of Haſhem the Gezonite, Ionathan the ſonne of Shageth the Hararite,

35 Ahiam the ſonne of Sacar the Hararite, Eliphal the ſonne of Ur,

36 Hepher the Mecherathite, Ahiiah the Pelonite,

37 Hezro the Carmelite, Naarai the ſon of Ezbai,

38 Ioel the brother of Nathan, Mibhar the ſonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour-bearer of Ioab the ſon of Zeruiah,

40 Ira the Ithrite, Garib the Ithrite,

41 Uria the Hittite, Zabad the ſonne of Ahlai,

42 Adina the ſonne of Shiza the Reubenite, a captaine of the Reubenites, and thirty with him.

43 Hanan the ſon of Maachah, and Iehaphat the Mithnite,

44 Uzia the Aſhterathite, Shama and Ieiel the ſonnes of Dtham the Aroerite,

45 Iediael the ſonne of Shimri, and Iohа his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Ioſhauiah the ſonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaaſiel the Meſobaite.

CHAP. XII.

1 *Who they were that went with Dauid when he fled from Saul.* 14 *Their valiantnes.* 23 *They that came vnto him vnto Hebron out of euery tribe to make him king.*

THeſe alſo are they that came to Dauid to a Ziklag, while he was yet kept cloſe, becauſe of Saul the ſonne of Kiſh: and they were among the valiant and helpers of the battel.

a To take his part againſt Saul who perſecuted him.

2 They were weaponed with bowes, and could vſe the right and the left hand with ſtones and with arrowes and with bowes, and were of Sauls b brethren, euen of Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with ſlings, Iudges 20.16.

3 The chiefe were Ahiezer, and Ioaſh the ſonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the ſonnes of Aſmaueth, Berochah and Iehu the Antothite,

4 And Iſhmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Ieremiah, and Iehaziel, and Iohanan, and Ioſhabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Iſhiah, and Azariel, and Ioezer, Iaſhobeam of Hakorchim,

7 And Ioelah, and Zebadiah, the ſonnes of Ieroham of ‖ Gedor.

‖Or, Gedua.

8 And of the Gadites there ſeparated themſelues ſome vnto Dauid into the holde of the wildernes, valiant men of warre, and men of armes, and apt for battel, which could handle ‖ ſpeare and ſhield, and their faces were like the faces of c Lions, and were like the Roes in the mountaines in ſwiftneſſe,

‖Or, buckler.

c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the ſecond, Eliab the third,

10 ‖ Miſhmanah the fourth, Ieremiah the fift,

‖Or, Maſhmannah.

11 Attai the ſixt, Eliel the ſeuenth,

12 Iohanan the eight, Elzabad the ninth,

13 Ieremiah the tenth, Macbannai the eleuenth.

14 Theſe were the ſonnes of Gad, Captaines of the hoſte: one of the leaſt could reſiſt an hundreth, and the greateſt a thouſand.

15 Theſe are they that went ouer Iorden in the d firſt moneth when hee had filled ouer all his bankes, and put to flight all them of the valley toward the Eaſt and the Weſt.

d Which the Ebrewes called Niſan or Abib, containing halfe March & halfe April, when Iorden was wont to ouerflow his bankes, read Ioſh.3.15.

16 And there came of the children of Beniamin, and Iudah to the hold vnto Dauid.

17 And Dauid went out to meete them, and anſwered, and ſayd vnto them, If yee bee come peaceably vnto mee to helpe mee, mine heart ſhall be knit vnto you, but if you come to betray me to mine aduerſaries, ſeeing there is no wickednes in mine handes, the God of our fathers behold it, and rebuke it.

18 And the e ſpirit came vpon Amaſai, which was the chiefe of thirtie, and hee ſaid, Thine are wee, Dauid, and with thee, O ſonne of Iſhai. Peace, peace be vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garriſon.

e The ſpirit of boldnes and courage moued him to ſpeake thus.

19 ¶ And

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19 ¶ And of Manasseh some fell to Dauid, when hee came with the Philistims against Saul to battel, but they helped them not: for the princes of the Philistims by aduisement sent him away, saying, He will fall to his master Saul ‖ for our heads.

f They came only to helpe Dauid, and not to succour the Philistims, which were enemies to their countrey. 1. Sam. 29 4.
‖ Or, on the ieopardie of our heads.

20 As he went to Ziklag there fell to him of Manasseh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Zilthai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against s that band: for they were all valiant men, & were captaines in the host.

g To wit, of the Amalekites, which had burned the citie Ziklag, 1. Sam. 30. 1, 9.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great host, like the host of h God.

h Meaning, mighty or strong: for the Ebrewes say a thing is of God, when it is excellent.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shield and ‖ speare, were sixe thousand and eight hundred armed to the warre.

‖ Or, buckler.

25 Of the children of Simeon valiant men of warre, seuen thousand & an hundreth

26 Of the children of Leui, foure thousand and sixe hundreth.

27 And Iehoiada was the chiefe of them of i Aaron: and with him three thousand and seuen hundreth.

i Of the Leuites which came by descent of Aaron

28 And Zadok a yong man very valiant, and of his fathers houshold came two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thousand: for a great part of them vnto that time k kept the ward of the house of Saul.

k That is, the greatest number tooke Sauls part.

30 And of the children of Ephraim twentie thousand, & eight hundred valiant men and famous men in the houshold of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appointed by name to come and make Dauid king.

32 And of the children of Issachar, which were men that had vnderstanding of the l times, to know what Israel ought to doe: the heads of them were two hundred, and all their brethren were at their commandement.

l Men of good experience, which knew at all times what was to be done.
‖ Or, set themselues in aray.
* Ebr. heart and heart.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand ‖ which could set the battell in aray: they were not of a * double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seuen and thirtie thousand.

35 And of Dan expert in battel, eight and twentie thousand and sixe hundreth.

m So that his whole host were three hundreth twentie and two thousand, two hundred, twentie and two.
‖ Or, fight in their aray.

36 And of Asher that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with al instruments of warre to fight with, an hundreth and twentie thousand.

38 m All these men of warre ‖ that could leade an armie, came with ‖ vpright heart to Hebron to make Dauid King ouer all Israel: and all the rest of Israel was of one accord to make Dauid King:

‖ Or, with a good courage.

39 And there they were with Dauid three dayes, eating and drinking: for their n brethren had prepared for them.

n The rest of the Israelites.

40 Moreouer, they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, & on oxen, euen meate, floure, figges, and raisins, and wine and oyle, and beeues and sheepe aboundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth because hee touched it.

AND Dauid counselled with the captaines of thousands and of hundreths, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, wee will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities and their suburbes) that they may assemble themselues vnto vs.

3 And we wil bring againe the a Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

a His first care was to restore Religion, which had in Sauls dayes bene corrupted and neglected. 2. Sam. 6. 2.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ * So Dauid gathered all Israel together from ‖ Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from b Kiriath-iearim.

‖ Or, Nilus.

b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2. Sam. 6 3.

6 And Dauid went vp and all Israel to ‖ Baalath, in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his Name is called on.

‖ Or, Baale, reade 2. Sam. 6. 2.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Vzza and Ahio c guided the cart.

c The sonnes of Abinadab.

8 And Dauid and all Israel played before d God with all their might, both with songs and with harps, and with violes, and with timbrels and with cymbals, and with trumpets.

d That is, before the Arke, where God shewed himselfe: so that ỹ signe is taken for the thing signified, which is common to all sacraments both in the olde and new Testament.

9 ¶ And when they came vnto the threshing floore of e Chidon, Vzza put foorth his hand to hold the Arke, for the oxen did shake it.

e Called alio Nachon, 2. Sam. 6. 6.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he layed his hand vpon the Arke: so hee died there f before God.

f Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was given the Priests, Numb. 4. 15. so that here all good intentions are condemned, except they be commanded by the word of God.

11 And Dauid was angrie, because the Lord had made a breach in Vzza, and he called the name of that place Perez-Vzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in vnto me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused it

it to turne into the house of g Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8.14 By the counsell of God hee goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

THen * sent Hiram the king of ‡ Tyrus messengers to Dauid, and cedar trees, with maisons and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had confirmed him king ouer Israel, and that his kingdome was lift vp on high, because of his a people Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children which hee had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, ‡ Elishua, and b Elpalet,

6 And Nogah, and Nepheg, ‡ Iaphia,

7 And Elishama, and ‖ Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anoynted king ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, hee went out against them.

9 And the Philistims came and spread themselues in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I goe vp against the Philistims, and wilt thou deliuer them into mine hand? And the Lord said vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid said, God hath diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, c Baal-perazim.

12 And there they had left their gods: and Dauid said, Let them euen bee burnt with fire.

13 Againe the Philistims came and spred themselues in the valley.

14 And when Dauid asked againe counsell at God, God said to him, Thou shalt not go vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the mulberie trees, then goe out to battel: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the host of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands, and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them 25 They bring againe the Arke with ioy. 29 Dauid dauncing before it, is despised of his wife Michal.

AND Dauid made him houses in the a citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, * None ought to carie the Arke of God but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the b Arke of the Lord vnto his place, which he had ordained for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Uriel the chiefe, and his ‖ brethren fiue score.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the sonnes of Gershom, Joel the chiefe, and his brethren an hundreth and thirtie.

8 Of the sonnes of c Elizaphan, Shemaiah the chiefe, & his brethren two hundreth.

9 Of the sonnes of d Hebron, Eliel the chiefe, and his brethren fourescore.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab:

12 And hee said vnto them, Yee are the chiefe fathers of the Leuites: e sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For * because yee were not there at the first, the Lord our God made a breach among vs: for we sought him not after due f order.

14 So the Priests and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres, as Moses had commanded, * according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint certaine of their brethren to sing with g instruments of musicke, with violes and harpes, and cymbals, that they might make a sound, and lift vp their voice with ioy.

17 So the Leuites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, & of the sonnes of Merari their brethren, Ethan y sonne of Kushaiah

18 And with them their brethren in the h second degree, Zechariah, Ben, & Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, & Maaseiah, and Mattithiah, and Eliphalch, and Mikneah, and Obed Edom, and Jeiel the porters.

19 So Heman, Asaph and Ethan were singers to make a sound with cymbales of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab,

g Who was a Leuite, and called Gittite, because hee had dwelt at Gath.

2. *Sam* 5.11. ‡ *Ebr*, *Zor*.

a Because of Gods promise made to the people of Israel.

b Elpalet and Nogah are not mentioned, 2. Sam. 5.14. so there are but eleuen, and here thirteene. ‖ *Or*, *Eliada*.

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

a That was in the place of the citie called Zion, 2. Sam. 5.7,9. *Numb*. 4.2,20.

b From the house of Obed Edom, 2. Sam. 6.10,12.

‖ *Or*, *kinsemen*.

c Who was the sonne of Uzziel, the fourth sonne of Kohath, Exod. 6.18,22. and num. 3.30.

d The third son of Kohath, Exod. 6.18.

e Prepare your selues, and bee pure, abstaine from all things wherby ye might be polluted, and so notable to come to the Tabernacle. *Chap*. 13.10

f According as he hath appointed in the Law. *Exod*. 25.14,15.

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the coming of Christ.

h Which were inferiour in dignitie.

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Eliab, and Maaseiah, and Benaiah with violes or i Alamoth,

21 And Mattithiah, and Eliphelehu, and Mikneiah, and Obed Edom, and Jeiel, and Azaziah, with harpes vpon k Sheminith Jeneazzeah.

22 But Chenaniah the chiefe of the Leuites l had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, & Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blow with trumpets before the Arke of God, and Obed Edom and Jeiah were porters m for the Arke.

25 *So Dauid and the Elders of Israel & the captaines of thousands went to bring vp the Arke of the Couenant of the Lord from the house of Obed Edom with ioy.

26 And because that God n helped the Leuites that bare the Arke of the Couenant of the Lord, they offered o seuen bullockes and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon Dauid was a linnen p Ephod.

28 Thus all Israel brought vp the Arke of the Lords Couenant with shouting, and sound of cornet, and with trumpets, and with cymbals, making a sound with violes and with harpes.

29 And when the Arke of the q Couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out at a window, and saw king Dauid dancing and playing, and *she despised him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordaineth Asaph and his brethren to minister before the Lord. 8 He appointeth a notable Psalme to be sung in praise of the Lord.

So *they brought in the Arke of God, and set it in the mids of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, he a blessed the people in the Name of the Lord.

3 And hee dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And he appointed certaine of the Leuites to minister before the Arke of the Lord, and to b rehearse and to thanke and praise the Lord God of Israel,

5 Asaph the chiefe, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euen Jeiel with instruments, violes and harpes, and Asaph to make a sound with cymbals,

6 And Benaiah and Jahaziel Priestes, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did c appoint at the beginning to giue thanks to the Lord by the hand of Asaph and his brethren.

8 *Praise the Lord, & call vpon his Name: declare his d workes among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his e wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord & his strength: seeke his face continually.

12 Remember his marueilous workes that he hath done, his wonders, and the f iudgements of his mouth,

13 O seede of Israel his seruant, O the children of Iaakob his g chosen.

14 Hee is the Lord our God: his iudgements are throughout all the earth.

15 Remember his couenant for euer, and the worde, which he commanded to a thousand generations:

16 *Which he made with Abraham, and his othe to Izhak:

17 And hath confirmed it to Iaakob for a Lawe, and to Israel for an euerlasting couenant,

18 Saying, To thee will I giue the land of Canaan, the ‡ lot of your inheritance,

19 When ye were h few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 Hee suffered no man to doe them wrong: but rebuked i kings for their sakes, saying,

22 Touch not mine k anointed, and doe my l Prophets no harme.

23 *Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord is great and much to be praysed, and hee is to bee feared aboue all gods.

26 For al the gods of ỳ people are m idoles, but the Lord made the heauens.

27 Praise & glory are before him: power and beauty are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his Name: bring an offering and come before him, and worship the Lord in the glorious Sanctuary.

30 nTremble ye before him, all the earth: surely the worlde shall bee stable and not moone.

31 Let the oheauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be ioyful and all that is in it.

33 Let the trees of the wood then reioyce

---

i This was an instrument of musicke, or a certain tune, whereunto they accustomed to sing psalmes.

k Which was the eight tune, ouer the which he that was most excellent had charge.

l To wit, to appoint psalmes & songs to them that sang.

m With Berechiah and Elkanah, verse 23.

2. *Sam.* 6. 12.

n That is, gaue them strength to execute their office.

o Besides the bullocke and the fat beast, which Dauid offered at euery fixt pase, 2. Sam. 6. 13.

p Reade 2. Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them.

2. *Sam* 6. 16.

2. *Sam* 6. 17.

a He called vpon the name of God, desiring him to prosper the people, and giue good successe to their beginnings.

b To wit, Gods benefits toward his people,

c Dauid gaue them this psalme to praise ỳ Lord, signifying that in all our enterprises the Name of God ought to be praised and called vpon.

Psal. 105. 1. *Isa.* 12. 4.

d Whereof this is the chiefest, that he hath chosen himselfe a Church to call vpon his Name.

e Who of his wonderfull prouidence hath chosen a few of the stocke of Abraham to be his children.

f In ouercomming Pharaoh, which iudgments were declared by Gods mouth to Moses.

g Meaning hereby, that the promise of adoption onely appertaineth to the Church.

Gen. 22. 16, 17, 18. *Luke* 1. 73. *hebr.* 6. 17.

‡ *Eb coard whereby parcels of lands were measured.*

h Meaning, from the time that Abraham entred, vnto the time, that Iaakob went into Egypt for famine.

i As Pharaoh & Abimelech.

k Mine elect people, & them whom I haue sanctified.

l To whom God declared his word, and they declared it to their posteritie.

Psal. 95. 1.

m His strong faith appeareth herein, that though all the world would follow idoles, yet he would cleaue to the liuing God.

n Humble your selues vnder the mightie hand of God.

o Hee exhorteth the dumbe creatures to reioyce with him in considering the greatnesse of the grace of God.

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at the presence of the Lord: for he commeth
p To restore all things to their estate.
to p iudge the earth.

34 Praise the Lord, for he is good, for his mercie endureth for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that wee may praise thine holy Name, and q glory in thy prayse.

q He esteemeth this to be the chiefest felicitie of man.

36 Blessed be the Lord God of Israel for euer and euer: and let all people say, r So be it, and prayse the Lord.

r He willeth all the people both in heart and mouth to consent to these praises.

37 ¶ Then he left there before the Arke of the Lords Couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed Edom and his brethren, threescore and eight: and Obed Edom the sonne of Ieduthun, and Hosah were porters.

39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the high place that was at Gibeon,

40 To offer burnt offrings vnto the Lord, vpon the burnt offering altar continually, in the morning and in the euening, euen according vnto all that is written in the lawe of the Lord, which he commanded Israel.

f With Zadok and the rest of the Priests.

41 And with them f were Heman, & Ieduthun, and the rest that were chosen (which were appointed by names) to prayse the Lord, because his mercie endureth for euer.

t Declaring that after our duety to God, we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God, and instruct our families to prayse his Name.

42 Euen with them were Heman and Ieduthun, to make a sound with the cornets and with the cymbals, with excellent instruments of musicke: and the sonnes of Ieduthun were at the gate.

43 And all the people departed, euery man to his house: and Dauid returned to g blesse his house.

g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merites, but by my pure grace.

CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thankes, 23 and prayeth vnto God.

2. *Sam.* 7. 2.

NOw a afterward when Dauid dwelt in his house, hee sayd to Nathan the Prophet, Behold, I dwell in an house of a cedar trees, but the Arke of the Lords Couenant remaineth vnder b curtaines.

a Well built and faire.

b That is, in tents couered with skins.

2 Then Nathan said to Dauid, Do c all that is in thine heart: for God is with thee.

c As yet God had not reuealed to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.

3 And the same d night euen the word of God came to Nathan, saying,

d After that Nathan had spoken to Dauid.

4 Go, and tell Dauid my seruant, Thus sayth the Lord, Thou shalt not build mee an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue been from e tent to tent, and from habitation to habitation.

e That is, in a tent which remoued to and fro.

6 Whereseuer I haue f walked with all Israel, spake I one word to any of the Iudges of Israel (whom I commaunded to feede my people) saying, Why haue yee not built me an house of cedar trees?

f Meaning, wherseuer his Arke went, which was a signe of his presence.

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus sayth the Lord of hostes, I tooke thee from the sheepecreate s and from following the sheepe, that thou shouldest bee a prince ouer my people Israel.

8 And I haue been with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue ‖ made thee a name, like the name of the great men that are in the earth:

9 (Also I will appoint a place for my people Israel, and h will plant it, that they may dwell in their place, & moone no more: neither shall the ‡ wicked people ‖ vexe them any more, as at the beginning,

10 And since the time that I commaunded Iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will i build thee an house.

s Or, gotten thee fame.

h Make them sure that they shall not remoue.

‡ Ebr. sonnes of iniquitie.

‖ Or, consume.

i Will giue thee great posteritie.

11 And when thy dayes shall be fulfilled to goe with thy fathers, then will I raise vp thy seede after thee, which shall bee of thy sonnes, and will stablish his kingdome.

12 He shall build me an house, and I will stablish his throne for k euer.

k That is, vnto the comming of Christ: for then these figures should cease.

13 I will be his father, and he shall be my sonne, and I will not take my mercie away from him, as I tooke it from him that was before l thee.

l Which was Saul.

14 But I will establish him in mine house, and in my kingdom for euer, and his throne shall be established for euer.

15 According to all these words, and according to all this vision. So Nathan spake to Dauid.

16 ¶ And Dauid the king m went in, and ‖ sate before the Lord, and sayd, Who am I, O Lord God, and what is mine house, that thou hast brought mee n hitherto?

m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefites of the Lord.

‖ Or, remained.

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded mee according to the state of a man of o hie degree, O Lord God.

n Meaning, to this kingly estate.

o Thou hast promised a kingdom that shall continue to me and my posteritie, and that Christ shall proceede of me.

18 What can Dauid desire more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine p heart hast thou done all this great thing to declare all magnificence.

p Freely and according to the purpose of thy will, without any deseruing.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

21 Moreouer, what one nation in the earth is like thy people Israel, whose God went to redeeme them to bee his people, and to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people whom thou hast deliuered out of Egypt?

22 For thou hast ordained thy people Israel to bee thine owne people for euer, and thou Lord art become their God.

23 Therefore nowe Lord, let the thing that thou hast spoken concerning thy seruant and concerning his house, be confirmed for euer, and doe as thou hast sayd,

24 And let thy Name bee stable and magnified for euer, that it may bee sayd, The Lord of hostes, God of Israel, is the God

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God of q Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast r reuealed vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath t been bold to pray for thee.

26 Therefore now Lord (for thou art f God, and hast spoken this goodnesse vnto thy seruant)

27 Now therefore it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

q That is, hee theweth himselfe indeede to be their God, by deliuering them from dangers, and preseruing them.

r Thou hast declared vnto me by Nathan the Prophet.

‡ *Ebr. hath found*

t And canst not breake promise.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 and against Moab, 3 Zobah, 5 Aram, 12 and Edom.

AND after this, Dauid smote the Philistims, and subdued them, and tooke a Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Dauids seruants, & ‖ brought gifts.

3 ¶ And Dauid smote ‖ Hadarezer king of Zobah vnto Hamath, as hee went to stablish his border by the riuer ‖ Perath.

4 And Dauid tooke from him a thousand charets, and seuen thousand horsemen, and twenty thousand footmen, and b destroyed all the charets, but he reserued of them an hundreth charets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slewe of the Aramites two and twenty thousand.

6 And Dauid put a garison in Aram of ‖ Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord b preserued Dauid whereseuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from c Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the * brasen Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou king of Hamath heard how Dauid had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore hee sent d Hadoram his sonne to king Dauid to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him, (for Tou had warre with Hadarezer) who brought all vessels of golde, and siluer, and brasse.

11 And King Dauid did dedicate them vnto the Lord, with the siluer and gold that he brought from all the nations, from e Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley f eighteene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preserued Dauid whereseuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud Recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and ‖ Shausha the Scribe.

17 * And Benaiah the sonne of Iehoiada was ouer the g Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the king.

a Which 2. Sam. 8.1. is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection.

‖ *Or, paid tribute.*

‖ *Or, Hadadezer.*

‖ *Or, Euphrates, 2. Sam. 8.4.*

‖ *Or, Darmesek.*

b That is, in all things that he enterpriled.

c Which 2. Sam. 8.8. are called Betah and Berothai. *1. King. 7.23, Ierem. 52.20.*

d Called also Ioram, 2. Sam. 8.10.

e Because the Edomites and the Syrians ioyned their power together, it is said 2. Sam. 8.12. that the Aramites were spoiled.

f Which is vnderstood that Ioab slew twelue thousand, as is in the title of the threescore psalm, and Abishai the rest.

CHAP. XIX.

4 Hanun king of the children of Ammon doth great iniuries to the seruants of Dauid. 6 Hee prepareth an armie against Dauid, 15 and is ouercome.

AFter this also * Nahash the king of the children of Ammon died, and his sonne reigned in his stead.

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nahash, because his a father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the Princes of the children of Ammon sayd to Hanun, Thinkest thou that Dauid doeth honour thy father that he hath sent comforters vnto thee? Are not his seruants come to thee to b search, to seeke, and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and c shaued them, and cut off d their garments by the haike vnto the buttockes, and sent them away.

5 And there went certaine and told Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ashamed) and the King sayd, Tarie at Iericho vntil your beards be growen: then returne.

6 ¶ When the children of Ammon saw that they ‖ stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer to hire them charets and horsemen out of * Aram Naharaim, and out of Aram Maachah, and out of e Zobah.

7 And they hired them two and thirtie thousand charets, and the king of Maachah and his people which came and pitched before f Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the host of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the Kings that were come, were by themselues in the field.

10 When Ioab sawe that the front of the battell was against him before and behinde, then hee chose out of all the choice of Israel, and set himselfe in aray to meete the Aramites.

11 And

2. *Sam.* 10.2.

‖ *Or, Seraiah.*

2. *Sam.* 8.17, 18.

g Reade 2. Sam. 8.18.

a Because Nahash had receiued Dauid & his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

b Thus the malicious euer interpret the purpose of the godly in the worst sence

c They shaued off the halfe of their beards, 2. Sam. 10.4.

d To put them to shame and villenie, whereas the ambassadours ought to haue been honoured: and because the Iewes vsed to weare side garments & beards, they thus disfigured them, to make them odious to others.

‖ *Or, had made themselues to be abhorred of Dauid.*

2. *Sam.* 10.6, 8.

e Which were fiue in all.

f Which was a citie of the tribe of Reuben beyond Iorden.

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11 And the rest of the people he deliuered vnto the hand of Abishai his brother, and they put themselues in aray against the children of Ammon.

12 And he sayd, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

g He declareth that where the cause is euill, the courage cannot be valiant, and that in good causes men ought to be couragious, and commit the successe to God.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites saw that they were discomfited before Israel, they sent messengers and caused the Aramites to come forth that were beyond the h riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

h That is, Euphrates.

17 And when it was shewed Dauid, hee gathered all Israel, and went ouer Iorden, and came vnto them, and put himselfe in aray against them: and when Dauid had put himselfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites i seuen thousand charets, and fourtie thousand footmen, and killed Shophach the captaine of the hoste.

i For this place reade 2. Sam. 10. 18.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrice ouercome with their giants.

2. Sam. 11. 1.

AND * when the yeere was expired, in the time that Kings goe out a warfare, Ioab caried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged a Rabbah (but Dauid taried at Ierusalem) and Ioab smote Rabbah and destroyed it.

a Which was the chiefe citie of the Ammonites. 2. Sam. 12. 29, 30

2 * Then Dauid tooke the crown of their King from off his head, and found it the weight of a b talent of golde, with precious stones in it: and it was set on Dauids head, and he brought away the spoyle of the citie exceeding much.

b Which mounteth about the value of seuen thousand and seuenty crownes, which is about threescore pound weight.

3 And hee caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

2. Sam. 21. 18. ‖ Or, Gob, 2. Sam. 22. 18. ‖ Or, Saph. | Or, Raphaim, or the giants.

4 ¶ * And after this also, there arose warre at ‖ Gezer with the Philistims: then Sibbechai the Hushathite slewe ‖ Sippai, of the children of ‖ Haraphah, and they were subdued.

5 And there was yet another battel with the Philistims: and Elhanan the sonne of Iair slew c Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weauers beame.

c Reade 2. Sam. 21. 19.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by d fiues, euen foure and twenty, and was also the sonne of Haraphah.

d Meaning, that he had fiue a-piece on hands and feete.

7 And when hee reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to bee numbred, 14 and there die seuenty thousand men of the pestilence.

AND a Satan stood vp against Israel, and prouoked Dauid to number Israel.

a He tempted Dauid in setting before his eyes his excellencie and glory, his power and victories: reade 2. Sam. 24. 1.

2 Therefore Dauid sayd to Ioab, and to the rulers of the people, Goe, and number Israel from b Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

b That is, from South to North.

3 And Ioab answered, The Lord encrease his people an hundreth times so many as they be, O my lord the king: are they not all my lords seruants? wherefore doeth my lord require this thing? why should he be a cause of c trespasse to Israel?

c It was a thing indifferent and vsuall to number the people, but because he did it of an ambitious minde, as though his strength stood in his people, God punished him.

4 Neuertheless the kings word preuailed against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number & summe of the people vnto Dauid: & all Israel were d eleuen hundreth thousand men that drewe sword: and Iudah was e foure hundreth and seuentie thousande men that drewe sword.

d Ioab partly for griefe, and partly through negligence, gathered not the whole summe as it is here declared.

e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

6 But the Leuites and Beniamin counted he not among them: for the Kings word was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid sayd vnto God, I haue sinned greatly, because I haue done this thing: but now I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids ‖ Seer, saying,

10 Goe and tell Dauid, saying, Thus sayth the Lorde, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, and sayd vnto him. Thus saith the Lord, Take to thee

12 Either three yeeres famine, or three moneths to bee destroyed before thine aduersaries, and the swoorde of thine enemies ‖ to take thee, or elle the swoorde of the Lorde and pestilence in the lande three dayes, that the Angel of the Lord may destroy thorowout all the coastes of Israel:

‖ Or, Prophet. ‖ Or, smite thee.

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Israel: Now therefore aduise thee, what word I shall bring againe to him that sent mee.

13 And Dauid said vnto Gad, I am in a wonderfull strait: let mee now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And f as he was destroying, the Lord beheld, and g repented of the euill, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of ‖ Ornan the Iebusite.

16 And Dauid lift vp his eyes, and saw the Angel of the Lord stand betweene the earth and the heauen with his sword drawen in his hand, and stretched out toward Ierusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commaunded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand bee on me, and on my fathers house, and not on h thy people for their destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which hee had spoken in the Name of the Lord.

20 And Ornan turned about, and sawe the Angel, and his foure sonnes that were with him, i hid themselues, and Ornan threshed wheate.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue mee the place of thy threshing floore, that I may build an k altar therein vnto the Lord: giue it mee for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto Dauid, Take it to thee, and let my lord the king doe that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheat for meate offering, I giue it all.

24 And king Dauid said to Ornan, Not so: but I will buy it for sufficient l money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place m six hundred shekels of golde by weight.

26 And Dauid built there an altar vnto the Lord, and offered burnt offrings & peace offerings, and called vpon the Lord, and he answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sword againe into his sheath.

28 At that time when Dauid sawe that the Lord had heard him in the threshing floore of Ornan the Iebusite, then hee sacrificed there.

29 (But the tabernacle of the Lord which Moses had made in the wildernesse, and the altar of burnt offering were at that season in the hie place at Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for hee was afraide of the sword of the Angel of the Lord.)

CHAP. XXII.

1 Dauid prepareth things necessary for the building of the Temple. 6 Hee commandeth his sonne Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

AND Dauid said, This is the a house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the b strangers that were in the land of Israel, and hee set masons to hew and polish stones to build the house of God.

3 Dauid also prepared c much iron for the nailes of the doores and of the gates, and for the ioynings, and abundance of brasse passing weight,

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedarwood to Dauid.

5 And Dauid said, Salomon my sonne is young and tender, and we must build an house for the Lord, magnificall, excellent, and of great fame and dignitie throughout all countreys. I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And Dauid said to Salomon, * My sonne, I purposed with my selfe to build an house to the Name of the Lord my God,

8 But the word of the Lord came to me, saying, * d Thou hast shed much blood, and hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Behold, a sonne is borne vnto thee, which shall be a man of rest: for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 * He shall build an house for my Name, and hee shall be my sonne, and I will be his Father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Now therefore my sonne, the Lord shall bee with thee, and thou shalt e prosper, and then shalt build an house to the Lord thy God, as he hath spoken of thee.

12 Onely

f Reade 2. Sam. 24. 16.
g When God draweth backe his plagues, hee seemeth to repent, reade Gene. 6. 6.
‖ Or, Araunah.
h That he both shewed a true repentance and a fatherly care toward his people, which desireth God to spare them, and to punish him and his.
i If man hide himselfe at the sight of an Angel, which is a creature, how much lesse is a sinner able to appeare before the face of God?
k Thus he did by the commandement of God, as verse 18. for else it had beene abominable except he had either Gods word, or reuelation.
l That is, as much as it is worth: for hauing enough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had beene theft, and not receptable to God.
m Read 2. Sam. 24. 24.
n God declared that hee heard his request in that he sent downe fire from heauen: for else they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leuit. 6. 13. and came downe from heauen, Leuit 9. 24 as appeared by the punishment of Nadab and Abihu, Leuit. 10. 1.
a That is, the place wherein he will be worshipped.
b Meaning cunning men of other nations which dwelt among the Iewes.
c To wit, which weighed fiftie shekels of gold, 2. Chron. 3. 9.
* 2. Sam 7. 13. Chap. 28. 3.
d This declareth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies. 2. Sam. 7. 13. 1. King 5. 5.
e He sheweth that there can be no prosperitie, but when the Lord is with vs.

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f These are onely the meanes whereby kings gouerne their subiects aright, and whereby the realmes doe prospor and flourish.

12 Onely the Lord giue thee f wisedome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements which the Lord commanded Moses for Israel: bee strong and of good courage: feare not, neither be afraide.

g For Dauid was poore in respect of Salomon.

14 For behold, according to my g powerte haue I prepared for the house of the Lord an hundreth thousand talents of gold, and a thousand thousand talents of siluer, and of braſſe and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

‖Or, masons and carpenters.

15 Moreouer, thou hast workemen with thee enow, ‖ hewers of stone, and workemen for timber, and all men expert in euery worke.

h That is, goe about it quickly.

16 Of gold, of siluer, and of braſſe, and of yron, there is no number: h Up therefore, and be doing, and the Lord will be with thee.

17 Dauid also commaunded all the princes of Israel to helpe Salomon his sonne, saying,

i The nations round about.
k For else hee knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set foorth his glory.

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the i inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set k your hearts and your soules to seeke the Lord your God, and arise, and build the Sanctuarie of the Lord God, to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 Dauid being olde, ordaineth Salomon king. 3 He causeth the Leuites to be numbred, 4 and assigneth them to their offices. 13 Aaron and his sonnes are for the high Priest. 14 The sonnes of Moses.

1.King.1.30.

SO when Dauid was olde & full of dayes, hee made Salomon his sonne king ouer Israel.

2 And he gathered together all the princes of Israel with the Priestes and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand were set ‖ to aduance the worke of the house of the Lord, & sixe thousand were ouerseers and Iudges.

‖Or, to haue care ouer.

5 And foure thousand were porters, and foure thousand praysed the Lord with instruments which ‡ hee made to prayse the Lord.

‡Eb. I made, meaning Dauid. Chap 6.1. Exod.6.17.

6 *So Dauid diuided offices vnto them, to wit, to the sonnes of Leui, to *Gershon, Kohath, and Merari.

‖Or, Libni, chap. 6.17.

7 Of the Gershonites were ‖ Laadan and Shimei.

8 The sonnes of Laadan, the chiefe was Iehiel, and Zetham, and Ioel, three.

9 The sonnes of Shimei, Shelomith and Haziel, and Haram, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei were Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

‖Or, Zina.

11 And Iahath was the chiefe, and ‖ Zizah the second, but Ieush and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron, and Vzziel, foure.

13 * The sonnes of Amram, Aaron, and Moses: and Aaron was separated to a sanctifie the most holy place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to bleſſe in his Name for euer.

Exod. 2.2. and 6.20. heb. 5.4, 5.
a That is, to serue in the most holy place, and to consecrate the holy things.

14 ¶ Moses also the man of God, and his children were named with the b tribe of Leui.

b They were but of the order of the Leuites, and not of the Priests, as Aarons sonnes.

15 The sonnes of Moses were Gershom, and Eliezer.

16 Of the sonnes of * Gershom was Shebuel the chiefe.

Exod. 2.22. and 18.3.

17 And the sonne of Eliezar was Rehabiah the c chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Matth. 1.25.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Ieriah the first, Amariah the second, Iahaziel the third, and Iekamiam the fourth.

20 The sonnes of Vzziel were Michah the first, and Isshiah the second.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, & their d brethren the sonnes of Kish tooke them.

d Meaning, their cousins.

23 The sonnes of Mushi were Mahli, and Eder, and Ieremoth, three.

24 These were the sonnes of Leui according to the house of their fathers, euen the chiefe fathers according to their offices, according to the number of names, and their summe that did the worke for the seruice of the house of the Lord from the age of e twentie yeeres and aboue.

e Dauid did chuse the Leuites twise, first at the age of thirtie, as verse 3. and againe afterward at twentie, as the necessitie of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twentie yere old, and had none after fiftie, Numb. 4.3.

25 For Dauid said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the f purifying of al holy things, and in the worke of the seruice of the house of God,

f In washing and cleansing all the holy vessels.

29 Both for the shew bread, and for the fine flour, for the meate offering, and for the vnleauened cakes, and for the fried things, and for that which was rosted, and for all measures and size,

30 And for to stand euery morning, to giue

giue thankes and to praise the Lord, and likewise at euen,

31 And to offer all burnt offrings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their custome continually before the Lord,

32 And that they should keepe the charge of the Tabernacle of the congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

Leuit. 10 4, 6. *numb.* 3. 4. *and* 26. 60.

THese are also the *diuisions of the sonnes of Aaron. The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died [a] before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadok of the ‖ sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

4 And there were found mo of the sons of Eleazar by the ‡ number of men, then of the sonnes of Ithamar, and they diuided them, to wit, among the sonnes of Eleazar, sixteene heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie, and the rulers of the house of God, were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the Scribe of the Leuites, wrote them before the King & the Princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priestes & of the Leuites, one family being reserued for Eleazar, and another reserued for Ithamar.

7 And the first [b] lot fell to Iehoiarib, and the second to Iedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fift to Malchiiah, the sixt to Miamin,

10 The seuenth to Hakkoz, the eight to [c] Abiiah.

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelfth to Iakim,

13 The thirteenth to Huppa, the foureteenth to Ieshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezer, the eighteenth to Happizzez,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twenty to Iachin, the two and twentie to Gamul,

18 The three and twenty to Deliah, the foure and twenty to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder the [d] hand of Aaron their father, as the Lord God of Israel had commaunded him.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Iedaiah,

21 Of Rehabiah, euen of the sons of Rehabiah, the first Isshiah,

22 Of Izhari, Shelomoth, of the sonnes of Shelemoth, Iahath.

23 And his sonnes Ieriah the first, Amariah the second, Iahaziel the third, and Iekameam the fourth,

24 The sonne of Uzziel was Michah, the sonne of Michah was Shamir,

25 The brother of Michah was Isshiah, the sonne of Isshiah, Zechariah,

26 The sonnes of Merari, were Mahli, and Mushi, the son of Iaaziah, was Beno,

27 The sonnes of Merari, of Iahaziah, were Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish was Ierahmeel.

30 And the sonnes of [e] Mushi were Mahli, and Eder, and Ierimoth: these were sonnes of the Leuites after the household of their fathers.

31 And these also cast [f] lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Leuites, euen the chiefe of the families against their yonger brethren.

CHAP. XXV.

The singers are appointed with their places and lots.

MOreouer Dauid and the captaines of the armie [a] separated for the ministerie the sonnes of Asaph, and Heman, and Ieduthun, who should sing prophesies with harpes, with violes, and with cymbals, and their number was euen of the men for the office of their ministery, to wit,

2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asharelah the sonnes of Asaph were vnder the hand of Asaph, which sang prophesies by the ‡ commission of the king.

3 Of Ieduthun the sonnes of Ieduthun, Gedaliah, and Zeri, and Iesshaiah, Hashabiah, and Mattithiah, [b] six, vnder the hands of their father: Ieduthun sang [c] prophesies with an harpe, for to giue thankes and to praise the Lord.

4 Of Heman, the sons of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Iosbekashah, Mallothi, Hothir and Mahaziioth.

5 All these were the sons of Heman the Kings ‖ Seer in the words of God to lift vp the ‖ horne: and God gaue to Heman foureteene sonnes and three daughters.

6 All these were vnder the ‖ hand of their father,

[a] This lot was ordained to take away all occasion of enuie or grudging of one against another.

[c] Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1. 5.

[d] By the dignity that God gaue to Aaron.

[e] Which was the second sonne of Merari.

[f] That is, euery one had that dignitie, which fell vnto him by lot.

[a] The singers were diuided into 24. courses, so that euery course or order conteined twelue, and in all there were 288. as verse 7.

[b] Whereof one is not here numbred.

[c] Meaning, Psalmes & songs to praise God.

Or, Cousins.

‡ *Eb. heads.*

‡ *Eb. hands.*

‖ *Or, Prophets.*

‖ *Or, power, meaning of the king.*

‖ *Or, gouernment.*

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father, singing in the house of the Lord with cymbals, vioies and harpes, for the seruice of the house of God, and Asaph, and Iedithun, and Heman were at the kings ‡ commandement.

‡ Ebr. hand.

7 So was their number with their brethren that were instructed in the songs of the Lord, euen all that were cunning, two hundreth fourescore and eight.

8 And they cast lots, [d] charge against charge, aswell [e] small as great, the cunning man as the scholler.

d Who should be in euery company & course.
e Without respect to age or cunning.

9 And the first lot fell to [f] Ioseph, which was of Asaph, the second to Gedaliah, who with his brethren & his sonnes were twelue.

f So that hee serued in the first turne, and the rest euery one as his turne followed orderly.

10 The third to Zaccur, hee, his sonnes, and his brethren were twelue.

11 The fourth to ‖ Izri, hee, his sonnes, and his brethren twelue.

‖ Or, the Zerites.

12 The fift to Nethaniah, he, his sonnes, and his brethren twelue.

13 The sixt to Bukkiah, hee, his sonnes, and his brethren twelue.

14 The seuenth to Iesharelah, hee, his sonnes, and his brethren twelue.

15 The eight to Ieshaiah, hee, his sonnes, and his brethren twelue.

16 The ninth to Mattaniah, hee, his sonnes, and his brethren twelue.

17 The tenth to Shimei, hee, his sonnes, and his brethren twelue.

18 The eleuenth to Azareel, he, his sons, and his brethren twelue.

19 The twelft to Hashabiah, hee, his sons, and his brethren twelue.

20 The thirteenth to Shubael, hee, his sonnes, and his brethren twelue.

21 The fourteenth to Mattithiah, hee, his sonnes, and his brethren twelue.

22 The fifteenth to Ierimoth, hee, his sonnes, and his brethren twelue.

23 The sixteenth to Hananiah, hee, his sonnes and his brethren twelue.

24 The seuenteenth to Ioshbekashah, he, his sonnes and his brethren twelue.

25 The eightéenth to Hanani, hee, his sonnes and his brethren twelue.

26 The nineteenth to Mallothi, hee, his sonnes and his brethren twelue.

27 The twentieth to Eliathah, hee, his sonnes and his brethren twelue.

28 The one and twentieth to Hothir, he, his sonnes, and his brethren twelue.

29 The two and twentieth to Giddalti, hee, his sonnes, and his brethren twelue.

30 The three and twentieth to Mahazioth, hee, his sonnes, and his brethren twelue.

31 The foure & twentieth to Romamtiezer, he, his sonnes, and his brethren twelue.

CHAP. XXVI.

1 *The porters of the Temple are ordained, euery man to the gate which he should keepe,* 20 *And ouer the treasure.*

‖ Or, courses and turnes.

COncerning the ‖ diuisions of the porters of the Korhites, Meshelemiah the sonne of Kore of the sonnes of [a] Asaph.

a This Asaph was not the notable musitian, but another of that name, called also Ebiasaph, Chap. 6. 23, 37. and 9. 19. and also Iasaph.

2 And the sonnes of Meshelemiah, Zechariah the eldest, Iediael the second, Zebadiah the third, Iathniel the fourth,

3 Elam the fift, Iehohanan the sixt, and Elihoenai the seuenth.

4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad ỳ second, Ioah the third, and Sacar the fourth, and Nethaneel the fift.

5 Ammiel the sixt, Issachar the seuenth, Peulthai ỳ eight: for God had [b] blessed him.

b In giuing him many children.

6 And to Shemaiah his sonne, were sonnes borne that [c] ruled in the house of their father: for they were men of might.

c Or, like their fathers house, meaning, worthy men and valiant.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad & his brethren strong men: Elihu also, and Semachiah.

8 All these were of the ‖ sonnes of Obed Edom, they and their sonnes and their brethren mighty [d] strong to serue, euen threescore and two of Obed Edom.

‖ Or, Nephewes.

d And meet to serue in the office of the porter-ship.

9 And of Meshelemiah sonnes and brethren eighteene mighty men.

10 And of Hosah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

11 Helkiah the second, Tebaliah ỳ third, and Zechariah the fourth: all the ‖ sons and the brethren of Hosah were thirteene.

‖ Or, cousins.

12 Of these were the ‖ diuisions of the porters of the chiefe men, hauing the charge [e] against their brethren, to serue in the house of the Lord.

‖ Or, courses.

e According to their turnes, as well the one as the other.

13 And they cast lottes both small and great for the house of their fathers, for euery gate.

14 And the lot on the East side fell to ‖ Shelemiah: then they cast lots for Zechariah his sonne, [f] a wise counseller, & his lot came out Northward:

‖ Or, Meshelemiah.

f One expert and meet to keepe that gate.

15 To Obed Edom Southward, and to his sonnes the house of [g] Asuppim:

g This was an house where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.

16 To Shuppim, and to Hosah Westward with the gate [h] of Shallecheth by the paued street that goeth vpward, ward ouer against ward.

h Whereat they vsed to cast out the filth of the citie.

17 Eastward were six Leuites, and Northward foure a day, and Southward foure a day, and toward Asuppim, [i] two and two.

i Meaning, two one day, and two another.

18 In [k] Parbar toward the West were foure by the paued streete, and two in Parbar.

k Which was an house wherein they kept the instruments of the Temple,

19 These are the diuisions of the Porters of the sonnes of Kore, and of the sonnes of Merari.

20 ¶ And of the Leuites Ahiiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunnites descending of Laadan, the chiefe fathers of Laadan were Gershunni and Iehieli.

22 The sons of Iehieli were Zethan and Ioel his brother appointed ouer the treasures of the house of the Lord.

23 Of the [l] Amramites, of the Izharites, of the Hebronites, and of the Vzielites.

l These also had charge ouer the treasures.

24 And Shebuel the son of Gershom the sonne of Moses, a ruler ouer the treasures.

25 And of his ‖ brethren, which came of Eliezer, was Rehabiah his sonne, and Iesaiah

‖ Or, cousins.

Iehaiah

Iehaiah his sonne, and Iozam his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the king, & the chiefe fathers, the captaines ouer thousandes and hundreds, and the captaines of the armie had [m] dedicated.

27 (For of the battels and of the spoyles, they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and whosoeuer had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse [n] without ouer Israel, for officers and for iudges.

30 Of the Hebronites, Hashabiah and his brethren, men of actiuitie, a thousand and seuen hundreth were officers for Israel beyond Iorden Westward, in all the businesse of the Lord, and for the seruice [o] of the king.

31 Among the Hebronites was Ieriah the chiefest, euen the Hebronites, by his generations according to the families. And in the fortieth yeere of the reigne of Dauid they were sought for: and there were found among them men of actiuitie at Iazer in Gilead.

32 And his [p] brethren men of actiuitie, two thousand and seuen hundreth chiefe fathers, whom King Dauid made rulers ouer the Reubenites, and the Gadites, & the halfe tribe of Manasseh, for euery matter perteining to [q] God, and for the kings businesse.

m According as the Lord commanded, Numb. 31. 28.

n Meaning, of things that were out of the citie.

o That is, for the kings house.

p To wit, the cousins of Iediah.

q Both in spirituall and temporall things.

CHAP. XXVII.

Of the Princes and Rulers that ministred vnto the King.

THE children of Israel also after their number, euen the chiefe fathers and captaines of thousands and of hundreths, and their officers that serued the king by diuers [t] courses, [*] which came in and went out, moneth by moneth, throughout all the moneths of the yeere: in euery course were foure and twentie thousand.

2 Ouer the first course for the first moneth, was Iashobeam the sonne of Zabdiel: and in his course were foure and twentie thouland.

3 Of the sonnes of Perez was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai, an Ahohite, and this was his course, and Mikloth was [b] a captaine, and in his course were foure and twentie thousand.

5 The captaine of the third hoste for the third moneth was Benaiah the sonne of Iehoiada the chiefe Priest: and in his course were foure and twentie thousand.

6 This Benaiah was mightie among *thirtie & aboue the thirtie, and in his course was Amizabad his sonne.

7 The fourth for the fourth moneth was Asahel the brother of Ioab, & Zebadiah his sonne after him: and in his course were foure and twenty thousand.

8 The fift for the fift moneth was prince Shamhuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkesh the Tekoite: and in his course foure and twentie thouland.

10 The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twenty thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarhites: and in his course foure and twenty thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of ‖Iemini: and in his course foure and twenty thousand.

13 The tenth for the tenth moneth was Maharai the Netophathite of the Zarhites: and in his course foure and twenty thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure & twenty thousand.

15 The twelft for the twelft moneth was Heldai the Netophathite, of Othniel: and in his course foure and twenty thousand.

16 Moreouer [c] the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hashabiah the sonne of Kemuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Ieremoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

21 Ouer the [d] other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham: these are the princes of the tribes of Israel.

23 But Dauid tooke not the number of them from twenty yeere olde and vnder, because the Lord had sayd that he would increase Israel like vnto the starres of the heauens.

24 And [*] Ioab the sonne of Zeruiah began to number: but hee finished it not, [e] because there came wrath for it against Israel, neither was the number put into the [f] Chronicles of king Dauid.

25 And ouer the kings treasures was Azmaueth the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages and in the towers was Iehon-

‖ Or, Beniamin.

c Meaning, besides these twelue captaines.

‡ Ebr. diuisions, or bands.

a Which executed their charge and office, which is meant by comming in and going out.

b That is, Dodais lieutenant.

2. Sam. 23. 39, 32, 23.

d Which is beyond Iorden, in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites. Chap. 21. 7.

e And the commandement of the king was abominable to Ioab, chap. 21. 6.

f The Ebrewes make both these bookes of Chronicles but one, and at this verse make the midst of the booke, as touching the number of verses.

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Iehonathan the sonne of Vzziah:
26 And ouer the workemen in the field that tilled the ground, was Ezri the sonne of Chelub:
27 And ouer them that vyessed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, for the store of the wine was Sabdi the Shiphmite:
28 And ouer the oliue trees and mulberie trees that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the oyle was Ioash:
29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: and ouer the oxen in the valleys was Shaphat the sonne of Adlai:
30 And ouer the camels was Obil the Ishmaelite: and ouer the asses was Iehdeiah the Meronothite:
31 And ouer the sheepe was Iaziz, the Hagarite: all these were the rulers of the substance that was king Dauids.
32 And Iehonathan Dauids vncle a man of counsell and of vnderstanding (for hee was a scribe) and Iehiel the sonne of Hachmoni were with the kings sonnes.
33 And Ahitophel was the kings counseller, and Hushai the Archite the kings friend.
34 And after Ahitophel was Iehoiada the sonne of Benaiah and Abiathar: and captaine of the kings armie was Ioab.

g That is, a man learned in the word of God.
h To be their schoolemasters and teachers.
i After that Ahitophel had hanged himselfe, 2. Sam. 17. 23. Iehoiada was made counseller.

CHAP. XXVIII.

3 Because Dauid was forbidden to builde the Temple, he willeth Salomon and the people to performe it, 9 exhorting him to feare the Lord.

NOw Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the king, and the captaines of thousands, and the captaines of hundreths, and the rulers of all the substance and possession of the king, and of his sonnes, with the ‖ Eunuches, and the mightie, and all the men of power vnto Ierusalem.
2 And king Dauid stoode vp vpon his feete, and sayd, Heare yee mee, my brethren and my people: I purposed to haue built an house of a rest for the Arke of the couenant of the Lord, and for a * footestoole of our God, and haue made ready for the building,
3 But God said vnto mee, * Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.
4 Yet as the Lord God of Israel chose me before all the house of my father, to bee king ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of b Iudah is the house of my father, and among the sonnes of my father he delighted in mee to make me king ouer all Israel.)
5 *So of all my sonnes (for the Lord hath giuen me many sonnes) hee hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.
6 And hee said vnto me, Salomon thy sonne, he shal build mine house and my courts: for I haue chosen him to be my sonne, and I will be his father.
7 I will stablish therefore his kingdome for euer, if hee endeuour himselfe to doe my commaundements, and my iudgements, as c this day.
8 Now therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that yee may possesse this d good land, and leaue it for an inheritance for your children after you e for euer.
9 And thou, Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing mind: * For the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, hee will be found of thee: but if thou forsake him, he will cast thee off for euer.
10 Take heede now, for the Lord hath chosen thee to build f the house of the Sanctuarie: be strong therefore, and g doe it.
11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porche and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercie seate,
12 And the paterne of all that † he had in his minde for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,
13 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.
14 Hee gaue of gold by weight, for the vessels of golde, for all the vessels of all maner of seruice, and al the vessels of siluer by weight, for al maner of vessels of al maner of seruice.
15 The weight also of gold for the h candlesticks, and gold for their lamps, with the weight for euery candlesticke, and for the lamps thereof, and for the candlestickes of siluer by the weight of the candlesticke, and the lamps thereof, according to the vse of euery candlesticke,
16 And the weight of the gold for the tables of shewbread, for euery table, and siluer for the tables of siluer,
17 And pure gold for the fleshhookes, and the bowles, and ‖ plates, and for basins, gold in weight for euery basin, and for siluer basins by weight for euery basin,
18 And for the altar of incense pure gold by weight, and golde for the paterne of i the charet of the Cherubs, that spread themselues, and couered the Arke of the couenant of the Lord:
19 All, said he, by writing sent to mee k by the hand of the Lord which made mee vnderstand all the workemanshippe of the paterne.
20 And Dauid sayd to Salomon his sonne, Be strong, and of a valiant courage and do it: feare not nor be afraid: for the Lord God, euen my God is with thee: he will not leaue thee nor forsake thee, till thou hast finished all the worke for the seruice of the house

a Where the Arke should remaine and remoue no more to and fro. *Psal. 99. 5. 2. Sam. 7. 5, 13. chap. 22. 8.*
b According to the prophesie of Iaakob, Gene. 49. 8. *Wisd. 9. 7.*
‖ *Or, chiefe seruants, Gene. 37. 36.*
c If he continue to keepe my Law and depart not therefrom, as he doeth hitherto.
d To wit, of Canaan.
e He declareth that nothing can separate them from the commoditie of this land both for themselues and their posteritie, but their sinnes and iniquitie. *1. Sam. 16 7. psal. 7. 9, 10. iere. 11. 20. and 17. 10. and 20. 12.*
f Meaning, for his Arke.
g Put it in execution.
† *Ebr. that were in his spirit with him.*
h That is, the ten Candlesticks, 1. Kings 7. 49.
‖ *Or, couerings.*
i Meaning, of the Mercy seat which couered the Arke, which was called the charet, because the Lord declared himselfe there.
k For all this was left in writing in the booke of the Law, Exo. 25. 40. which booke the King was bound to put in execution, Deut. 17. 19.

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house of the Lord.

21 Beholde also, the companies of the Priests and the Leuits for all the seruice of the house of God, euen they shall be with thee for the whole worke, [1] with euery free heart that is skilfull in any maner of seruice. The princes also and al the people wil be ‡ wholy at thy commandement.

1 That is, euery one will be ready to helpe thee with those gifts that God hath giuen him.
‡Ebr. at all thy words.

CHAP. XXIX.

2 The offring of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord. 20 He exhorteth the people to do the same. 22 Salomon is created King. 28 Dauid dieth, and Salomon his sonne reigneth in his stead.

MOreouer Dauid the King sayd vnto all the Congregation, God hath chosen Salomon mine onely sonne yong and tender, and the worke is great: for this house is not for man, but for the [a] Lord God.

2 Now I haue prepared with all my power for the house of my God, golde for vessels of golde, and siluer for them of siluer, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and Onyx stones, and stones to be set, and carbuncle stones, and of diuers colours, and all precious stones, and marble stones, in abundance.

3 Moreouer, because I haue [b] delight in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuarie,

4 Euen [c] three thousand talents of gold of the golde of Ophir, and seuen thousande talents of fined siluer to ouerlay the walles of the houses.

5 The golde for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is [d] willing ‖ to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands and of hundreths, with the Rulers of the Kings worke, offered willingly,

7 And they gaue for the seruice of the house of God, fiue thousand talents of gold, and ten thousand pieces, and ten thousande talents of siluer, and eighteene thousand talents of brasse, and one hundreth thousand talents of yron.

8 And they with whom precious stones were [e] found, gaue them to the treasure of the house of the Lord, by the hand of Jehiel the Gershunnite.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a [f] perfect heart. And Dauid the King also * reioyced with great ioy.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid sayd, Blessed be thou, O Lord God of [g] Israel our father, for euer and euer.

11 Thine, O Lord, is greatnesse, ‡ power, and glory, and victorie, and praise: for all that is in heauen and in earth is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer al, and in thine hand is power and strength, and in thine hand it is to make great, ‡ to giue strength vnto all.

13 Now therefore our God wee thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that wee should be able to offer willingly after this sort? for all things [h] come of thee: and of thine owne hand we haue giuen thee.

15 For we are [i] strangers before thee, and sojourners, like all our fathers: our dayes are like the shadow vpon the earth, and there is none ‡ abiding.

16 O Lord our God, all this abundance that we haue prepared to build thee an house for thine holy Name, is of thine hand, and all is thine.

17 I know also, my God, that thou * triest the heart and hast pleasure in righteousnes: I haue offered willingly in the vprightnesse of mine heart al these things: now also haue I seene thy people which are founde here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak and Israel our fathers, keepe this for euer in the [k] purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfite heart to keepe thy commandements, thy testimonies and thy statutes, and to doe all things, and to build the house which I haue prepared.

20 ¶ And Dauid said to all the Congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord, and the [l] King.

21 And they offered sacrifices vnto the Lorde, and on the morrow after that day, they offered burnt offerings vnto the Lord, euen a thousande yong bullockes, a thousand rammes, and a thousand sheepe, with their [m] drinke offerings, and sacrifices in abundance for all Israel.

22 And they did eate, and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of Dauid King the second time, and anoynted him Prince before the Lord, and Zadok for the hie Priest.

23 So Salomon sate on the [n] throne of the Lord, as King in stead of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes & men of power, and all the sonnes of King Dauid ‡ submitted themselues vnder King Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no King had before him in Israel

26 ¶ * Thus Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that he reigned ouer Israel, was fortie yeere: seuen yeere reigned hee in Hebron, and three and thirtie yeere

a And therefore it ought to be excellent in all points.

b His great zeale toward the furtherance of the Temple made him to spare no expenses, but to bestowe his owne peculiar treasure.

c He sheweth what he had of his owne store for the Lords house.

p He was not onely liberall himselfe, but prouoked others to set foorth the worke of God.
§Or, to offer.

e Meaning, them that had any.

f That is, with a good courage, and without hypocrisie. Psal. 122. 1.

g Which didst reueale thy selfe to our father Iaakob.

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or spirituall, we receiue them all of God, and therefore must giue him the glorie.

i And therefore haue this land but lent to vs for a time.
‡Ebr. waiting for them to returne. 1. Sam. 16. 7. chap. 28. 9.

k Continue them in this good minde, that they may serue thee willingly.

l That is, did reuerence to the king.

m Meaning all kinde of licour which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the Kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gaue the chiefe gouernement of all things.
‡Ebr. gaue the hand. 1. King. 2. 11.

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reigned he in Ierusalem:
28 And hee died in a good age, full of dayes, riches, and honour, and Salomon his sonne reigned in his stead.
29 Concerning the actes of Dauid the King, first and last, behold, they are written in the booke of Samuel the Seer, and in the booke of [o] Nathan the Prophet, and in the booke of Gad the Seer,
30 With all his reigne and his power, and [p] times that went ouer him, & ouer Israel, and ouer all the kingdoms of the earth.

o The bookes of Nathan and Gad, are thought to haue bene lost in the captiuitie.
p Meaning, the troubles and griefes.

¶ The second booke of the Chronicles.

THE ARGVMENT.

THis second booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this story are certaine things declared and set forth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First that the godly Kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his Religion, should ioyne in amitie with the wicked. And thirdly, how the good Rulers euer loued the Prophets of God, and were very zealous to set forth his Religion throughout all their dominions, and contrarywise the wicked hated his Ministers, deposed them, and for the true Religion and word of God, set vp idolatry, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe acts from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and conteine in the whole, three thousand fiue hundreth, threescore and eighteene yeeres, and fixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 Hee prayeth vnto God to giue him Wisedome: 11 Which he giueth him and more. 14 The number of his charets and horses. 15 And of his riches.

THen Salomon the sonne of Dauid was ‖ confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.
2 And Salomon [a] spake vnto all Israel, to the captaines of thousands, and of hundreths, and to the Iudges, and to all the gouernours in all Israel, euen the chiefe fathers.
3 So Salomon and all the Congregation with him went to the high place that was at [b] Gibeon: for there was the Tabernacle [c] of the Congregation of God which Moses the seruant of the Lord had made in the wildernesse.
4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.
5 Moreouer the [d] brasen Altar [*] that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.
6 And Salomon offered there before the Lord vpon the brasen Altar that was in the Tabernacle of the Congregation: [*] euen a thousand burnt offerings offred he vpon it.
7 ¶ The same night did God appeare vnto Salomon, and saide vnto him, Aske what I shall giue thee.
8 And Salomon sayd vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made mee to reigne in his stead.
9 Now therefore, O Lord God, let thy promise vnto Dauid my father bee [e] true: for thou hast made mee King ouer a great people, like to the dust of the earth.
10 Giue mee now wisedome and knowledge, that I may [f] goe out and goe in before this people: for who can iudge this thy great people?
11 And God said to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honour, nor the liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisedome and knowledge, that thou mightest iudge my people, ouer whom I haue made thee king,
12 Wisedome and knowledge is granted vnto thee, and I will giue thee riches, and treasures & honour, so that there hath not bene the like among the kings which were before thee, neither after thee shall there be the like.
13 Then Salomon came from the hie place that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.
14 [*] And Salomon gathered the charets and horsemen: and hee had a thousand and foure hundreth charets, and twelue thousand horsemen, whom hee placed in the [h] charet cities, and with the king at Ierusalem.
15 And the king gaue siluer and gold at Ierusalem as [i] stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.
16 Also Salomon had horses brought out of Egypt and [k] fine linnen: the kings merchants receiued the fine linnen for a price.
17 They came vp also and brought out of Egypt some charet, worth sixe hundreth shekels of siluer, that is, an horse for an hundreth and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their ‡ meanes.

‖ Or, established and strong, reade 1. King. 2. 46.

a That is, he proclaimed a solemne sacrifice, and commanded that all should be at the same.
b Reade 1. King. 3. 4.
c So called, because that God thereby shewed certaine signes to the Congregation of his presence.
d Which was for the burnt offerings, Exod. 27. 1. Exod. 38. 1, 2.
[*] 1. King. 3. 4.
e Performe thy promise made to my father concerning me.
f That I may gouerne this people, reade 1. Chron. 27. 1. and 1. King. 3. 7.
g That is, to be reuenged on thine enemies.
1. King. 10. 26.
h Which were cities appointed to keepe and maintaine the charets.
i He caused so great plentie that it was no more esteemed then stones. Isa. 19. 9. ezek 27. 7.
k Reade 1. King. 10. 28.
‡ Ebr. hands.

CHAP.

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CHAP. II.

2 The number of Salomons workemen to build the Temple. 3 Salomon sendeth to Hiram the king of Tyrus for wood and workemen.

THen Salomon determined to builde an house for the Name of the Lord, and an ‖ house for his kingdome.

2 And Salomon told out seuentie thousand that bare burdens, & fourescore thousand men to hewe stones in the mountaine, and three thousand and a fiue hundred to ouersee them.

3 And Salomon sent to ‖ Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and diddest * send him Cedar trees to build him an house to dwell in, so doe to me.

4 Beholde, I build an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweet incense before him, and for the continuall shewbread, and for the burnt offerings of the morning, and euening, on the Sabbath dayes, and in the new moneths, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is hee then that can bee able to build him an house, when the heauen, & the heauen of heauens can not conteine him? who am I then that I should build him an house? but I doe it to burne b incense before him.

7 Send me now therefore a cunning man that can worke in gold, in siluer, & in braſſe, and in yron, and in purple, and ‖ crimsin, and blue silke and that can graue in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Send me also Cedar trees, firre trees and c ‖ Algummim trees from Lebanon: for I know that thy seruants can skill to hewe timber in Lebanon: and beholde, my seruants shalbe with thine,

9 That they may prepare mee timber in abundance: for the house which I do build, is great and wonderfull.

10 And beholde, I will giue to thy seruants the cutters and the hewers of timber, twenty thousand measures of beaten wheat and twenty thousand measures of barley, and twentie thousand bathes of wine, and twentie d thousand baths of oyle.

11 Then Huram king of Tyrus answered in writing which hee sent to Salomon, Because the Lord hath loued his people, he hath made thee king ouer them.

12 Huram said moreouer, Blessed be the Lord God of Israel which made the heauen and the earth, and that hath giuen vnto Dauid the king a e wise sonne that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Hurams,

14 The son of a woman of the f daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in siluer, in braſſe, in iron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimsin, and can graue in all grauen workes, and deuyse in all deuyses which shall bee giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheat and the barley, the oyle, and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And wee will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in ‖ rafts by the sea to ‖ Iapho, so thou mayest cary them to Ierusalem.

17 ¶ And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundreth and three and fiftie thousand, and fiue hundreth.

18 And hee set seuentie thousand of them to the burden, and fourescore thousand to hew stones in the mountaine, and three thousand and fiue hundreth ouerseers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord and the porch are builded, with other things thereto belonging.

1.Kings 6.1.

SO * Salomon began to build the house of the Lord in Ierusalem, in Mount a Moriah which had beene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of * Ornan the Iebusite.

2 And hee began to build in the second moneth and the second day, in the fourth yere of his reigne.

3 And these are the measures, whereon Salomon grounded to build the house of God: the length of cubites after the first b measure was threescore cubites, & the breadth twentie cubites:

4 And the porch, that was before the length in the front c of the breadth was twentie cubits, and the height was an d hundreth and twentie, and he ouerlaid it within with pure gold.

5 And the greater house he sieled with firre tree which hee ouerlayde with good gold, and graued thereon palme trees and chaines.

6 And hee ouerlayd the house with pretious stone for beautie: and the golde was golde of e Paruaim.

7 The house, I say, the beames, postes, and walles thereof, and the doores thereof ouerlayd hee with gold, and graued Cherubims vpon the walles.

8 ¶ Hee made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twenty cubites, and the breadth thereof twentie cubites: and he ouerlaid it with the best gold, of fiue hundreth talents.

9 And the weight of the nailes was fiftie shekels of gold, and hee ouerlayd the chambers with gold.

¶ Or. palace.

a Which is to be vnderstood of all sort of officers, and ouerseers: for els the chiefe officers were but 3300. as 1. King. 5.16.

‖ Or, Hiram. 2.Sam.5.11.

b That is, to doe seruice which he hath commanded, signifying that none is able to honour and serue God in that perfection as his maiestie deserueth.

‖ Or, scarlet.

c Some take it for brasill, or the wood called Ebenum, others for corall.

‖ Or, Almuggim.

‡ Ebr. Corim.

d Of Bath reade 1.King 7.26. it is called also Epha: but Epha is to measure drie things, as Bath is a measure for liquors.

e The very heathen confessed that it was a singular gift of God when hee gaue to any nation a king that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

f It is also written that shee was of the tribe of Naphtali, 1.King. 7.14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they maried in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

‖ Or. ships.

§ Or, Ioppe.

a Which is the mountaine where Abrahā thought to haue sacrificed his sonne, Gen.22.2. 2.Sam.24.16,25

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c It conteined as much as did the breadth of the Temple, 1.King.6.3.

d Frō the foundation to the top: for in the booke of kings mention is made, from the foundation to the first stage.

e Some thinke it is that place which is called Peru.

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10 ¶ And in the house of the most holy place hee made two Cherubims wrought like children, and ouerlaid them with gold.

1 *Kings* 6. 24. 11 * And the winges of the Cherubims were twenty cubites long: the one wing was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twenty cubites: they stoode on their feete, and their faces were toward the house.

f Which separated the Temple from the most holy place.

14 ¶ He made also f the vaile of blue silke, and purple, and crimolin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And hee made before the house two pillars g of fiue and thirty cubites hie: and the chapiter that was vpon the top of ech of them, was fiue cubits.

g Euery one was eighteene cubites long, but ỹ halfe cubite could not be seene: for it was hid in the roundnes of the chapiter, and therefore hee giueth to euery one but 17. and an halfe.

16 He made also chaines for the Oracle, and put them on the heades of the pillars, & made an h hundreth pomegranates, and put them among the chaines.

h For euery pillar an hundred, read 1. Kings 7. 20.

17 And hee set vp the pillars before the Temple, one on the right hand, & the other on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

CHAP. IIII.

1 *The altar of brasse.* 2 *The molten sea.* 6 *The caldrons.* 7 *The candlesticks, &c.*

AND he made an altar of brasse twentie cubites long, and twenty cubites broad, and ten cubites high.

a A great vessell of brasse, so called because of ỹ great quantitie of water which it conteined, 1. Kings 7. 23.

2 And he made a molten a Sea of ten cubites from brim to brim, round in compasse, and fiue cubites high: and a line of thirtie cubites did compasse it about.

b Meaning, vnder the brim of the vessell, as 2. King 7. 24.

3 And vnder b it was the fashion of oxen, which did compasse it round about, c tenne in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

c In the length of euery cubite were ten heads or knops which in all are 300.

4 It stoode vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stoode aboue vpon them, and all their hinder parts were inward.

‖ *Or, floure delices.*

5 And the thickenes thereof was an hand breadth, and the brim thereof was like the worke of the brim of a cuppe, with ‖ Lilies: it conteined d three thousand baths.

d In the first booke of Kings chap. 7. 26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures prooued afterward is declared.

6 ¶ He made also ten caldrons, and put fiue on the right hand, and fiue on the left, to wash in them, and to clense in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.

7 ¶ And he made tenne candlesticks of gold, (according to e their forme) and put them in the Temple, fiue on the right hand, and fiue on the left.

e Euen as they should be made.

8 ¶ And hee made ten tables, and put them in the Temple, fiue on the right hand, and fiue on the left: and hee made an hundred basens of gold.

9 And he made the court of the Priests, and the great f Court, and doores for the Court, and ouerlaied the doores therof with brasse.

f Called also the porch of Salomon, Acts 3. 11. It is also taken for the Temple where Christ preached, Mat. 21 23.

10 And hee set the Sea on the right side Eastward toward the South.

11 And Huram made ‖ pots, and besoms, and basens, and Huram finished the worke that he should make for king Salomon for the house of God,

‖ *Or, caldrons.*

12 To wit, two pillars, and the bowles and the chapiters on the top of the two pillars, & two grates to couer the two bowles of the chapiters, which were vpon the top of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

14 Hee made also bases, and made caldrons vpon the bases:

g Whom Salomon reuerenced for the gifts that God had giuen him, as a father: hee had the same name also that Huram the king of Tyrus had: his mother was a Ieweesse, and his father a Tyrian. Some read, for his father, the author of this worke.

15 And a Sea, and twelue bulles vnder it:

16 Pots also and besoms, and fleshhooks, and all these vessels made Huram g his father to king Salomon for the house of the Lord, of shining brasse.

h In Ebrew the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

17 In the plaine of Jorden did the king cast them in clay between Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also & the tables whereon the h shewbread stood.

20 Moreouer the candlesticks with their lamps to burne them after the maner, before the Oracle, of pure gold.

21 And the flowres, and the lamps, and the snuffers of gold, which was fine gold:

22 And the ‖ hookes, and the basens, and the spoones, and the aspans of pure gold: the entry also of the house and doores thereof within, euen of the most holy place: and the doores of the house, to wit, of the Temple were i of gold.

‖ *Or, instruments of musicke.*

i That is, couered with plates of gold.

CHAP. V.

1 *The thinges dedicated by Dauid, and put in the Temple.* 2 *The Arke is brought into the Temple.* 10 *What was within it.* 12 *They sing praises to the Lord.*

SO * was all the worke finished that Salomon made for the house of the Lord: and Salomon brought in the thinges that Dauid his father had dedicated, with the siluer and the gold, and all the vessels, and put them among the treasures of the house of God.

1 *King.* 7. 51. *and* 8. 1.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Jerusalem to bring vp the Arke of the couenant of the Lord from the a citie of Dauid, which is Zion.

a Read 2. Sam. 6. 12.

3 And all the men of Israel assembled vnto the King at the b feast: it was in the seuenth

b When the things were dedicate & brought into the Temple.

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seuenth c moneth.

4 And all the elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: & all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke offering sheepe and bullockes, which could not bee told nor numbred for multitude.

7 So the Priests brought the Arke of the Couenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

9 And they drewe out the barres, that the endes of the barres might bee seene out of the Arke before the Oracle, but they were not seene ‖ without: and there they are vnto this day.

10 Nothing was in the Arke, saue d the two Tables, which Moses gaue at Horeb, where the Lord made a Couenant with the children of Israel, when they came out of Egypt.

11 And when the Priests were come out of the Sanctuarie (for all the Priestes that were present, were e sanctified and did not waite by course.

12 And the Leuites the singers of al sorts, as of Asaph, of Heman, of Ieduthun, and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with viols and harpes at the East ende of the altar, and with them an hundred and twentie Priests blowing with trumpets:

13 And they were f as one, blowing trumpets, and singing, and made one sound to be heard in praysing and thanking the Lord, and when they lift vp their voice with trumpets, and with cymbals, and with instruments of musicke, and when they praised the Lord, singing, g For hee is good, because his mercy lasteth for euer) then the house, euen the house of the Lord was filled with a cloud,

14 So that the Priest could not stand to minister, because of the cloud: for the glorie of the Lord had filled the house of God.

c Called in Ebrew Ethanim, conteining part of September, & part of October, 1. King. 8 2. which moneth the Iewes called the first moneth, because they say that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinion is vncertaine, we make March euer the first, as best writers doe.

‖ Or, without the Oracle.

d For Arons rod and Manna were taken thence before it was brought to this place.

e Were prepared to serue the Lord.

f They agreed in one tune.

g This was the effect of their songs, as Psal. 118. 1. and Psal. 136. 1.

CHAP. VI.

3 Salomon blesseth the people. 4 Hee praiseth the Lord. 14 He prayeth vnto God for those that shall pray in the Temple.

1. King. 8. 12. a After that he had seene the glory of the Lord in the cloud.

Then * Salomon a said, The Lord hath said, that hee would dwell in the darke cloud:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and blessed all the Congregation of Israel, (for all the Congregation of Israel stood there.)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his ‖ hand fulfilled it, saying,

‖ Or, power.

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build and ‖ house, that my Name might be there, neither chose I any man to bee a ruler ouer my people Israel:

‖ Or, Temple.

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 * And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel,

2. Sam. 7. 3.

8 But the Lord said to Dauid my father, ‡ Where as it was in thine heart to build an house vnto my Name, thou didst well that ‡ thou wast so minded.

‡ Ebr. that it was in thine heart.

9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loynes, hee shall build an house vnto my Name.

10 And the Lord hath performed his word that he spake: and I am risen vp in the roome of Dauid my father, and am set on the throne of Israel, as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the b Couenant of the Lord, that hee made with the children of Israel.

b Meaning, the two Tables, wherein is conteined the effect of the couenant, that God made with our fathers.

12 (And the King c stood before the altar of the Lord, in the presence of all the congregation of Israel, and stretched out his hands,

c On a scaffold that was made for that purpose, that he praying for the whole people, might be heard of all, as 1. King. 8. 22.

13 (For Salomon had made a brasen scaffold, and set it in the mids of the court, of fiue cubites long, and fiue cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and d stretched out his hands toward heauen)

d Both to giue thankes for the great benefits of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people. 2. Mac. 2. 8.

14 And sayde, O Lord God of Israel, * there is no God like thee in heauen nor in earth, which keepest couenant, and mercie vnto thy seruaunts, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine ‖ hand, as appeareth this day.

‖ Or, in effect, or by thy power.

16 Therefore now Lord God of Israel, keepe with thy seruaunt Dauid my father, that thou hast promised him, saying, Thou ‡ shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heede to their wayes, to walke in my Law, as thou hast walked before me.

‡ Ebr. a man shall not be cut off.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deed that God wil dwel with man on earth? Behold, the * heauens, and the heauens of heauens are not able to conteine thee: how much more vnable is this house, which I haue built?)

1. King. 8. 27.

19 But haue thou respect to the prayer of thy seruaunt, and to his supplication, O Lord my God, to heare the crie and prayer

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which thy seruant prayeth before thee,

20 That thine eyes may be open toward this house day and night, euen toward the place, whereof thou hast said that thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy seruaunt prayeth in this place.

21 Heare thou therefore the supplication of thy seruaunt, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, be mercifull.

22 ¶ * When a man shall sinne against his neighbour, and he lay vpon him an oath to cause him to sweare, and the sweare shal come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants, in recompensing the wicked to bring his way vpon his head, and in iustifying the righteous, to giue him according to his righteousnesse.

24 ¶ And when thy people Israel shall bee ouerthrowen before the enemie, because they haue sinned against thee, and turned againe and ‖ confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people, Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall bee shut vp, and there shall be no raine, because they haue sinned against thee, and shal pray in this place, and confesse thy Name, and ‖ turne from their sinne, when thou doest afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherin they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ * When there shall be famine in the land, when there shall be pestilence, blasting, or mildewe, when there shall be grashopper, or caterpiller, when their enemies shall besiege them ‡ in the cities of their land, or any plague or any sickneſſe,

29 Then what prayer and supplication soeuer shall bee made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne dileaſe, and shall stretch foorth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and bee mercifull, and giue euery man according vnto all his wayes, as thou doest know his [h] heart (for thou onely knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, and thy mightie hand, and thy stretched out arme: when they shal come and [i] pray in this house,

33 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know, that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall go out to battell against their enemies, by the way that [k] thou shalt send them, and they pray to thee, ‖ in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sinneth not) and thou be angrie with them, and deliuer them vnto the enemies, and they take them and carie them away captiue vnto a land farre or neere,

37 If they ‖ turne againe to their heart in the land whither they bee caried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, wee haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuity, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation their prayer and their supplication, and ‖ iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes bee open, and thine eares attent vnto the prayer that is made in this place.

41 * Now therefore arise, O Lord God, to come into thy [l] rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with [m] saluation, & let thy Saints reioyce in goodnesse.

42 O Lord God, refuse not the face of [n] thine anointed: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 17 And promiseth to exalt him and his throne.

NOw * when Salomon had made an end of praying, [a] fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glorie of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselues with their faces to the earth vpon the pauement, and worshipped, and praised the Lord, saying, For he is good, because his mercie lasteth for euer.

4 * Then the king & all the people offred sacrifices

e That thou mayest declare in effect, that thou hast a continuall care ouer this place.

1. *King.* 8. 31.

f By retaining any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong. †*Ebr. of he.*

g Meaning, to giue him that which he hath deserued. ‖*Or, praise.*

‖*Or, toward this place.*

Chap. 20. 9.

‡*Ebr. in the land of their gates.*

h He declareth that the praiers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.

i He sheweth that before God there is no acception of person, but al people that feareth him, and worketh righteousnes, is accepted, Act. 10 35.

k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his word. ‖*Or, according to the maner of this citie.*

1. *King.* 8. 46. *eccles.* 7 22. 1. *iohn* 1. 8. ‖*Or, repent.*

‖*Or, maintaine their right. Psal.* 132. 8.

l That is, into thy Temple.

m Let them be preserued by thy power, and made vertuous & holy.

n Heare my prayer, which am thine anointed king.

a Hereby God declared that he was pleased with Salomons prayer.

2. *Mac.* 2. 10.

1. *King.* 8. 62, 63.

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sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twenty thousand bullockes, and an hundred and twenty thousand sheepe. So the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musicke of the Lord, which king Dauid had made to praise the Lord, Because his mercie lasteth for euer: when Dauid praised God ‡ by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

‡ Ebr. by their hands.

7 Moreouer Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fat of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the meate offering, and the fatte.

8 And Salomon made [b] a feast at that time of seuen dayes, & all Israel with him, a very great congregation, from the entring in of Hamath, vnto the riuer of Egypt.

b The feast of the Tabernacles which was kept in the seuenth moneth.

9 And in the eight day they [c] made a solemne assembly: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

c They assembled to heare the word of God after that they had remained seuen dayes in the boothes or Tabernacles.

10 And the [d] three and twentieth day of the seuenth moneth, he sent the people away into their tents, ioyous and with glad heart because of the goodnesse that the Lord had done for Dauid and for Salomon, and for Israel his people.

d They had leaue to depart the two and twentieth day, 1. King. 8. 66. but they went not away till the next day.

11 So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart, to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord * appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

* 1. King 9. 1. Num. 12. 6.

13 If I shut the heauen that there bee no raine, or if I command the grashopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselues and pray, and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, and be mercifull to their sinne, and will [e] heale their land:

e I will cause the pestilence to cease and destroy the beasts that hurt the fruits of the earth, and send raine in due season.

15 Then mine eyes shall be open, & mine eares attent vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may bee there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

Chap. 6. 16.

19 But if ye turne away and forsake my statutes and my commandements which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I plucke them vp out of my land which I haue giuen them, and this house which I haue [f] sanctified for my Name, will I cast out of my sight, and will make it to bee a prouerbe & a common talke among all people.

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glory: and whereas men abuse those things, which God hath appointed to set forth his prayse, he doeth withdraw his graces thence.

21 And this house which is most hie, shall be an astonishment to euery one that passeth by it, so that hee shall say, Why hath the Lord done thus to this lande, and to this house?

22 And they shall answere, Because they forsooke the Lord God of their fathers, which brought them out of the lande of Egypt, and haue taken holde on other gods, and haue worshipped them, & serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributaries vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

AND * after [a] twenty yeere when Salomon had built the house of the Lord, and his owne house,

* 1. King. 9. 10.

a Signifying, that he was twentie yeere in building them.

2 Then Salomon built the cities that Huram [b] gaue to Salomon, and caused the children of Israel to dwell there.

b That is, which Hiram gaue again to Salomon because they pleased him not: & therefore called them Cabul, that is, dirt or filth, 1. King. 9. 13

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And hee built Tadmor in the wildernesse, and repaired all the [c] cities of store which he built in Hamath.

c Meaning, of munitions and treasures for the warre.

5 And he built [d] Beth-horon the vpper, and Beth-horon the nether, cities defenced with walles, gates and barres:

d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chro. 6. 68. and 7. 24.

6 Also Baalath, and all the cities of store, that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Ierusalem, and in [e] Lebanon, and throughout all the lande of his dominion.

e Reade 1. King. 7. 2.

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuites, and the Iebusites, which were not of Israel,

8 But of their children which were left after them in the lande, whom the children of Israel had not consumed, euen them did Salomon make ‡ tributaries vntill this day.

‡ Ebr. to come vp to tribute.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen [f] two hundreth and fiftie that bare rule ouer the people.

f For in all there were 3300. but here he meaneth them that had the principall charge, reade 1. King. 9. 23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the house that he had built for her: for he said, My wife shall not dwell in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomō offred burnt offrings

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vnto the Lord, on the * altar of the Lorde which he had built before the porch,

Chap.4.1.

13 To * offer according to the commandement of Moses ‖ euery day, in the Sabbaths, and in the newe moones, and in the solemne feasts, ꝑ three times in the yeere, that is, in the feast of the vnleauened bread, and in the feast of the weekes, ꝑ in the feast of the Tabernacles.

Exod.29.39. ‖*Or, after the manner of euery day.* ꝑ Reade Leuit. 2.3.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praise and minister before the Priests euery day, and the porters by * their courses at euery gate: for so was the commandement of Dauid the man of God.

1.Chron.24.1.

15 And they declined not from the commaundement of the king, concerning the Priests ꝑ the Leuites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made prouision for all the [h] worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfit.

h Both for the matter, and also for the workemanship.

17 Then went Salomon to Ezion-geber, and to Eloth by the [i] sea side in the land of Edom.

i Meaning, the red sea.

18 And Huram sent him by the hands of his seruants, shippes, and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence [k] foure hundreth and fiftie talents of golde, and brought them to king Salomon.

k Which summe is thought to mount to three millions and sixe hundreth thousand crownes: for here is mention made of thirty moe, then are spoken of, 1. King.9.28.

CHAP. IX.

1. 9 *The Queene of Sheba commeth to see Salomon, and bringeth gifts.* 13 *His yerely reuenues.* 30 *The time of his reigne.* 31 *His death.*

1.*King.*10.1. *matth.*12.41. *luke* 11.31.

AND * when the Queene of Sheba heard of the fame of Salomon, shee came to [a] proue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours, and much gold, and precious stones: ꝑ when she came to Salomon, she communed with him of all that was in her heart.

a To know whether his wisedome was so great as the report was.

2 And Salomon declared her all her questions, and there was [b] nothing hid from Salomon, which he declared not vnto her.

b There was no question so hard that he did not solue.

3 Then the Queene of Sheba saw the wisedome of Salomon, and the house that he had built,

4 And the meat of his table, and the sitting of his seruants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his ‖ burnt offrings, which hee offered in the house of the Lorde, and she was ‡ greatly astonied.

‖*Or, galleries whereby he went vp.* ‡*Ebr. there was no more spirit in her.*

5 And she sayd to the King, It was a true worde which I heard in mine owne land of thy ‖ sayings, and of thy wisedome:

‖*Or, acts.*

6 Howbeit I beleeued not their report, vntill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisedom was not told me: for thou exceedest the fame that I heard.

7 Happie are thy men, ꝑ happy are these thy seruants, which stand before thee alway and heare thy wisedome.

8 Blessed bee the Lord thy God, which loued thee, to set thee on his [c] throne as King, in the stead of the Lorde thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee king ouer them, to execute iudgement and iustice.

c Meaning, that the Israelites were Gods peculiar people, and that kings are the lieutenants of God which ought to graunt vnto him the superioritie, and minister iustice to all,

9 Then shee gaue the King fiue score talents of gold, ꝑ of sweete odours exceeding much, and precious stones: neither was there such sweet odours since, as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought gold from Ophir, brought [d] Algummim wood and precious stones.

d Reade Chap. 2.8. and 1.King. 10.11.

11 And the king made of the Algummim wood [e] staires in the house of the Lorde, and in the Kings house, and harpes and violes for singers: and there was no such seene before in the land of Iudah.

e Or, pillars: meaning, the garnishing and trimming of the staires or pillars.

12 And King Salomon gaue to the Queene of Seba, euery pleasant thing that shee asked, [f] besides for that which shee had brought vnto the king: so shee returned and went to her owne countrey, both she, and her seruants.

f That is, which the king gaue her for recompense of that treasure which she brought.

13 ¶ Also the weight of golde that came to Salomon in one yeere, was sixe hundreth threescore and sixe talents of gold,

14 Besides that which chapmen ꝑ merchants brought: and all the Kings of Arabia, and the princes of the countrey brought gold and siluer to Salomon.

15 And King Salomon made two hundreth targets of beaten gold, and [g] sixe hundreth shekels of beaten golde went to one target,

g Which summe mounteth to 2400. crownes of the sunne. *Budæus de asse.*

16 And three hundreth shields of beaten golde: three hundreth [h] shekels of gold went to one shield, and the King put them in the house of the wood of Lebanon.

h Or, pounds, called *minæ*, whereof euery one seemed to make an hundreth shekels.

17 And the King made a great throne of yuorie, and ouerlayed it with pure gold.

18 And the throne had sixe steppes, with a footestoole of gold [i] fastned to the throne, and staues on either side on the place of the seate, and two lyons standing by the [k] staues.

i That is, the steps and the footestoole were fastened to the throne.

k Vpon the pummels, or knops.

19 And twelue lions stood there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of [l] Tarshish, and brought gold, and siluer, yuorie and apes, and peacockes.

l Which countrey of the best writers, is thought to be Cilicia, reade 3. King.10.22.

22 So king Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, armour, and sweete odours, horses, and mules from yeere to yeere.

25 And

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m That is, tenne horses in euery stable, which in all mount to fortie thousand, as 1.King.4.26.

‖Or, Euphrates.

n The abundance of these temporall treasures in Salomons kingdome, is a figure of the spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.

‖Or, Iddo.

o That is, which prophesied against him. 1.King.11.42, 43.

25 And Salomon had m foure thousand stalles of horses and charets, and twelue thousand horsemen, whom hee bestowed in the charet citie, and with the king at Ierusalem.

26 And hee reigned ouer all the kings from the ‖riuer euen vnto the land of the Philistims, and to the border of Egypt.

27 And the king gaue siluer in Ierusalem, n as stones, and gaue cedar trees as the wilde figge trees that are aboundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ahiah the Shilonite, and in the visions of ‖Iedo the Seer o against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel forty yeeres.

31 And Salomon * slept with his fathers, and they buried him in the city of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

4 14 The rigor of Rehoboam. 13 He followeth lewd counsell. 16 The people rebell.

1.King.12.1. a After the death of Salomon.

THen * Rehoboam a went to Shechem: for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it (which was in Egypt, whither he hath fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father b made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke, that he put vpon vs, lighter, and we will serue thee.

b That is, handled vs rudely. It seemeth, that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

5 And he sayd to them, Depart yet three dayes, then come againe vnto me. And the people departed.

6 And king Rehoboam tooke counsell with the old men that had stood before Salomon his father, while hee yet liued, saying, What counsell giue yee that I may answere this people?

c Or, that stood by him, that is, which were of his counsell and secrets.

7 And they spake vnto him, saying, If thou be kind to this people, and please them, and speake louing words to them, they will be thy seruants for euer.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsell of the yong men that were brought vp with him, and c wayted on him.

d Or, litle finger, meaning, that he was of farre greater power then was his father.

9 And he said vnto them, What counsel giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My d least part shal be bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastised you with roddes, but I will correct you with ‖scourges.

‖Or, scorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply: and king Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with rods, but I wil correct you with scourges.

15 So the king hearkened not vnto the people: for it was the e ordinance of God, that the Lord might performe his answered the king, saying, * What portion haue we in Dauid? for we haue none inheritance in the sonne of Ishai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents,

e Gods will imposeth such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it cannot be excused in doing euill, by alleaging that it is Gods ordinance.

‡Ebr. by the hand of.

1.King.12.16.

‖Or, receiuer.

‡Ebr strengthened himselfe.

16 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

17 Then king Rehoboam sent Hadoram that was ‖ ouer the tribute, and the children of Israel stoned him with stones, that he died: then king Rehoboam ‡ made speed to get him vp to his charet, to flee to Ierusalem.

18 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 He hath eighteene wiues, and threescore concubines, and by them eight and twenty sonnes, and threescore daughters.

1.King.12.20, 21.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

b Meaning, the ten tribes which rebelled.

AND * when Rehoboam was come to Ierusalem, he gathered of the house of Iudah and a Beniamin nineteene thousande chosen men of warre to fight against b Israel, and to bring the kingdome againe to Rehoboam.

2 But the worde of the Lorde came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon king of Iudah, and to all Israel, that are in Iudah, and Beniamin, saying,

4 Thus saith the Lord, Ye shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, & returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and c built strong cities in Iudah.

c Or, repayred them, and made them strong, to be more able to resist Ieroboam.

6 He built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, & Shocho, & Adullam,

8 And

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8 And Gath, and Mareshа, and Ziph,
9 And Adoraim, & Lachish, and Azekah,
10 And Zorah, and Aialon, and Hebron, which were in Iudah & Beniamin, strong cities.
‖Or, strengthened
11 And he ‖repaired the strong holds and put captaines in them, and store of vitaile, and oyle and wine.
12 And in all cities hee put shieldes and speares, and made them exceeding strong: so Iudah and Beniamin were his.
13 ¶ And the Priests & the Leuites that were in all Israel, ‡ resorted vnto him out of all their coasts.
‡Ebr. stood.
14 For the Leuites left their suburbes, and their possession, and came to Iudah and to Ierusalem: * for Ieroboam & his sonnes had cast them out from ministring in the Priests office vnto the Lord.
Chap. 13.9.
15 *And he ordained him priests for the hie places, and for the d deuils, and for the calues which he had made.
1. King. 12 31.
d Meaning, idoles, reade Isa. 44.15.
16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their e hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.
e Which were zealous of true religion, and feared God.
17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mighty, three yeere long: for three yere they f walked in the way of Dauid and Salomon.
f So long as they feared God, and set foorth his word, they prospered.
18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, and Abihail the daughter of Eliab the sonne of Ishai,
19 Which bare him sonnes, Ieush, and Shemariah, and Zaham.
20 And after her hee tooke Maakah the daughter of Absalom which bare him Abiiah, and Atthai, and Ziza, and Shelomith.
21 And Rehoboam loued Maakah the daughter of Absalom aboue all his wiues and his concubines: for he tooke eighteene wiues, and threescore concubines, and begat eight and twenty sonnes, and threescore daughters.
22 And Rehoboam made g Abiiah the sonne of Maakah the chiefe ruler among his brethren: for hee thought to make him king.
g Called also Abiiam, who reigned three yeere, 1. King. 15.2.
23 And he taught him: and dispersed all his sonnes throughout all the countreys of Iudah and Beniamin vnto euery strong citie: and he gaue them abundance of vitaile, and h desired many wiues.
h He gaue him selfe to haue many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord and is punished by Shishak. 5 Shemaiah reproueth him. 6 Hee humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abijah his sonne succeedeth him.

AND when ‖Rehoboam had established the kingdome and made it strong, hee forsooke the Law of the Lord, and a all Israel with him.
‖Or, when the Lord had established Rehoboams kingdome.
a For such is the inconstancie of the people, & for the most part they follow the vices of their gouernours.
2 Therefore in the fift yeere of king Rehoboam, Shishak the king of Egypt came vp against Ierusalem (because they had transgressed against the Lord)
3 With twelue hundreth charets, and threescore thousand horsemen, and the people were without number, that came with him from Egypt, euen the Lubims, b Sukkiims, and the ‖Ethiopians.
b Which were a people of Africa called the Troglodites, because they dwelt in holes.
‖Or, blacke Mores.
4 And hee tooke the strong cities which were of Iudah, and came vnto Ierusalem.
5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and sayd vnto them, Thus sayth the Lord, Ye haue forsaken me, c therefore haue I also left you in the hands of Shishak.
c Signifying that no calamitie can come vnto vs, except we forsake God, and that he neuer leaueth vs, till we haue cast him off.
6 Then the princes of Israel, and the King humbled themselues, and sayd, The Lord is d iust.
d And therefore doeth iustly punish you for your sinnes.
‡Ebr. drop downe
7 And when the Lord sawe that they humbled themselues, the word of the Lord came to Shemaiah, saying, They haue humbled themselues, therefore I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not ‡ bee powred out vpon Ierusalem by the hand of Shishak.
8 Neuertheless they shalbe his seruants: so shall they know my e seruice, and the seruice of the kingdomes of the earth.
e Hee sheweth that Gods punishments are not to destroy his vtterly, but to chastise them, to bring them to the knowledge of themselues, and to know how much better it is to serue God then tyrants.
9 ¶ Then Shishak king of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the kings house: hee tooke euen all, and hee caried away the shields of golde * which Salomon had made.
Chap. 9.15, 16.
10 In stead whereof King Rehoboam made shields of braſſe, and committed them to the hands of the chiefe of the garde, that waited at the doore of the kings house.
11 And when the king entred into the house of the Lord, the gard came and bare them, & brought them againe vnto the gard chamber.
12 And because he f humbled himselfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Iudah the things prospered.
f Which declareth that God seeketh not the death of a sinner, but his conuersion. Ezek. 18.32. and 33.11.
13 *So king Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fortie yeere olde, when he began to reigne, and reigned g seuenteene yeeres in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitesse.
1. King. 14.21.
g That is, twelue yeeres after that he had bee ouercome by Shishak, vers. 2.
14 And he did euill: for he prepared not his heart to seeke the Lord.
15 The acts also of Rehoboam first and last, are they not written in the ‡ booke of Shemaiah the Prophet, & Iddo the Seer, in rehearsing the genealogie? and there was warre alway betweene Rehoboam and Ieroboam.
‡Ebr. sayings.
16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and ‖Abiiah his sonne reigned in his stead.
‖Or, Abijam.

CHAP. XIII.

1 Abijah maketh warre against Ieroboam. 4 He sheweth the occasion. 12 Hee trusteth in the Lord, and ouercommeth Ieroboam. 21 Of his wiues and children.

In

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a He meaneth Iudah and Beniamin.

IN the eighteenth yeere of king Ieroboam, began Abiiah to reigne ouer a Iudah.

2 Hee reigned three yeere in Ierusalem: (his mothers name also was b Michaiah the daughter of c Uriel of Gibea) and there was warre betweene Abiiah and Ieroboam.

3 And Abiiah set the battel in aray with the army of valiant men of warre, euen foure hundreth thousand chosen men. Ieroboam also set the battell in aray against him with eight hundred thousand chosen men, which were strong and valiant.

4 And Abiiah stood vp vpon mount d Zemaraim, which is in mount Ephraim, e and said, O Ieroboam, and all Israel, heare you me,

5 Ought you not to know that the Lord God of Israel hath giuen the kingdom ouer Israel to e Dauid for euer, euen to him and to his sonnes by a couenant f of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath g rebelled against his lord:

7 And there are gathered to him vaine men & ‡ wicked, & made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was h but a child, and ‖ * tender hearted, and could not resist them.

8 Now therefore ye thinke that ye be able to resist against the kingdom of the Lord, which is in the hands of the sonnes of Dauid, and yee be a great multitude, and the golden calues are with you which Ieroboam made you for gods.

9 i Haue ye not driuen away the Priests of the Lord, the sonnes of Aaron and the Leuites, and haue made you priestes like the people of other countreys? whosoeuer commeth to ‡ consecrate with a i yong bullocke and seuen rammes, the same may be a priest of them that are no gods.

10 But wee belong vnto the Lord our God, and haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord euery k morning and euery euening burnt offrings and sweete incense, and the bread is set in order vpon the pure table, and the candlestick of golde with the lampes thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but yee haue forsaken him.

12 And behold, this God l is with vs as a captaine, and his Priests with the sounding trumpets, to crie an alarme against you. O yee children of Israel, fight not against the Lord God of your fathers: for yee shall not prosper.

13 ¶ But Ieroboam caused an ambushment m to compasse, and come behind them, when they were before Iudah, and the ambushment behind them.

14 Then Iudah looked, and behold, the battel was before and behind them, and they cried vnto the Lord, and the Priests blewe with the trumpets,

15 And the men of Iudah gaue a shout: and euen as the men of Iudah shouted, God ‖ smote Ieroboam and all Israel before Abiiah and Iudah.

16 And the children of Israel fled before Iudah, & God deliuered them into their hand.

17 And Abiiah & his people slew a great slaughter of them, so that there fell downe wounded of Israel fiue hundred thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, n because they stayed vpon the Lord God of their fathers.

19 And Abiiah pursued after Ieroboam, and tooke cities from him, euen o Beth el, and the ‡ villages thereof, and Ieshanah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mightie, and maried fourteene wiues, and begate two and twentie sonnes, and sixteene daughters.

22 The rest of the acts of Abiiah, and his maners and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIIII.

3 *Asa destroyeth idolatrie, and commandeth his people to serue the true God.* 11 *He prayeth vnto God when he should goe to fight.* 12 *Hee obteineth the victorie.*

SO * Abiiah slept with his fathers, & they buried him in the citie of Dauid, and Asa his sonne reigned in his steade: in whose dayes the land was quiet ten yeere.

2 And Asa did that was good and right in the eyes of the Lord his God.

3 For hee tooke away the altars of the strange gods & the hie places, & brake downe the images, and cut downe the a grones,

4 And commaunded Iudah to seeke the Lord God of their fathers, and to doe according to the Law and the commandement.

5 And he tooke away out of all the cities of Iudah the hie places, & the images: therefore the kingdome was b quiet before him.

6 Hee built also strong cities in Iudah, because the land was in rest, and hee had no warre in those yeeres; for the Lord had giuen him rest.

7 Therefore hee said to Iudah, Let vs build these cities and make walles about and towers, gates, and barres, whiles the land is c before vs: because wee haue sought the Lord our God, we haue sought him, and hee hath giuen vs rest on euery side; so they built and prospered.

8 And Asa had an armie of Iudah that bare shields & speares, three hundred thousand, and of Beniamin that bare shields and drew bowes, two hundred & fourescore thousand: all these were valiant men.

9 ¶ And there came out against them Zerah d of Ethiopia with an host of ten hundred thousand, and three hundred charets, and came vnto e Mareshah.

10 Then Asa went out before him, and they set the battell in aray in the valley of Zephathah beside Mareshah.

11 And Asa cried vnto the Lord his God, and

b Or, Maacha, 1. King. 15. 2.
c Called also Abshalom, for Abshalom was her grandfather, 1 King. 15. 2.
d Which was one of the tops of mount Ephraim.
e And therefore whosoeuer doth vsurp it, or take it from that stocke, transgresseth the ordinance of the Lord: thus like an hypocrite he alleageth the word of God for his aduantage.
f That is, perpetual, because the thing which is salted, is preserued from corruption: he meaneth also that it was made solemnely, and confirmed by offring of sacrifices, whereas they vsed salt, according as was ordeined, Num. 18. 19. 1. *King.* 11. 26.
g This word in the Chaldee tongue, is Racha, which our Sauiour vseth, Matth. 5. 22.
‡ *Ebr. children of Belial.*
h Meaning in heart & courage.
‖ *Or, faint hearted. Leuit.* 26, 36. 1. *King.* 12. 31. *chap.* 11. 14.
‡ *Ebr. fil his hand.*
* He sheweth the nature of idolaters which take no triall of the vocation, life, and doctrine of their ministers, but thinke the most vilest and greatest beasts sufficient to serue their turne.
k As it was appointed in the law, Exod. 29. 39.
l Because their cause was good and approued by the Lord, they doubted not of the successe and victorie.
m Contemning the good counsell which came of the Spirit of God, he thought to haue ouercome by deceit.

‖ *Or gaue him the ouerthrow.*

n He sheweth that the stay of all kingdomes and assurance of victories depend vpon our trust and confidence in the Lord.
‡ *Ebr. daughters.*

1. *King.* 15. 8.

a Which were planted contrarie to the Law, Deut. 16, 21.

b He sheweth that the rest and quietnes of kingdomes standeth in abolishing idolatry, and aduancing true Religion.
c Whiles wee haue the full gouernement thereof.

d The king of Ethiopia or Egype.
e Which was a citie in Iudah, Iosh. 15. 44. where Michaiah the Prophet was borne.

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2. *Sam* 14.6. ‖ *Or, against many without power.*

f Thus the children of God neither trust in their owne power or policie, neither feare the strength and subtiltie of their enemies, but consider the cause, & see whether their enterprises tende to Gods glory, and thereupon assure themselues of the victory by him, which is onely almightie, and can turne al flesh into dust w^th the breath of his mouth.

g The Lord had stricken them with feare.

and said, Lord, * it is nothing with thee to helpe ‖ with many, or with no power: helpe vs, O Lord our God: for wee rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God, f let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord, and before his host: and they caried away a mightie great spoyle.

14 And they smote all the cities round about Gerar: for the g feare of the Lord came vpon them, and they spoyled all the citie, for there was exceeding much spoyle in them.

15 Yea, and they smote the tents of cattel, and caried away plentie of sheepe and camels, and returned to Jerusalem.

CHAP. XV.

1 The exhortation of Azariah. 8 Asa purgeth his country of idolatry. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 He deposeth his mother for her idolatrie.

a Who was called Obed as his father was, ver. 8.

b For the space of twelue yeeres vnder Rehoboem, and three yeeres vnder Abiiah, religion was neglected, and idolatrie planted.

c He sheweth that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as hee deliuered his frō Zerah king of the Ethiopians, Chap. 14.9, 12. and out of all other dangers, when they called vpon the Lord.

d Your confidence and trust in God shall not be frustrate.

THen the Spirit of God came vpon a Azariah the sonne of Obed.

2 And he went out to meete Asa, and said vnto him, O Asa, and all Judah and Benjamin, heare yee me. The Lord is with you, while ye bee with him: and if yee seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bene without the b true God, and without Priest to teach, and without Law.

4 But whosoeuer returned in his affliction to the Lord God of Israel, and sought him, he c was found of them.

5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therefore, and let not your hands bee weake: for your d worke shall haue a reward.

8 ¶ And when Asa heard these words, and the prophecie of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the land of Judah, and Benjamin, & out of the cities which hee had taken of mount Ephraim, and he renued the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Judah & Beniamin, & the strangers w^th them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God was w^th him.

10 So they assembled to Jerusalem in the e third moneth, in the fifteenth yeere of the reigne of Asa.

e Called Shiuan, conteining part of May, and part of Iune.

11 And they offered vnto the Lord the same time of the f spoyle, which they had brought, euen seuen hundred bullockes, and seuen thousand sheepe.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And g whosoeuer will not seeke the Lord God of Israel, shall bee slaine, whether he were small or great, man or woman.

14 And they sware vnto the Lord with a lowde voyce, and with shouting and with trumpets, and with cornets.

15 And all Judah reioyced at the oath: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and hee was h found of them. And the Lord gaue them rest round about.

16 ¶ And king Asa deposed * Maachah his i mother from her regencie, because shee had made an idole in a grouе: and Asa brake downe her idole and stamped it, and burnt it at the brooke Kidron.

17 But the hie places were not k taken away out of l Israel: yet the heart of Asa was m perfect all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, siluer, and gold, and vessels.

19 And there was no warre vnto the fiue and thirtieth yeere of the reigne of Asa.

f Which they had taken of the Ethiopians.

g These were the words of their couenant, which commanded all idolaters to be put to death according to the Law of God, Deut. 13 5, 9, 15.

h So long as they serued him aright, so long did he preserue and prosper them 1. *King.* 15.13.

i Or, grandmother: and herein he shewed that he lacked zeale: for she ought to haue died both by the Couenant, as verse 13. and by the Law of God: but he gaue place to foolish pitie, and would also seeme after a sort to satisfie the Law.

k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.

l Because that God was called the God of Israel by reason of his promise to Iaakob: therfore is Israel sometime taken for Iudah, because Iudah was his chiefe people.

m In respect of his predecessours.

CHAP. XVI.

1 Asa for feare of Baasha king of Israel, maketh a couenant with Benhadad king of Aram. 7 He is reproued by the Prophet, 10 Whom he putteth in prison. 12 Hee putteth his trust in the Physicians. 13 His death.

IN the fiue and thirtieth yeere of the reigne of Asa came * Baasha king of Israel vp against Judah, and built b Ramah to let none passe out or goe in to Asa king of Judah.

2 Then Asa brought out siluer and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Ben-hadad king of Aram that dwelt at ‖ Damascus, saying,

3 There is a couenant betweene me and thee, and betweene my father, and thy father: behold, I haue sent thee siluer and gold: come, c breake thy league with Baasha king of Israel, that he may depart from mee.

4 And Ben-hadad hearkned vnto king Asa, and sent the captaines of the armies which hee had, against the cities of Israel. And they smote Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali.

5 And when Baasha heard it, hee left building of Ramah, and let his worke cease.

6 Then Asa the king tooke all Judah, and caryed away the stones of Ramah and

a Who reigned after Nadab the sonne of Ieroboam. 1. *King.* 15.17.

b He fortified it with walles and ditches: it was a citie in Beniamin neere to Gibeon.

‖ *Or, Darmesek.*

c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turkes amitie, thinking thereby to make themselues most strong.

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and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the ‖Seer came to Asa king of Iudah, and said vnto him, Because thou hast rested vpon the king of Aram, and not rested in ỹ Lord thy God, therefore is the hoste of the king of Aram escaped out of thine hand.

8 * The Ethiopians and the Lubims, were they not a great hoste with charets and horsemen, exceeding many? yet because thou diddest rest vpon the Lord, hee deliuered them into thine hand.

9 *For the eyes of the Lord behold all the earth to shew himselfe strong with them that are of perfect heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a ‡ prison: for hee was d displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And behold, the acts of Asa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Asa in the nine and thirtieth yeere of his reigne was ‖ * diseased in his feet, and his disease was ‖ e extreme: yet hee sought not the Lord in his disease, but to the f Phylictians.

13 So Asa slept with his fathers, and dyed in the one and fortieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the citie of Dauid, and layd him in the bed, which they had filled with sweete odours and diuers kindes of spices, made by the arte of the Apothecary: and they burnt odours for him with an exceeding great fire.

Or, Prophet. Chap.14.9. 2.Macca. 9.5. and 12. 22.

‡*Ebr. prison house.*

d Thus in stead of turning to God by repentance, he disdained the admonition of the Prophet, and punished him as the wicked do when they bee told of their faults.

‖*Or, gowtie, or swollen.* 1.*King.*15.23.

‖*Or, to the top of his head.*

e God plagued his rebellion, and he reby declareth that it is nothing to begin well except we so continue to the end, that is, zealous of Gods glory, & put our whole trust in him.

f Hee sheweth that it is in vaine to seeke to the Phisitians, except first wee seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the Phisician, as a meane by whome God worketh.

CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He abolisheth idolatrie, 7 and causeth the people to be taught. Hee receiueth tribute of straungers. 13 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And hee put garrisons in all the strong cities of Iudah, and set bands in the land of Iudah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the a first wayes of his father Dauid, and sought not b Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the ‡ trade of Israel.

5 Therefore the Lord stablished the kingdome in his hand, and all Iudah brought presents to Iehoshaphat, so that hee had of riches and honour in abundance.

6 And hee c lift vp his heart vnto the wayes of the Lord, and hee tooke away moreouer the hie places and the groues out of Iudah.

a That is, his vertues: meaning, before hee had committed with Bath-sheba and against Vriah.

b Sought not helpe at straunge gods.

‡*Ebr. worke.*

c He gaue himselfe wholy to serue the Lord.

7 ¶ And in the third yeere of his reigne he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should d teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Ionathan, and Adoniah, & Tobiah, and Tob-adonijah, Leuites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fel vpon all the kingdoms of the lands that were round about Iudah, and they e fought not against Iehoshaphat.

11 And some of the Philistims brought Iehoshaphat gifts, and tribute siluer, & the Arabians brought him flockes, seuen thousand and seuen hundred rammes, and seuen thousand and seuen hundred hee goates.

12 So Iehoshaphat prospered and grew vp on hie: and hee built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers. In Iudah were captains of thousands, Adnah the captaine, and ‡ with him of valiant men three hundred thousand.

15 And ‖ at his hande Iehohanan a captaine, and with him two hundreth and fourescore thousand.

16 And at his hand Amasiah the son of Zichri, which f willingly offred himselfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Beniamin, Eliada a valiant man, and with him armed men with bow and shield two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thousand armed to the warre.

19 These g waited on the king, besides those which the king put in the strong cities throughout all Iudah.

d He knew it was in vaine to professe religion except such were appointed, which could instruct the people in the same, and had authoritie to put away all idolatry.

e Thus God prospereth all such that with a pure heart seeke his glory, and keepeth their enemies in feare that they cannot be able to execute their rage against them.

‡ *Eb. in his hand.*

‖*Or, next to him.*

f Meaning, which was a Nazarite, Num. 6.

g That is, they were as his ordinary guard.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundred Prophets counsell Ahab to go to warre 16 Michaiah is against them. 23 Zidkiah smiteth him. 25 The king putteth him in prison. 29 The effect of his propheste.

AND * Iehoshaphat had riches and honour in abundance, but hee was ioyned in a affinitie with Ahab.

2 And after certaine b yeeres hee went downe to Ahab to Samaria: & Ahab slew sheepe & oxen for him in great number, and for the people that he had with him, and entised him to go vp vnto c Ramoth Gilead.

3 And Ahab king of Israel said vnto Iehoshaphat King of Iudah, Wilt thou goe with mee to Ramoth Gilead? And hee answered him, I am as thou art, and my people

1.*King.* 22.3.

a For Ioram Iehoshaphats son maried Ahabs daughter.

b That is, the third yeere, 1. King. 22.2.

c To recouer it out of the hand of the Syrians.

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people as thy people, and we will ioyne with thee in the warre.

4 And Iehoshaphat said vnto the king of Israel, Aske counsell, I pray thee, at the d word of the Lord this day.

5 Therefore the king of Israel gathered of e Prophets foure hundred men, and said vnto them, Shall wee goe to Ramoth Gilead to battell, or shall I cease? And they said, Goe vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat said, Is there here neuer a Prophet more of the Lord that wee might inquire of him?

7 And the king of Israel said vnto Iehoshaphat, There is yet one man, by whom wee may aske counsell of the Lord, but I f hate him: for hee doeth not prophesie good vnto me, but alway euill: it is Michaiah the sonne of Imla. Then Iehoshaphat said, Let not the king say so.

8 And the king of Israel called an Eunuch, and said, Call quickly Michaiah the sonne of Imla.

9 ¶ And the king of Israel, and Iehoshaphat king of Iudah sate either of them on his throne clothed in their h apparel: they sate euen in the threshing floore at the entring in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zidkiah the sonne of Chenaanah made him i homes of yron, and said, Thus saith the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

11 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Behold, the wordes of the Prophets declare good to the king with one k accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah said, As the Lord liueth, whatsoeuer my God saith, that will I speake.

14 ¶ So hee came to the King, and the King said vnto him, Michaiah, shall wee goe to Ramoth Gilead to battell, or shall I leaue off? And hee said, l Goe yee vp, and prosper, and they shalbe deliuered into your hand.

15 And the king said vnto him, How oft shal I charge thee, that thou tell me nothing but truth in the Name of the Lord?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord said, m These haue no master: let them returne euery man to his house in peace.

17 And the king of Israel said to Iehoshaphat, Did I not tell thee, that hee would not prophesie good vnto me, but euill?

18 Againe he said, Therefore heare ye the word of the Lord: I saw the Lord sit vpon his throne, and all the n hoste of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shall ‖ perswade Ahab king of Israel, that hee may goe vp and fall at Ramoth Gilead? And one spake and said thus, and another said that.

20 Then there came forth a spirit, and stood before the Lord, and said, I will perswade him. And the Lord said vnto him, Wherein?

21 And he said, I will goe out, and bee a false spirit in the mouth of all his prophets. And o hee said, Thou shalt perswade, and shalt also preuaile: goe forth and do so.

22 Now therefore behold, the Lord hath put a p false spirit in the mouth of these thy prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the q cheeke, and said, By what way went the spirit of the Lord from mee, to speake with thee?

24 And Michaiah said, Behold, thou shalt see that day, when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel said, Take ye Michaiah, and cary him to Amon the gouernour of the citie, and to Ioash the kings sonne,

26 And say, Thus saith the king, Put this man in the prison house, and feede him with bread of r affliction, and with water of affliction, vntill I returne in peace.

27 And Michaiah said, If thou returne in peace, the Lord hath not spoken by mee. And ‖ he said, Heare, all ye people.

28 So the king of Israel, and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel said vnto Iehoshaphat, I will s change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charets saw Iehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat t cryed, and the Lord helped him, and mooued them to depart from him.

32 For when the captaines of the charets saw that he was not the king of Israel, they turned backe from him.

33 Then a certaine man drewe a bowe ‡ mightily, and smote the king of Israel betweene the ioynts ‖ of his habgandine: therefore he said to his charetman, Turne thine hand, and carry mee out of the hoste: for I am hurt.

34 And the battell increased that day: and the king of Israel u stood still in his charet against the Aramites vntill euen, and died at the time of the Sunne going downe.

CHAP. XIX.

4 *After Iehoshaphat was rebuked by the Prophet, hee called againe the people to the honouring of the Lord.* 5 *He appointeth Iudges and ministers,* 9 *And exhorteth them to feare God.*

And

d Heare the aduice of some prophet, to know whether it be Gods will.

e Which were the Prophets of Baal, signifying that the wicked esteeme of none but flatterers and such as wil beare with their inordinate affections.

f Yet the true ministers of God ought not to cease to doe their duetie, though the wicked Magistrates cannot abide them to speake the truth.

g Meaning, that he ought not to refuse to heare any that was of God.

h That is, in their maiestie and royall apperell.

i Read 1. King. 22. 11.

k Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in least estimation durst not gainesay it.

l He spake this by derision of the false prophets, as the king well perceiued.

m He propheseth how the people should be dispersed, and Ahab slaine.

n Meaning, his Angels.

‖ *Or, deceiue.*

o That is, the Lord.

p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lies, 2. Thes. 2. 10.

q By this cruelrie his ambition and hypocrisie was discouered: thus the hypocrites boast of the spirit which they haue not, and declare their malice against them, in whom the true spirit is.

r Keepe him streitly in prison, and let him feele hunger & thirst.

‖ *Or, Michaiah.*

s Thus the wicked thinke by their owne subtilty to escape Gods iudgements, which hee threatneth by his word.

t He cryed to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercy for the same.

‡ *Ebr. in his simplicitie, or ignorantly.*

‖ *Or, betweene the habergine.*

u He dissembled his hurt that his souldiers might fight more courageously.

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‡ *Ebr. in peace.*

a He declareth that the wrath and iudgement of God is ouer al such that support the wicked, and rather shew not indeed that they are enemies to all such as hate the Lord.

‡ *Ebr. wrath from the Lord.*

b Hee visited all his countrey, and brought his people from idolatry to the knowledge of the true God.

c Both to preserue you, if you doe iustly, or to punish you, if you do the contrary.

d He wil declare by the sharpnesse of the punishment, that he hateth all iniquitie. *Deut.* 10. 17. *iob.* 34. 19. *acts.* 10. 34 *rom.* 2. 11. *gal.* 2. 6. *ephes.* 6. 9. *col.* 3. 25. 1. *pet.* 1. 17.

e The Priests and Leuites which should iudge matters according to the word of the Lord.

f That is, to try whether the murther was done at vnwares, or els on set purpose, Numb. 35. 11. Deut. 4. 41.

g Meaning, that God would punish them most sharply, if they would not execute iustice aright.

h Shalbe chiefe ouerseer of the publike affaires

i They shall haue the handling of inferiour causes.

k God will assist them that do iustice.

1 AND Iehoshaphat the king of Iudah returned ‡ safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete him, ‡ said to king Iehoshaphat, a Wouldest thou helpe the wicked and loue them that hate the Lord? therefore for this thing the wrath ‡ of the Lord is vpon thee.

3 Neuertheless, good things are found in thee, because thou hast taken away the groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went b thorowout the people from Beer sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And he set Iudges in the land thorowout all the strong cities of Iudah, citie by citie,

6 And sayde to the Iudges, Take heed what yee doe: for yee execute not the iudgements of man, but of the Lord, and he will be c with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heed, and doe it: for there is no d iniquitie with the Lorde our God, neither * respect of persons, nor receyuing of reward,

8 Moreouer, in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests, and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they e returned to Ierusalem.

9 And hee charged them, saying, Thus shall ye do in the feare of the Lord faithfully, and with a perfit heart.

10 And in euery cause that shall come to you of your brethren that dwell in their cities, betweene f blood and blood, betweene lawe and precept, statutes and iudgements, ye shall iudge them, and admonish them that they trespasse not against the Lord, that s wrath come not vpon you and vpon your brethren. Thus shall yee doe and trespasse not.

11 And beholde, Amariah the Priest shall bee the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ismael, a ruler of the house of Iudah, shal be for all the h kings affaires, and the Leuites shalbe officers i before you. Be of courage, and doe it, and the Lord shalbe with the k good.

CHAP. XX.

3 *Iehoshaphat and the people pray vnto the Lord.* 22 *The marueilous victory that the Lorde gaue him against his enemies.* 30 *His reigne and actes.*

1 AFter this also came the children of Moab and the children of Ammon, ‡ with them of the a Ammonites against Iehoshaphat to battell.

a That is, which counterfeited the Ammonites in language and apparel. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.

2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyond the b Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is En-gedi.

b Called the dead sea, where God destroyed the fiue cities for sinne.

3 And Iehoshaphat feared, and set himselfe c to seeke the Lord, and proclaimed a fast throughout all Iudah.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer and to depend on the Lorde, whereas it mooueth the wicked either to seeke after worldly meanes and policies, or els to fal into despaire.

4 And Iudah gathered themselues together to aske counsel of the Lord: they came euen out of al the cities of Iudah to enquire of the Lord.

5 And Iehoshaphat stoode in the congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And said, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou, our God, cast out the inhabitants of this land before thy people Israel, and d gauest it to the seed of Abraham thy friend for euer?

d He groundeth his prayer vpon Gods power, whereby he is able to helpe, & also on his mercy, which he wil continue toward his, forasmuch as he hath once chosen them, and begunne to shew his graces toward them. 1. *King.* 8. 37. *chap.* 6. 28.

8 And they dwelt therin, and haue built thee a Sanctuary therin for thy Name, saying,

9 *If euill come vpon vs, as the e sword of iudgement, or pestilence, or famine, wee will stand before this house, and in thy presence, (for thy Name f is in this house) and will crie vnto thee in our tribulation, and thou wilt heare and helpe.

e Meaning, war, which commeth by Gods iust iudgements for our sinnes.

f That is, it is here called vpon and thou declarest thy presence and fauour. *Deut.* 29. *nehe.* 13. 1.

10 And now behold, the children of *Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the Land of Egypt: but they turned aside from them, and destroyed them not,

11 Behold, I say, they reward vs, in comming to cast vs out of thine inhabitance which thou hast caused vs to inherit.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither do we know what to do: but our eyes g are toward thee.

g We onely put our trust in thee, and wait for our deliuerance from heauen.

13 And all Iudah stood h before the Lord with their yong ones, their wiues, and their children.

h That is, before the Arke of the couenant.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph was there, vpon whome came i the Spirit of the Lord, in the mids of the Congregation.

i Which was mooued by the Spirit of God to propheſie.

15 And he sayd, Hearken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, king Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the k battell is not yours, but Gods.

k They fight against God and not against you: therefore he will fight for you. *Exod* 14. 13, 14.

16 To morrow goe yee downe against them: beholde, they come vp by the cleft of Ziz, and yee shall finde them at the end of the brooke before the wildernesse of Ieruel.

17 Ye shal not need to fight in this battel: * stand still, moue not, and behold the ‖ saluation of the Lord toward you: O Iudah and Ierusalem, feare ye not, neither bee afrayd: to morow go out against them, and the Lord will be with you.

‖ *Or, deliuerance.*

18 ¶ Then

1 Declaring his faith and obedience to the word of the Lord, and giuing thankes for the deliuerance promised.

18 ¶ Then Iehoshaphat l bowed downe with his face to the earth, and al Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites, and of the children of the Corhites stood vp to praise the Lord God of Israel with a lowd voice on high.

20 And when they arose early in the morning, they went forth to the wilderneſſe of Tekoa: and as they departed, Iehoshaphat stood and sayd, Heare yee mee, O Iudah, and yee inhabitants of Ierusalem: put your trust in the Lord your God, and yee shall be assured: beleeue his m Prophets, and ye shall prosper.

m Giue credit to their words and doctrine.

21 And when hee had consulted with the people, and appointed singers vnto the Lord, and them that should praise him that is in the beautifull Sanctuary, in going forth before the men of armes, and saying, n Praise ye the Lord, for his mercy lasteth for euer,

n This was a Psalm of thanksgiuing which they vsed commonly to sing when they praised the Lord for his benefits, and was made by Dauid, Psal. 136.

22 And when they began to shout and to praise, the Lord layed ambushments against the children of Ammon, Moab, and o mount Seir, which were come against Iudah, and they slew one another.

o Meaning, the Idumeans, which dwelt in mount Seir.

23 For the children of Ammon, & Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, euery one helped p to destroy another.

p Thus the Lord according to Iehoshaphats prayer declared his power, when he deliuered his, by causing their enemies to kill one another.

24 And when Iudah came toward Mizpah in the wilderneſſe, they looked vnto the multitude: and behold, the carkaises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoyle of them, they found among them in abundance both of substance, and also of bodies laden with precious iewels, which they tooke for themselues, till they could carry no more: they were three dayes in gathering of the spoyle: for it was much.

26 And in the fourth day they q assembled themselues in the valley of Berachah: for there they blessed the Lord: therfore they called the name of that place, The valley of Berachah vnto this day.

q To giue thãks to the Lord for the victory, and therfore the valley was called Berachah, that is, blessing, or thankesgiuing, which was also called the valley of Iehoshaphat, Ioel 3.2,12. because the Lord iudged the enemies according to Iehoshaphats prayer.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols, and with harpes, and with trumpets, euen vnto the house of the Lord.

29 And the r feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

r He declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and was fiue and thirtie yeere olde when he began to reigne: and reigned fiue and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

1.*King*.22.42.

32 And he walked in the s way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

s Meaning, in his vertues and those wayes wherein he followed God.

33 Howbeit the high places were not t taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

t If the great care and diligence of this good King was not able vtterly to abolish all superstition and idolatry out of this people, but that they would still reteine their filth and idolatry, how much lesse are they able to reforme euill, which either haue little zeale, or not such as he had: though herein he was not to be excused? 1.*King*.16.1. 1.*King*.12 48,49.

34 Concerning the rest of the acts of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which * is mentioned in the booke of the Kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to do euill.

36 And hee ioyned with him to * make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the son of Dodauah of Mareshah prophecied against Iehoshaphat, saying, Because thou hast u ioyned thy selfe with Ahaziah, the Lord hath broken thy works: and the ships were broken, that they were not able to goe to Tarshish.

u not haue his to ioyne in societie with idolaters and wicked men.

CHAP. XXI.

1 Iehoshaphat dieth. 3 Iehoram succeedeth him, 4 which killeth his brethren. 6 Hee was brought to idolatry. 11 and seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable end.

IEhoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of a Israel.

a Reade chap. 15.17. how by Israel is meant Iudah. 2.*King*.8.16.

3 And their father gaue them great gifts of siluer and of gold, and of precious things, with strong cities in Iudah, but the kingdome gaue hee to Iehoram: for hee was the eldest.

4 *And Iehoram rose vp vpon the kingdome of his father, & made himselfe strong, and b slew all his brethren with the sword, and also of the princes of c Israel.

b Because the wicked liue euer in feare, and also are ambitious, they become cruel, and spare not to murther them, whom by nature they ought most to cherish and defend.

c Meaning, of Iudah and Beniamin.

5 Iehoram was two and thirty yeere old, when he began to reigne, and hee reigned eight yeere in Ierusalem.

6 And hee walked in the way of the kings of Israel, as the house of Ahab had done: for hee had the daughter of Ahab to d wife, and hee wrought euill in the eyes of the Lord.

d So that we see how it cannot be that we should ioyne with the wicked & serue God. 2.*Sam*.7.12,16. 1.*kin*.2.4 & 9.5. 2.*king*.8.19. *chap*.6.16.

7 Howbeit the Lord would not destroy the house of Dauid, because of the *couenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his daies Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and al his charets with him: and he rose

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rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did e Libnah rebell at the same time from vnder his hand, because hee had forsaken the Lord God of his fathers.

11 ¶Moreouer, he made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit f fornication, and compelled Iudah thereto.

12 And there came a writing to him from g Eliiah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa King of Iudah,

13 But hast walked in the way of the Kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntill h thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the i Ethiopians.

17 And they came vp into Iudah, and brake into it, and caried away all the substance that was found in the Kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue h Iehoahaz, the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incureable disease.

19 And in processe of time, euen after the ende of two yeeres, his gutts fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, l and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

1 *Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the Kings linage. 11 Ioash escapeth.*

AND *the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the armie that came with a the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram King of Iudah reigned.

2 Two and b fourtie yeere old was Ahaziah when he began to reigne, c he reigned c one yeere in Ierusalem: and his mothers name was Athaliah the daughter d of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his e counsellers after the death of his father, to his destruction.

5 And he walked after their counsel, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael King of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 And he returned to be healed in Iezreel, because of the wounds wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Iezreel, because he was diseased.

7 And the destruction of Ahaziah f came of God in that hee went to Ioram: for when he was come, hee went forth with Iehoram against Iehu the sonne of Nimshi, * whome the Lord had anoynted to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And he sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slewe him, and buried him, because, sayd they, hee is the sonne of g Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to reteine the kingdome.

10 ¶ *Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and h destroyed all the kings seede of the house of Iudah.

11 But Iehoshabeah the daughter of the King, tooke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes, that should bee slaine, and put him and his nurse in the bed chamber: so Iehoshabeah the daughter of King Iehoram the wife of Iehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

12 And hee was with them hidde in the i house of God sixe yeeres, whiles Athaliah reigned ouer the k land.

CHAP. XXIII.

1 *Ioash the sonne of Ahaziah is made King. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.*

AND * 2 in the seuenth yeere Iehoiada waxed bolde, and tooke the captaines of hundreths, to wit, Azariah the sonne of Ieroham, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maaseiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers b of Israel: and they came to Ierusalem.

3 And all the Congregation made a couenant with the King in the house of God:

2.*King*.8.24.

a Meaning the Philistims.
b Reade Chap. 21.20.
c That is, after the death of his father.
d She was Ahabs daughter, who was the sonne of Omri.

e He sheweth that it must needes follow that the rulers are such as their counsellers be, & that there cannot be a good King, that suffereth wicked counsellers.
f Hereby we see how nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore hee causeth al meanes to serue to his will.
2.*King*.9.7. *Or, tooke vengeance.*
g This was the iust plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the worthinesse of Iehoshaphat his grandfather, moued them to giue him the honour of buriall.
2.*Kings*.11.1.
h To the intent that there should be none to make title to the crowne, and so she might vsurpe the gouernment.
i Meaning in the chamber where the Priests & Leuites slept, which kept their courses weekely in the Temple.
k To wit, of Iudah.

2.*King*.11.4.
a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah and Beniamin: reade why they are called Israel. Chap 15. 17.

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and hee said vnto them, Behold, the Kings sonne must reigne, *as the Lord hath laid of the sonnes of Dauid.

2. Sam. 7. 12, 16. 1. king. 2. 4. chap. 21. 7.

4 This is it that ye shall doe, The third part of you that come on the Sabbath of the Priests, and the Leuites, shall be porters of the doores,

5 And another third part toward the Kings house, and another third part at *the gate of the c foundation, and all the people shalbe in the courts of the house of the Lord.

2. King. 11. 6.

c Which was the chiefe gate of the Temple toward the East.

6 But let none come into the house of the Lord saue the Priests, and the Leuites that minister: they shall goe in, for they are holy: but all the people shal keepe the watch of the Lord.

7 And the Leuites shall compasse the King round about, and euery man with his weapon in his hand, and he that entreth d into the house shall be slaine, and be you with the King, when hee commeth in, and when he goeth out.

d Meaning, to make any tumult, or to hinder their enterprise.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commaunded, and tooke euery man his men that came on the Sabbath, with them that e went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

9 And Iehoiada the Priest deliuered to the captaines of hundreths, speares, and shields, and bucklers which had beene King Dauids, and were in the house of God.

10 And hee caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the Altar and by the f house round about the King.

f Meaning the most holy place where the Arke stood.

11 Then they brought out the Kings son, and put vpon him the crowne, and gaue him the g testimonie, and made him King. And Iehoiada and his sonnes anoynted him, and said, God saue the King.

g That is, the booke of the Law, or as some reade, they put vpon him his royall apparell. ‖ *Or, saw the King standing.*

12 ¶ But when Athaliah heard the noyse of the people running and praising the king, shee came to the people into the house of the Lord.

13 And when she ‖ looked, behold, the king stood by his pillar at the entring in, and the princes and the trumpets by the King, and all the people of the land reioyced, and blew the trumpets, and the singers were with instruments of musicke, and they that could sing praise: then Athaliah rent her clothes, and said, h Treason, treason.

h Declaring her vile impudencie, which hauing vniustly, and by murther vsurped the crowne, would still haue defeated the true possessour, and therefore called true obedience treason.

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernours of the host, and said vnto them, Haue her forth of the ranges, and hee that i followeth her, let him die by the sword: for the Priest had said, Slay her not in the house of the Lord.

i To ioyne with her partie, and to maintaine her authoritie.

15 So they laide hands on her: and when she was come to the entring of the horsegate by the Kings house, they slew her there.

16 ¶ And Iehoiada made a k couenant betweene him, and all the people, and the king, that they would be the Lords people.

k That they would only serue him & renounce all idolatrie.

17 And all the people went to the house of Baal, and l destroyed it, and brake his altars and his images, and slew m Mattan the Priest of Baal before the altars.

l According to their couenant made to the Lord.

m As the Lord commaunded in his Law both for the person and also the citie. Deut. 13 9. and 25.

18 And Iehoiada appointed officers for the house of the Lord, vnder the ‖ hands of the Priestes, and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, *as it is written in the Law of Moses, with reioycing and singing by the appointment of Dauid.

‖ *Or, charge.*

Numb. 28. 3.

19 And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.

n Which was the principall gate, that the King might be seene of all the people.

20 And he tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went through n the hie gate of the Kings house, and let the king vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the citie was quiet, o after that they had slaine Athaliah with the sword.

o For where a tyrant and an idolater reigneth, there can be no quietnesse for the plagues of God are euer among such people.

CHAP. XXIIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatry. 21 Hee stoneth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigned Amaziah.

1 Ioash * was seuen yeere old, when he began to reigne, and hee reigned fourtie yeere in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

1. King. 12. 1.

2 And Ioash did vprightly in the sight of the Lord, all the dayes of a Iehoiada the Priest.

a Who was a faithfull counseller, and gouerned him by the word of God.

3 And Iehoiada ‖ tooke him two wiues, and he begate sonnes and daughters.

‖ *Or, gaue him two wiues.*

4 ¶ And afterward it came into Ioash minde to renew the house of the Lord.

5 And he assembled the Priests and the Leuites, and said to them, Goe out vnto the cities of Iudah, and gather of all b Israel mony to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hasted not.

b He meaneth not the tenne tribes, but onely the two tribes of Iudah and Benaimin.

6 Therefore the King called Iehoiada the c chiefe, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the taxe of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonie?

c For he was the hie Priest.

Exod. 30. 13.

7 For d wicked Athaliah, and her children breake vp the house of God: and all the things that were dedicate for the house of the Lord, did they bestow vpon Baalim.

d The Scripture doeth terme her thus, because she was a cruel murderer, and a blasphemous idolatresse.

8 Therefore the King commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

2. King. 12. 9.

9 And they made proclamation through Iudah and Ierusalem, to bring vnto the Lorde * the taxe of Moses the seruant of God laide vpon Israel in the wildernesse.

Exod. 30. 13.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, e they brought the chest vnto the Kings officer by the hand of the Leuites: and when they sawe that there was much siluer, then the

e Such as were faithfull men, whom the King had appointed for that matter.

Kings

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kings Scribe (and one appointed by the high Priest) came and emptied the chest, and tooke it, & caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

f Signifying, that this thing was done by aduise & counsell, and not by any one mans affection.

12 And the king and f Iehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired Masons and carpenters to repaire the house of the Lord: they gaue it also to the workers of yron and brasse, to repaire the house of the Lord.

‡Ebr. a medicine was vpon the worke, meaning, it was repaired.

13 So the workemen wrought, and the worke ‡ amended through their hands: and they restored the house of God to his state, and strengthened it.

g For the wicked kings his predecessors and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and he made thereof g vessels for the house of the Lord, euen vessels to ministter, both morters and incense cups, and vessels of gold and of siluer: and they offred burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

h Signifying, that they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the common wealth.

15 ¶ But Iehoiada waxed old, and was full of dayes, and died. An hundreth and thirty yeere old was he when hee died.

16 And they buried him in the city of Dauid with the h kings, because hee had done good in Israel, and toward God and his house.

i which were flatterers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

17 ¶ And after the death of Iehoiada, came the i princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.

k They tooke heauen and earth and all creatures to witnesse, that except they returned to the Lord, he would most grieuously punish their infidelitie and rebellion, Nehe. 9 26.

19 And God sent prophets among them, to bring them againe to the Lord: and they k made protestation among them, but they would not heare.

l In a place aboue the people, to the intent that he might be heard.

20 And the spirit of God came vpon Zechariah the sonne of Iehoiada the Priest which stoode l aboue the people, and sayd vnto them, Thus sayth God, Why transgresse yee the commandements of the Lord? surely ye shall not prosper: because yee haue forsaken the Lord, he hath also forsaken you.

m There is no rage so cruell and beastly, as of them whose hearts God hath hardened, & which delight more in superstition and idolatrie, then in the true seruice of God, and pure simplicitie of his word.

21 Then they conspired against him, and stoned him with stones at the m commandement of the king, in the court of the house of the Lord.

n Reuenge my death, and require my blood at your hands: or hee speaketh this by prophesie, because hee knew that God would doe it.

22 Thus Ioash the king remembred not the kindenesse which Iehoiada his father had done to him, but slew his sonne. And when he died, he said, The Lord n looke vpon it, and require it.

This Zacharie is also called the sonne of Barachie, Mat. 23.35. because his progenitors were Iddo, Barachiah, Iehoiada, &c.

23 ¶ And when the yeere was out, the host of Aram came vp against him, & they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the armie of Aram came with a small company of men, yet the Lord deliuered a very great army into their hand, because they had forsaken the Lord God of their fathers: and they o gaue sentence against Ioash.

o That is, reproued & checked him, and handled him rigorously.

25 And when they were departed from him, (for they left him in great diseases) his own seruants conspired against him for the blood of ỳ p children of Iehoiada the Priest, and slew him on his bed, and he died, & they buried him in ỳ city of Dauid: but they buried him not in the sepulchres of the kings.

p Meaning, Zacharie, which was one of Iehoiadahs sonnes, and a Prophet of the Lord.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

q That is, concerning his sonnes &c.

27 But his q sonnes, and the summe of the taxe gathered by him, and the r foundation of the house of God, behold, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

r That is, the reparation.

CHAP. XXV.

3 Amaziah putteth them to death which slew his father. 10 He sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioash king of Israel ouercommeth Amaziah. 27 He is slaine by a conspiracie.

AMaziah was fiue and twenty yeere old, when he began to reigne, and hee reigned nine and twentie yeere in *Ierusalem: and his mothers name was Iehoaddan, of Ierusalem.

*2.King. 14.2.

a Meaning, in respect of his predecessors, albeit he had his imperfections.

2 And hee did a vprightly in the eyes of the Lord, but not with a perfit heart.

Deut. 24.16. 2.king. 14.6. ier. 31.30. ezek 18.20.

3 And when the kingdome was established vnto him, he slew his seruants that had slaine the king his father.

b That is, for that fault, wherefore the child is punished, except he be culpable of the same.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, *The fathers shall not die for the b children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

c So many as were able men to beare weapons, & to goe to the warre.

5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousands, and captaines ouer hundreds, according to the houses of their fathers, throughout all Iudah and Beniamin: and he numbred them from c twentie yeere old & aboue, and found among them three hundred thousand chosen men to go forth to the warre, and to handle speare and shield.

d That is, out of the tenne tribes, which had separated themselues before, both from God and their true king.

6 Hee hired also an hundred thousand valiant men d out of Israel for a hundreth talents of siluer.

e And therefore to thinke to haue help of them, whom the Lord fauoureth not, is to cast off the help of the Lord.

7 But a man of God came to him, saying, O king, let not the armie of Israel goe with thee: for the Lord is not e with Israel, neither with all the house of Ephraim.

f If thou wilt not giue credit to my wordes,

8 If f not, goe thou on, doe it, make thy selfe strong to the battell, but God shal make thee fall before the enemie: for God hath power to helpe, and to cast downe.

9 And Amaziah sayd to the man of God, What shall wee doe then for the hundreth talents, which I haue giuen to the host

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of Israel? Then the man of God answered, The Lord is able to g giue thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of [b] Seir, ten thousand.

12 And other tenne thousand did the children of Iudah take aliue, and carted them to the top of a [i] rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the [k] armie, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Bethhoron, and smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, & set them vp to be his gods, and [l] worshipped them, and burnt incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to [m] deliuer their owne people out of thine hand?

16 And as he talked with him, [n] hee said vnto him, Haue they made thee the kings counseller? cease thou: why should they [o] smite thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah king of Iudah tooke counsell, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu king of Israel, saying, Come, [p] let vs see one another in the face.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, *Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why doest thou prouoke to thine hurt, that thou shouldest fal, and Iudah with thee?

20 But Amaziah would not heare: for [q] it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Ioash the king of Israel went vp: and he, and Amaziah king of Iudah, sawe one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehoahaz in Bethshemesh, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundreth cubits.

24 And hee tooke all the gold and the siluer, and all the vessels that were found in the house of God with [r] Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash king of Iudah liued after the death of Ioash sonne of Iehoahaz king of Israel, fifteene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, *they wrought treason against him in Ierusalem: & when he was fled to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1. 5 Vzziah obeying the Lord, prospereth in his enterprises. 16 He waxeth proud and vsurpeth the Priestes office. 19 The Lord plagueth him. 20 The Priestes driue him out of the Temple, and exclude him out of the Lords house. 23 His buriall, and his successour.

Then *all the people of Iudah tooke [a] Vzziah which was sixteene yeere old, and made him king in the stead of his father Amaziah.

2 Hee built [b] Eloth, and restored it to Iudah, after that the king slept with his fathers.

3 *Sixteene yere old was Vzziah, when he began to reigne, and he reigned two and fiftie yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of [c] Zechariah (which vnderstood the visions of God) and when as [d] he sought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, & against the Arabians that dwelt in Gur-baal and Hammeunim.

8 And the Ammonites gaue [e] giftes to Vzziah, and his name spred to the entring in of Egypt: for he did most valiantly.

9 More-

g He sheweth that if we depend onely vpon God, we shall not need to be troubled with these worldly respects: for he will giue at all times that which shalbe necessary, if wee obey his word.

h For the Idumeanes whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i In the 2. King. 24.7. this rocke is called the citie Sela.

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefits and great victorie, he fell from God, and did most vilely dishonour him.

m Hee prooueth that whatsoeuer cannot saue himselfe nor his worshippers, is no God but an idole.

n Meaning, the king.

o So hard it is for the carnall man to be admonished of his fault, that hee contemneth, mocketh, and threatneth him that warneth him: yea imprisoneth him and putteth him to death, as chap. 16.10. and 18. 26. and 24. 21.

p That is, let vs trie the matter hand to hand: for he was offended, that the armie of the Israelites, whom hee had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah. 2. Kings 14.9.

q Thus God oft times plagueth by those meanes wherein men most trust, to teach them to haue their recourse onely to him: and to shew his iudgements, mooueth their hearts to follow that which shall be their destruction.

r Meaning, the successours of Obed Edom: for the house bare the name of the chiefe father.

2. King. 14 19.

2. King. 14 21.

a Called also Azariah.

b He fortified it, & made it strong: this citie was also called Elath and Elanon, neere to the red sea.

2. King. 15.2.

c This was not that Zechariah which was the sonne of Iehoiada, but some other Prophet of that name.

d For God neuer forsaketh any that seeke vnto him, and therefore man is the cause of his own destruction.

e That is, they payed tribute in signe of subiection.

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9 Moreouer Vzziah built towers in Ierusalem at the corner gate, and at the valley gate, and at the *[f] turning, and made them strong.

10 And hee built towers in the wildernesse, and digged many ‖cisternes: for he had much cattel both in the valleys and plaines, plowmen, and dressers of vines in the mountaines, and in [g] Carmel: for hee loued husbandrie.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Ieiel the scribe, and Maaseiah the ruler, and vnder the hand of Hananiah, one of the Kings captaines.

12 The whole [h] number of the chiefe of the families of the valiant men were two thousand and sixe hundreth.

13 And vnder their hand was the armie for warre, three hundreth & seuen thousand, and fiue hundreth that fought valiantly to helpe the King against the enemie.

14 And Vzziah prepared them throughout all the hoste, shieldes, and speares, and helmets, and ‖brigandines, and bowes, and stones to sling.

15 He made also very ‡ artificiall engins in Ierusalem to be vpon the towers and vpon the corners, to shoote arrowes, and great stones: and his name spred farre abroad, because God did helpe him marueilously, till he was mightie.

16 ¶ But when hee was strong, his heart [i] was lift vp to his destruction: for he transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the Altar of incense.

17 And Azariah the Priest went in after him, and with him fourescore Priests of the Lord, valiant men.

18 And they withstood Vzziah the King, and said vnto him, *It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests, the sonnes of Aaron, that are consecrated for to offer incense: [k] go forth of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while hee was wroth with the Priestes, the leprosie rose vp in his forehead before the Priestes in the house of the Lord beside the incense Altar.

20 And when Azariah the chiefe Priest with all the Priestes looked vpon him, behold, hee was leprous in his forehead, and they caused him hastily to depart thence: and hee was euen compelled to goe out, because the Lord had smitten him.

21 *And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an [l] house apart, because hee was cut off from the house of the Lord: and Iotham his sonne ruled ouer the kings house, and iudged the people of the land.

22 Concerning the rest of the acts of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the burtall, which pertained to the Kings: for they said, Hee [m] is a leper. And Iotham his sonne reigned in his stead.

Nehe.3.19,24.

f Whereas the wall or tower turneth.

‖*Or, pits.*

g That is, in mount Carmel, or as the word signifieth, in the fruitfull field: it is also taken for a greene eare of corne, when it is full, as Leuit.2.14

h Of the chiefe officers of the kings house, or of the captaines and sergeants for warre,

‡*Ebr. engins by the inuention of an inuentiue man.*

i Thus prosperitie causeth men to trust in themselues, and by forgetting him, which is the author thereof, procure their owne perdition. *Numb.18.7.*

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the word of God, he did wickedly, and was therefore both iustly resisted and also punished.

2.*King.15.5.*

l According to the commandement of the Lord Leuit.13.46.

m And therefore was buried apart in the same field, but not in ỹ same sepulchre with his predecessours.

CHAP. XXVII.

1 Iotham reigneth, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigneth in his stead.

IOtham * was fiue and twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem, and his mothers name was Ierushah the daughter of Zadok.

2.*King.15.33.*

2 And he did vprightly in the sight of the Lord according to al that his father Vzziah did, saue that he entred not into the [a] Temple of the Lord, and the people did yet [b] corrupt their wayes.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

3 He built the high [c] gate of the house of the Lord, and he built very much on the wal of the castle.

c Which was fiue score cubits hie, and was for the height called Ophel: it was at the East gate, and mention is made of it, Chap.3.4.

4 Moreouer, he built cities in the mountaines of Iudah, and in the forrests he built palaces and towers.

5 And hee fought with the King of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, and ten thousand ‡ measures of wheate, and ten thousand of barley: this did the children of Ammon giue him ‖ both in the second yere and the third.

‡*Ebr. Corim.*

‖*Or, yeerely.*

6 So Iotham became mightie, [d] because hee directed his way before the Lord his God.

d He sheweth that all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

7 Concerning the rest of the acts of Iotham, and all his warres and his wayes, lo, they are written in the booke of the Kings of Israel and Iudah.

8 He was fiue and twenty yere old when he began to reigne, and reigned sixteene yere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians, and the King of Israel. 9 The Prophet reproueth the Israelites cruelty. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

AHaz * was twentie yeere olde when hee beganne to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his ‖ father.

2.*King.16.2.*

‖*Or, Predecessor.*

2 But [a] hee walked in the wayes of the kings of Israel, and made euen molten images for [b] Baalim.

a He was an idolater like them.

b As the idolaters haue certaine chiefe idoles, who are as patrons: (as were these Baalim) so haue they others which are inferiour, and doe represent the great idoles.

3 Moreouer, he burnt incense in the valley of Ben-hinnom, and ‖ burnt his sonnes with fire, after the abomination of the heathen, whom the Lord had cast out before the children of Israel.

‖*Or, made them passe thorow the fire, as chap 33.6, Leuit.18.21.*

4 He sacrificed also and burnt incense in the high places, and on hils, and vnder euery greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the King of the Aramites, and they smote him, and tooke of

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‡ Or, a great captiuitie.

c Who was king of Israel.

‡ Ebr. sinnes of strength.

‖ Or, tyrant.

d Thus by the iust iudgement of God Israel destroyed Iudah.

e For they thought they had ouercome them by their owne valiantnesse, and did not consider that God had deliuered them into their hands, because Iudah had offended him.

f May not God aswell punish you for your sinnes, as he hath done these men for theirs, seeing yours are greater?

g Which tribe was now greatest, and had most authoritie.

h God will not suffer this sinne, which we commit against him, to be vnpunished.

i Whose names were rehearsed before, ver. 12.

k Either for their wounds or wearinesse.

l To them of the tribe of Iudah.

m To Tilgath Pilneeser, and those Kings that were vnder his dominion, 2. King. 16. 7.

his, ‡ many prisoners, and brought them to Damascus: and hee was also deliuered into the hand of the King of Israel, which smote him with a great slaughter.

6 For c Pekah the sonne of Remaliah slew in Iudah sixe score thousand in one day, all ‡ valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri ‖ mighty man of Ephraim slew Maaseiah the Kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the King.

8 And the children of Israel tooke prisoners of their brethren, d two hundreth thousand of women, sonnes, and daughters, and caried away much spoyle of them, ‡ brought the spoyle to Samaria.

9 ¶ But there was a Prophet of the Lords, (whose name was Oded) and he went out before the hoste that came to Samaria, and said vnto them, Behold, e because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and yee haue slaine them in a rage, that reacheth vp to heauen.

10 And now yee purpose to keepe vnder the children of Iudah and Ierusalem, as seruants, and handmaids vnto you: but are not you such, that f sinnes are with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of ‖ Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stoode vp against them that came from the warre,

13 And said vnto them, Bring not in the captiues hither: for this shall be h a sinne vpon vs against the Lord: yee intend to adde more to our sinnes and to our trespasse, though our trespasse bee great, and the fierce wrath of God is against Israel.

14 So the armie left the captiues and the spoyle before the Princes and all the Congregation.

15 And the men that were i named by name, rose vp and tooke the prisoners, and with the spoyle clothed all that were naked among them, and arayed them, and shodde them, and gaue them meate and gaue them drinke, and k anoynted them and caried all that were feeble of them vpon Asses, and brought them to Iericho the citie of Palme trees to their l brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send vnto the m kings of Ashur to helpe him.

17 (For the Edomites came moreouer, and slew of Iudah, ‡ caried away captiues.

18 The Philistims also inuaded the cities in the lowe countrey, and toward the South of Iudah, and tooke Bethshemesh, and Aialon, and Gederoth and Shocho, with the villages therof, and Timnah, with her villages, and Ginzo, with her villages: and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz King of ‖ Israel: for he had brought vengeance vpon Iudah, and had grieuously transgressed against the Lord.)

20 And Tilgath Pilneeser King of Ashur came vnto him, who troubled him, and did not strengthen him.

21 For Ahaz ‡ tooke a portion ‖ out of the house of the Lord, and out of the kings house and of the Princes, and gaue vnto the King of Ashur: yet it helped him not.

22 And in the time of his tribulation did he yet trespasse more against the Lord, (this is King Ahaz)

23 For he sacrificed vnto the gods of Damascus, which o plagued him, and hee said, Because the gods of the kings of Aram helped them, I will sacrifice vnto them, and they will p helpe me: yet they were his ruine and of all ‖ Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah hee made hie places, to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, behold, they are written in the booke of the Kings of Iudah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie ‖ of Ierusalem, but brought him not vnto the q sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his stead.

n He meaneth Iudah, because Ahaz forsooke the Lord, and sought helpe of the infidels: reade of Israel taken for Iudah, chap. 15 17.

‡ Ebr. diuided.

2. King. 16. 8.

o As he falsly supposed.

p Thus the wicked measure Gods fauour by prosperitie and aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth them oft times whom he loueth, and giueth his enemies good successe for a time, whom afterward he will destroy.

‖ Or, Iudah and Beniamin.

‖ Or, in Ierusalem.

q They buried him not in the citie of Dauid, wher were the sepulchres of ‡ Kings.

CHAP. XXIX.

3. 5 Hezekiah repaireth the Temple, and aduertiseth the Leuites of the corruption of Religion. 12 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing praises. 31 The oblation of the people.

HEzekiah * began to reigne, when he was fiue and twentie yeere olde, and reigned nine and twentie yeere in Ierusalem: and his mothers name was ‖ Abiiah the daughter of Zechariah.

* 2. Kings 18. 1.

‖ Or, Abi.

2 And hee did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 Hee opened the a doores of the house of the Lord in the first yeere, and in the b first moneth of his reigne, and repaired them.

a Which Ahaz had shut vp, chap. 28. 24.

b This is a notable example for all princes, first to establish the pure Religion of God, and to procure that the Lord may be honoured and serued aright.

4 And he brought in the Priests and the Leuites, and gathered them into the East streete,

5 And said vnto them, Heare mee, yee Leuites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and carie foorth the c filthinesse out of the Sanctuarie.

c Meaning all the idoles, altars, groues, and whatsoeuer was occupied in their seruice, and wherewith the Temple was polluted.

6 For our fathers haue trespassed, and done euill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backes.

7 They haue also shut the doores of the porche, and quenched the lampes, and haue neither burnt incense, nor offered burnt

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burnt offerings in the Sanctuary vnto the God of Israel.

8 [a]Wherefore the wrath of the Lorde hath been on Iudah and Ierusalem: and he hath made them a ‖ scattering, a desolation, and an hissing, as you see with your eyes.

9 For loe, our Fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues are in captiuitie for the same cause.

10 Now ‡ I purpose to make a couenant with the Lord God of Israel, that he may [e]turne away his fierce wrath from vs.

11 Now my sonnes, be not deceiued: for the Lord hath [*]chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amashai, and Ioel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the son of Abdi, and Azariah the sonne of Iehalelel: and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sonne of Ioah:

13 And of the sons of Elizaphan, Shimri, and Iehiel: and of the sonnes of Asaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Ieduthun, Shemaiah, and Vzziel.

15 And they gathered their brethren, and sanctified themselues, and came according to the commandement of the king, and ‖ by the words of the Lord, for to clense the house of the Lord.

16 And the Priests went into the inner parts of the house of the Lord, to [f]clense it, and brought out all the vncleannesse that they found in the Temple of the Lord, into the court of the house of the Lorde: and the Leuites tooke it, to carie it out vnto the brooke Kidron.

17 They began the first day of the [g] first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight daies, and in the sixteenth day of the first moneth they made an end.

18 ¶ Then they went in to Hezekiah the King, and sayd, Wee haue cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the ‖ shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when hee reigned, and transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king [h] rose early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they brought seuen bullocks, and seuen rammes, and seuen lambes, and seuen hee goates, for a [*]sinne offring for the kingdome, and for the Sanctuary, and for Iudah. And hee commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullockes, and the Priests receiued the blood, and [i]sprinkled it vpon the altar: they slewe also the rams, and sprinkled the blood vpon the altar, and they slew the lambes, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offering before the King and the Congregation, [k] and they layd their hands vpon them.

24 And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offring and the sinne offering.

25 Hee appointed also the Leuites in the house of the Lord with cymbales, with viols, and with harpes, [*]according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the [l]commaundement was by the hande of the Lorde, and by the hande of his Prophets.

26 And the Leuites stoode with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commaunded to offer the burnt offering vpon the Altar: and when the burnt offering began, the song of the [m] Lorde beganne with the trumpets, and the instruments [n] of Dauid King of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an ende of offering, the King and all that were present with him, bowed themselues, and worshipped.

30 ¶ Then Hezekiah the King and the princes commaunded the Leuites to prayse the Lord with the [o] words of Dauid, and of Asaph the Seer: so they praysed with ioy, and they bowed themselues and worshipped.

31 And Hezekiah spake, and sayd, Nowe yee haue ‡ consecrate your selues to the Lord: come neere and bring the sacrifices and offerings of prayse into the house of the Lord. And the Congregation brought sacrifices, and offerings of prayses, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offrings, which the Congregation brought, was seuenty bullockes, an hundreth rams, and two hundreth lambes: all these were for a burnt offering to the Lord:

33 And for [p] sanctification sixe hundreth bullockes, and three thousand sheepe.

34 But the Priestes were too fewe, and were not able to slay all the burnt offerings, therefore their brethren the Leuites did help them till they had ended the worke, and vntill other Priests were sanctified: for the Leuites were [q] more vpright in heart to sanctifie themselues, then the Priests.

35 And also the burnt offerings were many with the [*] fat of the peace offerings, and the drinke offerings of the burnt offering: so the seruice of the house of the Lorde was set in order.

3 4 36 Then

a He sheweth that the contempt of religion is the cause of all Gods plagues

‖ *Or, a nodding of the head and mockerie.*

‡ *Ebr. it is in mine heart.*

e He prooueth by the iudgements of God vpon those that haue contemned his word, that there is no way to auoyde his plagues, but by conforming themselues to his will. *Numb.* 18.6.

‖ *Or, concerning the things of the Lord.*

f From the pollutions and filth that Ahaz had brought in.

g Which conteined part of March and part of April.

‖ *Or, table where the bread was set in order.*

h By this maner of speech the Ebrewes meane a certain diligence and speed to do a thing, & when there is no delay. *Leu* 4.14.

i For without sprinkling of blood nothing could be sanctified, Heb. 9.21. exod. 24.8.

k That is, the King and the Elders, as Leuit. 4. 15. for they that offered a sinne offring, must lay their hands vpon it, to signifie that they had deserued that death, and also that they did consecrate it to God to be thereby sanctified, Exod. 29.10. 1. *Chron.* 16.4.

l This thing was not appointed of man, but it was the commandement of God.

m The Psalme which Dauid had appointed to be sung for thankesgiuing.

n Which Dauid had appointed to prayse the Lord with.

o With that Psalme whereof mention is made 1. Chron. 16.8.

‡ *Ebr. filled your hands.*

p That is, for the holy offerings.

q Meaning, were more zealous to set forward the religion. *Leuit.* 3.2,3.

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r Hee sheweth that religion can not proceede, except God touch the heart of the people.

36 Then Hezekiah reioyced, and all the people, that God had made the people so r ready: for the thing was done suddenly.

CHAP XXX.

1. 13 *The keeping of the Passeouer by the kings commandment.* 6 *He exhorteth Israel to turne to the Lord.* 18 *He prayeth for the people.* 24 *His oblation and the princes.* 27 *The Leuites blesse the people.*

AND Hezekiah sent to all Israel, and Iudah, and also wrote letters to a Ephraim, and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passeouer vnto the Lord God of Israel.

2 And the king and his princes, and all the congregation had taken counsell in Ierusalem to keepe the Passeouer in the b second moneth.

3 For they could not keepe it at this time, because there were not Priests enowe sanctified, neither was the people gathered to Ierusalem.

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from c Beer-sheba euen to Dan, that they should come to keepe the Passeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, d as it was written.

6 ¶ So the Posts went with letters by the commission of the king and his princes, throughout all Israel and Iudah, and with the commandement of the King, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and e he wil returne to the remnant that are escaped of you out of the hands of the kings of Asshur.

7 And be not ye like your fathers, & like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate as ye see.

8 Be not yee now stiffenecked like your fathers, but f giue the hand to the Lord, and come into his Sanctuary, which hee hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children shall finde mercie before them that led them captiues, and they shall g returne vnto this land: for the Lord your God is gracious and mercifull, and wil not turne away his face from you, if yee conuert vnto him.

10 ¶ So the posts went from city to city throughout the land of Ephraim and Manasseh, euen vnto Zebulun: but they h laughed them to scorne, and mocked them.

11 Neuertheless, diuers of Asher, and Manasseh, and of Zebulun submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, to that hee gaue them one i heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assembly.

14 ¶ And they arose, and tooke away the k altars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slew the Passeouer the fourteenth day of the second moneth: and the Priests and the Leuites were l ashamed, and sanctified themselues and brought the burnt offerings vnto the house of the Lord.

16 And they stoode in their place after their maner according to the Law of Moses the man of God: and the Priests sprinkled the m blood, receiued of the handes of the Leuites.

17 Because there were many in the congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not clensed themselues, yet did eate the Passeouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The n good Lord bee mercifull toward him

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though he be not cleansed, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and o healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleauened bread seuen dayes with great ioy, and the Leuites, and the Priests prayed the Lord day by day, singing with loude instruments vnto the Lord.

22 And Hezekiah ‡ spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eat in that feast seuen dayes, and offered peace offerings, and prayed the Lord God of their fathers.

23 And the whole assembly tooke counsel to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a p thousand bullocks, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel, there was not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and q blessed the people, and their voice was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP.

a Meaning, all Israel whom Tilgath Pilneesar had not taken away into the captiuitie, 2. King. 15. 29.

b Though they ought to haue don it in the first moneth, as Exod. 12. 18. Num 9. 3. yet, if any were not cleane, or els had a long iourney, they might deferre it vnto the second moneth, as Num. 9. 10, 11.

c From one ende of the land to the other, North and South.

d In such sort & perfections as God had appointed.

e He will haue compassion on them, and preserue them.

f Submit your selues to the Lord, and rebell no more.

g God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes hee gaue into the hands of the enemies.

h Though the wicked mocked the seruants of God, by whom he called them to repentance, as Gen. 19. 14 yet the word ceaseth not to fructifie in the hearts of Gods elect.

i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his spirit is with the one sort, and moueth their heart, and the other are left to themselues.

k Which declareth that wee must put away those things wherewith God is offended, before we can serue him aright.

l Seeing their own negligence (who should haue been most prompt) and the readinesse of the people, Chap. 29. 36.

m To wit, of the Lambe of the Passeouer.

n He knew that faith and sincerities of heart was more agreeable to God, then the obseruation of these ceremonies, & therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice, but of ignorance.

o That is, did accept them as purified.

‡ *Ebr spake to the heart.*

p This great liberalitie declareth how Kings, Princes, and all they to whom God hath giuen wherewith, ought to be most ready to bestow it in setting foorth of Gods glory.

q According to that which is written, Num. 6. 23. when they should dismisse the people.

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CHAP. XXXI.

1 The people destroy idolatry. 2 Hezekiah appointeth Priests and Leuites, 4 and prouideth for their liuing. 13 He ordaineth ouerseers to distribute to euery one his portion.

NOw when all these things were finished, all Israel that were found in the cities of Iudah, went out and a brake the images, and cut downe the groues, and brake downe the hie places, and the altars throughout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an ende: afterward all the b children of Israel returned euery man to his possession, into their owne cities.

a According to the commandement of the Lord, Deut. 7. 25. Iosh. 7. 1. 2. mac. 12. 40.

b That is, all they which came to the Passeouer.

2 And Hezekiah appointed the courses of the Priests and Leuites, by their turnes, euery man according to his office, both Priests and Leuites, for the burnt offering and peace offerings, to minister and to giue thankes, and to prayse in the gates of the c tents of the Lord.

c That is, in the Temple where they assembled as in a tent.

3 (And the kings portion was of his owne substance for the burnt offerings, euen for the burnt offerings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the new moones, and for the solemne feasts, * as it is written in the Law of the Lord)

*Num. 18. 3, 9.

4 Hee commanded also the people that dwelt in Ierusalem, to giue a d part to the Priests, and Leuites, that they might bee e encouraged in the Law of the Lord.

d The tithes and first fruits for the maintenance of the Priests and Leuites.

e That their minds might not bee entangled with prouision of worldly things, but that they might wholly, and cheerefully serue the Lord.

5 ¶ And when the commandement was ‖ spred, the children of Israel brought abundance of first fruits of corne, wine, and oyle, and honie, and of all the increase of the field, and the tithe of all things brought they abundantly.

‖ *Or, published.*

6 And the children of Israel and Iudah that dwelt in the citie of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes f which were consecrate vnto the Lord their God, and layd them on g many heapes.

f Which they had dedicate to the Lord by a vowe.

g For the releife of the Priests, Leuites, widowes, pupils, fatherlesse, strangers, & such as were in necessitie.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the Princes came and saw the heapes, they h blessed the Lord and his people Israel.

h They praysed the Lord, and prayed for all prosperitie to his people.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayde, Since the people began to bring the offerings vnto the house of the Lord, wee haue i eaten and haue been satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

i Hee sheweth that this plenteous liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were ouerseers ‡ by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the king, and of Azariah the chiefe of the house of God.

‡ *Ebr. by the hand*

14 And Kore the sonne of Imnah the Leuite, porter toward the East, was ouer the things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Iehua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses both to the great and small,

16 Their dayly portion: beside their generation being males k from three yeere old and aboue, euen to all that entred into the house of the Lord to their office in their charge, according to their courses:

k Who had also a portion and allowance in this distribution.

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites, from twenty yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes and their daughters throughout all the Congregation: for by their l fidelitie are they partakers of the holy things.

l Meaning, that either by the faithfull distributions of the officers, euery one had their part in the things that were offered, or else that their wiues and children were relieued, because the Leuites were faithfull in their office, and so depended on them.

19 * Also to the sonnes of Aaron, the Priests, which were in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did wel and vprightly, and truely before the Lord his God.

21 And in all the workes that hee began for the seruice of the house of God both in the Law and in the commandements to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Sanherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Sanherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians: and the king is slaine. 25 Hezekiah is not thankefull toward the Lord. 33 His death.

AFter these things faithfully described, * Sanherib king of Assur came and entred into Iudah, and besieged the strong cities, and thought to ‡ winne them for himselfe.

*2 King. 18. 13. Isa. 36. 1. Eccl. 48. 18.

‡ *Ebr. breake them vp.*

2 When Hezekiah saw that Sanherib was come, and that ‡ his purpose was to fight against Ierusalem,

‡ *Ebr. face.*

3 Then he tooke counsell with his princes and his nobles, to stop the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the

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‡*Ebr. hee was strengthened.*
a Hee made a double wall.
b Reade 2.Sam. 5.9.
c Some reade, swords or daggers.
‡*Ebr. he spake to their heart.*
2.*King.*6.16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his trust in God, and yet made him. selfe strong and vsed lawfull meanes lest he should seeme to tempt God.
2.*King.*18.17.
f While he besieged Lachish.
g Thus the wicked put no difference betweene true religion and false, God and idoles: for Hezekiah onely destroyed idolatry, and placed true religion: thus the Papists slander the seruants of God: for when they destroy idolatry, they say that they abolish religion.
h This is his blasphemie, that he will compare the liuing God to vile idoles.
i When man hath prosperitie, he swelleth in pride, and thinketh himselfe able to resist and ouercome euen God himselfe.
k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.
l Their words are written, 2.King.18.19.

the riuer that ranne through the middes of the countrey, saying, Why should the Kings of Assyria come, and finde much water?

5 And ‡ hee tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repayred a Millo in the b citie of Dauid, and made many c darts and shields.

6 And hee set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and ‡ spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither bee afraid for the King of Assyria, neither for all the multitude that is with him: * for there be moe with vs, then is with him.

8 With him is an d arme of flesh, but with vs is the e Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah King of Iudah.

9 *After this did Sancherib king of Assyria send his seruants to Ierusalem (while he was f against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah that were at Ierusalem, saying,

10 Thus sayeth Sancherib the king of Assyria, Wherein doe ye trust, that ye will remaine in Ierusalem, during the siege?

11 Doth not Hezekiah entise you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his g altars, and commanded Iudah and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of other countreys? Were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is hee of all the h gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of i mine hande, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lord God, and against his k seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of other countreis could not deliuer their people out of mine hand, so shal not the God of Hezekiah deliuer his people out of mine hand.

18 Then they l cryed with a loude voyce in the Iewes speach vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, euen the m workes of mans hands.

20 But Hezekiah the king, and the Prophet Isaiah the sonne of Amoz n prayed against this, and cried to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and o captaines of the hoste of the king of Assyria: so hee returned ‡ with shame to his owne land. And when hee was come into the house of his god, they that came foorth of his p owne bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Sancherib king of Assyria, and from the hand of all other, and ‖ maintained them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, so that he was q magnified in the sight of al nations from thencefoorth.

24 * In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him r a signe.

25 But Hezekiah did not render according to the reward bestowed vpon him: for his heart s was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) hee and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of siluer and of gold, and of precious stones, and of sweete odours, and of shields, and of all pleasant vessels:

28 And of storehouses for the increase of wheat and wine, and oyle, and stalles for all beasts, and ‖ rowes for the ‖ stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of t Gihon, and led them straight vnderneath toward the citie of Dauid Westward. So Hezekiah prospered in all his workes.

31 But because of the ambassadors of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to u trie him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, beholde, they are written in the vision of Isaiah the Prophet,

m Which were inuented, made, and authorized by man.
n This sheweth what is the best refuge in all troubles and dangers.
o To the number of an hundreth fourescore and fiue thousand, as 2 King.12.35,36
‡*Ebr. with shame of face.*
p Meaning, Adramelech, and Sharezer his sonnes.
‖*Or, gouerned.*
q Thus after trouble God sendeth comfort to all them that patiently waite on him, & constantly put their trust in his mercies.
2.*King.*20.1. *Isa.*38.1.
r To confirme his faith in Gods promise who declared to him by his Prophet that his life should be prolonged fifteene yeere.
s He was lifted vp with the pride of his victory and treasures, and shewed them for an ostentation to the ambassadours of Babylon.
‖*Or, ranges, and partitions.*
‖*Or, racks.*
t Which also was called Siloe, whereof mention is made, Isa.8.6. Iohn 9.7.
u Here we see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feele the presence of God, who suffereth them not to bee ouercome by tentations, but in their weakenesse ministreth strength.

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Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

1 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 Hee prayeth to the Lord, and is deliuered. 14 Hee abolisheth idolatrie, 16 and setteth vp true religion. 20 Hee dieth, and Amon his sonne succeedeth, 24 whom his owne seruants slay.

2.*King*.21.1. MAnasseh was twelue yeere old, * when he began to reigne, and he reigned fiue and fiftie yeere in Ierusalem:

2 And hee did euill in the sight of the Lord, like the abominations of the heathen, *Deut*.18.9. * whom the Lord had cast out before the children of Israel.

3 For hee went backe and built the high places, * which Hezekiah his father had broken downe: 2.*King*.18.4. * and he set vp altars for Baalim, and made groues, and worshipped all *Iere*.32.34. 2.*king*.17.16. the hoste of the heauen, and serued them.

4 Also he built altars in the house of the Lord, whereof the Lord had said, * In Ierusalem shall my Name be for euer. 2.*King*.21.4.

5 And he built altars for all the hoste of the heauen, in the two courts of the house of the Lord.

a Reade 2.*King*. 16.3. 6 a And hee caused his sonnes to passe thorow the fire in the valley of Ben hinnom: hee gaue himselfe to witchcraft, and to charming, and to sorcerie, and he vsed them that had familiar spirits, and soothsayers: he did very much euil in the sight of the Lord to anger him.

7 Hee put also the carued image, which he had made, in the house of God: whereof God had said to Dauid, and to Salomon his sonne, * In this house and in Ierusalem, 1.*King*.8.29. *and* 9.3. 2.*king*.21.7. *and* 23.27. 2.*Sam*.7.10. which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neither will * I make the foote of Israel to remoue any more out of the land which I haue appointed for your fathers, so that they take heed, and do all that I haue commaunded them, according to the Lawe and statutes and iudgements by the b hand of Moses.

b By the charge giuen to Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

c Meaning, by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place. 10 ¶ And the Lord spake c to Manasseh and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaines of the hoste of the king of Asshur, which tooke Manasseh, and put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when he was in tribulation, hee prayed to the Lord his God, & humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was d entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knew that the Lord was God.

d Thus affliction giueth vnderstanding: for he that hated God in his prosperitie, now in his misery seeketh vnto him.

14 Now after this hee built a wall without the citie of Dauid, on the West side of e Gihon in the valley, euen at the entrie of the fish gate, and compassed about f Ophel, and raised it very high, and put captaines of warre in all the strong cities of Iudah.

e Reade Chap. 32.30.

f Reade Chap. 27.3.

15 And hee tooke away the strange gods and the image out of the house of the Lord, and all the altars that hee had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also hee prepared the g altar of the Lord, and sacrificed thereon peace offrings, and of thankes, and commaunded Iudah to serue the Lord God of Israel.

g Which Salomon had caused to be made.

17 Neuerthelesse, the people did sacrifice still in the high places, but vnto the h Lord their God.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatry to worship God any otherwise then he hath appointed.

18 ¶ Concerning the rest of the actes of Manasseh, and his i prayer vnto his God, and the words of the Seers, that spake to him in the Name of the Lord God of Israel, behold, they are written in the booke of the kings of Israel.

i Which albeit that it is not conteined in the Ebrew, yet because it is here mentioned, and is written in the Greek, we haue placed it in the end of this booke.

19 And his prayer, and how God was intreated of him, and all his sinne, and his trespasse, and the places wherein hee built high places, and set groues and images (before he was humbled) behold, they are written in the booke of the ‖ Seers.

‖ *Or*, *Hozai*.

20 So Manasseh slept with his fathers, and they buried him in his own k house, and Amon his sonne reigned in his stead.

k Because hee had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings house. 2.*King*.21.23.

21 ¶ Amon was two and twentie yeere olde when hee began to reigne, and reigned two yeere in Ierusalem.

22 But hee did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants * conspired against him, and slew him in his owne house.

25 But the people of the land slewe all them that had conspired against king Amon: and the people of the land made Iosiah his sonne king in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 and restoreth the Temple. 14 The booke of the Law is found. 21 Hee sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh a couenant with God.

IOsiah * was eight yeere olde when hee began to reigne, and hee reigned in Ierusalem one and thirtie yeere. 2.*King*.22.1.

2 And he did vprightly in the sight of the Lord, and walked in the wayes of a Dauid his father, and bowed neither to the right hand nor to the left. a He followed Dauid in all points that he followed the Lord.

3 And in the eight yeere of his reigne (when

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(when he was yet a [b] childe) hee beganne to seeke after the God of Dauid his father, and in the twelfe yeere he began to purge Iudah and Ierusalem from the high places and the groues, and the carued images, and molten images:

4 And they brake downe [c] in his sight the altars of Baalim, and hee caused to cut downe the images that were on high vpon them: he brake also the groues, and the carued images, and the molten images, and stampt them to powder, and strawed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the [d] bones of the priests vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their mattes they brake all round about.

7 And when hee had [e] destroyed the altars and the groues, and had broken and stamped to powder the images, and had cut downe all the idoles throwout all the land of Israel, he returned to Ierusalem.

8 ¶ Then in the eighteenth yeere of his reigne, when hee had purged the land and the Temple, hee sent Shaphan the sonne of Azaliah, and Maaseiah the Gouernour of the citie, and Ioah the sonne of Ioahaz the Recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Beniamin, and ‖of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should doe the worke, and had the ouersight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workmen and to the builders gaue they it, to buy hewed stone and timber for couples and for beames of the [f] houses, which the kings of Iudah had destroyed.

12 And the men did the worke [g] faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musicke.

13 And they were ouer the bearers of burdens, and them that set forward all the workmen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the [h] booke of the Law of the Lord giuen by the hand of Moses.

15 Therefore Hilkiah answered, and said to Shaphan the chancellour, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the king, and brought the king word againe, saying, All that is committed to the hands of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workmen.

18 Also Shaphan the chancellour declared to the king, saying, Hilkiah the Priest hath giuen me a booke: and Shaphan read it before the king.

19 And when the king had heard the words of the Law, he [k] tare his clothes.

20 And the king commaunded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chancellour, and Asaiah the kings seruant, saying,

21 Go and enquire of the Lord for me, and for the rest in Israel and Iudah, concerning the words of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our [l] fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the king had appointed, went to Huldah the Prophetesse the wife of Shallum, the sonne of ‖ Tokhath, the sonne of ‖ Hasrah keeper of the [m] wardrobe (and she dwelt in Ierusalem within the [n] colledge) and they communed hereof with her.

23 And shee answered them, Thus saith the Lord God of Israel, Tell ye the [o] man that sent you to me,

24 Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses, that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods, to anger mee with all the workes of their [p] hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him. Thus saith the Lord God of Israel, The words which thou hast heard, shal come to passe.

27 But because thine heart did melt, and thou didst humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, & humbledst thy selfe before mee, and tarest thy clothes, and weptest before mee, I haue also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this [q] place, and vpon the inhabitants of the same. Thus they brought the king word againe.

29 ¶ Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the king went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priests

b When he was but sixteene yere olde, he shewed himselfe zealous of Gods glory, and at twentie yeere old, he abolished idolatrie, and restored the true religion.

c Which sheweth that hee would see the reformation with his owne eyes.

d Reade 2. King. 23.16.

e This great zeale of this godly King the holy Ghost setteth forth as an example and patterne to other kings and rulers, to teach them what God requireth of them. 2. *King.* 22.3.

‖*Or, they returned to Ierusalem*, meaning Shaphan, &c.

f For there were many portions and pieces annexed to the Temple.

g Meaning, that they were in such credit for their fidelitie, that they made none accounts of that which they receiued, 2. Kings 22.7,9.

h Reade 2. King. 22.8.

i For the king was commanded to haue continually a copie of this booke, and to read therein day and night, Deut. 17.18.

k For sorow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therein against the transgressours.

l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessors haue offended God.

‖*Or, Tikuah.* ‖*Or, Harhas.*

m Meaning, either of the priests apparell, or of the kings.

n Reade hereof, 2. King 22.15.

o That is, to the king.

p This she speaketh in contempt of the idolaters, who contrarie to reason and nature make that a god, which they haue made and framed with their owne hands.

q This declareth what is the end of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction.

r It may appeare that very few were touched with true repentance, seeing that God spared them for a time, onely for the kings sake

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Priests and the Leuites, and all the people from the greatest to the c smallest, & he read in their eares all the wordes of the booke of the couenant that was found in the house of the Lord.

31 And the king stood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commandements, & his testimonies, and his statutes, with all his heart, and with all his soule, and that he would accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were found in Ierusalem & Beniamin to stand to it: and the inhabitants of Ierusalem did according to ỳ couenant of God, euen the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all c that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passeouer. 2 He setteth forth Gods seruice. 20 He fighteth against the king of Egypt, and dieth. 24 The people bewaile him.

MOreouer * Iosiah kept a Passeouer vnto the Lord in Ierusalem, and they slew the a Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord,

3 And hee sayd vnto the Leuites that b taught all Israel, and were sanctified vnto the Lord, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it shalbe no more a c burden vpon your shoulders: serue now the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren ‖ the children of the people, and after the diuision of the family of the Leuites:

6 So kill the Passeouer, & sanctifie your selues, and d prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iosiah also gaue to the ‡people sheepe, lambes, and kids, all for the Passeouer, euen to all that were present, to the number of thirty thousand, & three thousand bullockes: these were of the kings substance.

8 And his Princes offered willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests of the Passeouer, euen two thousand and fiue hundred sheepe, and three hundred bullockes.

9 e Conaniah also and Shemaiah and Nethaneel his brethren, & Hashabiah and Ieiel, and Iozabad, chiefe of the Leuites, gaue vnto the Leuites for the Passeouer, fiue thousand sheepe, and fiue hundreth bullockes.

10 Thus the seruice was prepared, and the Priestes stood in their places, also the Leuites in their orders, according to the Kings commandement:

11 And they slew the Passeouer, and the Priestes f sprinckled the blood with their hands, and the Leuites flayed them.

12 And they tooke away from the g burnt offring to giue it according to the diuisions of the families of the children of the people to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullockes.

13 And they * rosted the Passeouer with fire, according to the custome, but the sanctified things they sod in pots, pans, and caldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselues & for the Priests: for the Priests the sonnes of Aaron were occupied in offering of burnt offerings, and the fatte vntill night: therefore the Leuites prepared for themselues, and for the Priestes the sonnes of Aaron.

15 And the singers of the sons of Asaph stood in their standing * according to ỳ commandement of Dauid, and Asaph, and Heman, and Iedithun the Kings h Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day to keepe the Passeouer, and to offer burnt offrings vpon the altar of the Lord, according to the commaundement of King Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that in Israel, from the dayes of Samuel the Prophet: neither did all the Kings of Israel keep such a Passeouer as Iosiah kept and the Priestes and the Leuites, and all Iudah & Israel that were ‡ present, and the Inhabitants of Ierusalem.

19 This Passeouer was kept in i the eighteenth yeere of the reigne of Iosiah.

20 ¶ *After all this, when Iosiah had prepared ỳ Temple, Necho king of Egypt came vp to fight against k Carchemish by ‖Perath, and Iosiah went out against him.

21 But hee sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? I come not against thee this day, but against the house ‡ of mine enemie, and God commaunded mee to make haste: leaue off to come against God, which is with me, lest he destroy thee.

22 But Iosiah would not turne his face from him, but l changed his apparell to fight with him, and hearkened not to the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And

[Forasmuch as neither yong nor old could be exempted from the curses conteined therin, if they did transgresse, he knew it apperteined to all, & was his duety to see it read to all sorts, that euery one might learne to auoide those punishments by seruing God aright.

t Because he had charge ouer al, & must answere for euery one that perished, hee thought it his duty to see that all should make profession to receiue the word of God.

a *2. King. 23. 21.* a The Scripture vseth in sundry places to call the lambe the Passeouer, which was but the signe of the Passeouer, because in all sacraments the signes haue the names of the things which are signified.

b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the word of God.

c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praise God.

1. Chr. 23. 24. 25. 26. chapters &c.

‖ *Or, the people.*

d Exhort euery one to examine themselues that they be not vncere to eate of the Passeouer.

‡ *Ebr. the sonnes of the people.*

e So that euery one, and of all sorts, gaue of that they had, a liberall portion to the seruice of God.

f Meaning, of the lambe, which was called the Passeouer: for onely the Priests might sprinckle, and in necessitie the Leuites might kill the sacrifice.

g They reserued for the people that which was not expedient to be offered, that euery man might offer peace offerings, & so haue his portion. *Exod. 12. 8. 1 Chron. 25. 1.*

h Meaning here by his Prophet, because he appointed the Psalmes & Prophesies which were to be sung.

‡ *Ebr. found.*

i Which was in the sixe & twentieth yeere of his age.

2. King. 23. 29.

k Which was a citie of the Assyrians, and Iosiah fearing lest he passing thorow Iudah, would haue taken his kingdome, made warre against him, and consulted not with the Lord.

‖ *Or, Euphrates.*

‡ *Eb. of my battel.*

l That is, armed himselfe or disguised himselfe because he might not be knowen.

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23 And the shooters shot at King Iosiah: then the King sayd to his seruants, Carie me away, for I am very sicke.

24 So his seruants tooke him out of that charet, and put him in the second charet which hee had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem [m] mourned for Iosiah.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and behold, they are written in the [n] Lamentations.

26 Concerning the rest of the actes of Iosiah and his goodnesse, doing as it was written in the Law of the Lord,

27 And his deedes, first and last, behold, they are written in the booke of the Kings of Israel and Iudah.

m The people so much lamented the losse of this good king that after when there was any great lamentation, this was spoken of as a prouerbe, read Zech. 12.11.

n Which some thinke Ieremie made, wherein he lamenteth the state of the Church after this kings death.

CHAP. XXXVI.

1 After Iosiah reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah. 14. 17 In whose time all the people were caried away to Babel, for contemning the admonitions of the Prophets, 22 and were restored againe the seuenteth yeere after by King Cyrus.

2.*King.*23.30. THen * the people of the land tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.

2 Iehoahaz was three and twenty yeere old when he began to reigne, and he reigned three [a] moneths in Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, & condemned the land in an hundred talents of siluer, & a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother King ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim was fiue and twenty yeere old when hee began to reigne, and hee reigned eleuen yere in Ierusalem, and did [c] euill in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also * caried of the vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the acts of Iehoiakim, and his abominations which hee did, and [d] that which was found vpon him, behold, they are written in the booke of the Kings of Israel & Iudah: and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin was [e] eight yere old when hee began to reigne, and hee reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, King Nebuchad nezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his [‖] brother king ouer Iudah and Ierusalem.

a For three moneths after the death of Iosiah, came Necho to Ierusalem, and so the plagues began, which Huldah and the Prophets forewarned should come vpon Ierusalem.

b To pay this as a yeerly tribute.

c Because he and the people turned not to God by his first plague, hee brought a new vpon him, and at length rooted them out. 2.*King.* 24.13.

d He meaneth superstitious markes, which were found vpon his body when he was dead: which thing declared how deepely idolatrie was rooted in his heart, seeing hee bare the markes in his flesh.

e That is, hee began his reigne at eight yeere old, and reigned ten yeeres when his father was aliue, and after his fathers death, which was the eighteenth yeere of his age, hee reigned alone three moneths and tenne dayes.

‖ *Or, uncle.* 2.*King.* 24.17, 19. *Ierem.* 52.2.

11 Zedekiah was one and twenty yeere old when he began to reigne, and reigned eleuen yeere in Ierusalem.

12 * And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord:

13 But he rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and he hardened his necke and made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priestes also, and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them † by his messengers, [f] rising early and sending: for he had compassion on his people and on his habitation.

16 But they mocked the messengers of God, and despised his words, & misused his Prophets, vntill the wrath of the Lorde arose against his people, and till there was no [g] remedie.

17 For hee brought vpon them the King of the Caldeans, who slew their yong men with the sword [h] in the house of their Sanctuary, and spared neither yong man, nor virgine, ancient, nor aged: God [i] gaue all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these caried in to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaces thereof with fire, and all the precious vessels thereof to destroy all.

20 And they that were left by the sword, caried he away to Babel, and they were seruants to him and to his sonnes, vntill the kingdome of the [k] Persians had rule,

21 To fulfill the word of the Lord by the [l] mouth of Ieremiah, vntill the land had her full of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfill seuentie yeeres.

22 ¶ * But in the [m] first yeere of Cyrus king of Persia (when the word of the Lord spoken by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and he made a Proclamation throw al his kingdome, and also by writing, saying,

23 Thus sayth Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heauen giuen me, and he hath [n] commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whome the Lord his God is? let him goe vp.

f By this phrase the Scripture meaneth, oftentimes, and diligently, as Iere. 11.7. & 25.3. & 26.5. and 32.33.

g Til God could no longer suffer their sinnes, but must needes punish them.

h Whither they fled, thinking to haue beene saued for the holinesse thereof.

i Which is not because God approoueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this King was led with ambition and vaineglory, wherevnto were ioyned fury and cruelty: therefore his worke was condemnable, notwithstanding it was iust & holy on Gods part, who vsed this wicked instrument to declare his iustice.

k When Cyrus king of Persia had made the Babylonians subiect.

l Who threatned the vengeance of God, & seuentie yeeres captiuitie, which he calleth the Sabbaths, or rest of the land, Iere. 25.11. *Iere.* 25.13. & 29 10. 1. *Esdr.* 2.1.

m In the first yere that he reigned ouer § Caldeans, Ezra 1.1.

n God had so forewarned by his Prophet aboue an hundred yeeres before Cyrus was borne, Isa. 44.28. that Ierusalem and the Temple should be built againe by Cyrus his annointed: so called because God vsed his seruice for a time to deliuer his Church.

¶ THE

¶ The Prayer of Manasseh King of the Iewes.

This prayer is not in the Hebrew, but is translated out of the Greeke.

O Lord Almighty, God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy Commandement, which hast shut vp the deepe, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot be borne, and thine angry threatning toward sinners is importable, but thy mercifull promise is vnmeasureable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised [a] repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed Repentance vnto sinners that they may bee saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Jacob, which haue not [b] sinned against thee, but thou hast appointed Repentance vnto me, that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens, for the multitude of mine vnrighteousnesse. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandements, I haue set vp abominations, and haue multiplied offences. Now therefore I bowe the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me, O Lord forgiue me, and destroy me not with my transgressions. Be not angrie with me for euer by reseruing euill for me, neither condemne me into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt shew all thy goodnesse: for thou wilt saue mee that am vnworthy, according to thy great mercie: therefore I will praise thee for euer all the daies of my life. For all the power of the heauens praise thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shall be the way for them to returne to thee.

b He speaketh this in comparison of himselfe, and those holy fathers which haue their commendation in the Scripture, so that in respect of himselfe he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

Ezra.

THE ARGVMENT.

AS the Lord is euer mercifull vnto his Church, and doth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauens: so after that he had visited the Iewes, and kept them now in bondage seuentie yeeres in a strange countrey, among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and mooued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding, lest they should grow into a contempt of Gods great benefit, he keepeth them still in exercise, and raiseth domesticall enemies, which indeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and little till their worke was finished. The authour of this booke was Ezra, who was Priest and Scribe of the Law, as Chapter 7.6. He returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great company, and much treasures, with letters to the Kings officers for all such things as should bee necessary for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 Cyrus sendeth againe the people that was in captiuitie, 8 And restoreth them their holy vessels.

2. *Chron.* 36.22. 1. *Esdras* 2.1. *Iere.* 25.12. *and* 29.10.

NOwe [a] in the first yeere of Cyrus king of Persia (that the word of the Lord, spoken by the [b] mouth of Jeremiah, might bee accomplished) the Lord stirred vp the [c] spirit of Cyrus king of Persia, and he made a proclamation throow all his kingdome, and also by writing, saying,

2 Thus sayeth Cyrus king of Persia, The Lord God of heauen hath giuen me [d] all the kingdomes of the earth, and hee hath commanded me to build him an house in Ierusalem, which is in Judah.

3 Who is he among you of all his people with whom his God is? let him goe vp to Ierusalem, which is in Judah, and build the house of the Lord God of Israel: hee is the God which is in Ierusalem.

4 And euery one that remaineth in any place (where he sojourneth) [e] let the men of his place relieue him with siluer and with gold, and with substance, and with cattell, [f] and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Judah and Beniamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp to builde the house of the Lord which is in Ierusalem,

a After that he and Darius had wonne Babylon.

b Who promised them deliuerance after that seuenty yeeres were past, Iere. 25.11.

c That is, mooued him, and gaue him heart.

d For he was chiefe monarch, and had many nations vnder his dominion, which this heathen king confesseth to haue receiued of the liuing God.

e If any through pouerty were not able to returne, the Kings commission was that he should be furnished with necessaries.

f Which they themselues should send toward the reparation of the Temple.

6 And

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g The Babylonians and Caldeans gaue them these presents: thus rather then the children of God should want for their necessities, he would stir vp the heart of the very infidels to helpe them. 2.*King.*25.13. 2 *chron.*36.7. *iere.*27.19,20. *dan.*1.2.

6 And all s they that were about them, strengthened their hands with vessels of siluer, with gold, with substance, and with cattel, and with precious things, besides al that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, * which Nebuchad-nezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto h Sheshbazzar the prince of Iudah.

9 And this is the number of them, thirty basins of golde, a thousand basins of siluer, nine and twentie i knives,

10 Thirtie bowles of golde, and of siluer bowles of the second sort, foure hundred and ten, and of other vessels, a thousand.

11 All the vessels of golde and siluer were fiue thousand and foure hundreth. Sheshbazzar brought vp all k with them of the captiuitie that came vp from Babel to Ierusalem.

i Which serued to kill the beasts that were offered in the sacrifice.
k With the Iewes, that had bene kept captiues in Babylon.

CHAP. II.

The number of them that returned from the captiuitie.

Nehem.7.6. 1.esdr.5.7.

These *also are the sonnes a of the prouince that went vp out of the captiuitie (whom Nebuchad-nezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his citie,

2 Which came with b Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Reelaiah, c Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men d of the people of Israel was,

3 The sonnes of Parosh, two thousand, an hundred, seuentie and two:

4 The sonnes of Shephatiah, three hundred seuentie and two:

5 The sonnes of Arah, seuen hundreth and seuentie and fiue:

6 The sonnes of ‖ Pahath Moab, of the sonnes of Ieshua and Ioab, two thousand, eight hundreth and twelue:

7 The sonnes of Elam, a thousand, two hundreth and foure and fiftie:

8 The sonnes of Zattu, nine hundred and fiue and fortie:

9 The sonnes of Zaccai, seuen hundred and threescore:

10 The sonnes of Bani, fiue hundred and two and fortie:

11 The sonnes of Bebai, fiue hundred and three and twenty:

12 The sonnes of Azgad a thousand, two hundred and two and twentie:

13 The sonnes of Adonicam, fiue hundred threescore and fiue:

14 The sonnes of Biguai, two thousand and fiue and fiftie:

15 The sonnes of Adin, foure hundred and foure and fiftie:

16 The sonnes of Ater of e Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundred and three and twentie.

18 The sonnes of Iorah an hundred and twelue.

19 The sonnes of Hashum, two hundred and three and twentie:

20 The sonnes of Gibbar ninety & fiue:

21 f The sonnes of Beth lehem, an hundred and three and twentie.

22 The men of Netophah, fiue and fifty:

23 The men of Anathoth, an hundred and eight and twentie.

24 The sonnes of Azmaueth, two and fortie.

25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seuen hundred and three and fortie.

26 The sonnes of Haramah, and Gaba, fiue hundred and one and twentie:

27 The men of Michmas, an hundred and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundred and three and twenty.

29 The sonnes of Nebo, two and fifty:

30 The sonnes of Magbish, an hundred and fiue and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundred, and foure and fifty.

32 The sonnes of Harim, three hundred and twentie.

33 The sonnes of Lod-hadid, and Ono, seuen hundred and fiue and twenty:

34 The sonnes of Iericho, three hundred and fiue and fortie:

35 The sonnes of Senaah, three thousand fiue hundred and thirtie.

36 ¶ The g Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundred seuenty and three.

37 The sonnes of Immer, a thousand and two and fifty:

38 The sonnes of Pashur, a thousand two hundred and seuen and fortie.

39 The sonnes of Harim, a thousand and seuenteene.

40 ¶ † The Leuites: the sonnes of Ieshua, and Kadmiel, of the sonnes of Hodauiah, seuenty and foure.

41 ¶ † The singers: the sonnes of Asaph, an hundred and eight and twentie.

42 ¶ † The sonnes of the Porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, all were an hundred and nine and thirtie.

43 ¶ The h Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Uzza, the sonnes of Paseah, the sonnes of Besai,

50 The sonnes of Asnah, the sonnes of Meunim,

a Meaning Iudea, which was a prouince, that is, a countrey which was in subiection.
b Zerubbabel was chiefe captaine, and Ieshua the high Priest: but Nehemiah a man of great authoritie went not now, but came after 64. yeeres.
c This was not that Mordecai which was Esters kinsman.
d Meaning, of the common people.
‖ *Or, of the duke of Moab.*
e Which were of the ; o kindred of Hezekiah.

f That is, inhabitants: for so this word (sonne) signifieth, when it is ioyned with the names of places.

g Before he hath declared the two tribes of Iudah and Beniamin, and now commeth to the tribe of Leui, and beginneth at the Priests.
† The Leuites.

† The Singers.

† The Porters.

h So called because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites, which were appointed to this vse by Ioshua, Iosh.9.23.

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Meunim, the sonnes of Nephusim,
51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,
52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,
53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,
54 The sonnes of Nezia, the sonnes of Hatipha.
55 The sonnes of Salomons [i] seruants: the sonnes of Sotai, the sonnes of Sopheret, the sonnes of Peruda,
56 The sonnes of Jaalah, the sonnes of Darkon, the sonnes of Giddel,
57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pocheret Hazzebaim, the sonnes of Ami.
58 All the Nethinims, and the sonnes of Salomons seruants were three hundreth ninetie and two.
59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, and Immer, but they could not declerne their fathers house, and their seede, whether they were of Jsrael.
60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, six hundreth and two and fiftie.
61 And of the sonnes of the Priestes, the sonnes of Habaiah, the sonnes of Coz, the sonnes of [k] Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.
62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.
63 And [l] Tirshatha said vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with [m] Urim and Thummim.
64 The whole Congregation together was two and fourty thousand, three hundreth and threescore,
65 Besides their seruants & their mayds: of whom were seuen thousand, three hundred and seuen and thirtie: and among them were two hundreth singing men and singing women.
66 Their horses were seuen hundreth and fiue and thirtie: their mules two hundreth and fiue and fourtie:
97 Their camels foure hundreth and fiue and thirtie: their asses, fiue thousand seuen hundreth and twenty.
68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Jerusalem, they offered willingly for the house of God, to set it vp vpon his foundation.
69 They gaue after their abilitie vnto the treasure of the worke, euen one and threescore thousand [n] drammes of golde, and fiue thousand [o] pieces of siluer, and an hundreth Priests garments.
70 So the Priestes and the Leuites, and a certaine of the people, and the singers and the porters, and the Nethinims dwelt in their cities, and all Jsrael in their cities.

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention, 2. Sam. 17. 27. and 19 31 & because the Priests office was had in contempt, these would haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world, and the dignitie of their office.

l This is a Chalde name, and signifieth him that hath authoritie ouer others.

m Read Exod. 28. 30.

n Which mount to of our money, 24826. li. 13. shil. 4. d. esteeming the French crowne at 6 shil. 4 d. for the dram is the eight part of an ounce, and the ounce the eight part of a marke.

o Which are called *minæ*, and conteine a piece two markes: so 5000 *minæ* make 550000. frankes, which mount to of our mony 69666. li. 13. shil. 4. d. so that the whole summe was 94493. li. 6. shil. 8. d.

CHAP III.

1 *They build the Altar of God, 6 They offer to the Lorde. 7 They prepare for the Temple, 11 And sing vnto the Lord.*

AND * when the [a] seuenth moneth was come, and the children of Jsrael were in their cities, the people assembled themselues as one man vnto Jerusalem.
2 Then stoode vp Jeshua the sonne of Jozadak, and his brethren the Priestes, and Zerubbabel the [b] sonne of Shealtiel, and his brethren, and builded the Altar of the God of Jsrael, to offer burnt offerings thereon, as it is written in the Lawe of Moses, the man of God.
3 And they set the Altar vpon [c] his bases (for feare was among them, because of the people of those countreys) therefore they offered burnt offrings thereon vnto the Lord, euen burnt offerings in the morning, and at euen.
4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering * dayly, by number according to the custome day by day,
5 And afterward [d] the continuall burnt offering, both in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord
6 From the first day of the seuenth moneth began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not layd.
7 They gaue money also vnto the masons, and to the workemen, and meate and drinke and oyle vnto them of Sidon and of Tyrus, to bring them Cedar wood from Lebanon to the sea vnto ‖ Japho, according to the graunt that they had of Cyrus King of Persia.
8 ¶ And in the second yere of their comming vnto the house of God in Jerusalem in the [e] second moneth, began Zerubbabel the sonne of Shealtiel, and Jeshua the sonne of Jozodak, and the remnant of their brethren the Priestes and the Leuites, and all they that were come out of the captiuitie vnto Jerusalem, and appointed the Leuites from twentie yeere olde and aboue, to set forward the worke of the house of the Lord.
9 And Jeshua [f] stood with his sonnes, and his brethren, and Kadmiel with his sonnes, and the sonnes of Judah together to set forward the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.
10 And when the builders layd the foundation of the Temple of the Lorde, they appointed the Priestes in their apparell with trumpets, and the Leuites the sonnes of Asaph with Cymbals, to praise the Lorde, * after the ordinance of Dauid King of Jsrael.
11 Thus they sang when they gaue praise, and when they gaue thankes vnto the Lord, For he is good, for his mercie endureth for euer toward Jsrael. And all the people shouted with a great shoute, when they praysed the Lord, because the foundation of the house of the Lord was layd.
12 Many also of the Priests and the Leuites and the chiefe of the fathers, ancient

1. *Esdr.* 5. 47.

a Called Tishri, which answereth to part of September, and part of October.

b Meaning, nephew: for hee was the sonne of Pedaiah, reade 1. Chron. 3. 19.

c In the place where Salomon had placed it.

Exod. 23. 16.

d That is after the feast of Tabernacles.

‖ *Or, Ioppe.*

e Which moneth conteined part of April, and part of May: for in the meane season they had prouided for things necessary for the worke.

f They gaue them exhortations, and encouraged euery man forward in the worke.

1. *Chro.* 16. 7, &c.

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men which had seene the first house, (when the foundation of this house was laid before their eyes) s wept with a loude voyce, and many shouted aloud for ioy,

13 So that the people could not discerne the sound of the shout for ioy, from the noyse of the weeping of the people: for the people shouted with a loud crie, and the noyse was heard farre off.

g Because they saw that it was nothing so glorious as the Temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shall bee more beautifull then the first: meaning the spirituall Temple, which are the members of Christes body.

CHAP. IIII.

2 The building of the Temple is hindred, and how. 11 Letters to Artaxerxes, & the answere.

a Meaning, the inhabitants of Samaria, whō the King of Assyria had placed in the stead of the ten tribes, 2. kin. 17. 24. and 19. 37. these professed God but worshipped idols also, and therefore are the greatest enmies to ỹ true plants of God. b or they perswaded what their malice was, to wit, to erect idolatry in stead of true Religion ‡*Ebr. made their hands weake.*

BUt a the aduersaries of Iudah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the LORDE God of Israel.

2 And they came to Zerubbabel, & to the chiefe fathers, and said vnto them, Wee will build with you: for wee seeke the Lord your God, as ye doe, and wee haue sacrificed vnto him, since the time of Esar Haddon King of Assur, which brought vs vp hither.

3 Then Zerubbabel and Iehua, and the rest of the chiefe fathers of Israel, said vnto them, It is not for you, but for vs to builde the house vnto our God: b for wee our selues together will build it vnto the Lord God of Israel, as King Cyrus the King of Persia had commanded vs.

4 Wherefore the people of the land ‡ discouraged the people of Iudah, and troubled them in building,

c They bribed the governours vnder the king to hinder their work. Thus they that hate, cannot abide that God should be purely serued.

5 And they c hired counsellers against them, to hinder their deuice, all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius King of Persia.

d He was also called Artaxerxes, which is a Persian name. Some thinke it was Cambyses Cyrus sonne, or Darius, as vers. 5.

6 And in the reigne of d Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

e Called Artaxerxes, which signifieth in ỹ Persiā tongue, an excellent warriour.

7 And in the dayes of e Artahshashte, Mithredath, Tabeel, & the rest of their companions wrote when it was peace, vnto Artahshashte King of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

‖ *Or, counsellour.*

8 Rehum the ‖ chanceller, and Shimshai the Scribe wrote a letter against Ierusalem to Artahshashte the King, in this sort.

f These were certaine people, which the Assyrians placed in Samaria in stead of the ten tribes.

9 Then wrote Rehum the chanceller, and Shimshai the Scribe, and their companions, f Dinaie, and Apharsathcaie, Tarpelaie, Arphasaie, Archeuaie, Babylaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people whome the great and noble g Asnappar brought ouer and set in the cities of Samaria, and other that are beyond the h River and i Cheeneth.

11 ¶ And this is copie of the letter that they sent vnto King Artahshashte, THY SERVANTS the men beyond the River and Cheeneth, salute thee.

g Some thinke it was Sancherib, but rather Salmanasar. h To wit, Euphrates, and he meaneth in respect of Babel, that they dwelt beyond it. i Which were a certaine people that enuied the Iewes.

12 Be it knowen vnto the King, that the Iewes which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen now vnto the King, that if this citie be built, and the foundations of the walles layd, they will not giue toll, tribute, nor k custome; so shalt thou hinder the Kings tribute.

k Meaning, the gifts that are wont to be giuen to kings when they passe by any countrey.

14 Now therefore because ‡ we haue bene brought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue wee sent and certified the King,

‡ *Ebr. in the Chalde, We haue eaten the salt of the Palace.*

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto Kings and prouinces, and that they haue moued sedition of old time, for the which cause this city was destroyed.

16 Wee certifie the King therefore, that if this citie be builded, and the foundation of the walles layd, by this meanes the portion beyond the River shall not be thine.

17 ¶ The King sent an answere vnto Rehum the Chancellour, and Shimshai the Scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyonde the River, l Shelam, and m Cheeth.

l Some reade, for Shelam, salutatiō, or greeting.

m Called also Cheeneth, as vers 10.

18 ¶ The letter which yee sent vnto vs, hath bene openly read before me,

19 And I haue commaunded and they haue searched, and found, that this citie of olde time hath made insurrection against Kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mighty Kings also ouer Ierusalem, which haue ruled ouer all beyond the River, and toll, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built till I haue giuen another commandement.

22 Take heed now that ye faile not to do this: why should domage growe to hurt the King?

23 When the copy of King Artahshashtes letter was read before Rehum & Shimshai the Scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

24 Then n ceased the worke of the house of God which was in Ierusalem, and did stay vnto the second yere of Darius King of Perlia.

CHAP. V.

1 Haggai and Zechariah do propheſie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His Letters to Darius.

THen ‖ o Haggai a Prophet, and Zecharlah the sonne of Iddo a Prophet prophesied vnto the Iewes that were in Iudah, and in Ierusalem, in the Name of the God of Israel, euen vnto them.

‖ *Or, Haggeus. Hag. 1. 1. 1. esdr. 6. 1.*

2 Then Zerubbabel the sonne of Shealtiel, and Iehua the sonne of Iozadak arose,

arose, and began to build the house of God at Ierusalem, & with them were the Prophets of God, which a helped them.

a Which encouraged them to goe forward, and accused them that they were more carefull to build their owne houses, then zealous to build the Temple of God.

3 ¶ At that same time came to them Tatnai, which was captaine beyond the riuer, and Shether-boznai & their companions, and sayd thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

4 b Then sayd wee vnto them after this maner, What are the names of the men that build this building?

b That is, the enemies asked this, as verse 10.

5 But the c eye of their God was vpon the Elders of the Iewes, that they could not cause them to ceale, till the matter came to Darius: and then they answered by letters thereunto.

c His fauour and the spirit of strength.

6 The copie of the letter, that Tatnai captaine beyond the Riuer, and Shether-boznai and his companions, Apharsechaie, (which were beyond the Riuer) sent vnto king Darius.

7 They sent a letter vnto him wherein it was written thus, VNTO DARIVS the king, all peace.

8 Be it known vnto the king, that we went into the Prouince of Iudea, to the house of the great God, which is builded with ‖ great stones, and beames are layd in the wals, and this worke is wrought speedily, and prospereth in their hands.

‖ Or, marble.

9 Then asked we those Elders, and sayd vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

10 Wee asked their names also, that wee might certifie thee, and that wee might write the names of the men that were their rulers.

11 But they answered vs thus, and said, Wee are the seruants of the God of heauen and earth, and builde the house that was built of old and many yeeres agoe, which a d great king of Israel * builded, and founded it.

d To wit, Salomon. 1. *King* 6.2. 2. *chro.* 3.2. 2. *King.* 24.12. *and* 25.9.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue into Babel.

c Read Chap. 1. 1,2.

13 But in the c first yeere of Cyrus king of Babel, king of Cyrus made a decree to build this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the temple of Babel, and they gaue them vnto one f Shebazzar by his name, whome he had made captaine.

f Read Chap. 1. 8.

15 And he said vnto him, Take these vessels and goe thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, and laid the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it beene in building, yet is it not finished.

17 Now therefore if it please the king, let there bee search made in the house of the kings g treasures, which is there in Babel, whether a decree hath beene made by king Cyrus, to build this house of God in Ierusalem, and let the king send his minde concerning this.

g Meaning, in the library, or places where lay the registers, or records of times.

CHAP. VI.

At the commandement of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

THen * king Darius gaue commaundement, and they made search in the ‡ library of the treasures, which were there laid vp in Babel.

* 1. *Esdr.* 6.21. ‡ *Ebr. house of bookes.*

2 And there was found in a * coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall.

a Wherein were the actes of the kings of Medes and Persians.

3 IN THE FIRST yere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be built, euen the place where they offered sacrifices, and let the walles thereof bee ioyned together: let the height thereof be threescore cubites, and the breadth therof threescore cubites,

4 Three ‖ orders of ‖ great stones, and one order of timber, and let the expenses bee giuen of the kings house.

‖ Or, rowes, or courses. ‖ Or, marble.

5 Also let them render the vessels of the house of God (of gold and siluer, which Nebuchadnezzar tooke out of the Temple which was in Ierusalem, and brought vnto Babel) and let b him goe vnto the Temple that is in Ierusalem to his place, & put them in the house of God.

b Meaning, Zerubbabel, to whom hee giueth charge.

6 Therfore Tatnai captaine beyond the riuer, and Shethar Boznai, (and their companions Apharsecaie, which are beyond the riuer) be yee farre c from thence.

c Meddle not with them, neither hinder them.

7 Suffer yee the worke of this house of God, that the captaine of the Iewes & the Elders of the Iewes may build this house of God in his place.

8 For I haue giuen a commandement what yee shall doe to the Elders of these Iewes for the building of this house of God, that of the reuenues of ỳ king, which is of the tribute beyond the riuer, there bee incontinently expenses giuen vnto these men that they d cease not,

d For lacke of money.

9 And that which they shall haue neede of, let it bee giuen vnto them day by day, whether it be young bullockes, or rammes, or lambes for the burnt offerings of the God of heauen, wheate, salt, wine and oyle, according to the appointment of the Priestes that are in Ierusalem, that there bee no fault,

10 That they may haue to offer sweete odours vnto the God of heauen, and pray for the kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shal alter this sentence, the wood shall be pulled downe from his house, and shall bee set vp, and hee shall bee hanged thereon,

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and his house shall bee made a dunghill for this.

12 And the God that hath caused his Name [c] to dwell there, destroy all kinges and people that put to their hand to alter, and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13 ¶ * Then Tatnai the captaine beyond the riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Iewes builded, and they prospered by the prophesying of [f] Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded & finished it, by the appointment of the God of Israel, and by the commaundement of Cyrus and Darius, and Artahshashte king of Persia.

15 And this house was finished the third day of the moneth [g] Adar, which was [h] the sixt yeere of the reigne of king Darius.

16 ¶ And the children of Israel, the priests and the Leuites, and the residue of children of the captiuitie, kept the dedication of the house of God with ioy:

17 And offered at the dedication of this house of God an hundreth bullockes, two hundreth rammes, foure hundreth lambes, and twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the priests in their order, and the Leuites in their courses, ouer the seruice of God in Ierusalem, as it is written in the * booke of Moses.

19 And the children of the captiuitie kept the Passeouer on the fourteenth day of the first moneth.

20 (For the Priestes and the Leuites were purified all together) and they killed the Passeouer for all the children of the captiuitie, and for their brethren the Priestes, and for themselues.

21 So the children of Israel which were come againe out of captiuitie, and all such as had [i] separated themselues vnto them from the filthinesse of the heathen of the land, to seeke the Lord God of Israel, did eate,

22 And they kept the feast of vnleauened bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the king of [k] Assur vnto them, to ‡ encourage them in the worke of the house of God, euen the God of Israel.

CHAP. VII.

1 *By the commandement of the king, Ezra and his companions come to Ierusalem.* 27 *He giueth thankes to God.*

NOw after these things in the reigne of [a] Artahshashte king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Helkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amaria, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zerahiah, the sonne of Uzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of [c] Aaron the chiefe Priest.

6 This Ezra came vp from Babel, and was a [c] Scribe prompt in the law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to the hand of the Lord his God which was vpon him.

7 And there went vp certaine of the children of Israel, and of the Priestes, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yeere of king Artahshashte.

8 And he came to Ierusalem in the [d] fift moneth, which was in the seuenth yeere [e] of the king.

9 For vpon the first day of the first moneth began he to go vp from Babel, and on the first day of the fift moneth came hee to Ierusalem, according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that king Artahshashte gaue vnto Ezra the Priest and scribe, euen a writer of the words of the commandements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASHTE king of kings to Ezra the Priest and perfit Scribe of the Law of the God of heauen, and to [f] Cheeneth.

13 I haue giuen commaundement, that euery one that is willing in my kingdome of the people of Israel and of the Priestes, and Leuites [g] to go to Ierusalem with thee, shall goe.

14 Therefore art thou sent of the king and his seuen counsellers, to [h] inquire in Iudah and Ierusalem, according to the law of thy God, which is in [i] thine hand,

15 And to carie the siluer and the golde, which the king and his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem.)

16 And all the siluer and golde that thou canst finde in all the Prouince of Babel, with the free offering of the people, and that which the Priestes offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest buy speedily with this siluer bullocks, rammes, lambes, with their meat offerings, and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to do with the rest of the siluer and gold, doe yee it according to the will of your [k] God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shall be needfull for the house of thy God, which shall be meet for thee to bestow, thou shalt bestow it out of the kings treasure house.

21 And I king Artahshashte haue giuen com-

e Who hath appointed that place to haue his name called vpon there. 1. *Esdr.* 7. 1.

f Whom God stirred vp to assure them that he would giue their worke good successe.

g That is, the twelfth moneth, and containeth part of February, and part of March.

h And the two and fourtieth after their first returne.

Num 3. 6. *and* 8. 9.

i Which were of the heathen, and forsaken their idolatrie to worship the true God.

k Meaning, Darius, who was king of the Medes, Persians, and Assyrians.

‡ *Eb. to strengthen their hands.*

a The Ebrewes write that diuers of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Emperours of Rome.

b Ezra deduceth his kinred, till he commeth to Aaron, to proue that he came of him.

c He sheweth here what a scribe is, who had charge to write the Law, and to expound it: whom Marke calleth a scribe, Marke 12 28. Matthew and Luke call him a Lawyer, or Doctor of the Law, Matth. 22. 35. Luke 10. 25.

d That contained part of Iuly and part of August.

e Of king Darius.

f Some take this for the name of a people, some for time or continuance, meaning that the king wished him long life.

g Which remained as yet in Babylon, and had not returned with Zerubbabel.

h To examine who liued according to the Law.

i Whereof thou art expert.

k As ye know best may serue to Gods glory.

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commandement to all the treasurers which are beyonde the l Riuer, that whatsoeuer Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

22 Unto an hundreth talents of siluer, vnto an hundreth ‡measures of wheate, and vnto an hundreth baths of wine, and vnto an hundreth [m] baths of oyle, and salt without writing.

23 Whatsoeuer is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should he bee wroth [n] against the Realme of the King, and his children?

24 And we certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or ministers in this house of God, there shal no gouernour lay vpon them tolle, tribute nor custome.

25 And thou Ezra (after the wisedome of thy God, that is in thine hand) [o] set iudges and arbiters, which may iudge all the people that is beyond the Riuer, euen all that know the Lawe of thy God, and teach yee them that know it not.

26 And whosoeuer will not doe the Law of thy God, and the Kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 [p] Blessed bee the Lord God of our fathers, which so hath put in the Kings heart, to beautifie the house of the Lord that is in Ierusalem,

28 And hath enclined mercie toward mee, before the King and his counsellours, and before all the Kings mightie Princes, and I was comforted by the hand of the Lord my God, which was vpon mee, and I gathered the chiefe of Israel to goe vp with mee.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 Hee causeth them to fast. 24 Hee admonisheth the Priests of their duetie. 31 What they did when they came to Ierusalem.

THese* are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of king [a] Artaxshashte.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechania, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundreth and fiftie.

4 Of the sonnes of ‖ Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundreth males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him, three hundreth males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Iesaiah, the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

9 Of the sonnes of Ioab, Obadiah the sonne of Iehiel, and with him two hundreth and eighteene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundreth and threescore males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundreth and ten males.

13 And of the sonnes of Adonikam, that were the [b] last, whose names were these: Eliphelet, Iehiel and Shemaiah, and with them threescore males.

14 And of the sonnes of Biguai, Uthai, and Zabbud, and with them seuentie males.

15 And I gathered them to the [c] Riuer that goeth toward Ahava, and there abode wee three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Leui.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Iocharib, and to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to Iddo the [d] chiefest at the place of Casiphia, and I ‡ telde them the wordes that they should speake to Iddo, and to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God, which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebiah with his sonnes and his brethren, euen eighteene.

19 Also Hashabiah, and with him Iesaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the [e] Nethinims, whom Dauid had set, and the Princes for the seruice of the Leuites, two hundreth and twentie of the Nethinims, which all were named by name.

21 And there at the Riuer, by Ahava, I proclaimed a fast, that wee might humble [f] our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was [g] ashamed to require of the king an armie and horsemen, to helpe vs against the enemy in the way, because we had spoken to the king, saying. The hand of our God is vpon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him.

23 So wee fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Hashabiah and ten of their brethren with them,

25 And weighed them the siluer and the golde, and the vessels, euen the offering of

l Which was the riuer Euphrates, and they were beyond it in respect of Babylon.
‡ *Ebr. Corim.*
m Reade 1. King. 7.26. & 2. chro. 2.10.
n This declareth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that he bare to Gods glory, or affection to his people.
o He gaue Ezra full authoritie to restore all things according to the word of God, and to punish them that resisted and would not obey.
p Thus Ezra gaue God thanks for that he gaue him so good successe in his affaires by reason of the King.

1. Esd 8.29.

a Reade Chap. 7.1.

‖ *Or, captaine of Moab.*

b That came to goe with Ezra.

c To that place of Euphrates, where Ahaua the Riuer entreth into it, looke 1. Esd. 8.41.

d He was the chiefest that taught there the Lawe of God vnto the Leuites. ‡ *Ebr. Put words in their mouth.*

e Reade Chap. 2.43.

f He sheweth that the end of fasting is to humble the body to the spirit, which must proceed of the heart liuely touched, or else it is but hypocrisie.

g He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie meanes to giue an occasion to others to thinke that hee did doubt of Gods power.

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the house of our God, which the king and his counsellers, and his princes, and all Israel that were present had offered.

26 And I weighed vnto their hand fiue hundreth and fifte [a] talents of siluer, and in siluer vessel, an hundreth talents, and in gold an hundreth talents:

h Reade 1. king. 9. 14.

27 And twentie basins of gold, of a thousand [i] drammes, and two vessels of shining brasse very good, and precious as gold.

i Reade Chap. 2. 69.

28 ¶ And I said vnto them, Ye are consecrate vnto the Lord, and the vessels are consecrate, and the gold and the siluer are freely offered vnto the Lord God of your fathers.

29 ¶ Watch ye, and keepe them vntill yee weigh them before the chiefe Priestes and the Leuites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priestes and the Leuites receiued the weight of the siluer, and of the gold, and of the vessels to bring them to Ierusalem, vnto the house of our God.

31 ¶ Then wee departed from the Riuer of Ahava on the twelfth day of the first moneth, to goe vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of such as laide [k] wait by the way.

k This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

32 And wee came to Ierusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the golde and the vessell in the house of our God by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar, the sonne of Phinehas, and with them was Iozabad, the sonne of Ieshua, and Noadiah, the sonne of Binnui the [l] Leuites,

l This was a token of a good conscience and of his integritie, that he would haue witnesses of his fidelitie.

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninetie and fiue rammes, seuentie and seuen lambes, and twelue hee goates for sinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commission vnto the kings officers, and to the captaines beyond the Riuer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselues from God, and married with the Gentiles. 5 He prayeth vnto God.

1. *Esd.* 8. 67.

a From the time they came home vnder Zerubbabel vntill the comming of Ezra, they had degenerate contrary to the Law of God, and married where it was not lawfull, Deut. 7. 3.

VVHen * as these things were done, the rulers came to me, saying, The people of Israel, and the Priestes and the Leuites are not [a] separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselues, and to their sonnes, and they haue mixed the holy seede with the people of the landes, and the hand of the [b] Princes and rulers had bene chiefe in this trespasse.

b That is, the gouernours are the chiefe beginners hereof.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and sate downe [c] astonied.

c As one doubting whether God would continue his benefits towards vs, or else destroy this which he had begun. *Exod.* 29. 39. *num.* 28. 3, 4.

4 And there assembled vnto me all that feared the wordes of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonied vntill the * euening sacrifice.

5 And at the euening sacrifice I arose vp from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed to lift vp mine eyes vnto thee, my God: for our iniquities are increased ouer [d] our head, & our trespasse is growen vp vnto [e] the heauen.

d That is, we are drowned in sinne.

e They so exceed, that they cannot grow greater.

7 From the dayes of our fathers haue we beene in a great trespasse vnto this day, and for our iniquities haue wee, our kings, and our Priests bene deliuered into the hand of the kings of the lands, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as appeareth this day.

8 And now for a little space, grace hath beene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a [f] nayle in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our seruitude.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Isa. 22. 23.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercy vnto vs in the sight of the kings of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

13 And now, our God, what shall we say after this? for wee haue forsaken thy commandements,

14 Which thou hast commanded by thy seruants the Prophets, saying, * The land whereunto yee goe to possesse it, is an vncleane land, because of the filthinesse of the people of the lands, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

Exod. 23. 32. & 34. 12, 15, 16. *deut.* 7. 23.

12 Now therefore shall yee not giue your daughters vnto their sonnes, neither shall yee take their daughters vnto your sonnes, nor seeke their * peace nor wealth for euer, that ye may be strong and eate the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

Deut. 23. 6.

13 And after all that is come vpon vs for our euill deeds, and for our great trespasses, (seeing that thou our God hast staied vs from being beneath [g] for our iniquities, and hast giuen such vs deliuerance)

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldest not thou bee angrie toward vs till thou hadst consumed vs, so that there should be no remnant nor any escaping?

g Hast not vtterly cast vs down & destroyed vs for our sinnes, Deut. 28, 13.

15 O Lord God of Israel, thou art iust, for we

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we haue been [b] reſerued to eſcape, as appeareth this day: beholde, we are before thee in our treſpaſſe: therefore we cannot ſtand before thee because of it.

b He ſheweth ỹ God is iuſt in puniſhing his people, & yet mercifull in reſeruing a reſidue to whom he ſheweth fauor.

CHAP. X.

1 The people repent and turne, and put away their ſtrange wiues.

WHiles * Ezra prayed thus, and [a] confeſſed himſelfe weeping, and falling downe before the houſe of God, there aſſembled vnto him of Iſrael a very great Congregation of men and women, & children: for the people wept with a great lamentation.

1.*Eſd.*8.90.

a He confeſſed his ſinnes, and the ſinnes of the people.

2 Then Shechaniah the ſonne of Iehiel one of the ſonnes of Elam, anſwered, and ſayd to Ezra, Wee haue treſpaſſed againſt our God, and haue taken ſtrange wiues of the people of the land, yet now there is [b] hope in Iſrael concerning this.

3 Now therefore let vs make a couenant with our God, to put away [c] all the wiues, (and ſuch as are borne of them) according to the counſell of the Lord, and of thoſe that feare the commandements of our God, and let it be done according to the Law.

4 Ariſe: for the matter [d] belongeth vnto thee: we alſo will be with thee: be of comfort, and doe it.

5 ¶ Then aroſe Ezra, and cauſed the chiefe Prieſts, the Leuites, and all Iſrael to ſweare, that they would doe according to this word. So they ſware.

6 *And Ezra roſe vp frō before the houſe of God, and went into the chamber of Iohanan the ſonne of Eliaſhib: hee went euen thither, but hee did eate neither bread, nor drunke water: for hee mourned, becauſe of the tranſgreſſion of them of the captiuitie.

b Meaning, that God would receiue them to mercie.

c Which are ſtrangers & maried contrary to the law of God.

d Becauſe God hath giuen thee authoritie, and learning to perſwade the people herein, and to command them.

1.*Eſd.*9.1.

7 And they cauſed a proclamation to goe throughout Iuda and Ieruſalem, vnto ‡ all them of the captiuitie, that they ſhould aſſemble themſelues vnto Ieruſalem.

‡*Ebr. ſonnes of the captiuitie.*

8 And whoſoeuer would not come within three dayes according to the counſell of the Princes and Elders, all his ſubſtance ſhould bee ‖ forfeit, and hee ſhould be ſeparate from the Congregation of them of the captiuitie.

‖*Or, condemned.*

9 ¶ Then all the men of Iudah & Beniamin aſſembled themſelues vnto Ieruſalem within three dayes, which was the twentieth day of the [e] ninth moneth, and all the people ſate in the ſtreete of the houſe of God, trembling for this matter, and for the [f] raine.

e Which contained part of Nouember and part of December.

f For the ſeaſon was giuen to raine, and ſo the weather was more ſharpe and colde, and alſo their conſcience touched them.

10 And Ezra the Prieſt ſtood vp & ſayd vnto them, Ye haue tranſgreſſed, and haue taken ſtrange wiues, to [g] increaſe the treſpaſſe of Iſrael.

g Ye haue layd one ſinne vpon another.

11 Now therefore [h] giue praiſe vnto the Lord God of your fathers, and doe his will, and ſeparate your ſelues from the people of the land, and from the ſtrange wiues.

h Reade Ioſh. 7.19.

12 And all the Congregation anſwered, and ſayd with a loud voyce, So will we doe according to thy wordes vnto vs.

13 But the people are many, and it is a rainie weather and we are not able to ſtand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers ſtand therefore [i] before all the Congregation, & let all them which haue taken ſtrange wiues in our cities, come at the time appointed, and with them the Elders of euery citie, and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

i Let them bee appointed to examine this matter.

15 Then were appointed, Ionathan the ſonne of Aſah-el, and Iahaziah the ſonne of Tikuah ouer this matter, and Meſhullam and Sabbethai the Leuites helped them.

16 And they of the captiuitie did ſo, and [k] departed, euen Ezra the Prieſt, & the men that were chiefe fathers to the familie of their fathers by name, and ſate downe in the firſt day of the tenth moneth to examine the matter.

k They went to the chiefe cities to ſit on this matter, which was three moneths in finiſhing.

17 And vntil the firſt day of the firſt moneth they were finiſhing the buſineſſe with all the men that had taken ſtrange wiues.

18 And of the ſonnes of the prieſts there were men found, that had taken ſtrange wiues, to wit, of the ſonnes of Ieſhua, the ſonne of Iozadak, and of his brethren, Maaſeiah, Eliezer, and Iarib, and Gedaliah.

19 And they gaue [l] their handes, that they would put away their wiues, and they that had treſpaſſed, gaue a ramme for their treſpaſſe.

l As a token that they would keepe promiſe and doe it.

20 And of the ſonnes of Immer, Honani, and Zebadiah.

21 And of the ſonnes of Harim, Maaſeiah, and Eliiah, and Shemaiah, and Iehiel and Vzziah.

22 And of the ſonnes of Paſhur, Elioenai, Maaſeiah, Iſhmael, Nethaneel, Iozabad, and Elaſah.

23 And of the Leuites, Iozabad, & Shimei and Kelaiah (which is Kelitah) Pethahiah, Iudah, and Eliezer.

24 And of the ſingers, Eliaſhib. And of the porters, Shallum, and Telem, and Vri.

25 And of [m] Iſrael: of the ſonnes of Parosh, Ramiah, and Iſſiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

m Meaning, of the common people: for before he ſpake of the Prieſts and Leuites.

26 And of the ſonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the ſonnes of Zattu, Elioenai, Eliaſhib, Mattaniah, and Ieremoth, and Zabad, and Aziza.

28 And of the ſonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the ſonnes of Bani, Meſhullam, Malluch, & Adaiah, Iaſhub, and Sheal, Ieramoth.

30 And of the ſonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

‖*Or, the captaine of Moab.*

31 And of the ſonnes of Harim, Eliezer, Iſhiiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the ſonnes of Haſhum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manaſſeh, Shimei.

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34 Of the sonnes of Bani, Maadai, Amram, and Uel,
35 Banaiah, Bediah, Chelluh,
36 Vaniah, Meremoth, Eliashib,
37 Mattaniah, Mattenai, and Jaasai,
38 And Bunni, and Bennui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, Joseph.
43 Of the sonnes of Nebo, Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.
44 All these had taken strange wiues: and among them were women that had [n] children.

n Which also were made illegitimate, because the mariage was vnlawfull.

Nehemiah.

THE ARGVMENT.

GOd doeth in all ages and at all times set vp worthy persons for the commoditie and profit of his Church, as now within the compasse of seuentie yeeres he raised vp diuers excellent men for the preseruation of his people, after their returne from Babylon: as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and prouided that the Temple was builded: the second reformed their manners, and planted religion: and the third builded vp the wals, deliuered the people from oppression, and prouided that the Lawe of God was put in execution among them. Hee was a godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamity of Ierusalem. 5 He confesseth the sinnes of the people, and prayeth to God for them.

THe wordes of Nehemiah the sonne of Hachaliah. In the moneth [a] Chisleu, in the twentyeth yere, as I was in the palace of Shushan,
2 Came Hanani one of my [b] brethren, he and the men of Iudah: and I asked them concerning the Iewes ỳ were deliuered, which were of the residue of the captiuity, and concerning Ierusalem.
3 And they sayd vnto me, The residue that are left of the captiuity there in the [c] prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, & the gates thereof are burnt with fire.
4 And when I heard these wordes, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen,
5 And said, *O Lord God of heauen, the great and terrible God, that keepeth couenant and mercy for them that loue him, and obserue his commandements,
6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which we haue sinned against thee, both I & my fathers house haue sinned:
‡ Ebr. corrupted. 7 We haue ‡ grieuously sinned against thee, & haue not kept the commandements, nor the statutes, nor the iudgements which thou commandedst thy seruant Moses.
8 I beseech thee, remember the word that thou commandedst thy seruant Moses, saying, Ye will transgresse, and I will *scatter you abroad among the people.
9 But if ye turne vnto me, and keepe my commandements, and do them, * though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, & wil bring you vnto the place that I haue chosen to place my Name there.
10 Now these are thy seruants and thy people, whom thou hast redeemed by thy great power and by thy mighty hand.
11 O Lord, I beseech thee, let thine eare now hearken to ỳ prayer of thy seruant, and to the prayer of thy seruants, who desire to [d] feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [e] this man: for I was the kings butler.

a Which conteineth part of Nouember and part of December, and was their ninth moneth.
b Alewe as I was.
c Meaning in Iudea.
Dan. 9. 4.
Deut. 29. 21, 28.
Deut. 30. 4.
d That is, to worship thee.
e To wit, the King Artahshashte.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 He came to Hierusalem, 17 And builded the walles.

NOw in the moneth [a] Nisan in the twentieth yeere of King [b] Artahshashte, the wine stood before him, and I tooke vp the wine, & gaue it vnto the King. Now I was not beforetime sad in his presence.
2 And the king said vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing but sorow of heart. Then was I sore afraid,
3 And I sayd to the King, God saue the King for euer: why should not my countenance be sad, when the city and house of the sepulchres of my fathers lyeth waste, and the gates thereof are deuoured with fire?
4 And the King sayd vnto me, For what thing doest thou require? Then I praied [c] to the God of heauen,
5 And sayd vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.
6 And the king said vnto me (the Queen also sitting by him) Howe long shall thy tourney bee? and when wilt thou come againe? So it pleased the King, and hee sent me, and I set him a time.
7 After, I sayd vnto the King, If it please the king, let them giue me letters to the captaines beyond the ‖ Riuer, that they may conuey me ouer, till I come into Iudah,

a Which was the first moneth of the yeere, and containeth part of March and part of April.
b Who is also called Darius: read Ezra 7. 1. and was the sonne of Hystaspis.
c I desired God in mine heart to prosper mine enterprise.
‖ Or, Euphrates.

8 And

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8 And letters vnto Asaph the keeper of the Kings ‖ parke, that he may giue me timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the King gaue mee according to [d] the good hand of my God vpon me.

9 ¶ Then came I to the captaines beyond the riuer, and gaue them the Kings letters. And the King had sent captaines of the armie and horsemen with me.

10 But [e] Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieued them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I arose in the night, I, and a few men with mee: for I told no man what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, saue the beast wherron I rode.

13 And I went out by night by the gate of the valley, and came before the Dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the ports thereof deuoured with the fire.

14 Then I went foorth vnto the gate of the ‖ fountaine, and to the Kings fishpoole, and there was no roome for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tel it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I sayd vnto them, Yee see the miserie that we are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Ierusalem, that we be no more a [f] reproch.

18 Then I told them of the hand of my God (which was good ouer me) and also of the Kings wordes, that hee had spoken vnto mee. And they sayde, Let vs rise, and build. So they [g] strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and [h] Geshem the Arabian heard it, they mocked vs, and despised vs, and sayd, What a thing is this that ye doe? Will ye rebell against the King?

20 Then answered I them, and sayd to them, The God of heauen, he will prosper vs, and wee his seruants will rise vp and build: but as for you, ye haue no portion nor right, nor [k] memoriall in Ierusalem.

CHAP. III.

The number of them that builded the walles.

THen arose Eliashib the hie Priest with his brethren the Priests, and they built the sheepegate: they [a] repaired it, and set vp the doores thereof: euen vnto the towre of Meah repaired they it, and vnto the towre of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fish port did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Uriah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the worke of their lords.

6 And the gate of the [*] olde fishpoole fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodaiah: they layde the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Jadon the Meronothite, men of Gibeon, and of Mispah, vnto the [c] throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Uzziel the sonne of Harhoiah ‖ of the goldesmithes: next vnto him also fortified Hananiah, the sonne ‖ of Harakkaim, and they repayred Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchiah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second ‖ portion, and the towre of the fornaces.

12 Next vnto him also fortified Shallum, the sonne of Halloesh, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they built it, and set on the doores thereof, the locks thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallun, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of ‖ Shelah by the Kings garden, and vnto the steps that goe downe from the citie of Dauid.

16 After him fortified Nehemiah, [p] sonne of Azbuk, the ruler of the halfe part of Beth zur, vntill the other side ouer against

[a] In Ebrewe, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer in desiring him to maintaine it.

[b] The rich and mighty would not obey them, which were appointed officers in this worke, neither would they helpe thereunto. *Isa.22.11.*

[c] Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

‖ *Or, of Zorephim.*

‖ *Or, of the Apothecaries.*

‖ *Or, measure.*

‖ *Or, Siloe.*

[*] Or, *paradise.*

[d] As God moued me to aske, and as he gaue mee good successe therein.

[e] These were great enemies to the Iewes, and laboured alwayes both by force and subtiltie to ouercome them, and Tobiah, because his wife was a Ieweesse, had aduertisement euer of their affaires, and so wrought them great trouble.

‖ *Or, conduit.*

[f] That is, contemned of other nations, as though God had forsaken vs.

[g] They were incouraged, and gaue themselues to doe well, and to trauaile in this worthy enterprise.

[h] These were three chiefe gouernours vnder the king of Persia beyond Euphrates.

[i] Thus the wicked when they will burden the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.

[k] Neither ye are of the number of the children of God (to whom he hath appointed this citie onely) neither did any of your predecessors euer feare God.

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the sepulchres of Dauid, and to the fishpoole that was repayred, and vnto the house of the mighty.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Banai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Ieshua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

d Where the weapons and armour of the citie lay.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliashib the hie Priest.

21 After him fortified Meremoth, the sonne of Uriah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priestes, the men of [e] the plaine.

e Which dwelt in the plaine countrey by Iorden and Iericho.

23 After them fortified Beniamin, and Hashub ouer against their house: after him fortified Azariah the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Uzai, from ouer against the corner, and the high towre that lyeth out from the Kings house, which is beside the court of the prison. After him Pedaiah the sonne of Parosh.

f Reade Ezra Chap. 2, 43.

26 And the [f] Nethinims they dwelt in the fortresse vnto the place ouer against the water gate, Eastward, and to the towre that lyeth out.

27 After him fortified the Tekoites another portion ouer against the great towre, that lyeth out, euen vnto the wall of the fortresse.

28 From aboue the horsegate fooreth fortified the Priestes, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the [g] sixt, another portion: after him fortified Meshullam, the sonne of Berechiah ouer against his chamber.

g Meaning, the sixt of his sonnes.

31 After him fortified Malchiah the goldsmiths sonne, vntill the house of the Nethinims, and of the merchants ouer against the gate [h] Miphkad, and to the chamber in the corner.

h Which was the place of iudgement, or execution.

32 And betweene the chamber of the corner vnto the sheepegate, fortified the goldsmiths and the merchants.

CHAP. IIII.

7 The building of Ierusalem is hindered, 15 But God breaketh their enterprise. 17 The Iewes build with one hand, and hold their weapons in the other.

BVt when Sanballat heard that we builded the wall, then was he wroth and sore grieued, and mocked the Iewes,

2 And sayd before his [a] brethren and the armie of Samaria, thus hee sayd, What doe these [b] weake Iewes? will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

a Of his companions that dwelt in Samaria.

b Thus the wicked, that consider not that Gods power is euer in a readinesse for the defence of his, mocke them as though they were weake & feeble.

3 And Tobiah the Ammonite was beside him, and sayd, Although they build, yet if a fox goe vp, he shall euen breake downe their stone wall.

4 [c] Heare, O our God, (for we are despised) and turne their shame vpon their owne head, and giue them vnto a pray [d] in the land of their captiuity,

c This is the remedie that the children of God haue against the derision & threatnings of their enemies: to flee to God by prayer.

d Let them be spoyled and led away captiue.

5 And couer not their [e] iniquity, neither let their sinne be put out in thy presence: for they haue prouoked vs before the builders.

e Let thy plagues declare to the world, that they set themselues against thee, and against thy Church: thus he prayeth, only hauing respect to Gods glory, and not for any priuate affection or grudge.

6 So we built the wall, and all the wall was ioyned vnto the ‖ halfe thereof, and the heart of the people was to worke.

‖ *Or, halfe height.*

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to bee stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to ‡ hinder them.

‡ *Ebr. make to slay, Meaning, the people.*

9 Then wee prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah sayd, The strength of the bearers is weakened, and there is much earth, so that wee are not able to build the wall.

f That is, often times.

11 Also our aduersaries had sayd, They shall not know, neither see, till we come into the middes of them, and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs [f] ten times, [g] From all places whence yee shall returne, they will be vpon vs.

g They, which brought the tydings, said thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you.

13 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families with their swordes, their speares and their bowes.

14 Then I beheld, and rose vp, and sayd vnto the Princes, and to the rulers, and to the rest of the people, Bee not afraid of them: [h] remember the great Lord, and fearfull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

h Who is euer at hand to deliuer his out of danger, and therefore seeing they should fight for the maintenance of Gods glory & for the preseruation of their own liues & of theirs, he encourageth them to play the valiant men.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergins: and the rulers stood [i] behinde all the house of Iudah.

i To ouersee them and to encourage them to their worke.

17 They that builded on the wall, ‡ they that

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that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders had his sword girded on his loynes, and so builded: and he that blew the trumpet, was beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

20 In what place therefore yee heare the sound of the trumpet, [k] resort yee thither vnto vs: our God shall fight for vs.

21 So wee laboured in the worke, and halfe of them held the speares from the appearing of the morning, til the starres came forth.

22 And at the same time said I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruaunts, nor the men of the warde, (which followed me) none of vs did put off our clothes, saue euery one put them off [l] for washing.

k Meaning, to resist their enemies, if neede required.

l That is, when they purified themselues, or else when they washed their clothes.

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, lest hee should grieue the people,

NOw there was a great crie of the people and of their wiues [a] against their brethren the Iewes.

a Against the rich, which oppressed them.

2 For there were that said, Wee, our sonnes and our daughters are many, therefore wee take vp [b] corne, that wee may eate and liue.

b This is the complaint of the people, shewing to what extremitie they were brought vnto.

3 And there were that said, Wee must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that said, Wee haue borrowed money for the kings [c] tribute vpon our lands and our vineyards.

c To pay our tribute to the King of the Persians, which was exacted yeerely of vs.

5 And now our flesh is [d] as the flesh of our brethren, and our sonnes as their sonnes: and loe, we bring into subiection our sonnes, and our daughters, as seruants, and there bee of our daughters now in subiection, and there is no power [e] in our hands: for other men haue our lands and our vineyards.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for pouertie are constrained to hire them to others.

6 Then was I very angrie when I heard their crie and these words.

7 And I thought in my minde, and I rebuked the Princes, and the rulers, and said vnto them, You lay [f] burdens euery one vpon his brethren: and I set a great assemblie against them,

f You presse them with vsurie, and seeke how to bring all things into your hands.

8 And I said vnto them, We (according to our abilitie) haue redeemed our brethren the Iewes, which were sold vnto the heathen: and will you sel your brethren againe? or shall they bee [b] sold vnto vs? Then held they their peace, and could not answere.

g Both because they should be mooued with pitie, seeing how many were by them oppressed, and also heare the iudgement of others, which should bee as it were witnesses of their dealing toward their brethren.

9 [i] I said also, That which yee doe, is not good. Ought ye not to walke in the feare of our God, for the [k] reproch of the heathen our enemies?

h Seeing God hath once deliuered them from the bondage of the Heathen, shall wee make them our slaues?

i Meaning, Nehemiah.

k Who by this occasion will blaspheme the name of God, seeing that our acts are no better then theirs.

10 For euen I, my brethren, and my seruants doe lend them money and corne: I pray you, let vs leaue off this ‖ burden.

‖ Or, *Vsurie.*

11 Restore, I pray you, vnto them this day their landes, their vineyardes, their olines, and their houses, and remit the hundreth part of the siluer and of the corne, of the wine and of the oyle [l] that yee exact of them.

l Which ye take of them for the lone.

12 Then said they, We will restore it, and will not require it of them: wee will doe as thou hast said. Then I called the Priestes, and caused them to sweare that they should doe according to this promise.

13 So I shooke my lap, and said, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him bee shaken out and emptied. And all the congregation said, Amen, and praised the Lord: and the people did according to this promise.

14 And from the time that the King gaue mee charge to bee gouernour in the land of Iudah from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahshashte, that is, twelue yeere, I, and my brethren haue not eaten the [m] bread of the gouernour.

m I receiued not that portion and diet, which the gouernours, that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commoditie.

15 For the former gouernours that were before mee, had beene chargeable vnto the people and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there were at my table an hundreth and fiftie of the Iewes, and Rhlers which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an ore, and fiue chosen sheepe, and birdes were prepared for mee, and ‖ within ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

‖ Or, *once in ten dayes.*

n Whereas at other times they had by measure, at this time they had most liberally.

19 Remember mee, O my God, in goodnesse, according to all that I haue done for this people.

CHAP. VI.

8 Nehemiah answereth with great wisedome, and zeale to his aduersarie. 11 He is not discouraged by the false prophets.

AND when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no more [a] breaches therein (though at that time I had not set vp the doores vpon the gates.)

a That is, that they were ioyned together, as Chap. 4.6.

2 Then sent Sanballat and Geshem vnto me, saying, Come thou that wee may meete together in the villages in the plaine

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of Dno: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: [b] why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto mee foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fifth time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gashmu hath said it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt be their king according to these [c] words.

7 Thou hast also ordeined [d] the Prophets to preach of thee at Ierusalem, saying, There is a King in Iudah: and now according to these words it shall come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou sayest: for thou fainest them of thine owne heart.

9 For all they afrayed vs, saying, Their hands shall bee weakened from the worke, and it shall not be done: now therefore ‡ incourage thou me.

10 ¶ And I came to the house of Shemaiah, the sonne of Delaiah the sonne of Mehetabeel, and hee was [e] shut vp, and he said, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then said I, [f] Should such a man as I, flee? Who is hee, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued, that God had not sent him, but that hee pronounced this prophecie against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraide, and doe thus, and sinne, and that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah and Sanballat according vnto these their workes, and Noadiah the [g] Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fiue and twentieth day of [h] Elul in two and fiftie dayes.

16 And when all our enemies heard thereof, euen all the heathen that were about vs, they were afraide, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in those dayes were there many of the Princes of Iudah, whose [k] letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for hee was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before mee, and told him my words, and Tobiah sent letters to put me in feare.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are numbered.

NOw * when the wall was builded, and I had set vp the doores, and the porters and the singers and the Leuites were appointed, *Eccles.49.13.*

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ierusalem (for he was doubtlesse a faithfull man, and feared God aboue many)

3 And I said vnto them, Let not the gates of Ierusalem bee opened, vntill the heate of the sunne: and while [a] they stand by, let them shut the doores, and ‡ make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them, *which came vp at the first, and found written therein, *Ezra.2.2.*

6 These are the [b] sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchadnezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah euery one vnto his citie.

7 They which came with Zerubbabel, Ieshua, Nehemiah, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand, an hundreth seuentie and two.

9 The sonnes of Shephatiah, three hundreth seuentie and two.

10 The sonnes of Arah, fiue hundreth fiftie and two.

11 The sonnes of ‖ Pahath Moab of the sonnes of Ieshua, and Ioab, two thousand, eight hundreth and eighteene.

12 The sonnes of Elam, a thousand, two hundreth fiftie and foure.

13 The sonnes of Zattu, eight hundreth and fiue and fortie.

14 The sonnes of Zacchai, seuen hundreth and threescore.

15 The sonnes of Binnui, fiue hundreth and eight and fortie.

16 The sonnes of Bebai, fiue hundreth and eight

b Meaning, that if he should obey their request, the worke, which God had appointed, should cease: shewing hereby that we should not commit our selues to the hands of the wicked.

‖ *Or, Geshem.*

c As the same goeth.

d Thou hast bribed, and set vp false prophets to make thy selfe King, and so to defraud the King of Persia of that subiection, which you owe vnto him.

‡ *Ebr. strengthen thou mine hand.*

e As though he would be secret, to the intent that he might pray vnto God with greater libertie, and receiue some reuelation, which in him was but hypocrisie.

f He doubted not but God was able to preserue him, and knew that if he had obeyed this counsell, hee should haue discouraged all the people: thus God giueth power to his to resist false professies, though they seeme to haue neuer so great probabilitie.

g Very griefe caused him to pray against such which vnder the pretence of being the ministers of God, were aduersaries to his glorie, and went about to ouerthrowe his Church, declaring also hereby that where there is one true minister of God, the deuill hath a great sort of hirelings.

h Which was the sixt moneth, and contained part of August, and part of September.

i After that I had sent Sanballat his answere.

k Thus the Church of God hath enermore enemies within it selfe, which are more dangerous, then the outward and professed enemie.

a To wit, they that are mentioned, verse 2.

‡ *Ebr. hold them, meaning, till the barres were put in.*

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Seraiah: and Raamiah, Reelaiah, Chap. 2.2.

‖ *Or, the captaine of Moab.*

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eight and twenty.
17 The sonnes of Azgad, two thousand three hundreth and two and twenty.
18 The sonnes of Adonikam, sixe hundreth threescore and seuen.
19 The sonnes of Biguai, two thousand threescore and seuen.
20 The sonnes of Adin, sixe hundreth and fiue and fiftie.
21 The sonnes of Ater of Hizkiah, ninetie and eight.
22 The sonnes of Hashum, three hundreth and eight and twenty.
23 The sonnes of Bezai, three hundreth and foure and twenty.
24 The sonnes of Hariph, an hundreth and twelue.
25 The [d] sonnes of Gibeon, ninetie and fiue.
26 The men of Beth lehem and Netophah, an hundreth fourescore and eight.
27 The men of Anathoth, an hundreth and eight and twenty.
28 The men of Beth-asmaueth, two and fortie.
29 The men of Kiriath iearim, Chephirah and Beeroth, seuen hundreth, and three and fortie.
30 The men of Ramah and Gaba, sixe hundreth and one and twenty.
31 The men of Michmas, an hundreth and two and twenty.
32 The men of Beth-el and Ai, an hundreth and three and twenty.
33 The men of the other [e] Nebo, two and fiftie.
34 The sonnes of the other Elam, a thousand two hundreth and foure and fifty.
35 The sonnes of Harim, three hundreth and twenty.
36 The sonnes of Iericho, three hundreth and fiue and fortie.
37 The sonnes of Lod-hadid and Ono, seuen hundreth and one and twenty.
38 The sonnes of Senaah, three thousand nine hundreth and thirty.
39 The Priests: the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie and three.
40 The sonnes of Immer, a thousand and two and fiftie.
41 The sonnes of Pashur, a thousand two hundreth and seuen and fortie.
42 The sonnes of Harim, a thousand and seuenteene.
43 ¶ The Leuites: the sonnes of Ieshua of Kadmiel, and of the sonnes of ‖Hodinah, seuentie and foure.
44 ¶ The singers: the children of Asaph, an hundreth and eight and fortie.
45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth & eight and thirtie.
46 ¶ The [f] Nethinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,
47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,
48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,
49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,
50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,
51 The sonnes of Gazzam, the sonnes of Uzza, the sonnes of Paseah,
52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim,
53 The sonnes of Bakbuk, the sonnes of Hacupha, the sonnes of Harhur,
54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Hartha,
55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Tamah,
56 The sonnes of Neziah, the sonnes of Hatipha,
57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,
58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,
59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.
60 All the Nethinims, and the sonnes of Salomons seruants were three hundreth, ninetie and two.
61 ¶ And these came vp from Tel-melah, Tel haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seede, or if they were of Israel.
62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, six hundreth and two and fortie.
63 And of the Priests: the sonnes of Habaiah, the sonnes of Hakkoz, the sounes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.
64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.
65 And [g] the Tirshatha said vnto them, that they should not eate of the most holy till there rose vp a Priest with * Urim and Thummim.
66 All the Congregation together was two and fortie thousand three hundreth and threescore,
67 Besides their seruants & their maids, which were seuen thousand, three hundreth and seuen & thirtie and they had two hundreth and fiue and fortie singing men and singing women.
68 Their horses were seuen hundreth and sixe and thirtie, & their mules two hundreth and fiue and fortie.
69 The camels foure hundreth and fiue and thirty, and sixe thousand seuen hundreth and twenty asses.
70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure a thousand [h] Drammes of gold, fifty basins, fiue hundreth and thirtie Priests garments.
71 And some of the chiefe fathers gaue vnto the treasure of the worke twentie thousand drammes of golde, and two thousand and two hundreth ‖pieces of siluer.
72 And

d That is, the inhabitants of Gibeon.
e For there were two cities of this name.
‖Or, Hodaiah.
f Reade Ezra 2.58.
g Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a butler. Exod. 28.30.
h Reade Ezra 2.69.
‖Or, minaes.

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72 And the rest of the people gaue twenty thousand drammes of golde, and two thousand pieces of siluer, and threescore and seuen Priests garments.

73 And the Priests and Leuites, and the porters and the singers and the rest of the people, and the Nethinims, and all Israel dwelt in their cities: and when the i seuenth moneth came, the children of Israel were in their cities.

i Which conteineth part of September, and part of October.

CHAP. VIII.

2 Esra gathereth together the people, and readeth to them the Law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keepe the feast of Tabernacles or boothes.

AND all the people assembled themselues ‡together, in the streete that was before the water gate, and they spake vnto Ezra the a Scribe, that he would bring the booke of the Law of Moses, which the Lorde had commanded to Israel.

‡*Ebr. as one man.*

a Reade Ezra 7.6.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of al that b could heare and vnderstand it, in the first day of the seuenth moneth,

b Which had age and discretion to vnderstand.

3 And he read therein in the streete that was before the watergate (tō the morning vntill the c midday) before men and women, and them that vnderstood it, and the eares of all the people hearkened vnto the booke of the Law.

c This declareth the great zeale that the people had to heare the word of God.

4 And Ezra the Scribe stoode vpon a pulpit of wood, which hee had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Urriah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Misal, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for he was d aboue all the people: and when he opened it, all the people stood vp.

d To the intent that his voyce might be the better heard.

6 And Ezra praysed the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: and they bowed themselues, & worshipped the Lord with their faces toward the ground.

7 And Iesh̄ua, and Bani, & Sherebiah, Iamin, Akkub, Shabbethai, Hodiiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstand the Law, & the people stoode in their place.

8 And they read in the booke of the Law of God distinctly, and gaue the sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Leuites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people e wept, when they heard the words of the Law.

e In considering their offences against the Law. Therfore the Leuites do not reproue them for mourning, but assure them of Gods mercies forasmuch as they are repentant.

10 He said also vnto them, Goe and eat of the fat, and drinke the sweet, and send part vnto them, for whom none is f prepared: for this day is holy vnto our Lord: be ye not sorie therfore: for the g ioy of the Lord is your strength.

f That is, remember the poore.

g Reioyce in the Lord, and he will giue you strēgth.

11 And the Leuites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eate and to drinke, and to send away part, & to make great ioy, because they had vnderstood the words that they had taught them.

13 And on the second day, the chiefe fathers of all the people, the Priests & the Leuites were gathered vnto Ezra the Scribe, that he also might instruct the in the words of the Law.

14 And they found written in the Law, (that the Lord had commanded by Moses) that the children of Israel should dwell in *boothes in the feast of the seuenth moneth,

Leuit. 23.34.

15 And that they should cause it to be declared and proclaimed in al their cities, and in Ierusalem, saying, Goe forth vnto the mount, and bring olive branches, and pine branches, and branches of ‖ myrtus, & palme branches, & branches of thicke trees, to make boothes, as it is written.

‖ *Or, goodly branches, as Leuit. 23 40.*

16 So the people went forth and brought them and made them boothes, euery one vpon the h roofe of his house, & in their courts, and in the courts of the house of God, and in the streete by the watergate, & in the streete of the gate of Ephraim.

h For their houses were made flat aboue, read Deut. 22 8.

17 And al the Congregation of them that were come againe out of captiuitie, made boothes, and sate vnder the boothes: for since the i time of Iesh̄ua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioy.

i Which was almost a thousand yeeres.

18 And hee read in the booke of the Law of God euery day, from the first day vnto the last day. And they kept the feast seuen daies, and on the eight day a solemne assembly, according vnto the manner.

CHAP. IX.

1 The people repent, and forsake their strange wiues. 5 The Leuites exhort them to praise God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

IN the foure & twentieth day of this a moneth, the children of Israel were assembled with *fasting, and with sackcloth, and earth vpon them.

a Meaning the seuenth. *1. Esdr. 9.4.*

2 (And they that were of the seed of Israel were separated from al the ‡ strangers) and they stoode and confessed their sinnes and the iniquities of their fathers.

‡*Ebr. strange children.*

3 And they stoode vp in their place and read in the booke of the Law of the Lorde their God foure times on the day, and they b confessed & worshipped the Lord their God foure times.

b They made confession of their sinnes and vsed prayers.

4 Then stoode vpon the staires of the Leuites Iesh̄ua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani & Chenani, & cryed with a loud voice vnto the Lord their God.

5 And the Leuites said, euen Iesh̄ua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodiiah, Shebaniah and Pethahiah, Stand vp, and prayse the Lord your God for

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for euer & euer, and let them praise thy glorious Name, O God, which excelleth aboue all thanksgiuing and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therin, the seas, and all that are in them, and thou preseruest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abram, and broughtest him out of * Ur in Chaldea, * and madest his name Abraham,

8 And foundest his heart faithful before thee, * and madest a couenant with him, to giue vnto his seede the lande of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy wordes, because thou art iust.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their crie by the red sea,

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a Name, as appeareth this day.

11 * For thou didst breake vp the sea before them, and they went thorow the mids of the sea on dry land, and those that pursued them, hast thou cast into the bottomes as a stone in the mighty waters:

12 And * leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire, to giue them light in the way that they went.

13 * Thou camest down also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements and true lawes, ordinances, and good commaundements,

14 And declaredst vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the lande, for the which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers behaued themselues proudely, and hardened their necke, so that they hearkened not vnto thy commaundements,

17 But refused to obey, and would not remember thy marueilous works that thou haddest done for them, but hardened their necks, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious & full of compassion, of long suffering, and of great mercy, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (& sayd, This is thy God that brought thee vp out of the lande of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wildernes: * the pillar of the cloud departed not from them by day to lead them the way, neither the pillar of fire by night, to shewe them light, and the way whereby they should go.

20 Thou gauest also thy good Spirit to instruct them, & withheldest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou didst also feed them forty yeres in the wildernesse: they lacked nothing: * their clothes waxed not olde, and their feet c swelled not.

22 And thou gauest them kingdoms and people, and d scatteredst them into corners: so they possessed * the land of Sihon and the land of the king of Heshbon, and the land of Og king of Bashan.

23 And thou diddest multiply their children like the starres of the heauen, & broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, euen the Canaanites, and gauest them into their handes, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyards and olines, and trees for food in abundance, and they did eate, and were filled, and became fat, and liued in pleasure thorough thy great goodnesse.

26 Yet they were disobedient, & rebelled against thee, and cast thy law behinde their backes, and slew thy Prophets (which e protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hande of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and thorough thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had f rest, they returned to doe euill before thee: therefore lefrest thou them in the hande of their enemies, so that they had the dominion ouer them, yet when they conuerted, and cried vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto thy Law: but they behaued themselues proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (* which a man shoulde do and liue in them) and g pulled away the shoulder, and were stiffnecked, and would not h heare.

30 Yet thou ‡ diddest forbeare them many yeeres, and protestedst among them by

Gene. 11.31.
Gene. 17.5.
Gen. 15.18.
Exod 3.7. and 14.10.
Exod 14.22.
Exod. 13.21.
Exod. 19.18,20. and 20.1.
Exod. 16.15.
Exod. 17.6.
Deut. 1.8.
Exod. 13.22. numb. 14.14. 1. cor. 10.1.
Deut. 8.4.
c Though the way was tedious and long.
d Meaning, the heathen whom he droue out.
Numb. 21.26.
e Taking heauen and earth to witnesse, that God would destroy them, except they returned, as 2. Chron. 24. 19.
f He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperity forgate God.
Leuit. 18.5. ezek. 20.11. rom. 10. 5. gal. 3.12.
g Which is a similitude taken of oxen, that shrinke at the yoke or burthen, as Zech. 7.11.
h When thou didst admonish them by thy Prophets.
‡ Ebr. thou didst prolong vpon them many yeeres.

thy

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thy Spirite, euen by the hande of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

Exod.34.6,7.

32 Now therefore our God, * thou great God mighty and terrible, that keepest couenant and * mercie, let not all the affliction that hath come vnto vs, seeme a little before thee, that is, to our Kings, to our Princes, and to our Priestes, and to our Prophets, and to our fathers, and to all thy people, since the time of the kings of i Assur vnto this day.

Psal.143.1,2.

i By whom we were led away into captiuity, and haue bene appointed to be slaine, as Ester 3.13.

33 Surely thou art iust in all that is come vpon vs: for thou k hast dealt truely, but we haue done wickedly.

k He confesseth that all these things came to them iustly for their sinnes, but he appealeth from Gods iustice to his mercies.

34 And our Kings and our Princes, our Priests and our fathers haue not done thy Lawe, nor regarded thy commaundements nor thy protestations, wherewith thou hast l protested among them.

l That thou wouldest destroy them, except they would returne to thee, as verse 26.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fatte land which thou diddest set before them, and haue not conuerted from their euill workes.

36 Beholde, wee are seruants this day, and the lande that thou gauest vnto our fathers, to eate the m fruite thereof, and the goodnesse thereof, beholde, wee are seruants therein.

m That is, to bee the lords thereof.

37 And it yeeldeth much fruite vnto the kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies, and ouer our cattel at their pleasure, and we are in great affliction.

n Thus by affliction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great benefits.

38 Now because of all this wee make n a sure couenant, and write it, and our princes, our Leuites and our Priests seale vnto it.

CHAP. X.

1 The names of them that sealed the couenant betweene God and the people.

NOw they that sealed were Nehemiah the ‖ Tirshatha the sonne of Hachaliah, and Zidkiah,

‖ Or, *butler.*

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are o the Priests.

o Which subscribed to keepe the promise.

9 ¶ And the Leuites: Jeshua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel.
10 And their brethren, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people were Parosh, ‖ Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkiah, Azzur,

‖ Or, *Captaine of Moab.*

18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 And the rest of the people, the Priests, the Leuites, the Porters, the Singers, the b Nethinims, and all that were c separated from the people of the lands vnto the Lawe of God, their wiues, their sonnes, and their daughters, all that could vnderstand.

b Reade Ezra. 2.43.

c Which being idolaters, forsooke their wickednesse, and gaue themselues to serue God.

29 The chiefe of them d receiued it for their brethren, & they came to the e curse and to the othe to walke in Gods Lawe, which was giuen by Moses the seruant of God, to obserue and doe all the commaundements of the Lorde our God, and his iudgements, and his statutes:

d They made the othe in the name of the whole multitude.

e Whereunto they gaue themselues, if they brake the Law, as Deut. 28.15.

30 And that wee wouldе not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of the land brought ware on ỳ Sabbath, or any victuals to sell, f that wee would not take it on them on the Sabbath, and on the holy dayes: * and that we would let the seuenth yeere bee free, and the debts of euery ‡ person.

f Which notwithstanding they brake soone after, as Chap. 13.15. *Leuit.25.4. deut. 15.1.*

‡ *Ebr. hand.*

32 And we made statutes for our selues to giue by ỳ yere, the third part of a shekel for the seruice of the house of our God,

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod. 30. 13.

33 For the g shewbread, and for the daily offering, and for the daily burnt offring, the Sabbaths, the new moones, for the solemne feasts, and for the things that were sanctified, and for the sinne offerings to make an atonement for Israel, and for all the worke of the house of our God.

34 Wee cast also lots for the offering of the wood, euen the Priestes, the Leuites and the people, to bring it into the house of our God, ‖ by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

‖ Or, *into the house of.*

35 And to bring the first fruites of our land, and the first of al the fruits of all trees, yeere by yeere, into the house of the Lord,

36 And the first borne of our sonnes and of our cattell, as it is p written in the Lawe, and the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priestes that minister in the house of our God,

h By this rehearsall is meant that there was no part nor ceremony in the Law, whereunto they did not binde themselues by couenant.

37 And that wee shoulde bring the first fruite of our dough, and our offerings, and the fruit of euery tree, of wine, and of oyle, vnto the Priestes, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our i trauaile.

i Wheresoeuer we laboured, or trauailed, there the tithes were due vnto the Lord both by the Law, and according to the othe and couenant that we made. *Num. 18.26.*

38 And the Priest, the sonne of Aaron, shall bee with the Leuites, when the Leuites take tithes, and the Leuites shall * bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the

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the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there shall be the vessels of the Sanctuary, and the Priests that minister, and the porters, and the singers, and k wee will not forsake the house of our God.

k Wee will not leaue it destitute of that, that shal bee necessary for it.

CHAP. XI.

1 *Who dwelled in Ierusalem after it was builded,* 21 *And who in the cities of Iudah.*

AND the rulers of the people dwelt in Ierusalem: the other people also cast lots, a to bring one out of ten, to dwell in Ierusalem the holy citie, and nine parts to be in the cities.

a Because their enemies dwelt round about them, they prouided that it might be replenished with men, and vsed this policie, because there were few that offered themselues willingly.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These nowe are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests and the Leuites & the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt certaine of the children of Iudah, and of the children of Beniamin. Of the sonnes of Iudah, Athaiah, the sonne of Vzziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahalaleel of the sonnes of b Perez,

b Which came of Perez the sonne of Iudah.

5 And Maaseiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, the sonne of ‖ Shilonit.

‖ Or, *of a Shilonite.*

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundred three score and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel the sonne of Iesaiah,

8 And after him Gabai, Sallai, nine hundred and twentie and eight.

9 And Ioel the sonne of Zichri was gouernour ouer them: and Iudah the sonne of Senuah, was the second ouer the citie:

10 Of the Priests, Iedaiah, the sonne of Ioiarib, Iachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub c was chiefe of the house of God.

c That is, was the hie Priest.

12 And their brethren d that did the worke in the Temple, were eight hundreth twentie and two: & Adaiah the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah:

d That serued and ministred in the Temple.

13 And his brethren, chiefe of the fathers two hundred and two and fourtie: and Amashsai, the sonne of Azareel, the sonne of Ahazai, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hundreth eight and twenty: and their ouerseer was Zabdiel the sonne of ‖ Hagedolim.

‖ Or, *of one of the great men.*

15 And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites were ouer the workes of the house of God without.

17 And Mattaniah the sonne of Micha, the sonne of Zabdi, ỳ sonne of Asaph was the chiefe to e begin the thankesgiuing and prayer: and Bakbukiah the second of his brethren and Abda the sonne of Shammua, the sonne of Galal, the sonne of Iedithun.

e That is, he began the Psalme, and was the Chaunter.

18 All the Leuites in the holy citie were two hundreth foure score and foure.

19 And the porters Akkub, Talmon and their brethren that kept the f gates, were an hundred twenty and two.

f Meaning, of the Temple.

20 And the g residue of Israel of the Priests, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

g Of them which dwelt not in Ierusalem. ‖ *Or, Ophel.*

21 And the Nethinims dwelt in the ‖ fortresse, and Ziha, and Gispa was ouer the Nethinims.

22 And the ouerseer of the Leuites in Ierusalem was Vzzi the sonne of Bani, the son of Asabiah, the sonne of Mattaniah, the son of Micha: of the sonnes of Asaph singers were ouer the worke of the house of God.

23 For it was the Kings commandement concerning them, that faithfull prouision should be for the singers euery day.

24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah h was at the Kings hand in all matters concerning the people.

h Was chiefe about the king for al his affaires

25 And in the villages in their landes, some of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and in the villages thereof,

26 And in Ieshua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah and in Iarmuth,

30 Zanoah, Adullam, & in their villages, in Lachish, and in the fieldes thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnom.

31 And the sonnes of Beniamin from Geba, in Michmash, and Aia, and Beth el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalat,

35 Lod, & Ono, in the carpenters valley.

36 And of the Leuites were diuisions in Iudah, and in Beniamin.

CHAP. XII.

1 *The Priestes and Leuites which came with Zerubbabel vnto Ierusalem, are numbred,* 27 *And the wall is dedicated.*

THese also are the Priestes and the Leuites that a went vp with Zerubbabel, the sonne of Shealtiel, and Ieshua; to wit, Seraiah, Ieremiah, Ezra,

a From Babylon to Ierusalem.

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth,

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4 Iddo, Ginnethoi, Abiiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiiah, Iedaiah: these were the [b] chiefe of the Priests, and of their brethren in the dayes of Ieshua.

b Next in dignity to the hye Priests, & which were of the stocke of Aaron.

8 And the Leuites, Ieshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, [c] were ouer the thankesgiuings, hee, and his brethren.

c Had charge of them that sang the Psalmes.

9 And Bakbukiah and Unni, and their brethren were about them in the [d] watches.

d They kept their wards and watches according to their turnes, as 1. Chron. 23. 6.

10 And Iesh ua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.
11 And Ioiada begat Ionathan, and Ionathan begat Iaddua.
12 And in the dayes of Ioiakim were these the chiefe fathers of the Priestes: Under [e] Seraiah was Meraiah, vnder Ieremiah, Hananiah,
13 Under Ezra, Meshullam, vnder Amariah, Iehohanan,
14 Under Melicu, Ionathan, vnder Shebaniah, Ioseph,
15 Under Harun, Adna, vnder Meraioth, Helkai.
16 Under Iddo, Zechariah, vnder Ginnithon, Meshullam,
17 Vnder [f] Abiiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,
18 Under Bilgah, Shammua, vnder Shemaiah, Iehonathan,
19 Under Ioiarib, Mattenai, vnder Iedaiah, Uzzi,
20 Under Sallai, Kallai, vnder Amok, Eber,
21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Iohanan, & Iaddua were the chiefe fathers of the Leuites written, and the Priestes in the reigne of Darius the Persian.
23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites were Hashabiah, Sherebiah, & Iesh ua the sonne of Kadmiel, & their brethren about them to giue praise and thanks, according to the ordinance of Dauid the man of God, ward ouer [g] against ward.

e That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah.

f Whereof was Zacharie Iohn Baptists father.

g That is, one after another, and euery one in his course.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were porters keeping the ward at the threshholds of the gates.
26 These were in the dayes of Ioiakim the sonne of Iesh ua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.
27 And in the dedication of the wall at Ierusalem they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication & gladnesse, both with thankesgiuings and with songs, cymbals, vioies, and with harpes.
28 Then the [h] singers gathered themselues together both from the playne country about Ierusalem, and from the villages of [i] Netophathi,

h Which were a certaine family, & had their possessions in the fields, 2. Chron. 31. 29.

29 And from the house of Gilgal, and out of the countreyes of Geba, & Azmaueth: for the singers had built them villages rounde about Ierusalem.
30 And the Priestes and Leuites were purified, & cleansed the people, and the gates, and the wall.
31 And [k] I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, and the one went on the right hande of the wall towarde the doung gate.

k Meaning, Nehemiah.

32 And after them went Hoshaiah, and halfe the princes of Iudah,
33 And Azariah, Ezra and Meshullam,
34 Iudah, Beniamin, and Shemaiah and Ieremiah,
35 And of the Priests sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.
36 And [l] his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musical instruments of Dauid the man of God: and Ezra the Scribe went before them.

l That is, the brethren of Zaccur.

37 And to the gate of the fountaine, euen ouer against the went they vp by [m] the staires of the city of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water gate Eastward.

m Which was the going vp to the mount Zion, which is called the citie of Dauid.

38 And the second company of them that gaue thankes, went on the other side, & I after them, and the halfe of the people was vpon the wall, and vpon the tower of the furnaces euen vnto the broad wall.
39 And vpon the gate of Ephraim, and vpon the olde gate, & vpon the fish gate, and the tower of Hananeel, and the tower of Meah, euen vnto the sheepe gate: and they stood in the gate of the ward.
40 So stood the two companies of them that gaue thanks in the house of God, and I and the halfe of the rulers with me.
41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,
42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Iehohanan, and Malchiiah, and Elam, and Ezer: and the singers [n] sang loud, hauing Izrahiah which was the ouerseer.

n Ebr. caused to heare.

43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women and the children were ioyfull: and the ioy of Ierusalem was heard farre off.
44 Also at the same time were men appointed [o] ouer the chambers of the store for the offerings, for the first fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the Law, for the Priestes and the Leuites: for Iudah reioyced for the Priests and for the Leuites, that serued.

o Which were chambers appoynted by Hezekiah to put in the tithes, and such things, 2. Chron. 31. 11. & now repaired againe for the same vse.

45 And both the singers and the Leuites kept the ward of their God, & the ward of the purification, according to the commaundement of Dauid, and Salomon his sonne.
46 *For in the dayes of Dauid & Asaph,

* 1 Chron. 25. 1 &c.

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of old were chiefe singers, and songs of praise and thankesgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the singers and porters, euery day his portion, & they gaue the holy things vnto the Leuites, and the Leuites [a] gaue the holy things vnto the sonnes of Aaron.

[a] That is, the tenth part of the tithes.

CHAP. XIII.

1 *The Law is read.* 3 *They separate from them all strangers.* 15 *Nehemiah reproueth the that breake the Sabbath.* 30 *An ordinance to serue God.*

AND on that day did they read in ỹ booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite * should not enter into the Congregation of God,

Deut. 23. 3.

2 Because they met not the children of Israel with bread and with water, * but hired Balaam against them, that hee should curse them: and our God turned the curse into a blessing.

Num. 22. 5, 6.

3 Now when they had heard the Lawe, they separated from Israel [a] all those that were mixed.

[a] That is, all such which had ioyned in vnlawfull mariage, & also those with whom God had forbidden them to haue society.

4 ¶ And before [b] this had the Priest Eliashib the ouersight of the chamber of the house of our God, being [c] kinsman to Tobiah:

[b] That the separation was made.

[c] He was ioyned in affinity with Tobiah the Ammonite and enemy of the Iewes.

5 And hee had made him a great chamber, and there had they afore time laid the offerings, the incense, and the vessels, and the tithes of corne, of wine & of oyle (appointed for the Leuites, and the singers, and the porters) and the offrings of the Priests.

6 But in all this time was not I in Ierusalem: for in the two and thirtieth yeere [d] of Artahshashte king of Babel, came I vnto the king, and ‖ after certaine dayes I obtained of the king.

[d] Called also Darius, Ezra 7. 1.

‖ *Or, at the yeeres end.*

7 And when I was come to Ierusalem, I vnderstood [e] the euill that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

[e] Thus we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fel into such great absurdities: as appeareth also, Exod. 32. 1.

8 And it grieued me sore: therefore I cast foorth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to clense the chambers: and thither brought I againe the vessels of the house of God with the meat offring and the incense.

10 And I perceiued that the portions of the Leuites had not beene giuen, & that euery one was fled to his land, euen the Leuites and singers that executed the worke.

11 Then reproued I the rulers, & sayd. Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne, and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember mee, O my God, herein, and wipe not out my [f] kindnesse that I haue shewed on the house of my God, and on the offices thereof.

[f] Hee protesteth that he did his duetie with a good conscience, yet he doeth not iustifie himselfe herein, but desireth God to fauour him, and to be mercifull vnto him for his owne goodnesse sake, as verse 22. and 31.

15 In those dayes saw I in Iudah, them that trode wine presses on the Sabbath, and that brought in sheaues, and which laded asses also with wine, grapes and figges, and all burthens, and brought them into Ierusalem vpon the Sabbath day: and [g] I protested to them in the day that they sold victuals.

[g] I declared vnto them, that God would not suffer such transgressors of his law to be vnpunished.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, & sold on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reproued I the rulers of Iudah, and sayd vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought al this plague vpon vs, & vpon this citie? yet yee increase the wrath vpon Israel, in breaking the Sabbath.

[h] Was not this a great cause why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.

19 And when the gates of Ierusalem began to be [i] dark before the Sabbath, I commanded to shut the gates, and charged, that they should not be opened till after the Sabbath, and some of my seruants set I at the gates, that there should no burde be brought in on the Sabbath day.

[i] About the time that the Sunne went downe: for the Sabbath lasted from the sun going downe of the one day, to the sunne setting of the other.

20 So the chapmen and merchants of all merchandize remained once or twise al night without Ierusalem.

21 And I protested among them and said vnto them, Why tary yee all night about the wall? If yee doe it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I sayd vnto the Leuites that they should clense themselues, and that they should come and keepe the [k] gates to sanctifie the Sabbath day. Remember mee, O my God, concerning this, and pardon me according to thy great mercy.

[k] Meaning, of the Temple, that none that was vncleane, should enter.

23 In those dayes also I saw Iewes that maried wiues of [l] Ashdod, of Ammon, and of Moab.

[l] Which was a citie of the Philistims, and they had maried wiues thereof, and so had corrupted their speech and religion.

24 And their children spake halfe in the speech of Ashdod, and could not speake in the Iewes language, and according to the language of the one people, and of the other people.

25 Then I reproued them, and [m] cursed them, and smote certaine of them and pulled off their haire, and tooke an othe of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

[m] I drue them out of the Congregation.

26 *Did not Salomon the king of Israel sinne by these things? yet among many nations was there no king like him: for he was * beloued of his God, & God had made him king ouer Israel: *Yee strange women caused him to sinne.

1. *King* 3. 7, 12.

2 *Sam.* 12. 24, 25 1. *King* 11. 1, 4. *Ecclus* 47. 19, 20.

27 Shall we then obey vnto you, to do all this great euill, and to transgresse against our God, euen to marrie strange wiues?

28 And one of the sonnes of Ioiada the sonne of Eliashib the high Priest was the sonne in law of Sanballat the Horonite: but I chased him from me.

26 Remember them, O my God, ỹ [n] defile

[n] Punish them according to their fault & euil example, which they haue giuen to the rest of thy people contrary to their vocatiõ.

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the Priesthoode, and the conenaunt of the Priesthood and of the Leuites.

30 Then cleansed I them from all strangers, & appointed the wards of the Priests and of the Leuites, euery one in his office,

31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, o in goodnesse.

o That is, to shew mercy vnto me.

Ester.

THE ARGVMENT.

BEcause of the diuersitie of names, whereby they vsed to name their kinges, and the supputation of yeeres wherein the Ebrewes & the Grecians do vary, diuers authors write diuersly as touching this Ahashuerosh, but it seemeth, Dan. 6.1 & 9.1. that he was Darius king of the Medes, & sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great & chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church, who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth vp some by whom he sendeth comfort and deliuerance Herein also is described the ambition, pride, and cruelty of the wicked when they come to honour, and their sudden fall when they are at highest: and how God preserueth and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahashuerosh maketh a royall feast, 12 Whereunto the Queene Vashti will not come, 19 for which cause she is diuorced. 20 The kings decree touching the preeminence of man.

IN the dayes of a Ahashuerosh (this is Ahashuerosh that reigned from India euen vnto Ethiopia, ouer an b hundred and seuen and twentie prouinces)

a Called also Darius, who was now the soueraigne Monarch, and had the gouernment of the Medes, Persians and Caldeans. Some thinke hee was Darius Hystaspis sonne, called also Artaxerxes.

b Daniel chap. 6. 1. maketh mention but of sixe score, leauing out the number that is vnperfit, as the Scripture in diuers places vseth.

2 In those dayes when the king Ahashuerosh sate on his throne, which was in the palace of * Shushan,

3 In the third yeere of his reigne he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,

4 That he might shew the riches and glory of his kingdome, and the honour of his great maiestie many dayes, euen an hundred and fourescore dayes.

c That is, had rest and quietnesse. *Nehem. 1, 1.*

5 And when these dayes were expired, the king made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, greene, and blew clothes, fastened with cords of fine linnen and purple, in siluer rings, & pillars of marble: the d beds were of gold, and of siluer vpon a pauement of porphyre, and marble, and alabaster, and blew colour.

d Which they vsed in those countreys in stead of tables.

7 And they gaue them drinke in vessels of gold, and changed vessell after vessell, and royall wine in abundance according to the e power of the king.

e As was beseeming for so magnificall a king.

8 And the drinking was by an order, none might f compel: for so the king had appointed vnto all the officers of his house, that they should do according to euery mans pleasure.

f None might be compelled to drinke more then it pleased him.

9 ¶ The queene Vashti made a feast also for the women in the royal house of king Ahashuerosh.

10 Vpon the g seuenth day, when the king was merry with wine, he commaunded Mehuman, Bizetha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen Eunuches, (that serued in the presence of king Ahashuerosh.)

g Which was the last day of the feast that the king made for the people, as verse 5.

11 To bring Queene Vashti before the king with the crowne royall, that her might shew the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the kings word, ‡ which he had giuen in charge to the eunuches: therefore the king was very angry, & his wrath kindled in him.

‡ *Ebr. which was in the hand of the eunuches.*

13 Then the king sayd to the wise men, h that knew the times (for so was the kings maner towards all that knew the Law and the iudgement.

h That had experience of things as they had learned by diligent marking in continuance of time.

14 And the next vnto him was Carshena, Shetar, Admatha, Tarshish, Meres, Marsena & Memucan the seuen princes of Persia and Media, which saw the i kings face, and sate the first in the kingdome.)

i Which were his chiefe counsellers, that might haue alwayes accesse to him.

15 What shall wee doe vnto the Queene Vashti according to the law, because she did not according to the word of the king Ahashuerosh by the commission of the eunuches?

16 Then Memucan answered before the king and the princes, The Queene Vashti hath not onely done k euill against the king, but against all the princes, & against all the people that are in all the prouinces of king Ahashuerosh.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

17 For the l act of the Queene shall come abroad vnto all women: so that they shall despise their husbands in their owne eyes, and shall say, The king Ahashuerosh commaunded Vashti the Queene to be brought in before him, but she came not.

l That is, her disobedience.

18 So shall the m princesses of Persia and Media this day say vnto all the kings princes, when they heare of the act of the queene: thus shall there be much despitefulnesse and wrath.

m Meaning, that they would take first occasion hereof to doe the like, and that the rest of women would by continuance doe the same.

19 If it please the king, let a royall decree proceed from him, & let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come n no more before king Ahashuerosh: & let the king giue her royall estate vnto her companion that is better then she.

n Let her be diuorced, and an other made Queene.

20 And when ỳ decree of the king which shall be made, shall bee published throughout all his kingdome (though it be o great) all the women shal giue their husbands honor both great and small.

o For he had vnder him an hundreth twenty and seuen countreys.

21 And this saying pleased the king and the

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the princes, and the King did according to the word of Memucan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people, after their language, that euery man should [p] beare rule in his owne house, and that hee should publish it in the language of that same people.

[p] That is, that the wife should be subiect to the husband, and at his commandement.

CHAP. II.

2 After the Queene is put away, certaine yong maides are brought to the King. 17 Ester pleaseth the King, and is made Queene. 22 Mordecai discloseth vnto the King those that would betray him.

AFter these things, when the wrath of King Ahashuerosh was appeased, he [a] remembred Vashti, and what shee had done, and what was decreed [b] against her.

[a] That is, hee called the matter againe into communication.

[b] By the seuen wisemen of his counsell.

2 And the Kings seruants that ministred vnto him, said, Let them seeke for the King beautifull yong virgins,

3 And let the king appoint officers through all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the kings eunuch [c] keeper of the women, to giue them their things [d] for purification.

[c] The abuse of these countreys was so great, that they inuented many meanes to serue the lusts of Princes, and therefore, as they ordeined wicked lawes, that the King might haue whose daughters he would, so they had diuers houses appointed, as one for them whiles they were virgins, another when they were concubines, and for the Queenes another.

[d] Reade what this purification was, verse 12. 2. *King.* 24 15.

4 And the maide that shall please the king, let her reigne in the stead of Vashti. And this pleased the King, and he did so.

5 ¶ In the citie of Shushan, there was a certaine Iewe, whose name was Mordecai, the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Iemini,

6 Which had beene caried away from Ierusalem* with the captiuitie that was caried away with Ieconiah King of Iudah (whome Nebuchad-nezzar King of Babel had caried away)

7 And hee nourished Hadassah, that is Ester, his vncles daughter: for shee had neither father nor mother, and the maide was faire, and beautifull to looke on: and after the death of her father & her mother, Mordecai tooke her for his owne daughter.

8 And when the Kings commandement and his decree was published, and many maides were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the women.

9 And the maide pleased him, and shee found fauour in his sight: therefore hee caused her things for purification to bee giuen her speedily, and her ‡ state, and seuen comely maides to bee giuen her out of the Kings house, and hee gaue change to her and to her maides of the best in the house of the women.

‡ *Ebr portions.*

10 But Ester shewed not her people and her kinred: for Mordecai had charged her, that shee should not tell it.

[e] For though she was taken away by a cruell law, yet he ceased not to haue a fatherly care ouer her, and therfore did resort oft times to heare of her.

11 And Mordecai walked [e] euery day before the court of the womens house, to know if Ester did well, and what should bee done with her.

12 And when the course of euery maide came, to goe in to King Ahashuerosh, after that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, sixe moneths with oyle of myrrhe, and sixe moneth with sweete odours, and in the purifying of the women.

13 And thus went the maides vnto the King) whatsoeuer she required, was [f] giuen her, to goe with her out of the womens house vnto the Kings house.

[f] What apparell she asked of the Eunuch, that was he bound to giue her.

14 In the euening shee went, and on the morow she returned into the second house of the women, vnder the hand of Shaashgaz the Kings eunuch, which kept the concubines: shee came in to the King no more, except she pleased the King, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that she could goe in to the King, shee desired nothing, but what ‖ Hege the kings eunuch the keeper of the womens said: and Ester found fauour in the sight of all them that looked vpon her.

‖ *Or, Hegai.*

[g] Wherein her modestie appeared, because shee sought not apparell to commend her beautie, but stood to the Eunuches appointment.

16 ¶ So Ester was taken vnto King Ahashuerosh into his house royall in the tenth moneth, which is the [h] moneth Tebeth, in the seuenth yeere of his reigne.

[h] Which conteined part of December and part of Ianuarie.

17 And the King loued Ester aboue all the women, and she found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

18 Then the King made a great feast vnto all his princes, and his seruants, which was [i] the feast of Ester, and gaue rest [k] vnto the prouinces, and gaue gifts, according to [l] the power of a King.

[i] That is, made for her sake.

[k] He released their tribute.

[l] That is, great and magnificall.

19 And when the virgins were gathered the [m] second time, then Mordecai sate in the Kings gate.

[m] That is, at the marriage of Ester, which was the second marriage of the king.

20 Ester had not yet shewed her kinred, nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai sate in the kings gate, two of the Kings eunuches, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay [n] hand on the King Ahashuerosh.

[n] Meaning, to kill him.

22 And the thing was knowen to Mordecai, and hee told it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the [o] Chronicles before the king.

[o] In the Chronicles of the Medes and Persians, as Chap. 10. 2.

CHAP. III.

1 Haman after hee was exalted, obteined of the king that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

AFter these things did King Ahashuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seate aboue all the Princes that were with him.

2 And all the Kings seruants that were at the Kings gate, bowed their knees, and

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reuerenced Haman: for the king had so commaunded concerning him: but Mordecai a bowed not the knee, neither did reuerence.

3 Then the Kings seruants which were at the Kings gate, sayde vnto Mordecai, Why trangressest thou the kings commandement?

4 And albeit they spake daily vnto him, yet he would not heare them: therefore they b told Haman, that they might see how Mordecais matters would stand: for he had told them, that he was a Iew.

5 And when Haman sawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Nowe hee ‡ thought it too little to lay handes onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes, that were throughout the whole kingdome of Ahashuerosh, euen the people of Mordecai.

7 In the first moneth (that is the moneth c Nisan) in the twelfth yere of King Ahashuerosh, they cast Pur (that is a lot) d before Haman, from day to day, and from moneth to moneth, vnto the twelfth moneth, that is, the moneth of e Adar.

8 Then Haman said vnto King Ahashuerosh, There is a people scattered and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the f Kings lawes: therefore it is not the kings profit to suffer them.

9 If it please the king, let it bee written that they may be destroyed, and I will ‡ pay ten thousand talents of siluer by the handes of them that haue the charge of this businesse to bring it into the kings treasurie.

10 Then the King tooke his ring from his hand, and gaue it vnto Haman the sonne of Hammedatha the Agagite, the Iewes aduersary.

11 And the King saide vnto Haman, Let the siluer be thine, and the people to do with them as it pleaseth thee.

12 Then were the kings ‖ Scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commanded) vnto the Kings officers, and to the captaynes that were ouer euerie prouince, and to the rulers of euery people, and to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahashuerosh was it written, and sealed with the kings ring.

13 And the letters were sent ‡ by postes into all the kings prouinces, to roote out, to kill and to destroy all the Iewes, both yong and old, children and women, in one day vpon the thirteenth day of the twelfth moneth, (which is the moneth Adar) and to spoyle them as a pray.

14 The contents of the writing was, that there should bee giuen a commandement in all prouinces, and published vnto all people, that they should bee ready against the same day.

15 And the posts compelled by the kings commaundement went foorth, and the commaundement was giuen in the palace of Shushan: and the King and Haman sate drinking, but the g citie of Shushan was in perplexity.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruel decree of the king against the Iewes. 16 She willeth that they pray for her.

NOw when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackecloth and ashes, & went out into the middes of the city, and cried with a great cry and a bitter.

2 And hee came euen before the Kings a gate, but hee might not enter within the kings gate, being clothed with sackecloth.

3 And in euery prouince, & place, whither the kings charge and his commission came, there was great ioyow among the Iewes, and fasting, and weeping, and mourning, & many lay in sackecloth and in ashes.

4 ¶ Then Esters maids & her eunuches came and told it her: therefore the Queene was very heauy, & she sent rayment to clothe Mordecai, and to take away his sackecloth from him, but he receiued it not.

5 Then called Ester Hatach one of the Kings Eunuches, whom he ‡ had appointed to serue her, and gaue him a commandement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went foorth to Mordecai vnto the street of the city which was before the kings gate.

7 And Mordecai tolde him of all that which had come vnto him, & of the ‡ summe of the siluer that Haman had promised to pay vnto the kings treasures, because of ỳ Iewes for to destroy them.

8 Also he gaue him the ‖ copy of the writing & commission that was giuen at Shushan, to destroy them, that hee might shew it vnto Ester, and declare it vnto her, and to charge her, that she should goe in to the king, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, he told Ester the words of Mordecai.

10 Then Ester sayde vnto Hatach, and commanded him to say vnto Mordecai,

11 All the kings seruants and the people of the kings prouinces doe know, that whosoeuer, man or woman, that commeth to the king into the inner court, which is not called, there is a law of his, that he shall dye, except him to whome the king holdeth out the golden rod, that hee may liue. Now I haue not beene called to come vnto the king these thirty dayes.

12 And they certified Mordecai of Esters words.

13 And Mordecai sayd, that they should answere Ester thus, Thinke not with thy selfe, that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, ‡ comfort and deliuerance b shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and

a The Persians maner was to kneele downe and reuerence their kings and such as hee appointed in chiefe authority, which Mordecai would not doe to this ambitious and proud man.

b Thus wee see that there is none so wicked, but they haue their flatterers to accuse the godly.

‡ *Ebr. despised in his eyes.*

c Which answereth to part of March and part of April.

d To know what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappointed their lots and expectation.

e Conteining part of February and part of March.

f These be the two arguments, which commonly the worldlings & the wicked vse toward princes against the godly, that is, the contempt of their lawes and diminishing of their profit, without respect how God is either pleased or displeased.

‡ *Ebr. weigh.*

‖ *Or, secretary.*

‡ *Ebr. the hands of postes.*

g To wit, the Iewes that were in Shushan.

a Because hee would aduertise Ester of this cruel proclamation.

‡ *Ebr. sackcloth, and ashes were spread for many.*

‡ *Ebr. had caused to stand before her.*

‡ *Ebr. declaration.*

‖ *Or, contents.*

‡ *Ebr. breathing.*

b Thus Mordecai spake in the confidence of that faith, which all Gods children ought to haue: which is, that God will deliuer them, though all worldly meanes fayle.

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and who knoweth whether thou art come to the kingdome for ᵉ such a time?

15 Then Ester commanded to answere Mordecai,

16 Goe, and assemble all the Iewes that are found in Shushan, & fast ye for mee, and eate not, nor drinke in three dayes, day nor night. I also and my maydes will fast likewise, and so will goe in to the king, which is not according to the law: and if I perish, ᵈ I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

ᵉ For to deliuer Gods Church out of these present dangers.

ᵈ I will put my life in danger & reserre the successe to God, seeing it is for his glory, and the deliuerance of his Church.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallowes for Mordecai.

AND on the third ᵃ day Ester put on her royall apparell, and stood in the court of the kings palace within, ouer against the kings house: and the King sate vpon his royal throne in the kings palace ouer against the gate of the house.

2 And when the king saw Ester the Queene standing in the court, she found fauour in his sight: and the king ᵇ held out the golden scepter that was in his hand: so Ester drew neere, and touched the top of the scepter.

3 Then sayd the king vnto her, What wilt thou Queene Ester? and what is thy request? it shall be euen giuen ᶜ thee to the halfe of the kingdome.

4 Then sayd Ester, If it please the king, let the king and Haman come this day vnto the banket, that I haue prepared for him.

5 And the king sayd, Cause Haman to make haste that hee may doe as Ester hath sayd. So the king and Haman came to the banket, that Ester had prepared.

6 And the king sayd vnto Ester, at the banket of ᵈ wine, What is thy petition, that it may bee giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and sayd, My petition and my request is,

8 If I haue found fauour in the sight of the king, and if it please the king to giue mee my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow according to the kings ᵉ saying.

9 ¶ Then went Haman forth the same day ioyful and with a glad heart. But when Haman sawe Mordecai in the kings gate, that hee stood not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheless Haman refrained himselfe: and when hee came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and al the things wherin the king had ᶠ promoted him, and how that hee had set him aboue the princes and seruants of the king.

12 Haman sayd moreouer, Yea, Ester the Queene did let no man come in with the king to the banquet that shee had prepared, saue me; and to morrow am I bidden vnto her also with the king.

13 But all this doeth nothing auaile me, as long as I see Mordecai the Iewe sitting at the kings gate.

14 Then sayd Zeresh his wife and all his friends vnto him, Let them make a tree of fifty ᵍ cubits hie, and to morrow speake thou vnto the king, that Mordecai may bee hanged theron: then shalt thou go ioyfully with the king vnto the banquet. And the thing pleased Haman, and hee caused to make the tree.

ᵃ To wit, after that the Iewes had begun to fast.

ᵇ Which was a signe that her comming was agreeable vnto him, as Chap. 4.11.

ᶜ Meaning hereby, that whatsoeuer she asked, should be granted, as Mar. 6.23.

ᵈ Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that which was most in vse or esteemed.

ᵉ I will declare what thing I demand.

ᶠ Thus the wicked when they are promoted, in stead of acknowledging their charge and humbling themselues, waxe ambitious, disdainefull, and cruel.

ᵍ Meaning, the highest that could be found.

CHAP. VI.

1 The king turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 And commandeth Haman to cause Mordecai to bee had in honour.

THE same night ‡ the king slept not, and he commanded to bring the booke of the Records and the Chronicles: and they were read before the King.

‡ *Ebr. the kings sleepe departed.*

2 Then it was found written that Mordecai had told of Bigtana, and Teresh two of the kings eunuches, keepers of the doore, who sought to lay handes on the king Ahasuerosh.

Chap. 2.22.

3 Then the king said, What honour and dignitie hath been giuen to Mordecai ᵃ for this? And the kings seruants that ministred vnto him, sayd, There is nothing done for him.

4 And the king said, Who is in the court? (Nowe Haman was come into the inner court of the kings house, that hee might speake vnto the king to ᵇ hang Mordecai on the tree that he had prepared for him.)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king sayd vnto him, What shall be done vnto the man, whom the king will honour? Then Haman thought in his heart, To whome would the king do honour more then to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him royall apparel, which the king vseth to weare, and the ᶜ horse that the king rideth vpon, & that the crowne royall may be set vpon his head.

9 And let the raiment and the horse bee deliuered by the hande of one of the kings most noble princes, and let them apparel the man (whom the king will honour) and cause him to ride vpon the horse through the street of the citie, and proclaime before him, Thus shall it be done vnto the man whom the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horse as thou hast said, and do so vnto Mordecai the Iew, that sitteth at the kings gate: let nothing fayle of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and arayed Mordecai, and brought him on horsebacke through the streete of the citie, and proclaimed before him, Thus shall it bee done to the man whom the king will honour.

ᵃ For he thought it vnworthy his estate to receiue a benefite, and not reward it.

ᵇ Thus while the wicked imagine the destruction of others, they themselues fall into the same pit.

ᶜ Meaning hereby, that the king should make him next vnto himselfe, as Ioseph hereby was knowen to be next to Pharaoh, Gen. 41.42.

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12 And Mordecai came againe to the kings gate, but Haman hasted home mourning, and his head couered.

13 And Haman told Zeresh his wife, and all his friends all that had befallen him. Then sayd his wise men, and Zeresh his wife vnto him, If Mordecai be of the seed of the Iewes, before whom thou hast begun to fall, thou shalt not preuaile against him, d but shalt surely fall before him.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

14 And while they were yet talking with him, came the Kings eunuches and hasted to bring Haman vnto the banket that Ester had prepared.

CHAP. VII.

3 The Queene biddeth the king and Haman againe, and prayeth for her selfe and her people. 6 She accuseth Haman, and he is hanged on the gallowes which he had prepared for Mordecai.

SO the King and Haman came to banket with the Queene Ester.

2 And the king sayd againe vnto Ester on the second day at the banket of a wine, What is thy petition, Queene Ester, that it may bee giuen thee? and what is thy requeste? It shall be euen performed vnto the halfe of the kingdome.

a Reade Chap. 5.6.

3 And Ester the Queene answered, and sayd, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen mee at my petition, and my people at my requeste.

4 For wee are solde, I, and my people to be destroyed, to be slaine and to perish: but if wee were sold for seruants, and for handmaydes, I would haue held my tongue: although the aduersary could not b recompence the kings losse.

b Haman could not so much profite the king by this his malice, as he should hinder him by the losse of the Iewes, and the tribute which he hath of them

‡*Ebr. filleth his heart.*

5 Then King Ahasuerosh answered and sayd vnto the Queene Ester, Who is hee? and where is hee that ‡ presumeth to doe thus?

6 And Ester sayd, The aduersary and enemie is this wicked Haman. Then Haman was afraide before the king and the Queene.

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

7 And the king arose from the banket of wine in his wrath, and went into the palace garden: But Haman stood vp, to make requeste for his life to the Queene Ester: for he saw that there was a c mischiefe prepared for him of the king.

d He fell downe at the beds feete or couch whereupon she sate, & made requeste for his life.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was d fallen vpon the bed whereon Ester sate: therefore the king sayd, Will he force the Queene also before me in the house? as the word went out of the kings mouth, they e couered Hamans face.

e This was the maner of the Persians, when one was out of the kings fauour.

9 And Harbonah one of the eunuches sayd in the presence of the King, Behold, there standeth yet the tree in Hamans house fifty cubites hie, which Haman had prepared for Mordecai, that spake f good for the king. Then the king said, Hang him thereon.

f Which discouered the conspiracie against the king, Chap. 2. 21,22.

10 So they hanged Haman on the tree that hee had prepared for Mordecai: then was the kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are sent vnto the Iewes.

THe same day did king Ahasuerosh giue the house of Haman the aduersary of the Iewes vnto the Queene Ester. And Mordecai a came before the King: for Ester told what he was b vnto her.

a That is, was receiued into the kings fauour and presence.

b That he was her vncle, and had brought her vp.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the king, and fell downe at his feete weeping, and besought him that hee would put away the c wickednesse of Haman the Agagite, and his deuice that he had imagined against the Iewes.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Iewes.

4 And the King helde out the golden d sceptre toward Ester. Then arose Ester, and stood before the king,

d Reade Chap. 5.2.

5 And said, If it please the king, and if I haue found fauour in his sight, and the thing be acceptable before the king, and I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite, may be called againe, which he wrote to destroy the Iewes, that are in all the kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or howe can I suffer and see the destruction of my kinred?

7 And the king Ahasuerosh said vnto the Queene Ester, and to Mordecai the Iewe, Behold, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree because he || layd hand vpon the Iewes.

|| *Or, went about to slay the Iewes.*

8 Write ye also for the Iewes, as it liketh you in the kings name, and seale it with the kings ring (for the writings written in the kings name, and sealed with the kings ring, may no e man reuoke.)

e This was the law of the Medes and Persians, as Dan. 6.15. notwithstanding the king reuoked the former decree granted to Haman for Esters sake.

9 Then were the kings scribes called at the same time, euen in the third moneth, that is the moneth f Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commaunded vnto the Iewes, and to the princes, and captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and seuen and twenty prouinces, vnto euery prouince, according to the writing thereof, and to euery people after their speach, and to the Iewes, according to their writing, and according to their language.

f Which containeth part of May and part of June.

10 And he wrote in the king Ahasuerosh name, and sealed it with the kings ring: and hee sent letters by postes on horsebacke, and that rode on beasts of price, as Dromedaries, and || colts of mares.

g That is, in such letters and language as was vsuall in euery prouince.

|| *Or, mules.*

11 Wherein the king granted the Iewes (in what cities soeuer they were) to gather themselues together, and to stand for h their life, and to roote out, to slay, and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to spoyle their goods:

h That is, to defend themselues against all that would assaile them.

12 Vpon one day in all the prouinces of king Ahasuerosh, euen in the thirteenth day

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day of the twelft moneth, which is the moneth [i] Adar.

13 The copy of the writing was, how there should be a commandement giuen in all and euery prouince, published among all the people, and that the Iewes should be ready against that day to [k] auenge themselues on their enemies.

14 So the postes rode vpon beasts of price, and dromedaries, & went foorth with speed, to execute the kings commaundement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blue and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was come [l] light and ioy and gladnesse, and honour.

17 Also in all and euery prouince, and in all & euery citie and place, whers the kings commaundement and his decree came, there was ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land [m] became Iewes: for the feare of the Iewes fell vpon them.

i Which hath part of Februarie, and part of March.

k The king gaue them liberty to kill all that did oppresse them.

l He sheweth by these words that folow, what this light was.

m Conformed themselues to the Iewes religion.

CHAP. IX.

1 *At the commandement of the king the Iewes put their aduersaries to death.* 14 *The ten sonnes of Haman are hanged.* 17 *The Iewes keepe a feast in remembrance of their deliuerance.*

NOw in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the kings commandement and his decree drew neere to bee put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them.)

2 The Iewes gathered themselues together into their cities, throughout all the prouinces of the king Ahasuerosh, to lay hand on such as sought their hurt, & no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the king [b] exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the Kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their [c] enemies with strokes of the sword and slaughter, and destruction, & did what they would vnto those that hated them.

6 And at Shushan the palace slew the Iewes and destroyed [d] fiue hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaizatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersary of the Iewes slew they: but they laid not their hands [e] on the spoyle.

a This was by Gods great prouidence, who turneth the ioy of the wicked into sorow, and the teares of the godly into gladnesse.

b Did them honour, and shewed them friendship.

c Which had conspired their death by the permission of the wicked Haman.

d Besides those three hundreth, that they slew the second day, as verse 15.

e Whereby they declared that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gaine, but to execute his vengeance.

11 On the same day came the number of those that were slaine, vnto the palace of Shushan before the king.

12 And the King sayd vnto the Queene Ester, The Iewes haue slaine in Shushan the palace and destroyed fiue hundreth men, and the ten sonnes of Haman: what haue they done in the rest of the kings prouinces? and what is thy petition, that it may bee giuen thee? or what is thy request moreouer, that it may bee performed?

13 Then sayde Ester, If it please the king, let it be granted also to morrow to the Iewes that are in Shushan, to doe according [f] vnto this dayes decree, that they may hang vpon the tree Hamans tenne sonnes.

14 And the king charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans tenne sonnes.

15 ¶ So the Iewes that were in Shushan assembled themselues vpon the fourteenth day of the moneth Adar, & slew three hundred men in Shushan, but on the spoyle they layd not their hand.

16 And the rest of the Iewes that were in the kings prouinces assembled themselues and stood for [g] their liues, and had rest from their enemies, and slew of them that [h] hated them, seuenty and fiue thousand: but they layd not their hand on the spoyle.

17 This they did on the [i] thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselues on the thirteenth day and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, [k] kept the fourteenth day of the moneth Adar with ioy and feasting, euen a ioyfull day, and euery one sent presents vnto his neighbour.

20 ¶ And Mordecai [l] wrote these words, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahasuerosh, both neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fifteeneth day of the same, euery yeere,

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth, which was turned vnto them from sorrow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and [m] to send presents euery man to his neighbour, and gifts to the poore.

23 And the Iewes promised to do as they had begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduersarie, had imagined against the Iewes, to destroy them, and had [n] cast Pur (that is a lot) to consume and destroy them.

25 And

f This she requireth, not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

g Reade Chap. 8. 11.

h Meaning, that they layd hands on none, that were not the enemies of God.

i Meaning, in all places sauing in Shushan.

k As the Iewes doe euen to this day, calling it in the Persian language Purim, that is, the day of lots.

l The Iewes gather hereof that Mordecai wrote this story, but it seemeth that he wrote but onely these letters, and decrees that follow.

m He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutual friendship, and relief of ỹ poore.

n Reade Chap. 3. 7.

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o That is, Ester.

25 And when o she came before the king, he commanded by letters, That his wicked p deuise (which hee imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

p These are the wordes of the kings commandement to disanull Hamans wicked enterprise.

26 Therefore they called these daies Purim, by the name of Pur, and because of all the wordes of this letter, and of that which they had seen before this, and of that which had come vnto them.

27 The Iewes also ordeined and promised for them and for their seede, and for all that ioyned vnto them, that they would not ‖ faile to obserue those q two dayes euery yeere, according to their writing, and according to their season,

‖ Or, transgresse.

q Meaning, the fourteenth and fifteenth day of the moneth Adar.

28 And that these dayes should bee remembred and kept throughout euery generation and euery family, and euery prouince, and euery citie: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their seede.

29 And the Queene Ester the daughter of Abihail ‡ Mordecai the Iew wrote with all ‖ authority (to confirme this letter of Purim the second time)

‖ Or, strength, or efficacie.

30 And he sent letters vnto all the Iewes to the hundreth and seuen and twenty prouinces of the kingdom of Ahashuerosh, with r wordes of peace and trueth,

r Which were letters declaring vnto them quietnes, & assurance, and putting them out of doubt and feare.

31 To confirme these dayes of Purim, according to their seasons, as Mordecai the Iew and Ester the Queene had appointed them, and as they had promised for ‡ themselues, and for their seed with ſ fasting and prayer.

‡ Ebr. soules.

ſ That they would obserue this feast with fasting and earnest prayer, which in Ebrew is signified by this worde (their crie.)

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

CHAP. X.

The estimation and authoritie of Mordecai.

AND the king Ahashuerosh layd a tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

a These three points are here set foorth as commendable, and necessary for him that is in authoritie: to haue the fauour of the people, to procure their welth, and to be gentle and louing toward them.

3 For Mordecai the Iewe was the second vnto king Ahashuerosh, and great among the Iewes, and a accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seede.

Iob.

THE ARGVMENT.

IN this history is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and of these friends: which by their vehement wordes, and subtill disputations brought him almost to despaire: for they set foorth God as a seuere Iudge, and mortall enemie vnto him which had cast him off, therefore in vaine hee should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding hee did constantly resist them, and at length had good successe. In this story we haue to marke that Iob maintaineth a good cause, but handleth it euill: againe, his aduersaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway punish men according to their sinnes, but that he had secret iudgements, whereof man knew not the cause, and therefore man could not reason against God therein, but he should be conuicted. Moreouer, he was assured that God had not reiected him, yet through his great torments and affliction, he brasteth foorth into many inconueniences both of wordes and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doeth not handle well. Againe, the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14.14. and Iames setteth out his patience for an example, Iames 5.11.

CHAP. I.

1 The holinesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance and his children. 20 His faith and patience.

THere was a man in the lande of a Uz called Iob, ‡ this man b was an vpright and iust man, c one that feared God, and eschewed euill.

a That is, of the country of Idumea, as Lament. 4.21. or bordering thereupon: for the land was called by the name of Uz the sonne of Dishon the sonne of Seir, Gen. 36.28.

b Forasmuch as hee was a Gentile and not a Iew, and yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.

c Hereby is declared, what is meant by an vpright and iust man,

2 And hee had seuen sonnes, and three daughters.

3 His d substance also was seuen thousand sheepe, and three thousand camels, and fiue hundreth yoke of oxen, and fiue hundreth she asses, ‡ his familie was very great, so that this man was the greatest of all the ‡ men of the e East.

d His children and riches are declared to cõmend his vertue in his prosperity, & his patience & constancie, when God had taken them from him.

‡ Ebr. children.

e Meaning the Arabians, Chaldeans, Idumeans, &c.

4 And his sonnes went and banqueted in their houses, euery one his day, and sent, and called their three sisters to eate and to drinke with them.

5 And when the daies of their banqueting were

were gone about, Iob sent, and f sanctified them, and rose vp early in the morning, and s offred burnt offrings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and h blasphemed God in their hearts: thus did Iob i euery day.

6 ¶ Now on a day, when the k children of God came and stoode l before the Lord, Satan m came also among them.

7 Then the Lord said vnto Satan, Whence n commest thou? And Satan answered the Lord, saying, o From compassing the earth to and fro, and from walking in it.

8 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth, an vpright and iust man, one that feareth God, and escheweth euil?

9 Then Satan answered the Lord, and said, Doth Iob feare God for p nought?

10 Hast thou not made an q hedge about him and about his house, and about all that hee hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out now thine hand, and r touch all that hee hath, to see if hee will not blaspheme thee to thy f face.

12 Then the Lord said vnto Satan, Lo, all that hee hath is in t thine hand: onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the u presence of the Lord.

13 ¶ And on a day when his sonnes and his daughters were eating, and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the x Sabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles he was yet speaking, another came, and said, The y fire of God is fallen from the heaven, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles he was yet speaking, another came, and sayd, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, & haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and sayde, Thy z sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great wind from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and a rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And said, b Naked came I out of my mothers wombe, and naked shall I returne c thither: the Lord hath giuen, and the Lord hath taken it: d blessed bee the Name of the Lord.

22 In all this did not Iob sin, nor charge God e foolishly.

z The last plague declareth, that when one plague is past, which seemeth hard to be borne, God can send vs another farre more grieuous, to tie his, and teach them obedience,

a Which came not of impatiencie, but declareth that the children of God are not insensible like blockes, but that in their patience they feele affliction and griefe of mind: yet they keepe a meane herein, and rebell not against God, as the wicked doe. *Eccles.* 5.14. 1. *tim.* 6.7. b That is, into the belly of the earth, which is the mother of all. c Hereby hee confesseth that God is iust and good, although his hand bee sore vpon him. d But declareth that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visit him.

AND on a day the a children of God came and stood before the Lord, and b Satan came also among them, and stood before the Lord.

2 Then the Lorde sayde vnto Satan, Whence commest thou? And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth, a an vpright and iust man, one that feareth God, and eschweth euil, for yet he continueth in his vprightnesse, c although thou mouedst mee against him, to destroy him d without cause.

4 And Satan answered the Lord, and sayd, e Skinne for skinne, and all that euer a man hath, will he giue for his life.

5 But stretch now out thine hand, and touch his bones, and his flesh, to see if he wil not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Loe, he is in thine hand, but s saue his life.

7 ¶ So Satan departed from the presence of the Lord, and smote Iob with sore boiles,

a That is, the Angels, as Chap. 1.6. b Reade Chap. 1.6. *Ezek.* 14.14. *chap.* 1.1.

c He prooueth Iobs integritie, by this, that he ceaseth not to feare God when his plagues were grieuously vpon him.

d That is, when thou haddest nought against him, or when thou wast not able to bring thy purpose to passe.

e Hereby he meant that a mans owne skin is deerer vnto him then another mans. f Meaning his owne person. g Thus Satan can goe no further in punishment, then God hath limited him. h This sore was most vehement, wherewith also God plagued the Egyptians, Exod. 9.9 and threatneth to punish the rebellious people, Deut. 28.27. So that this tentation was most grieuous: for if Iob had measured Gods fauour by the vehemencie of his disease, hee might haue thought that God had cast him off.

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from the sole of his foote vnto his crowne.

8 And hee tooke a potsheard to scrape him, and he sate downe among the ashes.

9 Then said his b wife vnto him, Doest thou i continue yet in thine vprightnesse? m Blaspheme God, and die.

10 But hee said vnto her, Thou speakest like a foolish woman: what? shall wee receiue good at the hand of God, and not n receiue euil? In all this did not Iob sinne with his o lips.

11 Nowe when Iobs three p friendes heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes afarre off, they knew him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, and sprinkled q dust vpon their heades towarde the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nights, and none spake a word vnto him: for they saw that the griefe was very r great.

a The seuen daies ended, chap. 2. 13

b Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7. 18. and after a maner yeeldeth, yet in the end hee getteth victorie, though he was in the meane time greatly wounded.

CHAP. III.

1 Iob complaineth, and curseth the day of his birth. 11 He desireth to die, as though death were the end of all mans miserie.

AFterward a Iob opened his mouth, and b cursed his day.

2 And Iob cried out, and said,

3 Let the day c perish wherein I was borne, and the night when it was said, There is a man child conceiued.

4 Let that day be darkenesse, let not God d regard it from aboue, neither let the light shine vpon it,

5 But let darkenesse, and the e shadow of death staine it: let the cloud remain vpon it, and let them make it feareful as a bitter day

6 Let darkenesse possesse that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, and let no ioy be in it.

8 Let them that curse the day (being f ready to renew their mourning) curse it.

9 Let the starres of that twilight bee dimme through darknesse of it: let it looke for light, but haue none: neither let it g see ‡ the dawning of the day,

10 Because it shut not vp the doores of my mothers wombe: nor hidde sorrow from mine eyes.

11 h Why died not I in the birth? or why died not I when I came out of the wombe?

12 Why did the knees preuent mee? and why did I sucke the breasts?

13 For so should I now haue i lien and bene quiet, I should haue slept then, and bene at rest,

14 With the kings and counsellers of the earth, which haue builded themselues k desolate places:

15 Or with the princes that had gold, and haue filled their houses with siluer.

16 Or why was I not hid, as an vntimely birth, either as infants, which haue not seene the light?

17 The wicked l haue there ceased from their tyrannie, and there they that laboured valiantly, are at rest.

18 The m prisoners rest together, and heare not the voyce of the oppressour.

19 There are small and great, and the seruant is free from his master.

20 Wherefore is the light giuen to him that is in miserie? and n life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which ioy for gladnesse, and reioyce when they can finde the graue.

23 Why is the light giuen to the man whose way is o hidde, and whom God hath hedged in?

24 For my sighing commeth before I eate, and my roarings are powred out like the water.

25 For the thing I p feared, is come vpon me, and the thing that I was afraide of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I rest, q yet trouble is come.

b Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7. 18. and after a maner yeeldeth, yet in the end hee getteth victorie, though he was in the meane time greatly wounded.

c Men ought not to bee wearie of their life, and curse it because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God. d Let it bee put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night. e That is, most obscure darkenesse, which maketh them afraide of death that are in it.

f Which curse the day of their birth, let them lay that curse vpon this night.

g Let it be alwayes night, and neuer see day.

‡ *Ebr. the eye-lids of the morning.*

h This and that which followeth, declareth that when man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.

i The vehemencie of his afflictions made him to vtter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to braste out into this errour of the wicked.

k Hee noteth the ambition of them, which for their pleasure, as it were change the order of nature, and build in most barren places, because they would hereby make their names immortall.

l That is, by death the cruelties of the tyrants hath ceased.

m All they that sustaine any kinde of calamitie and miserie in this world: which he speaketh after the iudgement of the flesh.

n He sheweth that the benefites of God are not comfortable, except the heart be ioyfull, and the conscience quieted.

o That seeth not how to come out of his miseries, because hee dependeth not on Gods prouidence.

p In my prosperitie I looked euer for a fall, as is now come to passe.

q The feare of troubles that should ensue, caused my prosperitie to seeme to mee as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatiencie, 7 and vniustice, 17 and of the presumption of his owne righteousnesse.

THen Eliphaz the Temanite answered, and said,

2 If wee assay to commune with thee, wilt thou be grieued? but a who can withhold himselfe from speaking?

a Seeing this thine impatiencie,

3 Behold, thou hast taught many, and b hast

f Which curse the day of their birth, let them lay that curse vpon this night.

g Let it be alwayes night, and neuer see day.

‡ *Ebr. the eye-lids of the morning.*

h This and that which followeth, declareth that when man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.

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q The feare of troubles that should ensue, caused my prosperitie to seeme to mee as nothing, and yet I am not exempted from trouble.

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b Thou hast cõforted others in their afflictions, and canst not now comfort thy selfe.

c Thus he concludeth that Iob was but an hypocrite, and had no true feare, nor trust in God.

d Hee concludeth that Iob was reprooued, seeing that God handled him so extremely, which is the argument that the carnall men make against the children of God.

e They that doe euill, cannot but receiue euill.

f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.

g Though men according to their office doe not punish tyrants (whom for their cruelty he compareth to lions, and their children to their whelpes) yet God both is able, and his iustice will punish them.

h A thing that I knew not before, was declared vnto mee by a vision: that is, that whosoeuer thinketh himselfe iust, shall bee found a sinner, when hee commeth before God. i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that ỹ authority thereof might be had in greater reuerence. k When all things were quiet, or when the feare was somwhat asswaged, as God appeared to Eliah, 1. king. 19. 12. l Hee proueth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie. m If God find imperfection in his Angels, when they are not maintained by his power, how much more shall hee lay folly to mans charge, when he would iustifie himselfe against God? n That is, in this mortall body subiect to corruption, 2. Cor. 5. 1. o They see death continually before their eyes, and daily approching toward them. p No man for all this doeth consider it. q That is, before that any of them were so wise as to thinke on death.

a Hee willeth Iob to consider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging against God as hee doeth.

b Murmuring against God in afflictions, increaseth the paine and vttereth mans follie.

c That is, the sinner that hath not the feare of God.

d I was not moued with his prosperitie, but knew that God had cursed him and his.

e Though God sometime suffer the fathers to passe in this world, yet his iudgements will light vpon their wicked children.

f By publique iudgement they shall be condemned and none shall pitie them.

g Though there be but two or three eares left in the hedges, yet these shall be taken from him.

h That is, the earth is not the cause of barrennesse, and mans misery, but his owne sinne.

i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine and affliction. k If I suffered as thou doest, I would seeke vnto God. l Hee counselleth Iob to humble himselfe to God, to whom al creatures are subiect, and whose workes declare that man is inexcusable, except he glorifie God in all his works. m He sheweth by particular examples what the works of God are. 1. Cor. 3. 19. n In things plaine and euident they shew themselues fooles in steade of wise men. o This declareth that God punisheth the worldly wise, as hee threatned, Deute. 28 29. p That is, he that humbleth himselfe before God. q Hee compareth the slander of the wicked to sharpe swords. r If the wicked be compelled at Gods works to stop their mouthes, much more they that professe God. s Hee will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shal haue a comfortable issue, euen in the greatest and the last, which is here called the seuenth.

b thou hast strengthened the weary hands.

4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weake knees.

5 But now it is come vpon thee, & thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy c feare, thy confidence, thy patience, and the vprightnesse of thy wayes?

7 Remember, I pray thee: who euer perished being an d innocent? or where were the vpright destroyed?

8 As I haue seene, they that e plough iniquitie, and sow wickednesse, reape the same.

9 With the f blast of God they perish, and with the breath of his nostrels are they consumed.

10 The roaring of the g Lion, and the voice of the Lionesse and the teeth of the Lions whelpes are broken.

11 The Lion perisheth for lacke of pray, and the Lions whelps are scattered abroad.

12 Vnto a thing was brought to mee h secretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and dread, which made all my bones to i tremble.

15 And the winde passed before mee, and made the haires of my flesh to stand vp.

16 Then stood one, and I knew not his face: an image was before mine eyes and in k silence heard I a voyce, saying,

17 Shall man be more l iust then God? or shall a man be more pure then his maker?

18 Behold, he found no stedfastnes in his seruants, and layd folly vpon his m Angels.

19 How much more in them that dwell in houses of n clay, whose foundation is in the dust, which shall bee destroyed before the moth?

20 They bee destroyed from the o morning vnto the euening: they perish for euer p without regard.

21 Doth not their dignitie go away with them? doe they not die, and that without q wisedome?

CHAP. V.

1. 2 *Eliphaz sheweth the difference betweene the children of God and the wicked.* 3 *The fall of the wicked.* 9 *Gods power, who destroyeth the wicked, and deliuereth him.*

CAll now, if any will a answere thee, and to which of the saints wilt thou turne?

2 Doubtlesse b anger killeth the foolish, and enuy slayeth the idiote.

3 I haue seene the c foolish well rooted, & suddenly I d curled his habitation, saying,

4 His e children shall bee farre from saluation, & they shall be destroyed in the f gate, and none shall deliuer them.

5 The hungry shall eate vp his haruest: yea, they shal take it from among ỹ e thorns, and the thirstie shall drinke vp their substance.

6 For misery commeth not forth of the dust, h neither doth affliction spring out of the earth.

7 But man is borne vnto i trauaile, as the sparkes flie vpward.

8 But I would enquire k at God, and turne my talke vnto God:

9 Which l doeth great thinges and vnsearchable, and marueilous things without number.

10 He m giueth raine vpon the earth, and powreth water vpon the streetes,

11 And setteth vp on high them that bee lowe, and the sorowfull may bee exalted to saluation.

12 He scattereth the deuises of the crafty: so that their handes cannot accomplish that which they doe enterprise.

13 *He taketh the wise in their craftines, & the counsell of the wicked is made foolish.

14 They meete with n darkenesse in the day time, and o grope at noone day, as in the night.

15 But hee saueth the p poore from the sword, from their q mouth, & from the hand of the violent man,

16 So that the poore hath his hope, but iniquitie shall r stoppe her mouth.

17 Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almightie.

18 For hee maketh the wound, and bindeth it vp: hee smiteth, and his handes make whole.

19 He shall deliuer thee s in fiue troubles, and in the seuenth the euill shall not touch thee.

20 In famine hee shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of

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t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.
u When wee are in Gods fauour, all creatures shall serue vs.
x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.
y Though the children of God haue not alwayes this promise performed, yet God doeth recompense it otherwise to their aduantage.
z We haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, commeth for his owne sinne.

the tongue, and thou shalt not be afraide of destruction when it commeth.
22 But thou shalt t laugh at destruction and dearth, and shalt not bee afraid of the beast of the earth.
23 For the stones of the field u shall bee in league with thee, and the beastes of the field shall be at peace with thee.
24 And thou shalt know that peace shall be in thy tabernacle, & thou shalt visite thine habitation, and shalt not x sinne.
25 Thou shalt perceiue also, that thy seed shall be great, and thy posteritie as the grasse of the earth.
26 Thou shalt go to thy graue in y a full age, as a ricke of corne commeth in due season into the barne.
27 Lo, z thus haue we enquired of it, and so it is: heare this, and know it for thy selfe.

CHAP. VI.

1 *Iob answereth, that his paine is more grieuous then his fault.* 8 *He wisheth death.* 14 *He complaineth of his friendes.*

BUt Iob answered, and sayd,
2 Oh that my griefe were wel weighed, and my miseries were layd together in the a balance!
3 For it would bee now heauier then the sand of the sea: therfore my words are b swalowed vp.
4 For the arrowes of the Almightie are in mee, the venime whereof doeth drinke vp my spirit, and the terrors of God c fight against me.
5 Doeth the d wilde asse bray when hee hath grasse? or loweth the oxe when he hath fodder?
6 That which is e vnsauorie, shall it bee eaten without salt? or is there any taste in the white of an egge?
7 Such thinges as my soule refused to touch, as were sorowes, are my meate.
8 Oh that I might haue my f desire, and that God would graunt me the thing that I long for!
9 That is, that God would destroy me: that he would let his hand goe, and cut mee off.
10 Then should I yet haue comfort, (though I burne with sorow, let him not spare) because I haue not denied the words of the Holy one.
11 What power haue I that I should endure? or what is mine g end, if I should prolong my life?
12 Is my strength the strength of stones? or is my flesh of braste?
13 Is it not so, that there is in mee no i helpe? & that ‖ strength is taken from me?
14 Hee that is in misery ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.
15 My brethren haue deceiued mee as a k brooke, and as the riuing of the riuers they passe away.
16 Which are blackish with ice, & wherein the snow is hid.
17 But in the time they are dryed vp with heat, and are consumed: and when it is hote, they faile out of their places,
18 Or they depart from their way & course, yea, they vanish and perish.
19 They that goe to Tema, l considered them, and they that goe to Sheba, waited for them.
20 But they were confounded: when they hoped, they came thither and were ashamed.
21 Surely now are yee like m vnto it: yee haue seene my fearefull plague, and are afraid.
22 Was it because I said, Bring vnto mee? or giue a reward to mee of your n substance?
23 And deliuer me frō the enemies hand, or ransome me out of the hand of tyrants?
24 Teach me, & I will * hold my tongue: and cause me to vnderstand wherein I haue erred.
25 How p stedfast are the words of righteousnesse? and what can any of you iustly reproue?
26 Doe ye imagine to reproue q words, that the talke of the afflicted should be as the wind?
27 Yee make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.
28 Now therefore bee content to r looke vpon mee: for I will not lie before your face.
29 Turne, I pray you, let there bee none iniquitie: returne, I say, and yee shall see yet my righteousnesse in that behalfe. Is there iniquitie in my tongue? doth not my mouth feele sorowes?

a To know whether I complaine without iust cause.
b My griefe is so great, that I lacke wordes to expresse it.
c Which declareth that hee was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can haue.
d Thinke you that I cry without cause, seeing the bruit beasts doe not complaine when they haue what they would?
e Can a mans taste delite in that that hath no sauour? meaning that none take pleasure in affliction, seeing they cannot away with things that are vnsauorie to the mouth.
f Herein hee sinneth double, both in wishing through impatience to die, and also in desiring of God a thing which was not agreeable to his will.
g That is, let mee die at once before I come to distrust in Gods promise through mine impatiencie.
h He feareth lest hee should be brought to inconueniences, if the sorowes should continue.
i Haue I not sought to helpe my selfe as much as was possible? ‖ *Or, wisedome, & Law.*
k He compareth those friends which comfort vs not in miserie, to a brooke which in summer when we neede waters, is dry, in winter is hard frosen, and in the time of raine, when we haue no neede, ouerfloweth with water.
l They that passe thereby to goe into the hote countries of Arabia thinke to find water there, to quench their thirst, but they are deceiued.
m That is, like to this brooke, which deceiueth them that thinke to haue water there in their neede, as I looked for consolation at your hands.
n He toucheth the worldlings, which for no necessitie will giue part of their goods, and much more these men, which would not giue him comfortable words.
o Shew me wherein I haue erred, and I will confesse my fault.
p He that hath a good conscience, doeth not shrinke at the sharpe words or reasoning of others, except they bee able to perswade him by reason.
q Do you cauil at my words, because I should be thought to speake foolishly which am now in miserie?
r Consider whether I speake as one that is driuen to this impatiencie through very sorow, or as an hipocrite as you condemne me.

CHAP. V.

1 *Iob sheweth the shortnes & misery of mans life.*

IS there not an appointed time to man vpon earth? and are not his dates as the dates of an a hireling?
2 As a seruant longeth for the shadow, and as a hireling looketh for the end of his worke,
3 So haue I had as an inheritance the b moneths of vanitie, and painefull nights haue beene appointed vnto me.
4 If I layd mee downe, I sayd, When shall

a Hath not an hired seruant some rest & ease? then in this my continuall torment I am worse then an hireling.
b My sorow hath continued from moneth to moneth, and I haue looked for hope in vaine.

shall I arise? and measuring the evening, I am euen ful with tossing to and fro vnto the dawning of the day.

c This signifieth that his disease was rare and most horrible.

5 My flesh is [c]clothed with wormes and filthinesse of the dust, my skinne is rent, and become horrible.

d Thus hee speaketh in respect of the brevitie of mans life, which passeth without hope of returning: in consideration whereof, he desireth God to haue compassion on him.

6 My dayes are swifter then a [d]weauers shittle, and they are spent without hope.

e If thou behold me in thine anger, I shall not be able to stand in thy presence.

7 Remember that my life is but a wind, and that mine eye shal not returne to see pleasure.

f Shall no more inioy this mortall life.

8 The eye that hath seene me shall see me no more: thine eyes are vpon me, and I shall be no longer.

g Seeing I can by none other means comfort my selfe, I will declare my griefe by words, and thus he speaketh as one ouercome with griefe of mind.

9 [e]As the cloud vanisheth and goeth away, so he that goeth down to the graue shal [f]come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I wil not [g]spare my mouth, but will speake in the trouble of my spirit, and muse in the bitternesse of my mind.

h Am not I a poore wretch? what needest thou then to lay so much payne on me?

12 Am I a [h]sea or a whale fish, that thou keepest me in ward?

i So that I can haue no rest night nor day.

13 When I say, My couch shall relieue me, and my bed shal bring comfort in my meditation,

k He speaketh as one ouercome with sorow & not of iudgement, or of the examination of his faith.

14 Then fearest thou me [i]with dreames, and astonishest me with visions.

15 Therefore my soule [k]chuseth rather to bee strangled and to dye, then to be in my bones.

l Seeing my terme of life is so short, let me haue some rest & ease.

16 I abhorre it, I shal not liue alway: [l]spare me then, for my dayes are but vanity.

17 What is man that thou [m]doest magnifie him, and that thou settest thine heart vpon him?

m Seeing that man of himselfe is so vile, why doest thou giue him ỹ honour to contend against him?

18 And dost visit him euery morning, and triest him euery moment?

19 How long will it bee yer thou depart from me? thou wilt not let me alone whiles I may swallow my spittle.

n Iob vseth all kind of persuasion with God, that he might stay his hand.

20 I haue [n]sinned, what shall I do vnto thee? O thou preseruer of men, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe?

21 And why doest thou not pardon my trespasse? and take away mine iniquity? for now shal I sleepe in the dust, and if thou seekest me in the morning, I shal [o]not be found.

o That is, I shalbe dead.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, & preserueth the good.

a He declareth that their wordes which would diminish any thing from the iustice of God, is but as a puffe of wind ỹ vanisheth away.

THen answered Bildad the Shuhite, and sayd.

2 How long wilt thou talk of these things? and how long shall the words of thy mouth a be as a mighty wind?

3 Doth God peruert iudgement? or doth the Almighty subuert iustice?

4 If thy sonnes haue sinned against him and he hath sent them into the place of their [b]iniquity,

b That is, hath rewarded them according to their iniquities: meaning, that Iob ought to be warned by the example of his children, that hee offerd not God.

5 Yet if thou [c]wilt early seeke vnto God, and pray to the Almighty,

c That is, if thou turne betime, whiles God calleth thee to repentance.

6 If thou be pure and vpright, then surely he will awake vp vnto thee, and hee will make the habitation of thy righteousnesse prosperous.

d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the end thou shalt haue sufficient occasion to content thy selfe.

7 And though thy beginning [d]be small, yet thy latter end shall greatly increase.

8 [e]Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

e He willeth Iob to examine all antiquity, and he shall find it true which here he sayth.

9 (For we are but [f]of yesterday, and are ignorant: for our dayes vpon earth are but a shadow.)

f Meaning that it is not enough to haue ỹ experience of ourselues, but to be confirmed by the exãples of them that went before vs.

10 Shall not they teach thee and tel thee, and vtter the words of their heart?

11 Can a rush grow without mire? or can the grasse grow without water?

g As a rush cannot grow without moysture, so cannot the hypocrite because he hath not faith which is moystened with Gods Spirit.

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of al that forget God, and the hypocrites hope shall perish.

14 His confidence also shal be cut off, and his trust shalbe as the house of a [h]spider.

h Which is to day, and to morrow swept away.

15 Hee shall leane vpon his house, but it shall not stand: hee shall hold him fast by it, yet shall it not indure.

i He compareth the iust to a tree, which although it bee remooued out of one place to another, yet flourisheth: so the affliction of the godly turneth to their profite.

16 The [i]tree is greene before the sunne, and the braunches spread ouer the garden thereof.

17 The roots thereof are wrapped about the fountaine, and are folden about the house of stones.

k That is, so that there remaine nothing there to prooue whether the tree hath growen there or no.

18 If any plucke it from his place, and it [k]deny, saying, I haue not seene thee,

19 Behold, it wil reioyce [l]by this meanes, that it may grow in another mold.

l To be planted in another place, where it may growe at pleasure.

20 Beholde, God will not cast away an vpright man, neither wil he take the wicked by the hand,

21 Till hee haue filled thy mouth with [m]laughter, and thy lips with ioy.

m If thou be godly, hee will giue thee occasion to reioyce, and if not, thine affliction shall increase.

22 They that hate thee shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

CHAP. IX.

1 Iob declareth the mighty power of God, and that mans righteousnesse is nothing.

a Iob here answereth to that poynt of Eliphas and Bildads oration touching ỹ iustice of God & his innocency, confessing God to bee infinite in iustice, & man to be nothing in respect.

THen Iob answered, and said,

2 I knowe verely that it is so: for how should man compared vnto God be [a]iustified?

3 If he would dispute with him, he could not answere him one thing of a [b]thousand.

b Of a thousand things, which God could lay to his charge, man cannot answere him one.

4 He

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4 Hee is wise in heart, and mightie in strength: who hath bene fierce against him and hath prospered?

5 Hee remooueth the mountaynes, and they feele not when hee ouerthroweth them in his wrath.

6 Hee [c] remooueth the earth out of her place, that the pillars thereof do shake.

7 He commaundeth the sunne, and it riseth not: he closeth vp the starres as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres [d] Arcturus, Orion, and Pleiades, and the climates of the South.

10 He doeth great things, and vnsearchable: yea, marueilous things without number.

11 Loe, when he goeth [e] by me, I see him not: and when he passeth by, I perceiue him not.

12 Beholde, when he taketh a prey, [f] who can make him to restore it? who shal say vnto him, What doest thou?

13 God [g] will not withdrawe his anger, and the most mighty helpes [h] doe stoupe vnder him.

14 How much lesse shall I answere him? or how should I find out [i] my wordes with him?

15 For though I were iust, yet could I [k] not answere, but I would make supplication to my iudge.

16 If I [l] cry, and hee answere me, yet would I not beleeue [ỹ] he heard my voyce.

17 For he destroyeth me with a tempest, and woundeth me [m] without cause.

18 Hee will not suffer mee to take my breath, but filleth me with bitternesse.

19 If we speake of strength, behold, he is [n] strong: if we speake of iudgement, who shall bring me in to pleade?

20 If I would iustifie my selfe, mine own mouth shall condemne me: [o] if I would bee perfit, he shall iudge me wicked.

21 Though I were perfect, yet I know not my soule: therefore abhorre I my life.

22 This is one poynt: therefore I sayd, He destroyeth the [p] perfect and the wicked.

23 If the scourge should suddenly [q] slay, should God [r] laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: hee [s] couereth the faces of the Iudges thereof: if not, where [t] is hee? or who is he?

25 My dayes haue bene more swift then a poste: they haue fled, and haue seene no good thing.

26 They are passed as with the most swift shippes, and as the Eagle that flieth to the pray.

27 If [u] I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 Then I am afrayd of all my sorowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why [x] labour I thus in vaine?

30 If I [y] wash my selfe with snow water, and purge mine hands most cleane,

31 Yet shalt thou plunge mee in the pit, and mine owne [z] clothes shall make mee filthy.

32 For hee is not a man as I am, that I should answere him, if we come together to iudgement.

33 Neyther is there any vmpire [a] that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare astonish me:

35 Then will I speake, and feare him not: [b] but because I am not so, I hold me still.

c He declareth what is the infirmitie of man by the mighty and incomprehensible power that is in God, shewing what hee could doe if he would set foorth his power.

d These are the names of certaine starres, whereby he meaneth, that all starres both knowen and vnknowen, are at his appointment.

e I am not able to comprehend his workes, which are common, and daily before mine eyes, much lesse in those things which are hid and secret.

f Hee sheweth that when God doeth execure his power, he doeth it iustly, forasmuch as none can controle him.

g God will not be appeased for ought that man can say for himselfe for his iustification.

h That is, all the reasons that men can lay to approue their cause.

i How should I be able to answere him by eloquence? wherby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart that which they spake. k Meaning in his owne opinion: signifying ỹ man will sometimes flatter himselfe to be righteous, which before God is abomination. l Whiles I am in my pangs, I cannot but burst foorth into many inconueniences although I know still that God is iust. m I am not able to feele my sinnes so great, as I feele the waight of his plagues: and this hee speaketh to condemne his dulnesse, and to iustifie God. n After he hath accused his owne weakenesse, he continueth to iustifie God & his power. o If I would stād in mine own defences, yet God hath iust cause to condemne me, if he examine mine heart & conscience. p If God punish according to his iustice, hee will destroy aswel them that are counted perfit, as them that are wicked q To wit, the wicked. r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5. 3. why should hee suffer the innocents to be so long tormented by them?

s That they can not see to doe iustice.

t That can shew the contrary?

u I thinke not to fall into these affections, but my sorrowes bring me to these manifold infirmities, and my conscience condemneth me,

x Why doth not God destroy me at once? thus he speaketh according to the infirmitie of the flesh.

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.

z Whatsoeuer I would vse to couer my filthinesse with, shall disclose me so much more.

a Which might make an accord betweene God and me, speaking of impatience and yet confessing God to be iust in punishing him.

b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is weary of his life, and setteth out his fragilitie before God. 20 He desireth him to stay his hand. 22 A description of death.

MY soule is cut off [a] though I liue: I will leaue my [b] complaint vpon my selfe, and will speake in the bitternesse of my soule.

2 I will say vnto God, [c] Condemne me not: shewe mee wherefore thou contendest with me.

3 Thinkest thou it [d] good to oppresse me, and to cast off the [e] labour of thine handes, and to fauour the [f] counsell of the wicked?

4 Hast thou [g] carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans [h] dayes? or thy yeres as the time of man,

6 That thou inquirest of mine iniquity, and searchest out my sinne?

7 Thou knowest that I cannot do [i] wickedly: for none can deliuer me out of thine hand.

8 Thine [k] hands haue made me, and fashioned mee wholly round about, and wilt

a I am more like to a dead man, then to one that liueth.

b I will make an ample declaration of my torments, accusing my selfe, and not God.

c He would not that God should proceed against him by his secret iustice, but by the ordinary meanes that he punisheth others.

d Is it agreeable to thy iustice to do me wrong?

e Wilt thou be without compassion? f Wilt thou gratifie the wicked, and condemne mee? g Doest thou this of ignorance? h Art thou inconstant & changeable, as the times, to day a friend, to morow an enemy? i By affliction thou keepest me as in a prison, and restrainest me from doing euil, neither can any set me at liberty. k In these eight verses following hee describeth the mercy of God in the wonderful creation of man: and thereon groundeth that God should not shew himselfe rigorous against him.

thou

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thou destroy me?

9 Remember, I pray thee, that thou hast made mee, as the [l] clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as milke? and turned me to cruds like cheese?

11 Thou hast clothed me with skinne and flesh, and ioyned mee together with bones and sinewes.

12 Thou hast giuen me life, and [m] grace: & thy [n] visitation hath preserued my spirit.

13 Though thou hast hidde these things in thine heart, yet I know [o] that it is so with thee.

14 If I haue sinned, then thou wilt straitly looke vnto mee, and wilt not holde me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto mee: if I haue done righteously, I will not [p] lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lion: returne and shewe thy selfe [q] marueilous vpon me.

17 Thou renuest thy plagues against me, and thou increasest thy wrath against mee: [r] changes and armes of sorowes are against mee.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene mee,

19 And that I were as I had not beene, but brought from the wombe to the graue!

20 Are not my dayes few? let him [s] cease, and leaue off from me, that I may take a litle comfort,

21 Before I goe and shall not [t] returne, euen to the land of darknesse, and shadow of death:

22 Into a land, I say, darke as darknesse it selfe, and into the shadow of death, where is none [u] order, but the light is there as darknes.

l As brittle as a pot of clay.

m That is, reason and vnderstanding, and many other gifts wherby man excelleth all earthly creatures.

n That is, thy fatherly care and prouidence, whereby thou preseruest mee, & without ỹ which I should perish straightway.

o Though I be not fully able to cõprehend these things, yet I must needes confesse that it is so.

p I will alway walke in feare & humilitie, knowing that none is iust before thee.

q Iob being sore assaulted in this battell betweene ỹ flesh & the spirit, brasteth out into these affections, wishing rather short dayes then long paine.

r That is, diuersitie of diseases, & in great abundance, shewing that God hath infinite meanes to punish man.

s Hee wisheth that God would leaue off his afflictions, considering his great miserie & the breuitie of his life.

t He speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection.

u No distinction between light and darknesse, but where all is very darknesse it selfe.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that liue godly.

THen answered Zophar the Naamathite, and saide,

2 Should not the multitude of wordes be answered? or should a great [a] talker bee iustified?

3 Should men hold their peace at thy lies? and when thou mockest others, shall none make thee ashamed?

4 For thou hast sayd, [b] My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake and open his lips against thee!

6 That hee might shew thee the [c] secrets of wisedome, how thou hast deserued double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou find out the Almighty to his perfection?

8 The heauens are hie, what canst thou doe? [d] it is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off, and [e] shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man new borne is like a wild asse [f] colt.

13 If thou [g] prepare thine heart, and stretch out thine hands toward him:

14 If iniquitie be in thine [h] hand, put it farre away, and let no wickednesse dwell in thy tabernacle.

15 Then truly shalt thou lift vp thy [i] face without spot, and shalt bee stable, and shalt not feare,

16 But thou shalt forget thy misery, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine & bee as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt dig pits, and shalt lie downe safely.

19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make sute vnto thee.

20 But the eies of the [k] wicked shal faile, and their refuge shall perish, and their hope shalbe sorow of mind.

a Should he perswade by his great talke, that he is iust?

b Hee chargeth Iob with this, that hee should say, that the thing which hee spake, was true, & that he was without sinne in the sight of God.

c Which is, not to stand in iustifying of thy selfe: hee signifieth that man will neuer be ouercome, whiles he reasoneth with another, and therefore God must breake off the controuersie, and stop mans mouth.

d That is, this perfection of God: and if man be not able to comprehend ỹ height of the heauen, the depth of hell, the length of ỹ earth, the bredth of the sea, which are but creatures: how can he attain to the perfection of the Creator?

e If God should turne the state of things, and establish a new order in nature, who could controll him?

f That is, without vnderstanding: so that what soeuer gifts hee hath afterward, come of God, & not of nature.

g If thou repent pray vnto him.

h Renounce thine owne euill works, and see that they offend not God, ouer whom thou hast charge.

i Hee declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. *Leuit.* 26.5,6.

k Hee sheweth that contrary things shal come vnto them that doe not repent.

CHAP. XII.

2 Iob accuseth his friends of ignorance. 7 Hee declareth the might and power of God, 17 and how he changeth the course of things.

THen Iob answered and saide,

2 In deede because that yee are the people onely, [a] wisedome must die with you.

3 But I haue vnderstanding as well as you, and am not inferior vnto you: yea, who knoweth not such things?

4 * I am [b] as one mocked of his neighbour, who calleth vpon God, and he [c] heart [h] him: the iust and the vpright is laughed to scorne.

5 [d] He that is ready to fall, is as a lampe despised in the opinion of the rich.

a Because you feele not that which you speake you thinke the whole standeth in words, and so flatter your selues as though none knew any thing, or could know but you.

Pro. 14.2.

b He reproueth these his friends of two faultes: the one, that they thought they had better knowledge then indeed they had, and the other, that in stead of true consolation, they did deride and despise their friend in his aduersitie.

c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that hee desireth.

d As the rich esteeme not a light or torch, that goeth out, so is he despised that falleth from prosperitie to aduersitie.

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6 The tabernacles of robbers doe prosper, and they are in safetie, that prouoke God, ‡ whom God hath enriched with his hand.

7 Aske nowe the beastes, e and they shall teach thee, and the foules of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shal shew thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euery liuing thing, and the breath of all mankind.

11 Doth not the eare f discerne words? and the mouth taste meat for it selfe?

12 Among the g ancient is wisedome, and in the length of dayes is vnderstanding.

13 With him is wisedome and strength: he hath counsell and vnderstanding.

14 Behold, he will breake downe, and it cannot be built: hee shutteth a man vp, and he cannot be loosed.

15 Behold, hee withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him is strength and wisedome: hee that is deceiued, and that h deceiueth, are his.

17 He causeth the counsellers to go as spoiled, and maketh the iudges fooles.

18 i Hee looseth the k collar of kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes, as a pray, and ouerthroweth the mightie,

20 Hee taketh away the speech from the l faithfull counsellers, and taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes, & maketh the strength of the mighty weake.

22 He discouereth the deepe places from their darknesse, and bringeth foorth the shadow of death to light.

23 Hee m increaseth the people, and destroyeth them: he inlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

‡ *Ebr. to whome God hath brought in with his hand.*

e He declareth to them that did dispute against him, that their wisedome is common to all, and such as the very brute beasts doe dayly teach.

f *Or, flesh.*

g He exhorteth them to be wise in iudging, and as well to know the right vse why God hath giuē them eares, as he hath done a mouth.

g Though men by age, and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome: nor able to comprehend his iudgements, wherein he answereth to that, which was alledged, Chap. 8. 8.

h He sheweth that there is nothing done in this world without Gods will & ordinance: for else hee should not be almighty.

i He taketh wisedome from them.

k He abateth the honour of Princes, and bringeth them into the subiection of others.

l He causeth that their words haue no credite, which is, when hee will punish sinne.

CHAP. XIII.

1 *Iob cōpareth his knowledge with the experience of his friends.* 16 *The penitent shal be saued, and the hypocrite condemned.* 20 *He prayeth vnto God that he would not handle him rigorously.*

LO mine eye hath seene all this: mine eare hath heard and vnderstood it.

2 I know also as much as you know: I am not inferiour vnto you.

3 But I will speake to the Almighty, and I desire a to dispute with God.

4 For indeede yee forge lies, and all you are b physicians of no value.

5 Oh, that you would hold your tongue, that it might bee imputed to you for wisedome!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will yee speake c wickedly for Gods defence, and talke deceitfully for his cause?

8 Will yee accept his person? or will yee contend for God?

9 Is it well that hee should seeke of you? will you make a lie for him, as one lieth for a man?

10 He will surely reproue you, if yee doe secretly accept any person.

11 Shall not his excellency make you afraid? and his feare fall vpon you?

12 Your d memories may bee compared vnto ashes, and your bodies to bodies of clay.

13 Holde your tongues in my presence, that I may speak, and let come vpon what will.

14 Wherefore doe I e take my flesh in my teeth, and put my soule in my hand?

15 Loe, though he slay me, yet will I trust in him, and I will reproue my wayes in his sight.

16 He shall be my saluation also: for the f hypocrite shall not come before him.

17 Heare diligently my wordes, and marke my talke.

18 Behold now: if I prepare mee to iudgement, I knowe that I shall bee g iustified.

19 Who is he that will plead h with me? for if I now holde my tongue, I i die.

20 But do not these two things vnto me: then will I not hide my selfe from thee:

21 k Withdraw thine hand from me, and let not thy feare make me afraide.

22 Then call thou, and I will answere: or let me speake, and answere thou me.

23 How many are l mine iniquities and sinnes? shewe mee my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against mee, and makest mee to possesse m the iniquities of my youth.

27 Thou puttest my feete also in the n stockes, and lookest narrowly vnto all my pathes, and makest the print thereof in the ‡ heeles of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is moth eaten.

a For although hee knew that God had a iustice which was manifest in his ordinary working, & another in his secret counsell, yet would he vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.

b You doe not well apply your medicine to the disease.

c Hee condemneth their zeale which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in Iob, except they had vndertaken the probation thereof.

d Your fame shall come to nothing.

e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?

f Whereby hee declareth that he is not an hypocrite, as they charged him.

g That is, cleared, and not cast off for my sinnes, as you reason.

h To proue that God doth thus punish mee for my sinnes.

i If I defend not my cause, euery man will condemne mee.

k Hee sheweth what these two things are.

l His pangs thus moue him to reason with God, not denying but that he hath sinned: but he desired to vnderstand what were his great sinnes, that had deserued such rigour, wherein hee offended, that hee would knowe a cause of God why hee did punish him.

m Thou punishest mee nowe for the faultes that I committed in my youth.

n Thou makest me thy prisoner, and doest so presse me that I cannot stirre hand or foote.

‡ *Ebr. rootes.*

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CHAP. XIIII.

1 Iob describeth the shortnesse and miserie of the life of man. 14 Hope sustaineth the godly. 22 The condition of mans life.

MAn [a] that is borne of woman, is of short continuance, and full of trouble.

2 He shooteth foorth as a flower, and is cut downe: he vanisheth also as * a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such [b] one, and causest me to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from him that he may cease vntill his desired day, [c] as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the root of it ware olde in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it will bud, and bring forth boughes like a plant.

10 [d] But man is sicke, and dieth, and man perisheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man sleepeth and riseth not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide me in the graue, and keepe mee secret, vntill thy * wrath were past, and wouldest giue mee terme, and [e] remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I waite, till my [f] changing shall come.

15 Thou shalt call mee, and I shall [g] answere thee: thou louest the worke of thine owne hands.

16 But now thou * numbrest my steps, and doest not delay my sinnes.

17 Mine iniquitie is sealed vp, as in a [i] bagge, and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, commeth to nought, and the [k] rocke that is removed from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which growe in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that hee passeth away: hee changeth his face when thou castest him away.

21 And he knoweth not if his sonnes shal be honourable, neither shall hee vnderstand concerning them, whether they shall bee of low degree:

22 But while his [l] flesh is vpon him, hee shall bee sorowfull, and while his soule is in him, it shall mourne.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because hee ascribeth wisedome, and pureness to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

THen answered Eliphaz the Temanite, and sayd,

2 Shall a wise man speake words of the [a] winde, and fill his belly [b] with the East winde?

3 Shal he dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off [c] feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen [d] the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the [e] first man that was borne? and wast thou made before the hilles?

8 Hast thou heard the secret counsell of God? and doest thou restraine wisedome to [f] thee?

9 What knowest thou that wee knowe not? and vnderstandest, that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart [h] take thee away, and what do thine eyes meane,

13 That thou answerest to God * at thy pleasure, and bringest such words out of thy mouth?

14 What is man, that he should be cleane? and he that is borne of woman, that he should be [i] iust?

15 Behold, hee found no stedfastnesse in his saints: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, and filthie, which [k] drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue seene:

18 Which wise men haue told, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was [l] giuen, and no stranger passed thorow them.

20 The wicked man is continually as one that trauaileth of childe, and the number of [m] yeeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Hee beleeueth not to returne out of [n] darkenes: for he seeth the sword before him.

21 Hee wandreth [o] to and fro for bread as he that is thirstie to drinke.

a Taking occasion of his aduersaries words, he describeth the state of mans life from his birth to his death. *Chap.8 9. Psal.144.4.*

b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednes of the flesh, when it is not subiect to the Spirit. *Psal 51.5.7.*

c Vntill the time that thou hast appointed for him to die, which he desireth, as the hireling waiteth for the end of his labour to receiue his wages.

d He speaketh not here, as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by affections and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.

f That is, release my paines, and take me to mercie.

g Meaning, vnto the day of the resurrection when he should be changed and renued.

h Though I be afflicted in this life, yet in the resurrection I shal feele thy mercies, and answere when thou callest me. *Prouerbs 5.21.*

i Thou layest them all together, and sufferest none of my sinnes vnpunished.

k Hee murmureth through the impacience of the flesh against God, as though he vsed as great seueritie against him as against the hard rocks, or waters that ouerflowe, so that thereby all the occasion of his hope is taken away.

l Yee whiles he liueth, he shalbe in paine and miserie.

a That is, vaine words, and without consolation?

b Meaning, with matters that are of none importance, which are forgotten assoon as they are vttered, as the East wind drieth vp the moisture assoone as it falleth.

c He chargeth Iob as though his talke caused men to cast off the feare of God and prayer.

d Thou speakest as doe the mockers & contemners of God.

e That is, the most ancient, & so by reason the most wise?

f Art thou onely wise?

g He accuseth Iobs pride, and ingratitude, that will not be comforted by God, nor by their counsell.

h Why doest thou stand in thine owne conceite?

‡ *Eb. in thy spirit.*

i His purpose is to proue that Iob as an vniust man and an hypocrite is punished for his sinnes, like as he did before, Chap. 4. 18.

k Which hath a desire to sinne,

l Who by their wisedome so gouerned, that no stranger inuaded them, and so the land seemed to be giuen to them alone.

m The cruell man is euer in danger of death, and is neuer quiet in conscience.

n Out of that miserie whereinto he once falleth.

o God doeth not onely impouerish the wicked oft times: but euen in their prosperitie he punisheth them with a greedinesse euermore to gather: which is as a beggerie.

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where hee may: hee knoweth that the day of darkenesse is prepared at hand.

24 Affliction and p anguish shall make him afraid: they shall prevaile against him as a king ready to the battell.

25 For hee hath stretched out his hand against God, and made himselfe strong against the Almightie.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shield,

27 Because he hath couered his face with q his fatnesse, and hath collops in his flanke.

28 Though he dwell r in desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 He shall not be rich, neither shall his substance continue, neither shall hee prolong the s perfection thereof in the earth.

30 Hee shall neuer depart out of darkenes, the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

31 Let t beleeueth not that he erreth in vanitie: therefore vanitie shall be his change.

32 His branch shall not be greene, but shal be cut off before his day.

33 God shall destroy him as the vine her sowre u grape, and shall cast him off, as the olive doeth her flower.

34 For the congregation of the hypocrite shall be desolate, and fire shall deuoure the houses of x bribes.

35 For they y conceiue mischiefe, and bring forth vanitie, and their belly hath prepared deceit.

p He sheweth what weapons God vseth against the wicked which lift vp themselues against him, to wit, terrour of conscience and outward afflictions.
q That is, he was so puft vp with great prosperitie and abundance of all things, that he forgate God: noting that Iob in his felicitie had not the true feare of God.
r Though he build and repaire ruinous places to get him fame, yet God shall bring all to nought, & turne his great prosperitie into extreme misery.
s Meaning that his sumptuous buildings should neuer come to perfection.
t He standeth so in his owne conceit, that hee will giue no place to good counsel, therefore his owne pride shall bring him to destruction. u As one that gathereth grapes before they be ripe. x Which were built or maintained by powling and briberie. y And therfore all their vaine deuises shall turne to their owne destruction.

CHAP. XVI.

1 *Iob moued by the importunitie of his friends,* 7 *Counteth in what extremitie he is,* 19 *And taketh God to witnesse of his innocencie.*

BVt Iob answered, and sayd,

2 I haue oft times heard such things: miserable comforters are ye all.

3 Shall there be none ende of wordes of a winde? or what maketh thee bolde so to b answere?

4 I could also speake as you doe: (but would God your c soule were in my soules stead) I could keepe you company in speaking, and could d shake mine head at you.

5 But I would strengthen you e with my mouth, and the comfort of my lips should asswage your sorow.

6 Though I speake, my sorow f cannot be asswaged: though I cease, what release haue I?

7 But now g hee maketh me weary: O God, thou hast made all my h congregation desolate,

a Which serue for vain ostentation, and for no true comfort.
b For Eliphaz did reply against Iobs answere.
c I would you felt that which I do.
d That is, mocke at your miserie, as you do at mine.
e If this were in my power, yet would I comfort you, and not doe as ye do to me. f If they would say, Why doest thou not then comfort thy selfe? hee answereth, that the iudgements of God are more heauy, then hee is able to asswage either by words or silence. g Meaning, God. h That is, destroied most of my familie.

8 And hast made me full of i wrinckles, which is a witnesse thereof, and my leannes riseth vp in mee, testifying the same in my face.

9 k His wrath hath torne me, and he hateth mee, and gnasheth vpon mee with his teeth: mine enemie hath sharpened his eyes against me.

10 They haue opened their mouthes vpon me, and smitten mee on the l cheeke in reproch: they gather themselues together against me.

11 God hath deliuered mee to the vniust, and hath made mee to turne out of the way by the m hands of the wicked.

12 I was in wealth, but he hath brought mee to nought: hee hath taken mee by the necke, and beaten me, and set me as a marke for himselfe.

13 His n archers compasse mee round about: he cutteth my reines, and doeth not spare, and powreth my gall o vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon mee like a giant.

15 I haue sowed a sackcloth vpon my skinne, and haue abased mine p horne vnto the dust.

16 My face is withered with weeping, and the shadow of death is vpon mine eyes,

17 Though there bee no wickednesse in q mine hands, and my prayer r be pure.

18 O earth, couer not thou my s blood, and let my crying find no place.

19 For loe, nowe my t witnesse is in the heauen, and my record is on hie.

20 My friendes u speake eloquently against mee: but mine eye powreth out teares vnto God.

21 O that a man might x pleade with God, as man with his neighbour!

22 For the yeeres accounted come, and I shall go the way, whence I shall not returne.

i In token of sorow and griefe.
k That is, God by his wrath: and in this diuersitie of words and hie stile, he expresseth how grieuous the hand of God was vpon him.
l That is, hath handled me most contemptuously: for so smiting on the checke signified, 1. King. 22. 24. mar. 14. 65.
m They haue led me whither they would.
n His manifold afflictions.
o I am wounded to the heart.
p Meaning, his glory was brought lowe.
q Signifying, that he is not able to comprehend the cause of this his grieuous punishment.
r That is, vnfained, and without hypocrisie.
s Let my sinne be knowen, if I be such a sinner as mine aduersaries accuse me, and let me find no fauour.
t Though man condemne me, yet God is witnesse of my cause.
u Vse painted words in stead of true consolation. x Thus by his great torments he is caried away, and brasteth out into passions, and speaketh vnaduisedly, as though God should intreat man more gently, seeing hee hath but a short time here to liue.

CHAP XVII.

1 *Iob saith that he consumeth away, & yet doth patiently abide it.* 10 *He exhorteth his friends to repentance,* 13 *shewing that he looketh but for death.*

MY breath is corrupt: my dayes are cut off, and the graue is readie for me.

2 There are none but a mockers with mee, and mine eye continueth in b their bitternesse.

3 c Lay downe now and put me in surety for thee: who is hee that will d touch mine hand?

4 For thou hast hid their heart from vnderstanding: therefore shalt thou not set them vp on hie.

a In stead of comfort, being now at deaths doore, he had but them that mocked at him, and discouraged him.
b I see still that they seeke but to vexe me. c He reasoneth with God as a man beside himselfe, to the intent that his cause might bee brought to light. d And answere for thee? e That these mine afflictions are thy iust iudgements, though man know not the cause.

5 f For

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f He that flattereth a man, and onely iudgeth him happie in his prosperitie, shall not himselfe onely, but in his posteritie be punished,
g God hath made all the world to speake of me, because of mine afflictions.
h That is, as a continuall sound in their eares.
i To wit, when they see the godly punished: but in the ende they shall come to vnderstanding, and know what shalbe the reward of the hypocrite.
k That is, will not be discouraged, considering that the godly are punished as well as the wicked.

5 f For the eyes of his children shal faile, that speaketh flatterie to his friends.
6 Yee hath also made mee a g byword of the people, and I am as a tabret h before them.
7 Mine eye therfore is dimme for griefe, and all my strength is like a shadow.
8 The righteous shall bee astonied at i this, and the innocent shalbe moued against the hypocrite.
9 But the righteous wil hold his k way, and he whose hands are pure, shall increase his strength.
10 All l you therefore turne you, and come now, and I shall not finde one wise among you.
11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart
12 Have changed the m night for the day, and the light that approched, for darkenesse.
13 Though I hope, n yet the graue shall bee mine house, and I shall make my bed in the darke.
14 I shall say to corruption, Thou art my o father, and to the wormе, Thou art my mother and my sister.
15 Where is then now my hope? or who shall consider the thing that I hoped for?
16 p They shall goe downe vnto the bottome of the pit: surely it shall lie together in the dust.

l That is, with you shall see what I say.
m That is, hath brought me sorrow in stead of comfort.
n Though I should hope to come from aduersitie to prosperitie, as your discourse pretendeth.
o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall bee to me in stead of them.
p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerlasting.

CHAP. XVIII.

1 *Bildad rehearseth the paines of the vnfruitfull and wicked.*

Then answered Bildad the Shuhite, and said,
2 When will a yee make an ende of your words? b cause vs to vnderstand, and then we will speake.
3 Wherefore are wee counted as beasts, and are vile in your sight?
4 Thou art c as one that teareth his soule in his anger. Shall the d earth bee forsaken for thy sake? or the rocke removed out of his place?
5 Yea, the light of the wicked shall bee e quenched, and the sparke of his fire shal not shine.
6 The light shall bee darke in his dwelling, and his candle shalbe put out with him.
7 The steps of his strength shall bee restrained, and his owne counsel shall cast him downe.
8 For he is taken in the net by his feete, and he f walketh vpon the snares.
9 The grenne shal take him by the heele, and the theefe shall come vpon him.
10 A snare is laid for him in the ground, and a trap for him in the way.
11 Fearefulnesse shall make him afraide on euery side, and shall driue him to his feet.
12 His strength shal be g famine: and destruction shall be readie at his side.
13 It shall deuoure the inner parts of his skinne, and the h first borne of death shall deuoure his strength.
14 His hope shall bee rooted out of his dwelling, and shall cause him to goe to the i King of feare.
15 Feare shall dwel in his house (because it is not k his) and brimstone shalbe scattered vpon his habitation.
16 His rootes shall bee dried vp beneath, and aboue shall his branch bee cut downe.
17 His remembrance shall perish from the earth, and hee shall haue no name in the streete.
18 They shall drиue him out of the m light vnto darkenesse, and chase him out of the world.
19 Hee shall neither haue sonne nor nephew among his people, nor any posterity in his dwellings.
20 The posteritie shall be astonied at his n day, and feare shall come vpon the ancient.
21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

a Which counte your selues iust, as Chap. 12.4.
b Whom you take to be but beasts, as Chap. 12.7.
c That is, like a mad man.
d Shall God change the order of nature for thy sake, by dealing with thee otherwise then hee doth with all men?
e When the wicked is in his prosperitie, then God changeth his state: and this is his ordinary working for their sins.
f Meaning, that the wicked are in continual danger.
g That which should nourish him shall be consumed by famine.
h That is, some strong and violent death shall consume his strength: or as the Ebrew word signifieth his members or parts.
i That is, with most great feare.
k Meaning, not truely come by.
l Though all the world would saue him, yet God would destroy him and his.
m He shall fall from prosperitie to aduersitie.
n When they shall see what came vnto him.

CHAP. XIX.

2 *Iob reproueth his friends, 15 and reciteth his miseries and grieuous paines. 25 He assureth himselfe of the generall resurrection.*

Then Iob answered, and said,
2 How long will yee vexe my soule, and torment me with words?
3 Yee haue now a ten times reproched mee, and are not ashamed: ye are impudent toward me.
4 And though I had in deed erred, mine b errour remaineth with me.
5 But in deede if you will aduance your selues against mee, and rebuke me for my reproch,
6 Knowe now, that God hath c ouerthrowen mee, and hath compassed mee with his net.
7 Behold, I crie out of violence, but I haue none answere: I crie, but there is no iudgement.
8 Hee hath hedged vp my way that I cannot d passe, and hee hath set darkenesse in my paths.
9 Hee hath spoyled mee of mine honour, and taken the e crowne away from mine head.
10 Hee hath destroyed mee on euery side, and I am gone: and he hath remoued mine hope like a f tree.
11 And he hath kindled his wrath against me, and counteth me as one of his enemies.
12 His g armies came together, and made their way vpon mee, and camped about my tabernacle.
13 Hee hath remooued my brethren farre from mee, and also mine acquaintance were strangers vnto me.
14 My neighbours haue forsaken me, and my familiars haue forgotten me.
15 h They that dwell in mine house, and my maides tooke mee for a stranger: for I was a stranger in their sight.
16 I called my seruant, but he would not

a That is, many times, as Nehe. 4.12.
b That is, I my selfe shall epunished for it, or you haue not yet confuted it.
c He brasteth out againe into his passions, and declareth still, that his affliction commeth of God, though he be not able to feele the cause in himselfe.
d Meaning, out of his afflictions.
e Meaning, his children, and whatsoeuer was deare vnto him in this world.
f Which is pluckt vp, and hath no more hope to grow.
g His manifold afflictions.
h Mine household seruants: by all these losses Iob sheweth, that touching the flesh hee had great occasion to bee mooued.

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iWhich were hers and mine.

k Besides these great losses and most cruell vnkindnesse, he was touched in his owne person as followeth.

l All my flesh was consumed.

m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, especially yee which should comfort me.

n Is it not enough that God doth punish me, except you by reproches increase my sorrow?

o To see my bodie punished, except yee trouble my minde?

p He protesteth that notwithstanding his sore passions, his religion is perfit, and that he is not a blasphemer, as they judged him.

answere, though I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne i body.

18 The wicked also despised me, & when I rose, they spake against me.

19 All my secret friends abhorred mee, and they whom I loued, are turned against mee.

20 My k bone cleaueth to my skinne, and to my flesh, and I haue escaped with the l skinne of my teeth.

21 Haue pitie vpon me: haue m pitie vpon me, (O yee my friends) for the hand of God hath touched me.

22 Why doe yee persecute mee as n God? and are not satisfied with my o flesh?

23 Oh that my words were now written! Oh that they were written euen in a booke!

24 And graued with an yron pen in lead, or in stone for euer!

25 For I am sure that my q Redeemer liueth, and he shal stand the last on the earth.

26 And though after my skinne wormes destroy this body, yet shall I see God r in my flesh.

27 Whom I my selfe shall see, and mine eyes shall behold, and none other for mee, though my reines are consumed within me.

28 But yee said, Why is hee persecuted? And there was s a deepe matter in me.

29 Be ye afraid of the sword: for the sword will bee t auenged of wickednesse, that yee may know that there is a iudgement.

q I doe not so iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shalbe my deliuerer and Sauiour. r Herein Iob declareth plainely that he had a full hope, that both the soule and body should enioy the presence of God in the last resurrection. s Though his friends thought that he was but persecuted of God for his sinnes, yet hee declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and so to bee an example for others. t God will be reuenged of this hastie iudgment, whereby yee condemne me.

CHAP. XX.

1 *Zophar sheweth that the wicked and the couetous shall haue a short ende,* 22 *Though for a time they flourish.*

a He declareth that two things moued him to to speake: to wit, because Iob seemeth to touch him, and because he thought he had knowledge sufficient to confute him.

b His purpose is to proue Iob to be a wicked man, & an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

THen answered Zophar the Naamathite, and said,

2 Doubtlesse my thoughts cause mee to answere, and therefore I make haste.

3 I haue heard the a correction of my reproch: therfore the spirit of mine vnderstanding causeth me to answere.

4 Knowest not thou this of olde? and since God placed man vpon the earth,

5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?

6 Though b his excellencie mount vp to the heauen, and his head reach vnto the clouds,

7 Yet shall hee perish for euer, like his dung, and they which haue seene him shall say, Where is he?

8 He shal flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night,

9 So that the eye which had seene him, shall doe so no more, and his place shall see him no more.

10 His children shall c flatter the poore, and his hands shall d restore his substance.

11 His bones are full of the sinne of his youth, and e it shall lie downe with him in the dust.

12 Though wickednesse f was sweet in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meate in his bowels was turned: g the gall of Aspes was in the midst of him.

15 Hee hath deuoured substance, and hee shall vomite it: for God shall draw it out of his belly.

16 Hee shall sucke the h gall of Aspes, and the vipers tongue shall slay him.

17 Hee shall not see the i riuers, nor the floods and streames of honie and butter.

18 Hee shall restore the labour, and shall deuoure no more: euen according to the substance shalbe his exchange, k and he shall enioy it no more.

19 For he hath vndone many: he hath forsaken the poore, and hath spoyled houses which he builded not.

20 Surely hee shall feele no quietnesse in his body, neither shal he reserue of that which he desired.

21 There shall none of his l meat be left: therefore none shall hope for his goods.

22 When he shall be filled with his abundance, he shall bee in paine, and the hand m of all the wicked shall assaile him.

23 Hee shall bee about to fill his belly, but God shall send vpon him his fierce wrath, n and shall cause to raine vpon him, euen vpon his meate.

24 Hee shall flee from the yron weapons, and the bow of steele shal strike him through.

25 The arrow is drawen out, and commeth forth of the o body, and shineth of his gall, so feare commeth vpon him.

26 p All darknesse shalbe hid in his secret places: the fire that is not q blowen, shall deuoure him, and that which remaineth in his tabernacle, shall be destroyed.

27 The heauen shall declare his wickednesse, and the earth shal rise vp against him.

28 The r increase of his house shall goe away: it shall flowe away in the day of his wrath.

29 This is the portion of the wicked man from s God, and the heritage that he shal haue of God for his t words.

c Whereas the father through ambition and tyrannie oppressed the poore, the children through pouertie and miserie shall seeke fauour at the poore.

d So that the thing, which he hath taken away by violence, shall be restored againe by force.

e Meaning, that he shall carie nothing away with him, but his sinne.

f As poyson that is sweete in the mouth, bringeth destruction, when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.

g He compareth ill gotten goods to the venime of Aspes, which serpent is most dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iustly for the same.

h Though God giue to all other abundance of his blessings, yet he shall haue no part thereof:

i That is, these raueners and spoylers of the poore shall enioy their theft but for a time:

for after, God will take it from them, and cause them to make restitution, so that it is but an exchange. k Hee shall leaue nothing to his posteritie. l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another. m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab. n Some reade, of the quiuer. o All feare and sorrow shall light vpon him, when hee thinketh to escape. p That is, fire from heauen, or the fire of Gods wrath. q Meaning, the children of the wicked shall flow away like riuers, and bee dispersed in diuers places. r Thus God will plague the wicked. s Against God, thinking to excuse himselfe, and to escape Gods hand.

CHAP.

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CHAP. XXI.

7 Job declareth how the prosperitie of the wicked maketh them proud. 15 Insomuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperity.

BVt Iob answered, and sayd,
2 Heare diligently my wordes, and this [a] shalbe in stead of your consolations.
3 Suffer mee that I may speake, and when I haue spoken, mocke on.
4 Doe I direct my talke to man? If it [b] were so, how should not my spirit be troubled?
5 Marke me, and be abashed, and lay your hand vpon your [c] mouth.
6 Euen when I remember, I am afraid, and feare taketh hold on my flesh.
7 Wherefore doe the wicked [d] liue, and waxe olde, and grow in wealth?
8 Their seed is established in their sight with them, and their generation before their eyes.
9 Their houses are peaceable without feare, and the rod of God is not vpon them.
10 Their bullocke gendreth and faileth not: their cow calueth, and casteth not her calfe.
11 They send foorth their children [e] like sheepe, and their sonnes dance.
12 They take the tabret and harpe, and reioyce in the sound of the Organs.
13 They spend their daies in wealth, and suddenly [f] they goe downe to the graue.
14 They say also vnto God, Depart from vs: for we desire not the [g] knowledge of thy wayes.
15 Who is the Almighty, that we should serue him? and what profit should we haue, if we should pray vnto him?
16 Lo, their wealth is not in their [h] hand: therefore let the counsell of the wicked [i] bee farre from me.
17 How oft shall the candle of the wicked bee put out? and their destruction come vpon them? he will diuide their liues in his wrath.
18 They shall bee as stubble before the winde, and as chaffe that the storme carieth away.
19 God will lay vp the sorow of the father for his children: when he rewardeth him, he shall know it.
20 [k] His eyes shall see his destruction, and hee shall drinke of the wrath of the Almighty.
21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?
22 Shall any teach [l] God knowledge, who iudgeth the highest things?
23 One [m] dieth in his full strength, being in all ease and prosperitie.
24 His breasts are full of milke, and his bones runne full of marrow.
25 And another [n] dieth in the bitternesse of his soule, and neuer eateth with pleasure.
26 They shall sleepe both in the [o] dust, and the wormes shall couer them.
27 Behold, I know your thoughts, and the enterprises, wherewith ye do me wrong.
28 For yee say, Where is the Princes [p] house? and where is the Tabernacle of the wickeds dwelling?
29 May yee not [q] aske them that goe by the way? and ye cannot deny their signes.
30 But the wicked is kept vnto the day of [r] destruction, and they shall bee brought foorth to the day of wrath.
31 Who shal declare his way [s] to his face? and who shall reward him for that hee hath done?
32 Yet shall he bee brought to the graue, and remaine in the heape.
33 The [t] slimie valley shall be sweet vnto him, and euery man shall draw after him, as before him there were innumerable.
34 How then comfort [u] yee me in vaine, seeing in your answeres there remaine but lies?

a Your diligent marking of my words, shalbe to me a great consolation.
b As though he would say, I doe not talke with man, but with God, who will not answere me, and therefore my mind must needs be troubled.
c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.
d Iob proueth against his aduersaries, that God punisheth not straightways the wicked, but oft times giueth them long life & prosperitie, so that we must not iudge God iust or vniust by the things that appeare to our eye.
e They haue store of children, lusty, and healthfull: and in these points he answereth to that which Zophar alledged before.
f Not being tormented with long sickenesse.
g They desire nothing more then to be exempt from all subiection that they should beare to God: this Iob sheweth his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God are better dele withal, then they that loue him.
h It is not their owne, but God only lendeth it vnto them
i God keepe me from their prosperitie
k When God recompenseth his wickednes, he shall know that his prosperitie was but vanitie.
l Who sendeth to the wicked prosperitie, and punisheth the godly,
m Meaning the wicked.
n To wit, the godly.
o As concerning their bodies: and this he speaketh according to the common iudgement.
p Thus they called Iobs house in derision, concluding that it was destroied because he was wicked.
q Which through long trauelling haue experience and tokens hereof, to wit, that the wicked doe prosper, and the godly liue in affliction.
r Though the wicked flourish here, yet God will punish him in the last day.
s Though men doe flatter him, and none dare reproue him in this world, yet death is a token, that God will bring him to an account.
t He shalbe glad to lie in a slimie pit, which before could not be content with a royall palace.
u Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 Hee accuseth him of vnmercifulnesse, 13 And that he denied Gods prouidence. 21 He exhorteth him to repentance.

THen Eliphaz the Temanite answered, and sayd,
2 May a man bee [a] profitable vnto God, as he that is wise, may be profitable to himselfe?
3 *Is it any thing to the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpright?
4 Is it for feare [b] of thee that he will accuse thee? or goe with thee into iudgement?
5 Is not thy wickednes great, and thine iniquities innumerable?
6 For thou hast taken the [c] pledge from thy brother for nought, & spoyled the clothes of the naked.
7 To such as were weary, thou hast not giuen water to drinke, and hast withdrawen bread from the hungry.
8 But the mighty man [d] had the earth, and he that was in authority dwelt in it.
9 Thou hast cast out widowes empty, & the armes of the [e] fatherlesse were broken.
10 Therefore snares are round about thee, and feare shall suddenly trouble thee:
11 Or darknes that thou shouldest not see, and [f] abundance of waters shall couer thee.
12 Is not God on [g] hie in the heauen? and

a Though man were iust, yet God could haue no profit of his iustice: and therefore when hee punisheth him, he hath no regard to his iustice, but to his sinne. *Chap.35.7.*
b Left thou shouldest reproue or hurt him?
c Thou hast been cruell and without charitie, and wouldest do nothing for the poore, but for thine owne aduantage.
d When thou wast in power & authoritie thou didst not iustice but wrong.
e Thou hast not only not shewed pity, but oppressed them.
f That is, manifold afflictions.
g He accuseth Iob of impiety and contempt of God, as though he would say, Iob, If thou passe not for men, yet consider the height of Gods maiestie.

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h That so much the more by that excellent worke thou mayest feare God, and reuerence him.
i He reproueth Iob as though he denied Gods prouidence, and that he could not see the things that were done in this world.
k How God hath punished them from the beginning.
l He prooueth Gods prouidence by the punishment of the wicked, whom hee taketh away before they can bring their wicked purposes to passe.
m He answereth to that which Iob had sayd, Chap 21.7. that the wicked haue prosperitie in this world: desiring that hee might not be partaker of the like.
n The iust reioyce at the destruction of the wicked for two causes: first because God sheweth himselfe iudge of the world, and by this meanes continueth his honour and glory: secondly, because God sheweth that hee hath care ouer his, in that he punisheth their enemies.

beholde the height of the h starres how hie they are.
13 But thou sayest, How should God i know? can hee iudge through the darke cloud?
14 The clouds hide him that he cannot see, and he walketh in the circle of heauen.
15 Hast thou marked the way of k the world, wherein wicked men haue walked?
16 Which were l cut downe before the time, whose foundation was as a riuer that ouerflowed:
17 Which sayd vnto God, Depart from vs, and asked what the almighty could doe for them.
18 Yet he m filled their houses with good things: but let the counsell of the wicked be farre from me.
19 The righteous shall see them, and shal reioyce, n and the innocent shall laugh them to scorne.
20 Surely o our substance is hid: but the fire hath deuoured the remnant of p them.
21 Therefore acquaint thy selfe, I pray thee, q with him, and make peace: thereby thou shalt haue prosperitie.
22 Receiue I pray thee, the Lawe of his mouth, and lay vp his words in thine heart.
23 If thou returne to the Almighty, thou shalt be r built vp, and thou shalt put iniquity farre from thy Tabernacle.
24 Thou shalt lay vp gold for s dust, and the gold of Ophir, as the stints of the riuers.
25 Yea the Almighty shal be thy defence, and thou shalt haue plenty of siluer.
26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God.
27 Thou shalt make thy prayer vnto him, and he shal heare thee, and thou shalt render thy vowes.
28 Thou shalt also decree a thing, and he shal establish it vnto thee, and the t light shal shine vpon thy wayes.
29 u When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.
30 The innocent shal deliuer the x Iland, and it shall bee preserued by the pureness of thine hands.

o That is, the state and preseruation of the godly is hid vnder Gods wings.
p Meaning, of the wicked.
q He exhorteth Iob to repentance, and to returne to God.
r God wil restore vnto thee all thy substance.
s Which shalbe in abundance like dust.
t That is, the fauour of God.
u God will deliuer his, when the wicked are destroyed round about them, as in the flood, and in Sodome.
x God will deliuer a whole countrey from perill, euen for the iust mans sake.

CHAP. XXIII.

2 Iob affirmeth that he both knoweth and feareth the power & sentence of the Iudge. 10 And that he is not punished onely for his sinnes.

BVt Iob answered and sayd,
2 Though my talke bee this day in a bitternesse, and my plague greater then my groning.
3 Would God yet I knew how to finde him, I would enter vnto his place.
4 I would pleade the cause before him, and fill my mouth with arguments.
5 I would know the words, that hee would answere mee, and would vnderstand what he would say vnto me.
6 Would he b plead against me with his great power? No, but he would c put strength in me.
7 d There the righteous might reason with him, so I should be deliuered for euer from my iudge.
8 e Behold, if I go to the East, he is not there: if to the West, yet I cannot perceiue him:
9 If to the North where he worketh, yet I cannot see him: he wil hide himselfe in the South, and I cannot behold him:
10 But he knoweth my f way, and trieth me, and I shall come forth like the gold.
11 My foote hath followed his steps: his way haue I kept, and haue not declined.
12 Neither haue I departed from the commandement of his lips, & I haue g esteemed the words of his mouth more then mine appointed foode.
13 Yet hee is in one minde, and who can h turne him? yea, hee doeth what his minde desireth.
14 For he wil performe that which is decreed of me, and i many such things are with him.
15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.
16 For God k hath softened mine heart, and the Almighty hath troubled me.
17 For I am not cut off in l darkenesse, but he hath hid the darkenesse from my face.

a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22 21. hee declareth that he desireth nothing more: but it seemed that God would not be found of him.
b Vsing his absolute power, and saying, Because I am God, I may doe what I will.
c Of his mercie he would giue me power to answere him.
d When he of his mercie hath giuen strength to maintaine their cause.
e Meaning, that if he consider Gods iustice, hee is not able to comprehend his iudgements, on what side or part so euer he turneth himselfe.
f God hath this preeminence aboue me, that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: hee sheweth also his confidence, that God doth visite him for his profit.
g His word is more precious vnto me, then the meate wherewith the body is sustained.
h Iob confesseth that at this present he felt not Gods fauour, and yet was assured that he had appointed him to a good end.
i In many points man is not able to attaine to Gods iudgements.
k That I should not be without feare.
l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

CHAP. XXIIII.

2 Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked, 12 How all things are gouerned by Gods prouidence, 17 And the destruction of the wicked.

HOw should not the times bee a hid from the Almighty, seeing that they which know him, see not his b dayes?
2 Some remoue the land marks, that rob the flockes, and feede thereof.
3 They lead away the Asse of the fatherlesse, and take the widowes ore to pledge.
4 They make the poore to turne out of the way, so that the poore of the earth hide themselues c together.
5 Behold, others as wilde Asses in the wildernesse, goe forth to their businesse, and d rise early for a pray: the wildernesse

a Thus Iob speaketh in his passions and after the iudgement of the flesh, that is, that he seeth not the things that are done at times, neither yet hath a peculiar care ouer all because he punisheth not the wicked, nor rewardeth the godly.
b When he punisheth the wicked, and rewardeth the good.
c And for cruelty and oppression dare not shew their faces.
d That is, spare no diligence.

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e He and his liue by robbing and murthering

f Meaning, the poore mans.

g Signifying, that one wicked man will not spoile another, but for necessity.

h The poore are driuen by the wicked into rocks and holes, where they cannot lie drie for the raine.

i That is, they spoile and pill the poore widow, that shee cannot haue to sustaine her selfe, that shee may be able to giue her childe sucke.

k That is, his garment, wherewith he should be couered or clad.

l In such places, which are appointed for that purpose: meaning that those that labour for the wicked are pined for hunger.

m For the great oppression and extortion.

n Cry out & call for vengeance.

o God doth not condemne the wicked, but seemeth to passe ouer it by his long silence.

p That is, Gods worde, because they are reproued thereby.

q By these particular vices, and the licence thereunto, he would proue that God

e giueth him and his children foode.

6 They reape f his prouision in the field, but they gather the late g vintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the colde.

8 They are wet with the showres of the mountaines, h and they imbrace the rocke for want of a couering.

9 They plucke the fatherlesse i from the breast, and take the pledge k of the poore.

10 They cause him to goe naked without clothing, and take the gleaning from the hungry.

11 They that make oyle l betweene their walles, and tread their wine presses, suffer thirst.

12 Men m crie out of the city, & the soules of the slaine n crie out: yet God doeth o not charge them with folly.

13 These are they that abhorre the p light: they know not the wayes thereof, nor continue in the paths thereof.

14 The murderer riseth early, & killeth the poore and the needy: and in the night he is as a theefe.

15 The eye also of the q adulterer waiteth for the twilight, and sayth, None eye shal see me, and disguiseth his face.

16 They dig through houses in the darke, which they marked for themselues in the day: they know not the light.

17 But the morning is euen to them as the shadowe of death: if one know them, they are in the terrours of the shadowe of death.

18 He is swift vpon the r waters: their s portion shall be cursed in the earth: he will not behold the way of the vineyards.

19 As the drie ground and heate consume the snow waters, so shall the graue the t sinners.

20 u The pitifull man shall forget him: the worme shal feele his sweetenesse: he shall be no more remembred, and the wicked shall be broken like a tree.

21 He x doth euil intreate the barren, that doeth not beare, neither doeth he good to the widow.

22 Yee draweth also the y mighty by his power, and when he riseth vp, none is sure of life.

23 Though z men giue him assurance to be in safety, yet his eyes are vpon their wayes.

24 They are exalted for a little, but they are gone, and are brought low as all others: they are destroyed, and cut off as the top of an eare of corne.

25 But if it be not a so, where is hee? or who will proue me a liar, & make my words of no value?

a That is, that contrary to your reasoning no man can giue a perfect reason of Gods iudgements, let mee bee reproued.

CHAP. XXV.

Bildad proueth that no man is cleane nor without sinne before God.

THen answered Bildad the Shuhite, and sayd,

2 a Power and feare is with him, that maketh peace in his hie places.

3 Is there any number in his armies? and vpon whom b shall not his light arise?

4 And how may a man be c iustified with God? or how can he be cleane, that is borne of woman?

5 Behold, hee will giue no light to the moone, d and the starres are vncleane in his sight.

6 How much more man, a worme, euen the sonne of man, which is but a worme?

a His purpose is to proue that albeit God try & afflict the iust, yet soone after he sendeth prosperity, and because he did not so to Iob, he concludeth that he is wicked.

b Who can hide him frō his presence? c That is, be iust in respect of God? d If God shew his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and proueth it by his miracles.

BUt Iob answered, and sayd,

2 a Whom helpest thou? him that hath no power? sauest thou the arme that hath no strength?

3 Whom counsellest thou? him that hath no wisedome? thou b shewest right well as the thing is.

4 To whome doest thou declare these words? or whose spirit c commeth out of thee?

5 The d dead things are formed vnder the waters, and were vnto them.

6 The graue is e naked before him, and there is no couering for f destruction.

7 He stretcheth out the g North ouer the emptie place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his cloudes, and the cloud is not broken vnder them.

9 He holdeth backe the face of his throne: h and spreadeth his cloud vpon it.

10 He hath set bounds about the waters, vntill the i day and night come to an end.

11 The k pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding hee smiteth the pride thereof.

13 His Spirit hath garnished the heauens, and his hand hath formed the crooked l serpent.

14 Loe, these are part of his wayes: but m how little a portion heare we of him? and

a Thou concludest nothing: for neither thou helpest naked, which am destitute of all helpe, neither yet speakest sufficiently on Gods behalfe, who hath no neede of thy defence.

b But thou doest not apply it to the purpose.

c That is, mooueth thee to speake this?

d Iob beginneth to declare y force of Gods power & prouidence in the mines & mettals in the deepe places of the earth.

e There is nothing hid in the bottome of the earth, but hee seeth it.

f Meaning, the graue wherein things putrifie.

g Hee causeth the whole heauen to turne about the North pole.

h That is, he hideth the heauens, which are called his throne.

i So long as this world endureth.

k Not that heauen hath pillars to vphold it, but hee speaketh by a similitude, as though hee would say, The heauen it selfe is not able to abide his reproch.

l Which is a figure of starres fashioned like a serpent, because of the crookednes.

m If these few things, which wee see dayly with our eyes, declare his great power and prouidence, how much more would they appeare, if we were able to comprehend all his workes?

who

z That is, that

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who can vnderstand his fearefull power?

CHAP. XXVII.

3 The constancie and perfectnesse of Iob. 13 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my [a] iudgement: for the almighty hath put my soule in bitternesse.

3 Yet so long as my breath is in me, and the Spirit of God in my nostrels,

4 My lippes surely shall speake no wickednesse, [b] and my tongue shall vtter no deceite.

5 God forbid, that I should [c] iustifie you: vntill I die, I will neuer take away mine [d] innocencie from my selfe.

6 I will keepe my righteousnes, and will not forsake it: mine heart shall not reprooue me of my [e] dayes.

7 Mine enemie shall bee as the wicked, and hee that riseth against mee, as the vnrighteous.

8 For what [f] hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?

9 Will God heare his cry, when trouble commeth vpon him?

10 Will he set his delite on the Almightie? will he call vpon God at all times?

11 I will teach you what is in the hand of [g] God, and I will not conceale that which is with the Almighty.

12 Behold, all ye your selues [h] haue seene it: why then doe you thus vanish [i] in vanitie?

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almighty.

14 If his children bee in great number, the [l] sword shall destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes [m] shall not weepe.

16 Though he would heape vp siluer as the dust, and prepare rayment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

18 He buildeth his house as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, [n] he shall not bee gathered to his fathers: they opened their eyes, and he was gone.

20 Terrours shall take him as waters, and a tempest shall cary him away by night.

21 The East wind shall take him away, and he shal depart: and it shal hurle him out of his place.

22 And God shall cast vpon him and not spare, though hee would faine flee out of his hand.

23 Euery man shal clap their hands at him, and hisse at him out of their place.

a He hath so sore afflicted me, that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes.

b Howsoeuer men iudge of me, yet will I not speake contrary to that which I haue sayd, and so doe wickedly in betraying the trueth.

c Which condemne me as a wicked man, because the hand of God is vpon me.

d I will not confesse that God doeth thus punish me for my sinnes.

e Of my life past.

f What aduantage hath the dissembler to gaine neuer so much, seeing he shal lose his own soule?

g That is, what God reuealeth to himselfe, and whereof he giueth not the knowledge to al.

h That is, these secret iudgements of God, and yet doe not vnderstand them.

i Why maintaine you then this errour?

k Thus wil God order the wicked, and punish him euen vnto his posteritie.

l None shall lament him.

m Which breedeth in another mans possession or garment, but is soone shaken out.

n He meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

CHAP. XXVIII.

Iob sheweth that the wisedome of God is vnsearchable.

THe siluer surely hath his veine, [a] and the gold his place, where they take it.

2 Iron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an end to darknesse, [b] and he trieth the perfection of all things: he setteth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out against the [c] inhabitant, and the waters [d] forgotten of the foot, being higher then man, are gone away.

5 Out of the same earth commeth bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place [e] of sapphirs, and the dust of it is gold.

7 There is a path which no foule hath knowen, neither hath the kites eye seene it.

8 The lyons whelps haue not walked it, nor the lyon passed thereby.

9 He putteth his hand vpon the [g] rocks, [f] ouerthroweth the mountains by the roots.

10 He breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 He bindeth the floods that they do not ouerflow, and the thing that is hid, bringeth he to light.

12 But where is wisedome found? [h] and where is the place of vnderstanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 [k] Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the saphir.

17 The gold nor the christal shalbe equal vnto it, nor the exchange shall be for plate of fine gold.

18 No mention shall bee made of coral, nor of the [l] gabish: for wisedom is more precious then pearles.

19 The topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisdom? and where is the place of vnderstanding,

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] foules of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares:

23 But God vnderstandeth the [n] way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of ỳ world, and seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it and also considered it.

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisedom of God

b There is nothing but it is compassed within certaine limits and hath an end, but Gods wisedome.

c Meaning, him that dwelleth thereby.

d Which a man cannot made through.

e That is, corne, and vnderneath is brimstone or cole, which easily conceiueth fire.

f He alludeth to the mines and secrets of nature which are vnder the earth, whereinto neither foules nor beasts can enter.

g After that he hath declared the wisdome of God, in the secrets of nature, he describeth his power.

h Though Gods power and wisedome may be vnderstood in earthly things, yet his heauenly wisdome cannot be attained vnto.

i It is too hie a thing for man to attaine vnto in this world.

k It can neither be bought for gold nor precious stones, but is onely the gift of God.

l Which is thought to be a kind of precious stone

m Meaning, that there is no natu-

rall meanes, whereby man might attaine to the heauenly wisedome, which he meaneth by the foules that flie hie. n Hee maketh God onely the authour of this wisedome, and the giuer thereof.

28 And

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Prou. 1. 7.

o He declareth that man hath so much of this heauenly wisedome, as hee sheweth by fearing God, and departing from euill.

28 And vnto man he said, Behold, *o* the feare of the Lord is wisedome, and to depart from euill is vnderstanding.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of the time past. 7. 21 His authoritie, 12 Iustice and equitie.

MOreouer Iob proceeded and continued his parable, saying,

2 Oh that I were as *t* in times past, when God preserued me!

3 When his *a* light shined vpon mine head: and when by his light I walked thorow the *b* darkenesse,

4 As I was in the dayes of my youth, when *c* Gods prouidence was vpon my tabernacle:

5 When the Almightie was yet with me, and my children round about me:

6 When I washed my paths *d* with butter, and when the rocke powred mee out riuers of oyle:

7 When I went out to the gate, euen to the iudgement seat, and when I caused them to prepare my seate in the streete.

8 The yong men saw me, and *e* hid themselues, and the aged arose, and stood vp.

9 The princes staied talke, and laid their hand on their *f* mouth.

10 The voice of princes was hid, *g* their tongue cleaued to the roofe of their mouth.

11 And when the *s* eare heard me, it blessed mee: and when the eye saw mee, it gaue witnesse to *h* me.

12 For I deliuered the *i* poore that cried, and the fatherlesse, and him that had none to helpe him.

13 *k* The blessing of him that was readie to perish, came vpon mee, and I caused the widowes heart to reioyce.

14 I put *l* on iustice, and it couered mee: my iudgement was as a robe, and a crowne.

15 I was the eyes to the blind, and I was the feete to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I said, I shall die in my *m* nest, and I shall multiply my dayes as the sand.

19 For my roote is *n* spread out by the water, and the dew shall lie vpon my branch.

20 My glory shall renue toward me, and my bow shall be restored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talke *o* dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth *p* as for the latter raine.

24 If I *q* laughed on them, they beleeued it not: neither did they cause the light of my countenance *r* to fall.

25 I appointed out *r* their way, and did sit as chiefe, and dwelt as a king in the armie, and like him that comforteth the mourners.

CHAP. XXX.

1 Iob complaineth that hee is contemned of the most contemptible, 11, 21 because of his aduersitie and affliction. 23 Death is the house of all flesh.

BUt now they that are younger then I, *a* mocke mee: yea, they whose fathers I haue refused to set with the *b* dogges of my flockes.

2 For wherto should the strength of their hands haue serued mee, seeing age *c* perished in them?

3 For pouertie and famine they were solitarie, fleeing into the wildernesse, which is darke, desolate and waste.

4 They cut vp ‖ nettles by the bushes, and the iuniper rootes was their meate.

5 They were *d* chased forth from among men: they shouted at them, as at a thiefe.

6 Therefore they dwelt in the clifts of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, and vnder the thistles they gathered themselues.

8 They were the children of fooles, and the children of villaines, which were more vile then the earth.

9 And now am I their *e* song, and I am their talke.

10 They abhorre me, and flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my *f* cord and humbled me, *s* they haue loosed the bridle before me.

12 The youth rise vp at my right hand: they haue pusht my feete, and haue troden on me as on the *h* paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamity, they had none *i* helpe.

14 They came as a great breach of waters, and *k* vnder this calamitie they come on heapes.

15 Feare is turned vpon me: and they pursue my soule as the winde, and mine health passeth away as a cloud.

16 Therefore my soule is now *l* powred out vpon mee, and the dayes of affliction haue taken hold on me.

17 *m* It pierceth my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garment changed, which compasseth mee about as the collar of my coat.

19 *n* He hath cast me into the mire, and I am become like ashes and dust.

20 When I cry vnto thee, thou doest not heare mee, neither regardest mee, when I stand vp.

21 Thou turnest thy selfe *o* cruelly against mee, and art enemie vnto mee with the strength of thine hand.

22 Thou takest mee vp and causest me to ride vpon the *p* winde, and makest my

‖ strength.

halfe dead. *m* Meaning sorow. *n* That is, God hath brought me into contempt. *o* He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby hee was caried beside himselfe. *p* He compareth his afflictions to a tempest or whirlewind.

t Ebr. moneths before.

a When I felt his fauour.

b I was free from affliction.

c That is, seemed by euident tokens to be more present with me.

d By these similitudes he declareth the great prosperitie that he was in, so that he had none occasion to be such a sinner as they accused him.

e Being ashamed of their lightnes, and afraid of my grauitie.

f Acknowledging my wisedome.

g All that heard me, praised me.

h Testifying, that I did good iustice

i Because his aduersaries did so much charge him with wickednes, he is compelled to render a count of his life.

k That is, I did succour him that was in distresse, & so he had cause to praise me.

l I delited to doe iustice, as other did to weare costly apparell.

m That is, at home in my bed without all trouble and vnquietnesse.

n My felicitie doth increase.

o That is, was pleasant vnto them.

p As the drie ground thirsteth for the raine.

q That is, they thought it not to bee a iest, or they thought not that I would condescend vnto them.

r They were afraid to offend me, and cause me to be angrie.

s I had them at commandement.

a That is, mine estate is changed, and whereas before the ancient men were glad to doe me reuerence, the yong men now contemne me.

b Meaning, to be my shepheards, or to keepe my dogs.

c That is, their fathers died for famine before they came to age.

‖ *Or, mallowes.*

d Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked & lewde fellowes, such as he here describeth.

e They make songs of me, and mocke at my miserie.

f God hath taken from me the force, credit, and authoritie, wherewith I kept them in subiection.

g He said that the yong men when they saw him, hid themselues, as Chap. 29. 8. and now in his miserie they were impudent and licencious.

h That is, they sought by all meanes how they might destroy me.

i They need none to helpe them.

k By my calamitie they tooke an occasion against me.

l My life faileth me, and I am as

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‖ *Or, wiſedome, or law.*

q None can deliuer me thence, though they lament at my death

r Inſtead of comforting, they mocked at me.

ſ Not delighting in any worldly thing, no not ſo much as in the vſe of the ſunne.

t Lamenting them that were in affliction, and mouing others to pitie them.

u I am like the wilde beaſts that deſire moſt ſolitarie places.

x With the heate of affliction,

‖ ſtrength to faile.

23 Surely I know that thou wilt bring me to death, and to the houſe appointed for all the liuing.

24 Doubtleſſe none can ſtretch his hand q vnto the graue, though they crie in his deſtruction.

25 Did not I weepe with him that was in trouble? was not my ſoule in heauineſſe for the poore?

26 Yet when I looked for good, r euill came vnto me: and when I waited for light, there came darkneſſe.

27 My bowels did boyle without reſt: for the dayes of affliction are come vpon me.

28 I went mourning without ſ ſunne: I ſtood vp in the congregation, t and cried.

29 I am a brother to the ᵘ dragons, and a companion to the oſtriches.

30 My ˣ skinne is blacke vpon me, and my bones are burnt with ˣ heate.

31 Therefore mine harpe is turned to mourning, and mine organes into the voyce of them that weepe.

CHAP. XXXI.

1 *Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.*

I Made a couenant with mine ª eyes: why then ſhould I thinke on ᵇ a maide?

2 For what portion ſhould I haue of God from aboue? and what inheritance of the Almightie from on high?

3 Is not deſtruction to the wicked, and ſtrange puniſhment to ᶜ the workers of iniquitie?

4 Doth not he behold my waies, and tel all my ſteps?

5 If I haue walked in vanitie, or if my foote haue made haſte to deceit,

6 Let God weigh me in the iuſt balance, and he ſhall know mine ᵈ vprightneſſe.

7 If my ſtep hath turned out of the way, or mine heart hath ᵉ walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let mee ſowe, and let another ᶠ eate: yea, let my plants be rooted out.

9 If mine heart hath beene deceiued by a woman, or if I haue laide waite at the doore of my neighbour,

10 Let my wife ᵏ grinde vnto another man, ˡ let other men bow downe vpon her:

11 For this is a wickednes, and iniquity to be condemned:

12 Yea, this is a fire that ſhall deuoure ᵇ to deſtruction, and which ſhall root out all mine increaſe.

13 If I did contemne the iudgement of my ſeruant, and of my maide, when they ⁱ did contend with me,

14 What then ſhall I doe when ᵏ God ſtandeth vp? and when hee ſhall viſite mee, what ſhall I anſwere?

15 He that hath made me in the wombe, hath hee not made ˡ him? hath not hee alone faſhioned vs in the wombe?

16 If I reſtrained the poore of their deſire, or haue cauſed the eyes of the widowe ᵐ to faile,

17 Or haue eaten my morſels alone, and the fatherleſſe haue not eaten thereof,

18 (For from my youth hee hath growen vp with mee ⁿ as with a father, and from my mothers wombe I haue beene a guide vnto her)

19 If I haue ſeene any periſh for want of clothing, or any poore without couering,

20 If his loynes haue not bleſſed me, becauſe hee was warmed with the fleece of my ſheepe,

21 If I haue lift ° vp mine hand againſt the fatherleſſe, when I ſawe that I might helpe him in the gate,

22 Let mine ᵖ arme fall from my ſhoulder, and mine arme be broken from the bone

23 For Gods puniſhment was ᵠ fearefull vnto me, and I could not bee deliuered from his Highneſſe.

24 If I made golde mine hope, or haue ſaid to the wedge of gold, Thou art my confidence,

25 If I reioyced becauſe my ſubſtance was great, or becauſe mine hand had gotten much,

26 If I did behold the ʳ Sunne, when it ſhined, or the moone walking in her brightneſſe,

27 If mine heart did flatter me in ſecret, or if my mouth did kiſſe mine ˢ hand,

28 (This alſo had beene an iniquitie to bee condemned: for I had denied the God ᵗ aboue)

29 If I reioyced at his deſtruction that hated mee, or was mooued to ioy when euill came vpon him,

30 Neither haue I ſuffered my mouth to ſinne by wiſhing a curſe vnto his ſoule.

31 Did not the men of my ᵘ Tabernacle ſay, Who ſhall giue vs of his fleſh? wee can not be ſatisfied.

32 The ſtranger did not lodge in the ſtreete, but I opened my doores vnto him that went by the way.

33 If I haue hid ˣ my ſinne, as Adam, concealing mine iniquitie in my boſome,

34 Though I could haue made afraide a great multitude, yet the moſt contemptible of the families did ʸ feare me: ſo I kept ᶻ ſilence, and went not out of the doore.

35 Oh, that I had ſome to heare mee! behold my ª ſigne that the Almightie will witneſſe for me: though mine aduerſarie ſhould write a booke againſt me,

36 Would not I take it vpon my ſhoulder, and binde it as ᵇ a crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a ᶜ prince.

38 If my land ᵈ crie againſt mee, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof

a I kept mine eyes from all wanton lookes.

b Would not God then haue puniſhed me?

c Iob declareth that the feare of God was a bridle to ſtay him from all wickednes.

d He ſheweth wherein his vprightneſſe ſtandeth, that is, in as much as hee was blameleſſe before men, and ſinned not againſt the ſecond Table.

e That is, hath accompliſhed the luſt of mine eye.

f According to the curſe of the Law, Deut. 28. 33.

g Let her bee made a ſlaue.

h He ſheweth that albeit man neglect the puniſhment of adulterie, yet the wrath of God will neuer ceaſe till ſuch bee deſtroyed.

i When they thought themſelues euill intreated by me.

k If I had oppreſſed others, how ſhould I haue eſcaped Gods iudgement?

l He was mooued to ſhew pitie vnto ſeruants, becauſe they were Gods creatures as he was.

m By long waiting for her requeſt.

n He nouriſhed the fatherles, and maintained the widowes cauſe.

o To oppreſſe him and doe him iniurie.

p Let me rot in pieces.

q I reſtrained me from ſinning for feare of men, but becauſe I feared God.

r If I was proude of my worldly proſperitie, and felicitie, which is meant by the ſhining of the Sunne and brightneſſe of the Moone.

ſ If mine owne doings delighted me.

t By putting confidence in any thing, but in him alone.

u My ſeruants mooued me to be reuenged of mine enemie, yet did I neuer wiſh him hurt.

x And not confeſſed it freely: whereby it is euident that he iuſtified himſelfe before men and not before God

y That is, I reuerenced the moſt weake and contemned, and was afraid to offend them.

z I ſuffered them to ſpeake euill of me, and went not out of my houſe to reuenge it.

a This is a ſufficient token of my righteouſneſſe, that God is my witneſſe and will iuſtifie my cauſe.

b Should not this booke of his accuſations be a pray and commendation to mee?

c I will make him account of all my life without feare.

d As though I had withholden their wages that labour in it.

without

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without siluer: or if I haue grieued e the soules of the masters thereof,

40 Let thistles grow in stead of wheate, and cockle in the stead of barley

THE ‡WORDS OF IOB ARE ENDED.

CHAP. XXXII.

2 *Elihu reproueth them of folly.* 8 *Age maketh not a man wise, but the Spirit of God.*

SO these three men ceased to answere Iob, because he ‡ esteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Baracheel the a Buzite of the family of b Ram, was kindled: his wrath, I say, was kindled against Iob, because hee iustified himselfe c more then God.

3 Also his anger was kindled against his three friends, because they could not finde an answere, and yet condemned Iob.

4 (Now Elihu had waited till Iob had spoken: for d they were more ancient in yeres then he)

5 So when Elihu sawe that there was none answere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Baracheel the Buzite, answered and sayde, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraide to shewe you mine opinion.

7 For I sayde, The e dayes shall speake, and the multitude of yeeres shall teach wisedome.

8 Surely there is a spirit in man, f but the inspiration of the Almighty giueth vnderstanding.

9 Great men are not alway wise, neither do the aged alway vnderstand iudgement.

10 Therefore I say, Heare me, and I will shew also mine opinion.

11 Behold, I did wait vpon your wordes, and hearkened vnto your knowledge, whiles you sought out s reasons.

12 Yea, when I had considered you, loe, there was none of you that reproued Iob, nor answered his wordes:

13 Lest yee should say, Wee haue h found wisedome: for God hath cast him downe, and no man.

14 Yet hath i he not directed his wordes to me, neither will I answere k him by your wordes.

15 Then they feared, answered no more, but left off their talke.

16 When I had waited (for they spake not, but stood still, and answered no more)

17 Then answered I in my turne, and I shewed mine opinion.

18 For I am full of l matter, and the spirit within me compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the new bottles that burst.

20 Therefore will I speake, that I may take breath: I will open my lippes, and will answere.

21 I will not nowe accept the person of man, m neither will I giue titles to man.

22 For I may not giue n titles, lest my Maker should take me away suddenly.

CHAP. XXXIII.

5 *Elihu accuseth Iob of ignorance.* 14 *He sheweth that God hath diuerse meanes to instruct man and to draw him from sinne.* 19. 29 *He afflicteth man, and suddenly deliuereth him.* 26 *Man being deliuered, giueth thanks to God.*

VVHerefore, Iob, I pray thee, heare my talke, and hearken vnto all my wordes.

2 Behold now I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes are in the vprightnesse of mine heart, and my lips shall speake pure knowledge.

4 The a Spirit of God hath made mee, and the breath of the Almightie hath giuen me life.

5 If thou canst giue me answere, prepare thy selfe, and stand before me.

6 Beholde, I am according to thy wish in b Gods stead: I am also formed of the clay.

7 Beholde, my terrour shall not feare thee, neither shall mine hand c be heauie vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy wordes:

9 I am d cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occasions against me, and counted me for his enemie.

11 He hath put my feete in the stocks, and looketh narrowly vnto all my paths.

12 Beholde, in this hast thou not done right: I will answere thee, that God is greater then man.

13 Why doest thou striue against him? for hee doeth not e giue account of all his matters.

14 For God speaketh f once or twise, and one regardeth it not.

15 In dreames and g visions of the night, when sleepe falleth vpon men, & they sleepe vpon their beds,

16 Then hee openeth the eares of men, euen by their corrections, which hee h had sealed,

17 That hee might cause man to turne away from his enterprise, and that hee might hide the i pride of man,

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

19 Hee is also striken with sorrowe vpon his bed, and the griefe of his bones is sore,

20 So that his k life causeth him to abhorre bread, and his soule daintie meate.

21 His flesh faileth that it cannot bee seene, and his bones which were not seene, clatter.

22 So his soule draweth to the graue, and his life l to the buriers.

23 If there be a m messenger with him or

---

e Meaning, that he was no briber nor extortioner.

f That is, the talke which he had with his three friends.

‡ *Ebr. was iust in his owne eyes.*

a Which came of Buz the sonne of Nahor Abrahams brother.

b Or, as the Chalde paraphraste readeth, Abram.

c By making him selfe innocent, and by charging God of rigour.

d That is, the three mentioned before.

e Meaning, the ancient which haue experience.

f It is a speciall gift of God that man hath vnderstanding, and commeth neither of nature nor by age.

g To proue that Iobs affliction came for his sinnes.

h And flatter your selues, as though you had ouercome him.

i To wit, Iob.

k He vseth almost the like arguments, but without tanting and reproches.

l I haue conceiued in my mind great store of reasons.

m I will neither haue regard to riches, credite, nor authoritie, but will speake the very trueth.

n The Ebrew word signifieth, to change the name, as to call a foole a wise mã: meaning that he would not cloke the trueth to flatter men.

a I confesse the power of God, and am one of his, therefore thou oughtest to heare me.

b Because Iob had wished to dispute his cause with God, Chap. 16.21. so that he might do it without feare, Elihu saith he will reason in Gods stead, whom he needeth not to feare because he is a man made of the same matter that he is.

c I will not handle thee so roughly as these others haue done

d He repeateth Iobs words, whereby he protested his innocencie in diuers places, but specially in the 13.16. and 30. chapters.

e The cause of his iudgements is not alwaies declared to man.

f Though God by sundry examples of his iudgments speake vnto man, yet the reason thereof is not knowen: yea, and though God should speake, yet he is not vnderstood.

g God saith he, speaketh commonly, either by visions to teach vs the cause of his iudgements, or els by afflictions, or by his messengers.

h That is, determined to send vpon them.

i Hee sheweth for what end God sendeth afflictions: to beate downe mans pride, and to turne from euill.

k That is, his painefull and miserable life.

l To them that shal bury him.

m A man sent of God to declare his will.

an

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n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnes standeth, which is through the Iustice of Iesus Christ and faith therein.

o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them.

p That is, the minister shall by the preaching of the word pronounce vnto him the forgiuenesse of his sinnes.

q He shall feele Gods fauour and reioyce; declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore him to health of body, which is a token of his blessing.

r God will forgiue his sinnes, and accept him as iust.

s That is, done wickedly.

t But my sinne hath bene the cause of Gods wrath toward me.

u God will forgiue the penitent sinner.

x Meaning oft times, euen as oft as a sinner doth repent.

y If thou doubt of any thing, or see occasion to speake against it.

z That is, to shew thee wherein mans iustication consisteth.

an interpreter, one of a thousand [n] to declare vnto man his righteousnesse,

24 Then will he haue [o] mercy vpon him, and will say, [p] Deliuer him, that hee go not downe into the pit: for I haue receiued a reconciliation.

25 Then shall his flesh bee [q] as fresh as a childes, and shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for hee will render vnto man his [r] righteousnesse.

27 He looketh vpon men, and if one say, I haue sinned, and [s] peruerted righteousnes, and it did not profit [t] me,

28 [u] Hee will deliuer his soule from going into the pit, and his life shall see the light.

29 Loe, all these things will God worke [x] twise or thrice with a man,

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare mee: keepe silence, and I will speake.

32 If there be [y] matter, answere mee, and speake: for I desire to [z] iustifie thee.

33 If thou hast not, heare mee: hold thy tongue, and I will teach thee wisedome.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that hee called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

[a] Which are esteemed wise of the world.

[b] Let vs examine the matter vprightly.

[c] That is, hath afflicted me without measure.

[d] Should I say, I am wicked, being an innocent?

[e] I am sorer punished, then my sinne deserueth.

[f] Which is compelled to receiue the reproch & scornes of many for his foolish words.

[g] Meaning, that Iob was like to the wicked, because he seemed not to glorifie God and submit himselfe to his iudgements.

[h] He wresteth Iobs words, who said that Gods children are oft times punished in this world, and the wicked go free.

[i] That is, liue godly, as Gene. 5 22.

MOreouer Elihu answered, and sayd,
2 Heare my words, yee [a] wise men, and hearken vnto me, yee that haue knowledge.
3 For the eare trieth the wordes, as the mouth tasteth meate.
4 Let vs seeke [b] iudgement among vs, & let vs know among our selues what is good.
5 For Iob hath sayde, I am righteous, and God hath taken [c] away my iudgement.
6 Should I lie in my [d] right? my wound of the arrowe is [e] grieuous without my sinne.
7 What man is like Iob, that drinketh [f] scornefulnesse like water?
8 Which goeth in the [g] company of them that worke iniquity, and walketh with wicked men?
9 For he hath sayd, [h] It profiteth a man nothing, that he should [i] walke with God.
10 Therefore hearken vnto mee, ye men of wisedome, God forbid that wickednesse should bee in God, and iniquitie in the Almightie.
11 For he will render vnto man according to his worke, and cause euery one to finde according to his way.
12 And certainely God will not doe wickedly, neither will the Almightie peruert iudgement,
13 Whom [k] hath hee appointed ouer the earth beside himselfe? or who hath placed the whole world?
14 If [l] hee set his heart vpon man, and gather vnto himselfe his spirit [l] and his breath,
15 All flesh shall perish together, and man shall returne vnto dust.
16 And if thou hast vnderstanding, heare this, and hearken to the voyce of my words.
17 Shall he that hateth iudgment, [m] gouerne? and wilt thou iudge him wicked that is most iust?
18 Wilt thou say vnto a King, Thou art [n] wicked? or to princes, Ye are vngodly?
19 Howe much lesse to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands.
20 They shall die suddenly, [o] and the people shall be troubled at midnight, [p] and they shall passe foorth and take away the mighty without hands.
21 For his eyes are vpon the wayes of man, and he seeth all his goings.
22 There is no darkenes nor shadowe of death, that the workers of iniquitie might be hid therein.
23 For hee will not lay on man so much, that he should [q] enter into iudgement with God.
24 Hee shall breake the mightie without [r] seeking, and shal set vp other in their stead.
25 Therefore shal he declare their [s] works: hee shall turne the [t] night, and they shall bee destroyed.
26 Hee striketh them as wicked men in the places of the [u] seers,
27 Because they haue turned backe from him, and would not consider all his wayes:
28 So that they haue caused the voyce of the poore to [x] come vnto him, and hee hath heard the cry of the afflicted.
29 And when hee giueth quietnesse, who can make trouble? and when hee hideth his face, who can behold him, whether it be vpon nations, or vpon a man onely?
30 Because the [y] hypocrite doeth reigne, and because the people are snared.
31 Surely it appertaineth vnto God [z] to say, I haue pardoned, I will not destroy.
32 [a] But if I see not, teach thou me: if I haue done wickedly, I will do no more.
33 Will hee performe the thing through [b] thee? for thou hast reproued [c] it, because

Chap. 36.23.

[k] To destroy him.

[l] The breath of life which he gaue man.

[m] If God were not iust, how could he gouerne the world?

[n] If man of nature feare to speake euill of such as haue power, then much more ought they to be afraid to speake euill of God.

[o] When they looke not for it.

[p] The messengers or visitation that God shall send.

[q] God doeth not afflict man aboue measure, so that he should haue occasion to contend with him.

[r] For all his creatures are at hand to serue him, so that he needeth not to seeke for any other army.

[s] Make them manifest that they are wicked

[t] Declare the things that were hid.

[u] Meaning, openly in the sight of all men.

[x] By their cruelty and extortion.

[y] When tyrants sit in the throne of Iustice, which vnder pretence of executing iustice, are but hypocrites and oppresse the people, it is a signe that God hath drawn back his countenance and fauour from that place.

[z] Only it belongeth to God to moderate his corrections, and not vnto man. a Thus Elihu speaketh in the person of God, as it were mocking Iob, because he would be wiser then God.

[b] Will God vse thy counsel in doing his works?

[c] Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure.

that

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that thou hast chosen, and not I: now speake what thou knowest.

34 Let men of understanding tel me, and let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge, neither were his wordes according to wisedome.

36 I desire that Iob may be [d] tried vnto the ende touching the answeres for wicked men.

37 For he [e] addeth rebellion vnto his sinne he clapperh his hands among vs, and multiplieth his wordes against God.

CHAP. XXXV.

6 Neither doth godlines profit, nor vngodlinesse hurt God, but man. 13 The wicked cry vnto God, and are not heard.

ELihu spake moreouer, and sayd,

2 Thinkest thou this right, that thou hast sayde, I am [a] more righteous then God?

3 For thou hast sayde, What profiteth it thee, and what availeth it mee, to purge mee from my sinne?

4 Therefore will I answere thee, and thy [b] companions with thee.

5 Looke vnto the heauen, and see, and behold the [c] clouds which are higher then thou.

6 If thou sinnest, what doest thou [d] against him, yea, when thy sinnes bee many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiueth hee at thine hand?

8 Thy wickednesse may hurt a man as thou art: and thy righteousnesse may profite the sonne of man.

9 They cause many that are oppressed to [e] crie, which crie out for the violence of the mighty.

10 But none sayth, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then [f] beasts of the earth, and giueth vs more wisedome then the foules of the heauen.

12 Then they cry because of the violence of the wicked, but he answereth not.

13 Surely God wil not heare vanity, neither wil the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, [g] yet iudgement is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count the euil with great extremity,

16 Therefore Iob [h] openeth his mouth in vayne, and multiplyeth words without knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 and his iustice: 9 And wherefore he punisheth. 13 The property of the wicked.

ELihu also proceeded and said,

2 Suffer mee a little, and I will instruct thee: for I haue yet to speake on Gods behalfe.

3 I will fetch [a] my knowledge afarre off, and will attribute righteousnesse vnto my Maker.

4 For truely my wordes shall not be false, and he that is [b] perfit in knowledge, speaketh with thee.

5 Beholde, the mightie God casteth away none that is [c] mightye and valiant of courage.

6 [d] He maintayneth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with [e] Kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters and tied with the cords of affliction,

9 Then will he shew them their [f] worke and their sinnes, because they haue been proud.

10 He openeth also their eare to discipline, and commaundeth them that they returne from iniquity.

11 *If they obey and serue him, they shall end their dayes in prosperitie, [g] their yeres in pleasures.

12 But if they wil not obey, they shal passe by the sworde, and perish [h] without knowledge.

13 But the hypocrites [i] of heart increase the wrath: for they [k] call not when hee bindeth them.

14 Their soule dieth in [l] youth, and their life among the whoremongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the strait place into a broad place and not shut vp beneath: and [m] that which resteth vpon thy table, had bene full of fat.

17 But thou art full of the [n] iudgement of the wicked, though iudgement and equity maintaine all things.

18 [o] For Gods wrath is, lest he should take thee away in thine abundance: for no multitude of gifts can deliuer thee.

19 Will hee regard thy riches? he regardeth not golde, nor all them that excell in strength.

20 [p] Be not carefull in the night, how he destroyeth the people out of their place.

21 Take thou heede: looke not to [q] iniquity: for thou hast chosen it rather then affliction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appoynted to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men behold it [r] afarre off.

26 Beholde, God is excellent, [s] and wee knowe him not, neither can the number of his yeeres be searched out.

---

d That he may speake as much as he can, that we may answere him and all the wicked that shall vse such arguments.

e Hee standeth stubburnly in the maintenance of his cause.

a Iob neuer spake these wordes: but because he maintained his innocencie, it seemed as though hee would say, *God tormented him without iust cause.

b Such as are in the like errour.

c If thou canst not controle the clouds, wilt thou presume to instruct God?

d Neither doeth thy sin hurt God, nor thy iustice profit him: for he will be glorified without thee.

e The wicked may hurt man & cause him to cry: who if he sought to God, which sendeth comfort, should be deliuered.

f Because they pray not in faith as feeling Gods mercies.

g God is iust, howsoeuer thou iudgest of him.

h For if he did punish thee as thou deseruest, thou shouldest not bee able to open thy mouth.

a He sheweth that when wee speake of God, we must lift our spirits more hie then our naturall sense is able to reach.

b Thou shalt perceiue that I am a faithfull instructer, and that I speake to thee in the name of God.

c Strong & constant, & of vnderstading: for these are the gifts of God, & he loueth them in man: but forasmuch as God punished nowe Iob, it is a signe that these are not in him.

d Therefore he will not preserue the wicked: but to the humble & afflicted heart he will shew grace.

e He preferreth the godly to honour.

f He will moue their hearts to feele their sinnes, that they may come to him by repentance as he did Manasseh. *Iſa.* 1. 19.

g That is, in their folly or obstination, and so shall be cause of their own destruction.

h Which are maliciously bent against God, and flatter themselues in their vices.

i When they are in affliction they seeke not to God for succour, as Asa, 2. Chro. 16. 12 Reu 16 11.

k They dye of some vile death, and that before they come to age.

l If thou hadst bene obedient to God, he would haue brought thee to liberty and wealth.

m Thou art altogether after the maner of the wicked: for thou doest murmure against the iustice of God.

n God doth punish thee, lest thou shouldest forget God in thy wealth, and so perish.

o Be not thou curious in seeking the cause of Gods iudgements, when hee destroyeth any.

p And so murmure against God through impatiencie.

q The workes of God are so manifest that a man may see them afarre off, and know God by the same.

r Our infirmity hindreth vs so, that we cannot attayne to the perfite knowledge of God.

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27 When he reſtraineth the drops of water, the raine [f] powreth downe by the vapour thereof,

28 Which raine the clouds do drop and let fall abundantly vpon man.

29 Who can knowe the diuiſions of the cloudes, and the thunders of his [t] tabernacle?

30 Beholde, he ſpreadeth his light vpon [u] it, and couereth the [x] bottome of the ſea.

31 For therby he iudgeth the people, and giueth meat abundantly.

32 He couereth the light with the clouds, and commandeth them to go [z] againſt it.

33 [a] His companion ſheweth him therof, and there is anger in riſing vp.

f That is, the raine commeth of thoſe drops of water, which he keepeth in the clouds.

t Meaning, of the clouds, which he calleth the Tabernacle of God.

u Vpon the cloud.

x That men can not come to the knowledge of the ſprings thereof.

y He ſheweth that the raine hath double vſe: the one that it declareth Gods iudgements, when it doeth ouerflowe any places, & the other that it maketh the land fruitfull. z That is, one cloud to dash against another. a The colde vapour ſheweth him: that is, the cloud of the hote exhalation, which being taken in the cold cloude, mounteth vp toward the place where the fire is, and ſo anger is ingendred: that is, noyſe and thunder claps.

CHAP. XXXVII.

2 Elihu proueth that the vnſearchable wiſdome of God is manifeſt by his works, 4 as by the thunders, 6 the ſnow, 9 the whirlewind, 11 and the raine.

a At the marueiling of the thunder and lightnings: whereby he declareth that the faithfull are liuely touched with the maieſty of God, when they behold his works.

AT this alſo my heart is [a] aſtonied, and is moued out of his place.

2 Heare the [b] ſound of his voice, and the noiſe that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noiſe ſoundeth: he thundreth with the voice of his maieſty, and he wil not ſtay [c] them when his voice is heard.

5 God thundreth marueilouſly with his voyce: he worketh great things, which wee know not.

6 For he ſaith to the ſnow, Be thou vpon the earth: [d] likewiſe to the ſmall rayne and to the great raine of his power.

7 With the force thereof hee [e] ſhutteth vp euery man, that all men may knowe his worke.

8 Then the beaſts goe into the den, and remaine in their places.

9 The whirlewinde commeth out of the South, and the cold from the [f] North wind.

10 At the breath of God the froſt is giuen, and the breadth of the waters [g] is made narrow.

11 He maketh alſo the clouds to [h] labour, to water the earth, and ſcattereth the cloud of [i] his light.

12 And it is turned about by his gouernment, that they may do whatſoeuer he commandeth them vpon the whole world:

13 Whether it be for [k] punishment, or for his land, or of mercy, he cauſeth it to come.

14 Hearken vnto this, O Iob: ſtand and conſider the wondrous workes of God.

b That is, the thunder, whereby he ſpeaketh to men to waken their dulneſſe, & to bring them to the conſideration of his works.

c Meaning the raines and thunders.

d So that neither ſmall raine nor great, ſnow nor any thing els commeth without Gods appointment.

e By raines and thunders God cauſeth men to keepe themſelues within their houſes.

f In Ebrew it is called the ſcattering wind, becauſe it driueth away the clouds, & purgeth the aire. g That is, is frozen vp and dried. h Gather the vapours, and moue to and fro to water the earth. i That is, the cloud that hath lightning in it. k Raine, cold, heat, tempeſts and ſuch like are ſent of God, either to puniſh man, or to profit the earth, or to declare his fauour toward man, as chap 36.31.

15 Diddſt thou knowe when God diſpoſed them? and cauſed the [l] light of his cloud to ſhine?

16 Haſt thou knowen the [m] variety of the cloud, and the wondrous workes of him, that is perfit in knowledge?

17 Or how thy clothes are [n] warme, when he maketh the earth quiet through [p] South wind?

18 Haſt thou ſtretched out the heauens, which are ſtrong, and as a molten [o] glaſſe?

19 Tell vs what we ſhall ſay vnto him: for wee cannot diſpoſe our matter becauſe of [p] darkneſſe.

20 Shal it be [q] told him when I ſpeake? or ſhall man ſpeake when hee ſhall bee [r] deſtroyed?

21 And now men ſee not the light, [ſ] which ſhineth in the clouds, but the winde paſſeth and cleanſeth them.

22 The [t] brightneſſe commeth out of the North: the praiſe thereof is to God, which is terrible.

23 It is the Almighty: we cannot find him out: hee is excellent in power and iudgement, and abundant in iuſtice: he [u] afflicteth not.

24 Let men therefore feare him: for hee will not regard any that are wiſe in their owne conceite.

l That is, the lightening to breake foorth in the clouds?

m Which is ſometime changed into raine or ſnowe, or haile, or ſuch like.

n Why thy clothes ſhould keepe thee warme, when the South winde bloweth, rather then when any other winde bloweth?

o For their cleereneſſe.

p That is, our ignorance, ſignifying that Iob was ſo preſumptuous that hee would controll the workes of God.

q Hath God need that any ſhould tell him when man murmureth againſt him? r If God would deſtroy a man, ſhould hee repine? ſ The cloud ſtoppeth the ſhining of the ſunne, that man cannot ſee it till the winde haue chaſed away the cloude: and if man bee not able to attaine to the knowledge of theſe things, how much leſſe of Gods iudgements? t In Hebrew, gold: meaning faire wether and cleere as gold. u Meaning, without cauſe.

CHAP. XXXVIII.

God ſpeaketh to Iob, and declareth the weakneſs of man in the conſideration of his creatures, by whoſe excellency the power, iuſtice, & prouidence of the Creator is knowen.

THen anſwered the Lord vnto Iob out of the [a] whirlewind, and ſaid,

2 Who is this that [b] darkeneth the counſell by words without knowledge?

3 Gird vp nowe thy loynes like a man: I [c] will demaund of thee, and declare thou vnto me.

4 Where waſt thou when I layde the [d] foundations of the earth? declare, if thou haſt vnderſtanding,

5 Who hath layde the meaſures thereof, if thou knoweſt? or who hath ſtretched the line ouer it?

6 Whereupon are the foundations thereof ſet: or who laid the corner ſtone thereof:

7 When the ſtars of the morning [e] prayſed me together, and all the [f] children of God reioyced?

8 Or who hath ſhutte vp the ſea with doores, when it iſſued and came forth as out of the wombe?

9 When I made the cloud as a couering

a That his words might haue greater maieſty, and that Iob might know with whom he had to doe.

b Which by ſeeking out the ſecret counſell of God by mans reaſon, maketh it more obſcure, and ſheweth his owne folly.

c Becauſe he had wiſhed to diſpute with God, Chap. 13.3. God reaſoneth with him to declare his raſhneſſe.

d Seeing he could not iudge of thoſe things, which were done ſo long before hee was borne, he was not able to comprehend all Gods workes: much leſſe the ſecret cauſes of his iudgements. e The ſtarres and dumbe creatures are ſaid to praiſe God, becauſe his power, wiſedome, and goodneſſe is manifeſt and knowen therein, f Meaning, the Angels.

thereof,

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g As though the great sea were but as a little babe in ỹ hands of God to turne to and fro.

h That is, Gods decree and commandement, as verse. 10.

i To wit, to rise, since thou wast borne.

k Who hauing in the night bene giuen to wickednesse, cannot abide the light, but hide themselues.

l The earth which seemed in the night to haue no forme, by the rising of the sunne is as it were created anew, and all things therein clad with a new beauty.

m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsel of God?

n That thou mightest appoint it his way and limits.

o To punish mine enemies with them, as Exod. 9. 18. Iosh. 10. 11.

p They yce covereth it, as though it were paued with stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowers.

r Which starre bringeth in winter.

s Certaine starres so called: some thinke they were the twelue signes

t The North starre, with those that are about him.

u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?

thereof, and darkenesse as the g swadling bands thereof:

10 When I established my commandement vpon it, and set barres and doores,

11 And said, Hitherto shalt thou come, but no further, and here h shall it stay thy proude waues.

12 Hast thou commanded the i morning since thy dayes? hast thou caused the morning to know his place?

13 That it might take hold of the corners of the earth, and that the wicked might bee k shaken out of it?

14 It is turned as clay to fashion, l and all stand vp as a garment.

15 And from the wicked their light shall be taken away, & the hie arme shalbe broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the m depth?

17 Haue the gates of death bene opened vnto thee, or hast thou seene the gates of the shadow of death?

18 Hast thou perceiued the breadth of the earth? tell it thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkenesse,

20 That thou n shouldest receiue it in the bounds thereof, and that thou shouldest know the pathes to the house thereof?

21 Knewest thou it, because thou wast then borne, and because the number of thy dayes is great?

22 Hast thou entred into the treasures of the snow? or hast thou seene the treasures of the haile,

23 Which I haue o kept against the time of trouble, against ỹ day of warre and battell?

24 By what way is ỹ light parted, which scattereth the East wind vpon the earth?

25 Who hath diuided the spowtes for the raine? or the way for the lightning of the thunders,

26 To cause it to raine on ỹ earth where no man is, & in the wildernesse where there is no man?

27 To fulfill the wild and waste place, and to cause the bud of the herbe to spring foorth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whose wombe came the yce? who hath engendred the frost of the heauen?

30 The waters are hid p as with a stone: and the face of the depth is frozen.

31 Canst thou restraine the sweete influences of q the Pleiades, or loose the bands of r Orion?

32 Canst thou bring foorth s Mazzaroth in their time? canst thou also guide t Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set u the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the cloudes, that the abundance of water may couer thee?

35 Canst thou send the lightnings ỹ they may walke, & say vnto thee, Lo, here we are?

36 Who hath put wisdome in the x reines? or who hath giuen the heart vnderstanding?

37 Who can number cloudes by wisdome? or who can cause to cease the y bottels of heauen,

38 When the earth groweth into hardnesse, z and the clots are fast together?

x In the secret parts of man.

y That is, the clouds wherein the water is contained as in bottels.

z For when God doth not open these bottels, the earth commeth to this inconuenience.

CHAP. XXXIX.

1 The bountie and prouidence of God, which extendeth euen to the yong rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

WIlt a thou hunt the praye for the Lyon? or fill the appetite of the lyons whelpes,

2 When they couch in their places, and remaine in the couert to lie in waite?

3 Who prepareth for the rauen his meat, when his birds b crie vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wilde goates bring forth young? or doest thou marke when the c hindes doe calue?

5 Canst thou number the moneths that they d fulfill? or knowest thou the time when they bring forth?

6 They bow themselues: they e bruise their yong, and cast out their sorrowes.

7 Yet their yong ware fat, and grow vp with corne: they goe foorth and returne not vnto them.

8 Who hath set the wild asse at libertie? or who hath loosed the bands of the wild asse?

9 It is I which haue made the wildernesse his house, & the f salt places his dwellings.

10 He derideth the multitude of the citie: he heareth not the cry of the driuer.

11 He seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the Unicorne serue thee? or will he tarie by thy crib?

13 Canst thou bind the Unicorne with his band to labour in the furrow? or will hee plow the valleis after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleeue him, ỹ he wil bring home thy seed, and gather it vnto thy barn?

16 Hast thou giuen the pleasant wings vnto the peacockes? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh h them hot in the dust,

18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.

19 Hee sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if he trauailed i in vaine.

20 For God hath depriued him of k wisedome, and hath giuen him no part of vnderstanding.

21 When l time is, hee mounteth on hie: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength? or

a After he had declared Gods works in the heavens, hee sheweth his marueilous prouidence in earth, euen toward the bruite beastes.

b Reade Psalme 147. 9.

c He chiefly maketh mention of wilde goates and hindes, because they bring forth their yong with most difficultie.

d That is, how long they goe with yong?

e They bring forth with great difficultie.

f That is, the barren ground where no good fruits grow.

g Is it possible to make the Unicorne tame? signifying, that if man cannot rule a creature, that it is much more impossible that he should appoint the wisedome of God, whereby he gouerneth all the world.

h They write that the ostrich coureth her egges in the sand and because the countrey is hot, and the sunne still keepeth thē warme, they are hatched.

i If he should take care for them.

k That is, to haue a care and

naturall affection toward his yong.

l When the yong ostrich is growen vp, hee outrunneth the horse.

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m That is, giuen him courage? which is meant be neving & shaking his mane: for with his breath he couereth his necke.

n He beateth with his hoofe.

o He so riddeth the ground, that it seemeth nothing vnder him.

p That is, when cold commeth, to flie into the warme countreys.

q Is this the way for a man that will learne, to striue with God? which thing hee reproueth in Iob.

r Whereby hee sheweth that hee repented, and desired pardon for his faults.

Chap. 38.1.

a Signifying, that they that iustifie themselues, condemne God as iniust.

b Meaning, that these were proper vnto God, and belonged to no man.

c Cause them to die if thou canst.

d Prouing hereby that whosoeuer attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God.

e This beast is thought to be the elephant, or some other, which is vnknown.

couered his necke with m neying?
23 Hast thou made him afraide as the grashopper? his strong neying is fearfull.
24 He n diggeth in the valley, and reioyceth in his strength: he goeth forth to meete the harnessed man.
25 He mocketh at feare, & is not afraid, and turneth not backe from the sword,
26 Though the quiuer rattle against him, the glittering speare and the shield.
27 He o swalloweth the ground for fiercenesse and rage, and beleeueth not that it is the noyse of the trumpet.
28 Hee sayeth among the trumpets, Ha, ha: he smelleth the battell afarre off, and the noyse of the captaines, and the shouting.
29 Shall the hauke flie by thy wisedome, stretching out his winges toward p the South?
30 Doeth the eagle mount vp at thy commandement, or make his nest on hie?
31 She abideth & remaineth in the rocke, euen vpon the top of the rocke & the tower.
32 From thence shee spieth for meat, and her eyes behold afarre off.
33 His yong ones also sucke vp blood: and where the slaine are, there is shee.
34 Moreouer the Lord spake vnto Iob, and said,
35 Is this to q learne, to striue with the Almightie? he that reproueth God, let him answere to it.
36 ¶ Then Iob answered r the Lord, saying,
37 Behold, I am vile: what shall I answere thee? I will lay mine hande vpon my mouth.
38 Once haue I spoken, but I will answere no more, yea twise, but I will proceed no further.

CHAP. XL.

2 How weake mans power is, being compared to the workes of God: 10 Whose power appeareth in the creation, and gouerning of the great beasts.

AGaine, the Lord answered Iob out of the a whirlewind, and said,
2 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto mee.
3 Wilt thou disanull a my iudgement? or wilt thou condemne me, that thou mayst be iustified?
4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?
5 Decke thy selfe now with b maiestie and excellencie, & aray thy selfe with beautie and glory.
6 Cast abroad the indignation of thy wrath, and behold euery one that is proud, and abase him.
7 Looke on euery one that is arrogant, and bring him low: and destroy the wicked in their place.
8 Hide them in the dust together, and binde c their faces in a secret place.
9 Then will I confesse vnto thee also, that thy right hand can d saue thee.
10 ¶ Behold now e Behemoth, (whom I made f with thee) which eateth g grasse

f Whom I made as well as thee. g This commendeth the prouidence of God toward man: for if he were giuen to deuoure as a lyon, nothing were able to resist him or content him.

as an oxe.
11 Beholde now, his strength is in his loynes, & his force is in the nauil of his belly.
12 When he taketh pleasure, his tayle is like a Cedar: the sinewes of his stones are wrapt together.
13 His bones are like staues of brasse, and his small bones like staues of yron.
14 h He is the chiefe of the wayes of God: i hee that made him, will make his sword to approch vnto him.
15 Surely the mountains bring him forth grasse, where all the beastes of the field play.
16 Lieth he vnder the trees in the couert of the reede and fennes?
17 Can the trees couer him with their shadow? or can the willowes of the riuer compasse him about?
18 Behold, hee spoyleth the riuer, k and hasteth not: he trusteth that he can draw vp Iorden into his mouth.
19 He taketh it with his eyes, & thrusteth his nose through whatsoeuer meeteth him.
20 ¶ Canst thou draw out l Liuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?
21 Canst thou cast an hooke into his nose? canst thou pierce his iawes with an angle?
22 Will hee make many m prayers vnto thee, or speake thee faire?
23 Will he make a couenant with thee? & wilt thou take n him as a seruant for euer?
24 Wilt thou play with him, as with a bird? or wilt thou binde him for thy maides?
25 Shall the companions banquet with him? shall they diuide him among the merchants?
26 Canst thou fill the basket with his skinne? or the fish panier with his head?
27 Lay thine hand vpon him: remember o the battell, and do no more so.
28 Behold, p his hope is in vaine, for shall not one perish euen at the light of him?

CHAP. XLI.

1 By the greatnesse of this monster Liuiathan, God sheweth his greatnesse, and his power, which nothing can resist.

NOne is so fierce that dare stirre him vp. Who is he then q can stand a before me?
2 Who hath preuented me that I should b make an end? All vnder heauen is mine.
3 I will not keepe silence concerning c his parts, nor his power, nor his comely proposition.
4 Who can discouer the face d of his garment? or who shall come to him with a double e bridle?
5 Who shal f open the doores of his face? his teeth are fearefull round about.
6 The maiestie of his scales is like strong shields, and are sure sealed.
7 One is set to another, that no winde can come betweene them.
8 One is ioyned to another: they sticke together, that they cannot be sundred.
9 His neesings g make the light to shine, and his eyes are like the eye lids of the morning.
10 Out of his mouth goe lampes, and sparkes of fire leape out.
11 Out of his nostrels commeth out smoke, as

h He is one of the chiefest workes of God among the beasts.
i Though man dare not come neere him, yet God can kill him.
k He drinketh at leasure and feareth no body.
l Meaning, the whale.
m Because hee feareth lest thou shouldest take him.
n To doe thy businesse, and be at thy commandement?
o If thou once consider the danger, thou wilt not medle with him.
p To wit, that trusteth to take him.
q If none dare stand against a whale, which is but a creature, who is able to compare w God the Creator?
a Who hath taught me to accomplish my worke?
b The parts and members of the whale.
c That is, who dare pull off his skinne?
d Who dare put a bridle in his mouth?
e Who dare looke in his mouth?
f That is, casteth out flames of fire.
g

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as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and h labour is retected before his face.

14 The members of his body are ioyned: they are strong in themselues, and cannot be mooued.

15 His heart is as strong as a stone, and as hard as the nether milstone.

16 The mightie are afraid of his maiestie, and for feare they faint in themselues.

17 When the sword doth touch him, hee will not rise vp, nor for the speare, dart nor habergion.

18 He esteemeth yron as straw, and brasse as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.

20 The darts are counted as straw: and he laugheth at the shaking of the speare.

21 Sharpe stones i are vnder him, and he spreadeth sharpe things vpon the mire.

22 He maketh the depth to k boyle like a pot, & maketh the sea like a pot of ointment.

23 He maketh a path to l shine after him: one would thinke ỹ depth as an hoare head.

24 In the earth the is none like him: he is made without feare.

25 He beholdeth m all hie things: hee is a king ouer all the children of pride.

h Nothing is painefull or hard vnto him.

i His skin is so hard that he lieth with as great ease on the stones, as in the mire.

k Either he maketh the sea to seeme as it boiled by his wallowing, or else he spouteth water in such abundance, as it would seeme that ỹ sea boiled.

l That is, a white froth & shining streame before him.

m He despiseth all other beasts and monsters, & is the proudest of all others.

CHAP. XLII.

6 The repentance of Job. 9 He prayeth for his friends. 12 His goods are restored double vnto him. 13 His children, age and death.

THen Job answered the Lord, and sayde,

2 I knowe that thou canst doe all things, and that there is no n thought hid from thee.

3 Who is he that hideth counsel without o knowledge? therefore haue I spoken that I vnderstood not, euen things too wonderfull for me, p and which I knew not.

4 Heare, I beseech thee, & I will speake: I will demand of thee, q and declare thou vnto me.

5 I haue r heard of thee by the hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent in dust and ashes.

7 ¶ Now after that the Lorde had spoken these wordes vnto Job, the Lord also sayde vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for yee haue not spoken of mee the thing that is s right, like my seruant Job.

8 Therefore take vnto you nowe seuen bullocks, and seuen rammes, and goe to my seruant Job, and offer vp for your selues a burnt offering, and my seruant Job shall t pray for you: for I will accept him, least I should put you to shame, because ye haue not spoken of mee the thing which is right, like my seruant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had sayde vnto them, and the Lord accepted Job.

10 ¶ Then the Lord turned the u captiuitie of Job, when hee prayed for his friendes: also the Lord gaue Job twise so much as hee had before.

11 Then came vnto him all his x brethren, and all his sisters, and all they that had bene of his acquaintance before, & did eate bread with him in his house, and had compassion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euery man gaue him a || piece of money, and euery one an earering of gold.

12 So the Lorde blessed the last dayes of Job more then the first: for he had y fourteene thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, & a thousand shee asses.

13 Hee had also seuen sonnes, and three daughters.

14 And hee called the name of one z Jemimah, and the name of the second a Kezia, and the name of the third b Kerenhappuch.

15 In all the land were no women found so faire as the daughters of Job, and their father gaue them inheritance among their brethren.

16 And after this liued Job an hundreth and forty yeeres, and saw his sonnes, and his sonnes sonnes, euen foure generations.

17 So Job died, being old & full of dayes.

n No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.

o Is there any but I? for this God layd to his charge, cha. 38.2.

p I confesse herein mine ignorance, & that I spake I wist not what.

q He sheweth that he will be Gods scholler to learne of him.

r I knew thee only before by heare say: but now thou hast caused me to feele what thou art to me, ỹ I may resigne my selfe ouer vnto thee.

s Job.

t You tooke in hand an euill cause in that you condemned him by his outward afflictions, & not comforted him with my mercies.

u Who had a good cause, but handled it euill.

x When you haue reconciled your selues to him for ỹ faults that you haue committed against him, he shall pray for you, and I will heare him.

y He deliuered him out of the affliction wherein he was.

z That is, all his kinred, reade Chap. 19.13.

|| Or, lambe, or money so marked.

a God made him twise so rich in cattell as he was afore, & gaue him as many children as he had taken from him.

b That is, of long life, or beautifull as the day.

c As pleasant as Cassia, or sweete spice.

d That is, the horne of beauty.

The *Psalmes of Dauid.

THE ARGVMENT.

THis booke of Psalmes is set foorth vnto vs by the holy Ghost, to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie, aswell in this life present as in the life to come. For the riches of true knowledge, and heauenly wisdome are here set open for vs to take thereof most abundantly. If wee would know the great and hie maiestie of God, here we may see the brightnesse thereof shine most clearely. If we would seek his incomprehensible wisdome, here is the schoole of the same profession. If we would comprehend his inestimable bountie, and approch neere thereunto, and fill our hands with that treasure, here wee may haue a most liuely and comfortable taste thereof. If we would know wherein standeth our saluation, and how to attaine to life euerlasting, heere is Christ our onely Redeemer and Mediatour most euidently described. The rich man may learne the true vse of his riches. The poore man may finde full contentation. He that will reioyce, shall knowe the true ioy, and howe to keepe measure therein. They that are afflicted

* Or, prayses, according to the Hebrewes: and were chiefly instituted to prayse and giue thanks to God for his benefits. They are called the Psalmes or songs of Dauid, because the most part were made by him.

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and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when hee sendeth them deliuerance. The wicked and the persecuters of the children of God shall see howe the hand of God is euer against them: and though he suffer them to prosper for a while, yet hee brideleth them, insomuch as they cannot touch an haire of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, heere wee may haue most present remedies against all temptations and troubles of mind and conscience, so that being well practised herein, we may bee assured against all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is laid vp for all them that loue the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalm first in maner of a Preface, to exhort al godly men to study and meditate the heauenly wisdome For the effect hereof is, 1 That they be blessed, which giue themselues wholly all their life to the holy Scriptures: 4 And that the wicked contemners of God though they seem for a while happy, yet at length shall come to miserable destruction.

BLessed is the man that doeth not walke in the a counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull.

2 But his delight is in the * Law of the Lord, and in his b Lawe doeth he meditate day and night.

3 For he shall be like a * tree planted by the riuers of waters, that will bring foorth her fruit in due season: whose leafe shall not fade, & c whatsoeuer he shal do, shall prosper.

5 d The wicked are not so, but as the chaffe, which the winde driueth away.

5 Therefore the wicked shall not stand in the e iudgement, nor sinners in the assembly of the righteous.

6 For the Lord f knoweth the way of the righteous, and the way of the wicked shall perish.

a When a man hath giuen once place to euill counsel, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scorners. *Deut.6.6. Iosh.1.8. prou.6.20.*

b In the holy Scriptures. *Iere.17.8.*

c Gods children are so moistened euer with his grace, that whatsoeuer commeth vnto them, tendeth to their saluation.

d Though the wicked seeme to beare the swinge in this worlde, yet the Lord driueth them downe that they shall not rise nor stand in the company of the righteous.

e But tremble when they feele Gods wrath.

f Doeth approue and prosper, like as not to know, is to reproue and reiect.

PSAL. II.

1 The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the end of the world, 10 and therefore exhorteth kings & rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdome.

WHy doe the a Heathen * rage, and the people murmure in vaine?

2 The Kings of the earth band themselues, & the princes are assembled together against the Lord, and against his ‖ Christ.

3 b Let vs breake their bands, and cast their cords from vs.

4 *But he that dwelleth in the heaue, shal laugh: the Lord shall haue them in derision.

5 c Then shal he speake vnto them in his wrath, & vexe them in his sore displeasure, saying,

6 Euen I haue set my King vpon Zion mine holy mountaine.

7 I will declare the d decree: that is, the Lord hath sayde vnto mee, * Thou art my Sonne: this e day haue I begotten thee.

8 Aske of me, and I shall giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.

9 *Thou shalt rule them with a scepter of yron, and breake them in pieces like a potters vessell.

10 g Bee wise now therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the Lord in feare, and reioice in trembling.

12 h Kisse the sonne, lest he be angry, & ye i perish in the way, when his wrath shal suddenly burne: blessed are all that trust in him.

a The conspiracy of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile against Christ. *Acts 4.25.*

‖ *Or, anoynted.*

b Thus the wicked say, that they will cast off the yoke of God, & of his Christ. *Prou 1.26.*

c Gods plagues will declare that in resisting his Christ, they sought against him.

d To shew that my vocation to the kingdome is of God. *Act.13.23,33. hebr.1.5.*

e That is to say as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ in his first comming and manifestation.

the Gentiles also.

f Not onely the Iewes, but onto the world. *Reuel.2.27.*

g Hee exhorteth all rulers to repent in time.

h In signe of homage.

i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, *1.Thes 5.3.*

PSAL. III.

1 Dauid driuen forth of his kingdom, was greatly tormented in minde for his sinnes against God; 4 And therefore calleth vpon God, and waxeth bolde through his promises against the great raylings and terrors of his enemies, yea, against death it selfe, which hee saw present before his eyes. 7 Finally, hee reioyceth for the good successe that God gaue him, and all the Church.

A Psalme of Dauid, when he fled from his sonne Absalom.

LOrd, how are mine aduersaries a increased? how many rise against me?

2 Many say to my soule, There is no help for him in God. b Selah.

3 But thou Lord art a buckler for mee: my glory, and the lifter vp of my head.

4 I did call vnto the Lord with my voice, and he heard me out of his holy mountaine. Selah.

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousand of the people, that should beset me round about.

7 O Lord, arise: helpe me, my God: for thou hast smitten al mine enemies vpon the cheeke bone; thou hast broken the teeth of the wicked.

8 d Saluation belongeth vnto the Lord, and thy blessing is vpon thy people. Selah.

a This was a token of his stable faith, that for all his troubles, he had his recourse to God.

b Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence as a thing of great importance.

c When he considered the trueth of Gods promise, and tryed the same, his faith increased marueilously.

d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

1 When Saul persecuted him, he called vpon God, trusting most assuredly in his promise, and therefore boldly reproueth his enemies, who wilfully resisted his dominion, 7 and finally preferreth the fauour of God before all worldly treasures.

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a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who had the charge because he was most excellent, and he beganne this Psalme on the instrument called Neginoth, or in a tune so called.

¶ [a] To him that excelleth on Neginoth. A Psalme of Dauid.

HEare mee when I call, [b] O God of my righteousnesse: thou hast set me at libertie, when I was [c] in distresse: haue mercie vpon me, and hearken vnto my prayer.

2 O ye [a] sonnes of men, how long will ye turne my glory into shame, [e] louing vanitie, and seeking lies? Selah.

3 For be yee sure that the Lord hath chosen to himselfe [f] a godly man: the Lord will heare when I call vnto him.

4 [g] Tremble, and sinne not: examine your owne heart vpon your bed, and be [h] still. Selah.

5 [i] Offer the sacrifices of righteousnesse, and trust in the Lord.

6 Many say, Who will shewe vs any [k] good? but Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then they haue had, when their wheate and their wine did abound.

8 I will lay mee downe, and also sleepe in peace: for thou Lord, [l] onely makest mee dwell in safetie.

b Thou that art the defender of my iust cause.

c Both of minde and body.

d Ye that thinke your selues noble in this world.

e Though your enterprises please you neuer so much, yet God will bring them to nought.

f A King that walketh in his vocation.

g For feare of Gods iudgements.

h Cease your rage.

i Serue God purely and not with outward ceremonies.

k The multitude seeke worldly wealth, but Dauid setteth his felicitie in Gods fauour.

l This word in Ebrew may bee referred to God, as it is here translated, or to Dauid, signifying, that he should dwell as ioyfully alone, as if hee had many about him, because the Lord is with him.

PSAL. V.

1 Dauid oppressed with the cruelnie of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After, being assured of prosperous successe, he conceiueth comfort, 12 Concluding that when God shall deliuer him, others also shall bee partakers of the same mercies.

¶ To him that excelleth vpon ‖ Nehiloth. A Psalme of Dauid.

‖ *Or, a musicall instrument or tune.*

HEare my wordes, O Lord; vnderstand my [a] meditation.

a That is, my vehement prayer & secret complaint and sighings.

2 Hearken vnto the voyce of my crie, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lord: for in the morning will I direct mee vnto thee, and I will [b] waite.

b With patience and trust till I bee heard.

4 For thou art not a God that loueth [c] wickednesse: neither shall euill dwell with thee.

c Seeing that God of nature hateth wickednesse, he must needes punish the wicked, and saue the godly.

5 [d] The foolish shall not stande in thy sight: for thou hatest all them that worke iniquitie.

d Which runne most ragingly after their carnall affections.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and deceitfull.

7 But I [e] will come into thine house in the multitude of thy mercie: and in thy feare will I worshippe toward thine holy Temple.

e In the deepest of his tentations he putteth his full confidence in God.

8 Leade mee, O Lord, in thy righteousnesse, [f] because of mine enemies: make thy way plaine before my face.

f Because thou art iust, therefore leade mee out of the dangers of mine enemies.

9 For no constancie is in their mouth: within they are very corruption: their [g] throat is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God: ‖ let them [h] fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And [i] let all them, that trust in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lord wilt ‖ blesse the righteous, and with fauour [k] wilt compasse him, as with a shield.

Rom. 3. 13.

‖ *Or, cause them to erre.*

g Let their deuices come to nought.

h Thy fauour toward me shall confirme my faith of all others.

‖ *Or, giue good successe.*

i So that he shall be safe from all dangers.

PSAL. VI.

1 When Dauid by his sinnes had prouoked Gods wrath, and now felt not only his hand against him, but also conceiued the horrours of death euerlasting, hee desireth forgiuenesse, 6 Bewailing that if God tooke him away in his indignatiõ, he should lacke occasion to praise him as hee was wont to doe, while he was among men. 9 Then suddenly feeling Gods mercie, he sharpely rebuketh his enemies, which reioyced in his affliction.

¶ To him that excelleth on Neginoth vpon the eight tune. A Psalme of Dauid.

O Lord, [a] rebuke me not in thine anger, neither chastise me in thy wrath.

Jere. 10. 24.

a Though I deserue destruction, yet let thy mercie pitie my frailtie.

2 Haue mercie vpon mee, O Lord, for I am weake: O Lord heale me, for [b] my bones are vexed.

b For my whole strength is abated.

3 [c] My soule is also sore troubled: but Lord, how long wilt thou delay?

c His conscience is also touched with the feare of Gods iudgement.

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in [d] death there is no remembrance of thee: in the graue, who shall praise thee?

d He lamenteth that occasion should be taken from him to praise God in the congregation.

6 I fainted in my mourning: I cause my bed euery night to swimme, and water my couch with my teares.

7 ‖ Mine eye is dimmed for despite, and sunke in because of all mine enemies.

‖ *Or, mine eye is eaten as it were with wormes.*

8 [e] Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

e God sendeth comfort and boldnesse in affliction, that we may triumph ouer our enemies.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall bee turned backe, and put to shame [f] suddenly.

f When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

PSAL. VII.

1 Being falsly accused by Chush one of Sauls kinsemen, he calleth to God to be his defender: 3 To whome hee commendeth his innocencie, 9 First shewing that his conscience did not accuse him of any euill towards Saul: 10 Next that it touched Gods glory to awarde sentence against the wicked. 12 And so entring into the consideration of Gods mercies and promise, hee waxeth bold, and derideth the vaine enterprises of his enemies, 16 Threatning that it shall fall on their owne necke which they haue purposed for others.

¶ ‖ Shigaion of Dauid, which hee sang vnto the Lord, concerning the ‖ words of * Chush the sonne of Jemini.

‖ *Or, kind of tune.*

‖ *Or, accusation.*

2. Sam. 16. 7.

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O Lord my God, in thee I put my trust: saue me from all that persecute me, and deliuer me.

2 Lest [a] he deuoure my soule like a lyon, and teare it in peeces, while there is none to helpe.

3 O Lord my God, if I haue done [b] this thing, if there bee any wickednesse in mine hands,

4 [c] If I haue rewarded euill vnto him that had peace with mee, (yea, I haue deliuered him that vexed me without cause)

5 Then let the enemie persecute my soule and take it: yea, let him tread my life downe vpon the earth, and lay mine [d] honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, & awake for me according to the iudgement that thou hast appointed.

7 So shal the congregation of the people compasse thee about: for their sakes therefore [f] returne on high.

8 The Lord shal iudge the people: iudge thou me, O Lord, according to my [g] righteousnesse, and according to mine innocencie, that is in me.

9 O let the malice of the wicked come to an end: but guide thou the iust: for the righteous God trieth the [h] hearts and reines.

10 My defence is in God, who preserueth the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God, [i] euery day.

12 Except [k] hee turne, hee hath whet his sword: hee hath bent his bowe and made it ready.

13 Hee hath also prepared him deadly weapons: hee will ordaine his arrowes for them that persecute me.

14 * Behold, hee shall trauaile with wickednesse: for hee hath conceiued mischiefe, but he shall bring forth a lie.

15 He hath made a pit and digged it, and is fallen into the pit, that he made.

16 His mischiefe shall returne vpon his owne head, and his crueltie shall fall vpon his owne pate.

17 I will praise the Lord according to his [l] righteousnesse, and will sing praise to the Name of the Lord most high.

a Hee desireth God to deliuer him from ỹ rage of cruell Saul.
b Wherewith Chush chargeth mee.
c If I reuerenced not Saul for affinities sake, & preserued his life, 1. Sam. 26. 8, 9.
d Let mee not onely die, but be dishonoured for euer.
e In promising me the kingdom.
f Not onely for mine, but for thy Church sake declare thy power.
g As touching my behauiour towards Saul and mine enemies.
h Though they pretend a iust cause against me, yet God shall iudge their hypocrisie.
i He doeth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his minde, I diet for hee hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace. *Isaiah* 59. 4. *Iob* 15. 35.
l In keeping faithfully his promise with me.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and fatherly prouidence of God towards man, whom he made as it were a god ouer all his works, doth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

¶ To him that excelleth on ‖ Gittith. A Psalme of Dauid.

O Lord our Lord, howe ‖ excellent is thy Name in all the world! which hast set thy glory aboue the heauens.

2 Out of the [a] mouth of babes and sucklings hast thou ‖ ordeined strength, because of thine enemies, that thou mightest ‖ still the enemy and the auenger.

3 When I behold thine heauens, euen the workes of thy fingers, the moone and the starres which thou hast ordeined,

4 What is [b] man, say I, that thou art mindfull of him? and the sonne of man, that thou visitest him?

5 For thou hast made him a little lower then [c] God, and crowned him with glory and worship.

6 Thou hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his feete:

7 All [d] sheepe and oxen: yea, and the beasts of the field:

8 The fowles of the ayre, and the fish of the sea, and that which passeth thorow the paths of the seas.

9 O Lord our Lord, how excellent is thy Name in all the world!

‖ *Or, kinde of instrument, or tune.*
‖ *Or, noble, or marueilous.*
a Though the wicked would hide Gods praises, yet the very babes are sufficient witnesses of the same.
‖ *Or, established.* ‖ *Or, confound.*
b It had been sufficient for him to haue set forth his glory by the heauens though he had not come so low as to man which is but dust.
c Touching his first creation.
d By the temporall gifts of mans creation, he is led to consider the benefits which he hath by his regeneration through Christ.

PSAL. IX.

1 After he had giuen thanks to God for the sundry victories that he had sent him against his enemies, and also proued by manifold experience how ready God was at hand in all his troubles: 14 He being now likewise in danger of new enemies, desireth God to helpe him according to his woont, 17 And to destroy the malicious arrogancie of his aduersaries.

¶ To him that excelleth vpon ‖ Muth Labben. A Psalme of Dauid.

I Will praise the Lord with my [a] whole heart: I will speake of all thy marueilous workes.

2 I will be glad, and reioyce in thee: I will sing praise to thy Name, O most High,

3 For that mine enemies are turned backe: they shal fall, & perish at thy presence,

4 For [b] thou hast maintained my right and my cause: thou art set in the throne, and iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 [c] O enemie, destructions are come to a perpetuall ende, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord ‖ shal sit for euer: he hath prepared his throne for iudgement.

8 For he shall iudge the world in righteousnesse, and shall iudge the people with equitie.

9 The Lord also will be a refuge for the [d] poore, a refuge in due time, euen in affliction.

10 And they that knowe thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Zion, shew thy people his workes.

12 For [e] when the maketh inquisition for blood, he remembreth it, and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, consider my trouble, which I suffer of them that hate me, thou that liftest mee vp from the gates of death.

14 That I may shewe all thy prayses within the [f] gates of the daughter of Zion, and reioyce in thy saluation.

‖ *Or, kinde of instrument, or tune: or, for the death of Labben or Goliath.*
a God is not praised, except the whole glory be giuen to him alone.
b Howsoeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.
c A derision of the enemie that mindeth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement.
‖ *Or reigne as iudge.*
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.
e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.
f In the open assembly of the Church.

15 The

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g For God ouerthroweth the wicked in their enterprises.

15 The heathen are g sunken downe in the pit, that they made: in the net that they hid, is their foote taken.

16 h The Lorde is knowen by executing iudgement: the wicked is snared in the worke of his owne hands. ‖ Higgaion. Selah.

17 The wicked shall turne into hell, and all nations that forget God.

18 For the poore shall not be alway forgotten: the hope i of the afflicted shall not perish for euer.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord, that the heathen may know that they are but k men. Selah.

h The mercy of God toward his Saints must be declared, and the fall of the wicked must alwayes be considered.

‖ *Or, this is worthy to be noted.*

i God promiseth not to helpe vs before we haue felt the crosse.

k Which they cannot learne without the feare of thy iudgement.

PSAL. X.

1 *He complaineth of the fraud, rapine, tyranny, and all kinds of wrong, which worldly men vse, assigning the cause therof, that wicked men, being as it were drunken with worldly prosperity, and therefore setting apart all feare and reuerence toward God, thinke they may doe all things without controwling.* 15 *Therefore he calleth vpon God, to send some remedy against these desperate euils,* 16 *and at length comforteth himselfe with hope of deliuerance.*

a So soone as we enter into affliction, we thinke God should helpe vs, but that is not alwayes his due time.

b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit and wealth, and blesseth himselfe, and thus blaspheme th the Lord.

‖ *Or, suffereth at.*

‖ *Or, not be moued because he was neuer in euill.*

c The euill shall not touch me, Isa. 28 15 or else he speaketh thus, because he neuer felt euill.

d He sheweth that the wicked haue many meanes to hide their cruelties, and therefore ought more to be feared.

e By the hypocrisie of them that haue authoritie, the poore are deuoured.

WHy standest thou farre off, O Lord, and hidest thee in a due time, euen in affliction?

2 The wicked with pride doth persecute the poore: let them bee taken in the crafts that they haue imagined.

3 For the wicked hath b made boast of his owne hearts desire, and the couetous blesseth himselfe: he contemneth the Lord.

4 The wicked is so proud that he seeketh not for God; he thinketh alwayes, There is no God.

5 His wayes alway prosper: thy iudgements are high aboue his sight: therefore ‖ defieth he all his enemies.

6 He saith in his heart, I shall ‖ neuer be moued, c nor be in danger.

7 His mouth is full of cursing and deceit, and fraude: vnder his tongue is mischiefe and iniquitie.

8 d He lieth in wait in the villages: in the secret places doeth he murder the innocent: his eyes are bent against the poore.

9 He lieth in wait secretly, euen as a lion in his den: he lieth in waite to spoyle the poore: he doeth spoyle the poore, when hee draweth him into his net.

10 He croucheth and boweth: therefore heapes of the e poore do fall by his might.

11 He hath sayd in his heart, God hath forgotten, he hideth away his face, and will neuer see.

12 f Arise, O Lorde God: lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God? he saith in his heart, Thou wilt not s regard.

f He calleth to God for helpe, because wickednes is so farre ouergrowen, that God must now helpe or neuer.

g Therefore thou must needs punish this their blasphemie.

14 Yet thou hast seene it: for thou beholdest mischiefe and wrong, that thou mayest h take it into thine hands: the poore committeth himselfe vnto thee; for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious: search his wickednesse, and thou shalt find i none.

16 The Lord is King for euer and euer: the k heathen are destroyed foorth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare to them,

18 l To iudge the fatherlesse and poore, that earthly man l cause to feare no more.

h To iudge betweene the right and the wrong.

i For thou hast vtterly destroyed him.

k The hypocrites or such as liue not after Gods lawe, shalbe destroyed.

l God helpeth when mans helpe ceaseth.

‖ *Or, destroy no more man vpon the earth.*

PSAL. XI.

1 *This Psalme containeth two parts. In the first Dauid sheweth how hard assaults of tentations he sustained, and in how great anguish of minde hee was when Saul did persecute him.* 4 *Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice as well in gouerning the good, and the wicked men, as the whole world.*

¶ To him that excelleth. A Psalme of Dauid.

IN the Lord put I my trust: howe say yee then to my soule, a Flee to your mountaine as a bird?

2 For loe, the wicked bend their bow, & make ready their arrowes vpon the string, that they may secretly shoot at them, which are vpright in heart.

3 For the b foundations are cast downe: what hath the c righteous done?

4 The Lorde is in his holy palace: the Lords throne is in the heauen: his eyes d will consider: his eye lids will trie the children of men.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doeth his soule hate.

6 Vpon the wicked he shall raine snares, e fire, and brimstone, and stormie tempest: this is f the portion of their cup.

7 For the righteous Lord loueth righteousnesse: his countenance doeth behold the iust.

a This is the wicked counsel of his enemies to him and his companions, to driue him from the hope of Gods promise.

b All hope of succour is taken away.

c Yet am I innocent and my cause good.

d Though all things in earth be out of order, yet God wil execute iudgement from heauen.

e As in the destruction of Sodome and Gomorrha.

f Which they shall drinke euen to the dregges, Ezek. 23. 34.

PSAL. XII.

1 *The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succor to his children.* 7 *Then comforting himselfe and others with the assurance of Gods helpe, he commendeth the constant vertue that God obserueth in keeping his promises.*

¶ To him that excelleth vpon the eight tune. A Psalme of Dauid.

HElpe Lord, for there is not a a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, b flattering with their lips, and speake with a double heart.

3 The Lord cut off all flattering lips, and the tongue that speaketh proud things:

a Which dare defend the trueth, and shew mercy to the oppressed.

b He meaneth the flatterers of the court, which hurt him more with their tongues then with their weapons.

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4 Which haue said, c With our tongue will wee preuaile: our lips are our owne: who is Lord ouer vs?

5 d Now for the oppression of the needy, and for the sighs of the poore, I will vp, saith the Lord, and will e set at liberty him, whom the wicked hath snared.

6 The words of the Lord are pure words, as the siluer, tried in a furnace of earth, fined seuen fold.

7 Thou wilt keep f thē, O Lord: thou wilt preserue him from this generation for euer.

8 The wicked walke on euery side: when they are exalted, g it is a shame for the sonnes of men.

c They thinke themselues able to perswade whatsoeuer they take in hand.
d The Lord is moued with the complaints of his, & deliuereth in the end from all dangers.
e Because the Lords word and promise is true & vnchangeable, he will performe it, and preserue the poore from this wicked generation.
f That is, thine, though he were but one man.
g For they suppresse the godly, and maintaine the wicked.

PSAL. XIII.

1 Dauid as it were ouercome with sundry and new afflictions, fleeth to God as his onely refuge, 3 and so at the length being encouraged through Gods promises, he conceiueth most sure confidence against the extreme horrors of death.

¶ To him that excelleth. A Psalme of Dauid.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the sicke man doeth his place.
c Which might turne to Gods dishonor, if he did not defend his.
d The mercie of God is the cause of our saluation.
e Both by the benefits past, & by others to come.

HOw long wilt thou forget me, O Lord, a for euer? how long wilt thou hide thy face from me?

2 How long shall I take b counsell within my selfe, hauing wearinesse daily in mine heart? how long shall mine enemy be exalted aboue me?

3 Behold, and heare mee, O Lorde my God: lighten mine eyes, that I sleepe not in death:

4 Lest mine enemy say, I haue c preuailed against him: and they that afflict me, reioyce when I slide.

5 But I trust in thy d mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, because hee hath e dealt louingly with me.

PSAL. XIIII.

1 He describeth the peruerse nature of men which were so growen to licentiousnes, that God was brought to vtter contempt. 7 For the which thing although he was greatly grieued, yet being perswaded that God would send some present remedie, he comforteth himselfe and others.

¶ To him that excelleth. A Psalme of Dauid.

Psal. 53. 1.
a He sheweth that the cause of all wickednesse is to forget God.
b There is nothing but disorder and wickednesse among them.

THe * foole hath said in his heart, a There is no God: they haue b corrupted, and done an abominable worke: there is none that doeth good.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke God.

3 c All are gone out of the way: they are all corrupt: there is none that doth good, no not one.

4 Doe not all the workers of iniquity knowe that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 d There they shall be taken with feare because God is in the generation of the iust.

Dauid here taketh compassion betweene the faithful & the reprobate: but S. Paul speaketh the same of all men naturally, Rom. 3. 10.
d Where they thinke themselues most sure.

6 You haue made e a mocke at the counsell of the poore, because the Lord is his trust.

7 Oh giue saluation vnto f Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shalbe glad.

¶ *Note that of this Psalme, the 5. 6. & 7. verses, which are put into the common translation, & may seeme vnto some to be left out in this, are not in the same Psalme in the Hebrew text, but are rather put in, more fully to expresse the manners of the wicked: and are gathered out of the 5. 140. and 10. Psalmes, the 59. of the Prophet Isaiah, & the 36. Psalme, and are alleaged by S. Paul, and placed togither in the 3. to the Romanes.*

e You mocke the that put their trust in God.
f He prayeth for ỹ whole Church whō he is assured God will deliuer: for none but he onely can doe it.

PSAL. XV.

1 This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherfore he placed his Temple among them, which was to the intent that they by liuing vprightly & godly might witnesse that they were his speciall and holy people.

¶ A Psalme of Dauid.

LOrd, who shall dwell in thy Tabernacle? who shall rest in thine holy mountaine?

2 He that a walketh vprightly and worketh righteousnesse, and speaketh the trueth in his heart.

3 Hee that slaundereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.

4 b In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: he that sweareth to his owne hinderance and changeth not.

5 He that c giueth not his money vnto vsurie, nor taketh reward against the innocent: he that doeth these things, d shall neuer be moued.

a First God requireth vprightnesse of life, next doing well to others, and thirdly trueth & simplicity in our words.
b He that flatteneth not the vngodly in their wickednesse.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church as hypocrites.

PSAL. XVI.

1 Dauid prayeth to God for succour, not for his workes, but for his faiths sake, 4 Protesting that he hateth all idolatry, taking God onely for his comfort and felicitie, 8 who suffereth his to lacke nothing.

¶ ‖ Michtam of Dauid.

PReserue mee, O God: for in thee doe I * trust.

2 O my soule, thou hast said vnto the Lord, Thou art my Lord: my b well doing extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The c sorrowes of them, that offer to another God, shall be multiplied: d their offerings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lord is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

6 The e lines are fallen vnto me in pleasant places, yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen

‖ *Or, certaine tune.*
a He sheweth that we cannot call vpon God, except we trust in him.
b Though we cannot enrich God, yet we must bestowe Gods gifts to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession, nor in heart, nor in mouth consent to their idolatries, Exod. 23. 13.
e Wherewith my portion is measured.

me

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f God teacheth me continually by secret inspiration.
g The faithfull are sure to persevere to the end.
h That is, I rejoyce both in body and in soule.
i This is chiefly meant of Christ, by whose resurrection all his members haue immortalitie.
k Where God fauoureth, there is perfect felicity.

me counsell: my f reines also teach me in the nights.
8 I haue set the Lord alwayes before me: for he is at my right hand: therefore I s shall not slide.
9 Wherefore h mine heart is glad, and my tongue reioyceth: my flesh also doeth rest in hope.
10 For thou i wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.
11 Thou wilt shew me the path of life: in thy k presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

PSAL. XVII.

1 Here he complaineth to God of the cruel pride and arrogancy of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.

¶ The prayer of Dauid.

HEare a the right, O Lord, consider my cry: hearken vnto my prayer of lips vnfained.
2 Let my b sentence come forth from thy presence, and let thine eyes behold equitie.
3 Thou hast c proued and visited mine heart in the night: thou hast tryed me, and foundest nothing: for I was purposed that my d mouth should not offend.
4 Concerning the works of men, by the e words of thy lips I kept me from the paths of the cruell man.
5 Stay my steps in thy pathes, that my feete doe not slide.
6 I haue called vpon thee: f surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my words.
7 Shew thy marueilous mercies, thou that art the Sauiour of them that trust in thee, from such as g resist thy right hand.
8 Keepe me as the apple of the eye: hide me vnder the shadow of thy wings,
9 From the wicked that oppresse mee, from mine enemies, which compasse me round about for h my soule.
10 They are inclosed in their owne i fat, and they haue spoken proudely with their mouth.
11 They haue compassed vs now in our steps: they haue set their eyes to bring down to the ground:
12 Like as a Lion that is greedy of pray: and as it were a Lions whelpe lurking in secret places.
13 Up Lord, k disappoint him: cast him downe: deliuer my soule from the wicked ‖ with thy sword,
14 From men by thine l hand, O Lord, from men ‖ of the world, who haue their m portion in this life, whose bellies thou fillest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.

a My righteous cause.
b The vengeance that thou shalt shewe against mine enemies.
c When thy spirit examined my conscience.
d I was innocent toward mine enemie both in deed & thought.
e Though the wicked prouoked me to doe euill, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.
h For their crueltie cannot be satisfied but with my death.
i They are puft vp with pride, as the stomacke that is choked with fat.
k Stoppe his rage.
‖ *Or, which is thy sword.*
l By thine heauenly power.
‖ *Or, whose tyrannie hath too long endured.* Gods children oft times doe.
m And feele not the smart that

15 But I will behold n thy face in righteousnesse, and when I o awake, I shalbe satisfied with thine image.

n This is the full felicity, comforting against all assaults, to haue the face of God and fauourable countenance opened vnto vs
o And am deliuered out of my great troubles.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation and thankesgiuing in the entring into his kingdome, wherein he extolleth and prayseth most highly the marueilous mercies and grace of God, who hath thus preserued and defended him. 32 Also he setteth forth the image of Christs kingdome, that the faithfull may be assured that Christ shall alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the whole world should rise thereagainst.

¶ To him that excelleth. A Psalme of Dauid the seruant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, & from the hand of Saul) and sayd,

I Will loue thee dearely, O Lorde my strength.
2 p The Lord is my rocke, and my fortresse, and hee that deliuereth me, my God and my strength: in him will I trust, my shield, the horne also of my saluation, and my refuge.
3 I will call vpon the Lorde, which is worthy to be a praised: so shal I be safe from mine enemies.
4 The b sorrowes of death compassed me, and the floods of wickednesse made mee afraid.
5 The ‖ sorrowes of the graue haue compassed me about: the snares of death ouertooke me.
6 But in my trouble did I call vpon the Lord, and cried vnto my God: he heard my voice out of his Temple, & my cry did come before him, euen into his eares.
7 q Then the earth trembled, and quaked: the foundations also of the mountaines mooued and shooke, because he was angry.
8 Smoke went out of his nostrels, and a c consuming fire out of his mouth: coales were kindled thereat.
9 Hee bowed the heauens also and came downe, and r darkenesse was vnder his feete.
10 And he rode vpon s Cherub and did flie, and he came flying vpon the wings of the winde.
11 He made darkenesse his t secret place, & his pauilion round about him, euen darknesse of waters, and cloudes of the ayre.
12 At the brightnesse of his presence his clouds passed, haile stones and coales of fire.
13 The Lord also thundred in the heauen, and the Highest gaue u his voyce, haile stones and coales of fire.
14 Then he sent out x his arrowes and scattered them, and he increased lightnings and destroyed them.

2. *Sam.* 22. 2.
a He vseth this diuersitie of names to shew that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.
b For none can obtaine their requests of God, that ioyne not his glory with their petition.
c He speaketh of the dangers & malice of his enemies, from the which God had deliuered him.
‖ *Or, cordes, or cables.*
d A description of the wrath of God against his enemies after hee had heard his praiers.
e He sheweth how horrible Gods iudgements shall be to the wicked.
f Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.
g This is described at large, Psal. 104.
h As a king angry with the people will not shew himselfe vnto them.
i Thundred, lightned, and hailed.
k His lightnings,

15 And

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15 And the chanels of waters were seene, and the [h] foundations of the world were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrels.

16 He hath sent downe from aboue, and taken me: he hath drawen me out of many [m] waters.

17 He hath deliuered me from my [n] strong enemy, and from them which hate mee: for they were [o] too strong for me.

18 They preuented me in the day of my calamitie: but the Lord was my stay.

19 He brought me forth also into a large place: [p] he deliuered me because he fauoured mee.

20 The Lord rewarded me according to my [q] righteousnesse: according to the pureness of mine hands he recompensed me:

21 Because I kept the waies of the Lord, and did not wickedly against my God.

22 For all his lawes were before me, and I did not cast away his [r] commandements from me.

23 I was vpright also with him, & haue kept me from my [s] wickednesse.

24 Therefore the Lord rewarded me according to my righteousnes, & according to the pureneſſe of mine hands in his sight.

25 [t] With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt sane the poore people, and wilt [u] cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenesse.

29 For by thee I haue [x] broken through an host, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the [y] word of the Lord is tried in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mighty saue our God?

32 God girdeth me with strength, and maketh my [z] way vpright.

33 He maketh my feete like Hindes feete, and setteth me vpon mine [a] high places.

34 He teacheth mine hands to fight: so that a bowe of ‖ brasse is broken with mine armes.

35 Thou hast also giuen me the [b] shield of thy saluation, and thy right hand hath stayed me, and thy [c] louing kindnesse hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine feeles haue not slid.

37 [d] I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are falle vnder my feet.

39 For thou hast girded me with strength to battell: them, that rose against me, thou hast subdued vnder me.

40 And thou hast [e] giuen me the neckes of mine enemies, that I might destroy them that hate me.

41 They [f] cried, but there was none to saue them, euen vnto the Lord, but he answered them not.

42 Then I did beate them small as the dust before the wind: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made mee the head of the [g] heathen: a people, whom I haue not [h] known, shall serue me.

44 As soone as they heare, they shall obey me: the stranger shall [i] be in subiection to me.

45 Strangers shall [k] shrinke away, and feare in their priuie chambers.

46 Let the Lord liue, and blessed bee my strength, and the God of my saluation bee exalted.

47 It is God that giueth me power to auenge me, & subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set mee vp from them, that rose against me: thou hast deliuered mee from the [l] cruell man.

49 Therefore [m] I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his king, and sheweth mercie to his anoynted, euen to Dauid, and to his [n] seed for euer.

m This prophecie appertaineth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15.9. n This did not properly appertaine to Salomon, but to Iesus Christ.

PSAL. XIX.

1 To the intent he might moone the faithfull to a deeper consideration of Gods glory, he setteth before their eyes the most exquisite workemanship of the heauens with their proportion and ornaments. 3 And afterward calleth them to the Law, wherin God hath reuealed himselfe more familiarly to his chosen people The which peculiar grace, by cõmending the Law, he setteth forth more at large.

¶ To him that excelleth. A Psalme of Dauid.

THE [a] heauens declare the glory of God, *Rom.1.20.*
& the firmament sheweth the worke of his hands.

2 [b] Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speech nor [c] language, where their voyce is not heard.

4 Their [d] line is gone forth through all the earth, and their words into the ends of the world: in them hath he set a tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his [e] chamber, & reioyceth like a mightie

a He reprocheth vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set foorth Gods glory.

b The continuall succesſe of the day & the night is sufficient to declare Gods power and goodnesse.

c The heauens are a Schoolemaister to all nations, be they neuer so barbarous.

d The heauens are as a line of great capitall letters to shew vnto vs Gods glory.

e Or, vaile. The maner was, that the bride and bridegroome should stand vnder a vaile together, and after come forth with great solemnity, and reioycing of the assembly.

1 That is, the deepe bottoms were seene, when the red sea was diuided.

m Out of sundry and great dangers.

n To wit, Saul.

o Therefore God sent me succour.

p The cause of Gods deliuerance is his only fauour and loue to vs.

q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.

r For all his dangers he exercised himselfe in the Law of God.

s I neither gaue place to their wicked tentations, nor to mine owne affections.

t Here he speaketh of God according to our capacitie, who sheweth mercy to his, and punisheth the wicked, as is sayd also, Leuit. 26. 21, 24.

u When their sinne is come to the full measure.

x He attributeth it to God, that hee both gate the victory in the field, and also destroyed the cities of his enemies.

y Be the dangers neuer so many or great, yet Gods promise must take effect.

z Hee giueth good successe to all mine enterprises.

a As towers and forts, which he tooke out of the hands of Gods enemies. ‖ *Or, steele.*

b To defend me from dangers.

c He attributeth the beginning, continuance and increase in well doing onely to Gods fauour.

d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

e Thou hast giuen them into mine hands to be slaine.

f They that reiect the cry of the afflicted, God will also reiect them, when they cry for helpe: for either paine or feare cause those hypocrites to cry.

g Which dwell round about me.

h The kingdome of Christ is in Dauids kingdom prefigured: who by the preaching of his worde bringeth all to his subiection.

i Or, lie: signifying a subiection, constrained and not voluntary.

k Feare shal cause them to be afraid and come forth of their secret holes and holds to seeke pardon.

l That is, Saul who of malice persecuted him.

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a mightie man to runne his race.

6 His going out is from the ende of the heauen, and his compasse is vnto the endes of the same, and none is hid from the heate thereof.

7 The [f] Law of the Lord is perfect, conuerting the soule: the testimonie of the Lord is sure, and giueth wisdome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are [g] trueth: they are righteous [h] altogether,

10 And more to bee [i] desired then golde, yea, then much fine golde: sweeter also then honie, and the honie combe.

11 Moreouer by them is thy seruant made circumspect, and in keeping of them there is great [k] reward.

12 Who can vnderstand his [l] faultes? cleanse me from secret faults.

13 Keepe thy seruaunt also from [m] presumptuous sinnes: let them not reigne ouer me: [n] so shall I bee vpright, and made cleane from much wickednesse.

14 Let the words of my mouth, and the [o] meditation of mine heart bee acceptable in thy sight, O Lord, my strength, and my redeemer.

f Though the creatures cannot serue, yet this ought to be sufficient to lead vs vnto him.
g So that al mans inuentions & intentions are lies.
h Euery one without exception.
i Except Gods word be esteemed aboue all worldly things, it is contemned.
k For God accepteth our indeuour, though it be farre vnperfect.
l Then there is no reward of duety, but of grace: for where sinne is, there death is the reward.
m Which are done purposely and of malice.
n If thou suppresse my wicked affections by thine holy Spirit.
o That I may obey thee in thought, word and deed.

PSAL. XX.

1 A prayer of the people vnto God, that it would please him to heare their king, and receiue his sacrifice which he offred before he went to battell against the Ammonites.

¶ To him that excelleth. A Psalme of Dauid.

THe [a] Lord heare thee in the day of trouble: the [b] Name of the God of Iaakob defend thee:

2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and [c] turne thy burnt offerings into ashes. Selah:

4 And graunt thee according to thine heart, and fulfill all thy purpose:

5 That we may reioyce in thy [d] saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now [e] knowe I that the Lord will helpe his anoynted, and will heare him from his [f] Sanctuarie by the mighty helpe of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 [g] They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue Lord: [h] let the King heare vs in the day that we call.

a Hereby Kings are also admonished to call to God in their affaires.
b The vertue, power, and grace of God.
c In token that they are acceptable vnto him.
d Granted to the king, in whose wealth our felicitie standeth.
e The Church feeleth that God hath heard their petition.
f As by the visible Sanctuarie Gods familiarisie appeared toward his people, so by the heauenly is meant his power and maiestie.
g The worldlings that put not their only trust in God.
h Let the king be able to deliuer vs by thy strength, when we seeke vnto him for succour.

PSAL. XXI.

1 Dauid in the person of the people praiseth God for the victory attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.

¶ To him that excelleth. A Psalme of Dauid.

THe King shall [a] reioyce in thy strength, O Lord: yea, how greatly shall hee reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denyed him the request of his lips. Selah.

3 For thou [b] diddest preuent him with liberall blessings, and diddest set a crowne of pure gold vpon his head.

4 [c] Hee asked life of thee, and thou gauest him a long life for euer and euer.

5 His glory is great in thy saluation: dignitie and honour hast thou laid vpon him.

6 For thou hast set him as [d] blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the king trusteth in the Lord, and in the mercy of the most High, hee shall not slide.

8 [e] Thine hand shall finde out all thine enemies, and thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thine anger: the Lord shall destroy them in his [f] wrath, and the fire shall deuoure them.

10 Their fruite shalt thou destroy from the earth, and their seede from the children of men.

11 For they [g] intended euill against thee, and imagined mischiefe, but they shall not preuaile.

12 Therefore shalt thou put them [h] apart, and the strings of thy bowe shalt thou make ready against their faces.

13 [i] Bee thou exalted, O Lord, in thy strength: so will we sing & praise thy power.

a When he shall ouercome his enemies, and so be assured of his vocation.
b Thou declaredst thy liberall fauour toward him before he prayed.
c Dauid did not onely obtain life but also assurance that his posterity should reigne for euer.
d Thou hast made him thy blessings to others, & a perpetuall exaple of thy fauour for euer.
e Here he describeth the power of Christs kingdom, against the enemies thereof.
f This teacheth vs patiently to endure the crosse till God destroy the aduersarie.
g They laid as it were their nets to make Gods power to giue place to their wicked enterprises.
h As a marke to shoote at.
i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

PSAL. XXII.

1 Dauid complained because hee was brought into such extremities, that he was past all hope: but after hee had rehearsed the sorowes and griefes wherewith he was vexed, 10 He recouereth himselfe from the bottomles pit of tentations, & groweth in hope. And here vnder his owne person hee setteth forth the figure of Christ, whom he did foresee by the spirit of prophecie, that hee should marueilously and strangely be dejected & abased, before his father should raise and exalt him againe.

¶ To him that excelleth vpon ‖ Aijeleth Hasshahar. A Psalme of Dauid.

‖ Or, the hinde of the morning, and thus was the name of some common song.

MY [a] God, my God, why hast thou forsaken mee, and art so farre from mine health, and from the words of my [b] roaring?

2 O my God, I crie by day, but thou heerest not, and by night, but I haue no audience.

3 But thou art holy, and dwellest inhabite

a Here appeareth that horrible conflict which he suffered between faith and desperation. b Being tormented with extreme anguish, ‖ Or, I cease not.

the

e He meaneth the place of praising, euen the Tabernacle: or els it is so called, because he gaue the people continually occasion to praise him.

d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the vnspeakeable loue of God toward man, that he would thus abase his Sonne for our sakes.

‡ *Ebr. rolled vpon God.*

Mat. 27.43.

e Euen from my birth thou hast giuen me occasion to trust in thee.

f For except Gods prouidence preserue the infants, they should perish a thousand times in the mothers wombe.

g He meaneth, that his enemies were so fatte, proud and cruell, that they were rather beastes then men.

h Before hee spake of the crueltie of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented, both in soule and body.

i Thou hast suffered me to be without all hope of life.

k Thus Dauid complaineth as though he were nailed by his enemies both hands and feete: but this was accomplished in Christ.

the [c] praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a [d] worme, and not a man: a shame of men, and the contempt of the people.

7 All they that see me, haue me in derision: they make a mowe and nod the head, saying,

8 ‡ He trusted in the Lord, let him deliuer him: let him saue him, seeing hee loueth him.

9 But thou diddest draw me out of the [e] wombe: thou gauest me hope, euen at my mothers breasts.

10 I was cast vpon thee, euen from [f] the wombe: thou art my God from my mothers belly.

11 Be not farre from me, because trouble is neere: for there is none to helpe me.

12 Many yong buls haue compassed me: mightie [g] bulles of Bashan haue closed me about.

13 They gape vpō me with their mouthes, as a ramping and roaring lion.

14 I am like [h] water powred out, and all my bones are out of ioynt: mine heart is like wax: it is molten in the middes of my bowels.

15 My strength is dryed vp like a potsheard, & my tongue cleaueth to my iawes, and thou [i] hast brought me into the dust of death.

16 For dogges haue compassed mee, and the assembly of the wicked haue inclosed mee: they [k] pierced mine hands and my feete.

17 I may tell all my bones: yet they behold, and looke vpon me.

18 They part my garments among them, and cast lots vpon my vesture.

19 But be not thou farre off, O Lord, my strength: hasten to helpe me.

20 Deliuer my soule from the sword: my [l] desolate soule from the power of the dog.

21 [m] Saue me from the lions mouth, and answere me in sauing me from the hornes of the vnicornes.

22 * I will declare thy Name vnto my brethren: in the mids of the congregation will I praise thee, saying,

23 [n] Praise the Lorde, yee that feare him: magnifie ye him, all the seede of Iaakob, and feare yee him, all the seede of Israel.

24 For he hath not despised nor abhorred the affliction of the [o] poore: neither hath hee hid his face from him, but when hee called vnto him, he heard.

25 My praise shall be of thee in the great congregation: my [p] vowes will I performe before them that feare him.

26 [q] The poore shall eate and be satisfied: they that seeke after the Lorde, shall praise him: your heart shall liue for euer.

27 All the endes of the world shall remember themselues, and turne to the Lord: and all the kinreds of the nations shall worship before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

29 All they that be fat [r] in the earth, shall eate and worship: all they that goe downe into the dust, shall bow before him, [r] euen he that cannot quicken his owne soule.

30 [s] Their seed shall serue him: it shall be counted vnto the Lord for a generation.

31 They shall come, and shall declare his righteousnesse vnto a people that shall bee borne, because he hath [u] done it.

l My life that is solitar, left alone, and forsaken of all, Psal. 35.17. and 25.16.

m Christ is deliuered with a more mighty deliuerance by ouercomming death, then if hee had not tasted death at all. *Heb.* 2.12.

n Hee promiseth to exhort the Church, that they by his example might praise the Lord.

o The poore afflicted are comforted by this example of Dauid, or Christ.

p Which were sacrifices of thanksgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.

q He doth allude still to the sacrifice.

r Though the poore be first named, as verse 26. yet the wealthy are not separated from the grace of Christs kingdom.

s In whom there is no hope that he shall recouer life: so neither poore nor rich, quicke nor dead shall bee reiected from his kingdome.

t Meaning the Lord keepeth as a seede to the Church to continue his praise among men.

u That is, God hath fulfilled his promise.

PSAL. XXIII.

1 Because the Prophet had prooued the great mercies of God at diuers times, and in sundry maners, he gathereth a certaine assurance, fully perswading himself that God will continue the very same goodnesse toward him for euer.

¶ A Psalme of Dauid.

1 THe Lord is my * shepheard, [a] I shall not want. *Isa.* 40.11. *Iere.* 23.5. *Ezek.* 34. 23. *Iohn* 10.11. 1. *Pet.* 2.25.

2 Hee maketh mee to rest in greene pasture, and leadeth me by the still waters.

3 He [b] restoreth my soule, and leadeth me in the [c] paths of righteousnes for his Names sake.

4 Yea, though I should walke through the valley of the [d] shadow of death, I will feare no euill: for thou art with me: thy rod and thy staffe, they comfort me.

5 Thou doest prepare a [e] table before me in the sight of mine aduersaries: thou doest [f] anoynt mine head with oyle, and my cup runneth ouer.

6 Doubtlesse, kindnes & mercy shall follow mee all the dayes of my life, & I shall remain a long season in the [g] house of the Lord.

a He hath care euer me, and ministreth vnto mee all things.

b He comforteth or refresheth me.

c Plaine, or straight wayes.

d Though hee were in danger of death, as the sheepe that wandreth in the dark valley without his shepheard.

e Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them.

f As was the maner of great feasts.

g He setteth not his felicitie in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIIII.

1 Albeit the Lord God hath made, and gouerneth all the world, yet toward his chosen people his gracious goodnes doth most abundantly appeare, in that among the he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they doe enter aright into this Sanctuary, which are the true worshippers of God, purged from the sinfull filth of this world. 7 Finally he magnifieth Gods grace for the building of the Temple, to the end he might stirre vp all the faithfull to the true seruice of God.

¶ A Psalme of Dauid.

Deut. 10.14. *Iob* 28.24. 1. *Cor.* 10.26.

THe earth * is the Lords, & all that therein is: the world & they that dwell therein.

2 For

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a He noteth two things: the one that the earth to mans iudgement seemeth aboue the waters: and next, that God miraculously preserueth the earth, that it is not drowned with the waters which naturally are aboue it.

2 For he hath founded it vpon the [a] seas: and established it vpon the floods.

3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?

4 Euen he that hath innocent handes, and a pure heart: which hath not lift vp his mind vnto vanity, nor sworne deceitfully.

5 He shal receiue a blessing from the Lord, and righteousnesse from the God of his saluation.

b Though circumcision separate the carnall seed of Iaakob from the Gentiles, yet he that seeketh God, is the true Iaakob and the very Israelite.

6 This is the [b] generation of them that seeke him, of them that seeke thy face, this is Iaakob. Selah.

c Dauid desireth the building vp of the Temple, wherein the glory of God should appeare, and vnder the figure of this Temple, hee also prayeth for the spirituall Temple, which is eternal, because of the promise which was made to the Temple, as it is written, Psal. 132. 14.

7 [c] Lift vp your heads, yee gates, and bee ye lift vp ye euerlasting doores, and the king of glory shall come in.

8 Who is this King of glory? the Lord, strong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, ye gates, and lift vp your selues, ye euerlasting doores, and the King of glory shall come in.

10 Who is this King of glory? the Lorde of hostes, he is the king of glory. Selah.

PSAL. XXV.

1 The Prophet touched with the consideration of his sinnes, and also grieued with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiuen, 7 Especially such as hee had committed in his youth. Hee beginneth euery verse according to the Ebrew letters, two or three except.

¶ A Psalme of Dauid.

a I put not my trust in any worldly thing.

b That thou wilt take away mine enemies, which are thy rods. *Isa. 28. 26. rom. 10. 11.*

c Retaine me in the faith of thy promise, that I swarue not on any side.

d Constantly, and against all tentations.

e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.

f That is, call them to repentance. g Hee will gouerne and comfort them that are truely humbled for their sinnes.

VNto thee, [a] O Lord lift I vp my soule.

2 My God, I [b] trust in thee: let mee not be confounded: let not mine enemies reioyce ouer me.

3 [*] So all that hope in thee, shall not be ashamed: but let them be confounded, that transgresse without cause.

4 [c] Shewe mee thy wayes, O Lord, and teach me thy paths.

5 Lead me forth in thy trueth, and teach me: for thou art the God of my saluation: in thee doe I trust [d] all the day.

6 Remember, O Lord, thy tender mercies and thy louing kindnesse: for they haue beene for euer.

7 Remember not the [e] sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou mee, euen for thy goodnesse sake, O Lord.

8 Gracious and righteous is the Lorde: therefore will hee [f] teach sinners in the way.

9 Them that bee meeke, will he [g] guide in iudgement, and teach the humble his way.

10 All the pathes of the Lorde are mercy and trueth vnto such as keepe his couenant and his testimonies.

11 For thy [h] Names sake, O Lord be merciful vnto mine iniquitie, for it is great.

12 What [i] man is hee that feareth the Lord? him will hee teach the way that hee shall [k] chuse.

13 His soule shall dwell at ease, and his seed shall inherite the land.

14 The [m] secret of the Lord is reuealed to them that feare him: & his couenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for he will bring my feet out of the net.

16 Turne thy face vnto me, & haue mercy vpon me: for I am desolate and poore.

17 The sorowes of mine heart [n] are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trauell, and forgiue all my sinnes.

19 Beholde mine [o] enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule, and deliuer mee: let me not bee confounded, for I trust in thee.

21 Let [p] mine vprightnes and equity preserue me: for my hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

h And for none other respect.

i Meaning, the number is very small.

k Hee will direct such with his spirit to follow the right way.

l He shall prosper both in spirituall and corporall things.

m His counsell contained in his word, whereby he declareth that he is the protectour of the faithfull.

n My griefe is increased because of mine enemies cruelty.

o The greater that his afflictions were, and the more that his enemies increased, the more neere felt hee Gods helpe.

p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

PSAL. XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God: and assured of his integritie toward Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally, he maketh mentiō of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithfull in the Congregation of God, whence hee was banished by Saul, promising integritie of life, and open praises and thankesgiuing.

¶ A Psalme of Dauid.

a He fleeth to God to be the Iudge of his iust cause, seeing there is no equitie among men.

b My very affections and inward motions of the heart.

c He sheweth what stayed him, that hee did not recompense euill for euill.

d He declareth that they cannot walke in simplicitie before God, that delight in the company of the vngodly.

e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee. f Destroy mee not in the ouerthrow of the wicked.

IVdge me, [a] O Lord, for I haue walked in mine innocencie: my trust hath beene also in the Lord: therefore shall I not slide.

2 Proone me, O Lord, and trie me: examine my [b] reines, and mine heart.

3 For thy [c] louing kindnesse is before mine eyes: therefore haue I walked in thy trueth.

4 I haue not [d] haunted with vaine persons, neither kept company with the dissemblers.

5 I haue hated the assembly of the euill, and haue not companied with the wicked.

6 I will [e] wash mine hands in innocencie, O Lord, and compasse thine altar,

7 That I may declare with the voyce of thankesgiuing, and set forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 [f] Gather not my soule with the sinners, nor my life with the bloody men:

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g Whose cruell hands do execute the malicious deuises of their hearts.

10 In whose handes is g wickednesse, and their right hand is full of bribes.

11 But I will walk in mine innocency: redeeme me therefore, & be mercifull vnto me.

12 My foote standeth in h vprightnesse: I will prayse thee, O Lorde, in the Congregations.

h I am preserued from mine enemies by the power of God, and therefore will praise him openly.

PSAL. XXVII.

1 Dauid maketh this Psalme being deliuered from great perils, as appeareth by the prayses and thanksgiuing annexed: 6 Whereon we may see the constant faith of Dauid against the assaults of all his enemies, 7 And also the end wherefore he desireth to liue and to be deliuered, only to worship God in his Congregation.

¶ A Psalme of Dauid.

a Because he was assured of good successe in all his dangers, and that his saluation was surely layd vp in God, he feared not the tyranny of his enemies.

THe Lord is my a light and my saluation, whome shall I feare? the Lorde is the strength of my life, of whom shall I bee afrayd?

2 When the wicked, euen mine enemies and my foes came vpon mee to eate vp my flesh, they stumbled and fell.

3 Though an hoste pitched against mee, mine heart should not bee afrayde: though warre bee raysed against me, I will trust in b this.

b That God will deliuer me, and giue my faith the victory.

4 cOne thing haue I desired of the Lord, that I will require, euen that I may dwell in the house of the Lorde all the dayes of my life, to beholde the beauty of the Lord, and to visite his Temple.

c The losse of countrey, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not praise thy name in the mids of the congregation.

5 For in the time of trouble he shall hide me in his Tabernacle: in the secret place of his pauillion shall he hide me, and set mee vp vpon a rocke.

6 dAnd now shall hee lift vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and praise the Lord.

d Dauid assured himselfe by the Spirit of prophesie, that hee should ouercome his enemies, and serue God in his Tabernacle.

7 Hearken vnto my voyce, O Lord, when I cry: haue mercy also vpon me and heare me.

8 When thou saidest, e Seeke yee my face, mine heart answered vnto thee, O Lord, I will seeke thy face.

e He groundeth vpon Gods promise, and sheweth that he is most willing to obey his commandement.

9 Hide not therefore thy face from me, nor cast thy seruant away in displeasure: thou hast beene my succour: leaue me not, neither forsake me, O God of my saluation.

10 f Though my father and my mother should forsake me, yet the Lord will gather me vp.

f He magnifieth Gods loue toward his, which farre passeth the most tender loue of parents toward their children.

11 Teach me thy way, O Lord, and lead me in a right path, because of mine enemies.

12 Giue mee not vnto the g lust of mine aduersaries: for there are false witnesses risen vp against me, & such as speake cruelly.

13 I should haue fainted, except I had beleeued to see the goodnes of the Lord in the h land of the liuing.

14 i Hope in the Lord: be strong, and hee shall comfort thine heart, and trust in the Lord.

g But either pacifie their wrath, or bridle their rage. h In this present life before I die, as Isa. 38. 11. i Hee exhorteth himselfe to depend on the Lord, seeing he neuer failed in his promises.

PSAL. XXVIII.

1 Being in great feare and heauines of heart to see God dishonoured by the wicked, he desireth to be rid of them, 4 And cryeth for vengeance against them: And at length assureth himselfe that God hath heard his prayer. 9 Vnto whose tuition he commendeth all the faithfull.

¶ A Psalme of Dauid.

a He counteth himselfe as a dead man, till God shew his fauour toward him, and grant him his petition.

VNto thee O Lorde, doe I cry: O my strength, be not deafe toward mee, least, if thou answere me not, I be a like them that goe downe into the pit.

2 Heare the voice of my petitions, when I cry vnto thee, whē I hold vp mine hands toward thine b holy Oracle.

b He vsed this outward meanes to helpe the weakenesse of his faith: for in that place was the Arke, & there God promised to shew the tokens of his fauour.

3 cDraw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

c Destroy not the good with the bad.

4 dReward the according to their deeds, and according to the wickednes of their inuentions: recompense them after the worke of their hands: render them their reward.

d Hee thus prayeth in respect of Gods glory, and not for his owne cause, being assured that God would punish the persecuters of his Church.

5 For they regard not the workes of the Lord, nor the operation of his hands: therefore e breake them downe, and builde them not vp.

e Let them be vtterly destroyed, as Malac. 1. 4.

6 f Praised be the Lord, for he hath heard the voice of my petitions.

f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his praises.

7 The Lord is my strength, & my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I praise him.

8 The Lord is g their strength, & he is the strength of the deliueraces of his anointed.

g Meaning, his souldiers, who were as meanes, by whom God declared his power.

9 Saue thy people, & blesse thine inheritance: feed them also, & exalt them for euer.

PSAL. XXIX.

1 The Prophet exhorteth the princes & rulers of the world, (which for the most part thinke there is no God.) 3 At the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though therby God threatneth sinners, yet is he alwayes merciful to his, and mooueth them thereby to praise his Name.

¶ A Psalme of Dauid.

a He exhorteth the proud tyrants to humble themselues vnder Gods hand, and not to be inferior to bruit beasts and dumbe creatures.

GIue vnto the Lord, ye a sons of the mighty: giue vnto the Lord glory & strength.

2 Giue vnto the Lord glory due vnto his Name: worship the Lorde in the glorious Sanctuary.

b The thunder claps that are heard out of the clouds ought to make the wicked to tremble for feare of Gods anger.

3 The b voice of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.

4 The voyce of the Lord is mightie: the voyce of the Lord is glorious.

c That is, the thunder bolt breaketh the most strong trees, and shall men thinke their power to be able to resist God? d Called also Hermon.

5 The c voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 Hee maketh them also to leape like a calfe: Lebanon also & d Shirion like a yong Unicorne.

7 The voice of the Lord diuideth the

c flames

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e It causeth the lightnings to shoote, and glide.
f In places most desolate, whereas seemeth there is no presence of God.
g For feare maketh them to cast their calues.
h Maketh the trees bare, or pierceth the most secret places.
i Though the wicked are nothing moued with these sights, yet the faithfull praise God.
k To moderate the rage of the tempest and waters, that they destroy not all.

e flames of fire.

8 The voice of the Lord maketh the wilderneſſe to tremble: the Lorde maketh the wildernes of f Kadeſh to tremble.

9 The voyce of the Lorde maketh the hindes to g calue, and h diſcouereth the forreſts: therfore in his i Temple doeth euery man ſpeake of his glory.

10 The Lord ſitteth vpon the k flood, and the Lord doeth remaine King for euer.

11 The Lord ſhal giue ſtrength vnto his people: the Lord ſhall bleſſe his people with peace.

PSAL. XXX.

1 When Dauid was deliuered frō great danger, he rendred thanks to God, exhorting others to doe the like, & to learne by his example, that God is rather mercifull then ſeuere & rigorous towards his children, 7 And alſo that the fall from proſperity to aduerſity is ſudden. 8 This done, he returneth to prayer, promiſing to praiſe God for euer.

2.Sam.7.2. Deut.20.5.

¶ * A Pſalme or ſong of the * dedication of the a houſe of Dauid.

I Will magnifie thee, O Lord: b for thou haſt exalted mee, and haſt not made my foes to reioyce ouer me.

2 O Lorde my God, I cryed vnto thee, and thou haſt c reſtored me.

3 O Lorde, thou haſt brought vp my d ſoule out of the graue: thou haſt reuiued me from them that goe downe into the pit.

4 Sing prayſes vnto the Lord, yee e his Saints, & giue thankes f before the remembrance of his holineſſe.

5 * For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.

6 And in my g proſperity I ſayd, I ſhall neuer be moued.

7 For thou Lord of thy goodneſſe haddeſt made my h mountaine to ſtande ſtrong: but thou diddeſt hide thy face, and I i was troubled.

8 Then cryed I vnto thee, O Lorde, and prayed to my Lord.

9 What profite is there in my blood, when I goe downe to the pit? ſhall the duſt k giue thankes vnto thee? or ſhall it declare thy truety?

10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.

11 Thou haſt turned my mourning into ioy: thou haſt looſed my ſacke and girded me with gladneſſe.

12 Therefore ſhal my l tongue praiſe thee and not ceaſe: O Lord my God, I will giue thankes vnto thee for euer.

a After that Abſalom had polluted it with moſt filthy fornicatiō.
b He condemneth them of great ingratitude which doe not praiſe God for his benefits.
c Reſtored from the rebellion of Abſalom.
d Meaning, that he eſcaped death moſt narrowly.
e The word ſignifieth them that haue receiued mercy, and ſhew mercie liberally vnto others.
f Before his tabernacle.
Pſal 145.8. iſa.54.8. 2.cor.4.17.
g I put too much confidence in my quiet ſtate, as Ier. 31.18. 2.chron. 32.24,25.
h I thought thou hadſt eſtabliſhed me in Zion moſt ſurely.
i After that thou hadſt withdrawen thine helpe, I felt my miſery.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lord heere in earth: therefore he would liue to praiſe his name, which is the end of mans creation.
l Becauſe thou haſt preſerued me, that my tongue ſhould praiſe thee, I will not be vnmindfull of my duety.

PSAL. XXXI.

1 Dauid deliuered from ſome great danger, firſt rehearſed what meditation he had by the power of faith, when death was before his eyes, his enemy being redy to take him 15 Then he affirmeth that the fauour of God is alwayes ready to thoſe that feare him 20 Finally, he exhorteth all the faithful to truſt in God, and to loue him becauſe hee preſerueth & ſtrengtheneth them, as they may ſee by his example.

¶ To him that excelleth. A Pſalme of Dauid.

Pſal.71.1.

I N * thee, O Lord, haue I put my truſt: let me neuer be confounded: deliuer me in thy a righteouſneſſe.

2 Bow downe thine eare to mee: make haſte to deliuer mee: bee vnto mee a ſtrong rocke and an houſe of defence to ſaue me.

3 For thou art my rocke and my fortreſſe: therefore for thy names ſake direct mee and guide me.

4 Drawe mee out of the b net, that they haue layde priuily for mee: for thou art my ſtrength.

5 Into thine c hand I commend my ſpirit: for thou haſt redeemed me, O Lord God of truerh.

6 I haue hated them that giue themſelues to deceitfull vanities: for I d truſt in the Lord.

7 I will be glad and reioyce in thy mercie: for thou haſt ſeene my trouble: thou haſt knowen my ſoule in aduerſities,

8 And thou haſt not ſhut me vp in y hand of the enemy, but haſt ſet my feet at e large.

9 Haue mercy vpon mee, O Lord: for I am in trouble: mine f eye, my ſoule & my belly are conſumed with griefe.

10 For my life is waſted with heauineſſe, and my yeeres with mourning: my ſtrength falleth for my payne, and my bones are conſumed.

11 I was a reproch among all mine enemies, but eſpecially among my neighbours: and a feare to mine acquaintance, h who ſeeing me in the ſtreet, fled from me.

12 I am forgotten, as a dead man out of mind: I am like a broken veſſell.

13 For I haue heard the railing of i great men: feare was on euery ſide, while they conſpired together againſt me, and conſulted to take my life.

14 But I truſted in thee, O Lord: I ſaid, k Thou art my God.

15 My l times are in thine hand: deliuer me from the hand of mine enemies, and from them that perſecute mee.

16 Make thy face to ſhine vpon thy ſeruant, and ſaue me through thy mercy.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked bee put to confuſion, & m to ſilence in the graue.

18 Let the lying lippes be made dumbe, which cruelly, proudly, and ſpitefully ſpeake againſt the righteous.

19 Howe great is thy goodneſſe, which thou n haſt layde vp for them that feare thee, and done to them that truſt in thee, euen before the ſonnes of men!

a For then God declareth himſelf iuſt, when he preſerueth his, according as he hath promiſed.
b Preſerue me from the crafty counſels & ſubtill practiſes of mine enemies.
c Hee deſireth God not only to take care for him in this life, but y his ſoule may bee ſaued after this life.
d This affection ought to be in all Gods children, to hate whatſoeuer thing is not grounded vpon a ſure truſt in God, as deceitfull and vaine.
e Largeneſſe ſignifieth comfort, as ſtraitneſſe, ſorrow and perill.
f Meaning, that his ſorow & torment had cōtinued agreat while.
g Mine enemies had drawen all men to their part againſt me, euen my chiefe friends.
h They were afraid to ſhew me any token of friendſhip.
i They that were in authority, condemned me as a wicked doer.
k I had this teſtimony of conſcience, that thou wouldeſt defend mine innocency.
l Whatſoeuer changes come thou gouerneſt them by thy prouidence.
m Let death deſtroy them to the intent that they may hurt no more.
n The treaſures of Gods mercie are alwaies laid vp in ſtore for his children, albeit at all times they do not enioy them.

20 Thou

‡ *Ebr. in the secret of thy face.*

o That is, in a place where they shall haue thy comfort, and be hid safely from ỹ enemies pride.

p Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour.

q And so by my rashnesse and infidelity deserued to haue bene forsaken. ‖ *Or, ye that feele his mercies.*

r Bee constant in your vocation, and God will confirme you with heauenly strength.

20 Thou dost hide them ‡ o priuily in thy presence from the pride of men: thou keepest them secretly in thy tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marueilous kindnesse toward mee in a p strong citie.

22 Though I sayd in mine q haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cryed vnto thee.

23 Loue ye the Lord all his ‖ Saints: for the Lord preserueth the faithful, and rewardeth abundantly the proud doer.

24 Al ye that trust in the Lord, be strong, and he shall establish your heart.

PSAL. XXXII.

1 Dauid punished with grieuous sickenesse for his sinnes, counteth them blessed, to whom God doth not imputе their trangressions. 5 And after that hee had confessed his sinnes and obtained pardon, 6 Hee exhorteth the wicked men to liue godly, 11 And the good to reioyce.

¶ A Psalme of Dauid to giue a instruction.

a Concerning the free remission of sinnes, which is the chiefest point of our faith.

b To be iustified by faith, is to haue our sinnes freely remitted & to be reputed iust, Rom. 4.6.

c Betweene hope and despaire.

d Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God he feeleth a perpetual torment.

e He sheweth ỹ as Gods mercy is the only cause of forgiuenesse of sinnes, so ỹ means therof are repentance and confession, which proceed of faith.

f When necessitie causeth him to secke to thee for helpe, Isa. 55.6.

g To wit, the waters and great dangers.

h Dauid promiseth to make the rest of Gods children partakers of the benefites, which he felt, & that he will diligently look and take care to direct them in the way of saluation.

i If men can rule bruite beasts, thinke they that God will not bridle and tame their rage?

k He sheweth, that peace and ioy of conscience in the holy Ghost is the fruite of faith.

BLessed is he whose wickednesse is b forgiuen, and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth not iniquity, and in whose spirite there is no guile.

3 When I held my c tongue, my bones consumed, or when I d roared all the day,

4 (For thine hand is heauy vpon me, day and night: and my moysture is turned into the drought of Summer. Selah.)

5 Then I e acknowledged my sinne vnto thee, neither hidde I mine iniquitie: for I thought, I will confesse against my selfe my wickednes vnto the Lord, and thou forgauest the punishment of my sinne. Selah.

6 Therefore shal euery one that is godly, make his prayer vnto thee in a f time when thou mayest bee found: surely in the flood of great waters s they shal not come neere him.

7 Thou art my secret place: thou preseruest mee from trouble: thou compassest mee about with ioyfull deliuerance. Selah.

8 I will h instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine eye.

9 Be ye not like an horse, or like a mule, which vnderstand not: whose ‖ mouthes thou doest binde with bit & bridle, least they come neere thee.

10 Many sorrowes shall come to the wicked: but he that trusteth in the Lord, mercie shall compasse him.

11 Be glad ye righteous, and k reioyce in the Lord, and bee ioyfull all yee, that are vpright in heart.

PSAL. XXXIII.

1 Hee exhorteth good men to praise God, for that he hath not onely created all things, & by his prouidence gouerneth the same, but also is faithful in his promises, 10 Hee vnderstandeth mans heart, and scattereth the counsel of the wicked, 16 so that no man can bee preserued by any creature or mans strength: but they that put their confidence in his mercy, shalbe preserued from all aduersities.

a It is the duety of the godly to set forth ỹ praises of God for his mercy & power shewed toward them.

b To sing on instruments was a part of the ceremoniall seruice of the Temple, which doeth no more appertayne vnto vs then the sacrifices, censings and lights.

c That is, counsel or commandement in gouerning the world.

d That is, the effect & execution.

e Howsoeuer the world iudgeth of Gods workes, yet he doth all things according to iustice and mercie.

f By the creation of the heauens & beautifull ornament, with the gathering also of the waters he setteth forth the power of God, ỹ all creatures might feare him.

‖ *Or, was created.*

g No counsell can preuaile against God, but he defeateth it, and it shall haue euill successe.

h He sheweth that all our felicity standeth in this, ỹ the Lord is our God.

REioice in the Lord, O ye righteous: for it becommeth vpright men to be thankfull.

2 Praise the Lord w harpe: sing vnto him with viole, and i instrument of ten strings.

3 Sing vnto him a new song: sing cheerfully with a loud voyce.

4 For the k word of the Lord is righteous, and all his l workes are faithfull.

5 He m loueth righteousnes & iudgement: the earth is full of the goodnes of the Lord.

6 By the worde of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 He n gathereth the waters of the sea together as vpon an heape, and layeth vp the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: he commanded, and it ‖ stood.

10 The Lorde breaketh the o counsell of the heathen, and bringeth to nought the deuises of the people.

11 The counsell of the Lorde shall stand for euer, & the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose p God is the Lord: euen the people, that he hath chosen for his inheritance.

13 The Lord q looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth al them that dwel in the earth.

15 He r fashioneth their hearts euery one, and vnderstandeth all their workes.

16 The s King is not saued by the multitude of an hoste, neither is the mightie man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer any by his great strength.

18 Beholde, t the eye of the Lord is vpon them that feare him, and vpon them, that trust in his mercy,

19 To deliuer their soules from death, and to preserue them in famine.

20 u Our soule wayteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy name.

22 Let thy mercy, O Lord, be vpon vs, as we trust in thee.

i Hee proueth that all things are gouerned by Gods prouidence, and not by fortune.

k Therefore he knoweth their wicked enterprises.

l If kings and the mighty of the world cannot bee saued by worldly means, but only by Gods prouidence, what haue others to trust in, that haue not like means?

m God sheweth that toward his of his mercy, which man by no meanes is able to cõpasse.

n Thus he speaketh in the name of ỹ whole church, which only depend on Gods prouidéce.

PSAL. XXXIIII.

1 After Dauid had escaped Achish, according as it is written in the 1. Sam 21.11. whom in this title he calleth Abimelech, (which was a generall name to all the kings of the Philistims) he praiseth God for his deliuerance, 3 Prouoking all others by his

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his example to trust in God, to feare and serue him: 14 Who defendeth the godly with his Angels, 15 And vtterly destroyeth the wicked in their sinnes.

¶ A Psalme of Dauid, when he changed his behauiour before Abimelech, who droue him away, and he departed.

I Will a alway giue thankes vnto the Lord: his praise shalbe in my mouth continually.

2 My soule shall glorie in the Lord: the b humble shall heare it, and be glad.

3 Praise ye the Lord with me, and let vs magnifie his Name together.

4 I sought the Lord, and he heard mee: yea, he deliuered me out of all my c feare.

5 They d shall looke vnto him, and run to him: and their faces shall not be ashamed, saying,

6 This poore man cried, and the Lorde heard him, and saued him out of all his troubles.

7 The e Angell of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye & see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord, ye his Saints: for no thing wanteth to them that feare him.

10 The f lyons doe lacke, and suffer hunger, but they which seeke the Lord, shall g want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the h feare of the Lord.

12 * What man is hee that delireth life, and loueth long dayes for to see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Eschewe euill, and doe good: seeke peace, and follow after it.

15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their crie.

16 But the i face of the Lord is against them that doe euill, to cut off their remembrance from the earth.

17 The righteous crie, and the Lord heareth them, and deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a k contrite heart, and will saue such as be afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 m He keepeth all his bones: not one of them is broken.

21 But malice shall slay the n wicked: and they that hate the righteous, shall perish.

22 The Lord o redeemeth the soules of his seruants: and none that trust in him, shall perish.

a He promiseth neuer to become vnmindfull of Gods great benefit for his deliuerance.
b They that are beaten downe with the experience of their owne euils.
c Which I conceiued for the dangers wherein I was.
d They shall be bold to flee to thee for succour, when they shall see thy mercies toward mee.
e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.
f The godly by their patient obedience profit more then they, which ruine & spoyle.
g If they abide the last triall.
h That is, the true religion and worship of God. 1. Pet. 3. 10.
i Seeing all men naturally desire felicitie, he wondereth why they cast themselues willingly into miserie.
k The anger of God doth not onely destroy the wicked, but also aboliseth their name for euer.

PSAL. XXXV.

1 *So long as Saul was enemie to Dauid, all that had any authoritie vnder him to flatter their king (as is the course of the world) did also most cruelly persecute Dauid: against whom he prayeth God to pleade and to auenge his cause, 8 that they may be taken in their nets and snares, which they laid for him, that his innocencie may be declared, 27 and that the innocent, which taketh part with him, may reioyce and praise the Name of the Lord, that thus deliuered his seruant. 28 And so hee promiseth to speake foorth the iustice of the Lord, and to magnifie his Name all the dayes of his life.*

¶ A Psalme of Dauid.

PLeade thou my a cause, O Lord, with them that striue with mee: fight thou against them that fight against me.

2 b Lay hand vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the speare, and stop the way against them that persecute me: say vnto my c soule, I am thy saluation.

4 Let them bee confounded and put to shame, that seeke after my soule: let them be turned backe and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord d scatter them.

6 Let their way bee darke and slipperie: & let the Angel of the Lord persecute them.

7 For e without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come vpon f him at vnwares, and let his net that hee hath laid priuily, take him: let him fall into g the same destruction.

9 Then my soule shall bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my h bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him! yea, the poore, and him that is in miserie, from him that spoyleth him!

11 i Cruell witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded me euill for good, to k haue spoyled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke, I humbled my soule with fasting: and my l prayer was turned vpon my bosome.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine m aduersitie they reioyced, and gathered themselues together: the abiects assembled themselues against me, and I knew not: they tare n me and ceased not,

16 With the false scoffers at o bankets, gnashing their teeth against me.

17 Lord, how long wilt thou behold this? deliuer my soule from their tumult, euen my desolate soule from the lions.

18 So will I giue thee thankes in a great congregation: I will praise thee among much people.

19 Let not them that are mine enemies,

a Hee desireth God to vndertake his cause against them that did persecute him and slander him.
b Albeit God can with his breath destroy all his euemies, yet the holy Ghost attributeth vnto him these outward weapons, to assure vs of his present power.
c Assure me against these tentations that thou art the authour of my saluation.
d Smite them with the spirit of giddinesse that their enterprises may be foolish, and they receiue iust reward.
e Shewing, that we may not call God to be a reuenger, but only for his glory, and when our cause is iust.
f When he promiseth to himselfe peace.
g Which he prepared against the children of God.
h He attributeth his deliuerance onely to God, praising him therefore both in soule and body.
i That would not suffer me to purge my selfe.
k To haue taken from mee all comfort, and brought mee into despaire.
l I prayed for them with inward affection as I would haue done for my selfe: or, I declared mine affection, with bowing downe mine head.
m When they saw me readie to slip, and as one that halted for infirmitie.
n With their railing words.
o The word signifieth cakes: meaning that the proud courtiers at their daintie feasts, scoffe, raile, and conspire his death.

l When they seeme to bee swallowed vp with afflictions, then God is at hand to deliuer them.
m And as Christ saith, all the haires of his head.
n Their wicked enterprises shall turne to their owne destruction.
o For when they seeme to be ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

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p In token of contempt and mocking.

‖ Or, *clefts of the earth: meaning himselfe and others in their miserie.*

q They reioyced as though they had now seene Dauid ouerthrowen.

r It is the iustice of God to giue to the oppressours affliction and torment, and to the oppressed aide and relieffe, 2. Thess. 1. 6.

s Because wee haue that which wee sought for seeing hee is destroyed.

t That is, at once, were they neuer so many or mightie.

u This prayer shal alwayes be verified against them that persecute ỹ faithfull.

x That at least saiour my right, though they be not able to helpe me.

y He exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

PSAL. XXXVI.

1 The Prophet grieuously vexed by the wicked, doth complaine of their malicious wickednesse. 6 Then he turneth to consider the vnspeakeable goodnes of God toward all creatures: 9 But specially toward his children, that by the faith thereof hee may be comforted & assured of his deliuerance by the ordinarie course of Gods worke, 13 who in the end destroyeth the wicked and saueth the iust.

To him that excelleth. A Psalme of Dauid the seruant of the Lord.

a I see euidently by his deedes, that sinne pusheth forward the reprobate from wickednesse to wickednesse, albeit he go about to couer his impietie.

b Though all other detest his vile sinne, yet he himselfe seeth it not.

c The reprobate mocke at wholesome doctrine, and put not difference betweene good and euill.

WIckednesse saith to the wicked man, a euen in mine heart, that there is no feare of God before his eyes.

2 For he b flattereth himselfe in his owne eyes, while his iniquitie is found worthy to be hated.

3 The words of his mouth are iniquitie and c deceit, hee hath left off to vnderstand and to doe good.

4 Hee d imagineth mischiefe vpon his bed: hee setteth himselfe vpon a way, that is not good, and doeth not abhorre euill.

5 Thy e mercy, O Lord, reacheth vnto the heauens, and thy faithfulnes vnto the clouds.

6 Thy righteousnesse is like the ‡ mightie mountaines: thy iudgements are like a great ‖ deepe: thou, Lord, doest saue man & beast.

7 How excellent is thy mercie, O God!

d By describing at large the nature of the reprobate, he admonisheth the godly to beware of their vices.

e Though wickednesse seemeth to ouerflow all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.

‡ *Ebr. the mountaines of God: for whatsoeuer is excellent is thus called.*

f The depth of thy prouidence gouerneth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the world.

vniustly reioyce ouer mee, neither let them p winke with the eye, that hate mee without a cause.

20 For they speake not as friends: but they imagine deceitfull words against the ‖ quiet of the land.

21 And they gaped vpon mee with their mouthes, saying, Aha, aha, q our eye hath seene

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, euen to my cause, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy r righteousnesse, and let them not reioyce ouer me.

25 Let them not say in their hearts, s O our soule reioyce: neither let them say, Wee haue deuoured him.

26 Let them be confounded, and put to shame t together, that reioyce at mine hurt: let them be clothed u with confusion & shame, that lift vp themselues against me.

27 But let them be ioyfull and glad, x that loue my righteousnesse: yea, let them say alway, Let the Lord bee magnified, which loueth the y prosperitie of his seruant.

28 And my tongue shall vtter thy righteousnesse, and thy praise euery day.

g Onely Gods children haue enough of all things both concerning this life and the life to come.

h Hee sheweth who are Gods children, to wit, they that know him and leade their liues vprightly.

i Let not the proud aduance himselfe against me, neither the power of the wicked driue me away.

k That is, in their pride, wherein they flatter themselues.

PSAL. XXXVII.

1 This Psalme comeneth exhortation and consolation of the weake, that are grieued at the prosperitie of the wicked, and the affliction of the godly. 7 For how prosperously soeuer the wicked doe liue for the time, he doth affirme their felicitie to be vaine & transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies. 11 and how miserably that the righteous seemeth to liue in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked, and preserued.

A Psalme of Dauid.

FRet not a thy selfe because of the wicked men, neither be enuious for the euil doers.

2 For they shall soone be b cut downe like grasse, and shall wither as the greene herbe.

3 c Trust thou in the Lord & do good: dwel in the land, and thou shalt be fed assuredly.

5 And delight thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 d Commit thy way vnto the Lord, and trust in him, and hee shall bring it to passe.

6 And he shall bring forth thy righteousnesse as the light, and thy e iudgement as the noone day.

7 Wait patiently vpon the Lord, & hope in him: fret not thy selfe for him f which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe also to do euill.

9 For euil doers shalbe cut off, & they that wait vpon ỹ Lord, they shal inherit the land.

10 h Therefore yet a little while, and the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

11 But * meeke men shall possesse the earth, and shal haue their delight in the multitude of peace.

12 i The wicked practiseth against the

a He admonisheth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our estate the better.

b For Gods iudgment cutteth downe their state in a moment.

c To trust in God, and to doe according to his will, are sure tokens ỹ his prouidence will neuer faile vs.

d Be not led by thine owne wisedome, but obey God, and he will finish his worke in thee.

e As the hope of the day light causeth vs not to bee offended with the darkenes of the night: so ought we patiently to trust ỹ God will cleare our cause, & restore vs to our right.

f When God suffereth the wicked to prosper, it seemeth to the flesh that hee fauoureth their doings, Iob. 21. 7. &c.

g Meaning, except he moderate his affections, he shall be led to doe as they doe.

h He correcteth the impatience of our nature, which cannot abide till the fulnesse of Gods time be come, *Mat.* 5. 5.

i The godly are assured that the power and craft of the wicked shall not preuaile against them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, and offer vp their teares as a sacrifice of their obedience.

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iust, and gnasheth his teeth against him.

12 But the Lord shall laugh him to scorne: for he seeth that his day is comming.

14 The wicked haue drawen their sword, and haue bent their bow, to cast downe the poore and needy, and to slay such as be of vpright conuersation.

15 But their sword shall enter into their owne heart, and their bowes shalbe broken.

16 k A small thing vnto the iust man is better, then great riches to the wicked and mightie.

17 For the armes of the wicked shall bee broken: but ẏ Lord vpholdeth the iust men.

18 The Lord l knoweth the dayes of vpright men, and their inheritance shal be perpetuall.

19 They shall not be confounded in the perilous time, and in the dayes of famine they shall haue m enough.

20 But the wicked shall perish, and the enemies of the Lord shal be consumed as the n fat of Lambes: euen with the smoke shall they consume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and o giueth.

22 For such as be blessed of God, shall inherit the land, & they that be cursed of him, shall be cut off.

23 p The paths of man are directed by the Lord: for he loueth his way.

24 Though he q fall, he shall not be cast off: for the Lord putteth vnder his hand.

25 I haue beene yong, and am old: yet I sawe neuer the righteous forsaken, nor his r seed begging bread.

26 But hee is euer mercifull and lendeth, and his seed enioyeth the blessing.

27 Flee from euil and do good, and dwel for euer.

28 For the Lord loueth iudgement, and forsaketh not his saints: they shall be preserued for euermore: but the seed of the wicked shall be cut off.

29 The righteous men shall inherite the land, and dwel therein s for euer.

30 The t mouth of the righteous will speake of wisdome, and his tongue wil talke of iudgement.

31 For the law of his God is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leaue him in his hand, nor condemne him, when he is u iudged.

34 Wait thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherit the land: when the wicked men shal perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he x passed away, and loe, he was gone, and I sought him, but he could not be found.

37 y Marke the vpright man, and behold the iust: for the end of that man is peace.

38 But the transgressours shalbe destroied together, and the end of the wicked shalbe cut off.

39 But the z saluation of the righteous men shall be of the Lord: hee shall bee their strength in the time of trouble.

40 For the Lord shal helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

k For they are daily fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer enough, but euer hunger.

l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

m For God will giue them contented minds, and that which shalbe necessary.

n They shal vanish away suddenly: for they are fed for the day of slaughter.

o God so furnisheth him with his blessing, that he is able to helpe others.

p God prospereth the faithfull, because they walke in his wayes with an vpright conscience.

q When God doeth exercise his faith with diuers tentations.

r Though the iust man die, yet Gods blessings are extended to his posteritie, & though God suffer some iust man to lacke temporall benefits, yet he recompenseth him with spirituall treasures.

s They shal continually be preserued vnder Gods wings, and haue at least inward rest.

t These three poynts are required of the faithfull, that their talke be godly, that Gods Law be in their heart, and that their life be vpright.

u For though it be sometime so expedient both for Gods glory and their saluation, yet he will approoue their cause, and reuenge their wrong.

x So that the prosperitie of the wicked is but as a cloud, which vanisheth away in a moment.

y He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgements.

z He sheweth that the patient hope of the godly is neuer in vaine, but in the ende hath good successe, though for a time God proue them by sundry tentations.

PSAL. XXXVIII.

1 Dauid being sicke of some grieuous disease, acknowledgeth himselfe to bee chastised of the Lord for his sinnes, and therfore prayeth God to turne away his wrath. 5 He vttereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euil intreated of his enemies. 22 But in the end with firme confidence he commendeth his cause to God, and hopeth for speedie helpe at his hand.

¶ A Psalme of Dauid for a remembrance.

O Lord, rebuke mee not in thine b anger, neither chastise me in thy wrath.

2 For thine c arrowes haue light vpon me, and thine hand lieth vpon me.

3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones, because of my d sinne.

4 For e mine iniquities are gone ouer mine head, and as a weightie burden, they are too heauy for me.

5 My wounds are putrified, and corrupt because of my f foolishnesse.

6 I am bowed, and crooked very sore: I goe ‖ mourning all the day.

7 For my reines are full of burning, and there is nothing sound in my flesh.

8 I am weakened and sore broken: I roare for the very griefe of mine heart.

9 Lord, I powre mine whole desire before thee, and my sighing is not hid from thee.

10 Mine heart ‡ panteth: my strength faileth me, and the light of mine eyes, euen h they are not mine owne.

11 My louers and my friends stand aside from my plague, and my i kinsemen stand afarre off.

12 They also, that seeke after my life, lay snares, and they that go about to do me euil, talke wicked things, and imagin deceit continually.

13 But I as k a deafe man heard not, and am as a dumbe man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15 For on thee, O Lord, do I wait: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, least they reioyce

a To put himselfe and others in mind of Gods chastisement for sinne.

b He desireth not to be exempted from Gods rod, but that he would so moderate his hand that he might be able to beare it.

c Thy sickenesse wherewith thou hast visited me.

d Dauid acknowledgeth God to be iust in his punishments, because his sins had deserued much more.

e He confesseth his sins, Gods iustice, and maketh prayer his refuge.

f That rather giue place to mine owne lusts, then to the will of God.

‖ *Or, I lack as one that is disfigured and consumed with sicknesse.*

g This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to cry vnto God with sure trust for deliuerance. ‡ *Ebr. runneth about, or, is tossed to & fro: meaning, that he was destitute of all helpe and counsell.*

h My sight faileth me for very sorow.

i Partly for feare, and partly for pride they denied all duetie and friendship.

k For I can haue no audience before men, and therefore patiently wait for the helpe of God.

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l That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me.

m I am without hope to recouer my strength.

n In my greatest misery they most reioyce.

o He had rather haue the hatred of all the world, then to faile in any part of his duety to Godward.

p Which art the authour of my saluation: and this declareth that he prayed with sure hope of deliuerance.

ouer me: for l when my foote slippeth, they extoll themselues against me.

17 Surely I am ready to m halt, and my sorow is euer before me.

18 When I declare my paine, and am sory for my sinne,

19 Then mine n enemies are aliue, and are mightie, and they that hate me wrongfully are many.

20 They also that reward euill for good, are mine aduersaries, because I followe o goodnesse.

21 Forsake me not, O Lord, be not thou farre from me, my God.

22 Haste thee to helpe mee, O my Lord, my p saluation.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe & bitternes of minde he was driuen to these outragious complaints of his infirmities. 2 For he confesseth that when hee had determined silence, hee brast forth yet into words that he would not, through the greatnesse of his griefe. 4 Then he rehearseth certaine requests which taste of the infirmity of man, and mixeth them with many prayers: but all doe shewe a minde wonderfully troubled, that it may plainely appeare how hee did striue mightily against death and desperation.

q This was one of the chiefe singers, 1 Chron. 16 41.

To the excellent musitian q Jeduthun. A Psalme of Dauid.

I Thought, b I will take heed to my wayes that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumbe and spake nothing: I kept silence euen from good, c and my sorowe was more stirred.

3 Mine heart was hote within mee, and while I was musing, the fire kindled, and d I spake with my tongue, saying,

4 Lord, let me know mine end, and the measure of my dayes, what it is: let mee know how long I haue to liue.

5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether e vanitie. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuer me frō all my transgressions, and make me not a rebuke vnto the f foolish.

9 I should haue bin dumb, and not haue opened my mouth, because g thou diddest it.

10 Take thy plague away from mee: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquitie, thou as a moth h makest his i beautie to consume: surely euery man is vanitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from me, that I may recouer my strength, k before I goe hence, and be not.

b Albeit he had appointed with himselfe patiently to haue taried Gods leisure, yet the vehemencie of his paine caused him to break his purpose.

c Though when y wicked ruled, he thought to haue kept silence yet his zeale caused him to change his mind.

d He confesseth that he grudged against God considering y greatnes of his sorowes and the shortnesse of his life.

e Yet Dauid offendeth in that that he reasoned with God, as though that he were too seuere toward his weake creature.

f Make mee not a mocking stocke to the wicked, nor wrap me not vp with the wicked, when they are put to shame.

g Seeing my troubles came of thy prouidence, I ought to haue endured thē patiently.

h Though thine open plagues light not euermore vpon them, yet thy secret curse continually fretteth them.

i The word signifieth all that he desireth, as health, force, strength, beautie, and in what soeuer he hath delight, so that the rod of God taketh away all that is desired in this world.

k For his sorow caused him to thinke that God would destroy him vtterly: whereby we see how hard it is for the very Saintes to keepe a measure in their words, when death and despare assaile them.

PSAL. XL.

1 Dauid deliuered from great danger, doeth magnifie and prayse the grace of God for his deliuerance, and commendeth his prouidence towards all mankinde. 5 Then doeth he promise to giue himselfe wholly to Gods seruice, and so declareth how God is truely worshipped. 14 Afterward hee giueth thanks and prayseth God, and hauing complained of his enemies, with good courage he calleth for ayde and succour.

To him y excelleth. A Psalme of Dauid.

I Waited a patiently for the Lord, and hee inclined vnto me, and heard my cry.

2 He brought me also out of the b horrible pit, out of the mire clay, and set my feete vpon the rocke, and ordered my goings.

3 And he hath put in my mouth c a new song of prayse vnto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, & regardeth d not the proud, nor such as turne aside to lies.

5 e O Lord my God, thou hast made thy wonderful workes so many, that none can count in order to thee thy thoughts toward vs: I would declare, and speake of them, but they are moe then I am able to expresse.

6 Sacrifice & offring thou didst not desire: (for f mine eares hast thou prepared) burnt offring & sin offring hast thou not required.

7 g Then said I, Loe, I come: for in the roll of the booke it is written of me,

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared thy righteousnesse in the great h Congregation: loe, I will not refraine my lips: O Lord, thou knowest.

10 I haue not hidde thy righteousnesse within mine heart, but I haue declared thy i trueth and thy saluation: I haue not concealed thy mercie and thy trueth from the great Congregation.

11 Withdraw not thou thy tender mercy from mee, O Lord: let thy mercie and thy trueth alway preserue me.

12 For innumerable troubles haue compassed mee: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are moe in number

a Though God deferred his helpe yet he patiently abode, till he was heard.

b He hath deliuered mee from most great dangers.

c That is, a speciall occasion to praise him: for Gods benefits are so many occasions for vs to praise his name.

d To follow their example, which he must needs do that trusteth not onely in the Lord.

e Dauid goeth from one kinde of Gods fauor, to the contemplation of his prouidence ouer all, & confesseth that his counsels towards vs are far aboue our capacities: we cannot so much as tell them in order.

f Thou hast opened mine eares to vnderstand y spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the Law nothing in respect of the spirituall seruice.

g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.

h In the Church assembled in the Sanctuary.

i Dauid here numbreth three degrees of our saluation: Gods mercie, whereby he pitieth vs: his righteousnesse, which signifieth his continuall protection: and his trueth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.

then

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then the haires of mine head: therfore mine heart hath k failed me.

13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.

14 Let them bee l confounded and put to shame together, that seeke my soule to destroy it: let them bee driuen backward and put to rebuke that deuise mine hurt.

15 Let them be m destroyed for a reward of their shame, which say vnto mee, Aha, aha.

16 Let all them that seeke thee, reioyce, & bee glad in thee: and let them that loue thy saluation, say alway, n The Lord be praised.

17 Though I be poore & needie, the Lord thinketh on mee: thou art mine helper and my deliuerer: my God, make no tarying.

k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly mooued mine heart to pray.

l He desireth that Gods mercie may contend for him against the rage of his enemies.

m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me. n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 Dauid being grieuously afflicted, blesseth them, that pitie his case, 9 And complaineth of the treason of his owne friends and familiars, as came to passe in Iudas, Iohn 13. 18. After he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giueth most heartie thanks to God.

To him that excelleth. A Psalme of Dauid.

BLessed is hee that a iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord wil keepe him, and preserue him aliue: he shall be blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord wil strengthen him vpon the b bed of sorow: thou hast turned all his c bed in his sicknesse.

4 Therefore I said, Lord haue mercy vpon mee: heale my soule, for I haue sinned against thee.

5 Mine enemies d speake euill of me, saying, What shall he die, and his name perish?

6 And if he come to see mee, he speaketh e lies, but his heart heapeth iniquitie within him, and when he commeth forth, he telleth it.

7 All they that hate mee, whisper together against mee: euen against mee doe they imagine mine hurt.

8 f A mischiefe is light vpon him, and he that lieth, shall no more rise.

9 Yea, my * familiar friend, whome I trusted, which did eate of my bread, s hath lifted vp the heele against me.

10 Therefore, O Lord, haue mercy vpon me, and raise me vp: so I shall reward them.

11 By this I know that thou fauourest me, because mine enemie doeth not triumph against me.

12 And as for mee, thou vpholdest mee h in mine integritie, and doest set mee before thy i face for euer.

13 Blessed bee the Lord God of Israel world without end. k So be it, euen so be it.

a Not condemning him as accursed whom God doth visite, knowing that there are diuers causes why God layeth his hand vpon vs: yea, and afterward he restoreth vs.

b When for sorrow and griefe of minde he casteth himselfe vpon his bed.

c Thou hast restored him in his sicke bed and sent him comfort.

d That is, curse me, and cannot haue their cruell hate quenched, but with my shamefull death.

e For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof. f The enemies thought by his sharpe punishments that God was become his mortall enemie. 1 *Ebr. The man of my peace.*

g As Dauid felt this falshood, and as it was chiefly accomplished in Christ, Iohn 13. 18. so shall his members continually proue the same.

h Meaning, either in prosperitie of life, or in the true feare of God against all tentations.

i Shewing me euident signes of thy fatherly prouidence, praise God.

k By this repetition hee stirreth vp the faithfull to

PSAL. XLII.

1 The Prophet grieuously complaineth, that being letted by his persecutours, he could not be present in the congregation of Gods people, protesting that although he was separate in body from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth that he was not so farre ouercome with these sorrowes and thoughts, 8 But that he continually put his confidence in the Lord.

To him that excelleth. A Psalme to giue instruction, a committed to the sonnes of Korah.

AS the hart brayeth for the riuers of water, so b panteth my soule after thee, O God.

2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?

3 c My teares haue beene my meate day and night, while they daply say vnto mee, Where is thy God?

4 When I d remembred these things, I powred out my very heart, because I had gone with the multitude, and ledde them into the house of God with the voyce of singing, and praise, as a multitude that keepeth a feast.

5 Why art thou cast downe my soule, and vnquiet within me? e waite on God: for I will yet giue him thankes for the helpe of his presence.

6 My God, my soule is cast downe within mee, f because I remember thee from the land of Jorden, and Hermonim, and from the Mount Mizar.

7 One s deepe calleth another deepe by the noyse of thy water spoutes: all thy waues and thy floods are gone ouer me.

8 The Lord h will graunt his louing kindnesse in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.

9 I will say vnto God, which is my rocke, Why hast thou forgotten mee? Why goe I mourning, when the enemie oppresseth mee?

10 My i bones are cut asunder, while mine enemies reproch me, saying daply vnto me, Where is thy God?

11 k Why art thou cast downe, my soule? and why art thou disquieted within mee? waite on God: for I will yet giue him thankes: hee is my present helpe, and my God.

a As a treasure to bee kept of them, which were of the number of the Leuites.

b By these similitudes of thirst and panting, he sheweth his feruent desire to serue God in his Temple.

c As other take pleasure in eating and drinking, so he was altogether giuen to weeping.

d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrarie estate, I die for sorrow.

e Though he sustained grieuous assaults of the flesh to cast him in to despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.

f That is, when I remember thee in this land of my banishment among the mountaines.

g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no end of our miserie, till God bee pacified, and send remedie. h He assureth himselfe of Gods helpe in time to come. i That is, I am most grieuously tormented. k This repetition doeth declare that Dauid did not ouercome at once; to teach vs to bee constant, forasmuch as God will certainely deliuer his.

PSAL. XLIII.

1 He prayeth to be deliuered from them which conspire against him, that he might ioyfully praise God in his holy congregation.

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a He desireth God to vndertake his cause against the enemies, but chiefely that he would restore him to the Tabernacle.
b That is, the cruell companie of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d Hee promiseth to offer a solemne sacrifice of thankesgiuing in token of his great deliuerance.
e Whereby he admonisheth the faithful not to relent, but constantly to wait on the Lord, though their troubles be long and great.

Iudge mee, O God, and defend my cause against the vnmercifull [b] people: deliuer me from the deceitfull and wicked man.
2 For thou art the God of my strength: why hast thou put mee away? why goe I so mourning, when the enemie oppresseth mee?
3 Send thy [c] light and thy trueth: let them leade me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.
4 Then [d] will I goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God, my God.
5 Why art thou cast downe, my soule? and why art thou disquieted within mee? [e] waite on God: for I will yet giue him thankes, he is my present helpe, and my God.

PSAL. XLIIII.

1 The faithful remember the great mercy of God toward his people. 9 After they complaine, because they feele it no more. 17 Also they alledge the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffered. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

¶ To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

a This Psalme seemeth to haue beene made by some excellent Prophet for the vse of the people, when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercie and loue is the onely fountaine and beginning of the Church, Deut. 4.37.
g Because thou art our King, therefore deliuer thy people from their miserie.
h Because they and their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers.
i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.

WE haue heard with our [a] eares, O God: our fathers haue told vs the workes, that thou hast done in their dayes, in the old time:
2 How thou hast driuen out the [b] heathen with thine hand, and planted [c] them: how thou hast destroyed the [d] people, and caused [e] them to grow.
3 For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou didst [f] fauour them.
4 Thou art my King, O God: send [g] help vnto Iaakob.
5 [h] Through thee haue wee thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.
6 For I doe not trust in my bow, neither can my sword saue me.
7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.
8 Therefore will wee praise God continually, and will confesse thy Name for euer. Selah.
9 But now thou art farre off, and puttest vs to [i] confusion, and goest not forth with our armies.
10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoyle || for themselues.
11 * Thou giuest vs [k] as sheepe to bee eaten, and doest scatter vs among the nations.
12 Thou sellest thy people [l] without gain, and doest not increase their price.
13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.
14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.
15 [m] My confusion is daily before me, and the shame of my face hath couered me,
16 For the voyce of the slanderer and reproacher, for the enemie and [n] auenger.
17 All this is come vpon vs, yet doe wee not [o] forget thee, neither deale wee falsely concerning thy couenant.
18 Our heart is not turned backe: neither our steps gone out of thy pathes,
19 Albeit thou hast smitten vs downe into the place of || Dragons, and couered vs with the shadow of death.
20 If wee haue forgotten the Name of our God, and holden vp our handes to a [p] strange God,
21 Shall not God [q] search this out? for he knoweth the secrets of the heart.
22 Surely for thy sake [r] are we slaine continually, and are counted as sheepe for the slaughter.
23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.
24 Wherefore hidest thou thy face? and forgettest our miserie and our affliction?
25 For our soule is [s] beaten downe vnto the dust: our belly cleaueth vnto the ground.
26 Rise vp for our succour, and redeeme vs for thy [t] mercies sake.

|| *Or, at their pleasure.*
Rom. 8.36.
k Knowing God to be authour of this calamitie, they murmure not but seeke remedie at his hands, who wounded them.
l As slaues which are sold for a low price, neither looketh thou for him that offereth most, but takest the first chapman.
m I dare not lift vp mine head for shame.
n Meaning, the proud and cruell tyrant.
o They boast not of their vertues, but declare that they rest vpon God in the middes of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heauenly ioyes.
|| *Or, whales?*
meaning the bottomlesse seas of tentations. Here wee see the power of faith which can be ouercome by no perils.
p They shew that they honoured God aright, because they trusted in him alone.
q They take God to witnesse, that they were vpright to him ward.
r The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Mat. 5.10 1. Pet. 4 14.
s There is no hope of recouerie, except thou put to thine hand, and raise vs vp.
t Which is the onely and sufficient ransome to deliuer both bodie and soule from all kind of slauerie and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beautie, riches, and power are praised, and also his mariage with the Egyptian being an heathen woman is blessed, 10 If that shee can renounce her people, and the loue of her countrey, and giue her selfe wholly to her husband. Vnder the which figure the wonderfull maiestie and increase of the kingdome of Christ, and the Church his spouse now taken of the Gentiles, is described.

¶ To him that excelleth on [a] Shoshannim a song of [b] loue to giue instruction, committed to the sonnes of Korah.

a This was a certaine tune or an instrument.
b Of y perfit loue that ought to bee betweene the husband & the wife.

MIne heart will vtter foorth a good matter: I will intreate in my workes of the King: my tongue is as y pen of a swift writer.
2 Thou art [c] fairer then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.
c Salomons beautie and eloquence to win fauor with his people, and his power to ouercome his enemies, is here described.

3 Gird

3 Gird thy sword vpon thy thigh, O most mightie, to wit, thy worship and thy glory,
4 And prosper with thy glory: d ride vpon the word of trueth and of meekenesse and of righteousnesse: so thy right hand shall teach thee terrible things.
5 Thine arrowes are sharpe to pierce the heart of the kings enemies: therfore the people shall fall vnder thee.
6 Thy e throne, O God, is for euer and euer: the scepter of thy kingdome is a scepter of righteousnesse.
7 Thou louest righteousnesse, and hatest wickednes, because God, euen thy God hath f anointed thee with the oyle of gladnesse aboue thy fellowes.
8 All thy garments smell of myrrhe and aloes, and Cassia, when thou commest out of the yuory palaces, g where they haue made thee glad.
9 Kings daughters were among thine honourable wiues: vpon thy right hand did stand the h Queene in a vesture of golde of Ophir.
10 i Hearken, O daughter, and consider, and incline thine eare: forget also thine own people and thy fathers house.
11 So shall the king haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.
12 And the k daughter of Tyrus with the rich of the people shall do homage before thy face with presents.
13 The Kings daughter is all glorious l within: her clothing is of imbroidered gold.
14 She shal be brought vnto the King in raiment of needle worke: the virgins that follow after her, and her companions shall be brought vnto thee.
15 With ioy and gladnesse shall they bee brought, and shall enter into the Kings palace.
16 In stead of thy fathers shall thy m children bee: thou shalt make them princes n through all the earth.
17 I will make thy o Name to be remembred through all generations: therefore shall the people giue thankes vnto thee world without end.

d He alludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdome standeth in trueth, meekenesse and iustice, not in worldly pompe and vanitie.
e Vnder this figure of this kingdom of iustice is set forth the euerlasting kingdome of Christ.
f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.
g In the which palace the people made thee ioyfull to see them giue thanks & reioyce for thee.
h Though hee had many kings daughters, among his wiues, yet hee loued Pharaohs daughter best.
i Vnder the figure of Pharaohs daughter, he sheweth that the Church must cast off all carnall affections to obey Christ onely.
k He signifieth that diuerse of them that be rich shall be benefactors to the Church, albeit they giue not perfect obedience to the Gospel. ‖ Or, Zor. l There is nothing fained nor hypocriticall, but she is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed only to their owne ingratitude. m They shall haue greater graces then their fathers. n He signifieth the great compasse of Christs kingdome, which shall be sufficient to enrich al his members.
o This must onely be referred to Christ, and not to Salomon.

PSAL. XLVI.

1 A song of triumph or thanksgiuing for the deliuerance of Ierusalem, after Senacherib with his army was driuen away, or some other like sudden & marueilous deliuerance by the mightie hand of God. 8 Whereby the Prophet commending this great benefit, doeth exhort the faithful to giue themselues wholly into the hand of God, doubting nothing but that vnder his protection they shall bee safe against all the assaults of their enemies, because this is his delight to assuage the rage of the wicked when they are most busie against the iust.

¶ To him that excelleth vpon a Alamoth. A song committed to the sonnes of Korah.

GOd is our ‖ hope and strength, and helpe in b troubles, ready to be found.
2 Therefore will not we c feare, though the earth be moued, and though the Mountaines fall into the mids of the sea.
3 Though the waters thereof d rage & be troubled, and the mountaines shake at the surges of the same, Selah:
4 Yet there is a e River, whose streames shall make glad the citie of God: euen the Sanctuary of the Tabernacles of the most High.
5 God is in the mids of it: therefore shall it not be moued: God shal helpe it f very early.
6 When the nations raged, and the kingdomes were moued, God ‡ thundred, and the earth melted.
7 The Lord of hostes is g with vs: the God of Iaakob is our refuge. Selah.
8 Come, and beholde the workes of the Lord, h what desolations he hath made in the earth.
9 Hee maketh warres to cease vnto the ends of the world: he breaketh the bow and cutteth the speare, and burneth the chariots with fire.
10 Be i still and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth.
11 The Lord of hosts is with vs: the God of Iaakob is our refuge. Selah.

a Which was either a musicall instrument or a solemne tune, vnto the which this Psalme was sung.
‖ Or, protection.
b In all maner of troubles God sheweth his speedy mercie and power in defending his.
c That is, we will not be ouercome with feare.
d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.
e The riuer of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.
f Alwayes when neede requireth. ‡ Ebr. gaue his voyce. g They are assured that God can and wil defend his Church from all dangers and enemies. h To wit, how oft he hath destroyed his enemies, & deliuered his people. i He warneth them that persecute the Church, to cease their cruelty: for els they shall feele that God is too strong for them, against whom they fight.

PSAL. XLVII.

1 The prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God toward the posterity of Iaakob: 9 And after propheseth of the kingdome of Christ in the time of the Gospel.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

ALL people a clap your hands, sing loude vnto God with a ioyfull voyce.
2 For the Lord is high, & terrible: a great king ouer all the earth.
3 He hath b subdued the people vnder vs, and the nations vnder our feete.
4 He hath chosen our inheritance for vs: euen the glory of Iaakob whom hee loued. Selah.
5 God is gone vp with triumph, euen the Lord with the d sound of the trumpet.
6 Sing praises to God, sing praises: sing praises vnto our king, sing praises.
7 For God is the king of all y earth: sing prayses euery one that hath e vnderstanding.

a Here is figured Christ, vnto whō all his should giue willing obedience, and who would shew himselfe terrible to the wicked.
b He hath made the Iewes, who were the keepers of the law and Prophets schole-masters to the Gentiles, y they should with gladnesse obey them. c God hath chosen vs aboue all other nations to enioy a most glorious inheritance. d He doeth allude vnto the trumpets that were blowen at solemne feasts: but he doeth further signifie the triumph of Christ and his glorious ascension into the heauens. e He requireth that vnderstanding be ioyned with singing, lest the Name of God be prophaned with vaine crying.

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f He prayseth Gods bigbnes, for ỹ he ioyneth the great Princes of ỹ world (whō he calleth thields) to the fellowship of his Church.

8 God reigneth ouer the heathen: God sitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the thields of the world belong to God: hee [i] is greatly to be exalted.

PSAL. XLVIII.

1 A notable deliuerance of Ierusalem from the hand of many Kings is mentioned, for the which thanks are giuen to God, & the state of that city is praised, that hath God so presently at all times ready to defend them. This Psalme seemeth to be made in the time of Ahaz, Iosaphat, Asa or Ezekiah: for in their times chiefly was the city by forren Princes assaulted.

¶ [a] A song or Psalme committed to the sonnes of Korah.

GReat is the Lord, and greatly to be praised in the [b] Citie of our God, euen vpon his holy mountaine.

2 Mount Zion, lying Northward, is faire in situation: it is the [c] ioy of the whole earth, and the city of the great King.

3 In the palaces thereof God is knowen for a [d] refuge.

4 For loe, the kings were [e] gathered and went together.

5 When they saw [f] it, they marueiled: they were astonied, and suddenly driuen backe.

6 Feare came there vpon them, and sorow, as vpon a woman in trauell.

7 As with an East wind thou breakest the ships of Tarshish, so were they destroyed.

8 As we haue [g] heard, so haue we seene in the city of the Lord of hostes, in the citie of our God: God will stablish it for euer. Selah.

9 We waite for thy louing kindnesse, O God, in the mids of thy Temple.

10 O God, according vnto thy Name, so is thy praise vnto the [i] worlds end: thy right hand is full of righteousnesse.

11 Let [h] mount Zion reioyce, & the daughters of Iudah be glad, because of thy iudgements.

12 [l] Compasse about Zion, and go round about it, and tell the towers thereof.

13 Marke well the wall thereof: behold her towers, that ye may tell your posterity.

14 For this God is our God for euer and euer: he shall be our guide vnto the death.

a Some put this difference betweene a song & Psalme, saying, that it is called a song, when there is no instrument, but the voice: & the Psalme, the contrary. The song of ỹ Psalme is when the instruments begin, and the voice followeth: ỹ Psalme of the song, the contrary.

b Albeit God shew his wonders through all the world, yet he will be chiefly praised in his Church.

c Because the word of salvation came thence to all them that should beleeue.

d Except God were the defence thereof, neither fortification, nor munition could preuaile.

e They conspired and went against Gods people.

f The enemies were afraide at the sight of the citie.

g That is, Cilicia, or the sea called Mediteraneum.

h To wit, of our fathers, so haue we proued: or, God hath performed his promise.

i In all places where thy Name shall be heard of, men shall praise thee, when they heare of thy marueilous workes.

k Let Ierusalem & the cities of Iudea reioyce for thy iust iudgements against thine enemies.

l For in this outward defence and strength, Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueth his.

PSAL. XLIX.

1 The holy Ghost calleth all men to the consideration of mans life, 7 Shewing them not to be most blessed that are most wealthy, & therfore not to be feared: But contrariwise he liueth vp our minds to consider how all things are ruled by Gods prouidence: 14 Who also he iudgeth these worldly misers to euerlasting torments, 15 So doeth he preserue his, and will reward them in the day of the resurrection, 2. Thess. 1. 6.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

HEare [a] this, all ye people: giue eare, all ye that dwell in the world,

2 As well low as hie, both rich and poore.

3 My mouth shall speake of wisdom, and the meditation of my heart is of knowledge.

4 I will incline mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore should [b] I feare in the euill dayes, when iniquitie shall compasse mee about as at mine heeles?

6 They trust in their [c] goods, and boast themselues in the multitude of their riches.

7 Yet a man can by no meanes redeeme his brother: hee cannot giue his ransome to God,

8 (So [d] precious is the redemption of their soules, [e] and the continuance for euer)

9 That he may liue still for euer, and not see the graue.

10 For hee seeth that wise men [f] die, and also that the ignorant and foolish perish, and leaue their riches for [g] others.

11 Yet they thinke their houses, and their habitations shall continue for euer, euen from generation to generation, & [‖] call their lands by their names.

12 But man shall not continue in honour: he is like the [h] beasts that die.

13 This their way [i] foreth their foolishnesse: yet their posteritie [i] delight in their talke. Selah.

14 [k] Like sheepe they like in graue: [l] death deuoureth them, and the righteous shall haue dominion ouer them in the [m] morning: for their beautie shall consume, when they shall go from their house to graue.

15 But God shall deliuer my soule from the power of the graue: [‖] for he will receiue me. Selah.

16 Be not thou afraid when one is made rich, and when the glory of his house is increased.

17 [*] For he shall take nothing away when he dieth, neither shall his pompe descend after him.

18 For while he liued, [‡] he reioyced himselfe: and [n] men will praise thee, when thou makest much of thy selfe.

19 [‖] He shall enter into the generation of his fathers, [p] and they shall not liue for euer.

20 Man is in honor, and [q] vnderstandeth not: he is like to beasts that perish.

a He will intreat how God gouerneth the world by his prouidence, which cannot be perceiued by the iudgement of the flesh.

b Though wickednesse reigne & enemies rage, seeing God will execute his iudgements against the wicked in time conuenient.

c To trust in riches is meere madnes, seeing they can neither restore life, nor prolong it.

d That is, so rare or not to be found: as prophesie was precious in the dayes of Eli, 1. Sam. 3. 1.

e Meaning, it is impossible to liue for euer: also that life and death are onely in Gods hands.

f In that that death maketh no difference betweene the persons.

g That is, not to their children, but to strangers. Yet the wicked profite not by these examples, but still dreame an immortalitie in earth.

h As touching the death of the bodie.

i They speake and do the same thing that their fathers did.

k As sheepe are gathered into the fold, so shal they be brought to the graue.

l Because they haue no part of life euerlasting.

m Christs comming is as the morning, when the elect shall reigne with Christ their head ouer the wicked.

‖ *Or, because he hath receiued me. Iob. 27. 19. 1. tim. 6. 7.* ‡ *Eli. he blessed his soule.*

n The flatterers praise them that liue in delights and pleasures.

‖ *Or, his soule.*

o And not passe the terme appoynted for life.

p Both they and their fathers shall liue here but a while, and at length die for euer.

q He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAL. L.

1 Because the Church is alway full of hypocrites, 8 Which do imagine that God will be worshipped with

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with outward ceremonies only, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient. 21 *Therefore the Prophet doeth reproue this grosse error, and pronounceth the Name of God to be blasphemed, where holines is set in ceremonies.* 23 *For he declareth the worship of God to be spirituall, whereof are two principall parts, inuocation and thanksgiuing.*

¶ A Psalme of a Asaph.

THe God of gods, euen the Lord hath spoken and called the b earth from the rising vp of the Sunne vnto the going downe thereof.

2 Out of Zion, which is the c perfection of beautie, hath God shined.

3 Our God shal come and shal not keepe silence: d a fire shall deuoure before him, and a mightie tempest shall be mooued round about him.

4 He shal call the heauen aboue, and e the earth, to iudge his people.

5 Gather my f Saints together vnto me, those that make a couenant with mee with g sacrifice.

6 And the heauens shal declare his righteousnes: for God is iudge himselfe. Selah.

7 Heare, O my people, & I will speake: heare, O Israel, and I will testifie vnto thee: for I am God, euen thy God.

8 I will not h reproue thee for thy sacrifices, or thy burnt offrings, that haue not bene continually before me.

9 I will take no bullocke out of thine house, nor goates out of thy folds.

10 i For all the beastes of the forrest are mine, and the beastes on a thousand mountaines.

11 I know all the foules on the mountaines: and the wild beastes of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

13 k Will I eate the flesh of buls? or drinke the blood of goates?

14 Offer vnto God praise, and l pay thy vowes vnto the most High.

15 And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.

16 But vnto y wicked said God, m What hast thou to do to declare mine ordinances, that thou shouldest take my couenant in thy mouth,

17 Seeing thou hatest n to be reformed, and hast cast my words behind thee?

18 For when thou seest a theefe o thou runnest with him, and thou art partaker with the adulterers.

19 Thou giuest thy mouth to euil, & with thy tongue thou forgest deceit.

20 Thou p sittest, & speakest against thy brother, and slanderest thy mothers sonne.

21 These things hast thou done, & I held my tongue: therefore thou thoughtest that I was like thee: but I will reproue thee, and q set them in order before thee.

22 O consider this, yee that forget God, lest I teare you in pieces, and there be none that can deliuer you.

23 He that offreth r praise, shal glorifie me: and to him that s disposeth his way aright, will I t shew the saluation of God.

a Who was either the author, or a chiefe singer, to whom it was committed.
b To preade against his dissembling people, before heauen and earth.
c Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of the Law.
d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so wil he appeare terrible to take account for the keeping thereof.
e As witnesses against the hypocrites.
f God in respect of his elect, calleth the whole body holy, saints, and his people.
g Which should know that sacrifices are seales of the couenant betweene God and his people, and not set religion therein.
h For I passe not for sacrifices, except the true vse be there which is to confirme your faith in my promises.
i Though hee did delight in sacrifice, yet had he no need of mans helpe thereunto.
k Though mans life for the infirmity thereof hath need of foode, yet God whose life quickeneth all the world, hath no neede of such meanes.
l Shew thy selfe mindfull of Gods benefits by thankesgiuing.
m Why doest thou faine to be of my people, and talkest of my couenant, seeing thou art but an hypocrite?
n And to liue according to my word.
o He sheweth what are the fruits of them that contemne Gods word.
p He noteth the cruelty of hypocrites, which spare not in their talke or iudgement, their owne mothers sonne.
q I will write all thy wicked deeds in a roll, & make thee to reade and acknowledge them whether thou wilt or no.
r Vnder the which is conteined faith and inuocation.
s As God hath appointed.
t That is, declare my selfe to be his Sauiour.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathan for his great offences, he did not only acknowledge the same to God with protestation of his naturall corruption and iniquity, but also left memoriall thereof to his posteritie. 7 *Therefore first he desireth God to forgiue his sinnes,* 10 *And to renew in him his holy spirit,* 13 *With promise that he will not be vnmindfull of those great graces.* 18 *Finally, fearing lest God would punish the whole Church for his fault, hee requireth that he would rather increase his graces toward the same.*

¶ To him that excelleth. A Psalme of Dauid, when the Prophet Nathan a came vnto him, after hee had gone in to Bathsheba.

HAue mercy vpon me, O God, b according to thy louing kindnes: according to the multitude of thy compassions put away mine iniquities.

2 Wash me c throughly from mine iniquity, and cleanse me from my sinne.

3 For I d know mine iniquities, and my sinne is euer before me.

4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou e speakest, and pure when thou iudgest.

5 Behold, I was borne in iniquity, and in sinne hath my mother conceiued me.

6 Behold, thou f louest trueth in the inward affections: therefore hast thou taught me wisedome in the secret of mine heart.

7 Purge me with g hyssope, and I shall be cleane: wash mee, and I shall be whiter then snow.

8 Make me to heare h ioy and gladnesse, that the i bones, which thou hast broken may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 k Create in me a cleane heart, O God,

a To reproue him because he had committed so horrible sinnes, and lien in the same without repentance more then a whole yeere.
b As his sinnes were manifold and great, so he requireth that God would giue him the feeling of his excellent and abundant mercies.
c My sinnes sticke so fast in me, that I haue need of some singular kind of washing.
d My conscience accuseth me, so that I can haue no rest, till I be reconciled.
e When thou giuest sentence against sinners, they must needes confesse thee to be iust, and themselues sinners.
f He confesseth that God, who loueth puritie of heart, may iustly destroy man, who of nature is a sinner, much more him whom he had instructed in his heauenly wisdom. *Le.* 14.6.
g He meaneth Gods comfortable mercies toward repentant sinners.
h By the bones he vnderstandeth all strength of soule and body, which by cares and mourning are consumed.
i He confesseth that when Gods Spirit is cold in vs, to haue it againe reuiued, is as a new creation.

and

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k Which may assure me that I am drawen out of the slaury of sinne.

l He promiseth to endeuour that others by his example may turne to God.

m From the murder of Vriah, and the others that were slaine with him, 2. Sam. 11.17.

n By giuing me occasion to praise thee, when thou shalt forgiue my sinnes.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, applied to their right end, which is the exercise of faith & repentance.

and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy holy Spirit from me.

12 Restore to me the ioy of thy saluation, and stablish me with thy k free Spirit.

13 Then shall I teach thy l wayes vnto the wicked, and sinners shall be conuerted vnto thee.

14 Deliuer mee from m blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousnesse.

15 n Open thou my lips, O Lord, and my mouth shall shew forth thy praise.

16 For thou delirest no sacrifice, though I would giue it: thou delightest not in burnt offering.

17 The sacrifices of God are a o contrite spirit: a broken and contrite heart, O God, thou wilt not despise.

18 Be fauourable vnto p Zion for thy good pleasure: build the walls of Jerusalem.

19 Then shalt thou accept the sacrifices of q righteousnesse, euen the burnt offering & oblation: then shall they offer calues vpon thine altar.

PSAL. LII.

1 Dauid describeth the arrogant tyranny of his aduersary Doeg, who by false surmises caused Ahimelech with the rest of the Priests to be slaine. 5 Dauid propheseth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thanks to God for his deliuerance. In this Psalme is liuely set forth the kingdome of Antichrist.

To him that excelleth. A Psalme of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and sayd to him, Dauid is come to the house of Ahimelech.

a O Doeg, which hast credit with the tyrant Saul, and hast power to murder the Saints of God.

b Thy malice moueth thee by crafty flatteries and lies to accuse and destroy the innocents.

‡ *Ebr. righteousnesse.*

c Though God forbeare for a time, yet at length hee will recompense thy falsehood.

d Albeit thou seeme to be neuer so sure setled. e For the eyes of the reprobate are shut vp at Gods iudgements. f With ioyfull reuerence, seeing that he taketh their part against the wicked. § *Or, in his substance.*

Why boastest thou thy selfe in thy wickednesse, O a man of power? the louing kindnesse of God endureth dayly.

2 Thy tongue imagineth b mischiefe, and is like a sharpe rasor that cutteth deceitfully.

3 Thou doest loue euill more then good, and lies, more then to speake the ‡ trueth. Selah.

4 Thou louest all wordes that may destroy, O deceitfull tongue!

5 So shall God c destroy thee for euer: he shall take thee and plucke thee out of thy tabernacle, & roote thee out of the land of the liuing. Selah.

6 The c righteous also shall see it, f and feare, and shall laugh at him, saying,

7 Beholde the man that tooke not God for his strength, but trusted vnto the multitude of his riches, & put his strength § in his malice.

8 But I shall be like a s greene oliue tree in the house of God: for I trusted in the mercy of God for euer and euer.

9 I will alway praise thee, for that thou hast done h this, & I will ‖ hope in thy Name, because it is good before thy Saints.

g He reioyceth to haue a place among the seruants of God, that he may growe in the knowledge of godlinesse. h Executed his vengeance. ‖ *Or, waite vpon thy grace and promise.*

PSAL. LIII.

1 He describeth the crooked nature, 4 The cruelty, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

To him that excelleth on a Mahalath. A Psalme of Dauid to giue instruction.

a Which was an instrument or kinde of note.

The foole hath sayd in his heart, There is b no God, they haue corrupted and done abominable wickednesse: there is none that doeth good.

b Whereas no regard is had of honestly, or dishonestie, of vertue nor of vice, there the Prophet pronounceth y the people haue no God.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and c seeke God.

c Whereby he condemneth all knowledge and vnderstanding that tendeth not to seeke God. *Rom.* 3.10.

3 * Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Do not the d workers of iniquity know that they eat vp my people as they eat bread? they call not vpon God.

d Dauid pronounceth Gods vengeance against cruel gouernours, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them.

5 There they were afraid for feare, where no e feare was: for God hath scattered the f bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. f See the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shall be glad.

PSAL. LIIII.

1 Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offrings for so great deliuerance.

To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction. When the Ziphims came and sayd vnto Saul, * Is not Dauid hid among vs?

1. Sam. 23.19.

Saue me, O God, a by thy Name, and by thy power iudge me.

a He declareth that when all meanes do faile, God will deliuer, euen as it were by miracle, them that call vpon him with an vpright conscience.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For b strangers are risen vp against me, and c tyrants seeke my soule: they haue not set God before them. Selah.

b To wit, the Ziphims.

4 Behold, God is my helper: the Lord is with d them that vphold my soule.

c Saul and his armie which were like cruell beasts, and could not be satisfied, but by his death. d Be they neuer so few, as he was with Ionathan.

5 He shall reward euill vnto mine enemies: O cut them off in thy e trueth.

e According to thy faithfull promise for my defence.

6 Then I will sacrifice f freely vnto thee: I will praise thy Name, O Lord, because it is good.

f For hypocrites serue God for feare, or vpon conditions.

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g We may lawfully reioyce for Gods iudgments against the wicked, if our affections be pure.

7 For hee hath deliuered me out of all trouble, and mine eye hath seene my desire vpon mine enemies.

PSAL. LV.

1 Dauid being in great heauinesse and distresse complaineth of the crueltie of Saul, 13 And of the falshood of his familiar acquaintance, 17 Vttering most ardent affections to moone the Lord to pitie him. 22 After being assured of deliuerance, he setteth forth the grace of God as though he had already obteined his request.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction.

a The earnestnesse of his prayer declareth the vehemencie of his griefe, insomuch as he is compelled to burst out into cries.

HEare a my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answere me: I mourne in my prayer, and make a noyse,

3 For the b voyce of the enemie, and for the veration of the wicked, because c they haue brought iniquitie vpon mee, and furiously hate me.

b For the threatnings of Saul and his adherents.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath d couered me.

c They haue defamed me as a wicked person, or they haue imagined my destruction.

6 And I said, Oh that I had wings like a doue: then would e I flie away and rest.

d There was no part of him that was not astonied with extreme feare.

7 Behold, I would take my flight farre off, and lodge in the wildernesse. Selah.

8 Yee would make haste for my deliuerance f from the stormie wind and tempest.

e Feare had driuen him to so great distresse, that he wished to bee hid in some wilderneſse, and to be banished from that kingdome, which God had promised that he should enioy.

9 Destroy, O Lord, and g diuide their tongues: for I haue seene cruelties and strife in the citie.

f From the cruell rage and tyrannie of Saul.

10 Day and night they goe about it vpon the walles thereof: both h iniquitie and mischiefe are in the middes of it.

11 Wickednes is in the mids thereof: deceit and guile depart not from her streetes.

12 Surely mine i enemie did not defame me: for I could haue borne it: neither did mine aduersarie exalt himselfe against me: for I would haue hid me from him.

g As in the confusion of Babylon, when the wicked conspired against God.

13 But it was thou, O man, euen my k companion, my guide and my familiar:

14 Which delighted in consulting together, and went into the house of God as companions.

h All lawes and good orders are broken, and only vice and dissolution reigneth vnder Saul.

15 Let death seaze vpon them: let them l goe downe quicke into the graue: for wickednesse is in their dwellings, euen in the mids of them.

i If mine open enemie had sought mine hurt, I could the better haue auoyded him. k Which was not onely ioyned to me in friendship and counsel in worldly matters, but also in religion. l As Korah, Dathan, & Abiram.

16 But I will call vnto God, and the Lord will saue me.

17 Euening and morning, and at noone will I pray, m and make a noyse, and he will heare my voyce.

18 Hee hath deliuered my soule in peace from the battell, that was against mee: for n many were with me.

m Which signifieth a feruent minde and sure trust to obtaine his petition, which thing made him earnest at all times in prayer. n Euen the Angels of God fought on my side against mine enemies, 2. Kings 6. 16.

19 God shall heare and afflict them, euen he that reigneth of olde. Selah, because they o haue no changes, therefore they feare not God.

o But their prosperous estate still continueth.

20 He p laid his hand vpon such, as be at peace with him, and he brake his couenant.

21 The wordes of his mouth were softer then butter, yet warre was in his heart: his words were more gentle then oyle, yet they were swords.

22 Cast thy ‖ burden vpon the Lord, and hee shall nourish thee: hee will not suffer the righteous to fall for q euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloodie and deceitfull men shall not liue r halfe their dayes: but I will trust in thee.

p I did not prouoke him, but was at peace with him, yet he made warre against me.

‖ Or, gift: to wit, which thou wouldest that God should giue thee.

q Though for their bettering and tryall hee suffer them to slip for a time.

r Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

PSAL. LVI.

1 Dauid being brought to Achish the King of Gath, 1. Sam. 21. 12. complaineth of his enemies, demandeth succour, 3 Putteth his trust in God & in his promises. 12 And promiseth to performe his vowes, which he had taken vpon him, whereof this was the effect, to praise God in his Church.

¶ To him that excelleth. A Psalme of Dauid on Michtam, concerning the a dumbe doue in a farre countrey, when the Philistims tooke him in Gath.

a Being chased by the furie of his enemies into a strange countrey, hee was as a dumbe doue, not seeking reuengeance.

BE mercifull vnto me, O God, for b man would swallow me vp: he fighteth continually and vexeth me.

b He sheweth that it is either now time, or neuer, that God helpe him, for all the world is against him, and ready to deuoure him.

2 Mine enemies would dayly swallow me vp: for many fight against mee, O thou most High.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his c word, I trust in God, and will not feare what flesh can doe vnto me.

c He stayeth his conscience vpon Gods promise, though he see not present helpe.

5 Mine owne c words grieue me dayly: all their thoughts are against me to doe mee hurt.

6 d They gather together, & keepe themselues close: they marke my steppes, because they wait for my soule.

d All my counsels haue euill successe, and turne to mine owne sorrow.

7 e They thinke they shall escape by iniquitie: O God, cast these people downe in thine anger.

e As all the world against one man, and cannot be satiate except they haue my life.

8 Thou hast counted my wandrings: put my f teares into thy bottell: are they not in thy register?

f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.

9 When I crie, then mine enemies shall turne back: this I know, for God is with me.

10 I will reioyce in God, because of his word: in the Lord will I reioyce, because of his word.

11 In God doe I trust: I will not bee afraid what man can doe vnto me.

12 g Thy vowes are vpon me, O God: I will render praises vnto thee.

g If God keepe the teares of his Saints in store, much more will he remember their blood to auenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may h walke before God in the i light of the liuing.

h Hauing receiued that which I require, I am bound to pay my vowes of thankesgiuing, as I promised. i As mindfull of his great mercies, and giuing him thanks for the same. k That is, in this life, and light of the sunne.

PSAL.

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PSAL. LVII.

1 Dauid being in the desert of of Ziph, where the inhabitants did betray him, and at length in the same caue with Saul, 2 Calleth most earnestly vnto God, with full confidence that hee will performe his promise, & take his cause in hand: 5 Also that hee will shew his glory in the heauens and the earth against his cruell enemies. 9 Therefore doth he render laud and praise.

¶ To him that excelleth. a Destroy not. A Psalme of Dauid on Michtam, *when he fled from Saul in the caue.

HAue mercie vpon mee, O God, haue mercie vpon mee: for my soule trusteth in thee, and in the shadowe of thy wings will I trust, till these b afflictions ouerpasse.

2 I will call vnto the most high God, euen to the God, that c performeth his promise toward me.

3 Hee will send from d heauen, and saue mee from the reproofe of him that would swallow me. Selah. God will send his mercie and his trueth.

4 My soule is among lions: I lie among the children of men that are set on fire: whose e teeth are speares and arrowes, and their tongue a sharpe sword.

5 f Exalt thy selfe, O God, aboue the heauen, and let thy glory be vpon all the earth.

6 They haue laide a net for my steppes: g my soule is pressed downe: they haue digged a pit before mee, and are fallen into the middes of it. Selah.

7 Mine heart is h prepared, O God, mine heart is prepared: I will sing & giue praise.

8 Awake my i tongue, awake viole and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, and thy trueth vnto the k clouds.

11 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

a This was either the beginning of a certaine song, or the words which Dauid vttered, when he stayed his affection. 1. *Sam.* 24.4.
Or, dwell most safely.
b He compareth the afflictions, which God layeth vpon his children, to a storme that commeth and goeth.
c Who leaueth not his workes begun vnperfect.
d He would rather deliuer me by a miracle, then that I should be ouercome.
e He meaneth their calumnies and false reports.
f Suffer me not to be destroyed to the contempt of thy Name.
g For very feare, seeing the great dangers on all sides.
h That is, wholly bent to giue thee praise for my deliuerance. i He sheweth that both his heart shall praise God, and his tongue shal confesse him, and also that hee will vse other meanes to prouoke himselfe forward to the same. k Thy mercies do not onely appertaine to the Iewes, but also to the Gentiles.

PSAL. LVIII.

1 Hee describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealeth to Gods iudgement, 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on Michtam.

IS it true? O a congregation, speake yee iustly? O sonnes of men, iudge yee vprightly?

2 Yea, rather yee imagine mischiefe in your heart: b your hands execute cruelty vpon the earth.

3 The wicked c are strangers from the wombe: euen from the belly haue they erred, and speake lies.

4 Their poyson is euen like the poyson of a serpent: like the deafe d adder that stoppeth his eare.

5 Which heareth not the voice of the inchanter, though hee be most expert in charming.

6 Breake their e teeth, O God, in their mouthes: breake the iawes of the yong Lions, O Lord.

7 Let them f melt like the waters, let them passe away, when hee shooteth his arrowes, let them be as broken.

8 Let him consume like a snaile that melteth, and like the vntimely fruit of a woman, that hath not seene the sunne.

9 g As raw flesh before your pots feele the fire of thornes: so let him carry them away as with a whirlewind in his wrath.

10 The righteous shall h reioyce when he seeth the vengeance: hee shall wash his feete in the i blood of the wicked.

11 And men shall say, k Verely there is fruit for the righteous: doubtlesse there is a God that iudgeth in the earth.

a Ye counsellers of Saul, who vnder pretence of consulting for the common wealth, conspire my death being an innocent.
b Ye are not ashamed to execute that crueltie publikely, which yee haue imagined in your hearts.
c That is, enemies to the people of God, euen from their birth.
d They passe in malice and subtiltie, the craftie serpent which could preserue himselfe by stopping his eare from the inchanter.
e Take away all occasions and meanes whereby they hurt.
f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they brag.
g As flesh is taken raw out of the pot before the water seethe: so hee desireth God to destroy their enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shall be so great. k Seeing God gouerneth all by his prouidence, hee must needes put difference betweene the godly and the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God. 3 Declareth his innocencie, and their furie, 5 Desiring God to destroy all those that sinne of malicious wickednesse. 11 Whom though he keepe aliue for a time to exercise his people, yet in the end hee will consume them in his wrath, 13 That he may bee knowen to bee the God of Iacob to the end of the world. 16 For this he singeth praises to God, assured of his mercies.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on a Michtam. * When Saul sent and they did watch the house to kill him.

O My God, b deliuer me from mine enemies: defend me from them that rise vp against me.

2 Deliuer mee from the wicked doers, and saue me from the bloody men.

3 For loe, they haue layed waite for my soule: the mightie men are gathered against me, not for mine c offence, nor for my sinne, O Lord.

4 They runne and prepare themselues without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hosts, O God of Israel, awake to visite all the heathen, and bee not d mercifull vnto all that transgresse maliciously. Selah.

6 They goe to and fro in the euening: they barke like e dogges, and goe about the citie.

a Reade Psal. 16 1. *Sam.* 19.11.
b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes enow in his hand to deliuer him.
c For I am innocent to them-wards, and haue not offended them.
d Seeing it appertaineth to Gods iudgements to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church. e He compareth their crueltie to hungrie dogs, shewing that they are neuer wearie in doing euill.

7 Behold,

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f They boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God, nor are ashamed of men.

7 Behold, they f bragge in their talke, and swords are in their lippes: for who, say they, doth heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

g Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.

9 g He is strong: but I will waite vpon thee: for God is my defence.

10 My mercifull God will h preuent me: God will let me see my desire vpon mine enemies.

h He will not faile to succour me, when neede requireth.

11 Slay them i not, lest my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield,

i Altogether, but by litle and litle, that the people, seeing oftentime thy iudgements, may be mind full of thee.

12 For the sinne of their mouth, and the words of their lips: and let them be k taken in their pride, euen for their periurie & lies, that they speake.

k That in their misery & shame they may be as glasses & examples of Gods vengeance.

13 l Consume them in thy wrath: consume them that they bee no more: and let them know that God ruleth in Iaakob, euen vnto the ends of the world. Selah.

l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other.

14 And in the euening they m shall goe to and fro, and barke like dogges, and go about the citie.

m Hee was assured that God would giue him the enemies, wherein they thought themselues sure.

15 They shall runne heere and there for meate: and surely they shall not bee satisfied, though they tary all night.

16 But I will sing of thy n power, and will prayse thy mercie in the morning: for thou hast bene my defence and refuge in the day of my trouble.

n Which didst vse the policie of a weake woman to confound the enemies strength, as 1.Sam.19.12.

17 Vnto thee, O my o Strength, will I sing: for God is my defence, and my mercifull God.

o Confessing himselfe to be voide of all vertue and strength, he attributeth the whole to God.

PSAL. LX.

1 Dauid being now king ouer Iudah, & hauing had many victories, sheweth by euident signes, that God elected him king, assuring the people that God will prosper thē, if they approue the same. 11 After hee prayeth vnto God to finish that, that hee hath begunne.

a These were certaine songs after the note whereof this Psalme was sung.

¶ To him that excelleth vpon a Shushan Eduth, or Michtam. A Psalme of Dauid to teach. *When he fought against Aram Naharaim, and against ‖ Aram b Zobah, when Ioab returned and slewe twelue thousand Edomites in the salt valley.

2.Sam 8.1. and 10.1. 1.chron. 18.3.

‖ Or, Syria, called Mesopotamia.

b Called also Sophene, which standeth by Euphrates.

O God, thou hast cast vs out, thou hast c scattered vs, thou hast beene angry, turne againe vnto vs.

c For when Saul was not able to resist the enemies, the people fled hither and thither: for they could not be safe in their owne houses.

2 Thou hast made the land to tremble, and hast made it to d gape: heale the breaches thereof, for it is shaken.

d As cleft with an earthquake.

3 Thou hast e shewed thy people heauy things: thou hast made vs to drinke the wine of giddinesse.

e Thou hast handled thy people sharply in taking from them sense and iudgement, in that they ayded Saul the wicked king, and pursued him, to whom God had giuen the iust title of the realm.

4 But now thou hast giuen a f banner to them that feare thee, that it may be displaied because of thy truth. Selah.

f In making me king, thou hast performed thy promise, which seemed to haue lost the force.

5 That thy beloued may bee deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his g holines: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

g It is so certain, as if it were spoken by an oracle, that I shall possesse these places which Saul had left to his children.

7 Gilead shalbe mine, & Manasseh shalbe mine: Ephraim also shalbe the h strength of mine head: i Iudah is my lawgiuer.

h For it was strong and well peopled.

8 Moab shalbe my k washpot: ouer Edom will I cast out my shoe: l Palestina shew thy selfe ioyfull for me.

i Dauid meaneth that in this tribe his kingdom shal be established, Gen.49.10.

9 Who will lead me into the m strong city? who will bring me vnto Edom?

k In most vile subiection.

10 Wilt not thou, O God, which haddest cast vs off, and didst not goe forth, O God, with our armies?

l For thou wilt dissemble, and faine as though thou werest glad.

11 Giue vs help against trouble: for vaine is the helpe of man.

m Strong cities of his enemies.

12 Through God we shall doe valiantly: for he shall tread downe our enemies.

PSAL. LXI.

1 Whether that he were in danger of the Ammonites, or being pursued of Absolom, here he crieth to be heard & deliuered, 7 And confirmed in his kingdome. 8 He promiseth perpetuall praises.

¶ To him that excelleth on Neginoth. A Psalme of Dauid.

HEare my cry, O God: giue eare vnto my prayer.

a From y place where I was banished, being driuen out of the city & Temple by my son Absolom.

2 From the a endes of the earth will I cry vnto thee: when mine heart is oppressed, bring mee vpon the rocke that is b higher then I.

b Vnto y which without thy helpe I cannot attaine.

3 For thou hast bene my hope, & a strong tower against mine enemy.

4 I wil dwel in thy Tabernacle for euer, and my trust shalbe vnder the couering of thy wings. Selah.

c There is nothing that doeth more strengthen our faith, then the remembrance of Gods succour in times past.

5 For thou, O God, c hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the king a d long life: his yeeres shalbe as many ages.

d This chiefly is referred to Christ who liueth eternally, not only in himselfe, but also in his members.

7 Hee shall dwell before God for euer: prepare e mercie and faithfulnesse, that they may preserue him.

e For the stability of my kingdome standeth in thy mercy and trueth.

8 So will I alway sing praise vnto thy Name in performing daily my vowes.

PSAL. LXII.

This Psalme partly cōtaineth meditations wherby Dauid incourageth himselfe to trust in God against the assaults of tentations. And because our minds are easily drawen from God by the allurements of the world, hee sharply reproueth this vanity, to the intent he might cleaue fast to the Lord.

¶ To the excellent musitian * Jeduthun. A Psalme of Dauid.

1.Chron.16.41.

YEt a my soule keepeth silence vnto God: of him commeth my saluation.

a Though Satan tempted him to murmure against God, yet he brideled his affections, and resting vpon Gods promise, beareth his crosse patiently.

2 b Yet

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b It appeareth by the oft repetitiō of this word, that the Prophet abode manifold tentations, but by resting on God, and by patience he ouercame them all.

c He meaneth himselfe, being the man whom God had appointed to the kingdome.

d Though yee seeme to bee in honour, yet God will suddenly destroy you.

e Dauid was greatly moued with these troubles: therefore he stirreth vp himselfe to trust in God.

f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan.

2 b Yet he is my strength and my saluation, and my defence; therefore I shal not much be moued.

3 How long will ye imagine mischiefe against c man? ye shalbe all slaine: ye shalbe as a bowed wall, or as a d wall shaken.

4 Yet they consult to cast him downe from his dignitie: their delight is in lyes, they blesse with their mouthes, but curse with their hearts. Selah.

5 c Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is hee my strength, and my saluation, and my defence: therefore I shall not bee mooued.

7 In God is my saluation and my f glory, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: g powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanity, the chiefe men are lies: to lay them vpon a ballance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robberie: h be not vaine: if riches increase, set not your heart thereon.

11 God spake ioncе or twice, I haue heard it, that power belongeth vnto God,

12 And to thee, O Lord, mercy: for thou k rewardest euery one according to his worke.

g Hee admonisheth vs of our wicked nature, which rather hide our sorrow, and bite on the bridle, then vtter our griefe to God to obtaine remedie.

h Giue your selues wholly to God by putting away all things that are contrary to his Law.

i He hath plainly borne witnes of his power, so that none needeth to doubt thereof.

k So that the wicked shall feele thy power, and the godly thy mercy.

PSAL. LXIII.

1 Dauid after hee had beene in great danger by Saul in the desert of Ziph, made this Psalme. 3 Wherin he giueth thanks to God for his wonderful deliuerance, in whose mercies he trusted, euē in the midst of his miseries, 9 propheſying the destruction of Gods enemies: 11 And contrariwise happines to all them that trust in the Lord.

¶ A Psalme of Dauid. When he was in the a wildernes of Iudah.

a To wit, of Ziph 1.Sam. 23. 14.

O God, thou art my God, early will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and dry land without water.

b Though he was both hungry and in great distresse, yet hee made God his sufficiencie, and aboue all meate and drinke.

2 Thus c I behold thee as in the sanctuary, when I behold thy power and thy glory.

c In this misery I exercise my selfe in the contemplation of thy power & glory, as if I were in thy Sanctuary.

3 For thy louing kindnesse is better then life: therefore my lips shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy Name.

5 My soule shalbe satisfied, as with d marrow and fatnesse, and my mouth shall praise thee with ioyfull lips.

d The remembrance of thy fauour is more sweete vnto mee then all the pleasures and dainties of the world.

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast beene my helper, therefore vnder the shadowe of thy wings will I reioyce.

8 My soule e cleaueth vnto thee: for thy right hand vpholdeth me.

e He assureth himselfe by the spirit of God to haue the gift of constancie.

9 Therefore they that seeke my soule to destroy it, they shal goe into the lowest parts of the earth.

10 f They shall cast him downe with the edge of the sword, and they shall bee a portion for foxes.

f He propheſieth of the destructiō of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beastes.

11 But the king shall reioyce in God, and all that g sweare by him shall reioyce in him: for the mouth of them that speake lies, shalbe stopped.

g All that sweare by God aright, or professe him, shall reioyce in this worthy King.

PSAL. LXIIII.

1 Dauid prayeth against the fury & false reports of his enemies. 7 Hee declareth their punishment and destruction, 10 To the comfort of the iust and the glory of God.

¶ To him that excelleth. A Psalme of Dauid.

HEare my a voyce, O God, in my prayer: preserue my life from feare of the enemie.

a In that he called to God with his voyce, it is a signe ẏ his prayer was vehement, & that his life was in danger.

2 Hide mee from the b conspiracie of the wicked, and from the c rage of the workers of iniquity.

b That is, from their secret malice.

c To wit, their outward violēce.

3 Which haue whet their tongue like a sworde, and shot for their arrowes d bitter wordes:

d False reports and slanders.

4 To shoot at the vpright in secret: they shoot at him suddenly, and feare e not.

e To be without feare of God, and reuerence of man, is a signe of reprobation.

5 They f encourage themselues in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?

f The more that the wicked see Gods children in misery, ẏ more bold & impudent are they in oppressing them.

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one g his secret thoughts, and the depth of his heart.

g There is no way so secret and subtill to doe hurt, which they inuented not for his destruction.

7 But God will shoote an arrow at them suddenly: their strokes shalbe at once.

8 They shall cause their owne tongue to fall vpon them: & whosoeuer shall see them, shall h flee away.

h To see Gods heauy iudgements against them, and howe hee hath caught them in their owne snares.

9 And all men shall see it, and declare the worke of God, and they shall vnderstande, what he hath wrought.

10 But the righteous i shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

i When they shall consider that he will be fauourable to them, as he was to his seruant Dauid.

PSAL. LXV.

1 A praise and thanksgiuing vnto God by the faithful, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plentiful blessings powred forth vpon all the earth, but specially toward his Church.

¶ To him that excelleth. A Psalme or song of Dauid.

O God, a prayse waiteth for thee in Zion, & vnto thee shall the vow be performed.

a Thou giuest daily new occasion to thy Church to praise thee.

2 Because thou hearest the prayer, vnto thee shall b all flesh come.

b Not onely the Iewes, but also the Gentiles in the kingdome of Christ.

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3 Wicked deeds c haue preuailed against me: but thou wilt be mercifull vnto our transgressions.

4 Blessed is hee, whom thou chusest, and causest to come to thee: hee shall dwell in thy courtes, and wee shall bee satisfied with the pleasures of thine House, euen of thine holy Temple.

5 O God of our saluation, thou wilt d answere vs with fearefull signes in thy righteousnes, O thou the hope of all the ends of the earth, and of them that are farre off in the e sea.

6 He establisheth the mountaines by his power: and is girded about with strength.

7 He appeaseth the f noyse of the seas, and the noyse of the waues thereof, and the tumults of the people.

8 They also, that dwell in the vttermost parts of the earth, shalbe afraid of thy signes: thou shalt make ‡ the East and the West to reioyce.

9 Thou visitest the earth, and waterest it: thou makest it very rich: the h River of God is full of water: thou preparest them corne: for so thou appointest it.

10 Thou k waterest abundantly the furrows thereof: thou causest the raine to descend into the valleyes thereof: thou makest it soft with showres, and blessest the bud thereof.

11 Thou crownest the yere with thy goodnes, and thy steps drop fatnesse.

12 They drop vpon the pastures of the wildernesse: and the hilles shal be compassed with gladnesse.

13 The pastures are clad with sheepe: the valleys also shalbe couered with corne: therefore they shout for ioy, l and sing.

c He imputeth it to his sinnes, & to the sinnes of the people, that God who was accustomed to assist them, withdraweth his succour from them.
d Thou wilt declare thy selfe to be the preseruer of thy Church, in destroying thine enemies, as thou didst in ‡ red sea.
e As of all barbarous nations and farre off.
f Hee sheweth that there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.
‡ *Ebr. the going forth of the morning and of the euening.*
g To wit, with raine.
h That is, Shiloah, or the raine.
i Thou hast appointed the earth to bring foorth foode to mans vse. The order of nature is a testimonie of Gods loue toward vs, who causeth all creatures to serue our necessitie.
l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, & to cõsider his works. 6 He setteth forth the power of God to affray the rebels, 10 and sheweth how God hath deliuered Israel from great bondage and afflictions, 13 He promiseth to giue sacrifice, 16 & prouoketh all men to heare what God hath done for him, and to praise his Name.

¶ To him that excelleth. A song or Psalme.

REioyce in God, a all ye inhabitants of the earth.

2 Sing forth the glory of his name, make his praise glorious.

3 Say vnto God, Howe terrible art thou in thy workes! through the greatnesse of thy power shall thine enemies bee b in subiection vnto thee.

4 All the world shall worship thee, & sing vnto thee, euen sing of thy Name. Selah.

5 c Come and behold the workes of God: he is terrible in his doing toward d the sonnes of men.

6 He hath turned the sea into drie lande: they passed thorow the riuer on foote: there did we reioyce in him.

7 He ruleth the worlde with his power: his eyes beholde the nations: the rebellious shall not e exalt themselues. Selah.

8 Praise our God, ye people, and make the voyce of his prayse to be heard.

9 Which f holdeth our soules in life, and suffereth not our feete to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.

11 Thou hast brought vs into the snare, and layd a strait chaine vpon our loynes.

12 Thou hast caused men to ride ouer our heads: wee went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I will go into thine h house with burnt offrings, and will pay thee my vowes,

14 Which my lips haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incense: I will prepare bullocks and goats. Selah.

16 i Come and hearken all ye that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 k If I regarde wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Praised bee God, which hath not put backe my prayer, nor his mercie from me.

a He propheseth that all nations shall come to the knowledge of God, who then was only knowen in Iudea.
b As the faithfull shall obey God willingly, so the infidels for feare shall dissemble themselues to be subiect.
c He toucheth the slothfull dulnesse of man, who is colde in the consideration of Gods works.
d His prouidence is wonderful in maintaining their state.
e He proueth that God wil extend his grace also to the Gentiles, because hee punisheth among them such as will not obey his calling.
f He signifieth some speciall benefit, that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof, or of the like hee promiseth that the Gentiles shal be partakers.
g The condition of the Church is here described, which is to be led by Gods prouidence into troubles, to be subiect vnto tyrants, and to enter into manifold dangers.
h The duetie of the faithfull is here described, which are neuer vnmindfull to render God prayse for his benefites.
i It is not enough to haue receiued Gods benefits, and to bee mindfull thereof, but also wee are bound to make others to profite thereby, and prayse God.
k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

CHAP. LXVII.

1 A prayer of the Church to obtaine the fauour of God, and to be lightned with his countenance, 2 to the end that his way and iudgements may bee knowen throughout the earth. 7 And finally is declared the kingdome of God, which should bee vniuersally erected at the comming of Christ.

¶ To him that excelleth on Neginoth. a Psalme or song.

GOd bee mercifull vnto vs, and blesse vs, and a cause his face to shine among vs, Selah.

2 That b they may know thy way vpon earth, and thy sauing healthy among all nations.

3 Let the people prayse thee, O God: let all the people prayse thee.

4 c Let the people bee glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people prayse thee, O God: let all the people prayse thee.

6 Then shall d the earth bring foorth her

a That is, moue our hearts with his holy Spirit, that we may feele his fauour toward vs.
b That both Iewes and Gentiles may know Gods couenant made with them.
c By these oft repetitions, he sheweth that the people can neuer reioyce sufficiently, and giue thanks for the great benefits that they shal receiue vnder the kingdome of Christ.
d He sheweth that where God fauoureth, there shalbe abundance of all other things.

increase,

e When they feele his great benefits both spirituall & corporal toward thē.

increase, & God, euen our God shal blesse vs.
7 God shall blesse vs, and all the endes of the earth shall e feare him.

PSAL. LXVIII.

1 *In this Psalme Dauid setteth foorth as in a glasse the wonderfull mercies of God toward his people:* 5 *Who by all meanes and most strange sortes declared himselfe to them.* 15 *And therefore Gods Church by reason of his promises, graces and victories doeth excell without comparison all worldly things.* 34 *Hee exhorteth therefore all men to praise God for euer.*

¶ To him that excelleth. A Psalme or song of Dauid.

GOD a will arise, and his enemies shall be scattered: they also that hate him, shall flee before him.
2 As the smoke vanisheth, so shalt thou driue them away: and as wax melteth before the fire, so shall the wicked perish at the presence of God.
3 b But the righteous shalbe glad, and reioyce before God: yea, they shal leape for ioy.
4 Sing vnto God, and sing prayses vnto his name: exalt him, that rideth vpon the heauens, in his name e Iah, and reioyce before him.
5 Hee is a Father of the fatherlesse, and a Iudge of the widowes, euen God in his holy habitation.
6 God d maketh the solitary to dwell in families, and deliuereth them that were prisoners in stockes: but the rebellious shall dwell in a e drie land.
7 f O God, when thou wentest foorth before thy people: when thou wentest thorow the wildernesse, (Selah)
8 The earth shooke, & the heauens dropped at the presence of this God: euen Sinai was mooued at the presence of God, euen the God of Israel.
9 Thou, O God, sentest a gracious raine vpon thine inheritance, & thou didest refresh it when it was weary.
10 Thy congregation dwelled therein: for thou, O God, hast of thy g goodnesse prepared it for the poore.
11 The Lord gaue matter to the h women to tel of the great army.
12 Kings of the armies did flee: they did flee, and i she that remained in the house, diuided the spoyle.
13 Though ye haue lien among k pots, yet shal ye be as the wings of a doue that is couered with siluer, and whose feathers are like yellow gold.
14 When the Almighty scattered kings l in it, it was white as the snow in Zalmon.
15 m The mountaine of God is like the mountaine of Bashan: it is an high mountaine, as mount Bashan.
16 n Why leape ye, ye high mountaines? as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.
17 The charets of GOD are twentie thousand thousand Angels, and the Lorde is among them, as in the Sanctuary of Sinai.
18 Thou art gone vp on high: thou hast o led captiuitie captiue, & receiued gifts for men: yea, euen the rebellious hast thou led, that the Lord God might dwell there.
19 Praised be the Lord, euen the God of our saluation, which ladeth vs daily with benefits. Selah.
20 This is our God, euen the God that saueth vs: and to the Lorde God belong the p issues of death.
21 Surely God will wounde the head of his enemies, and the hairy pate of him that walketh in his sinnes.
22 The Lord hath sayd, I will bring my people againe from q Bashan: I will bring them againe from the depths of the sea:
23 That thy foot may be dipped in blood, and the tongue of thy dogs in the blood of thy enemies, euen in r it.
24 They haue seene, O God, thy s goings, the goings of my God, and my King, which art in the Sanctuary.
25 The t singers went before, the players of instruments after: in the middes were the maids playing with timbrels.
26 Praise ye God in the assemblies & the Lord, ye that are of the fountaine u of Israel.
27 There was x little Beniamin with their ruler, and the princes of Iudah with their assembly, the princes of Zebulun, & the princes of Naphtali.
28 Thy God hath appointed thy strength: stablish, O God, that, which thou hast wrought in vs,
29 z Out of thy Temple vpon Ierusalem: and kings shall bring presents vnto thee.
30 Destroy the company of the spearmen, and multitude of the mighty bulles with the calues of the people, that a tread vnder feete pieces of siluer: scatter the people that delight in warre.
31 Then shall the princes come out b of Egypt: Ethiopia shall haste to stretch her hands vnto God.
32 Sing vnto God, O yee kingdomes of the earth: sing praise vnto the Lord, (Selah)
33 To him that rideth vpon the most hie heauens, which were from the beginning: behold, he will send out by his c voyce a mighty sound.
34 Ascribe the power to God: for his maiestie

a The Prophet sheweth that albeit God suffreth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.
b Hee sheweth ỹ when God declareth his power against the wicked, that is is for the cōmodity and saluation of his Church, which praise him therefore.
c Iah and Iehouah are the names of God, which doe signifie his essence and maiesty incomprehensible, so that hereby is declared, that all idoles are but vanity, & that the God of Israel is the only true God.
d He giueth children to them that be childlesse, and increaseth their families.
e Which is barren of Gods blessings, which before they had abused.
f He teacheth that Gods fauour particularly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.
g God blessed the land of Canaan because he had chosen that place for his Church.
h The fashion then was, that women sang songs after the victory, as Miriam, Deborah, Iudith and others.
i The pray was so great that not only the souldiers, but women also had part therof.
k Though God suffer his Church for a time to lye in black darkenesse, yet he will restore it and make it most shining and white.
l In the land of Canaan where his church was.
m Zion the church of God doeth excell all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there.
n Why boast ye of your strength & beauty against this mountaine of God?
o As God ouercame the enemies of his Church, tooke them prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberal gifts of his spirit, Ephe. 4 8.
p In most extreme dangers God hath infinite wayes to deliuer his.
q As he deliuered his Church once from Og of Bashan, & other tyrants, and from the dangers of the red sea, so will he still doe as oft as necessity requireth.
r That is, in the blood of that great slaughter, where dogs shall lap blood.
s That is, how thou, which art chiefe king, goest out with thy people to warre, and giuest them the victory.
t He describeth the order of the people, when they went to the Temple to giue thankes for the victory.
u Which come of the Patriarke Iaakob.
x Beniamin is called little, because he was the yongest sonne of Iaakob.
y Who was some chiefe ruler in the tribe.
z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.
a Hee desireth that the pride of the mightie may bee destroyed, which accustomed to garnish their shooes with siluer: and therfore for their glittering pompe, thought themselues aboue all men.
b He prophesied that the Gentiles shall come to the true knowledge and worship of God.
c By his terrible thunders he will make himselfe to be knowen the God of all the world.

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d In shewing fearefull iudgements against thine enemies, for the saluation of thy people.

e He alludeth to the Tabernacle which was diuided into three parts.

teſtie is vpon Iſrael, and his ſtrength is in the clouds.

35 ¶ O God, thou art d terrible out of thine holy e places: the God of Iſrael is hee that giueth ſtrength and power vnto the people: praiſed be God.

PSAL. LXIX.

1 The complaints, prayers, feruent zeale and great anguish of Dauid is set foorth as a figure of Christ and all his members: 21 The malicious cruelitie of the enemies, 22 and their punishment also, 26 where Iudas and such traitours are accursed. 30 He gathereth courage in his affliction, and offereth praises vnto God, 32 which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he doeth prouoke all creatures to praises, prophecying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull, 37 and their seed shall dwell for euer.

¶ To him that excelleth vpon a Shoſhannim. A Pſalme of Dauid.

a Of Shoshannim, reade Psal. 45.

b Dauid signifieth by the waters in what great dangers he was, out of the which God did deliuer him.

SAue me O God: for the b waters are entred euen to my ſoule.

2 I ſticke faſt in the deepe myre, where no c ſtay is: I am come into deepe waters, and the ſtreames runne ouer me.

3 I am wearie of crying: my throte is drie: mine d eyes faile, whiles I waite for my God.

c No firmitie or stablenesse to settle my feete.

d Though his sences faile him, yet his faith was constant and incouraged him still to pray.

4 They that hate mee without a cauſe, are moe then the haires of mine head: they that would deſtroy mee, and are mine enemies e falſly, are mightie, ſo that I reſtored that which I f tooke not.

e Condemning me guiltlesse.

f They iudged me poore innocent as a thiefe, and gaue my goods to others as though I had stollen them.

5 O God, thou knoweſt my g fooliſhnes, and my faultes are not hid from thee.

g Though I be guiltie to thee-ward, yet am I innocent toward them,

6 Let not them that truſt in thee, O Lord God of hoſtes, bee aſhamed for h mee: let not thoſe that ſeeke thee, be confounded through me, O God of Iſrael.

h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.

7 For thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

8 I am become a ſtranger vnto my brethren, euen an aliant vnto my mothers ſonnes.

9 i For the zeale of thine houſe hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

i When I saw thine enemies pretend thy Name only in mouth, and in their life denie the same, thine holy spirit thrust me forward, to reproue them, and defend thy glorie.

10 I k wept and my ſoule faſted, but that was to my reproofe.

k My zeale moued me to lament, and I pray for my saluation.

11 I put on a ſack alſo: and I became a prouerbe vnto them.

12 They that l ſate in the gate, ſpake of me, and the drunkards ſang of me.

l The more he sought to winne them to God, the more they were against him, both poore & rich.

13 But Lord, I make my prayer vnto thee in an m acceptable time, euen in the multitude of thy mercy: O God, heare me in the trueth of thy ſaluation.

m Knowing that albeit I suffer now trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.

14 Deliuer me out of the myre, that I ſinke not: let mee bee deliuered from them that hate me, and out of the n deepe waters.

15 Let not the water flood drowne mee, neither let the deepe ſwallow me vp: and let not the pit ſhut her mouth vpon me.

16 Heare mee, O Lord, for thy louing kindneſſe is good: turne vnto me according to the multitude of thy tender mercies.

17 And o hide not thy face from thy ſeruant, for I am in trouble: make haſte and heare me.

18 Draw neere vnto my ſoule, & redeeme it: deliuer me, becauſe of mine enemies.

19 Thou haſt knowen my reproofe, and my ſhame, and my diſhonour: all mine aduerſaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauineſſe, and p I looked for ſome to haue pity on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirſt they gaue me vineger to drinke.

22 Let their q table be a ſnare before them, and their proſperity their ruine.

23 Let their eyes be blinded, that they ſee not: and make their r loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull diſpleaſure take them.

25 * Let their s habitation be voide, and let none dwell in their tents.

26 For they perſecute him, whome thou haſt ſmitten: and they adde vnto the ſorrow of them, whom thou haſt wounded.

27 Lay t iniquitie vpon their iniquity, & let them not come into thy righteouſneſſe.

28 Let them be put out of the u booke of life, neither let them bee written with the righteous.

29 ¶ When I am poore, and in heauineſſe, thine helpe, O God, ſhall exalt me

30 I will prayſe the name of God with a ſong, and magnifie him with thankeſgiuing.

31 This alſo ſhall pleaſe the Lord better then a yong bullocke, that hath hornes and hoofes.

32 The humble ſhall ſee this, and they that ſeeke God, ſhall be glad, and your heart ſhall liue.

33 For the Lord heareth the poore, and deſpiſeth not his x priſoners.

34 Let heauen and earth prayſe him: the ſeas and all that moueth in them.

35 For God will ſaue Zion, and build the cities of Iudah, that men may dwell there, and haue it in poſſeſſion.

36 The y ſeede alſo of his ſeruants ſhall inherit it and they that loue his Name, ſhall dwell therein.

n He sheweth a liuely faith in that that he asserteth himselfe that God is fauourable to him, when he seemeth to be farre off, and at hand, when he seemeth to be farre off.

o Not that hee feared that God would not heare him, but y care made him to thinke that God deferred long.

p Thou seest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine to put our truſt in men in our great neceſſities, but that our comfort onely dependeth on God, for man rather increaseth our sorowes, thē diminisheth thē, Ioh. 10. 29.

r He desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned, Rom. 11. 9.

f Take both iudgement and power frō them. *Actes*, 1. 20.

t Punish not onely them, but their posteritie, which shalbe like vnto them.

u By their continuance and increasing in their sinnes, let it be knowen that they be of the reprobate.

x They which seemed by their profession to haue bene written in thy booke, yet by their fruits proue the contrarie, let them be knowen as reprobate.

y There is no sacrifice, which God more esteemeth then thankesgiuing for his benefits.

z For as he deliuered his seruant Dauid, so will hee doe all that are in distresse, and call vpon him.

a Vnder the temporall promise of the land of Canaan, hee comprehendeth the promise of life euerlasting to the faithfull and their posterity.

PSAL. LXX.

1 He prayeth to be right speedily deliuered. 2 He desireth the shame of his enemies, 4 and the ioyfull comfort of all those that seeke the Lord.

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¶ To him that excelleth. A psalme of Dauid, to put in a remembrance.

O * God, b haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them be c confounded and put to shame, that seeke my soule: let them be turned backward & put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their d shame, which said, Aha, aha.

4 But let all those that seeke thee, bee ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Now I am e poore and needy: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance. *Psal.* 40. 13.
b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time hee will heare vs.
c He was assured that the more they raged, the neerer they were to destruction, and he the neerer to his deliuerance.
d Hereby we are taught not to mocke at others in their miseries, lest ỹ same fal on our owne neckes.
e Because hee had felt Gods helpe before, hee groundeth on experience, and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 He prayeth in faith, established by the worde of promise, 5 and confirmed by the worke of God from his youth. 10 Hee complaineth of the crueltie of his enemies, 17 and desireth God to continue his graces toward him, 22 promising to be mindfull and thankefull for the same.

I * a thee O Lord, I trust: let mee neuer be ashamed.

2 Rescue me and deliuer me in thy b righteousnesse: encline thine eare vnto me, and saue me.

3 Be thou my strong rocke, whereunto I may alway resort: thou c hast giuen commaundement to saue mee: for thou art my rocke, and my fortresse.

4 Deliuer mee, O my God, out of the hand d of the wicked: out of the hand of the euill and cruell man.

5 For thou art my hope, O Lord God, euen my e trust from my youth.

6 Vpon thee haue I beene stayed from the wombe: thou art hee that tooke mee out of my mothers bowels: my praise shall be alwayes of thee.

7 I am become as it were f a monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, and with thy glory euery day.

9 Cast me not off in the time of age: forsake me not when my strength faileth.

10 For mine enemies speake of mee, and they that lay watte for my soule, take their counsell together,

11 Saying, h God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Goe not farre from me, O God: i my God, haste thee to helpe me.

13 Let them be confounded and consumed that are against my soule: let them bee couered with reproofe and confusion, that seeke mine hurt.

14 But I will wait continually, and will praise thee more and more.

15 My mouth shall dayly rehearse thy righteousnesse, and thy saluation: k for I know not the number.

16 I will goe l forward in the strength of the Lord God, and will make mention of thy righteousnesse, euen of thine onely.

17 O God, thou hast taught me from my youth, euen vntill now: therefore will I tell of thy wondrous workes,

18 m Yea, euen vnto mine olde age and gray head, O God, forsake mee not, vntill I haue declared thine arme vnto this generation, and thy power to all them ỹ shall come.

19 And thy n righteousnesse, O God, I will exalt on hie: for thou hast done great things: o O God, who is like vnto thee!

20 Which hast shewed me great troubles and p aduersities, but thou wilt returne and reuiue me, and wilt come againe, and take me vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy q faithfulnesse, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my r soule which thou hast deliuered.

24 My tongue also shal talke of thy righteousnes dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

Psal. 31. 1.
a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.
b By declaring thy selfe true of promise.
c Thou hast infinite meanes, and all creatures are at thy cõmandement: therefore shew some signe whereby I shall be deliuered.
d That is, from Absalom, Ahithophel and that conspiracie.
e He strengtheneth his faith by the experience of Gods benefits, who did not only preserue him in his mothers belly, but tooke him thence, and euer since hath preserued him.
f All the world wondereth at me because of my miseries, aswell they in authoritie, as the common people: yet being assured of thy fauour I remained stedfast.
g Thou ỹ didest helpe me in my youth when I had more strength, helpe me now so much the more in mine old age & weakenesse.
h Thus the wicked both blaspheme God, & triumph against his Saints, as though he had forsaken them, if hee suffer them to fall into their hands.
i In calling him his God, he putteth backe the false reports of the aduersaries, that said, God had forsaken him.
k Because thy benefits toward me are innumerable, I cannot but continually meditate and reherse them.
l I will remaine stedfast, being vpholden with the power of God.
m He desireth that as he hath begun, he would so continue his benefits, that his liberalitie may haue perfect praise.
n Thy iust performance of thy promise.
o His faith breaketh thorow all tentations, and by this exclamation hee praiseth the power of God.
p As he confesseth that God is the only authour of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.
q Hee confesseth that his long tariance was wel recompensed, when God performed his promise.
r For there is no true praising of God, except it come from the heart: and therefore he promiseth to delight in nothing but wherein God may be glorified.

PSAL. LXXII.

1 He praieth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ, 4 vnder who shalbe righteousnes, peace, & felicitie, 10 vnto whom all kings and nations shall doe homage, 17 whose name and power shall endure for euer, and in whom all nations shall be blessed.

¶ A Psalme a of Salomon.

GIue thy b iudgements vnto the king, O God, and thy righteousnes to the kings c sonne.

2 Then shall he iudge thy people in righteousnesse, and thy poore with equitie.

3 The d mountaines and the hilles shall bring peace to the people by iustice.

4 He shall e iudge the poore of the people: he shall saue the children of the needie, and shall subdue the oppressour.

5 They shall f feare thee as long as the sunne and moone endureth, from generation to generation.

a Composed by Dauid as touching the reigne of his sonne Salomon.
b Endue the king with the spirit of wisedome and iustice that hee reigne not as doe the worldly tyrants.
c To wit, to his posteritie.
d When iustice reigneth, euen the places most barren shall bee inriched with thy blessings.
e He sheweth wherefore the sword is committed to kings: to wit, to defend the innocent, and suppresse the wicked.
f The people shall imbrace thy true religion, when thou giuest a king, that ruleth according to thy word.

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6 Hee shall come s downe like the raine vpon the mowen grasse, and as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be so long as the moone endureth.

8 His dominion shall bee also from h sea to sea, and from the riuer vnto the endes of the land.

9 They that dwel in the wildernes, shall kneele before him, and his enemies shal licke the dust.

10 The Kings of i Tarshish and of the yles shal bring presents: the kings k of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: the needy also and him that hath no helper.

13 He shall be mercifull to the poore and needie, and shall preserue the soules of the poore.

14 He shall redeeme their soules from deceit and violence, and deare shal their blood be in his sight.

15 Hee, he shall liue, and vnto him shall they giue of the m gold of Sheba: they shall also pray for him continually, and dayly blesse him.

16 An handfull of corne shall bee sowen in the earth, euen in the top of the mountaines, and the n fruit thereof shal shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall be for euer: his name shall endure as long as the Sunne: all nations shall blesse o him, and be blessed in him.

18 Blessed be the Lord God, euen the God of Israel, which onely doeth p wonderous things.

19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE END THE q prayers of Dauid the sonne of Ishai.

s As this is true in all godly Kings, so is it chiefly verified in Christ, who with his heauenly dew maketh his Church euer to flourish.

h That is, from the red sea, to the sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdom should be large and vniuersall.

i Of Cilicia and of all other countreyes beyond the sea, which he meaneth by the yles.

k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood, yet this godly King shall preserue his Subiects from all kind of wrong.

m God will both prosper his life, and also make the people most willing to obey him.

n Vnder such a King shall bee most great plentie both of fruit, & also of the increase of mankind.

o They shall pray to God for his continuance, and know that God doeth prosper them for his sake.

p He confesseth that except God miraculously preserue his people, that neither the King nor the Kingdome can continue.

q Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14 Nor yet the affliction of the good, ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgments, 19 Forasmuch as the wicked vanish away, 24 And the godly enter into life euerlasting, 28 In hope whereof he resigneth himselfe into Gods hands.

A Psalme committed to Asaph.

YEt a God is good to Israel: euen to the pure in heart.

2 As for me, my feete were almost gone: my steps had welneere slipt.

a As it were betweene hope and despaire he brasteth foorth into this affection, being assured that God would continue his fauour toward such as were godly indeed, and not hypocrites.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are b no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 c Therefore pride is as a chaine vnto them, and crueltie couereth them as a garment.

7 Their eyes stand out for fatnes: ‡they haue more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talk presumptuously.

9 They d set their mouth against heauen, and their tongue walketh thorow the earth.

10 Therfore his e people turne hither: for waters of a full cup are wrung out to them.

11 And they f say, How doeth God know it? or is there knowledge in the most hie?

12 Loe, these are the wicked, yet prosper they alway, and increase in riches.

13 Certainely I haue cleansed my heart in vaine, and washed mine hands in innocencie.

14 For dayly haue I bene punished, and chastened euery morning.

15 If I say, g I will iudge thus, beholde, the generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was too painfull for me,

17 Vntill I went into the h Sanctuarie of God: then vnderstood I their end.

18 Surely thou hast set them in slipperie places, & castest them down into desolation.

19 How suddenly are they destroyed, perished and i horribly consumed,

20 As a dreame when one awaketh! O Lord, when k thou raisest vs vp, thou shalt make their image despised.

21 Certainely mine heart was vexed, and I was pricked in my reines:

22 So foolish was I and ignorant: I was a l beast before thee.

23 Yet I was alway m with thee: thou hast holden me by my right hand.

24 Thou wilt guide mee by thy counsell, and afterward receiue me to glory.

25 Whome haue I in n heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth, and mine heart also: but God is the strength of mine heart, and my o portion for euer.

27 For lo, they that withdraw themselues from thee, shall perish: thou destroyest all them that p go a whoring from thee.

b The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is, by sickenesse, which is deaths messenger.

c They glory in their pride, as some do in their chaines: and in crueltie, as some doe in apparell.

‡ *Ebr. they passe the desires of the heart.*

d They blaspheme God and feare not his power, and raile vpon men, because they esteeme themselues aboue all others.

e Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrowes, thinking that God considereth not aright the state of the godly.

f Thus the flesh moueth euen the godly to dispute with God touching their poore estate, and the prosperitie of the wicked.

g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.

h Vntill I entred into thy schoole, and learned by thy word and holy spirit, that thou orderest all things most wisely and iustly.

i By thy fearefull iudgement.

k When thou openest our eyes to consider thy heauenly felicitie, wee condemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast.

m By faith I was assured that thy prouidence did watch alwayes ouer me to preserue me.

n He sought neither helpe nor comfort of any saue of God onely.

o He teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment.

p That is, forsake thee to seeke others.

28 As for me, it is good for me q to draw neere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

q Though all the world shrinke from God, yet he promiseth to trust in him, and to magnifie his works.

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 Vnder the name of Zion, & the Temple destroyed: 11 And trusting in the might and free mercies of God, 20 By his couenant, 21 They require helpe and succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proud enemies.

¶ A Psalme to giue instruction, committed to Asaph.

O God, a why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

a The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God, by whose hand this yoke was layd vpon them for their sinnes.

2 Think vpon thy Congregation, which thou hast possessed of old, and on the b rod of thine inheritance which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

b Which inheritance thou hast measured out for thy selfe as with a line or rod. ‖ *Or, feete.*

3 Lift vp thy ‖strokes, that thou mayest for euer destroy euery enemie that doeth euil to the Sanctuary.

4 Thine aduersaries roare in the midst of thy Congregation, and c set vp their banners for signes.

c They haue destroyed the true religiō, & spread their banners in signe of defiance

5 He that d lifted the axes vpon the thicke trees, was renowmed, as one that brought a thing to perfection:

d He commendeth the Temple for the costly matter, the excellent workemanship, and beauty thereof, which notwithstanding the enemies did destroy.

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fire, and rased it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their e hearts, Let vs destroy them all together: they haue burnt all the Synagogues of God in the land.

e They encouraged one another to crueltie, that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth f how long.

f They lament that they haue no Prophet among them to shew them how long their miseries should endure.

10 O God, how long shall the aduersary reproch thee? shall the enemie blaspheme thy Name for euer?

11 Why withdrawest thou thy hande, euen thy right hande? drawe it out of thy bosome, and g consume them.

g They ioyned their deliuerance with Gods glory and power, knowing that the punishment of the enemie should be their deliuerance.

12 Euen God is my king of old, working saluation h in the middes of the earth.

h Meaning, in the sight of all the world.

13 Thou didst diuide the sea by thy power: thou brakest the heads of the i dragons in the waters.

i To wit, Pharaohs armie.

14 Thou brakest the head of k Liuiathan in pieces, and gauest him to be l meate for the people in wildernesse.

k Which was a great monster of the sea, or whale, meaning Pharaoh. l His destruction did reioice them as meat refresheth the body.

15 Thou brakest vp the fountaine, and riuer: thou driedst vp mightie riuers.

16 The m day is thine: and the night is thine: thou hast prepared the light & the sun.

m Seeing that God by his prouidence gouerneth and disposeth all things, hee gathereth that he will take care chiefly for his children.

17 Thou hast set all the borders of the earth: thou hast made Summer and winter.

18 Remember this, that the enemie hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy n turtle doue vnto the beast, and forget not the Congregation of the poore for euer.

n He meaneth the Church of God, which is exposed as a pray to the wicked.

20 Consider thy couenant: for o the darke places of the earth are full of the habitations of the cruell.

o That is, all places where thy word shineth not, there reigneth tyranny & ambition.

21 Oh let not the oppressed returne ashamed, but let the poore and needy praise thy Name.

p He sheweth that God cannot suffer his Church to be oppressed, except hee lose his owne right. ‖ *Or, encreaseth more and more.*

22 Arise, O God: maintaine thine owne cause: remember thy daily reproch by the foolish man.

23 Forget not the voice of thine enemies: for the tumult of them, that rise against thee, ‖ ascendeth continually.

PSAL. LXXV.

1 The faithfull do praise the name of the Lord, 2 which shall come to iudge at the time appointed, 8 When the wicked shalbe put to confusion, and drinke of the cuppe of his wrath. 10 Their pride shalbe abated, and the righteous shalbe exalted to honour.

¶ To him that excelleth. a Destroy not. A Psalme or song committed to Asaph.

WE will praise thee, O God, wee will praise thee, for thy Name is neere: therefore b they will declare thy wonderous works.

a Reade Psalme 57. 1.

b He declareth how the faithfull shall euer haue iust occasion to praise God, forasmuch as in their neede they shall feele his power at hand to helpe them.

2 c When I shal take a conuenient time, I will iudge righteously.

c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.

3 The earth & all the inhabitants thereof are dissolued: but I will establish the pillars d of it. Selah.

d Though all things be brought to ruine, yet I can restore and preserue them.

4 I sayd vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your e horne on hie, neither speake with a stiffe necke.

e The Prophet warneth the wicked that they would not set themselues against

6 For to come to preferment is neither from the East, nor from the West, nor from the South.

7 But God is the Iudge: he maketh lowe and he maketh hie.

8 For in the hand of the Lorde is a f cup, and the wine is red: it is full mixt, and hee powreth out of the same: surely all the wicked of the earth shall wring out and drinke the dregs thereof.

f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregges, they are vtterly destroyed.

9 But I will declare for euer, and sing praises vnto the God of Iaakob.

10 All the hornes of the wicked also will I breake: but the hornes of the g righteous shalbe exalted.

g The godly shall better prosper by their innocent simplicity, then the wicked shall by all their craft and subtiltie.

PSAL. LXXVI.

1 This Psalme setteth foorth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sancherib 11 And exhorteth the faithfull to be thankefull for the same.

¶ To

¶ To him that excelleth on Neginoth. A Psalme or song committed to Asaph.

a He declareth that Gods power is evidently seene in preserving his people, and destroying his enemies.

GOd is a knowen in Judah: his Name is great in Israel.

2 For in b Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake hee the arrowes of the bow, the shield, and the sword, and the battell. Selah.

4 Thou art more bright and puissant then c the mountaines of prey.

5 The stout hearted are spoyled: they have slept their sleepe, and all the men of strength have not d found their hands.

6 At thy rebuke, O God of Jaakob, both the chariot and horse are cast asleepe.

7 Thou, even thou art to be feared: and who shall stand in thy e sight, when thou art angry?

8 Thou diddest cause thy iudgement to bee heard from heauen: therefore the earth feared and was still,

9 When thou, O God, arose to iudgement, to f helpe all the meeke of the earth. Selah.

10 Surely the g rage of man shall turne to thy prayse: the remnant of the rage shalt thou restraine.

11 Vow and performe vnto the Lord your God, all yee that bee h round about him: let them bring presents vnto him that ought to be feared.

12 Hee shall i cut off the spirit of princes: he is terrible to the kings of the earth.

b Which afterward was called Ierusalem.

c He compareth the kingdomes full of extortion and rapine, to the mountaines that are full of rauening beasts.

d God hath taken their spirits & strength from them, as though their hands were cut off.

e God with a looke is able to destroy all the power and actiuitie of the enemies, were they neuer so many or mightie.

f To reuenge the wrongs done to thy Church.

g For the end shall shew that the enemie was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose.

h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom he doeth dwell.

i The Ebrew word signifieth to vintage, or gather grapes: meaning, that hee shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greatnesse of his affliction, and his grieuous tentations, 6 whereby he was driuen to this end to consider his former conuersation, 11 and the continuall course of Gods works in the preseruation of his seruants, and so hee confirmeth his faith against these tentations.

Psal.39.&.62. 1.chron.16.41.

¶ For the excellent musician * Jeduthun. A Psalme committed to Asaph.

a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.

MY a voyce came to God, when I cryed: my voyce came to God, and hee heard mee.

2 In the day of my trouble I sought the Lord: || my sore ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was b troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes c waking: I was astonied, and could not speake.

5 Then I considered the dayes of old, and the yeeres of ancient time.

6 I called to remembrance my d song in the night: I communed with mine owne heart, and my spirite searched

|| Or, mine hand was stretched out

b He sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first crie.

c Meaning, that his sorowes were as watchmen that kept his eyes from sleeping.

d Of thanksgiuing which I was accustomed to sing in my prosperitie.

e diligently.

7 Will the Lord absent himselfe for euer? and will hee shewe no more fauour?

8 Is his e mercie cleane gone for euer? doeth his promise faile for euermore?

9 Hath God forgotten to be mercifull? hath hee shut vp his tender mercy in displeasure? Selah.

10 And I said, This is my f death: yet I remembred the yeeres of the right hand of the most high.

11 I remembred the workes of the Lord: certainely I remembred thy wonders of olde.

12 I did also meditate all thy workes: and did deuise of thine acts, saying,

13 Thy way, O God, is g in the Sanctuarie: who is so great a h God as our God!

14 Thou art the God that doest woonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, euen the sonnes of Jaakob and Joseph. Selah.

16 The i waters saw thee, O God: the waters saw thee, and were afraid: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a || sound; yea, thine arrowes went abroad.

18 The voice of thy thunder was round about: the lightnings lightned the world: the earth trembled and shooke.

19 Thy way is in the Sea, and thy paths in the great waters, and thy footesteps are not k known.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

e Both the causes why I was chastened, and when my sorowes should haue an end.

f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.

g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom hee hath beaten, I tooke heart againe.

h That is, in heauen, whereunto we must ascend by faith, if we will know the wayes of God.

i He condemneth all that worship any thing saue the onely true God, whose glory appeareth through the world.

k He declareth wherein the power of God was declared, when hee deliuered the Israelites thorow the red sea.

|| That is, thundered and lightened.

l For when thou hadst brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe thorow, Exod. 14.28,29.

PSAL. LXXVIII.

1 Hee sheweth how God of his mercie chose his Church of the posteritie of Abraham, 8 reproching the stubburne rebellion of their fathers, that the children might not onely vnderstand, 11 that God of his free mercy made his couenant with their ancestours, 17 but also seeing them so malicious and peruerse, might be ashamed, and so turne wholy to God. In this Psalme the holy Ghost hath comprehended as it were the summe of all Gods benefits, to the intent the ignorant and grosse people might see in few words the effect of the whole histories of the Bible.

¶ A Psalme to giue a instruction, committed to Asaph.

a Reade Psal. 32.

HEare my b doctrine, O my people: incline your eares vnto the wordes of my mouth.

b The Prophet vnder the name of a teacher calleth the people his, and the doctrine his, as Paul calleth ỹ Gospel his, whereof he was but the preacher, as Rom. 2. 16. and. 16. 25.

2 I will open my mouth in a parable: I will declare high sentences of old,

3 Which wee haue heard and knowen, and our c fathers haue told vs.

4 We will not hide them from their children, but to the generation to come we will shew the prayses of the Lord, his power also, and his wonderfull workes that hee hath done:

c Which were ỹ people of God.

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d By the testimonie and law, he meaneth the law written, which they were commanded to teach their children, Deut. 6.7.

e Hee sheweth wherein the children should be like their fathers, that is, in maintening Gods pure religion.

f Hee sheweth wherein the vse of this doctrine standeth, in faith, in the meditation of Gods benefits, and in obedience.

g Though these fathers were the seede of Abraham and the chosen people, yet he sheweth by their rebellion, prouocation, falshood and hypocrisie, that the children ought not to follow their examples.

h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God and by the multitude and authoritie had corrupt all others.

i He prooueth that not onely the posteritie, but also their forefathers were wicked & rebellious to God.

Exod. 14.21.
Exod. 14.24.
Exod. 17.6.
numb. 20 11.
psalme. 105 41.
1.*Cor.* 10 4.
wisd. 11.4.

5 How he established a d testimonie in Iaakob, & ordeined a Law in Israel, which he commanded our fathers, that they should teach their children:

6 That the e posteritie might know it, & the children which should be borne, should stand vp, and declare it to their children:

7 That they might f set their hope on God, and not forget the workes of God, but keepe his commandements:

8 And not to be as their g fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

9 The children of h Ephraim being armed, and shooting with the bowe, turned backe in the day of battell.

10 They kept not the couenant of God, but refused to walke in his law,

11 And forgate his acts, and his wonderfull workes that he had shewed them.

12 He did marueilous things in the sight of their i fathers in the land of Egypt: euen in the field of Zoan.

13 * He diuided the sea, and led them thorow: he made also the waters to stand as an heape.

14 * In the day time also hee ledde them with a cloude, and all the night with a light of fire.

15 * He claue the rocks in the wildernes, & gaue them drinke as of the great depths.

16 * He brought floods also out of the stone rocke, so that he made the waters to descend like the riuers:

17 Yet they k sinned stil against him, and prouoked the Highest in the wildernesse,

18 And tempted God in their hearts in l requiring meate for their lust.

19 * They spake against God also, saying, Can God m prepare a table in the wildernesse?

20 * Behold, hee smote the rocke, that the water gushed out, and the streames ouerflowed: can hee giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard and was angry, and the * fire was kindled in Iaakob, and also wrath came vpon Israel,

22 Because they beleeued not in God, and n trusted not in his helpe.

23 Yet he had commanded the o cloudes aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.

25 * Man did eate the bread of Angels: he sent them meate enough.

26 Hee caused the p East winde to passe in the heauen, and through his power hee brought in the South wind.

27 He rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

28 And hee made it fall in the middes of their campe, euen round about their habitations.

29 So they did eate, and were wel filled: for he gaue them their desire.

30 They were not turned from their q lust, but the meate was yet in their mouthes,

31 When the wrath of God came euen vpon them, and slew r the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they s sinned still, and beleeued not his wondrous workes.

33 Therefore their dayes did he consume in vanitie, and their yeeres hastily.

34 And when hee t slewe them, they sought him, and they returned, and sought God earely.

35 And they remembred that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their u heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet he being mercifull x forgaue their iniquitie, and destroyed them not, but oft times called backe his anger, and did not stirre vp all his wrath.

39 For he remembred that they were flesh: yea, a winde that passeth and commeth not againe.

40 How oft did they prouoke him in the wildernesse? and grieue him in the desert?

41 Yea, they y returned and tempted God, and z limited the holy one of Israel.

42 They a remembred not his hand, nor the day when hee deliuered them from the enemie,

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee sent b a swarme of flies among them, which deuoured them, and frogges which destroyed them.

46 Hee c gaue also their fruites vnto the caterpillar, and their labour vnto the grashopper.

47 Hee destroyed their vines with haile, and their wilde figtrees with the haillstone.

48 He gaue their cattell also to the haile, and their flockes to the thunderbolts.

49 Hee cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of d euill angels.

50 He made a way to his anger: he spared

p God vsed the meanes of the winde to teach them, that all elements were at his commandement, and that no distance of place could let his working.

q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.

s Thus sinne by continuance, maketh men insensible, so that by no plagues they can be amended.

t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.

u What soeuer commeth not from the pure fountaine of the heart, is hypocrisie.

x Because hee would euer haue some remnant of a Church to praise his Name in earth, he suffered not their sinnes to ouercome his mercy.

y That is, they tempted him oft times.

z As they all do that measure the power of God by their capacitie.

a The forgetfulnesse of Gods benefits is the root of rebellion and all vice.

b This word signifieth a confused mixture of flies and venemous worms. Some take it for all sortes of Serpents: some for all wilde beasles.

c Hee repeateth not here all the miracles that God did in Egypt, but certaine which might bee sufficient to conuince the people of malice and ingratitude.

d So called, either of the effect, that is, of punishing the wicked, or else because they were wicked spirits, whom God permitted to vexe men.

k Their wicked malice could be ouercome by no benefits, which were great and many.

l Then to require more then is necessary, and to separate Gods power from his will, is to tempt God. *Numb.* 11.1.

m Thus when we giue place vnto sinne, we are mooued to doubt of Gods power, except he will alwayes be ready to serue our lust. *Exod.* 17 6. *numb.* 20.11. *psal.* 105.41. 1.*cor.* 10.4. *Num.* 11.1.

n That is, in his Fatherly prouidence, whereby he careth for his, and prouideth sufficiently.

o So that they had that, which was necessarie and sufficient: but their lust made them to couet that which they knew God had denied them. *John.* 6.31. 1.*cor.* 10.3.

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not their soule from death, but gaue their life to the pestilence,

51 And smote all the first borne in Egypt, euen the e beginning of their strength in the tabernacles of f Ham.

52 But he made his people to goe out like sheepe, and led them in the wildernesse like a flocke,

53 Yea, hee caried them out safely, and they g feared not, and the Sea couered their enemies.

54 And he brought them vnto the borders of his h Sanctuary: euen to this Mountaine, which his right hand purchased.

55 * He cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, & kept not his testimonies,

57 But turned backe and dealt i falsely like their fathers: they turned like a deceitfull bow.

58 And they k prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel,

60 So that he l forsooke the habitation of Shilo, euen the Tabernacle where hee dwelt among men,

61 And deliuered his m power into captiuity, and his beauty into the enemies hand.

62 And hee gaue vp his people to the sword, and was angry with his inheritance.

63 The fire n deuoured their chosen men, and their maids were not o praised.

64 Their Priests fell by the sword, and their p widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after his q wine crieth out,

66 And smote his enemies in the hinder parts, and put them to a perpetuall shame.

67 Yet he refused the tabernacle of r Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which he loued.

69 And he s built his Sanctuary as an hie place like the earth, which he established for euer.

70 He chose Dauid also his seruant, and tooke him from the sheepefolds.

71 Euen from behinde the Ewes with yong brought he him to feede his people in Iaakob, and his inheritance in Israel.

72 So t hee fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

e The first borne are so called, as Gen. 49. 3.

f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham.

g That is, they had none occasion to feare, for asmuch as God destroyed their enemies, and deliuered them safely.

h Meaning, Canaan, which God had consecrate to himselfe, and appointed to his people.

Iosh. 11. 6. and 13. 6.

i Nothing more displeaseth God in the children, then when they continue in that wickednesse, which their fathers had begun.

k By seruing God otherwise then he had appointed.

l For their ingratitude he suffered the Philistims to take the Arke, which was the signe of his presence, from among them,

m The Arke is called his power and beautie, because thereby he defended his people, & beautifully appeared vnto them.

n They were suddenly destroyed, 1. Sam. 4. 10.

o They had no mariage songs: that is, they were not maried.

p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring, as though he were drunken: therefore he answering their beastly iudgement, saith, he will awake and take sudden vengeance.

r Shewing that he spared not altogether the Israelites, though he punished their enemies.

s By building the Temple and establishing the kingdome, he declareth that the signes of his sauour were among them.

t He sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie & oppression that they suffered by Gods enemies, 8 and confessing their sinnes, flee to Gods mercies with full hope of deliuerance, 10 because their calamities were ioyned with the contempt of his Name, 13 for the which they promise to be thankefull.

¶ A Psalme committed to Asaph.

O God, a the Heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

2 The b dead bodies of thy seruants haue they giuen to be meate vnto foules of the heauen: and the flesh of thy Saints vnto the beasts of the earth.

3 Their blood haue they shed like waters round about Ierusalem, and there was none to c bury them.

4 We are a reproch to our d neighbours, euen a scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? shall thy iealousie e burne like fire?

6 * Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdoms that haue not called vpon thy Name.

7 For they haue deuoured Iaakob, and made his dwelling place desolate.

8 Remember not against vs the f former iniquities, but g make haste, and let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our h saluation, for the glory of thy Name, and deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? let them bee knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the i prisoners come before thee: according to thy mightie arme preserue k the children of death,

12 And render to our neighbours seuen fold into their bosome their reproch, wherewith they haue reproched thee, O Lord.

13 So we thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation l we will set forth thy praise.

a The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, and murthered his people.

b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, to exercise their faith before he set to his hand to deliuer them.

c Their friends and kinsfolkes durst not bury them for feare of the enemies.

d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries.

e Wilt thou vtterly consume vs for our sins, before thou take vs to mercy? *Iere. 10. 25.*

f Which we and our fathers haue committed.

g And slay not till we haue recompensed for our sinnes.

h Seeing we haue none other Sauiour, neither can we helpe our selues, and also by our saluation thy Name shalbe praised, therfore, O Lord helpe vs.

i Who though in respect of God they were iustly punished for their sins, yet in consideration of their cause, were vniustly murthered.

k Which were captiues among their enemies, and could looke for nothing but death.

l We ought to desire no benefite of God, but on this condition to praise his Name, Isa. 43. 21.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 desiring him to consider their first estate, when his fauour shined towards them, to the intent that he might finish that worke which he had begun.

¶ To him that excelleth on Shoshannim Eduth, A Psalme committed to Asaph.

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a This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes.
b Moue their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioyne thy whole people & all thy tribes together againe.
c The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.
e Our neighbors haue continuall strife and warre against vs.
f Because that repentance onely cōmeth of God, they most instantly and oft times call to God for it, as a meane whereby they shall be saued.
g Seeing that of thy mercy thou hast made vs a most deare possession to thee, & we through our sinnes are made open for wilde beasts to deuoure vs, declare againe thy loue, & finish the worke that thou hast begun.
‡ *Ebr. Cedars of God.*

HEare, a O thou Shepheard of Israel, thou that leadest Ioseph like sheepe: shew thy brightnesse, thou that sittest betweene the b Cherubims.
2 Before Ephraim and Beniamin and Manasseh stirre vp thy strength, and come to helpe vs.
3 c Turne vs againe, O God, and cause thy face to shine, that we may be saued.
4 O Lord God of hostes, how long wilt thou be d angry against the prayer of thy people?
5 Thou hast fed them with the bread of teares, & giuen them teares to drinke with great measure.
6 Thou hast made vs a e strife vnto our neighbours, and our enemies laugh at vs among themselues.
7 f Turne vs againe, O God of hostes: cause thy face to shine, and we shall be saued.
8 Thou hast brought a ‡ vine out of Egypt: thou hast cast out the heathen, and planted it.
9 Thou madest roome for it, and diddest cause it to take roote, and it filled the land.
10 The mountaines were couered with the shadow of it: and the boughes thereof were like the ‡ goodly cedars.
11 She stretched out her branches vnto the Sea, and her boughs vnto the h Riuer.
12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?
13 The wild i boze out of the wood hath destroyed it, and the wild beasts of the field haue eaten it vp.
14 Returne wee beseech thee, O God of hosts: looke downe k from heauen and behold and visite this vine,
15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest l strong for thy selfe.
16 It is burnt with fire, and cut downe: and they perish at the m rebuke of thy countenance.
17 Let thine hand be vpon the n man of thy right hand, and vpon the sonne of man, whō thou madest strong for thine owne selfe.
18 So wil not we go backe frō thee: o reuiue thou vs, & we shall cal vpon thy Name.
19 Turne vs again, O Lord God of hosts: cause thy face to shine, and we shalbe saued.

h To wit, Euphrates. i That is, aswell they that hate our Religion, as they that hate our persons. k They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen. l So that no power can preuaile against it, and which as a yong bud thou raisest vp againe as out of the burnt ashes.
m Only when thou art angry, and not with the sword of the enemy.
n That is, vpon this vine, or people, whom thou hast planted with thy right hand, that they should be as one man or one body. o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirit.

PSAL. LXXXI.

1 An exhortation to praise God both in heart and voyce for his benefits, 8 and to worship him only. 11 God condemneth their ingratitude, 12 & sheweth what great benefits they haue lost through their owne malice.

¶ To him that excelleth vpon a Gittith. A Psalme committed to Asaph.

SIng b ioyfully vnto God our strength: sing loud vnto the God of Iaakob.
2 Take the song, and bring forth the timbrel, the pleasant harpe with the viole.
3 Blow the trumpet in the c new moone, euen in the time appointed, at our feast day.
4 For this is a statute for Israel, and a Law of the God of Iaakob.
5 He set this in d Ioseph for a testimony, when hee came out of the land of Egypt, where I heard a language, that e I vnderstood not.
6 I haue withdrawen his shoulder from the burden, and his hands haue left the pots.
7 Thou calledst in affliction, and I deliuered thee, and answered thee in the secret of the thunder: I proued thee at the waters of ‖ Meribah. Selah.
8 h Heare, O my people, and I will protest vnto thee: O Israel if thou wilt hearken vnto me,
9 And wilt haue no strange God in thee, neither worship any strange God,
10 (For I am the Lord thy God, which brought thee out of the land of Egypt) i open thy mouth wide, and I will fill it.
11 But my people would not heare my voyce, and Israel would none of me.
12 So I gaue them vp vnto the hardnes of their heart, and they haue walked in their owne counsels.
13 k Oh that my people had hearkened vnto me, and Israel had walked in my wayes!
14 I would soone haue humbled their enemies, & turned mine hand l against their aduersaries.
15 The haters of the Lord should haue bene subiect vnto him, & their time m should haue endured for euer.
16 And God would haue fed them with the n fat of wheate, and with hony out of the rocke would I haue sufficed thee.

b It seemeth that this Psalme was appointed for solemne feasts and assemblies of the people to whom for a time these ceremonies were ordained, but now vnder the Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel: for Iosephs family was counted the chiefe before that Iudah was preferred.
e God speaketh in the person of the people, because hee was their leader.
f If they were neuer able to giue sufficient thankes to God for this deliuerance from corporall bondage, how much more are we indebted to him for our spirituall deliuerance from the tyranny of Satan and sinne?
g By a strange and wonderfull fashion.

‖ *Or, contention, Exo. 17, 7.* h He condemneth all assemblies, where the people are not attentiue to heare Gods voyce, & to giue obedience to the same. i God accuseth their incredulitie, because they opened not their mouths to receiue Gods benefits in such abundance as he powreth them out. k God by his word calleth all, but his secret election appointeth who shall beare with fruit. l If their sins had not letted. m If the Israelites had not broken couenant with God, hee would haue giuen them victory against their enemies.
n That is, with most fine wheat and abundance of hony.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges & Magistrates, 2 reproueth their partiality, 3 And exhorteth them to do iustice, 5 But seeing none amendment, 8 he desireth God to vndertake the matter, and execute iustice himselfe.

¶ A Psalme committed to Asaph.

GOd standeth in the assembly of a gods: he iudgeth among gods.
2 Howe long will ye iudge vniustly, and accept the persons of the b wicked? Selah.
3 Doe right to the poore and fatherlesse: do iustice to the poore and needy.
4 Deliuer the poore and c needy: saue them from the hand of the wicked.
5 They know not & vnderstand nothing:

a An instrumēt of musicke brought from Geth.

a The Prophet sheweth that if Princes & Iudges do not their duty, God, whose authority is aboue thē, will take vengeance on them.
b For theeues & murderers finde fauor in iudgmēt,

when the cause of the godly cannot be heard. c Not onely when they cry for helpe, but when their cause requireth ayde and support,

they

d That is, all things are out of order either by their tyranny or careleſſe negligence.

e No title of honour ſhall excuſe you, but you ſhall bee ſubiect to Gods iudgement, and render account as well as other men. f Therefore no tyrant ſhall plucke thy right and authoritie from thee.

they walke in darkenes, albeit all the d foundations of the earth be moued.

6 I haue ſaid, Ye are gods, and ye all are children of the moſt High.

7 e But yee ſhall dye as a man, and fall like princes.

8 O God, ariſe, therefore iudge thou the earth: for thou ſhalt f inherite all nations.

PSAL. LXXXIII.

1 The people of Iſrael pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their deſtruction. 9 And they deſire that all ſuch wicked people may, according as God was accuſtomed, bee ſtricken with the ſtormy tempeſt of Gods wrath, 18 that they may knowe that the Lord is moſt high vpon the earth.

A ſong or Pſalme committed to Aſaph.

a This Pſalme ſeemeth to haue bene compoſed, as a forme of praier againſt the dangers that the Church was in, in the dayes of Iehoſhaphat.

b He calleth them Gods enemies, which are enemies to his Church.

c The elect of God are his ſecret ones: for hee hideth thē in the ſecret of his tabernacle, & preſerueth them frō all dangers.

d They were not content to take the Church as priſoner, but ſought vtterly to deſtroy it.

e By all ſecret meanes.

f They thought to haue ſubuerted thy counſell, wherein the perpetuitie of the Church was eſtabliſhed.

‖ *Or, Zor.*

g The wickednes of ỹ Ammonites and Moabites is deſcribed, in that they prouoked theſe other nations to fight againſt the Iſraelites their brethren. h By theſe examples, they were confirmed that God would not ſuffer his people to bee vtterly deſtroyed, Iudg. 7 21. and 4, 15. i Troden vnder feete as mire. *Iudg.* 7 25. & 8. 21. k That is, Iudea: for where his Church is, there dwelleth hee among them. l Becauſe the reprobate could by no meanes be amended, he prayeth that they may be vtterly deſtroyed, be vnſtable, and led with all winds.

KEepe a not thou ſilence, O God: bee not ſtill, and ceaſe not, O God.

2 For loe, thine b enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken crafty counſel againſt thy people, and haue conſulted againſt thy c ſecret ones.

4 They haue ſaid, Come, and let vs d cut them off from being a nation, & let the name of Iſrael be no more in remembrance.

5 For they haue conſulted together e in heart, and haue made a league f againſt thee.

6 The tabernacles of Edom, and the Iſhmaelites, Moab, and the Agarims:

7 Gebal and Ammon, and Amalech, the Philiſtims with the inhabitants of ‖ Tyrus.

8 Aſſhur alſo is ioyned with them: they haue beene an arme to the children g of Lot. Selah.

9 Doe thou to them as vnto the h Midianites: as to Siſera, and as to Iabin at the riuer of Kiſhon.

10 They periſhed at En-dor, and were i dung for the earth.

11 Make them, euen their princes like *Oreb and like Zeeb: yea, all their princes like Zeba and like Zalmunna.

12 Which haue ſayd, Let vs take for our poſſeſſion the k habitations of God.

13 O my God, make them like vnto a l wheele, and as the ſtubble before the winde.

14 As the fire burneth the forreſt, and as the flame ſetteth the mountaines on fire:

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorme.

16 Fill their faces with ſhame, that they may m ſeeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to ſhame and periſh.

18 That they may n knowe that thou, whiche art called Iehouah, art alone, euen the moſt high ouer all the earth.

m That is, bee compelled by thy plagues to confeſſe thy power.

n Though they beleeue not, yet they may proue by experience, eſtabliſhing thy that it is in vaine to reſiſt againſt thy counſell in Church.

PSAL. LXXXIIII.

1 Dauid driuen forth of his countrey, 2 Deſireth moſt ardently to come again to the Tabernacle of the Lord & the aſſembly of the Saints to praiſe God, 4 Pronouncing them bleſſed that may ſo do. 6 Then he praiſeth the courage of the people, that paſſe thorow the wildernes to aſſemble themſelues in Zion. 10 Finally with praiſe of this matter and confidence of Gods goodnes, he endeth the Pſalme.

To him that excelleth vpon Gittith. A Pſalme committed to the ſonnes of Korah.

O a Lord of hoſtes, how amiable are thy Tabernacles!

2 My ſoule longeth, yea, and fainteth for the b courts of the Lord: for mine heart and my fleſh reioyce in the liuing God.

3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt for her, where ſhe may lay her young: euen by thine c altars, O Lord of hoſtes, my King and my God.

4 Bleſſed are they that dwell in thine houſe: they will euer praiſe thee. Selah.

5 Bleſſed is the man, whoſe d ſtrength is in thee, and in whoſe heart are thy wayes.

6 They going through the vale of e Baca, make welles therein: the raine alſo couereth the pooles.

7 They goe from f ſtrength to ſtrength, till euery one appeare before God in Zion.

8 O Lord God of hoſts, heare my prayer: hearken, O God of Iaakob. Selah.

9 Behold, O God, our ſhield, and looke vpon the face of thine g Anointed.

10 For h a day in thy courtes is better then a thouſand otherwhere: I had rather bee a doore keeper in the houſe of my God, then to dwell in the Tabernacles of wickednes.

11 For the Lord God is the Sunne and ſhield vnto vs: the Lord will giue grace and glory, and no i good thing will he withhold from them that walke vprightly.

12 O Lord of hoſtes, bleſſed is the man that truſteth in thee.

a Dauid complaineth that he cannot haue acceſſe to the Church of God to make profeſſion of his faith and to profit in religion.

b For none but the Prieſts could enter into the Sanctuary, and the reſt of the people into the courts.

c So that the poore birds haue more libertie then I.

d Who truſteth nothing in himſelfe, but in thee onely, and learneth of thee to rule his life.

e That is, of mulburie tres which was a barren place, ſo that they which paſſed through, muſt digge pits for water: ſignifying that no lets can hinder them that are fully bent to come to Chriſts Church, neither yet that God will euer faile them. f They are neuer weary, but increaſe in ſtrength and courage till they come to Gods houſe. g That is, for Chriſts ſake, whoſe figure I repreſent. h He would wiſh to liue but one day rather in Gods Church, then a thouſand among the worldlings. i But will from time to time increaſe his bleſſings toward his more and more.

PSAL. LXXXV.

1 Becauſe God withdrew not his rods from his Church after their returne from Babylon, firſt they put him in mind of their deliuerance, to the intent that he ſhould not leaue the worke of his grace vnperfite. 5 Next they complaine of their long af-

fliction.

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fliction. 8 And thirdly they reioyce in hope of felicity promised. 9 For their deliuerance was a figure of Christs kingdome, vnder the which should be perfect felicity.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

a They confesse that Gods free mercy was the cause of their deliuerance, because he loued the land which he had chosen. b Thou hast buried them that they shall not come into iudgement, c Not onely in withdrawing thy rod, but in forgiuing our sinnes, and in touching our hearts to confesse them. d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature hee would be mercifull vnto them. e Hee confesseth that our saluation commeth onely of Gods mercie. f He will send all prosperity to his Church, when he hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences. g Though for a time God thus exercise them with his rods, yet vnder the kingdom of Christ they should haue peace and ioy. h Iustice shall then flourish and haue free course and passage in euery place.

LOrd, thou hast bene a fauourable vnto thy land: thou hast brought againe the captiuity of Iaakob.

2 Thou hast forgiuen the iniquity of thy people, and b couered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the c fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angry with vs d for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, and grant vs thy e saluation.

8 I will hearken what the Lord God will say: for he will speake f peace vnto his people, and to his saints, that they turne not againe to folly.

9 Surely his saluation is neere to them that feare him, that glory may dwell in our land.

10 Mercy and trueth shal meete: righteousnesse and peace shall kisse one another.

11 g Trueth shall budde out of the earth, and righteousnesse shall looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 h Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

1 Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: somtime rehearsing his miseries, 5 Sometimes the mercies receiued, 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 He complaineth also of his aduersaries, and requireth to be deliuered from them.

¶ A Prayer of Dauid.

a Dauid persecuted of Saul, thus prayed, leauing the same to the Church as a monument, how to seeke redresse against their miseries. b I am not enemy to them, but pitie them, though they be cruell toward me. c Which was a sure token that he beleeued that God would deliuer him. d He doeth confesse that God is good to all, but only mercifull to poore sinners, and of great kindnesse vnto all them, that call vpon thee.

6 Giue care, Lord, vnto my prayer, and e hearken to the voice of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there f is none that can doe like thy workes.

9 All nations, whom thou hast made, shall come, and g worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 h Teach me thy way, O Lord, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercy toward mee, and thou hast deliuered my soule from i the lowest graue.

14 O God, the proude are risen against me, and the assemblies of violent men haue k sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, slow to anger, and great in kindnesse and trueth.

16 Turne vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and saue the l sonne of thy handmaid.

17 Shew a token of thy goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.

c By crying and calling continually, he sheweth how wee may not bee weary, though God grant not forthwith our request, but that we must earnestly and often call vpon him. f He condemneth all idoles, forasmuch as they can do no workes to declare that they are gods. g This prooueth that Dauid prayed in the Name of Christ the Messias, of whose kingdome hee doeth here prophesie. h He confesseth himselfe ignorant til God hath taught him, and his heart variable and separate from God, till God ioyne it to him, and confirme it in his obedience. i That is, from most great danger of death: out of the which none, but onely the mighty hand of God, could deliuer him. k He sheweth that there can be no moderation nor equity, where proude tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and cruelty. l He boasteth not of his owne vertues, but confesseth that God of his free goodnes hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

PSAL. LXXXVII.

1 The holy Ghost promiseth that the condition of the Church, which was in misery after the captiuity of Babylon, should be restored to great excellency, 4 so that there should be nothing more comfortable, then to be numbred among the members thereof.

¶ A Psalme or song committed to the sonnes of Korah.

a God did chuse that place among the hils to stablish Ierusalem and his Temple. b Though thy glorious estate doe not yet appeare, yet waite with patience, and God will accomplish his promise. c That is, Egypt, and these other countreys shall come to the knowledge of God. d It shall be said of him, that is regenerate and come to the Church, that he is as one that was borne in the Church.

GOd laid his a foundations among the holy mountaines.

2 The Lord loueth the gates of Zion aboue al the habitations of Iaakob.

3 b Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of c Rahab and Babel among them that know mee: behold Palestina & Tyrus with Ethiopia, d There is he borne.

5 And

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c Out of all quarters they shal come into the Church, and be counted as citizens.

5 And of Zion it shalbe sayd, c Many are borne in her: and he, euen the most High shal stablish her.

6 The Lord shal count, when he f writeth the people, He was borne there. Selah.

7 As well the singers as the players on instruments shall praise thee: all my springs are in thee.

f Whe he calleth by his word them into the Church, whom hee had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull sore afflicted by sickneße, persecutions, and aduersitie, 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith, & striueth against desperation, 18 complaining himselfe to be forsaken of all earthly helpe.

1.*King.*4 31. *psal.*53.

A song or Psalme of * Heman the Ezrahite, to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Mahath a Leannoth.

O Lord God of my saluation, I cry day and night b before thee.

2 Let my prayer enter into thy presence: encline thine eare vnto my cry.

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that goe downe vnto the pit, & am as a man without strength:

5 c Free among the dead, like the slaine lying in the graue, whome thou remembrest no more, and they are cut off from thine d hand.

6 Thou hast layd me in the lowest pit, in darknesse, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed mee with all thy e waues. Selah.

8 Thou hast put away mine f acquaintance farre from mee, and made me to be abhorred of them: g I am shut vp, and cannot get forth.

9 h Mine eye is sorrowfull through mine affliction: Lorde, I call dayly vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shewe i a miracle to the dead? or shall the dead rise and praise thee? Selah.

11 Shall thy louing kindnesse bee declared in the graue? or thy faithfulnesse in destruction?

12 Shal thy wondrous works be knowen in the darke? and thy righteousnesse in the land of k oblivion?

13 But vnto thee haue I cryed, O Lorde, and early shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, and hidest thy face from me?

15 I am afflicted, and at the poynt of death: l from my youth I suffer thy terrors, doubting of my life.

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me daily like water, and compassed me together.

18 My louers and friendes hast thou put away from me, and mine acquaintance ‡ hid themselues.

‡*Ebr. were in darkeneße.*

PSAL. LXXXIX.

1 With many words doth the Prophet praise the goodnesse of God, 23 for his testament and couenant that he had made betweene him and his elect by Iesu Christ the sonne of Dauid: 38 Then doeth hee complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outward appearance the promise was broken. 46 Finally hee praieth to be deliuered from his afflictions, making mention of the shortneße of mans life, and confirming himselfe by Gods promises.

¶ A Psalme to giue instruction, of Ethan the Ezrahite.

I Will sing the mercies of the Lord for euer: with my mouth will I declare thy trueth from generation to generation.

2 For I b sayde, Mercy shall bee set vp for euer: thy truth shalt thou c stablish in the very heauens.

3 d I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the e heauens shall praise thy wonderous worke: yea, thy trueth in the f Congregation of the Saints.

6 For who is equall to the Lorde in the heauen? and who is like the Lord among the g sonnes of the gods?

7 God is very terrible in the assembly of the h Saints, and to be reuerenced aboue all that are about him.

8 O Lord God of hostes, who is like vnto thee, which art a mighty Lord, and thy trueth is about thee?

9 i Thou rulest the raging of the sea: whe the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, and high is thy right hand.

14 l Righteousnes and equity are the stablishment

a Though the horrible confusion of things might cause them to despayre of Gods fauour: yet the manifolde example of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.

b As hee that surely beleeued in heart.

c As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promise be vnchangeable.

d The Prophet sheweth what was the promise of God, whereon he grounded his faith.

e The Angels shall praise thy power and faithfulnesse in deliuering thy Church.

f That is, in the heauens.

g Meaning, the Angels. h If the Angels tremble before Gods maiesty & infinit iustice, what earthly creature by oppressing the church, dare set himselfe against God? i For as hee deliuered the Church by the red sea, and by destroying Rahab, that is, the Egyptians: so will hee eftsoone deliuer it, when the dangers bee great. k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all partes and places of the worlde shall obey Gods power for the deliuerance of his Church. l For heereby hee iudgeth the world, and sheweth himselfe a mercifull Father, and faithfull protectour vnto his,

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blishment of thy throne: mercy and truth go before thy face.

15 Blessed is the people that can [m] reioyce in thee: they shall walke in the light of thy [n] countenance. O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnesse they shall exalt themselues.

17 For thou art the [o] glory of their strength, and by thy fauour our horne shalbe exalted.

18 For our shield appertaineth to the Lord, and our king to the Holy one of Israel.

19 Thou spakest then in a vision vnto [q] thine Holy one, & saidest, I haue layd helpe vpon one that is [r] mighty: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oyle haue I anoynted him.

21 Therfore mine hand shalbe established with him, and mine arme shall strengthen him.

22 The enemie shall not oppresse him, neither shall the wicked hurt him.

23 But I will [s] destroy his foes before his face, and plague them that hate him.

24 My trueth also and my [t] mercy shalbe with him, and in my Name shall his [u] horne be exalted.

25 I will set his hand also in the sea, and his right hand in the [x] floods.

26 He shall crie vnto mee, Thou art my [y] Father, my God, and the rocke of my saluation.

27 Also I will make him my first borne, higher then the kings of the earth.

28 My mercie will I keepe for him for euermore, and my couenant shall stand fast with him.

29 His seede also will I make to endure [z] for euer, & his throne as the dates of heauen.

30 But if his children forsake my Lawe, and walke not in my iudgements:

31 *If they breake my statutes, and keepe not my commandements:

32 Then will I visit their transgression with the rod, & their iniquity with strokes.

33 [a] Yet my louing kindnes will I not take from him, neither will I falsifie my trueth.

34 My couenant will I not breake, nor [b] alter the thing that is gone out of my lips.

35 I haue [c] sworne once by mine holinesse, ‡ that I will not faile Dauid, saying,

36 His seede shal endure for euer, and his throne shalbe as the sunne before me.

37 He shall be established for euermore as the moone, and as a faithfull [d] witnesse in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast bene angry with thine anoynted.

39 Thou hast [e] broken the couenant of thy seruant, and prophaned his [f] crowne, casting it on the ground.

40 Thou hast broken down all his wals: thou hast laid his fortresses in ruine.

41 All that goe by the way, spoile him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sworde, and hast not made him to stande in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his [g] youth hast thou shortened, and couered him with shame. Selah.

46 [h] Lorde, how long wilt thou hide thy selfe, for euer? shal thy wrath burne like fire?

47 Remember [i] of what time I am: wherefore shouldest thou create in vayne all the children of men?

48 What man liueth, and shall not see death? shall hee deliuer his soule from the hand of the graue? Selah.

49 Lorde, where are thy former mercies, which thou swarest vnto Dauid in thy trueth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my [k] bosome of all the mighty people.

51 For [l] thine enemies haue reproched thee, O Lorde, because they haue reproched the [l] footsteps of thine Anointed.

52 Praised be the Lord for euermore. So be it, euen so be it.

m Feeling in their conscience that God is their Father.

n They shalbe preserued by thy fatherly prouidence.

o In that they are preserued and continue, they ought to giue the praise and glory onely to thee.

p In that that our king hath power to defend vs, it is the gift of God.

q To Samuel & to others, to assure that Dauid was thy chosen one.

r whom I haue both chosen and giuen him strength to execute his office, as vers. 21.

s Though there shal be euermore enemies against Gods kingdome, yet he promiseth to ouercome them.

t I wil mercifully performe my promises to him, notwithstanding his infirmities and offences.

u His power, glory & estate.

x He shall enioy the land round about.

y His excellent dignity shal appeare herein, that he shal be named the sonne of God, and the first borne, wherin he is a figure of Christ.

z Though for the sinnes of the people the state of this kingdome decayed: yet God reserued still a roote, till he had accomplished this promise in Christ. 2. *Sam.* 7. 14. a Though the faithfull answere not in all poynts to their profession, yet God will not breake his couenant with them. b For God in promising hath respect to his mercy, and not to mans power in performing. ‡ *Ebr. If I lie vnto Dauid: which is a maner of oath.* c As long as the sunne and the moone endure, they shall bee witnesses to me of this promise. d Because of the horrible confusion of things, the Prophet complaineth to God as though he saw not the performance of his promise. And thus discharging his cares on God, he resisteth doubt and impatiencie.

e By this hee meaneth the horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the spirit of prophesie, Ethan speaketh of those great miseries, which came soone afterward to passe at the captiuity of Babylon.

f He sheweth that the kingdom fel before it came to perfection, or was ripe.

g The Prophet in ioyning prayer with his complaint, sheweth that his fayth neuer failed.

h Seeing mans life is short, and thou hast created man to bestow thy benefits vpon him, except thou haste to helpe, death will preuent thee.

i He meaneth, that Gods enemies did not only slander him behind his backe, but also mocked him to his face, and as it were cast their iniuries in his bosome. k So he calleth them that persecute the Church, l They laugh at vs, which patiently waite for the comming of thy Christ.

PSAL. XC.

1 Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 who are neuher admonished by the breuity of their life, 7 nor by his plagues to be thankefull. 12 therefore Moses prayeth God to turne their hearts & continue his mercies toward them, and their posterity for euer.

¶ A prayer of Moses the [a] man of God.

LOrd, thou hast bene our [b] habitation from generation to generation.

2 Before the [c] mountaines were made, and before thou hadst formed the earth, and the worlde, euen from euerlasting to euerlasting thou art our God.

3 Thou [d] turnest man to destruction: againe thou sayest, Returne, yee sonnes of Adam.

4 [e] For a thousand yeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast [f] ouerflowed them: they are as a sleepe: in the morning hee groweth like the grasse:

a Thus the Scripture vseth to call the Prophets.

b Thou hast bin as an house and defence vnto vs in all our troubles and trauels now this foure hundred yeeres.

c Thou hast chosen vs to be thy people before the foundations of the world were laid.

d Moses by lamenting the frailtie and shortnesse of mans life, moueth God to pity.

e Though man thinke his life long, which is in deed most short, yea, though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.

f Thou takest them away suddenly as with a flood.

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6 In the morning it flourisheth & groweth, but in the euening it is cut downe and withereth.

7 For we are s consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: wee haue t spent our yeeres as a thought.

10 The time of our life is threescore yeres and tenne, and if they be of strength, fourescore yeeres: yet their strength is but labour and sorrow: for it is cut off quickly, and wee flee away.

11 k Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that wee may applie our hearts vnto l wisedome.

13 Returne, (O Lord,) m how long?) and be ‖ pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shal we reioyce and bee glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, & according to the yeeres that we haue seene euill.

16 n Let thy worke bee seene toward thy seruants, and thy glory vpon their o children.

17 And let the p beauty of the Lord our God be vpon vs, and q direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

g Thou calleſt vs by thy rods to consider the shortnesse of our life, and for our sinnes thou abridgest our daies.

h Our dayes are not onely short, but miserable, for asmuch as our sinnes daily prouoke thy wrath.

i Meaning, according to the common state of life.

k If mans life for the breuity be miserable, much more if thy wrath lye vpon it, as they which feare thee, only know.

l Which is by considering the shortnesse of our life, & by meditating the heauenly ioyes.

m Meaning, wilt thou be angry?

‖ Or, take comfort in thy seruants. n Euen thy mercy, which is thy chiefest worke. o As Gods promises appertained aswel to their posterity, as to them, so Moses praieth for the posterity. p Meaning, that it was obscured, whē he ceased to do good to his Church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 Heere is described in what assurance hee liueth that putteth his whole trust in God, and committeth himselfe wholly to his protection in all tentations. 14 A promise of God to those that loue him, know him, and trust in him, to deliuer them and giue them immortall glory.

WHo so dwelleth in the a secret of the most High, shall abide in the shadow of the Almightie.

2 b I will say vnto the Lorde, O mine hope, and my fortresse: he is my God, in him will I trust.

3 Surely he will deliuer thee from the c snare of the hunter, and from the noysome pestilence.

4 He will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his d trueth shall be thy shield and buckler.

5 e Thou shalt not be afraid of the feare of the night, nor of the arrowe that flieth by day:

6 Nor of the pestilence that walketh in the darkenes: nor of the plague that destroyeth at noone day.

7 A thousand shal fal at thy side, and ten thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine f eyes shalt thou behold and see the reward of the wicked.

9 For thou hast sayde, The Lord is mine hope: thou hast set the most High for thy refuge.

10 There shall none euil come vnto thee, neither shall any plague come neere thy tabernacle.

11 g For hee shall giue his Angels charge ouer thee, to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lyon and aspe: the h yong lyon and the dragon shalt thou tread vnder feete.

14 i Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath knowen my Name.

15 Hee shall call vpon mee, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With k long life will I satisfie him, and shew him my saluation.

a He that maketh God his defence and trust, shal perceiue his protection to be a most sure safegard.

b Being assured of this protection, he prayeth vnto the Lord.

c That is, Gods helpe is most ready for vs whether Satan assaile vs secretly, which he calleth pestilence, or openly, which is here meant by the pestilence. d That is, his faithful keeping of promise to helpe thee in thy necessitie. e The care that God hath ouer his, is most sufficient to defend them from all dangers.

f The godly shal haue some experience of Gods iudgements against y wicked euen in this life, but fully they shal see it at that day, when all things shall be reuealed.

g God hath not appoynted euery man one Angel, but many to be ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without tempting God.

h Thou shalt not onlybe preserued from all euill,

i To assure the but ouercome it whether it bee secret or open. faithfull of Gods protection, hee bringeth in God to confirme the same. k For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God, and to prayse him in his works: the Prophet reioiceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish: 12 In the end is described the felicitie of the iust, planted in the house of God to prayse the Lord.

A Psalme or song for the a Sabbath day.

IT is a good thing to prayse the Lord, and to sing vnto thy Name, O most High,

2 To declare thy louing kindnesse in the b morning, and thy trueth in the night,

3 Vpon an c instrument of ten strings, and vpon the viole, with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy d workes, and I will reioyce in the works of thine hands.

5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.

6 An e vnwise man knoweth it not, and a foole doth not vnderstand this,

7 (When the wicked grow as the grasse, and all the workers of wickednesse doe flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art f most High for euermore.

9 For loe, thine enemies, O Lord: for lo, thine enemies shal perish: all the workers of iniquitie shall be destroyed.

a Which teacheth that the vse of the Sabbath standeth in praysing God, and not onely in ceasing from worke.

b For Gods mercy & fidelitie in his promises toward his, binde them to praise him continually, both day and night.

c These instruments were then permitted, but at Christs coming abolished.

d He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods works. e That is, the wicked consider not Gods works, nor his iudgements against them, and therefore most iustly perish. f Thy iudgements are most constant against the wicked, and passe our reach.

10 g But

g Thou wilt ſtrengthen them with all power, and bleſſe them with all felicity.
h Though the faithfull ſeeme to wither and be cut downe by the wicked: yet they ſhall grow againe and flouriſh in the Church of God, as the Cedars do in mount Lebanon.
i The children of God ſhal haue a power aboue nature, and their age ſhall bring foorth moſt freſh fruits.

10 g But thou ſhalt exalt mine horne, like the Vnicornes, and I ſhall be anointed with freſh oyle.
11 Mine eye alſo ſhal ſee my deſire againſt mine enemies: and mine eares ſhall heare my wiſh againſt the wicked, that riſe vp againſt me.
12 The righteous ſhall h flouriſh like a palme tree, and ſhall grow like a Cedar in Lebanon.
13 Such as bee planted in the houſe of the Lorde, ſhall flouriſh in the courts of our God.
14 They ſhal ſtil bring forth fruit in their i age: they ſhalbe fat and flouriſhing.
15 To declare that the Lord my rocke is righteous, and that none iniquity is in him.

PSAL. XCIII.

1 He praiſeth the power of God in the creation of the worlde, and beateth downe all people which lift them vp againſt his Maieſty, 5 And prouoketh to conſider his promiſes.

a As God by his power and wiſedome hath made and gouerneth the world: ſo muſt the ſame bee our defence againſt al enemies and dangers.
b Wherein thou ſitteſt and gouernest the world.
c Gods power appeareth in ruling the furious waters.

THe Lorde a reigneth, and is clothed with maieſty: the Lord is clothed, and girded with power: the world alſo ſhall bee eſtabliſhed, that it cannot be mooued.
2 Thy b throne is eſtabliſhed of olde: thou art from euerlaſting.
3 c The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.
4 The waues of the ſea are marueilous through the noyſe of many waters, yet the Lord on high is more mighty.
5 Thy d teſtimonies are very ſure: holines becommeth thine houſe, O Lord, for euer.

d Beſides Gods power and wiſedome in creating, and gouerning, his great mercy alſo appeareth in that he hath giuen his people his word and couenant.

PSAL. XCIIII.

1 He praieth vnto God againſt the violence and arrogancy of tyrants, 10 Warning them of Gods iudgements. 12 Then doth he comfort the afflicted by the good iſſue of their afflictions, as hee felt in himſelfe, and did ſee in others, and by the ruine of the wicked, 23 Whom the Lord will deſtroy.

a Whoſe office it is to take vengeance on the wicked.
b Shew by effect that thou art iudge of the world to puniſh the wicked.
c That is, bragge of their cruelties and oppreſſions: or, eſteeme themſelues aboue all others.
d Seeing the Church was then ſo ſore oppreſſed, it ought not to ſeeme ſtrange to vs, if we ſee it ſo now, and therefore we muſt call to God to take our cauſe in hande.
e He ſheweth that they are deſperate in malice, forasmuch as they feared not God, but gaue themſelues wholly to doe wickedly.

OLord God a the auenger, O God, the auenger, ſhew thy ſelfe b clearely.
2 Exalt thy ſelfe, O iudge of the world, and render a reward to the proud.
3 Lord, how long ſhall the wicked, how long ſhall the wicked c triumph?
4 They prate and ſpeake fiercely: all the workers of iniquitie vaunt themſelues.
5 They d ſmite downe thy people, O Lord, and trouble thine heritage.
6 They ſlay the widowe and the ſtranger, and murther the fatherleſſe.
7 c Yet they ſay, The Lord ſhall not ſee: neither will the God of Iaakob regard it.
8 Vnderſtand ye vnwiſe among the people: and ye fooles, when will ye be wiſe?
9 He that f planted the eare, ſhall he not heare? or he that formed the eye, ſhal he not ſee?
10 Or hee that chaſtiſeth the g nations, ſhall he not correct? hee that teacheth man knowledge, ſhall he not know?
11 The Lorde knoweth the thoughts of man, that they are vanitie.
12 Bleſſed is the man whom thou h chaſtiſeſt, O Lord, and teacheſt him in thy Law,
13 That thou mayeſt giue him reſt from the dayes of euill, whiles the pit is digged for the wicked.
14 Surely the Lord will not faile his people, neither will he forſake his inheritance.
15 For i iudgement ſhall returne to iuſtice, and all the vpright in heart ſhall follow after it.
16 Who will riſe vp with me againſt the wicked? or who wil take my part againſt the workers of iniquitie?
17 If the Lord had not k holpen mee, my ſoule had almoſt dwelt in ſilence.
18 When I ſayd, l My foote ſlideth, thy mercy, O Lord, ſtayed me.
19 In the multitude of my m thoughts in mine heart, thy comforts haue reioyced my ſoule.
20 Hath the throne of iniquitie n felowſhip with thee, which forgeth wrong for a law?
21 They gather them together againſt the ſoule of the righteous, and condemne the innocent blood.
22 But the Lord is my refuge, and my God is the rocke of mine hope.
23 And hee will recompenſe them their wickednes, and o deſtroy them in their owne malice: yea, the Lord our God ſhall deſtroy them.

f He ſheweth that it is impoſſible, but God ſhould heare, ſee and vnderſtand their wickednes.
g If God puniſh whole nations for their ſinnes, it is meere folly for any one man, or elſe a fewe to thinke that God will ſpare them.
h God hath care ouer his, and chaſtiſeth them for their wealth, that they ſhould not periſh for euer with the wicked.
i God will reſtore the ſtate & gouernement of things to their right vſe, and then the godly ſhall follow him cheerefully.
k He complaineth of them, which would not helpe him to reſiſt the enemies: yet was aſſured that Gods helpe would not faile.
l When I thought there was no way but death.
m In my trouble and diſtreſſe I euer found thy preſent helpe.
n Though the wicked Iudges pretend iuſtice in oppreſſing the Church, yet they haue not that authoritie of God.
o It is a great token of Gods iudgement, when the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their owne malice.

PSAL. XCV.

1 An earneſt exhortation to prayſe God, 4 for the gouernment of the world, & the election of his Church 8 An admonition not to follow the rebellion of the old fathers, that tempted God in the wilderneſſe: 11 For the which they might not enter into the land of promiſe.

a He ſheweth that Gods ſeruice ſtandeth not in dead ceremonies, but chiefly in the ſacrifice of prayſe and thankeſgiuing.
b Euen the Angels (who in reſpect of men are thought as gods) are nothing in his ſight: much leſſe the idoles, which mans braine inuenteth.
c All things are gouerned by his prouidence.
d By theſe three words he ſignifieth one thing, meaning, that they muſt wholly giue themſelues to ſerue God.

COme, let vs reioyce vnto the Lord: let vs ſing a aloude vnto the rocke of our ſaluation.
2 Let vs come before his face with praiſe: let vs ſing loud vnto him with Pſalmes.
3 For the Lorde is a great God, and a great king aboue all b gods.
4 In whoſe hand are the deepe places of the earth, and the c heights of the mountains are his:
5 To whom the Sea belongeth: for hee made it, and his hands formed the drie land.
6 Come, let vs d worſhip and fall down,

and

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and kneele before the Lord our maker.

7 For he is our God, & we are the people of his pasture, and the sheepe of his c hand: to day, if ye will heare his voyce,

8 ‖ Harden not your heart, as ‖ in Meribah, and as in the day of ‖ Massah in the wilderneſſe.

9 Where your fathers *tempted me, proued me, though they had seene my worke.

10 Fortie yeeres haue I contended with this generation, and said, They are a people that erre in heart, for they haue not knowen my wayes.

11 Wherefore I sware in my wrath, saying, Surely they shall not enter into my h rest.

c That is, the flocke whom hee gouerneth with his owne hand. Hee sheweth wherein they are Gods flocke: that is, if they heare his voyce.

‖ Or, in strife, whereof the place was so called. ‖ Or, tentation, read Exo. 17.7. Exo. 17.2. num. 14.22.

* They were without iudgement and reason.

h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to praise God for his mercie. And this especially ought to be referred to the kingdome of Christ.

a SIng a vnto the Lord a new song: sing vnto the Lord, all the earth.

2 Sing vnto the Lord, and prayse his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is b great and much to be praised: he is to be feared above all gods.

5 For all the gods of the people are ‖ idols: but the Lord c made the heauens.

6 d Strength and glory are before him: power and beautie are in his Sanctuary.

7 Giue vnto the Lord, yee families of the people: giue vnto the Lord glory and e power.

8 Giue vnto the Lorde the glory of his Name: bring f an offering, and enter into his courts.

9 Worship the Lord in the glorious sanctuary: tremble before him all the earth.

10 Say among the g nations, The Lord reigneth: surely the world shall be stable, and not moone, and he shall iudge the people h in righteousneſſe.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyful, and al that is in it: let all the i trees of the wood then reioice

13 Before the Lord: for he commeth, for he commeth to iudge the earth: he will iudge the world with righteousnes, and the people in his truth.

a He sheweth that where God reigneth, there is all felicity and spirituall ioy.

b For the Gospel shal not be onely preached in Iudea, but thorow all yles and countreys.

c Hee is thus described to keepe his enemies in feare, which commonly contemne Gods power.

d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.

e He signifieth that Gods iudgements are in a readineſſe to destroy the idolaters.

f Let all ỹ which is esteemed in the world, fall downe before him. g The Iewes shal haue occasion to reioyce, ỹ the Gentiles are made partakers with them of Gods fauour. h He requireth two things of his children: the one, that they detest vice, the other, that they put their trust in God for their deliuerance. i Though Gods deliuerance appeare not suddenly, yet it is sowen and layd vp in store for them. k Be mindfull of his benefits, and only trust in his defence.

a Hee is before the Lord to iudge the earth, because he is ordeined Iudge of the quicke and the dead. Act. 10.42. 17.31. 2. Tim. 4.1. 1. Pet. 4.5.

b Hee will not iudge the world by the rule of the Law, but by the Gospel.

c Hee will iudge the world by his truth, that is, by his promise.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 dreadfull to the rebels and idolaters, 8 and ioyfull to the iust, whom he exhorteth to innocencie, 12 to reioycing and thankesgiuing.

THe a Lord reigneth: let the earth reioice: let the b multitude of the yles be glad.

2 c Cloudes and darkeneſſe are round about him: righteousneſſe and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it, and was d afrayd.

5 The mountaines melted like wax at the presence of the Lorde, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousnes, and all the people see his glory.

7 e Confounded bee all they that serue grauen images, & that glory in idoles: worship him f all ye gods.

8 Sion heard of it, and was glad: and the ‖ daughters of Iudah reioiced, because of thy iudgements, O Lord.

9 For thou Lord art most high aboue all the earth: thou art much exalted aboue all gods.

10 Ye that h loue the Lord, hate euill: he preserueth the soules of his Saints: hee will deliuer them from the hand of the wicked.

11 i Light is sowen for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holy k remembrance.

a He sheweth that where God reigneth, there is all felicity and spirituall ioy.

b For the Gospel shal not be onely preached in Iudea, but thorow all yles and countreys.

c Hee is thus described to keepe his enemies in feare, which commonly contemne Gods power.

d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.

e He signifieth that Gods iudgements are in a readineſſe to destroy the idolaters.

f Let all ỹ which is esteemed in the world, fall downe before him. g The Iewes shal haue occasion to reioyce, ỹ the Gentiles are made partakers with them of Gods fauour. h He requireth two things of his children: the one, that they detest vice, the other, that they put their trust in God for their deliuerance. i Though Gods deliuerance appeare not suddenly, yet it is sowen and layd vp in store for them. k Be mindfull of his benefits, and only trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercy, & fidelity in his promise by Christ, 10 by whom he hath communicated his saluation to all nations.

A Psalme.

a SIng a vnto the Lord a newe song: for he hath done marueilous things: * his right hande, and his holy b arme haue gotten him the victory.

2 The Lord declared his c saluation: his righteousnes hath he reuealed in the sight of the nations.

3 Hee hath d remembred his mercie and his truth toward the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing yee lowd vnto the Lord: cry out and reioyce, and sing prayses.

5 Sing prayse to the Lord vpon the harpe, euen vpon the harpe with a singing voyce.

6 With e shalmes and sound of trumpets sing lowd before the Lord the king.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together

9 Before the Lorde: for hee is come to iudge the earth: with righteousneſſe shall he iudge the world, and the people with equity.

a That is, some song newly made in token of their wonderfull deliuerance by Christ. *Isa 59.16.*

b He preserueth his Church miraculously.

c For the deliuerance of his Church.

d God was moued by none other meanes to gather his church of the Iewes and Gentiles, but because he would performe his promise.

e By this repetition and earnest exhortation to giue prayses with instruments, and also of the dumbe creatures, he signifieth ỹ the world is neuer able to prayse God sufficiently for their deliuerance.

PSAL.

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PSAL. XCIX.

1 He commendeth the power, equity and excellency of the kingdome of God by Christ ouer the Iewes & Gentiles, 5 and prouoketh them to magnifie the same, and to serue the Lord, 6 following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vpō God, were heard in their praiers.

THe Lord reigneth, let the [a] people tremble: he sitteth betweene the *Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is hye above all the people.

3 They shal [b] praise thy great and feareful Name (for it is holy.)

4 And the kings power that loueth iudgment: for thou hast prepared equity: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall down before his [c] footstoole: for he is holy.

6 Moses and Aaron were among his Priestes, [d] and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 Hee spake vnto them in the cloudy pillar: they kept his testimonies, and the Law that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didst take vengeance for [e] their inuentions.

9 Exalt the Lord our God, and fall down before his holy mountaine: for the Lord our God is holy.

a When God deliuereth his Church, all the enemies shall haue cause to tremble. *Exod.* 25. 22.

b Though the wicked rage against God, yet the godly shall praise his Name & mighty power.

c That is, before his Temple or Arke, where he promised to heare when they worshipped him, as now he promiseth his spirituall presence, wheresoeuer his church is assembled.

d Vnder these three hee cōprehendeth ỹ whole people of Israel, with whō God made his promise.

e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefits.

PSAL. C.

1 He exhorteth all to serue the Lord, 3 who hath chosen vs, and preserued vs: 4 and to enter into his assemblies to praise his name.

¶ A Psalme of praise.

SIng aye loud vnto the Lord, all the earth.

2 Serue the Lord with gladnes: come before him with ioyfulnesse.

3 Know ye that euen the Lord is God: he hath [b] made vs, and not we our selues: we are his people, and the sheepe of his pasture.

4 [c] Enter into his gates with praise, and into his courts with reioycing: praise him, and blesse his Name.

5 For the Lorde is good: his mercy is [d] euerlasting, and his truth is from generation to generation.

a He prophesieth that Gods benefit in calling the Gentiles, shalbe so great, that they shal haue wonderfull occasion to praise his mercie and reioyce.

b Hee chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people.

c He sheweth that God wil not bee worshipped, but by that meanes which hee hath appoynted.

d He declareth, that we ought neuer to bee weary in praysing him, seeing his mercies toward vs last for euer.

PLAL. CI.

1 Dauid describeth what gouernment he wil obserue in his house and kingdome. 5 He wil punish and correct by rooting foorth the wicked, 6 and cherishing the godly persons.

¶ A Psalme of Dauid.

I Will [a] sing mercie and iudgement: vnto thee, O Lord, will I sing.

a Dauid considereth what maner of king hee would be when God should place him in the throne, promising openly, that he would be mercifull and iust.

2 I will doe wisely in the perfit way [b] till thou comnest to me: I wil walke in the vprightnesse of mine heart in the mids of mine house.

3 I will set no wicked thing before mine eyes: I hate [c] the work of them that fal away: it shall not cleaue vnto me.

4 A froward heart shall depart from me: I will know none euill.

5 Him that [d] priuily slandereth his neighbour will I destroy: him that hath a proude looke and hie heart, I cannot suffer.

6 Mine eyes shalbe vnto the [e] faithfull of the land, ỹ they may dwell with me: he that walketh in a perfect way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.

8 [f] Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquity from the citie of the Lord.

b Though as yet thou deferrest to place me in the kingly dignity, yet wil I giue my selfe to wisdome & vprightnes being a priuat man.

c He sheweth that magistrates do not their duties, except they be enemies to all vice.

d In promising to punish these vices, which are most pernitious in them that are about kings, hee declareth that he will punish all.

e He sheweth what is the true vse of the sword: to punish the wicked, and to maintaine the good.

f Magistrates must immediatly punish vice, lest it grow to further inconueniences: and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captiuity of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to be published to al posterity. 22 The conuersion of the Gentiles, 28 and the stability of the Church.

¶ A praier [a] of the afflicted, when he shall be in distresse, and powre forth his meditation before the Lord.

O Lord, heare my prayer, and let my [b] crie come vnto thee.

2 Hide not thy face from mee in the time of my trouble: incline thine eares vnto me: when I call make haste to heare me.

3 For my daies are [c] consumed like smoke, and my bones are burnt like an hearth.

4 Mine heart is smitten, and withereth like grasse, because I forgate [d] to eate my bread.

5 For the voyce of my groning my bones doe cleaue to my skinne.

6 I am like a [e] pelican of the wildernes: I am like an owle of the deserts.

7 I watch and am as a sparrow alone vpon the house top.

8 Mine enemies reuile mee daily, and they that rage against mee, haue [f] sworne against me.

9 Surely I haue [g] eaten ashes as bread, and mingled my drinke with weeping,

10 Because of thine [h] indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My daies are like a shadow that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest [i] remaine for my death.

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.

b He declareth ỹ in our prayer wee must liuely feele that which we desire, and stedfastly beleeue to obtaine.

c These exceeding kindes of speech shewe how much ỹ affliction of the Church ought to wound the hearts of the godly.

d My sorrowes were so great that I passed not for mine ordinary foode.

e Euer mourning and solitary casting out feare-full cries.

f Haue conspired

g I haue not risen out of my mourning to take my refection.

h He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure.

i Howsoeuer wee be fraile: yet thy promise is sure, and the remembrance there of shall confirme vs for euer.

euer,

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euer, and thy remembrance from generation to generation.

13 Thou wilt arise, and haue mercy vpon Sion: for the time to haue mercie thereon, for the [k] appointed time is come.

14 For thy seruants delight in the [l] stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shal feare the Name of the Lord, and all the Kings of the earth thy glory,

16 When the Lord shall builde vp Sion, and shall appeare [m] in his glory,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall bee [n] created, shall praise the Lord.

19 For hee hath looked downe from the height of his Sanctuary: out of the heauen did the Lord behold the earth,

20 That he might heare the mourning of the prisoner, and deliuer the children [o] of death:

21 That they may declare the Name of the Lord in Sion, & his praise in Jerusalem,

22 When the people shalbe gathered [p] together, & the kingdomes to serue the Lord.

23 Hee [q] abated my strength in the way, and shortened my dayes.

24 And I sayde, O my God, take me not away in the mids of my dayes: thy yeeres endure from generation to generation.

25 Thou hast aforetime layd the foundation of the earth, and the heauens are the workes of thine hands.

26 [r] They shall perish, but thou shalt endure: euen they all shall waxe olde as doeth a garment: as a vesture shalt thou change them, and they shalbe changed.

27 But thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue, and their seede shall stand [s] fast in thy sight.

k That is, the seuentie yeeres, which by ỹ Prophet Ieremie thou diddest appoint, Ier. 29. 12.

l The more that the Church is in misery and desolation, the more ought the faithfull to loue and pitie it.

m That is, when he shal haue drawen his Church out of the darkenes of death.

n The deliuerance of the Church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anew.

o Who now in their banishment could looke for nothing but death.

p Hee sheweth that Gods Name is neuer more praised then when religion flourisheth, and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.

q The Church lament that they see not the time of Christ, which was promised, but haue but fewe yeeres and short dayes.

r If heauen and earth perish, much more man shall perish: but ỹ Church by reason of Gods promise endureth for euer.

s Seeing thou hast chosen the Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

1 He prouoketh al to praise the Lord, which hath pardoned, his sinnes, deliuered him frō destruction, & giuen him sufficient of al good things. 10 Then hee addeth the tender mercies of God, which he sheweth like a most tēder father toward his children. 14 The frailtie of mans life. 20 An exhortation to men and Angels to praise the Lord.

¶ A Psalme of Dauid.

a He wakeneth his dulnesse to praise God shewing that both vnderstanding and affections, minde and heart are too little to set foorth his praise.

MY soule, [a] prayse thou the Lord, and all that is within me, praise his holy Name.

2 My soule, praise thou the Lord, & forget not all his benefits.

3 Which [b] forgiueth all thine iniquitie, and healeth all thine infirmities.

b This is the beginning and chiefest of all benefites: remission of sinne.

4 Which redeemeth thy life from the [c] graue, and crowneth thee with mercie and compassions.

5 Which satisfieth thy mouth with good things: and thy [d] youth is renued like the eagles.

6 The Lord executeth righteousnes and iudgement to all that are oppressed.

7 He made his wayes knowen vnto [e] Moses, & his workes vnto the children of Israel.

8 The Lord is full of compassion & mercie, slow to anger and of great kindnesse.

9 He will not alway [f] chide, neither keepe his anger for euer.

10 Hee hath not [g] dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.

12 As farre as [h] the East is from the West: so farre hath he remooued our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of [i] man are as grasse: as a flowre of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shall know it no more.

17 But the louing kindnesse of the Lord endureth for euer and euer vpon them that feare him, and his [k] righteousnesse vpon childrens children,

18 Unto them that keepe his [l] couenant, and thinke vpon his commaundements to doe them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise ye ỹ Lord, ye [m] his Angels, that excell in strength, that doe his commaundement in obeying the voice of his word.

21 Praise the Lord, all ye his hosts, ye his seruants that doe his pleasure.

22 Praise the Lord, all ye his workes, in all places of his dominion: my soule, praise thou the Lord.

c For before that we haue remissiō of our sinnes, we are as dead men in the graue.

d As the eagle, when her beake ouergroweth, sucketh blood, and is so renued in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.

e As to his chiefe minister, and next to his people.

f He sheweth first his seuere iudgement, but so soone as the sinner is humbled, he receiueth him to mercy.

g We haue proued by continuall experience, that his mercie hath euer preuailed against our offences.

h As great as the world is, so full is it of signes of Gods mercies toward his faithfull, when he hath remooued their sinnes.

i He declareth that man hath nothing in himselfe to moone God to mercie, but onely the confession of his infirmitie & miserie.

k His iust and faithfull keeping of his promise.

l To whom he giueth grace to feare him, and to obey his word.

m In that that we, which naturally are slow to praise God exhort the Angels which willingly do it, we stirre vp our selues to consider our duety, and awake out of our slugishnesse.

PSAL. CIIII.

1 An excellent Psalme to praise God for the creation of the world, and the gouernance of the same by his maruelous prouidence, 35 wherin the Prophet prayeth against the wicked, who are occasions that God diminisheth his blessings.

MY soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art [a] clothed with glory and honour.

2 Which couereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.

a The Prophet sheweth that we need not enter into the heauens to seeke God, forasmuch as all the order of nature, with the propriety and placing of the elements, are most liuely mirrours to see his maiesty in.

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b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Heb. 1.7. beholdeth in this glasse, how the very Angels also are obedient to his commandement.

c Thou makest the sea to be an ornament vnto the earth.

d If by thy power thou diddest not bridle the rage of ỹ waters, it were not possible but ỹ whole world should be destroyed.

e If God prouide for ỹ very beasts, much more will hee extend his prouident care to man.

f There is no part of the world so barren where most euident signes of Gods blessings appeare not.

g From ỹ clouds.

h He describeth Gods prouident care ouer man, who doeth not onely prouide necessary things for him, as herbs and other meate: but also things to reioyce, and comfort him, as wine and oyle, or ointments.

‖ *Or, does, roes, & such like.*

i As to separate the night from the day, and to note dayes, moneths and yeeres.

k That is, by his course either far or nere, it noteth summer, winter, & other seasons.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 Which [b] maketh the spirits his messengers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer moue.

6 Thou coueredst it with the [c] deepe, as with a garment: the [d] waters would stand aboue the mountaines.

7 But at thy rebuke they flee: at the voice of thy thunder they haste away.

8 And the mountaines ascend, and the valleyes descend to ỹ place which thou hast established for them.

9 But thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the ſprings into the valleys, which run betweene the mountaines.

11 They shal giue drinke to al the [e] beasts of the field, and the wilde asses shall quench their thirst.

12 By these [f] ſprings shal the foules of the heauen dwel, and sing among the branches.

13 Hee watereth the mountaines from his [g] chambers, and the earth is filled with the fruit of thy workes.

14 He causeth grasse to grow for the cattel, and herbe for the vse of [h] man, that hee may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengthneth mans heart.

16 The high trees are satisfied, euen the cedars of Lebanon, which he hath planted.

17 That the birds may make their nests there: the ſtorke dwelleth in the firre trees.

18 The high mountaines are for the ‖ goats: the rocks are a refuge for the conies.

19 He appointed the [i] moone for certaine seasons: [k] the sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beastes of the forest creepe forth.

21 The lyons roare after their pray, and seeke their meat [l] at God.

22 When the sunne riseth, they retire, and couch in their dennes.

23 [m] Then goeth man forth to his worke, and to his labour till the euening.

24 O Lord, how [n] manifolde are thy workes! in wisedome hast thou made them all: the earth is full of thy riches.

25 So is this sea great and wide: for therein are things creeping innumerable, both small beasts and great.

26 There goe the ships, yea that ‖ Liuiathan, whom thou hast made to play therein.

27 [o] All these waite vpon thee, that thou mayest giue them food in due season.

28 Thou giuest it to them, and they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou [p] hide thy face, they are troubled: if thou take away their breath, they die, and returne to their dust.

30 Againe, if thou [q] send forth thy spirit, they are created, and thou renuest the face of the earth.

31 Glorie bee to the Lord for euer: let the Lord reioyce in his workes.

32 Hee looketh on the earth and it trembleth: he toucheth the mountaines, and they [r] smoke.

33 I will sing vnto the Lord all my life: I will praise my God, while I liue.

34 Let my wordes bee acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners bee [s] consumed out of the earth, and the wicked till there bee no more: O my soule, praise thou the Lorde. Praise yee the Lord.

p As by thy presence all things haue life: so, if thou withdraw thy blessinge, they all perish.

q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

r Gods merciful face giueth strength to the earth, but his seuere countenance burneth the mountaines.

s Who infect the world, and so cause God that he cannot reioyce in his works.

PSAL. CV.

1 *Hee praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, & hauing chosen them, neuer ceaseth to do the good, euē for his promise sake*

PRaise the Lord, and call vpon his Name: [a] declare his workes among the people.

2 Sing vnto him, sing praise vnto him, and talke of all his wondrous workes.

3 Reioyce in his holy name: let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lord and his [b] strength: seeke his face continually.

5 Remember his [c] marueilous workes, that hee hath done, his wonders and the [d] iudgements of his mouth,

6 Yee seede of Abraham his seruant, ye children of Iaakob, which are his elect.

7 Hee is the Lord our God: his iudgements are throughout all the earth.

8 Hee hath alway remembred his couenant and promise, that hee made to a thousand generations,

9 Euen that which he [e] made with Abraham, and his othe vnto Izhak:

10 And since hath confirmed it to Iaakob for a law: and to Israel for an euerlasting couenant,

11 Saying, [f] Vnto thee will I giue the land of Canaan: the lot of your inheritance.

12 Albeit they were fewe in number, yea, very fewe, and strangers in the land,

13 And walked about from nation to nation, from one kingdome to another people,

14 Yet suffered hee no man to doe them wrong, but reproued Kings for their sakes, saying,

15 Touch not mine [h] annoynted, and do

a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to bee Gods people, the Prophet willeth them to shew themselues mindfull by thankesgiuing.

b By the strength and face, he meaneth the Arke where God declared his power and his presence.

c Which hee hath wrought in the deliuerance of his people.

d Because his power was thereby as liuely declared, as if he should haue declared it by mouth.

l That is, they onely finde meat according to Gods prouidence who careth euen for the bruit beastes. m To wit, when the day springeth: for the light is as it were a shield to defend man against the tyrannie and fiercenesse of beasts. n Hee confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them. ‖ *Or, whale.* o God is a most nourishing Father, who prouideth for all creatures their dayly food,

e The promise which God made to Abraham to be his God and the God of his seede after him, he renued and repeated it againe to his seede after him. f Hee sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers. g That is, the King of Egypt and the King of Gerar, Gen. 12.17, and 20.3. h Those whom I haue sanctified to be my people,

my

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my i Prophets no harme.

16 Moreouer he called a famine vpon the land, and vtterly brake the k staffe of bread.

17 But he sent a man before them: Ioseph was sold for a slaue.

18 They held his feete in the stockes, and he was layd in yrons.

19 Vntill his l appointed time came, and the counsell of the Lord had tried him.

20 The king sent and loosed him: euen the ruler of the people deliuered him.

21 Yee made him lord of his house, and ruler of all his substance,

22 That hee should binde his m Princes vnto his will, and teach his Ancients wisedome.

23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.

24 And hee increased his people exceedingly, and made them stronger then their oppressours.

25 n Hee turned their heart to hate his people, and to deale craftily with his seruants.

26 Then sent hee Moses his seruant, and Aaron whom he had chosen.

27 They shewed among them the message of his signes, and wonders in the land of Ham.

28 He sent darknesse and made it darke: and they were not o disobedient vnto his commission.

29 * Hee turned their waters into blood, and slew their fish.

30 * Their land brought forth frogs, euen in their kings chambers.

31 Hee p spake, and there came swarmes of flies, and lice in all their quarters.

32 Hee gaue them q haile for raine, and flames of fire in their land.

33 Hee smote their vines also and their figge trees, & brake downe the trees in their coasts.

34 r He spake, and the grashoppers came, and caterpillers innumerable,

35 And did eate vp all the grasse in their lande, and deuoured the fruit of their ground.

36 * Hee smote also all the first borne in their lande, euen the beginning of all their strength.

37 He brought them forth also with siluer and golde, and there was s none feeble among their tribes.

38 Egypt was t glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloud to be a couering, and fire to giue light in the night.

40 They u asked, and he brought quailes, and he filled them with the bread of heauen.

41 He opened the rocke, and the waters flowed out, and ranne in the drie places like a riuer.

42 For he remembred his x holy promise to Abraham his seruant.

43 And he brought forth his people with

i Meaning, the old fathers, to whom God shewed himselfe plainely, & who were setters forth of his word.

k Either by sending scarcitie, or by taking away the strength and nourishment thereof.

l So long he suffered aduersitie, as God had appointed, and till he had tried sufficiently his patience.

m That the very princes of the countrey should be at Iosephs commandement and learne wisedome at him.

n So it is in God, either to mooue the hearts of the wicked to loue or to hate Gods children.

o Meaning, Moses and Aaron. *Exod.* 7.20.

Exod. 8 6.

p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.

q It was strange to see raine in Egypt, much more it was fearefull to see haile.

r Hee sheweth that all creatures are armed against man, when God is his enemie: as at his commandement the grashoppers destroyed the land. *Exod.* 12.29.

s When their enemies felt Gods plagues, his children by his prouidence were exempted.

t For Gods plagues caused them rather to depart with the Israelites then with their liues.

u Not for necessitie, but for satisfying of their lust.

x Which hee confirmeth to the posteritie, in whom after a sort the dead liue and enioy the promises.

y ioy, and his chosen with gladnesse.

44 And gaue them the lands of the heathen, and they tooke the labours of the people in possession,

45 That they might z keepe his statutes and obserue his lawes. Praise ye the Lord.

y When the Egyptians lamented and were destroyed.

z This is the end, why God preserueth his Church, because they should worship & call vpon him in this world.

PSAL. CVI.

1 The people dispersed vnder Antiochus doe magnifie the goodnesse of God among the iust and repentant: 4 Desiring to be brought againe into the land by Gods merciful visitation. 8 And after the manifold maruails of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 they do pray and desire to be gathered from among the heathen, to the intent they may praise the name of the God of Israel.

¶ Praise ye the Lord.

PRaise a ye the Lord, because hee is good, for his mercy endureth for euer.

2 Who can expresse the noble acts of the Lord, or shew forth all his prayse?

3 Blessed are they that b keepe iudgement, and do righteousnesse at all times.

4 Remember me, O Lord, with the c fauour of thy people: visit me with thy saluation,

5 That I may see the felicity of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 We haue d sinned with our fathers: we haue committed iniquity, & done wickedly.

7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.

8 Neuertheless, e he saued them for his Names sake, that he might make his power to be knowen.

9 And he rebuked the red sea, and it was dried vp, and he led them in the deepe, as in the wildernes.

10 And he saued them from the aduersaries hand, and deliuered them from the hand of the enemy.

11 * And the waters couered their oppressours: not one of them was left.

12 Then f beleeued they his words, and sang praise vnto him.

13 But incontinently they forgate his workes: they waited not for his g counsell,

14 But lusted with concupiscence in the wildernesse, and tempted God in the desert.

15 Then he gaue them their desire: but he sent h leannesse into their soule.

16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and i swallowed vp Dathan, and couered the company of Abiram.

a The Prophet exhorteth the people to praise God for his benefits past, that thereby their minds may be strengthened against all present troubles and despaire.

b He sheweth, that it is not enough to praise God with mouth except the whole heart agree thereunto, and all our life be thereunto framed.

c Let the good will that thou bearest to thy people, extend vnto me, that thereby I may be receiued into the number of thine.

d By earnest confession, as well of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pitie them.

e The inestimable goodnesse of God appeareth in this, that he would change the order of nature rather then his people should not be deliuered, although they were wicked. *Exod.* 14.27.

f The wonderfull workes of God caused them to beleeue for a time, and to praise him.

g They would preuent his wisedome and prouidence.

h The abundance that God gaue them profited not, but made them pine away, because God cursed it.

i By the greatnesse of the punishment the hainous offence may be considered: for they that rise against Gods ministers, rebell against him.

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18 And the fire was kindled in their assembly: the flame burnt vp the wicked.
19 They made a calfe in Horeb, and worshipped the molten image.
20 Thus they turned their k glory into the similitude of a bullocke, that eateth grasse.
21 They forgate God their Sauiour, which had done great things in Egypt,
22 Wonderous workes in the land of Ham and fearefull things by the red sea.
23 Therefore he minded to destroy them, had l not Moses his chosen stood in y breach before him to turne away his wrath, least he should destroy them.
24 Also they contemned that m pleasant land, and beleeued not his word,
25 But murmured in their tents, and hearkened not vnto the voyce of the Lord.
26 Therefore n hee lifted vp his hand against them, to destroy them in the wildernesse,
27 And to destroy their seede among the nations, and to scatter them throughout the countreys.
28 They ioyned themselues also vnto o Baal-peor, and did eate the offrings of the p dead.
29 Thus they q prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.
30 But r Phinehas stoode vp, and executed iudgement, and the plague was stayed.
31 * And it was s imputed vnto him for righteousnes from generation to generation for euer.
32 They angered him also at the waters of * Meribah, so that t Moses was punished for their sakes,
33 Because they vexed his spirit, so that he spake vnaduisedly with his lips.
34 Neither destroyed they the people, as the Lord had commanded them,
35 But were mingled among the heathen, and learned their workes,
36 And serued their idoles, which were their ruine.
37 Yea, they offered their u sonnes, and their daughters vnto deuils,
38 And shed innocent blood, euē the blood of their sonnes, & of their daughters, whome they offered vnto the idoles of Canaan, and the land was defiled with blood.
39 Thus were they stayned with their owne workes, and went a x whoring with their owne inuentions.
40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.
41 And he gaue them into the hand of the heathen: & they that hated them, were lords ouer them.
42 Their enemies also oppressed them, and they were humbled vnder their hand.
43 Many y a time did hee deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquity.
44 Yet he saw when they were in affliction, and he heard their cry.
45 And he remembred his couenant toward them, and z repented according to the multitude of his mercies,
46 And gaue them fauour in the sight of all them that led them captiues.
47 Saue vs, O Lord our God, and a gather vs from among the heathen, that wee may praise thine holy Name, and glory in thy praise.
48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

k He sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more, wood, stone, metall, or calues.
l If Moses by his intercession had not obtained Gods fauour against their rebellions.
m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance.
n That is, hee sware. Sometime also it meaneth, to punish.
o Which was the idole of the Moabites.
p Sacrifices offered to the dead idoles.
q Signifying, that whatsoeuer man inuenteth of himselfe to serue God by, is detestable and prouoketh his anger.
r When all other neglected Gods glory, he in his zeale killed the adulterers, and preuented Gods wrath.
Num 25. 12.
s This acte declared his liuely faith, and for his faiths sake was accepted.
Numb. 20. 13. *psal.* 95. 8.
t If so notable a Prophet of God escape not punishment, though others prouoked him to sinne, how much more shall they be subiect to Gods iudgement, which cause Gods children to sin?
u He sheweth how monstrous a thing idolatry is, which can win vs to things abhorring to nature, whereas Gods worde cannot obtayne most small things.
x Then true chastitie is to cleaue wholy and only vnto God.
y The Prophet sheweth that neither by menaces nor promises wee can come to God except we bee altogether newly reformed, & that his mercy ouercouer and hide our malice.
z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiueth vs.
a Gather thy Church which is dispersed, and giue vs constancy vnder the crosse, that with one consent we may all praise thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, & gathered vnto him to giue thanks 9 for thu mercifull prouidence of God gouerning all things at his good pleasure, 20 sending good and euill, prosperity and aduersity to bring men vnto him. 42 Therefore as the righteous ther-at reioyce, so shall the wicked haue their mouthes stopped.

PRaise a the Lord, because he is good: for his mercy endureth for euer.
2 Let them b which haue bene redeemed of the Lorde, shewe how hee hath deliuered them from the hand of the oppressour,
3 And gathered them out of the landes, from the East and from the West, from the North and from the ‖ South.
4 When they wandered in the desert and wildernesse out of the way, and found no city to dwell in,
5 c Both hungry and thirstie, their soule fainted in them.
6 Then they cryed vnto the Lord in their trouble, and hee deliuered them from their distresse,
7 And led them foorth by the right way, that they might goe to a citie of habitation.
8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.
9 For he satisfied the thirstie soule, and filled the hungry soule with goodnesse.
10 They that dwell in darknesse and in the shadow of death, being bound in misery and yron,
11 Because they d rebelled against the wordes of the Lord, and despised the counsell of the most High,
12 When hee humbled their heart with heauinesse, then they fel down, and there was no helper.
13 Then they e cryed vnto the Lorde in their trouble, and hee deliuered them from their distresse.

a This notable sentence was in the beginning vsed as the foote or tenour of the song, which was oftentimes repeated.
b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessity.
‖ *Or, from the sea: meaning the red sea, which is on the South part of the land.*
c He sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, and also exhorteth them, that are deliuered, to be mindefull of so great a benefit.
d Then the true way to obey God is to follow his expresse commandement: also hereby al are exhorted to descend into themselues, for inasmuch as none are punished, but for their sinnes.
e He sheweth that the cause why God doeth punish vs extremely, is because wee can bee brought vnto him by none other meanes.

14 Yee

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f When there seemeth to mans iudgement no recouerie, but all things are brought to despaire, then God chiefly sheweth his mightie power.

14 He brought them out of darknesse, and out of the shadow of death, and brake their bands asunder.

15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

16 For he hath broken the f gates of brasse, and brast the barres of yron asunder.

17 s Fooles by reason of their transgression, & because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they crie vnto the Lord in their trouble, and hee deliuereth them from their distresse.

20 h Hee sendeth his word and healeth them, and deliuereth them from their i graues.

21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men,

22 And let them offer sacrifices of k praise, and declare his workes with reioycing.

23 They that goe downe to the l sea in ships, and occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For hee commandeth and raiseth the stormie winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, and descend to the deepe, so that their soule m melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their n cunning is gone.

28 Then they crie vnto the Lord in their trouble, and hee bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are o quieted, they are glad, and he bringeth them vnto the hauen where they would be.

31 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the p Congregation of the people, and praise him in the assembly of the Elders.

33 Hee turneth the floods into a wildernes, and the springs of waters into drinesse,

34 And a fruitful land into ‖ barrennesse, for the wickednes of them that dwel therin.

35 Againe he q turneth the wildernesse into pooles of water, and the drie land into water springs.

36 And there he placeth the hungrie, and they build a citie to dwell in,

37 And sow the fields, & plant vineyards, which bring forth fruitfull r increase.

38 For hee blesseth them, and they multiplie exceedingly, and hee diminisheth not their cattell.

39 f Againe men are diminished, and brought low by oppression, euill, and sorrow.

40 He powreth t contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Yet hee raiseth vp the poore out of miserie, and maketh him families like a flocke of sheepe.

42 The u righteous shall see it, & reioyce, and all iniquitie shall stop her mouth.

43 Who is wise, that hee may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the seuen and fiftieth and the sixtieth. The matter heere conteined is, 1 That Dauid giueth himselfe with heart and voice to praise the Lord, 7 And assureth himselfe of the promise of God concerning his kingdome ouer Israel, and his power against other nations: 11 Who though hee seeme to forsake vs for a time, yet he alone will in the end cast downe our enemies.

A song or Psalme of Dauid.

O God, mine heart is a prepared, so is ‖ my tongue: I will sing and giue praise.

2 Awake viole and harpe: I will awake earely.

3 I will praise thee, O Lord, among the b people, and I will sing vnto thee among the nations.

4 For thy mercy is great aboue the heauens, and thy truth vnto the clouds.

5 c Exalt thy selfe, O God, aboue the heauens, and let thy glorie bee vpon all the earth,

6 That thy beloued may bee deliuered: d helpe with thy right hand and heare mee.

7 God hath spoken in his e holines; therefore I will reioyce, I shall diuide Shechem, and measure the valley of Succoth.

8 Gilead shall be mine, & Manasseh shall be mine: Ephraim also shall be the strength of mine head: Iudah is my law-giuer.

9 * Moab shall be my washpot: ouer Edome will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade me into the strong citie? who will bring me vnto Edom?

11 f Wilt not thou, O God, which haddest forsaken vs, and didst not goe forth, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shall doe valiantly: for he shall tread downe our enemies.

t For their wickednes & tyranny he causeth ỹ people and subiects to contemne them.

u They, whose faith is lightened by Gods Spirit, shal reioice to see Gods iudgements against the wicked and vngodly.

a This earnest affection declareth that hee is free from hypocrisie, and that sluggishnes stayeth him not. ‖ *Or, my glory, because it chiefly setteth forth the glory of God.*

b He prophesieth of the calling of the Gentiles: for except they were called, they could not heare the goodnesse of God.

c Let all the world see thy iudgements, in that that thou art God ouer all, and so confesse that thou art glorious.

d When God by his benefits maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer, to desire him to continue and finish his graces.

e As he hath spoken to Samuel concerning me, so will he shew himselfe constant and holy in his promise, so that these nations following shall be subiect vnto me. *Psal 60 8.*

f From the sixt verse of this Psalme vnto the last, reade the exposition in the 60. Psalme, and fift verse.

PSAL. CIX.

1 Dauid being falsly accused by flatterers vnto Saul, prayeth God to helpe him, and to destroy his enemies, 8 And vnder them he speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may knowe the worke to be of God. 30 Then doth hee promise to giue praises vnto God.

f This is the fulfilling of the former verse, and the cause why he is so vehement in his prayer.

g They that haue no feare of God, by his sharpe rods are brought to cal vpon him, and so finde mercie.

h By healing them he declareth his good will toward them.

i Meaning, their diseases, which had almost brought them to the graue and corruption.

k Praise and confession of Gods benefits are the true sacrifices of the godly.

l He sheweth by the sea, what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were from a thousand deaths.

m Their feare and danger is so great.

n When their arte and meanes faile them, they are compelled to confesse that onely Gods prouidence doth preserue them.

o Though before euery drop seemed to fight one against another, yet at his commandement they are as still, as though they were frosen.

p This great benefit ought not onely to be considered particularly, but magnified in all places, and assemblies. ‖ *Or, saltnesse.*

q For the loue that he beareth to his Church, he changeth the order of nature for their commoditie.

r Continuall increase and yeerely.

s As God by his prouidence doeth exalt men, so doth he also humble them by afflictions to know themselues.

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¶ To him that excelleth. A Psalme of Dauid.

HOlde not thy tongue, O God of my [a] praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken to mee with a lying tongue.

3 They compassed mee about also with words of hatred, and fought against mee without a cause.

4 For my friendship they were mine aduersaries, [b] but I gaue my selfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendship.

6 [c] Set thou the wicked ouer him, and let the aduersarie stand at his right hand.

7 When he shall bee iudged, let him bee condemned, and let his [d] prayer bee turned into sinne.

8 Let his dayes bee few, and let another take his [e] charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children bee vagabonds and begge and seeke bread, comming out of their places destroyed.

11 Let [f] the extortioner catch all that hee hath, and let the stranger spoyle his labour.

12 Let there be none to extend mercy vnto him, neither let there be any to shew mercie vpon his fatherlesse children.

13 Let his posteritie be destroyed, and in the generation following let their name bee put out.

14 [g] Let the iniquitie of his fathers bee had in remembrance with the Lord: and let not the sinne of his mother bee done away.

15 But let them alway be before the Lord, that he may cut off their memoriall from the earth.

16 Because [h] hee remembred not to shew mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted, to slay him.

17 As hee loued cursing, [i] so shall it come vnto him, and as he loued not blessing, so shal it be farre from him.

18 As hee clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it bee vnto him as a garment to couer him, and for a girdle, wherewith he shall be alway girded.

20 Let this be the reward of mine aduersarie [k] from the Lord, and of them, that speake euill against my soule.

21 But thou, O Lord my God, deale with mee according to thy [l] Name: deliuer me, (for thy mercy is good.)

22 Because I am poore and needie, and mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the [m] grashopper.

24 My knees are weake through fasting, and my flesh [n] hath lost all fatnesse.

25 I became also a rebuke vnto them: they that looked vpon mee, shooke their heads.

26 Helpe me, O Lord my God: [o] saue me according to thy mercie.

27 And they shall know, that this is thine hand, and that thou, Lord, hast done it.

28 Though they [p] curse, yet thou wilt blesse: they shall arise and bee confounded, but thy seruant shall reioyce.

29 Let mine aduersaries bee clothed with shame, and let them couer themselues with their confusion, as with a cloke.

30 I will giue thankes vnto the Lord greatly with my [q] mouth, and prayse him among the multitude.

31 For he will stand at the right hand of the poore, to saue him from them that would [r] condemne his soule.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficient praise to me.
b To declare that I had none other refuge, but in thee in whom my conscience was at rest.
c Whether it were Doeg or Saul, or some familiar friend, that had betrayed him, he prayeth not of priuate affection, but moued by Gods Spirit that God would take vengeance vpon him.
d As to the elect all things turne to their profit: so to the reprobate, euen those things that are good, turne to their damnation.
e This was chiefly accomplished in Iudas, Actes 1.20.
f He declareth that the curse of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods are by Gods iust iudgement depriued of all.
g Thus punisheth the Lord to the third and fourth generation the wickednesse of the parents in their wicked children.
h Hee sheweth that God accustomed to plague them after a strange sort, that shew themselues cruell toward other. i Thus giueth the Lord to euery man the thing wherein hee delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lustes and reprobate mindes. k For being destitute of mans helpe, hee fully trusted in the Lord, that hee would deliuer him.
l As thou art named mercifull, gracious and long suffering, so shew thy selfe in effect.
m Meaning, that he hath no stay nor assurance in this world.
n For hunger that came of sorrow, hee was leane, and his naturall moysture failed him.
o The more grieuous that Satan assailed him, the more earnest and instant was he in prayer.
p They shall gaine nothing by cursing me.
q Not onely in confessing it secretly in my selfe: but also in declaring it before all the Congregation.
r Hereby he sheweth that hee had not to doe with them that were of little power, but with the iudges and princes of the world.

PSAL. CX.

1 Dauid propheseth of the power and euerlasting kingdome giuen to Christ, 4 And of his Priesthood, which should put an end to the Priesthood of Leui.

A Psalme of Dauid.

THe [a] Lord said vnto my Lord, Sit thou at my right hand, vntil I make thine enemies thy footstoole.

2 The Lord shall send the rodde of thy power out of [b] Zion: bee thou ruler in the middes of thine enemies.

3 Thy people shall come willingly at the time of assembling [c] thine armie in holy beautie: the youth of thy wombe shall bee as the morning dewe.

4 The Lord sware, and will not repent, Thou art a Priest for euer after the order of [d] Melchi-zedek.

5 The Lord that is at thy right hand, shal wound kings in the day of his wrath.

6 He shall be iudge among the heathen: he shall fil all with dead bodies, and smite the [e] head ouer great countreys.

7 He shall [f] drinke of the brooke in the way: therefore shall he lift vp his head.

a Iesus Christ in the two and twentie of Mat. verse 44. giueth the interpretation hereof, and sheweth that this cannot properly be applied vnto Dauid, but to himselfe.
b And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his word.
c By thy word thy people shall be assembled into thy Church, whose increase shall bee so abundant and wonderfull, as the drops of the dewe.
d As Melchizedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any King, saue onely in Christ. Hebr 7.25.
e No power shall be able to resist him.
f Vnder this similitude of a captaine, that is greedie to destroy his enemies, that hee will not scarce drinke by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 He giueth thanks to the Lord for his mercifull workes towarde his Church, 10 And declareth wherein true wisedome and right knowledge consisteth.

¶ Praise

¶ Praise the Lord.

I will a praise the Lorde with my whole heart in the assembly and congregation of the iust.

2 The works of the Lord are b great, and ought to be sought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteousnesse endureth for euer.

4 He hath made his wonderfull works to be had in remembrance: the Lord is mercifull and full of compassion.

5 Hee hath giuen c a portion vnto them that feare him: he wil euer be mindful of his couenant.

6 He hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.

7 The d workes of his hands are trueth and iudgement: all his statutes are true.

8 They are established for euer and euer, and are done in trueth and equitie.

9 Hee sent redemption vnto his people: hee hath commanded his couenant for euer: holy and fearefull is his Name.

10 e The beginning of wisedome is the feare of the Lord: al they that obserue f them haue good vnderstanding: his praise endureth for euer.

a The Prophet declareth that he will prayse God both priuately and openly, and that from the heart, as he that consecrateth himselfe wholly and onely vnto God.

b He sheweth that Gods works are a sufficient cause wherefore we should praise him, but chiefly his benefits toward his Church.

c God hath giuen to his people all that was necessary for them, and will do still euen for his couenants sake: and in this sense the Hebrew word is taken, Prou. 30.8. and 31.15. ‖ *Or, pray, and food.*

d As God promised to take the care of his Church: so in effect doeth hee declare himselfe iust & true in the gouernement of the same.

e They onely are wise that feare God, and none haue vnderstanding, but they that obey his word.

f To wit, his commandements, as verse 7.

PSAL. CXII.

1 He praiseth the felicitie of them that feare God, 10 And condemneth the cursed state of the contemners of God.

¶ Praise ye the Lord.

Blessed is the man that a feareth the Lord and delighteth greatly in his commandements.

2 His seed shalbe mighty vpon earth, the generation of the righteous shalbe blessed.

3 b Riches & treasures shalbe in his house, and his righteousnesse endureth for euer.

4 Vnto the c righteous ariseth light in darkenesse: he is mercifull and full of compassion and righteous.

5 A good man is mercifull and d lendeth, & will measure his affaires by iudgement.

6 Surely he shall neuer bee moued: but the righteous shall be had in euerlasting remembrance.

7 He will not be afraid of euill tidings: for his heart is fixed, and beleeueth in the Lord.

8 His heart is stablished: therefore he wil not feare, vntill he see his desire vpon his enemies.

9 He hath e distributed and giuen to the poore: his righteousnes remaineth for euer: his horne shalbe exalted with glory.

10 The wicked shall see it and bee angry: he shal gnash with his teeth, and f consume away: the desire of the wicked shall perish.

a He meaneth that reuerent feare which is in the Children of God, which causeth them to delight only in the word of God.

b The godly shal haue abundance & contentment, because their heart is satisfied in God onely.

c The faithfull in all their aduersities know that all shal go well with them: for God will be mercifull and iust.

d He sheweth what is the fruit of mercie: to lend freely & not for gaine, and so to measure his doings, that he may be able to helpe where need requireth and not to bestow all on himselfe.

e The godly pinch not nigardly, but distribute liberally, as the necessitie of the poore requireth, and as his power his able.

f His power and prosperous estate.

g The blessings of God vpon his children shall cause the wicked to die for enuy.

PSAL. CXIII.

1 An exhortation to praise the Lord for his prouidence, 7 In that that contrary to the course of nature he worketh in his Church.

¶ Praise ye the Lord.

Praise, O ye seruants of the Lord, a praise the Name of the Lord.

2 Blessed be the Name of the Lord, from henceforth and for euer.

3 The Lords name is praised from the rising of the sunne, vnto the going downe of the same.

4 The Lord is high aboue all b nations, and his glory aboue the heauens.

5 Who is like vnto the Lorde our God, that hath his dwelling on high!

6 Who abaseth himselfe to behold things in the heauen and in the earth!

7 Hee raiseth the needy out of the dust, and lifteth vp the c poore out of the dung,

8 That he may set him with the princes, euen with the princes of his people.

9 He maketh the barren woman to dwel with a family, and a ioyfull mother of children. Praise ye the Lord.

a By this often repetition, hee stirreth vp our cold dulnesse to praise God seeing his works are so wonderfull, and that we are created for the same cause.

b If Gods glory shine through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his name?

c By preferring the poore to high honour, and giuing the barren children, hee sheweth that God worketh not onely in his Church by ordinarie meanes, but also by miracles.

PSAL. CXIIII.

1 How the Israelites were deliuered forth of Egypt, and of the wonderfull miracles that God wrought at that time. Which putteth in remembrance of Gods great mercie toward his Church, who when the course of nature faileth preserueth his miraculously.

When * Israel went out of Egypt, and the house of Iaakob from the a barbarous people,

2 Iudah was b his sanctification, and Israel his dominion.

3 The sea saw it and fled: Iorden was turned backe.

4 The c mountaines leaped like rammes, and the hils as lambes.

5 What ailed thee, O Sea, that thou fleddest? O Iorden, why wast thou turned backe?

6 Yee mountaines, why leaped yee like rammes, and ye hils as lambes?

7 The d earth trembled at the presence of the Lord, at the presence of the God of Iaakob:

8 Which e turneth the rocke into waterpooles, & the flint into a fountaine of water.

Exod. 13.5.

a That is, from them that were of a strange language.

b The whole people were witnesses of his holy maiesty, in adopting them, and of his mightie power in deliuering them.

c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to consider it and glorifie him for the same.

d Ought then his people to be insensible, when they see his sly?

e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17.6.

PSAL. CXV.

1 A praier of the faithful oppressed by idolatrous tyrats, against who they desire that God would succour the, 9 Trusting most constantly that God will preserue the in thu their need, seeing that he hath adopted & receiued them to his fauour, 18 Promising finally that they will not be vnmindfull of so

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great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

NOt [a] vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercie, and for thy trueth sake.

2 Wherefore shal the heathen say, [b] Where is now their God?

3 But our God is in heauen: hee doeth whatsoeuer he [c] will.

4 Their idoles are [d] siluer and gold, euen the worke of mens hands.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue [e] hands and touch not: they haue feete and walke not: neither make they a sound with their throat.

8 They that make them are [f] like vnto them: so are all that trust in them.

9 O Israel trust thou in the Lord: for he is their helpe and their shield.

10 [g] O house of Aaron, trust yee in the Lord: for he is their helpe and their shield.

11 Yee that feare the Lord, trust in the Lord: for he is their helper and their shield.

12 The Lord hath bene mindfull of vs: he will blesse, he [h] will blesse the house of Israel, he will blesse the house of Aaron.

13 He will blesse them that feare the Lord, both small and great.

14 The Lord will increase his graces toward you, euen toward you and toward your children.

15 Ye are blessed of the Lord, which [i] made the heauen and the earth.

16 The [k] heauens, euen the heauens are the Lords: but he hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that [l] goe downe into the place of silence.

18 But wee will praise the Lord from henceforth and for euer. Praise yee the Lord.

a Because God promised to deliuer them, not for their sakes, but for his name, Isa. 48. 11. therefore they ground their praier vpon this promise.

b When the wicked see that God accomplisheth not his promise, as they imagine, they thinke there is no God.

c No impediments can let his worke, but he vseth euen the impediments to serue his will.

d Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing why they should be esteemed.

e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason.

f As much without sense, as blockes and stones.

g For they were appointed by God, as instructers and teachers of faith & religion for others to follow.

h That is, he will continue his graces toward his people.

i And therefore doth still gouerne and continue all things therein.

k And they declare enough his sufficiencie, so that the world serueth him nothing, but to shewe his fatherly care toward men.

l Though the dead set foorth Gods glory, yet he meaneth here that they praise him not in his Church and congregation.

PSAL. CXVI.

1 Dauid being in great danger of Saul in the deserts of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, 13 And protesteth that he wil be thankfull for the same.

I [a] Loue the Lord, because he hath heard my voyce and my prayers.

2 For he hath inclined his eare vnto me, when I did call vpon him [b] in my dayes.

3 When the snares of death compassed me, and the griefes of the graue caught me: when I found trouble and sorrow,

4 Then I called vpon the name of the Lord, saying, I beseech thee, O Lord, deliuer my soule.

5 The Lord is [c] mercifull and righteous, and our God is full of compassion.

6 The Lord preserueth the simple: I was in miserie and he saued me.

7 Returne vnto thy rest, O [d] my soule: for the Lord hath bene beneficiall vnto thee.

8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling,

9 I shall [e] walke before the Lord in the land of the liuing.

10 [f] I beleeued, therefore did I speake: for I was sore troubled.

11 I said in my [g] feare, All men are lyars.

12 What shall I render vnto the Lord, for all his benefits toward me?

13 I will [h] take the cup of saluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.

15 Precious in the sight of the Lord is the [i] death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaid: thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

18 I will pay my [k] vowes vnto the Lord, euen now in the presence of all his people,

19 In the courts of the Lord house, euen in the mids of thee, O Ierusalem. Praise ye the Lord.

a He graunteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue towatd him.

b That is, in conuenient time to seeke helpe, which was when he was in distresse.

c He sheweth forth the fruit of his loue in calling vpon him, confessing him to be iust & mercifull, and to help them that are destitute of ayde and counsell.

d Which was vnquietted before, now rest vpon the Lord: for he hath bene beneficial toward thee.

e The Lord will preserue me, and saue my life.

f I felt all these things, & therefore was moued by faith to confesse them, 2. Cor. 4. 13.

g In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrary.

h In the Law they vsed to make a banket, when they gaue solemne thanks to God, and to take the cup and drinke in signe of thankesgiuing.

i I perceiue that God hath a care ouer his, so that he both disposeth their death, and taketh an account.

k I will thanke thim for his benefits: for that is a iust payment, to confesse that we owe all to God.

PSAL. CXVII.

1 He exhorteth the Gentiles to praise God, because he hath accomplished as well to them as to the Iewes the promise of life euerlasting by Iesus Christ.

ALl * nations, praise ye the Lord: all yee people praise him.

2 For his louing kindnesse is great toward vs, and the [a] trueth of the Lord endureth for euer. Praise ye the Lord.

Rom. 15. 11.

a That is, the most certaine & continuall testimonies of his fatherly grace.

PSAL. CXVIII.

1 Dauid reiected of Saul and of the people, at the time appointed obtained the kingdome. 4 For the which he biddeth all them that feare the Lord to be thankefull. And vnder his person in all this was Christ liuely set foorth, who should bee of his people reiected.

PRaise [a] ye the Lord, because hee is good: for his mercie endureth for euer.

2 Let Israel now say, That his mercie endureth for euer.

3 Let the house of Aaron now say, That his mercy endureth for euer.

4 Let them that feare the Lord, now say, That his mercie endureth for euer.

5 I called vpon the Lord in [b] trouble, and

a Because God by creating Dauid King, shewed his mercy toward his afflicted Church, the Prophet doeth not onely himselfe thanke God but exhorteth all the people to do the same.

b We are here taught, that the more that troubles oppresse vs, the more we ought to be instant in prayer.

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the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what c man can doe vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence d in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed mee, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

12 They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 e Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and f song: for he hath bene my deliuerance.

15 The s voice of ioy and deliuerance shal be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: h the right hand of the Lord hath done valiantly.

17 I shal not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto me the i gates of righteousnes, that I may go into them, and praise the Lord.

20 This is the gate of the Lorde: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 * The stone, which the builders k refused, is the head of the corner.

23 This was the Lords doing, and it is marueilous in our eyes.

24 This is the l day, which the Lord hath made: let vs reioyce and be glad in it.

25 m O Lord, I pray thee, saue now: O Lord I pray thee, now giue prosperity.

26 Blessed be hee, that commeth in the Name of the Lord: n wee haue blessed you out of the house of the Lord.

27 The Lord is mighty, and hath giuen vs o light: bind the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercie endureth for euer.

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemy: yet he doubted not, but God would maintaine him, because he had placed him.
d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdome, and therefore he put his trust in God, and obteined.
e Hee noteth Saul his chiefe enemy.
f In that he was deliuered, it came not of himselfe, nor of the power of man, but onely of Gods fauour: therefore he will prayse him.
g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.
h So that all that are both farre & neere, may see his mighty power.
i He willeth the doores of the Tabernacle to be opened, that he may declare his thankfull mind.
Isa.28.16. mat.21.42. acts 4.11. rom.9.33. 1.pet.2.6,7.
k Though Saul and the chiefe powers refused me to be king, yet God hath preferred me aboue them all. l Wherin God hath shewed chiefly his mercy by appointing mee king, and deliuering his Church. m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ. n Which are the Priests, and haue the charge thereof, as Numb.6.23. o Because hee hath restored vs from darknesse to light, we will offer sacrifices and prayses vnto him.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy word. 123 Also he sheweth wherein the true seruice of God standeth: that is, when we serue him according to his word, and not after our owne fantasies.

ALEPH.

BLessed are a those that are vpright in their way, and walke in the law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke b none iniquity, but walke in his wayes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 c Oh that my wayes were directed to keepe thy statutes!

6 Then should I not bee confounded, when I haue respect vnto all thy commandements.

7 I will praise thee with an vpright d heart, when I shall learne the e iudgements of thy righteousnesse.

8 I will keepe thy statutes: f forsake me not ouerlong.

a Here they are not called blessed which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certain holinesse, but they whose conuersation is without hypocrisie.
b For they are ruled by Gods spirit, and imbrace no doctrine but his.
c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word. d For true religion standeth in seruing God without hypocrisie. e That is, thy precepts, which conteine perfect righteousnesse. f He refuseth not to be tried by tentations, but he feareth to faint, if God succour not his infirmitie in time.

BETH.

9 Wherewith shall a * yong man redresse his way? in taking heed thereto according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue b hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach mee thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great c delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, and I will not forget thy word.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods word.
b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein. c The Prophet doeth not boast of his vertues, but setteth forth an example for others to follow Gods word and leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, that I may a liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of the Law.

19 I am a b stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Thou c hast destroyed the proud: cursed are they that do erre from thy commandements.

a He sheweth that we ought not to desire to liue, but to serue God, and that we cannot serue him aright, except he open our eyes and minds.
b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide? c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy trueth.

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22 Remoue from me shame & contempt: for I haue kept thy testimonies.
23 d Princes also did sit, & speake against me: but thy seruant did meditate in thy statutes.
24 Also thy testimonies are my delight, and my counsellers.

d When the powers of the world gaue false sentence against me, thy word was a guide and counseller to teach me what to do, and to comfort me.

DALETH.

25 My soule cleaueth to the a dust: quicken me according to thy word.
26 I haue b declared my wayes, and thou heardest me: teach me thy statutes.
27 Make me to vnderstand the way of thy preceps, and I will meditate in thy wonderous workes.
28 My soule melteth for heauinesse: raise me vp according vnto thy c word.
29 Take from me the d way of lying, and grant me graciously thy Law.
30 I haue chosen the way of trueth, and thy iudgements haue I laid before me.
31 I haue cleaued to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commandements, when thou e shalt inlarge mine heart.

a That is, it is almost brought to the graue, and without thy word I cannot liue.
b I haue confessed mine offences, and now depend wholly on thee.
c If God did not mainteine vs by his word, our life would drop away like water.
d Instruct me in thy word, whereby my mind may be purged from vanitie, and taught to obey thy will. e By this he sheweth that we can neither chuse good, cleaue to Gods word, nor runne forward in his way, except he make our hearts large to receiue his grace, and willing to obey.

HE.

33 Teach a me, O Lord, the way of thy statutes, and I will keepe it vnto the end.
34 Giue me vnderstanding, and I will keepe thy Law: yea, I will keepe it with my whole b heart.
35 Direct me in the path of thy commandements: for therein is my delight.
36 Incline mine heart vnto thy testimonies, and not to c couetousnes.
37 Turne away mine d eyes from regarding vanity, and quicken me in thy way.
38 Stablish thy promise to thy seruant, because he feareth thee.
39 Take away e my rebuke that I feare: for thy iudgements are good.
40 Beholde, I desire thy commanndements: f quicken me in thy righteousnesse,

a He sheweth that he cannot follow on to the end, except God teach him oft times, and leade him forward.
b Not onely in outward conuersation, but also with inward affection.
c Hereby meaning all other vices, because that couetousnes is the roote of all euill.
d Meaning all his senses. e Let me not fall to thy dishonour, but let mine heart still delight in thy gracious word. f Giue me strength to continue in thy word euen to the end.

VAV.

41 And let thy a louing kindnesse come vnto me, O Lord, & thy saluation according to thy promise.
42 So shall I b make answere vnto my blaspheмers: for I trust in thy word.
43 And take not the word of trueth vtterly out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy law for euer and euer.
45 And I will c walke at libertie: for I seeke thy preceps.
46 I will speake also of thy testimonies before d kings, and will not be ashamed.
47 And my delight shall be in thy commandements, which I haue loued.
48 Mine hands also will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

a A Though hee feele Gods hand still to lie vpon him, yet he resteth on his promise and comforteth himselfe therein.
b Meaning, the wicked, which contemne Gods word, and tread his religion vnder foote.
c That is, the examples, whereby thou declarest thy selfe to bee iudge of ỹ world.

ZAIN.

49 Remember a the promise made to thy seruant, wherein thou hast caused mee to trust.
50 It is my comfort in my trouble: for thy promise hath quickened me.
51 The b proud haue had me exceedingly in derision: yet haue I not declined from thy Law.
52 I remembred thy c iudgements of old, O Lord, and haue bene comforted.
53 d Feare is come vpon me for the wicked, that forsake thy Law.
54 Thy statutes haue bene my songs in the house of my e pilgrimage.
55 I haue remembred thy Name, O Lord, in the f night, and haue kept thy Law.
56 g This I had because I kept thy preceps.

d That is, a vehement zeale to thy glory, and indignation against the wicked. e In the course of this life and sorrowfull exile. f Euen when other sleepe. g That is, all these benefits.

CHETH.

57 O Lord, that art my a portion, I haue determined to keepe thy words.
58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promise.
59 I haue considered my b wayes, & turned my feete into thy testimonies.
60 I made haste, & delayed not to keepe thy commandements.
61 The bands of the wicked haue c robbed me: but I haue not forgotten thy Law.
62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am d companion of all them that feare thee, and keepe thy preceps.
64 The earth, O Lord, is full of thy mercy: e teach me thy statutes.

a I am perswaded that to keepe thy law is an heritage and great gaine for me.
b He sheweth that none can embrace the word of God, except he consider his owne imperfections and wayes.
c They haue gone about to draw mee into their company.
d Not onely in mutuall consent, but also with ayde and succour. e For the knowledge of Gods word is a singular token of his fauour.

TETH.

65 O Lord, thou hast dealt a graciously with thy seruant according vnto thy word.
66 Teach me good iudgement & knowledge: for I haue beleeued thy commandements.
67 Before I was b afflicted, I went astray: but now I keepe thy word.
68 Thou art good and gracious: teach me thy statutes.
69 The proude haue imagined a lie against mee: but I will keepe thy preceps with my whole heart.

a Hauing proued by experience that God was true in his promise, he desireth that he would increase in him knowledge and iudgement.
b So Ieremie sayth that before the Lord touched him, hee was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.

c They that simply walke after Gods word haue no lets to entangle them, whereas they that do contrary, are euer in nets and snares.

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c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselues.

70 c Their heart is fat as grease: but my delight is in thy Law.

71 It is good for me that I haue beene afflicted, that I may learne thy statutes.

72 The Law of thy mouth is better vnto me, then thousands of gold and siluer.

d He confesseth that before that he was chastened, hee was rebellious, as man by nature is.

I O D.

a Because God leaueth not his worke, that hee hath begun, he desireth a new grace, that is, that he would continue his mercies.

73 Thine hands haue a made mee and fashioned me: giue me vnderstanding therefore, that I may learne thy commaundements.

b When God sheweth his grace toward any, he refusheth to others, that he faileth not them that trust in him. ‡*Ebr. in trueth.*

74 So they that b feare thee, seeing me, shall reioyce, because I haue trusted in thy word.

75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted mee ‡iustly.

76 I pray thee that thy mercie may comfort mee according to thy promise vnto thy seruant.

77 Let thy tender mercies come vnto mee, that I may c liue: for thy Law is my delight.

78 Let the proud bee ashamed: for they haue dealt wickedly, and falsely with me: but I meditate in thy precepts.

79 Let such as feare thee, d turne vnto me, and they that e know thy testimonies.

80 Let mine heart bee vpright in thy statutes, that I be not ashamed.

c Hee sheweth that there can bee no true feare of God without the knowledge of his word.

C A P H.

a Though my strength faile me, yet my soule groneth and sigheth, resting still in thy word.

81 My soule a fainteth for thy saluation: yet I wait for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

b Like a skin-bottle or bladder that is parched in the smoke.

83 For I am like a b bottell in the smoke: yet doe I not forget thy statutes.

c How long wilt thou afflict thy seruant?

84 How many are the c dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

d They haue not onely oppressed me violently, but also craftily conspired against mee.

85 The proud haue d digged pits for me, which is not after thy Law.

86 All thy commandements are true: they persecute me falsly: e helpe me.

87 They had almost consumed f me vpon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy louing kindnesse: so shall I keepe the testimonie of thy mouth.

e Hee assureth himselfe that God will deliuer him, and destroy such as vniustly persecute them. f Finding no help in earth, he lifteth vp his eyes to heauen.

L A M E D.

a Because none should esteeme Gods word, according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.

89 O Lord, thy word endureth for euer in a heauen.

90 Thy truth is from generation to generation: thou hast laide the foundation of the earth, and it abideth.

91 They b continue euen to this day by thine Ordinances: for all are thy seruants.

b Seeing the earth and all creatures remaine in that state, wherein thou hast created them, much more thy truth remaineth constant and vnchangeable.

92 Except thy Law had bene my delight, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickned me.

94 I am c thine, saue mee: for I haue sought thy precepts.

c He proueth by effect, that he is Gods childe, because he seeketh to vnderstand his word.

95 The wicked haue waited for mee to destroy mee: but I will consider thy testimonies.

96 I haue d seene an end of all perfection: but thy commandement is exceeding large.

d There is nothing so perfect in earth, but it hath an end: onely Gods word lasteth for euer.

M E M.

a He sheweth that we cannot loue Gods word, except we exercise our selues therein and practise it.

97 Oh how loue I thy Law! a it is my meditation continually.

98 By thy commaundements thou hast made me wiser then mine enemies: for they are euer with me.

99 I haue had more b vnderstanding then all my teachers: for thy testimonies are my meditation.

b Whosoeuer doeth submit himselfe onely to Gods word, shall not onely be safe against the practises of his enemies, but also learne more wisedome, then they that professe it, and are men of experience.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I haue refrained my feet from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for c thou didst teach me.

c So then of our selues we can doe nothing, but when God doeth inwardly instruct vs with his Spirit, we feele his graces sweeter then honie.

103 How sweete are thy promises vnto my mouth! yea, more then honie vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshood.

N V N.

a Of our selues we are but darkenesse, and cannot see, except we be lightned with Gods word.

105 Thy word is a a lanterne vnto my feete, and a light vnto my path.

106 I haue b sworne and will performe it, that I will keepe thy righteous iudgements.

b So al the faithful ought to bind themselues to God by a solemne oath and promise to stirre vp their zeale to imbrace Gods word.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee, accept the c free offerings of my mouth, and teach mee thy iudgements.

c That is my prayers & thanksgiuing, which sacrifice Hosea calleth the calues of the lips, Chap. 14 verse 3.

109 My d soule is continually in mine hand: yet doe I not forget thy Law.

d That is, I am in continual danger of my life.

110 The wicked haue laide a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an e heritage for euer: for they are the ioy of mine heart.

e I esteemed no worldly things, but made thy word mine inheritance.

112 I haue applied mine heart to fulfill thy statutes alway, euen vnto the end.

S A M E C H.

a Whosoeuer wil imbrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and of others.

113 I hate a vaine inuentions: but thy Law doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

b And hinder me not to keepe the Law of the Lord

115 b Away from me, yee wicked: for I will keepe the commandements of my God.

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116 Stablish mee according to thy promise, that I may liue, and disapoint mee not of mine hope.
117 Stay thou mee, and I shall be safe, & I will delight continually in thy statutes.
118 Thou hast troden downe all them that depart from thy statutes: for their [d] deceit is vaine.
119 Thou hast taken away all the wicked of the earth like [e] drosse: therefore I loue thy testimonies.
120 My flesh [f] trembleth for feare of thee, and I am afraid of thy iudgements.

c He desireth Gods continuall assistance, lest he should faint in this race, which he had begun.
d The craftie practises of them that contemne thy law, shall be brought to nought.
e Which infected thy people, as drosse doth the mettall.
f Thy iudgements doe not onely teach me obedience, but cause mee to feare, considering mine owne weakenesse, which feare causeth repentance.

AIN.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.
122 [a] Answere for thy seruaunt in that which is good, and let not the proud oppresse mee.
123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.
124 Deale with thy [b] seruant according to thy mercy, and teach me thy statutes.
125 I am thy seruant: grant mee therefore vnderstanding, that I may know thy testimonies.
126 It is [c] time for thee, Lord, to worke: for they haue destroyed thy Law.
127 Therefore loue I thy commandements aboue gold, yea, aboue most fine gold.
128 Therefore I esteeme all thy precepts most iust, and hate all false [d] wayes.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.
b He boasteth not that he is Gods seruant, but hereby putteth God in mind, that as he made him his by his grace, so he would continue his fauour toward him.
c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then it is Gods time to helpe, and send remedy.
d That is, whatsoeuer dissenteth from the puritie of thy word.

PE.

129 Thy testimonies are [a] wonderfull: therefore doth my soule keepe them.
130 The entrance into thy [b] words sheweth light, and giueth vnderstanding to the simple.
131 I opened my mouth and [c] panted, because I loued thy commandements.
132 Looke vpon me and be mercifull vnto mee, as thou vsest to doe vnto those that loue thy Name.
133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.
134 Deliuer mee from the oppression of men, and I will keepe thy precepts.
135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes.
136 Mine eyes gush [d] out with riuers of water, because they keepe not thy Law.

a Conteining high and secret mysteries, so that I am moued with admiration and reuerence.
b The simple idiots that submit themselues to God, haue their eyes opened, and their mindes illuminated so soone as they beginne to reade Gods word.
c My zeale toward thy word was so great
d He sheweth what ought to bee the zeale of Gods children, when they see his word contemned.

TSADDI.

137 Righteous art thou, O Lord, and iust are thy iudgements.
138 Thou hast commanded [a] iustice by thy testimonies and trueth especially.
139 [*] My zeale hath euen consumed mee, because mine enemies haue forgotten thy words.

a We cannot confesse God to be righteous, except we liue vprightly and truely as hee hath commanded.
*Psal. 69. 9. Iohn 2. 17.

140 Thy word is proued [b] most pure, and thy seruant loueth it.
141 I am [c] small and despised: yet doe I not forget thy precepts.
142 Thy righteousnes is an euerlasting righteousnesse, and thy Law is trueth.
143 Trouble and anguish are come vpon mee: yet are thy commandements my delight.
144 The righteousnesse of thy testimonies is euerlasting: graunt mee vnderstanding, and I shall [d] liue.

b Gold hath need to be fined, but thy word is perfection it selfe
c This is the true tryall to praise God in aduersity.
d So that the life of man without the knowledge of God is death.

KOPH.

145 I haue [a] cryed with my whole heart: heare me, O Lord, and I will keepe thy statutes.
146 I called vpon thee: saue mee, and I will keepe thy testimonies.
147 I preuented the morning light, and cryed: for I waited on thy word.
148 Mine eyes [b] preuent the night watches to meditate in thy word.
149 Heare my voyce according to thy louing kindnesse: O Lord, quicken me according to thy ‖ iudgement.
150 They draw neere, that follow after [c] malice, and are farre from thy Law.
151 Thou art neere, O Lord: for all thy commandements are true.
152 I haue knowen long since [d] by thy testimonies, that thou hast established them for euer.

a He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.
b He was more earnest in the studie of Gods word, then they that kept the watch, were in their charge.
‖ *Or, custome.*
c He sheweth the nature of the wicked to be to persecute against their conscience.
d His faith is grounded vpon Gods word, that hee would euer bee at hand when his children be oppressed.

RESH.

153 Behold mine affliction, and deliuer me: for I haue not forgotten thy Law.
154 Plead my cause, and deliuer mee: quicken me according to thy [a] word.
155 Saluation is farre from the wicked, because they seeke not thy statutes.
156 Great are thy tender mercies, O Lord: quicken me according to thy [b] iudgements.
157 My persecuters and mine oppressors are many, yet do I not swarue from thy testimonies.
158 I saw the transgressours and was [c] grieued, because they kept not thy word.
159 Consider, O Lord, how I [d] loue thy precepts: quicken mee according to thy louing kindnesse.
160 The [e] beginning of thy worde is trueth, and all the iudgements of thy righteousnesse endure for euer.

a For without Gods promise there is no hope of deliuerance.
b According to thy promise made in the law, which because the wicked lacke, they can haue no hope of saluation.
c My zeale consumed me when I saw their malice and contempt of thy glorie.
d It is a sure signe of our adoption, when wee loue the law of God.
e Since thou first promisedst, euen to the ende all thy sayings are true.

SCHIN.

161 Princes haue [a] persecuted me without cause, but mine heart stood in awe of thy words.
162 I reioyced at thy word, as one that findeth a great spoyle.
163 I hate falshood and abhorre it, but thy Law doe I loue.
164 [b] Seuen times a day doe I praise thee, because of thy righteous iudgements.

a The threatnings and persecutions of princes could not cause me to shrinke to confesse thee, whom I more feare then men.
b That is, often and sundry times

165 They,

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c For their conscience assureth them that they please thee, whereas they that loue not thee, haue the contrary.
d He sheweth that we must first haue faith, before we can worke and please God.
e I had no respect of men, but set thee alwaies before mine eyes, as the iudge of my doings.

165 They, c that loue thy Law, shall haue great prosperity, and they shall haue none hurt.
166 Lord, I haue d trusted in thy saluation, and haue done thy commandements.
167 My soule hath kept thy testimonies: for I loue them exceedingly.
168 I haue kept thy precepts & thy testimonies: e for all my wayes are before thee.

TAV.

a As thou hast promised to be the schoolmaster vnto all them that depend vpon thee.
b The word signifieth to powre foorth continually.
c All his prayer and desire is, to profite in the word of God.
d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.
e Being chased to and fro by mine enemies, and hauing no place to rest in.

169 Let my complaint come before thee, O Lord, & giue mee vnderstanding, a according vnto thy word.
170 Let my supplication come before thee, and deliuer mee according to thy promise.
171 My lips shall b speake prayse, when thou hast c taught me thy statutes.
172 My tongue shall intreate of thy word: for all thy commandements are righteous.
173 Let thine hand helpe me: for I haue chosen thy precepts.
174 I haue longed for thy saluation, O Lord, and thy law is my delight.
175 Let my soule liue, and it shall prayse thee, and thy d iudgements shall helpe me.
176 I haue e gone astray like a lost sheep: seeke thy seruant, for I doe not forget thy commandements.

PSAL. CXX.

1 The prayer of Dauid being vexed by the false reports of Sauls flatterers. 5 And therefore he lamenteth his long abode among those infidels, 7 Who were giuen to all kinde of wickednesse and contention.

a That is, of lifting vp the tune and rising in singing.
b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to heare euill for well doing.
c He assured himself that God would turne their craft to their owne destruction.
d He sheweth that there is nothing so sharpe to pearce, nor so hote to set on fire as a slanderous tongue.
e These were people of Arabia, which came of Iaphat, Gen. 10. 2.
f That is of the Ishmaelites.
g He declareth what he meaneth by Mesech, and Kedar: to wit, the Ishaelites which had degenerate from their godly fathers, and hated and contended against the faithfull.

¶ A song of a degrees.

1 I Called vnto the Lord in my b trouble, and he heard me.
2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.
3 What doth thy c deceitful tongue bring vnto thee? or what doth it auaile thee?
4 It is as the d sharpe arrowes of a mighty man, and as the coles of iuniper.
5 Wo is to me that I remaine in e Mesech, and dwell in the tents of f Kedar.
6 My soule hath too long dwelt with him that hateth peace.
7 I seeke g peace, and when I speake thereof, they are bent to warre.

PSAL. CXXI.

1 This Psalme teacheth that the faithfull ought onely to looke for helpe at God, 7 who only doth maintaine and prosper his Church.

¶ A song of degrees.

1 I Will lift vp mine eyes ‖ vnto the mountaines, from whence mine helpe shall come.
2 Mine helpe commeth from the Lord, which hath made the a heauen and the earth.
3 He will not suffer thy foot to slip: for he that keepeth thee, will not b slumber.
4 Beholde, he that keepeth Israel, will neither slumber nor sleepe.
5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.
6 The Sunne shall not c smite thee by day, nor the Moone by night.
7 The Lord shall preserue thee from all euil: he shall keepe thy soule.
8 The Lord shall preserue thy d going out, and thy comming in from henceforth and for euer.

‖ *Or, aboue the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.*
a He accuseth mans ingratitude, which cannot depend on Gods power.
b He sheweth that Gods prouidence not onely watcheth ouer his Church in general, but also ouer euery member thereof.
c Neither heate nor colde, nor any incommoditie shalbe able to destroy Gods Church: albeit for a time they may molest it.
d Whatsoeuer thou doest enterprise, shal haue good successe.

PSAL. CXXII.

1 Dauid reioyceth in the name of the faithfull that God hath accomplished his promise, & placed his Arke in Zion. 5 For the which hee giueth thanks, 8 And prayeth for the prosperitie of the Church.

¶ A song of degrees, or Psalme of Dauid.

1 I *Reioyced, when they saide to me, Wee will go into the house of the Lord.
2 Our b feete shall stand in thy gates, O Ierusalem.
3 Ierusalem is builded as a citie, that is c compact together in it selfe:
4 Whereunto the d Tribes, euen the Tribes of the Lord goe vp, according to the testimonie to Israel, to prayse the Name of the Lord.
5 For there are thrones set for iudgment, euen the thrones of the house of e Dauid.
6 Pray for the peace of Ierusalem: let them prosper that loue thee.
7 Peace be within thy f walles, and prosperitie within thy palaces.
8 For my g brethren and neighbours sakes I will wish thee now prosperitie.
9 Because of the house of the Lord our God, I will procure thy wealth.

1. Chron. 29. 9.
a He reioyceth that God had appointed a place, where the Arke should still remaine.
b Which were wont to wander to and fro as the Arke remoued.
c By the artificiall ioyning and beauty of the houses, he meaneth the concord & loue that was betweene the citizens.
d All the tribes according to Gods couenant shall come and pray there.
e In whose house God placed his throne of Iustice, and made it a figure of Christs kingdome.
f The fauour of God prosper thee both within and without.
g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon, or vnder Antiochus by the wicked worldlings and contemners of God.

¶ A song of degrees.

1 I Lift vp mine eyes to thee, that dwellest in the heauens.
2 Behold, as the eyes of a seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: so our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs.

a He compareth the condition of the godly to seruants that are destitute of all helpe, assuring that when all other helps faile, God is euer at hand like himselfe.

3 Haue

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3 Haue mercy vpon vs, O Lorde, haue mercy vpon vs: for wee haue [b] suffered too much contempt.
4 Our soule is filled too full of the mocking of the wealthy, and of the despitefulnesse of the proud.

b He declareth that when the faithfull are so full, that they can no more endure the oppressions and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

PSAL. CXXIIII.

1 The people of God escaping a great perill, doe acknowledge themselues to bee deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the perill, 6 And praise the Name of God.

A song of degrees, or Psalme of Dauid.

IF the Lord had not [a] bene on our side (may Israel now say)
2 If the Lord had not beene on our side, when men rose vp against vs,
3 They had then swalowed vs vp [b] quick, when their wrath was kindled against vs.
4 Then the [c] waters had drowned vs, and the streame had gone ouer our soule:
5 Then had the swelling waters gone ouer our soule.
6 Praysed be the Lorde, which hath not giuen vs as a pray vnto their teeth.
7 Our soule is escaped, euen as a bird out of the [d] snare of the foulers: the snare is broken, and we are deliuered.
8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

a He sheweth that God was ready to helpe at needs, and that there was none other way to be saued, but by his onely meanes. b So vnable were we to resist. c He vseth most proper similitudes to expresse the great danger, that the Church was in, and out of the which God miraculously deliuered them. d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.

A song of degrees.

THey that trust in the Lorde, shall bee as mount Zion, which cannot be [a] remoued, but remaineth for euer.
2 As the mountaines are about Ierusalem: so is the Lorde about his people from henceforth, and for euer.
3 For the [b] rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.
4 Doe well, O Lord, vnto those that bee good and true in their hearts.
5 [c] But these that turne aside by their crooked wayes, them shal the Lord lead with the workers of iniquitie: but peace shalbe vpon Israel.

a Though the world bee subiect to mutations, yet the people of God shall stand sure, and be defended by Gods prouidence. b Though God suffer his to be vnder the crosse, lest they should imbrace wickednesse, yet this crosse shall not so rest vpon them, that it should driue them from hope. c Hee desireth God to purge his Church from hypocrites and such as haue no zeale of the truth.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeeres of the captiuitie forespoken by Ieremie, Chap. 25. 12. and 29. 10.

A song of degrees, or Psalme of Dauid.

WHen the Lord brought againe the captiuitie of Zion, we were like them that [a] dreame.
2 Then was our mouth [b] filled with laughter, and our tongue with ioy: then sayd they among the [c] heathen, The Lorde hath done great things for them.
3 The Lord hath done great things for vs, whereof we reioyce.
4 O Lorde, bring againe our captiuitie, as the [d] riuers in the South.
5 They that sowe in teares, shall reape in ioy.
6 They went weeping and caried [e] precious seede: but they shall returne with ioy and bring their sheaues.

a Their deliuerance was as a thing incredible, & therefore tooke away all excuse of ingratitude. b He sheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it. c If the infidels confesse Gods wonderfull worke, the faithfull can neuer shew themselues sufficiently thankfull.
d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wildernes & barren places. e That is, seed which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world both domesticall and politicall standeth by Gods meere prouidence and blessing, 3 And that to haue children well nurtured, is a speciall grace and gift of God.

A song of degrees, or Psalme of Salomon.

EXcept the Lorde [a] builde the house, they labour in vaine that build it: except the Lord keepe the [b] city, the keeper watcheth in vaine.
2 It is in vaine for [c] you to rise early, and to lye downe late, and eate the bread [d] of sorrow: but he will surely giue [e] rest to his beloued.
3 Beholde, children are the inheritance of the Lorde, and the fruite of the wombe his reward.
4 As are the arrowes in the hand of the strong man: so are the [f] children of youth.
5 Blessed is the man, that hath his quiuer full of them: for they [g] shall not be ashamed, when they speak w[h] their enemies in the gate.

a That is, gouerne, and dispose all things pertaining to the family. b The publike estate of the common wealth. c Which watch and ward, and are also Magistrates, and rulers of the city. d Either that which is gotten by hard labour, or eaten with griefe of mind. e Not exempting them from labour, but making their labours comfortable, & as it were a rest. f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number. g Such children shall bee able to stop their aduersaries mouthes, when their godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

A song of degrees.

BLessed is euery one that feareth the Lord, and walketh in his [a] wayes.
2 When thou eatest the labours of thine [b] hands, thou shalt be blessed, and it shall bee well with thee.
3 Thy wife shal be as the fruitful vine on the sides of thine house, & thy [c] children like the oliue plants round about thy table.
4 Loe, surely thus shal the man be blessed that feareth the Lord.
5 The Lord out of Zion shal [d] bless thee,

a God approueth not our life, except it be reformed according to his word. b The world esteemeth them happy, which liue in wealth and idlenes: but the holy Ghost approueth them best, that liue of the meane profite of their labours. c Because Gods fauour appeareth in none outward thing more then in increase of children, he promiseth to enrich the faithfull with this gift. d Because of the spirituall blessing which God hath made to his Church, these temporall things shalbe granted.

and

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and thou shalt see the wealth of e Ierusalem, all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

e For except God blessed his Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 *He admonisheth the Church to reioyce though it be afflicted.* 4 *For by the righteous Lord it shal be deliuered,* 6 *and the enemies for all their glorious shew, shall suddenly be destroied.*

¶ A song of degrees.

THey haue oftentimes afflicted mee from my youth (may a Israel now say)

2 They haue often times afflicted mee from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the b righteous Lorde hath cut the cords of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 c They shalbe as the grasse on the house toppes, which withereth afore it commeth foorth.

7 Whereof the mower filleth not his hand, neither the gleaner his lap:

8 d Neither they which goe by, say, The blessing of the Lord bee vpon you, or, Wee blesse you in the name of the Lord.

a The Church now afflicted ought to remember how her condition hath euer bene such from the beginning to be molested most grieuously by the wicked: yet in time it hath euer bene deliuered.

b Because God is righteous, he cannot but plague his aduersaries, and deliuer his as oxen out of the plow.

c The enemies that lift themselues most hie, and as it were, approch neere to the sun, are consumed with the heat of Godswrath, because they are not grounded in godly humility.

d That is, the wicked shal perish and none shall passe for them.

PSAL. CXXX.

1 *The people of God from their bottomlesse miseries doe cry vnto God, & are heard,* 3 *They confesse their sinnes and flee vnto Gods mercie.*

¶ A song of degrees.

OUt of the a deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straitly marketh iniquities, O Lord, b who shall stand?

4 But mercy is with thee, that thou c mayest be feared.

5 I haue waited on the Lord: my soule hath waited, & I haue trusted in his word.

6 My soule waiteth on the Lorde more then the morning watch watcheth for the morning.

7 Let Israel wait on the Lord: for with the Lord is d mercy, and with him is great redemption.

8 And hee shall redeeme Israel from all his iniquities.

a Being in great distresse & sorow.

b Hee declareth ỹ we cannot be iust before God, but by forgiuenesse of sinnes.

c Because of nature thou art mercifull: therefore the faithfull reuerence thee.

d He sheweth to whom the mercy of God doth appertaine to Israel, ỹ is, to the church, and not to the reprobate.

PSAL. CXXXI.

1 *Dauid charged with ambition & greedy desire to reigne, protesteth his humilty & modesty before God, and teacheth all men what they should doe.*

¶ A song of degrees, or Psalme of Dauid.

LOrde, a mine heart is not hauty, neither are mine eyes loftie, neither haue I walked in great b matters and hid from me.

2 Surely I haue behaued my selfe like one weaned from his mother, and kept silence: I am in my selfe as one that is c weaned.

a He setteth forth his great humility, as an example to all rulers and gouernors.

b Which passe ỹ measure & limits of his vocation.

c He was voyd of ambition & wicked desires.

3 Let Israel wayte on the Lorde from henceforth and for euer.

PSAL. CXXXII.

1 *The faithfull grounding on Gods promise made vnto Dauid, desire that hee would establish the same, both as touching his posterity & the building of the Temple, to pray there as was forespoken, Deut.* 12.5.

A song of degrees.

LOrd remember Dauid with all his a affliction.

2 Who sware vnto the Lorde, and vowed vnto the mighty God of Iaakob, saying,

3 I b will not enter into the Tabernacle of mine house, nor come vpon my palet, or bed,

4 Nor suffer mine eyes to sleep, nor mine eye lids to slumber,

5 Untill I find out a place for the c Lord, an habitation for the mighty God of Iaakob.

6 Loe, we heard of it in d Ephrathah, and found it in the fields of the forest.

7 Wee will enter into his Tabernacles, and worship before his foottoole.

8 Arise, O Lorde, to come into thy e rest, thou, and the arke of thy strength.

9 Let thy Priests be clothed with f righteousnesse, and let thy Saints reioyce.

10 For thy s seruant Dauids sake refuse not the face of thine Annointed.

11 The Lord hath sworne in trueth vnto Dauid, and hee will not shrinke from it, saying, Of the fruite of thy body will I set vpon thy throne.

12 If thy sonnes keepe my couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for h euer.

13 For the Lord hath chosen Zion, and loued to dwell in it, saying,

14 This is my rest for euer: heere will I dwell, for I haue a i delight therein.

15 I will surely blesse her vitailes, and will satisfie her poore with bread,

16 And will clothe her priests with k saluation, and her Saints shall shout for ioy.

17 There will I make the l horne of Dauid to bud: for I haue ordeined a light for mine Anoynted.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

a That is, with how great difficulty hee came to the kingdome, and with how great zeale and care he went about to build thy Temple.

b Because the chiefe charge of the King was to set foorth Gods glory, he sheweth, that he could take no rest, neither would goe about any worldly thing, were it neuer so necessarie, before he had executed his office.

c That is, the Arke, which was a signe of Gods presence.

d The common bruite was that the Arke should remaine in Ephrathah: that is, in Beth-lehem a plentifull place: but after, we perceiue that thou wouldest place it in Ierusalem, which was barre as a forrest, and compassed about onely with hils.

e That is, Ierusalem, because that afterward his Arke should remoone to none other place. f Let the effect of thy grace both appeare in the priests & in the people. g As thou first madest promise to Dauid, so continue it to his posterity, that whatsoeuer they shall aske for their people, it may be granted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. i Meaning, for his owne sake, and not for the plentifulnesse of the place: for hee promiseth to blesse it, declaring before, that it was barren. k That is, with my protection, wherby they shalbe safe. l Though his force for a time seemed to bee broken, yet he promiseth to restore it.

PSAL. CXXXIII.

1 *This Psalme conteineth the commendation of brotherly amity among the seruants of God.*

¶ A song of degrees, or Psalme of Dauid.

BEholde, howe good and howe comely a thing it is, brethren to dwell euen

a together.

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a Because the greatest part were against Dauid, though some fauoured him, yet when he was established king, at length they ioyned altogether like brethren, & therfore he sheweth by these similitudes the commodity of brotherly loue. b The oyntmēt was a figure of the graces, which come from Christ the head of his Church. c By Hermon and Zion hee meaneth the plentifull countrey about Ierusalem. d Where there is such concord.

a together.
2 It is like to the precious bointment vpon the head, ỹ runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments:
3 And as the dewe of c Hermon, which falleth vpon the mountaynes of Zion: for d there the Lord appoynted the blessing, and life for euer.

PSAL. CXXXIIII.

1 Hee exhorteth the Leuites, watching in the Temple to praise the Lord.

¶ A song of degrees.

a Ye that are Leuites, and chiefly appointed to this office. b For their charge was not onely to keepe the Temple, but to pray there and to giue God thankes, c And therefore hath all power, blesse thee with his fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blesse the people.

BEhold, praise ye the Lord, all ye a seruants of the Lord, ye that by night stand in the house of the Lord.
2 Lift vp your b handes to the Sanctuary, and praise the Lord.
3 The Lord that hath c made heauen and earth, blesse thee out of Zion.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what estate soeuer they bee, to praise God for his marueilous works, 12 & especially for his graces toward his people, wherin he hath declared his maiesty, 15 to the confusion of all idolaters, and their idoles.

¶ Praise ye the Lord.

PRaise the Name of the Lord: ye seruants of the Lord, praise him.
2 Yee that stande in the a house of the Lorde, and in the b courts of the house of our God,
3 Prayse yee the Lorde: for the Lorde is good: sing prayses vnto his Name: for it is a comely thing.
4 For the Lord hath c chosen Iaakob to himselfe, and Israel for his chefe treasure.
5 For I know that the Lord is great, and that our Lord is aboue all gods.
6 Whatsoeuer pleased the Lord, that d did hee in heauen and in earth, in the sea, and in all the depths.
7 Hee bringeth vp the cloudes from the endes of the earth, and maketh the * lightnings with the raine: he draweth forth the wind out of his treasures.
8 * Hee smote the first borne of Egypt both of man and beast.
9 He hath sent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.
10 * He smote many nations, and slewe mighty kings:
11 As Sihon king of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan:
12 And e gaue their lande for an inheritance, euen an inheritance vnto Israel his people.
13 Thy name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.
14 For the Lord will f iudge his people, and be pacified towards his seruantes.
15 The g idoles of the heathen are siluer and gold, euen the worke of mens hands.
16 They haue a mouth, and speake not: they haue eyes and see not.
17 They haue eares and heare not, neither is there any breath in their mouth.
18 They that make them, are like vnto them: so are all that trust in them.
19 Praise the Lord yee house of Israel: praise the Lord, ye house of Aaron.
20 Praise the Lord ye house of Leui: ye that feare the Lord, praise the Lord.
21 Praised be the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

a Ye Leuites that are in his Sanctuary. b Meaning, the people: for the people and Leuites had their courts, which were places of the Temple separate. c That is, hath freely loued the posterity of Abraham. d He ioyneth Gods power with his will, to the intent that wee should not separate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples. *Iere.* 10.13. *Exod.* 11.29. *Num* 21.24.34. e He sheweth what fruite the godly conceiue of Gods power, wherby they see how he destroyeth his enemies, and deliuereth his people. f That is, gouern and defend his people. g By shewing what punishment God appoynteth for the heathen idolaters he warneth his people to beware ỹ like offence, seeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mightie power of God. read Psal. 115. verse 4.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thanks vnto God for the creation and gouernance of all things, which standeth in confessing that hee giueth vs all of his meere liberality.

PRayse ye the Lord, because he is good: for his a mercie endureth for euer.
2 Praise yee the God of gods: for his mercie endureth for euer.
3 Praise ye the Lord of lordes: for his mercie endureth for euer.
4 Which only doeth great wonders: for his mercy endureth for euer:
5 Which by his wisedome made the heauens: for his mercie endureth for euer.
6 Which hath stretched out the earth vpon the waters: for his b mercy endureth for euer.
7 Which made great lights: for his mercie endureth for euer.
8 As the sunne to rule the day: for his mercy endureth for euer:
9 The moone and the starres to gouern the night: for his mercie endureth for euer.
10 Which smote Egypt with their first borne: (for his mercie endureth for euer)
11 And c brought out Israel from among them: (for his mercy endureth for euer.)
12 With a mightie hand and d stretched out arme: (for his mercie endureth for euer)
13 Which diuided the red Sea in two parts: for his mercie endureth for euer:
14 And made Israel to passe thorowe the middes of it: for his mercie endureth for euer:
15 And ouerthrewe Pharaoh and his hoste in the red Sea: for his mercy endureth for euer.
16 Which led his people thorow the e wildernes: for his mercy endureth for euer:
17 Which smote great kings: for his mercy endureth for euer:
18 And slew f mighty kings: for his mercie endureth for euer:

a By this repetition he sheweth that the least of Gods benefites bind vs to thankesgiuing: but chiefly his mercie, which is principally declared towards his Church. b This was a common kinde of thanksgiuing, which the whole people vsed, when they had receiued any benefit of God, as 2. Chron. 7.6. and 20.21. meaning, that God was not onely mercifull to their fathers but also continued the same to their posterity. c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies. d In doing such a worke as was neuer done before, nor that any other could doe. e Where for the space of forty yeeres hee shewed infinite and most strange wonders. f Declaring thereby that no power, nor authority was so deare vnto him, as the loue of his Church.

19 As

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19 As Sihon king of the Amorites: for his mercy endureth for euer:
20 And Og the king of Bashan: for his mercy endureth for euer:
21 And gaue their land for an heritage: for his mercy endureth for euer:
22 Euen an heritage vnto Israel his seruant: for his mercy endureth for euer:
23 Which remembred vs in our [s] base estate: for his mercy endureth for euer:
24 And hath rescued vs from our oppressours: for his mercy endureth for euer:
25 Which giueth food to all [h] flesh: for his mercy endureth for euer.
26 [i] Praise ye the God of heauen: for his mercy endureth for euer.

g In our greatest affliction and slauerie, when wee looked for nothing lesse then to haue had any succour.
h Seeing ỹ God prouideth, euen for ỹ beasts: much more hath hee care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefits.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, liued in great anguish & sorow of heart: the which griefe the Chaldeans did so little pitie, 3 that they rather encreased the same dayly with taunts, reproches & blasphemies against God. 7 Wherfore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them, 8 and mooued by the spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

BY the riuers of Babel we [a] sate, and there we wept, when we remembred Zion.
2 We hanged our harpes vpon the willowes in the mids [b] thereof.
3 Then they that led vs captiues, [c] required of vs songs and mirth, when we had hanged vp our harpes, saying, Sing vs one of the songs of Zion.
4 How shall we sing, sayd wee, a song of the Lord in a strange land?
5 [d] If I forget thee, O Ierusalem, let my right hand forget to play.
6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I prefer not Ierusalem to my [e] chiefe ioy.
7 Remember the children of [f] Edom, O Lord, in the [g] day of Ierusalem, which said, Raise it, raise it to the foundation thereof.
8 O daughter of Babel, worthy to bee destroyed, blessed shall he be that rewardeth thee as thou hast serued vs.
9 [h] Blessed shall hee bee that taketh and dasheth thy children against the stones.

a That is, we abode a long time & albeit that the countrey was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God.
b To wit, of that countrey.
c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.
d Albeit the withfall are touched with their particular griefes, yet the common sorrow of the Church is most grieuous vnto them, & is such as they cannot but remember and lament.
e The decay of Gods religion in their countrey was so grieuous, that no ioy could make them glad, except it were restored.
f According as Ezekiel. 25. 13. & Ier. 49. 7. hath propheſied: and Obadiah verse 10 sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren & kinsfolke.
g When thou dideſt visit Ierusalem.
h He vttereth by Esaies propheſie chap. 13. and. 16. verse, promising good successe to Cyrus and Darius, whom ambition moued to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage praiseth the goodnesse of God toward him, the which is so great, 4 that it is knowen to forraine princes, who shall praise the Lord together with him. 6 And hee is assured to haue like comfort of God in the time following, as he hath had heretofore.

A Psalme of Dauid.

I Will praise thee with my whole heart: euen before the [a] gods will I praise thee.
2 I will worshippe toward thine holy [b] Temple, and praise thy Name, because of thy louing kindnesse and for thy truth: for thou hast magnified thy Name aboue all things by thy word.
3 When I called, then thou heardest me, and hast [c] encreased strength in my soule.
4 All the [d] kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.
5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.
6 For the Lord is hie: yet he beholdeth the lowly, but the proude hee knoweth [e] afarre off.
7 Though I walke in the middes of trouble, yet wilt thou reuiue me: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hand shall saue mee.
8 The Lord wil [f] perfourme his worke toward mee: O Lord, thy mercy endureth for euer: forsake not the workes of thine hands.

a Euen in the presence of Angels, and of them that haue authoritie among men.
b Both ỹ Temple and ceremoniall seruice at Christs cõming were abolished: so that now God will be worshipped only in spirit & trueth, Iohn. 4. 23.
c Thou hast strengthened me against mine outward and inward enemies.
d All the world shal confesse that thou hast wonderfully preserued me, and performed thy promise.
e Distance of place cannot hinder God to shew mercie to his, and to iudge the wicked though they thinke that he is farre off.
f Though mine enemies rage neuer so much, yet the Lord which hath begun this worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 Dauid to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not. 13 Which he confirmeth by the creation of man. 14 After declaring his zeale and feare of God, hee protesteth to bee enemie to all them that contemne God.

To him that excelleth. A Psalme of Dauid.

O Lord, thou hast tried me, & knowen me.
2 Thou knowest my [a] sitting and my rising: thou vnderstandest my thought afarre off.
3 Thou [b] compassest my paths, and my lying downe, and art accustomed to all my wayes.
4 For there is not a word in my [c] tongue, but loe, thou knowest it wholly, O Lord.
5 Thou holdest me strait behind and before, and layest thine [d] hand vpon mee.
6 Thy knowledge is too wonderfull for me: it is so hie that I cannot attaine vnto it.
7 Whither shall I goe from thy [e] Spirit? or whither shall I flee from thy presence?
8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.
9 Let me take the wings of the morning, and dwell in the vttermost parts of the sea:
10 Yet thither shall thine [f] hand lead me, and thy right hand hold me.
11 If I say, Yet the darknesse shall hide me, euen the night shalbe [g] light about me.
12 Yea, the darknesse hideth not from thee: but the night shineth as the day: the darknesse and light are both alike.

a He confesseth that neither our [illegible]os, thoughts or any part of our life can be hid from God, though he seeme to be farre off.
b So ỹ they are euidently known to thee.
c Thou knowest my meaning before I speake.
d Thou so guidest mee with thine hand, that I can turne no way but where thou appointest mee.
e From thy power & knowledge?
f Thy power doth so fast hold mee, that I can escape by no meanes from thee.
g Though darknesse be an hinderance to mans sight, yet it serueth as the light.

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h Thou hast made me in all parts, and therefore must needs know mee.
i Considering thy wonderfull worke in forming mee, I can not but praise thee, and feare thy mightie power.
k That is, in my mothers wombe: which he compareth to the inward parts of the earth.
l Seeing that thou diddest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned mee.
m How ought we to esteeme the excellent declaration of thy wisdome in the creation of man!
n I continually see new occasions to meditate in thy wisedome & to praise thee.
o He teacheth vs boldly to contemne al ỹ hatred of the wicked and friendshp of the world, when they would let vs to serue God sincerely.
p Or any heinous way or rebellious: meaning, that though he were subiect to sinne, yet was hee not giuen to wickednesse, and to prouoke God by rebellion.
q That is, continue thy fauour towards me to the end.

13 For thou hast [h] possessed my reines: thou hast couered mee in my mothers wombe.
14 I will praise thee, for I am [i] fearefully and wonderously made: marueilous are thy workes, and my soule knoweth it well.
15 My bones are not hidde from thee, though I was made in a secret place, and fashioned [k] beneath in the earth.
16 Thine eyes did see mee, when I was without forme: [l] for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.
17 How [m] deare therfore are thy thoughts vnto me, O God! how great is the summe of them!
18 If I should count them, they are moe then the sand: when I awake, [n] I am still with thee.
19 Oh that thou wouldest slay, O God, the wicked and bloudie men, to whom I say, Depart ye from me:
20 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.
21 Doe not I [o] hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?
22 I hate them with an vnfeined hatred, as they were mine vtter enemies.
23 Trie mee, O God, and knowe mine heart: proone me and know my thoughts,
24 And consider if there be any [p] way of wickednesse in me, and lead me in the [q] way for euer.

PSAL. CXL.

1 Dauid complaineth of the cruelties, falshood and iniuries of his enemies. 8 Against the which he prayeth vnto the Lord, & assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, & to assure themselues of his tuition.

¶ To him that excelleth. A Psalme of Dauid.

a Which persecuteth mee of malice and without cause.
b That is, by their false cauillations and lies they kindle the hatred of the wicked against mee.
c Hee sheweth what weapons the wicked vse, when power and force faile them.
d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.

DEliuer me, O Lord, from the euill man: [a] preserue me from the cruell man.
2 Which imagine euill things in their [b] heart, and make warre continually.
3 They haue sharpned their tongues like a serpent: [c] adders poyson is vnder their lips. Selah.
4 Keepe [d] me, O Lord, from the hands of the wicked: preserue me from the cruell man, which purposeth to cause my steps to slide.
5 The proude haue laide a snare for me, and spread a net with cords in my pathway, and set grennes for me. Selah.
6 Therefore I said vnto the Lord, Thou art my God: heare, O Lord, the voice of my prayers.
7 O Lord God the strength of my saluation, thou [e] hast couered mine head in the day of battell.
8 Let not the wicked haue his desire, O Lord, [f] performe not his wicked thought, lest they be proud. Selah.
9 As for [g] the chiefe of them, that compasse mee about, let the mischiefe of their owne lips come vpon them.
10 Let coales fall vpon them: let [h] him cast them into the fire, and into the deepe pits that they rise not.
11 For the backbiter shall not bee established vpon the earth: euill shall [i] hunt the cruell man to destruction.
12 I know that the Lord will auenge the afflicted, and iudge the poore.
13 Surely the righteous shall praise thy Name, & the iust shall [k] dwell in thy presence.

e Hee calleth to God with liuely faith, being assured of his mercies because he had before time proued, that God helped him euer in his dangers.
f For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked.
g It seemeth that he alluderh to Saul.
h To wit, God: for Dauid sawe that they were reprobate, and that there was no hope of repentance in them.
i Gods plague shal light vpon him in such sort, that he shall not escape.
k That is, shall bee defended and preserued by thy fatherly prouidence and care.

PSAL. CXLI.

1 Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God to haue succour, 3 desiring him to bridle his affections, that hee may patiently abide till God take vengeance of his enemies.

¶ A Psalme of Dauid.

a Hee sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule.
b Hee meaneth his earnest zeale and gesture, which he vsed in prayer, alluding to the sacrifices, which were by Gods commandement offered in the olde law.
c Hee desireth God to keepe his thoughts and wayes either from thinking or executing vengeance.
d Let not their prosperitie allure me to be wicked as they are.
e He could abide all corrections, that came of a louing heart.

OLord, I [a] call vpon thee, haste thee vnto me: heare my voyce, when I crie vnto thee.
2 Let my prayer be directed in thy sight as incense, & the [b] lifting vp of mine hands as an euening sacrifice.
3 Set a watch, O Lord, before my mouth, and keepe the [c] doore of my lips.
4 Incline not mine heart to euill, that I should commit wicked works with men that worke iniquitie: and let me not eate of their [d] delicates.
5 Let the righteous smite me: for that is a benefit: and let [e] him reproue mee, and it shall be a precious oyle, that shall not breake mine head: for within a while I shall euen [f] pray in their miseries.
6 When their iudges shalbe cast downe in stonie places they shall [g] heare my words, for they are sweete.
7 Our bones lie scattered at the [h] graues mouth, as hee that heweth wood or diggeth in the earth.
8 But mine eyes looke vnto thee, O Lord God: in thee is my trust; leaue not my soule destitute.
9 Keepe mee from the snare, which they haue laide for mee, and from the grennes of the workers of iniquitie.
10 Let the wicked fall into [i] his nets [k] together, whiles I escape.

f By patience I shall see the wicked so sharply handled, that I shall pitie pray for them.
g The people which followed their wicked rulers in persecuting the Prophet, shall repent and turne to God when they see their wicked rulers punished.
h Here appeareth that Dauid was miraculously deliuered out of many deaths, as, 2 Cor. 1. 9, 10.
i Into Gods nets, whereby he catcheth the wicked in their owne malice.
k So that none of them escape.

PSAL.

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PSAL. CXLII.

1 The Prophet neither astonied with feare, nor carried away with anger, nor forced by desperatiõ, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserue him.

¶ A Psalme of Dauid to giue instruction, and a prayer when he was in the cane.

I Cryed vnto the Lord with my voyce: with my voyce I prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit ‡ was in perplexity in me, yet thou knewest my path: in the way wherein I walked, haue they priuily laide a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would knowe me: all refuge failed me, and none ‖ cared for my soule.

5 Then cryed I vnto thee, O Lord, and sayd, Thou art mine [b] hope, and my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.

7 Bring my soule out of [c] prison, that I may prayse thy Name: then shall the righteous [d] come about me, when thou art beneficiall vnto me.

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles either despaire and murmure against God, or else seeke to others then to God to haue redresse in their miseries.

‡ *Ebr. was folden or wrapped in me, meaning, as a thing that could haue none issue.*

‖ *Or, sought for my soule.*

b Though all meanes failed him, yet hee knewe that God would neuer forsake him.

c For he was on all sides beset with his enemies, as though hee had bene in a most strait prison.

d Either to reioyce at my wonderfull deliuerance, or to set a crowne vpon my head.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to grace, 10 To be gouerned by his holy Spirit that he may spend the remnant of his life in the true feare and seruice of God.

¶ A Psalme of Dauid.

HEare my prayer, O Lorde, and hearken vnto my supplication: answer me in thy [a] trueth, and in thy [b] righteousnesse.

2 (And enter not into iudgement with thy seruant: for in thy [c] sight shall none that liueth be iustified.)

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the earth: he hath laid me in the darkenesse, as they that haue bene dead [d] long agoe:

4 And my Spirit was in perplexitie in me, and mine [e] heart within me was amased.

5 Yet doe I remember the time past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.

6 I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirstie land, Selah.

7 Heare me speedily, O Lord, for my spirit faileth: hide not thy face from mee, lest I shall be like vnto them that goe downe into the pit.

8 Let mee heare thy louing kindnesse in the [g] morning, for in thee is my trust: [h] shew me the way that I should walke in, for I lift vp my soule vnto me.

9 Deliuer me, O Lord, from mine enemies: for [i] I hid me with thee.

10 [k] Teach me to [l] doe thy will: for thou art my God: let thy good spirit lead me vnto the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake, and for thy righteousnesse bring my soule out of trouble.

12 And for thy mercie [m] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [n] seruant.

a That is, as thou hast promised to be faithful in thy promise to all that trust in thee.

b That is, according to thy free goodnes, whereby thou defendest thine.

c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.

d He acknowledgeth that God is the onely and true physition to heale him: and that he is able to raise him to life, though he were dead long ago, and turned to ashes.

e So that onely by faith and by the grace of Gods spirit he was vpholden.

f To wit, thy great benefits of olde, and the manifolde examples of thy fauour toward thine.

g That is, speedily, and in due season.

h Let thine holy spirit counsell me how to come foorth of these great cares and troubles.

i I hid my selfe vnder thy shadow of thy wings, that I might be defended by thy power.

k He confesseth that both the knowledge and obedience of Gods will commeth by the spirit of God, who teacheth vs by his word, giueth vnderstanding by his spirit, and frameth our hearts by his grace to obey him.

l That is, iustly and aright: for so soone as wee decline from Gods will, wee fall into error.

m Which shall bee a signe of thy fatherly kindnesse toward me.

n Resigning my selfe wholy vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He praiseth the Lord with great affection & humility for his kingdome restored, & for his victories obtained, 5 demanding help & the destruction of the wicked, 9 promising to acknowledge the same with songs of praises, 15 and declareth wherein the felicitie of any people consisteth.

¶ A Psalme of Dauid.

BLessed bee the Lord my strength, which [a] teacheth my hands to fight, and my fingers to battell.

2 He is my goodnes and my fortresse, my tower, and ‡ my deliuerer, my shield, and in him I trust, which subdueth my [b] people vnder me.

3 Lord, what is man that thou [c] regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes are like a shadow that vanisheth.

5 [d] Bow thine heauens, O Lorde, and come downe: touch the mountaines, and they shall smoke.

6 [e] Cast forth the lightning and scatter them: shoote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me, and take me out of the great [f] waters, and from the hand of strangers,

8 Whose mouth talketh vanitie: ‡ their right hand is a right hand of [g] falshood.

9 I will sing a [h] new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

10 It is hee that giueth deliuerance vnto

a Who of a poore shepheard hath made mee a valiant warriour and mighty conquerour.

‡ *Ebr. my deliuerer vnto me: for the Prophet cannot satisfie himselfe with any words.*

b He confesseth that neither by his owne authoritie, power, nor policie, his kingdome was quiet, but by the secret grace of God.

c To giue vnto God iust praise, is to confesse our selues to be vnworthy of so excellent benefits, and that hee bestoweth them vpon vs of his free mercy.

d Hee desireth God to continue his graces, and to send helpe for the present necessitie.

e By these manner of speaches hee sheweth that all the lets in the world cannot hinder Gods power, which hee apprehendeth by faith.

f That is, deliuer me from the tumult of them that should bee my people, but are corrupt in their iudgement & enterprises, as though they were strangers.

g For though they shake hands, yet they keepe not promise.

h That is, a rare and excellent song, as thy great benefits deserue.

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i Though wicked kings bee called Gods seruants, as Cyrus, Isai. 45 1. forasmuch as he vseth them to execute his iudgements: yet Dauid because of Gods promise, and they that rule godly, are properly so called, because they serue not their owne affections, but set foorth Gods glory.

k He desireth God to continue his benefits toward his people, counting the procreation of children and their good education among the chiefest of Gods benefits.

l That the very corners of our houses may be full of store for the great abundance of thy blessings.

m He attributeth not onely the great commodities, but euen the least also to Gods fauour.

n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

kings, and rescueth Dauid his seruant from the hurtfull sword.

11 Rescue me, and deliuer mee from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hande of falshood:

12 That our k sonnes may be as the plants growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a palace:

13 That our l corners may be full, and abounding with diuers sorts, and that our sheepe may bring forth thousands and tenne thousand in our streets:

14 That our m oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streets.

15 Blessed are the people, that be n so, yea, blessed are ỳ people, whose God is the Lord.

PSAL. CXLV.

This Psalme was composed, when the kingdom of Dauid flourished. 1 *Wherein hee describeth the wonderfull prouidence of God as well in gouerning man, as in preseruing all the rest of his creatures.* 17 *He praiseth God for his iustice and mercie,* 18 *But specially for his louing kindnes toward those that call vpon him, that feare him, and loue him:* 21 *For the which hee promiseth to praise him for euer.*

A Psalme of Dauid of prayse.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thankesgiuing, and seeing that God still continueth his benefits towards vs, we ought neuer to be weary in praysing him for the same.

b Hereby he declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory.

c Forasmuch as the end of mans creation, and of his preseruation in this life, is to prayse God, therefore he requireth that not onely we our selues do this, but cause all other to doe the same.

d Of thy terrible iudgements against the wicked. *Exod. 34 6.*

e He describeth after what sort God sheweth himselfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, mercifull, not onely in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweet comfort of the same.

O My God, and King, a I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee daily, and prayse thy Name for euer and euer.

3 b Great is the Lord, and most worthy to be praised, and his greatnesse is incomprehensible.

4 Generation shal prayse thy works vnto c generation, and declare thy power.

5 I wil meditate of the beautie of thy glorious maiestie, and thy wonderfull workes.

6 And they shall speake of the power of thy d fearefull actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aboute of thy righteousnesse.

8 *The Lord is gracious and e merciful, slow to anger, and of great mercy.

9 The Lord is good to all, and his mercies are ouer all his workes.

10 All thy workes prayse thee, O Lorde, and thy Saints blesse thee.

11 f They shewe the glory of thy kingdome, and speake of thy power,

12 To cause his s power to be knowen to the sonnes of men, and the glorious renowme of his kingdome.

13 Thy *kingdom is an euerlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all h that fal, and lifteth vp all that are ready to fall.

15 The eyes of i all wait vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand and fillest all things liuing of thy good pleasure.

17 The Lorde is k righteous in all his wayes, and holy in all his workes.

18 The Lord is neere vnto all that call vpon him: yea, to all that call vpon him in l trueth.

19 He will fulfill the m desire of them that feare him: he also will heare their crie, and will saue them.

20 The Lorde preserueth all them that loue him: but he wil destroy all the wicked.

21 My mouth shall speake the prayse of the Lorde, and all n flesh shall blesse his holy Name for euer and euer.

f The prayse of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.

g He sheweth that all things are out of order, but onely where God reigneth. *Dan. 7. 14. Iuke 1. 33.*

h Who being in miserie and affliction, would faint and fall away, if God did not vphold thē, and therefore they ought to reuerence him, that reigneth in heauen, and suffer themselues to bee gouerned by him.

i To wit, aswell of man as of beast.

k He praiseth God, not only for that he is beneficiall to all his creatures, but also in that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them.

l Which only appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impacience, and murmuring.

m For they will aske or wish for nothing, but according to his will, 1. Iohn 5. 14.

n That is, all men shall be bound to prayse him.

PSAL. CXLVI.

1 *Dauid declareth his great zeale that he hath to prayse God,* 3 *and teacheth not to trust in man but onely in God almightie,* 7 *which deliuereth the afflicted,* 9 *defendeth the strangers, comforteth the fatherlesse, and the widowes,* 10 *and reigneth for euer.*

¶ Praise ye the Lord.

PRayse thou the Lord, O my a soule.

2 I will prayse the Lorde during my life: as long as I haue any being, I wil sing vnto my God.

3 Put not your trust in b princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, and he returneth to his earth: then his c thoughts perish.

5 Blessed is he, that hath the God of Iaakob for his helpe, whose hope is in the Lord his God.

6 Which made d heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer:

7 Which executeth iustice e for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lorde giueth sight to the blinde: the Lord raiseth vp the crooked: the Lorde

a He stirreth vp himselfe and all his affections to prayse God.

b That God may haue the whole prayse: wherein he forbiddeth all vaine cōfidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator.

c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.

d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most ready to do it.

e Whose faith and patience for a while he trieth, but at length he punisheth the aduersaries, that he may be known to be iudge of the world.

f loueth

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f Though he visite them by affliction, hunger, imprisonment and such like, yet his fatherly loue & pitie neuer faileth them, yea rather to his these are signes of his loue. g Meaning all them, that are destitute of worldly meanes and succour. h Hee assureth the Church that God reigneth for euer for the preseruation of the same.

f loueth the righteous.

9 The Lord keepeth the g strangers: he releeueth the fatherlesse and widow: but hee ouerthroweth the way of the wicked.

10 The Lord shall h reigne for euer: O Zion, thy God endureth from generation to generation. Praise ye the Lord.

PSAL. CXLVII.

1 The Prophet praiseth the bountie, wisedome, power, iustice, and prouidence of God vpon all his creatures, 2 But specially vpon his Church, which hee gathereth together after their dispersion, 19 Declaring his word and iudgement so vnto them, as he hath done to none other people.

a He sheweth wherin we ought to exercise our selues continually and to take our pastime: to wit, in praising God.

PRaise yee the Lord, for it is good to sing vnto our God: for it is a a pleasant thing, and praise is comely.

2 The Lord doth build vp b Ierusalem, and gather together the dispersed of Israel.

3 Hee healeth those that are c broken in heart, and bindeth vp their sores.

4 He d counteth the number of the starres, and calleth them all by their names.

5 Great is our Lord, and great is his power: his wisedome is infinite.

6 The Lord releeueth the meeke, and abaseth the wicked to the e ground.

7 Sing vnto the Lord with praise: sing vpon the harpe vnto our God,

8 Which f couereth the heauen with clouds, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines:

9 Which giueth to beasts their food, and to the yong rauens that crie.

10 He hath not pleasure in the h strength of an horse, neither delighteth he in the legs of man.

11 But the Lord delighteth in them that feare him, and attend vpon his mercie.

12 Praise the Lord, O Ierusalem: praise thy God, O Zion.

13 For hee hath made the barres of thy gates i strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the ‡ flowre of wheate.

15 He sendeth forth his k commandement vpon earth, and his word runneth very l swiftly.

16 He giueth snow like wooll, and scatereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who can abide the cold thereof?

b Because the Lord is the founder of the Church, it can not be destroyed, though the members thereof be dispersed, and seeme as it were for a time to be cut off.

c With affliction, or sorrow for sinne.

d Though it seeme to man incredible that God should assemble his Church, being so dispersed: yet nothing can be too hard to him, that can number and name all the starres.

e For the more high that the wicked climbe, the greater is their fall in the end.

f He sheweth by the examples of Gods mightie power, goodnesse and wisedome, that wee can neuer want most iust occasion to praise God. g For their crying is as it were a confession of their neede, which cannot bee relieued but by God onely: then if God shew himselfe mindfull of the most contemptible soules, can he suffer them to die with famine, who he hath assured of life euerlasting? h Though to vse lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraud God of his honour. i He doth not onely furnish his Church with all things necessarie, but preserueth also the same, and maketh it strong against all outward force. ‡ *Ebr. fat.*

18 Hee sendeth his word and melteth them: he causeth his winde to blowe, and the waters flow.

19 Hee sheweth his m word vnto Iaakob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with euery nation, neither haue they n knowen his iudgements. Praise ye the Lord.

k His secret working in al creatures is as a commandement to keepe them in order, and to giue them mouing and force. l For immediatly and without resisting, all things obey him.

m As before he called Gods secret working in all his creatures his word: so he meaneth here, by his word, the doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure. n The cause of this difference, is God's free mercie, which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby hee hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in heauen and earth and all places, 14 Specially his Church, for the power that he hath giuen to the same after that hee had chosen them and ioyned them vnto him.

¶ Praise yee the Lord.

PRayse yee the Lord from the heauen: praise yee him in the high places.

2 Praise yee him, all yee a his Angels: praise him all his armie.

3 Praise yee him, b sunne and moone: praise yee him all bright starres.

4 Praise yee him, c heauens of heauens, and d waters, that be aboue the heauens.

5 Let them praise the Name of the Lord: for he commanded, and they were created.

6 And he hath established them for euer and euer: he hath made an ordinance, which shall not passe.

7 Praise ye the Lord from the earth, yee e dragons and all depths:

8 f Fire and haile, snowe and vapours, stormie winde, which execute his word:

9 Mountaines and all hilles, fruitfull trees and all cedars:

10 Beasts and all cattell, creeping things and feathered foules:

11 g Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, also old men and children:

13 Let them praise the name of the Lord: for his name onely is to bee exalted, and his praise aboue the earth and the heauens.

14 For hee hath exalted the h horne of his people, which is a praise for all his Saints, euen for the i children of Israel, a people that is neere vnto him. Praise yee the Lord.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our duetie.

b In that Gods glory shineth in these insensible creatures, this their beautie is as a continuall prayssing of God.

c Not that there are diuers heauens: but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this word the whole heauen.

d That is, the raine which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens. e Meaning, the great and monstrous fishes, as whales and such like. f Which come not by chance or fortune, but by Gods appointed ordinance. g For the greater giftes that any hath receiued, and the more high that one is preferred, the more bound is hee to praise God for the same: but neither hie nor low condition or degree can bee exempted from this duetie. h That is, the dignitie, power and glory of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praise the Lord for his victorie and conquest, that hee giueth his Saints against all mans power.

¶ Praise ye the Lord.

SIng yee vnto the Lord a new song: let his praise bee heard in the Congregation of Saints.

a For his rare and manifold benefits bestowed on his Church.

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2 Let Israel reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.

3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.

5 Let the Saints bee ioyful with glory, let them sing lowde vpon their [d] beds.

6 Let the high actes of God bee in their mouth, and a two edged swoorde in their hands,

7 [e] To execute vengeance vpon the heathen, and corrections among the people:

8 To binde [f] their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the iudgement that is [g] written: this honour shalbe to all his Saints. Praise ye the Lord.

b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95.7. they were called the sheepe of Gods hands.

c For God as he is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him as to their most lawfull King.

d He alludeth to that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them.

e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries.

f Not onely the people, but the kings that were their enemies, should bee destroyed.

g Hereby God bindeth the hands and mindes of all his to enterprise no further then he appointeth.

PSAL. CL.

1 An exhortation to praise the Lord without cease by all maner of wayes, for all his mighty and wonderfull workes.

¶ Praise yee the Lord.

PRaise ye God in his [a] Sanctuarie: praise ye him in the [b] firmament of his power.

2 Praise yee him in his mightie Actes: praise yee him according to his excellent greatnesse.

3 Praise yee him in the sound of the [c] trumpet: praise yee him vpon the viole and the harpe.

4 Praise ye him with timbrel and flute: praise yee him with virginals and organs.

5 Praise yee him with sounding cymbals: praise yee him with high sounding cymbals.

6 Let euery thing that hath [d] breath, praise the Lord. Praise ye the Lord.

a That is, in the heauen.

b For his wonderfull power appeareth in the firmament, which in Ebrew is called a stretching out, or spreading abroad, wherin the mightie work of God shineth.

c Exhorting the people onely to reioyce in prayssing God, he maketh mention of those instruments, which by Gods commaundement were appointed in the old Law, but vnder Christ the vse thereof is abolished in the Church.

d Hee sheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to cease to prayse him, till they bee gathered into that kingdome, which hee hath prepared for his, where they shall sing euerlasting praise.

The * Prouerbes of Salomon.

* This word Prouerbe, or parable, signifieth a graue and notable sentence, worthy to be kept in memorie: and is sometime taken in the euill part for a mocke, or scoffe.

THE ARGVMENT.

THe wonderfull loue of God toward his Church, is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is heere set foorth in these briefe sentences, which partly containe doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewell to the Church of those three thousand parables mentioned, 1.King 4.32. and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God & knowledge of his word. 10 We may not consent to the intisings of sinners 20 Wisdome complaineth that shee is contemned. 24 The punishment of them that contemne her.

THe Parables of Salomon the sonne of Dauid King of Israel,

2 To know wisdome, [a] and instruction, to vnderstand the words [b] of knowledge,

3 To receiue [c] instruction to doe wisely, by [d] iustice and iudgement and equitie,

4 To giue vnto the [e] simple sharpenesse of wit, and to the childe knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of [f] vnderstanding shal attaine vnto wise counsels,

6 To vnderstand a parable, and the interpretation, the words of the wise, and their darke sayings.

7 ¶ The feare of the Lord is the beginning of knowledge: but fooles despise wisedome and instruction. *Psal.111.10, eccles.1.16.*

8 My sonne, heare thy [g] fathers instruction, and forsake not thy [h] mothers teaching.

9 For they shall be ‡ a comely ornament vnto thine head, and as chaines for thy necke.

10 ¶ My sonne, if [i] sinners do intise thee, consent thou not.

11 If they say, Come with vs, wee will lay waite for [k] blood, and lie priuily for the innocent without a cause:

12 We will swallow them vp alyue like a [l] graue euen whole, as those that goe downe into the pit:

13 We shall finde all precious riches, and fill our houses with spoyle:

a That is, what wee ought to know and follow, and what wee ought to refuse.

b Meaning, the word of God, wherin is the only true knowledge.

c To learne to submit our selues to the correction of those that are wise.

d By liuing iustly, and rendring to euery man that which appertaineth vnto him.

e To such as haue no discretion to rule themselues.

f As hee sheweth that these parables, conteining the effect of religion as touching maners and doctrine, do appertaine to the simple people: so doth he declare, that the same are also necessarie for them that are wise and learned.

g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the name of the pastour of the Church, who is as a father.

h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods word.

‡ *Ebr. Increase of grace.*

i To wit, the wicked, which haue not the feare of God.

k He speaketh not onely of the shedding of blood with hand, but of all craftie practises which tend to the detriment of our neighbour.

l As the graue is neuer satiate, so the auarice of the wicked and their cruelties haue none end.

14 Cast

14 Caſt in thy lot among vs: we will all haue one m purſe:
15 My ſonne, walke not thou in the way with them: reſtraine thy foote from their n path.
16 For their feete run to euill, and make haſte to ſhed blood.
17 Certainely as without cauſe the net is ſpred before the eyes of all that hath wing:
18 So they lay waite for blood, and lie priuily for o their liues.
19 Such are the wayes of euery one that is greedy of gaine: he would take away the p life of the owners thereof.
20 ¶ Wiſedome crieth without: ſhe vttereth her voice in the q ſtreetes.
21 She calleth in the hie ſtreete, among the preaſe in the entrings of the gates, and vttereth her words in the citie, ſaying,
22 O ye r fooliſh, how long will yee loue fooliſhnes? and the ſcornful take their pleaſure in ſcorning? and the fooles hate knowledge?
23 Turne you at my correction: loe, I will powre out my mind vnto you, and make you vnderſtand my words.
24 Becauſe I haue called, and ye refuſed: I haue ſtretched out mine hand, and none would regard:
25 But ye haue deſpiſed all my counſell, and would none of my correction:
26 I will alſo s laugh at your deſtruction, and mocke when your feare commeth:
27 (When t your feare commeth like ſudden deſolation, & your deſtruction ſhal come, like a whirlewind: when affliction and anguiſh ſhall come vpon you,
28 Then ſhall they call vpon mee, but I will not anſwere: they ſhall ſeeke me early, but they ſhall not x find me,
29 Becauſe they hated knowledge, & did not chuſe the feare of the Lord.
30 They would none of my counſell, but y deſpiſed all my correction.
31 Therefore ſhall they eate of the z fruit of their owne way, and bee filled with their owne deuiſes.
32 For a eaſe ſlayeth the fooliſh, and the proſperitie of fooles deſtroyeth them.
33 But hee that obeyeth mee, ſhall dwell ſafely, and be quiet from feare of euill.

m He ſheweth whereby the wicked are allured to ioyne together, becauſe they haue euery one part of the ſpoyle of the innocent.
n That is, haue nothing at all to do with them.
o He ſheweth that there is no cauſe to moue theſe wicked to ſpoile the innocent, but their auarice & cruelty.
p Whereby he concludeth that the couetous man is a murtherer.
q This wiſdome is the eternall word of God.
r So that none can pretend ignorance.
s Wiſedome reproueth three kinds of men: the fooliſh or ſimple, which erre of ignorance, and the mockers that cannot ſuffer to be taught, & the fooles which are drowned in worldly luſts & hate the knowledge of godlineſſe.
t This is ſpoken according to our capacitie, ſignifying that the wicked which mocke and ieſt at Gods word, ſhall haue the iuſt reward of their mocking.
u That is, your deſtruction, which thing you feared.
x Becauſe they ſought not with an affection to God, but for eaſe of their owne griefe.
y Shewing that without faith and obedience we can not call vpon God aright.
z They ſhall feele what commoditie their wicked life ſhall giue them.
a That is, the proſperitie and ſenſuallitie wherein they delight.

CHAP. II.

1 Wiſedome exhorteth to obey her. 5 She teacheth the feare of God. 6 Shee is giuen of God. 10 She preſerueth from wickedneſſe.

MY ſonne, if thou wilt receiue my wordes and b hide my commandements within thee,
2 And cauſe thine eares to hearken vnto wiſedome, and incline c thine heart to vnderſtanding,
3 (For if thou call'ſt after knowledge, d and cryeſt for vnderſtanding:
4 If thou ſeekeſt her as ſiluer, & ſearcheſt for her as for d treaſures,
5 Then ſhalt thou vnderſtand the feare of the Lord, & find the e knowledge of God.
6 For the Lord giueth wiſedome, out of his mouth commeth knowledge and vnderſtanding.
7 He f preſerueth the ſtate of ỳ righteous, he is a ſhield to them that walke vprightly,
8 That they may keepe the wayes of iudgement: and hee preſerueth the way of his ſaints.)
9 Then ſhalt thou vnderſtand righteouſnes, and iudgement, and equitie, and euery good path.
10 (When wiſedome entreth into thine heart, and knowledge delighteth thy ſoule,
11 Then ſhall f counſell preſerue thee, and vnderſtanding ſhall keepe thee,
12 And deliuer thee from the euil way, & from the man that ſpeaketh froward things,
13 And from them that leaue the g wayes of righteouſneſſe, to walke in the wayes of darkeneſſe:
14 (Which reioyce in doing euill, and delite h in the frowardneſſe of the wicked,
15 (Whoſe wayes are crooked, and they are lewd in their paths.
16 And it ſhal deliuer thee frō the ſtrange i woman, euen from the ſtranger, which flattereth with her words,
17 (Which forſaketh the k guide of her youth, & forgetteth the l couenant of her God.
18 Surely her m houſe tendeth to death, and her paths vnto n the dead.
19 All they that go vnto her, returne not againe, neither take they hold of the wayes of life.
20 Therefore walke thou in ỳ way of good men, and keepe the wayes of the righteous.
21 For the iuſt ſhal dwel in the o land, and the vpright men ſhall remaine in it.
22 But the wicked ſhalbe cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.

a Meaning, that we muſt ſeeke the knowledge of God with care and diligence.
d Shewing that no labour muſt be ſpared.
e This (ſayth he) is the true wiſedome to know and feare God.
f Or, ſtideth the ſaluation.
f The word of God ſhall teach thee and counſel thee how to gouerne thy ſelfe.
g That is, the word of God, which is the only light, to follow their owne fantaſies which are darkeneſſe.
h When they ſee any giuen to euill as they are.
i Meaning, that wiſedom, which is the word of God, ſhall preſerue vs from all vices: naming this vice of whoredome whereunto man is moſt prone.
k That is, her husband, which is her head and guide to gouerne her, from whom ſhee ought not to depart, but remaine in his ſubiection.
l Which is the promiſe made in mariage.
m Her acquaintance with her familiars, and them that haunt her.
n To them that are dead in body and ſoule.
o They ſhall enioy the temporall and ſpirituall promiſes of God, as the wicked ſhall be void of them.

CHAP. III.

1 The word of God giueth life. 5 Truſt in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the word of God, all things ſhall ſucceede well.

MY ſonne, forget not thou my lawe, but let thine heart *keepe my commandements. *Deut. 8. 1. and 30. 16.*
2 For they ſhal increaſe the length of thy a dayes and the yeeres of life, and thy proſperitie.
3 Let not b mercie & truth forſake thee: bind them on thy c necke, and write them vpon the table of thine d heart.

a Long life is the bleſſing of God which he giueth to his ſo farre forth as it is expedient for them.
b By mercie and trueth he meaneth the commandements of the firſt and ſecond table: or elſe the mercy and faithfulneſſe that we ought to vſe toward our neighbours.
c Keepe them as a moſt precious iewel.
d Haue them euer in remembrance.

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4 So shalt thou find fauour & good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord w all thine heart, and leane not vnto thine owne wisedome.

6 In all thy waies acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord and depart from euill.

8 So health shall be vnto thy c nauill, and marrow vnto thy bones.

9 f Honour the Lord with thy riches, and with the first fruits of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall s burst with new wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieued with his correction.

12 * For the Lord correcteth him, whom he loueth, euen as the father doeth the childe in whom he delighteth.

13 Blessed is the man that findeth wisedome, and the man that getteth vnderstanding.

14 For the merchandise thereof is better then the merchandise of siluer, and the gaine thereof is better then gold.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes is in her right hand, h and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her paths prosperitie.

18 She is a tree i of life to them that lay hold on her, and blessed is hee that retaineth her.

19 The Lord by wisedome hath laid the k foundation of the earth, & hath established the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, & the clouds drop downe the dewe.

21 My sonne, let not these things depart from thine eyes, but obserue wisedome and counsell.

22 So they shall bee life to thy soule, and grace vnto thy ‖ necke.

23 Then shalt thou walke safely by thy way: and thy foote shall not stumble.

24 If thou sleepest thou shalt not bee afrayd, and when thou sleepest, thy sleepe shal be sweete.

25 Thou shalt not feare for any sudden feare, neither for the l destruction of the wicked, when it commeth.

26 For the Lord shalbe for thine assurance, and shall preserue thy foote from taking.

27 ¶ Withhold not the good from m the owners thereof, though there bee power in thine hand to doe it.

28 Say not vnto thy neighbour, Go and come againe, and to morrow I wil giue thee, if thou now haue it.

29 ¶ Intend none hurt against thy neighbour, seeing hee doeth dwell n without feare by thee.

30 ¶ Strine not with a man causelesse, when he hath done thee no harme.

31 ¶ Bee not o enuious for the wicked man, neither chuse any of his wayes.

32 For the froward is abomination vnto the Lord: but his p secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the righteous.

34 Surely he scorneth the scorners, but he giueth grace vnto the humble.

35 The wise shall inherit glory: but fooles dishonour, though they be exalted.

CHAP. IIII.

1 Wisedom and her fruits ought to be searched. 14 The way of the wicked must bee refused. 20 By the word of God the heart, eyes, and course of life must be guided.

HEare, O ye children, the instruction of a father, and giue eare to learne vnderstanding.

2 For I doe giue you a good doctrine: therefore forsake ye not my law.

3 For I was my fathers sonne, tender and b deare in the sight of my mother.

4 When c he taught me, & said vnto me, Let thine heart hold fast my wordes: keepe my commandements, and thou shalt liue.

5 Get wisedom, get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, & she shall keepe thee: loue her, and she shall preserue thee.

7 d Wisedom is the beginning: get wisedome therefore: and aboue all thy possession get vnderstanding.

8 Exalt her, & she shal exalt thee: she shall bring thee to honour if thou imbrace her.

9 She shal giue a comely ornament vnto thine head, yea, shee shall giue thee a crowne of glory.

10 ¶ Heare, my sonne, and receiue my words, & the yeeres of thy life shalbe many.

11 I e haue taught thee in the way of wisdome, and led thee in the paths of righteousnesse.

12 When thou goest, thy gate shall not be f straite, and when thou runnest, thou shalt not fall.

13 Take hold of instruction, & leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoyd it, and go not by it; turne from it, and passe by.

16 For they cannot g sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.

17 For they eat the bread of h wickednes, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that i shineth more and more vnto the perfect day.

19 The

c By this part he comprehendeth the whole body, as by health he meaneth all the benefits promised in the Law both corporall and spirituall.

f As was commanded in the Law, Exod. 23. 19. Deut 26. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.

g For to the faithful distributer, God giueth in greater abundance. *Hebr. 12. 5. reue. 3. 19.*

h Meaning, that he that seeketh wisedome, that is, suffereth himselfe to be gouerned by the word of God, shall haue all prosperitie both corporall and spirituall.

i Which bringeth foorth such fruite that they that eate thereof, haue life: and he alludeth to the tree of life in Paradise.

k Hereby hee sheweth that this wisedom, whereof he speaketh, is euerlasting, because it was before all creatures, & that all things, euen the whole worlde were made by it.

‖ *Or, throat, reade Chap. 1. 9.*

l For when God destroyeth the wicked he will saue his as he did Lot in Sodome.

m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue neede of the vse thereof.

n That is, putteth his trust in thee.

o Desire not to be like vnto him.

p That is, his couenant & fatherly affectiō which is hid and secret from the world.

p He will shew by his plagues that their scornes shal turne to their own destruction, as Chap. 1. 26.

a He speaketh this in the person of a preacher and minister which is as a father vnto the people, reade Chap. 1. 8.

b In Hebrew, it is Onely: for though she had three others, as 1. Chro. 3. 5. yet, so tenderly she loued Salomon, that he was vnto her as her onely sonne.

c Meaning, Dauid his father.

d He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last study, or else care not for it at all.

e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

f Thou shalt walke at libertie without offence.

g Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke.

h Gotten by wicked meanes and cruell oppression.

i Signifying, that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is, when they shall bee ioyned to their head in the heauens.

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19 The way of the wicked is as the darkneſſe: they know not wherein they ſhall fall.

20 ¶ My ſonne, hearken vnto my words, incline thine eare vnto my ſayings.

21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.

22 For they are life vnto thoſe that finde them, and health vnto all their [k] fleſh.

23 Keepe thine heart with all diligence: for thereout commeth [l] life.

24 Put away frō thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 [m] Ponder the path of thy feete, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but remoue thy foote from euill.

k That is, they ſhall haue health of body: vnder the which all other bleſſings promiſed in the law are contayned.

l For as the heart is either pure or corrupt, ſo is the whole courſe of mans life.

m Keepe a meaſure in all thy doings.

CHAP. V.

3 Whoredome forbidden, 9 And prodigality. 15 He willeth a man to liue on his labours, and to helpe others, 18 To loue his wife. 22 The wicked taken in their owne wickedneſſe.

MY ſonne, hearken vnto my wiſedome, and incline thine care vnto my ‖ knowledge,

‖ *Or, vnderſtanding.*

2 That thou mayeſt regard counſel, and thy lips obſerue knowledge.

3 For the lips [a] of a ſtrange woman drop as an honie combe, and her mouth is more ſoft then [b] oyle.

4 But the end of her is bitter as wormewood, and ſharpe as a two edged ſword.

5 Her [c] feete go downe to death, and her ſteps take hold on hell.

6 She weigheth not the way of life: her paths are [d] moueable: thou canſt not know them.

7 Heare yee me now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, & come not neere the doore of her houſe,

9 Leſt thou giue thine [e] honour vnto others, and thy yeeres to the cruel:

10 Leſt the ſtranger ſhould be filled with thy ſtrength, & thy [f] labours be in the houſe of a ſtranger,

11 And thou mourne at thine end, (when thou haſt conſumed thy fleſh and thy body)

12 And ſay, How haue I hated inſtruction, and mine heart deſpiſed correction!

13 And haue not obeyed the voice of them that taught mee, nor inclined mine eare to them that inſtructed me!

14 I was almoſt brought into all euill in the mids of the Congregation & aſſembly.

15 ¶ Drinke the water of [h] thy ciſterne, and of the riners out of the middes of thine owne well.

16 Let thy fountaines flow forth, and the riners of waters in the ſtreets.

17 But let them be thine, euen [i] thine onely, and not the ſtrangers with thee.

a That is, an harlot which giueth her ſelfe to another then to her husband.

b By oyle and honie he meaneth flattering and crafty inticements.

c All her doings leade to deſtruction.

d She hath euer new meanes to allure to wickedneſſe.

e That is, thy ſtrength and goods to her that will haue no pitie vpon thee: as is read of Samſon, and the prodigall ſonne.

f The goods gotten by thy trauell.

g Although I was faithfully inſtructed in the trueth, yet had I almoſt fallen to vtter ſhame and deſtruction, notwithſtanding my good bringing vp in the aſſembly of the godly.

h He teacheth vs ſobriety, exhorting vs to liue of our owne labours, and to bee beneficiall to the godly that want.

i Diſtribute them not to the wicked and infidels, but reſerue them for thy ſelfe, thy familie, and them that are of the houſhold of faith.

18 Let thy [k] fountaine be bleſſed, and reioyce with the wife of thy [l] youth:

19 Let her be as the louing hinde and pleaſant roe: let her breaſtes ſatisfie thee at all times, and delight in her loue continually.

20 For why ſhouldeſt thou ‖ delight, my ſonne, in a ſtrange woman, or imbrace the boſome of a ſtranger?

21 For the wayes of man are before the [m] eyes of the Lord, & he ponderth all his paths.

22 His owne iniquities ſhall take the wicked himſelfe, and he ſhall be holden with the cords of his owne ſinne.

23 He ſhall [n] die for fault of inſtruction, and ſhall goe aſtray through his great folly.

k Thy children which ſhall come of thee in great abundance, ſhewing that God bleſſeth mariage, and curſeth whoredome.

l Which thou didſt marry in thy youth.

‖ *Or, goe aſtray with a ſtranger.*

m He declareth that except man doe ioyne to his wife both in heart and in outward conuerſation, that hee ſhall not eſcape the iudgements of God.

n Becauſe hee will not giue eare to Gods word and be admoniſhed.

CHAP. VI.

1 Inſtruction for ſureties. 6 The ſlothful and ſluggiſh is ſtirred to worke. 12 He deſcribeth the nature of the wicked. 16 The things that God hateth. 20 To obſerue the word of God. 24 To flee adultery.

MY ſonne, if thou be ſurety for thy neighbour, and haſt ſtriken handes with the ſtranger,

2 Thou art [a] ſnared with the words of thy mouth: thou art euen taken with the words of thine owne mouth.

3 Doe this now, my ſonne, and deliuer thy ſelfe: ſeeing thou art come into the hand of thy neighbour, goe and humble thy ſelfe, and ſolicite thy friends.

4 Giue no ſleepe to thine eyes, nor ſlumber to thine eye lids.

5 Deliuer thy ſelfe as a Doe from the hand of the hunter, and as a bird from the hand of the fouler.

6 ¶ Goe to [b] the piſmire, O ſluggard: behold her wayes and be wiſe.

7 For ſhe hauing no guide, gouernour, nor ruler,

8 Prepareth her meate in the ſummer, and gathereth her foode in harueſt.

9 Howe long wilt thou ſleepe, O ſluggard? when wilt thou ariſe out of thy ſleep?

10 *Yet a little ſleepe, a little ſlumber, [c] a little folding of the hands to ſleepe.

11 Therefore thy pouertie commeth as one that [d] trauelleth by the way, and thy neceſſitie like [e] an armed man.

12 The vnthrifty man [f] and the wicked man walketh with a froward mouth.

13 He maketh a ſigne with his eyes, hee ‡ ſignifieth with his feete: hee [g] inſtructeth with his fingers.

14 Lewd things are in his heart: he imagineth euill at all times, and raiſeth vp contentions.

15 Therefore ſhall his deſtruction come ſpeedily: he ſhal be deſtroyed ſuddenly without recouery.

16 ¶ Theſe fiue things doeth the Lord hate: yea, his ſoule abhorreth ſeuen:

17 The hauty eyes, a lying tongue, and the hands that ſhed innocent blood,

a He forbiddeth vs not to become ſurety one for an other, according to the rule of charitie, but that we conſider for whom and after what ſort, ſo that the creditor may not be defrauded.

b If the word of God cannot inſtruct thee, yet learne at the little piſmire to labour for thy ſelfe and not to burden others. *Chap. 24. 33.*

c He expreſſeth liuely the nature of the ſluggards, which though they ſleepe neuer ſo long, yet haue neuer y nough, but euer ſeeke occaſions thereunto.

d That is, ſuddenly, and when thou looked not for it.

e It ſhall come in ſuch ſort as thou art not able to reſiſt it.

f He ſheweth to what inconuenience the idle perſons & ſluggards come, by calling them vnthriftie, or the men of Belial, and ſlanderous.

g Thus all his geſture tendeth to wickedneſſe.

‡ *Ebr. ſpeaketh.*

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18 An heart that imagineth wicked enterprises, h feete that be swift in running to mischiefe,

19 A false witnes that speaketh lies, and him that ratleth vp contentios among ‖ brethren.

20 ¶ My sonne, keepe thy fathers commandement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine i heart, and tie them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee when thou sleepest, & when thou wakest it shall talke with thee.

23 For the k commandement is a lantern, and instruction a light: and l corrections for instruction are the way of life,

24 To keepe thee from the wicked woman, and from the flattery of the tongue of a strange woman.

25 Desire not her beauty in thine heart, neither let her take thee with her m eye lids.

26 For because of the whorish woman, a man is brought to a morsell of bread, & a woman will hunt for the precious life of a man.

27 n Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man go vpon coales, and his feete not be burnt?

29 So he that goeth in to his neighbours wife, shall not be innocent, whosoever toucheth her.

30 Men doe not o despise a thiefe, when he stealeth, to satisfie his p soule, because hee is hungry.

31 But if he be found, he shal restore seuen fold, or hee shall giue all the substance of his house.

32 But he that committeth adultery with a woman, ‡ is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shal find q a wound and dishonour, and his reproch shall neuer be put away.

34 For iealousie is the rage of a man: therefore he will not r spare in the day of vengeance.

35 He cannot beare the sight of any ransome: neither will he consent, though thou augment the gifts.

h Meaning, the raging affections which carie a man away in such sort that he cannot tell what he doeth.

‖ *Or, neighbours.*

i Reade Chap. 3.3.

k By the commandement he meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.

l And reprehensions when the word is preached bring vs to life.

m With her wanton lookes and gesture.

n Meaning, that she will neuer cease till shee haue brought thee to beggery, and then seeke thy destruction.

o He approueth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed: but adultery was a perpetall infamie, and death by the Law of God.

p Meaning, for very necessitie.

‡ *Ebr. faileth in heart.*

q That is, death appointed by the Lawe.

r Hee sheweth that man by nature seeketh his death that hath abused his wife, and so concludeth, that neither Gods Law, nor the lawe of nature admitteth any ransome for the adultery.

CHAP. VII.

1 *An exhortation to wisedome and to the word of God,* 5 *which wil preserue vs from the harlot,* 6 *whose maners are described.*

My sonne, keepe my wordes, and hide my commandements with thee.

2 Keepe my commandements, and thou shalt liue, and mine instruction as the a apple of thine eyes.

3 Binde them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisedome, Thou art my sister: & call vnderstanding thy kinswoman,

5 That they may keepe thee from the strange woman, euen from the stranger that is smoothe in her words.

a By this diuersitie of words he meaneth that nothing ought to be so deare vnto vs, as the word of God, nor that we looke on any thing more, nor minde any thing so much.

6 ¶ b As I was in the windowe of mine house, I looked through my window,

7 And I saw among the fooles, and considered among the children a young man destitute of vnderstanding,

8 Who passed through the streete by her corner, and went toward her house,

9 In the twilight in the euening, when the night began to be c blacke and darke.

10 And behold, there met him a woman, with an harlots ‖ behauiour, and ‖ subtill in heart.

11 (Shee d is babling and lowd: whose feete cannot abide in her house.

12 Now she is without, now in the streets, and lieth in wait at euery corner)

13 So she caught him and kissed him, and ‡ with an impudent face said vnto him,

14 I haue e peace offerings: this f day haue I payed my vowes.

15 Therefore came I forth to meete thee, that I might seeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, ‖ carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynamom.

18 Come, let vs take our fill of loue vntil the morning: let vs take our pleasure in dalliance.

19 For mine husband is not at home: hee is gone a iourney farre off,

20 He hath taken with him ‡ a bag of siluer, & wil come home at the day appointed.

21 Thus with her great craft she caused him to yeeld, and with her flattering lips she entised him.

22 And he followed her straightwaies, as an g oxe that goeth to the slaughter, and as a foole to the stockes for correction,

23 Till a dart strike through his liuer, as a bird hasteth to the snare, not knowing that ‡ he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For she hath caused many to fal down wounded, and the ‖ strong men are al slain by her.

27 Her house is the way ‖ vnto the graue, which goeth downe vnto the chambers of death.

b Salomon vseth this parable to declare their folly that suffer themselues to be abused by harlots.

c Hee sheweth that there was almost none so impudent, but they were afraid to bee seene, and also their owne consciences did accuse them, which caused them to seeke the night to couer their filthinesse.

‖ *Or, garment.*

‖ *Or, hid.*

d He describeth certaine conditions, which are peculiar to harlots.

‡ *Ebr. she strengthened her face.*

e Because that in peace offrings a portion returned to them that offred, she sheweth him that she hath meate at home to make good cheare with: or els she would vse some cloke of holinesse, till she had gotten him in her snares.

f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by offering of ceremonies and offerings to make satisfaction for their sinnes.

‖ *Or, carued worke.* ‡ *Ebr. in his hand.*

g Which thinking hee goeth to the pasture, goeth willingly to his owne destruction.

h Which goeth cheerefully, not knowing that he shall be chastised.

‡ *Ebr. as for his life.*

i Neither wit nor strength can deliuer them that fall into the hands of the harlot. *Chap* 2 18.

CHAP. VIII.

1 *Wisedome declareth her excellencie,* 11 *Riches,* 15 *power,* 22 *Eternitie.* 32 *She exhorteth all to loue and follow her.*

Doeth not a wisedome cry? and vnderstanding vtter her voyce?

2 She standeth in the top of the hie places by the way in the place of the paths.

Chap. 1. 20.

a Salomon declareth that man is cause of his owne perdition, & that he can pretend no ignorance, forasmuch as God calleth to all men by his word, and by his workes, to follow vertue and to flee from vice.

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b Where the people did most resort, and which was the place of iustice.

e Meaning, that the word of God is easie vnto all that haue a desire vnto it, & which are not blinded by the prince of this world.

d That is, except a man haue wisedome, which is the true knowledge of God, he can neither be prudēt, nor good counseller.

e So that he that doth not hate euill, feareth not God.

f Whereby he declareth that honours, dignitie or riches come not of mans wisedome or industrie, but by the prouidence of God.

g That is, studie the word of God diligently, and with a desire to profite.

h Signifying, that he chiefly meaneth the spirituall treasures and heauenly riches.

i For there can be no true iustice or iudgement, which is not directed by this wisedome.

k He declareth here by the diuinitie and eternitie of this wisedome which he magnifieth and prayseth through this booke: meaning thereby the eternal Sonne of God Iesus Christ our Sauiour, who S. Iohn calleth the Word that was in the beginning, Iohn 1.1.

l He declareth the eternitie of the Son ne of God, which is meant by this worde Wisedome, who was before all time, and euer present with the Father.

3 She cryeth beside b the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, and vtter my voyce to the children of men.

5 O yee foolish men, vnderstand wisedome, and yee O fooles, be wise in heart.

6 Giue eare, for I will speake of excellent things, and the opening of my lips shall teach things that be right.

7 For my mouth shall speake the trueth, and my lips abhorre wickednesse.

8 All the words of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.

9 They are all c plaine to him that will vnderstand, & streight to them that would finde knowledge.

10 Receiue mine instruction and not siluer, and knowledge rather then fine golde.

11 For wisedome is better then precious stones: and all pleasures are not to be compared vnto her.

12 I wisedome dwell with d prudence, and I find forth knowledge and counsels.

13 The feare of the Lord is to hate e euill, as pride, and arrogancie, and the euill way: and a mouth that speaketh lewde things, I doe hate.

14 I haue counsell and wisedome: I am vnderstanding, and I haue strength.

15 By mee kings f reigne, and princes decree iustice.

16 By mee princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue mee: and they that seeke me early, shall finde me.

18 Riches and honour are with mee: he-uen durable riches and righteousnesse.

19 My fruite is better then golde, euen then fine golde, and my reuenues better then fine siluer.

20 I cause to walke in the way of righteousnesse, and in the middes of the pathes of iudgement,

21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.

22 The Lord hath possessed me in the beginning of his way: I was k before his works of olde.

23 I was set vp from euerlasting, from the beginning, and before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were setled: and before the hils, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When hee prepared the heauens, I was l there, when he set the compasse vpon the deepe:

28 When hee established the cloudes aboue, when hee confirmed the fountaines of the deepe:

29 When hee gaue his decree to the sea, that the waters should not passe his commandement, when he appointed the foundations of the earth,

30 Then was I with him as m a nourisher, and I was dayly his delight reioycing alway before him,

31 And tooke my n solace in the compasse of o his earth: and my delight is with the children of men.

32 Therefore now hearken, O children, vnto me: for blessed are they that keepe my wayes.

33 Heare instruction, and be ye wise, and refuse it not: blessed is the man that heareth me, watching dayly at my gates, and gaining attendance at the postes of my doores.

34 For hee that findeth me, findeth life, and shall obteine fauour of the Lord.

35 But he that sinneth against me, hurteth his owne soule: & all that hate me, loue death.

m Some reade a chiefe worker: signifying that this wisedome, euen Christ Iesus was equall with God his father, and created, preserueth, and still worketh with him, as Iob. 5. 17.

n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisdome of God.

o By earth he meaneth man, which is the worke of God in whom Wisedome tooke pleasure: in so much as for mans sake the Diuine Wisedome tooke mans nature, and dwelt among vs, and filled vs with vnspeakeable treasures, and this is that solace and pastime whereof is here spoken.

CHAP. IX.

2 Wisedome calleth all to her feast. 7 The scorner will not be corrected, 10 The feare of God, 13 The conditions of the harlot.

WIsedome hath built her a house, and hewen out her seuen pillars.

a Christ hath prepared him a Church.

2 She hath killed her vitailes, drawen her wine, and prepared b her table.

b That is, many chiefe stayes and principall parts of his Church, as were the Patriarkes, Prophets, Apostles, Pastors and Doctors.

3 She hath sent foorth her c maydens, and cryeth vpon the highest places of the citie, saying,

c Hee compareth wisedome with great princes that keepe open house for all that come.

4 Who so is d simple let him come hither, and to him that is destitute of wisedome, she sayth,

d Meaning, true preachers, which are not infected with mans wisedome.

5 Come, and eate of my e meate, & drinke of the wine that I haue drawen.

e Hee that knoweth his owne ignorance, and is voide of malice.

6 Forsake your way, ye foolish, & yee shall liue: & walke in the way of vnderstanding.

7 He that reproueth a scorner, purchaseth to himselfe shame: and he that rebuketh the wicked, getteth himselfe a blot.

8 Rebuke not a f scorner, lest he hate thee: but rebuke a wise man, and he will loue thee.

f By the meate and drinke, is meant the word of God, and the ministration of the Sacraments, whereby God nourisheth his seruants in his house, which is the Church.

9 Giue admonition to the wise, and he will be the wiser: teach a righteous man, and he will increase in learning.

10 The beginning of wisedome is the feare of the Lorde, and the knowledge of holy things, is g vnderstanding.

g For the wicked will contemne him and labour to defame him.

11 For thy dayes shall bee multiplied by mee, and the yeeres of thy life shall be augmented.

12 If thou be wise, thou shalt be wise for h thy selfe, and if thou bee a scorner, thou

h Meaning, them that are incorrigible, which Christ calleth dogges and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profite.

i Hee sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things.

k Thou shalt haue the chiefe profite and commoditie thereof.

alone

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alone shalt suffer.

13 ¶ A foolish woman is troublesome: shee is ignorant, and knoweth nothing.

14 But she sitteth at y doore of her house, on a seate in the high places of the citie,

15 To cal them that passe by the way, that goe right on their way, saying,

16 Who so is simple, let him come hither, and to him that is destitute of wisedome, she saith also,

17 Stollen waters are sweete, and hid bread is pleasant.

18 But hee knoweth not, that the dead are there, and that her ghests are in the depth of hell.

1 By the foolish woman some vnderstand the wicked preachers, who counterfeit the word of God, as appeareth verse 16. which were the words of the true preachers, as vers. 4. but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the worde of God: and therefore they themselues boast thereof.

CHAP. X.

In this Chapter & al that follow vnto the thirtieth the wise man exhorteth by diuers sentences, which he calleth parables, to follow vertue, and flee vice: and sheweth also what profit commeth of wisdom, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

A Wise * sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

2 The treasures of * wickednesse profite nothing: but righteousnesse deliuereth from death.

3 The Lord wil [b] not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A ‖ slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in summer, is the sonne of wisedome: but hee that sleepeth in harueſt, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of [c] the wicked.

7 The memorial of the iust shalbe blessed: but the name of the wicked shall [d] rot.

8 The wise in heart will receiue commandements: but the foolish in ‡ talke shall be beaten.

9 Hee that walketh vprightly, walketh ‖ boldly: but hee that peruerteth his wayes, shall be knowen.

10 Hee that [e] winketh with the eye, worketh sorrow, and he that is [f] foolish in talke, shall be beaten.

11 The mouth of a righteous man is a welspring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding, wisedome is found, and [g] a rod shall be for the backe of him that is destitute of wisedome.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his [h] strong citie, but the feare of the needy is their pouerty.

16 The labour of the righteous tendeth to life: but the reuennes of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, & he that inuenteth slander, is a foole.

19 In many wordes there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man is as fined siluer: but the heart of the wicked is little worth.

21 The lips of the righteous doe [i] feede many: but fooles shall die for want of wisedome.

22 The blessing of the Lord, it maketh rich, and he doth adde [k] no sorowes with it.

23 It is as a pastime to a foole to doe wickedly: but wisedome is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.

25 As the whirlewind passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.

26 As vineger is to the teeth, & as smoke to the eyes, so is the slouthfull to them that [l] send him.

27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked [m] shalbe diminished.

28 The patient abiding of the righteous shalbe gladnesse: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shall bee for the workers of iniquitie.

30 The righteous shall [n] neuer bee remooued: but the wicked shall not dwell in the land.

31 The mouth of the iust shal be fruitfull in wisedome: but the tongue of the froward shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

Chap. 15. 20.
a That is, wickedly gotten.
b Though he suffer the iust to want for a time, yet he will send him comfort in due season.
‖ *Or, deceitfull.*
c When their wickednes shall be discouered, they shall be as dumbe, and not know what to say.
d Shall be vile and abhorred both of God and man contrary to their owne expectation, which thinke to make their name immortall.
‡ *Ebr. lips.*
‖ *Or, surely.*
e He that beareth a faire countenance, and imagineth mischiefe in his heart, as Chap. 6. 13.
f For the corruption of his heart is knowen by his talke.
1. *Cor.* 13. 4.
1. *pet.* 4. 8.
g That is, God will find him out to punish him.
h And so maketh him bold to doe euill, whereas poucrtie brideleth the poore from many euill things.
i For they speake trueth and edifie many by exhortations, admonition and counsell.
k Meaning, that all worldly things bring care, and sorrow, whereas they that feele the blessings of God, haue none.
l He is but a trouble and grief to him that setteth him about any businesse.
m The time of their prosperitie shall be short because of their great fall, though they seeme to liue long.
n They enioy in this life by faith and hope, their euerlasting life.

CHAP. XI.

FAlse [a] balances are an abomination vnto the Lord: but a perfite ‡ weight pleaseth him.

2 When pride commeth, then commeth [b] shame: but with the lowly is wisedome.

3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressors shall destroy them.

4 * Riches auaile not in the day of wrath: but righteousnesse deliuereth from death.

5 The righteousnesse of the vpright shal direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousnesse of the iust shal deliuer them: but the transgressors shall be taken in their owne wickednesse.

7 * When a wicked man dieth, his hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his [c] stead.

9 An [d] hypocrite with his mouth hurteth his neighbour: but the righteous shalbe deliuered by knowledge.

10 In the prosperitie of the righteous the citie

a Vnder this word he condemneth all false weights, measures and deceite.
‡ *Ebr. stone.*
b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.
Ezek. 7. 19.
eccles. 5. 1.
Wisd. 5. 15.
c That is, shall enter into trouble.
d A dissembler that pretendeth friendship, but is a priuie enemie.

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e The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.
‖ *Or, prosperity.*
f Will not make light report of others.
g Where God giueth store of men of wisedome and counsell.
h Whose conuersation hee knoweth not.
i He that doeth not without iudgement and consideration of the circumstances put himselfe in danger, as Chap. 6.1.
‖ *Or, modest.*
k Is both good to himselfe and to others.
‖ *Or, neighbour.*
l Though they make neuer so many friends, or think themselues neuer so sure, yet they shall not escape.
‖ *Or, is of vncomely behauiour.*
m They can looke for nothing but Gods vengeance.
n Meaning them that giue liberally, whom God blesseth.
o That is, the niggard.
‡ *Ebr. the soule of blessing shalbe made fat.*
p That prouideth for the vse of them that are in necessitie.
q The couetous men that spare their riches to the hinderance of their families, shall be deprined thereof miserably.
; For though the wicked be rich, yet are they but slaues to the godly, which are the true possessors of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shall bee punished as he deserueth, 1. Pet. 4. 18.

citie e reioyceth, and when the wicked perish, there is ioy.
11 By the blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.
12 He that despiseth his neighbour, is destitute of wisdome: but a man of vnderstanding will f keepe silence.
13 He that goeth about as a slanderer, discouereth a secret: but he that is of a faithfull heart concealeth a matter.
14 Where no counsell is, the people fall: but where many g counsellers are, there is health.
15 Hee shall bee sore vexed, that is surety for a h stranger, and hee i that hateth suretishp, is sure.
16 A ‖ gracious woman attaineth honor, and the strong men attaine riches.
17 He that is merciful, k rewardeth his owne soule: but he that troubleth his owne ‖ flesh, is cruell.
18 The wicked worketh a deceitful worke: but he that soweth righteousnes, shall receiue a sure reward.
19 As righteousnesse leadeth to life, so hee that followeth euill, seeketh his owne death.
20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delight.
21 l Though hand ioyne in hand, the wicked shall not be vnpunished: but the seede of the righteous shall escape.
22 As a iewel of golde in a swines snoute: so is a fayre woman, which ‖ lacketh discretion.
23 The desire of the righteous is onely good: but the hope of the wicked m is indignation.
24 There is that scattereth, n & is more increased: but he that spareth more o then is right, surely commeth to pouerty.
25 The ‡liberal person shal haue plenty: and he that watereth, shall also haue raine.
26 He that withdraweth the corne, the people wil curse him: but blessing shalbe vpon the head of him that p selleth corne.
27 Hee that seeketh good things, getteth fauour: but he that seeketh euill, it shal come to him.
28 He that trusteth in his riches, shal fall: but the righttous shall flourish as a leafe.
29 Hee that troubleth his owne q house, shall inherit the winde, and the foole shall be r seruant to the wise in heart.
30 The fruite of the righteous is as a tree of life, and he that s winneth soules, is wise.
31 Beholde, the righteous shalbe t recompensed in the earth: how much more the wicked and the sinner?

CHAP. XII.

HE that loueth instruction, loueth knowledge: but hee that hateth correction, is a foole.

2 A good man getteth fauor of the Lord: but the man of wicked imaginations wil be condemne.
3 A man cannot bee established by wickednes: but the a roote of the righteous shal not be mooued.
4 ‡ A vertuous woman is the crowne of her husband: but she that maketh him ashamed, is a corruption in his bones.
5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.
6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will b deliuer them.
7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.
8 A man shalbe commended for his wisdome: but the froward of heart shall bee despised.
9 He that is despised, c and is his owne seruant, is better then he that boasteth himselfe and lacketh bread.
10 A righteous man d regardeth the life of his beast: but the mercies of the wicked are cruell.
11 *Hee that tilleth his land shall be satisfied with bread: but hee that followeth the idle, is destitute of ‖ vnderstanding.
12 The wicked desireth the e nette of euils: but the f roote of the righteous giueth fruit.
13 The euill man is snared by the wickednes of his lips, but the iust shall come out of aduersitie.
14 A man shall bee satiate with good things by the fruite of his mouth, and the recompense of a mans handes shall God giue vnto him.
15 The way of a foole is g right in his owne eyes: but he that heareth counsell, is wise.
16 A foole in a day shall bee knowen by his anger: but hee that h coureth shame is wise.
17 Hee that speaketh trueth, will shew righteousnesse: but a false witnesse vseth deceit.
18 * There is that speaketh words like the prickings of i a sword: but the tongue of wise men is health.
19 The lip of trueth shall bee stable for euer: but a lying tongue varieth incontinently.
20 Deceite is in the heart of them that imagine euil: but to the counsellers of peace shall be ioy.
21 There shall none iniquitie come to the iust: but the wicked are full of euill.
22 The lying lips are an abomination to the Lord: but they that deale truely are his delight.
23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnes.
24 *The hand of the diligent shall beare rule: but the idle shalbe vnder tribute.
25 Heauinesse in the heart of man doeth bring it downe: but a k good word reioyceth it.
26 The righteous is l more excellent then his neighbour: but the way of the wicked will

a They are so grounded in the fauour of God, that their roote shall prosper continually.
‡ *Ebr. strong, or painefull.*
b As their conscience is vpright, so shall they be able to speake for themselues against their accusers.
c The poore man that is contemned, and yet liueth of his own trauaile.
d Is mercifull euen to the very beast that doeth him seruice. *Chap. 28. 19. ecclus 20. 27.*
‖ *Or, defence.*
e Continually imagineth meanes how to do harme to others.
f Meaning, their heart within which is vpright and doeth good to all.
g He standeth in his owne conceit, and condemneth all others in respect of himselfe.
h Which bridleth his affections. *Chap. 14. 5.*
i Which seeke nothing more then to prouoke others to anger.
k That is, wordes of comfort or a cherefull minde, which is declared by his wordes, reioyceth a man, as a couetous minde killeth him.
l That is more liberall in giuing.

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will deceiue them.

27 The deceitfull man roasteth not that he taketh in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousnes, and in that path way there is no death.

CHAP. XIII.

A Wise sonne will obey the instruction of his father: but a scorner will heare no rebuke.

2 A man shal eat good things by the fruit [a] of his mouth: but the soule of the trespassers shall suffer violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shalbe to him.

4 The sluggard [b] lusteth, but his soule hath nought: but the soule of the diligent shall haue plenty.

5 A righteous man hateth lying words: but the wicked causeth slaunder and shame.

6 Righteousnesse preserueth the vpright of ‡ life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will giue his riches for the ransome of his life: but the poore [c] cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shall be put out.

10 Onely by pride [d] doth man make contention: but with the well aduised is wisedome.

11 The [e] riches of vanity shall diminish: but hee that gathereth with the [f] hand shall increase them.

12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life.

13 He that despiseth [g] the word, he shalbe destroyed: but he that feareth the commandement, he shalbe rewarded.

14 The instruction of a wise man is as the welspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Euery wise man will worke by knowledge: but a foole will spread abroad folly.

17 * A wicked messenger falleth [h] into euill: but a faithfull ambassadour is preseruation.

18 Pouertie and shame is to him that refuseth instruction: but hee that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.

20 Hee that walketh with the wise, shall be wise: but a companion of fooles shall bee [i] afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the [k] riches of the sinner is laid vp for the iust.

23 Much food is in the field of the [l] poore: but the field is destroyed without discretion.

24 * Hee that spareth his rodde, hateth his sonne: but he that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his minde: but the belly of the wicked shall want.

CHAP. XIIII.

A Wise woman [a] buildeth her house: but the foolish destroyeth it with her owne hands.

2 * He that walketh in his [b] righteousnesse, feareth the Lord: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish is the [c] rod of pride: but the lippes of the wise preserue them.

4 Where none [d] oxen are, there the crib is emptie: but much increase commeth by the strength of the ore.

5 A faithfull witnesse will not lie: but a false record will speake lies.

6 A scorner [e] seeketh wisedome, and findeth it not: but knowledge is easy to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisedome of the prudent is to vnderstand his way: but the foolishnes of the foole is deceit.

9 The foole maketh a mocke [f] of sinne: but among the righteous there is fauour.

10 The heart knoweth the [g] bitternesse of his soule, and the stranger shal not meddle with his ioy.

11 The house of the wicked shall bee destroyed: but the tabernacle of the righteous shall flourish.

12 * There is a way that seemeth right to a man; but the issues thereof are the waies of death.

13 Euen in laughing the heart is sorowfull, [h] and the ende of that mirth is heauinesse.

14 The heart that declineth, [i] shalbe satiate with his owne wayes: but a good man shall depart from him.

15 The foolish will beleeue euery thing: but the prudent will consider his steps.

16 A wise man feareth, ‡ departeth from euill: but a foole rageth, and is careless.

17 Hee that is hastie to anger, committeth folly, and a ‡ busie bodie is hated.

18 The foolish doe inherite folly: but the prudent are crowned with knowledge.

19 The euill shall bow before the good, ‡ the wicked [k] at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friendes of the rich are many.

21 The sinner despiseth his neighbour: but hee that hath mercie vpon the poore is blessed.

22 Doe not they erre that imagine euill? but to them that thinke on good things, shall be mercie and trueth.

23 In all labour there is abundance: but the talke of the lips bringeth onely want.

24 The crowne of the wise is their riches,

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m Although hee get much by vnlawfull meanes, yet will he not spend it vpon himselfe.

a If he vse his tongue to Gods glory, and the profit of his neighbour, God shall blesse him.

b He euer desireth, but taketh no paines to get any thing.

‡ *Ebr. way.*

c For his pouerty, he is not able to escape the threatnings, which the cruell oppressours vse against him.

d When as euery man contendeth to haue the preeminence, and will not giue place to another.

e That is, goods euill gotten.

f That is, with his owne labour.

g Meaning, the word of God, whereby he is admonished of his duety.

Chap. 25. 13.

h Bringeth many inconueniences, both to himselfe and to others.

i As he is partaker of their wickednesse, and beareth with their vices, so shall he be punished alike as they are.

k Reade Iob. 27. 16, 17.

l God blesseth the labour of the poore, and consumeth their goods which are negligent, because they think they haue enough.

Chap. 23. 13. *eccles* 30. 1.

a That is, taketh paine to profit her family and to doe that which concerneth her duetie in her house. *Iob.* 12. 4.

b That is, in vprightnesse of heart and without hypocrisie.

c His proude tongue shall cause him to be punished.

d By the oxe is meant labour, and by the crib the barne: meaning without labour there is no profite.

e For the maintenance of his owne ambition, & not for Gods glory, as Simon Magus.

f Doeth not knowe the grieuousnes thereof, nor Gods iudgements against the same.

g As a mans conscience is witnes of his owne griefe: so another cannot feele the ioy and comfort which a man feeleth in himselfe. *Chap.* 16. 25.

h He sheweth that the allurement vnto sinne seemeth sweete, but the ende thereof is destruction.

i He that forsaketh God shall be punished, and made wearie of his sinnes wherein he delighted.

‡ *Ebr. the man of imaginations.*

k If this come not dayly to passe, we must consider that it is because of our sinnes, which let Gods working.

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and the folly of fooles is foolishnesse.

25 A faithfull witnesse deliuereth soules: but a deceiuer speaketh lies.

26 In the feare of the Lorde is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a wellspring of life, to auoid the snares of death.

28 In the multitude of the [1] people is the honour of a king, and for the want of people commeth the destruction of the prince.

29 Hee that is slowe to wrath, is of great wisedome: but he that is of an hasty minde, exalteth folly.

30 A sound heart is the life of the ‖ flesh: but enuy is the rotting of the bones.

31 * Hee that oppresseth the poore, reproocheth him that made him: but hee honoureth him, that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisedome resteth in the heart of him that hath vnderstanding, & is knowen [m] in the mids of fooles.

34 Iustice exalteth a nation, but ‖ sinne is a shame to the people.

35 The pleasure of a king is in a wise seruant: but his wrath shalbe toward him that is lewd.

CHAP. XV.

A * soft answere putteth away wrath: but grieuous words stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles * babbleth out foolishnesse.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A wholesome tongue is as a tree of life: but the frowardnesse therof is the breaking of the minde.

5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of the wicked is [a] trouble.

7 The lips of the wise doe spread abroad knowledge: but the heart of the fooles doth not so.

8 The [b] sacrifice of the wicked is abomination vnto the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but hee loueth him that followeth righteousnesse.

10 Instruction is euill to him that [c] forsaketh the way, & hee that hateth correction, shall die.

11 [d] Hell and destruction are before the Lorde: howe much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither will he goe vnto the wise.

13 * A ioyfull heart maketh a cheerefull countenance: but by the sorrow of the heart the minde is heauy.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.

15 All the dayes of the afflicted are euill: but a good ‡ conscience is a continuall feast.

16 * Better is a little with the feare of the Lord, then great treasure and trouble therewith.

17 Better is a dinner of greene herbes where loue is, then a stalled oxe and hatred therewith.

18 * An angry man stirreth vp strife: but he that is slow to wrath, appeaseth strife.

19 The way of a slothfull man is as an hedge of [e] thornes: but the way of the righteous is plaine.

20 * A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnesse is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell thoughts come to nought: but [f] in the multitude of counsellers there is stedfastnesse.

23 A ioy commeth to a man by the answer of his mouth: and how good is a worde [g] in due season?

24 The way of life is on high to the prudent, to auoyd from hell beneath.

25 The Lord wil destroy the house of the proude men: but he will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lorde: but the pure haue [h] pleasant words.

27 Hee that is greedy of gaine, troubleth his owne house: but hee that hateth giftes shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, & a good fame maketh the bones fat.

31 The eare that hearkeneth to the [i] correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instruction of wisedome: and before honour goeth [k] humility.

CHAP XVI.

THe * preparations of the heart are in man: but the answere of the tongue is of the Lord.

2 All the waies of a man are [a] cleane in his owne eyes: but the Lord pondereth the spirits.

3 ‡ Commit thy works vnto the Lord, and thy thoughts shalbe directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of [c] euill.

5 All that are proud in heart, are an abomination to the Lord: though * hand ioyne in hand, he shall not be vnpunished.

6 By [d] mercy and trueth iniquity shalbe forgiuen, and by the feare of the Lorde they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 * Better is a little with righteousnesse,

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1 That is, the strength of a king standeth in many people.

‖ Or, body.

Chap. 17.5.

m For asmuch as they are conuicted thereby, and put to silence.

‖ Or, and the mercy of the people is a sacrifice for sinne.

Chap. 25.15.

Verse 28.

a For though they haue much, yet it is full of trouble and care.

b That thing is abominable before God, which the wicked think to be most excellent, and whereby they thinke most to be accepted.

c He that swarueth from the word of God, can not abide to be admonished.

d There is nothing so deepe or secret, that can be hid from the eyes of God, much lesse mens thoughts.

Chap. 17.22.

‡ Ebr. heart.

Psal. 37.16.

Chap. 29.22.

e That is, he euer findeth some let or stay, and dare not goe forward.

Chap. 10.1.

f Reade Chap. 11.14.

g If we will that our talk be comfortable, we must wait for time and season.

h That is, wholsome and profitable to the hearers.

i That suffereth himselfe to be admonished by Gods word, which bringeth life, and so amendeth.

k Meaning, that God exalteth none but them that are truely humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart, or such like, seeing that he is not able to speake a word, except God giue it him.

b He sheweth hereby, that man flattereth himselfe in his doings, calling that vertue which God termeth vice.

‡ Ebr. rolle.

c So that the iustice of God shall appeare to his glory, euen in the destruction of the wicked. Chap. 11 21. d Their vpright and repenting life shall be a token that their sinnes are forgiuen. Chap. 15.16. psal. 37.16.

then

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then great reuennes without equity.

9 The heart of man [e] purposeth his way: but the Lord doth direct his steps.

10 A diuine sentence shalbe in the lips of the king: his mouth shall not transgresse in iudgement.

11 *A true weight and ballance are of the Lorde: all the weights of the bagge are his [f] worke.

12 It is an abomination to kings to commit wickednesse: for the throne is stablished [g] by iustice.

13 Righteous lippes are the delight of kings, and the king loueth him that speaketh right things.

14 The wrath of a king is as [h] messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance is life: and his fauour is [i] as a cloude of the latter raine.

16 *How much better is it to get wisdome then gold? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, and hee keepeth his soule that keepeth his way.

18 Pride goeth before destruction, and an high mind before the fall.

19 Better it is to be of humble mind with the lowly, then to deuide the spoiles with the proud.

20 Hee that is wise in his businesse, shall finde good: and *hee that trusteth in the Lord, he is blessed.

21 The wise in heart shall bee called prudent: and [k] the sweetenesse of the lips shall increase doctrine.

22 Vnderstanding is a wellspring of life vnto them that haue it: and the [l] instruction of fooles is folly.

23 The heart of the wise guideth his mouth wisely, & addeth doctrine to his lips.

24 Fayre wordes are as an hony combe, sweetnesse to the soule, & health to the bones.

25 *There is a way that seemeth right vnto man: but the issue thereof are the wayes of death.

26 The person that trauaileth, trauayleth for himselfe: for his mouth craueth it of him.

27 A wicked man diggeth vp euill, and in his lips is like [m] burning fire.

28 A froward person soweth strife: and a taleteller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 [n] Hee shutteth his eyes to deuise wickednesse: hee mooueth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of [o] righteousnesse.

32 He that is slow vnto anger, is better then the mighty man: and he that ruleth his owne minde, is better then hee that winneth a citie.

33 The lot is cast into the lappe: but the whole disposition thereof is [p] of the Lord.

e He sheweth the folly of man which thinketh that his wayes are in his owne hand, and yet is not able to remooue one foote except God giue force.

Chap.11.1.

f If they be true and iust, they are Gods worke, and hee delighteth therein, but otherwise if they be false, they are the worke of the deuill, & to their condemnation that vse them.

g They are appointed by God to rule according to equity and iustice.

h That is, he findeth out many meanes to execute his wrath.

i Which is most comfortable to the dry ground, Deut. 11.14. *Chap.*8.10. *Psal.*125.1.

k The sweete words of consolation, which come forth of a godly heart.

l Either that which § wicked teach others, or els it is folly to teach them that are malicious. *Chap.*14.12.

‡ *Ebr. boweth vpon him.*

m For he consumeth himselfe and others.

n With his whole indeuour he laboureth to bring his wickednesse to passe.

o That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.

p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

CHAP. XVII.

BEtter is a drie morsell, if peace bee with it, then an house full of [a] sacrifices with strife.

2 *A discreet seruant shall haue rule ouer a lewd sonne, and he shal diuide the [b] heritage among the brethren.

3 As is the fining pot for siluer, and the fornace for gold, so the Lord trieth the hearts.

4 The wicked giueth heede to false lips, and a liar hearkeneth to the naughty tongue.

5 *He that mocketh the poore, reprocheth him that made him: and he that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the Elders: and the glory of the children are their fathers.

7 ‡High talke becommeth not a foole, much lesse a lying talke a prince.

8 A rewarde is as a stone pleasant in the eyes of them that haue it: it prospereth, whithersoeuer it [c] turneth.

9 He that coureth a transgression, seeketh loue: but he that repeateth a matter, separateth the [d] prince.

10 A reproofe entreth more into him that hath vnderstãding, then an hundred stripes into a foole.

11 A seditious person seeketh onely euill, and a cruell [e] messenger shall be sent against him.

12 It is better for a man to meete a beare robbed of her whelpes, then a [f] foole in his folly.

13 *Hee that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is as one that openeth the waters: therfore per the contention be medled with, leaue off.

15 *He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

16 Wherfore is there a price in the hand of the foole to get wisdome, and he hath none heart?

17 A friend loueth at all times: and [g] a brother is borne for aduersity.

18 A man destitute of vnderstanding [h] toucheth the hand, and becommeth surety for his neighbour.

19 Hee loueth transgression that loueth strife: and he that exalteth his [k] gate, seeketh destruction.

20 The froward heart findeth no good: and he that hath a naughty tongue shall fall into euill.

21 Hee that begetteth a foole, getteth himselfe sorow, and the father of a foole can haue no ioy.

22 *A ioyfull heart causeth good health: but a sorrowfull mind drieth the bones.

23 A wicked man taketh a gift out of the [l] bolome to wrest the wayes of iudgement.

24 *Wisdome is in the face of him that hath vnderstanding: but the eyes of a foole are in the [m] corners of the world.

25 A foolish sonne is a griefe vnto his father, and a *heauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite such [n] for equity.

27 He

a For wheras were many sacrifices, there were many portions giuen to the people, wherewith they feasted. *Eccl.*50.26.

b That is, shalbe made gouernour ouer the childrē. *Chap.*14.31.

‡ *Ebr. the lip of excellencie.*

c The reward hath great force to gaine the hearts of men.

d He that admonisheth the prince of his fault, maketh him his enemie.

e By the messenger is meant such meanes as God vseth to punish the rebels.

f Whereby he meaneth the wicked in his rage, who hath no feare of God, *Rom.*12.17. 1.*thes.*5.15. 1.*pet.*3.9. *Isa.*5.23. *Chap.*24.24.

g What auaileth it the wicked to be rich, seeing hee setteth not his mind to wisdom?

h So that he is more then a friend, euen a brother that helpeth in time of aduersitie.

i Reade Chap. 6.1.

k Listeth vp himselfe aboue his degree. *Chap.*15.13.

l That is, secretly & out of the bosome of the rich. *Eccles.*2.14. *and* 8.1.

m That is, wandereth to and fro, and seeke not after wisedome. *Chap.*10.1.

n For their well doing.

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27 He that hath knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirit.

28 Euen a foole (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

FOr the desire thereof hee will [a] separate himselfe to seeke it, and occupie himselfe in all wisedome.

2 A foole hath no delight in vnderstanding: but that his heart may be [b] discouered.

3 When the wicked commeth, then commeth [c] contempt, and with the vile man reproch.

4 The wordes of a mans mouth are like deepe [d] waters, and the welspring of his wisedome is like a flowing riuer.

5 It is not good to [e] accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A fooles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lips are a snare for his soule.

8 The words of a talebearer are as flatterings, and they go downe into the [f] bowels of the belly.

9 Hee also that is slothfull in his worke, is euen the brother of him that is a great waster.

10 The Name of the Lord is a strong tower: the righteous runneth [g] vnto it, and is exalted.

11 * The rich mans riches are his strong citie: and as an high wall in his imagination.

12 * Before destruction the heart of a man is hautie, and before glorie goeth lowlinesse.

13 * Hee that answereth a matter before he heare it, it is folly and shame vnto him.

14 The spirit of a man will sustaine his infirmitie: but [h] a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] Hee that is first in his owne cause, is iust: then commeth his neighbour, and maketh inquirie of him.

18 The lot [l] causeth contentions to cease and [m] maketh a partition among the mightie.

19 A brother offended is harder to winne, then a strong citie, and their contentions are like the [n] barre of a pallace.

20 With the fruit of a mans mouth shall his belly bee satisfied, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue, and they that [o] loue it, shall eate the fruit thereof.

22 He that findeth a wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friendes, ought to shew himselfe friendly: for a friend is neerer then a brother.

[a] He that loueth wisdome, will separate himselfe from all impediments, and giue himselfe wholly to seeke it.

[b] That is, that he may talke licentiously of whatsoeuer commeth to mind.

[c] Meaning, such one as contemneth all others.

[d] Which can neuer be drawen emptie, but bring euer profit.

[e] That is, to fauour him and support him.

[f] They are soone beleeued, and enter most deepely.

[g] Hee sheweth what is the refuge of the godly against all troubles. *Chap.* 10. 15. *Chap.* 16. 18. *Eccl.* 11. 8.

[h] The mind can wel beare the infirmitie of ỹ body, but when the spirit is wounded, it is a thing most hard to susteine.

[i] Getteth him libertie to speak, and fauour of them that are most in estimation.

[k] He that speaketh first, is best heard of the wicked iudge, but when his aduersarie inquireth out the matter it turneth to his shame.

[l] If a controuersie cannot otherwise be decided, it is best to cast lots to know whose the thing shal be.

[m] Appeaseth their cõtrouersie, which are so stout that cannot otherwise be pacified.

[n] Which for the strength thereof will not bowe nor yeeld.

[o] By the vsing of the tongue well or euill, commeth the fruit thereof either good or bad.

CHAP. XIX.

BEtter * is the poore that walketh in his vprightnes, then he that abuseth his lips, and is a foole. *Chap.* 28. 6.

2 For without knowledge the minde is not good, and he that hasteth with his feete, sinneth.

3 The foolishnesse of a man peruerteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 * A false witnesse shall not bee vnpunished: and he that speaketh lies, shall not escape. *Deut.* 19. 19 *dan.* 13. 62.

6 Many reuerence the face of the prince, and euery man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more wil his friends depart farre from him? though he be instant [a] with words, yet they will not.

8 He that possesseth vnderstanding, [b] loueth his owne soule, and keepeth wisedome to find goodnesse.

9 A false witnesse shall not be vnpunished: and he that speaketh lies, shall perish.

10 [c] Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glorie is [d] to passe by an offence.

12 * The kings wrath is like the roaring of a lion: but his fauour is like the dew vpon the grasse.

13 * A foolish sonne is the calamitie of his father, * and the contentions of a wife are like a continuall [e] dropping.

14 House and riches are the inheritance of the fathers, but * a prudent wife commeth of the Lord.

15 Slouthfulnesse causeth to fall asleepe, and a deceitfull person shall be afamished.

16 He that keepeth the commandement, keepeth his owne soule: but he that despiseth his wayes, shall die.

17 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou [f] deliuer him, yet will his anger come againe.

20 Heare counsel, and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuises are in a [g] mans heart, but the counsell of the Lord shall stand.

[p] He that is ioyned with a vertuous woman in marriage, is blessed of the Lord, as Chap. 19. 14.

[q] That is, oft times such are found, which are more ready to doe pleasure, then hee that is more bound by duetie.

[a] To haue comfort of them.

[b] He that is vpright in iudgement, findeth fauour of God.

[c] The free vse of things is not to be permitted to him that cannot vse them aright.

[d] That is, to couer it by charitie and to do therein as may most serue to Gods glorie. *Chap.* 20. 2. *Chap.* 17. 21. *Chap.* 21. 9.

[e] As raine that droppeth and rotteth the house. *Chap.* 18. 22.

[f] Though for a time hee giue place to counsel, yet soone after will he giue place to his raging affections.

[g] Mans deuice shall not haue successe, except God gouerneit, whose purpose is vnchangeable.

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22 That that is to be desired of a man, is his [h] goodnesse, and a poore man is better then a lyar.

23 The feare of the Lord leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euill.

24 * The slouthfull hideth his hand in his bosome, and will not put it to his mouth againe.

25 * Smite a scorner, and the [i] foolish will beware: and reproue the prudent, and hee will vnderstand knowledge.

26 Hee that destroyeth his father or chaseth away his mother, is a lewde & a shamefull child.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked [k] swalloweth vp iniquitie.

29 But iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

WIne [a] is a mocker, and strong drinke is raging: and whosoeuer is deceiued therby, is not wise.

2 * The feare of the king is like the roaring of a lion: hee that prouoketh him vnto anger, [b] sinneth against his owne soule.

3 It is a mans honor to cease from strife: but euery foole will be medling.

4 The slouthfull will not plow, because of [c] winter: therefore shall he begge in Sommer, but haue nothing.

5 The counsell in the heart of [c] man is like deepe waters: but a man that hath vnderstanding will draw it out.

6 Many men will boast, euery one of his owne goodnesse: but who can find a faithfull man?

7 Hee that walketh in his integritie, is iust: and blessed shall his children bee after him.

8 A king that sitteth in the throne of iudgement, [d] chaseth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers ‡ weights, and diuers measures, both [e] these are euen abomination vnto the Lord.

11 A childe also is knowen by his doings, whether his worke bee pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto pouertie: open thine eyes, and thou shalt bee satisfied with bread.

14 It is naught, it is naught, sayeth the buyer: but when hee is gone a part, hee boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious iewel.

16 * Take his [f] garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweet to a man; but afterward his mouth shal be filled with grauell.

18 Establish the thoughtes by counsell: and by counsell make warre.

19 He that goeth about as a slanderer, discouereth * secrets: therefore meddle not with him that flattereth with his lips.

20 * He that curseth his father or his mother, his light shall bee put out in obscure darkenesse.

21 An heritage is hastily gotten at the beginning, but the end thereof shall not bee blessed.

22 Say not thou, * I will recompense euill: but waite vpon the Lord, and he shall saue thee.

23 * Diuers weights are an abomination vnto the Lord, and deceitfull ballances are not good.

24 * The steppes of a man are ruled by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to [g] deuoure that which is sanctified, and after the vowes to inquire.

26 A wise king scattereth the wicked, and causeth the [h] wheele to turne ouer them.

27 The [i] light of the Lord is the breath of man, and searcheth all the bowels of the belly.

28 * Mercie and trueth preserue the King: for his throne shalbe established with mercie.

29 The beautie of young men is their strength, and the glorie of the aged is the gray head.

30 [k] The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous. *Chap.* 26.15. *Chap.* 21.11.

i That is, the simple, and ignorant men learne, whē they see the wicked punished.

k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates & drinks.

a By wine here is meant him that is giuen to wine, and so by strong drinke.

Chap. 19.12.

b Putteth his life in danger.

c It is hard to finde out: for it is as deepe waters, whose bottome cannot bee found: yet the wise man will know a man either by his words or maners.

d Where righteous iudgement is executed there sinne ceaseth, and vice dare not appeare. 1 *King.* 8.46. 2 *chron.* 6. 36. *eccles.* 7 22. 1 *iohn.* 1.8

‡ *Ebr. stone and stone, ephah and ephah.*

e Reade Chap. 16.11.

Chap. 27.13

f Teach him wit, that he cast not himselfe rashly into danger.

g That is, to deuoure that which is sanctified, and after the vowes to inquire. 26 A wise king scattereth the wicked, and causeth the [h] wheele to turne ouer them. 27 The [i] light of the Lord is the breath of man, and searcheth all the bowels of the belly. 28 * Mercie and trueth preserue the King: for his throne shalbe established with mercie. 29 The beautie of young men is their strength, and the glorie of the aged is the gray head. 30 [k] The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

h Which was a kinde of punishment then vsed.

i The word of God giueth life vnto man, and causeth vs to see and trie the secrets of our dark hearts, Hebr. 4. 12.

Chap. 29.14.

k Sharpe punishment that pearceth euen the inward partes, is profitable for the wicked, to bring them to amendement.

CHAP. XXI.

THe [a] Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euery * way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 * To do iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A haughtie looke, and a proude heart, which is the [b] light of the wicked, is sinne.

5 The thoughts of the diligent doe surely bring abundance: but [c] whosoeuer is hastie, commeth surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue is vanitie tossed to and fro of them that seeke death.

7 The [d] robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some is peruerted and strange: but of the pure man, his worke is right.

a Though kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any otherwise then God hath appointed: much lesse are the inferiours able. *Chap.* 16.2. *Micah.* 6.8.

[*Or, plowing.*

b That is, the thing whereby he is guided, or which he bringeth foorth as the fruit of his worke.

c Hee that goeth rashly about his businesse and without counsell. *Chap.* 13.11. d Hee meaneth this chiefly of Iudges and Princes, which leaue that vocation whereunto God hath called them, and poule their subiects to maintaine their lustes.

9 * It

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Chap.19.13. and 25.24.

‖ *Or, in a great family.*

9 * It is better to dwel in a corner of the house top, then with a contentious woman in a ‖ wide house.

10 The soule of the wicked wisheth euill: & his neighbour hath no fauour in his eyes.

11 c When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receiue knowledge.

12 The righteous d teacheth the house of the wicked: but God ouerthroweth the wicked for their euill.

13 Hee that stoppeth his eare at the crying of the poore, hee shall also cry and not bee heard.

14 e A gift in secret pacifieth anger, and a gift in the bosome great wrath.

15 It is ioy to the iust to doe iudgement: but destruction shall be to the workers of iniquitie.

16 A man that wandreth out of the way of wisedome, shall remaine in the congregation of the dead.

17 Hee that loueth pastime, shalbe a poore man: and he that loueth wine and oyle, shall not be rich.

18 The f wicked shalbe a ransome for the iust, and the transgresser for the righteous.

19 * It is better to dwell in the wildernes, then with a contentious and angry woman.

20 In the house of the wise is a pleasant treasure and g oyle: but a foolish man deuoureth it.

21 Hee that followeth after righteousnesse and mercy, shall find life, righteousnesse and glory.

22 A h wise man goeth vp into the citie of the mighty, and casteth downe the strength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, hauty & scornefull is his name that worketh in his arrogancie wrath.

25 The desire of the slouthfull i slayeth him: for his hands refuse to worke.

26 Hee coueteth euermore greedily, but the righteous giueth, and spareth not.

27 The * sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked mind?

28 * A false witnesse shall perish: but hee that heareth, m speaketh continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisedome, neither vnderstanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation is of the Lord.

4 The reward of humility, and the feare of God is riches, and glory and life.

5 Thornes and snares are in the way of the froward: but he that regardeth his soule will depart farre from them.

6 Teach a child n in the trade of his way, and when hee is olde, hee shall not depart from it.

7 The rich ruleth the poore, and the borrower is seruant vnto the man that lendeth.

8 Hee that soweth iniquitie, shall reape affliction, and the o rodde of his anger shall fayle.

9 * He that hath a good p eye, hee shall be blessed: for hee giueth of his bread vnto the poore.

10 Cast out the scorner, and strife shall goe out; so contention and reproch shall cease.

11 Hee that loueth pureneſſe of heart for the grace of his lippes, the q king shall be his friend.

12 The eyes of the Lord r preserue knowledge: but he ouerthroweth the words of the transgressour.

13 The slouthfull man sayth, s A lion is without, I shalbe slaine in the street.

14 The mouth of strange women is as a deepe pit: he with whome the Lord is angry t shall fall therein.

15 Foolishnes is bound u in the heart of a child: but the rod of correction shall driue it away from him.

16 Hee that oppresseth the poore to increase himselfe, and giueth vnto the rich, shall surely come to pouertie.

17 ¶ Incline thine eare, and heare the words of the wise, and applie thine heart vnto my knowledge.

18 For it shall bee pleasant, if thou keepe them in thy belly, and if they bee directed together in thy lips.

19 That thy confidence may bee in x the Lorde, I haue shewed thee this day: thou therefore take heed.

20 Haue not I written vnto thee y three times in counsels and knowledge,

21 That I might shew thee the assurance of the words of trueth to answere the words of trueth to them that send to thee?

22 Robbe not the poore, because hee is poore, neither oppresse the afflicted ‡ in iudgement.

23 For the Lord * will defend their cause, and spoyle the soule of those that spoyle them.

24 Make * no friendship with an angry man, neither goe with the furious man,

25 Least thou learne his wayes, and receiue destruction to thy soule.

26 Bee not thou of them that z touch the hand, nor among them that are suertie for debts.

27 If thou hast nothing to pay, why causest thou that he should take thy bed from vnder thee?

28 Thou shalt not * remoone the ancient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his businesse standeth before kings, and standeth not before the base sort.

c Read Chap. 19.25.

f Though the godly admonish them both by words and example of life, yet the wicked will not amend, till God destroy them.

g To doe a pleasure to the angry man pacifieth him.

h God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust, and putting the wicked in their places.

Ecclus 25.18,22.

i Meaning, abundance of all things.

k Wisedome ouercommeth strength & confidence in worldly things.

l He thinketh to liue by wishing and desiring all things, but will take no paine to get ought.

Chap.15.8. Isa.1.13. ecclus 34.21. Chap.10.5.

m He may boldly testifie the trueth that hee hath heard.

d Bring him vp vertuously, and he shall so continue.

e His authoritie whereby he did oppresse others, shall be taken from him.

Ecclus 31,23.

f He that is mercifull & liberall.

g He sheweth that princes should vse their familiaritie, whose cõscience is good, & their talke wise and godly.

h Fauour them that loue knowledge.

i He derideth them that inuent vaine excuses, because they would not doe their duetie.

k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.

l Hee is naturally giuen vnto it.

m He sheweth what the end of wisedome is: to wit, to direct vs to the Lord.

n That is, sundry times.

‡ Ebr. in the gate. Chap.23.11.

o Haue not to doe with him that is not able to rule his affections: for hee would hurt thee by his euill conuersation.

p Which rashly put themselues in danger for others, as Chap. 6.1. Deut.27.17. chap.23.10.

CHAP. XXII.

Eccles 7.3.

a Which commeth by well doing.

Chap. 29.13.

b Liue together and haue neede the one of the other.

Chap. 27.12.

A * Good man is to be chosen aboue great riches, and a louing fauour is aboue siluer and aboue gold.

2 * The rich and poore b meet together: the Lord is the maker of them all.

3 * A prudent man seeth the c plague, and hideth himselfe: but the foolish goe on still, and are punished.

c That is, the punishment which is prepared for the wicked, and fleeth to God for succour.

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CHAP. XXIII.

WHen thou sittest to eate with a ruler
a consider diligently what is before thee,
2 b And put thy knife to thy throate, if thou be a man giuen to the appetite.
3 Be not delirous of his dainty meates: c for it is a deceiueable meate.
4 Trauaile not too much to be rich: but cease from thy d wisedome.
5 Wilt thou cast thine eyes vpon it, which is nothing? for riches taketh her to her wings as an eagle, and flyeth into the heauen.
6 Eate thou not the bread of him that hath an e euill eye, neither desire his dainties meates.
7 For as though hee thought it in his heart, so will hee say vnto thee, Eate, and drinke: but his heart is not with thee.
8 Thou shalt vomite the f morsels that thou hast eaten, and thou shalt lose thy sweet words.
9 Speake not in the eares of a foole: for he will despise the wisedome of thy words.
10 * Remoue not the auncient bounds, and enter not into the fieldes of the fatherlesse.
11 For hee that redeemeth them, is mighty: he will * defend their cause against thee.
12 Apply thine heart to instruction, and thine eares to the words of knowledge.
13 * Withhold not correction from the child: if thou smite him with the rod, he shall not die.
14 Thou shalt smite him with the rodde, and shalt deliuer his soule from g hell.
15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also,
16 And my reines shall reioyce, when thy lips speake righteous things.
17 * Let not thine heart bee enuious against sinners: but let it be in the feare of the Lord continually.
18 For surely there is an end, h and thy hope shall not be cut off.
19 O thou my sonne, heare and bee wise, and guide thine heart in the i way.
20 Keepe not company with ‡ drunkards, nor with ‡ gluttons.
21 For the drunkard and the glutton shal be poore, and the sleeper shalbe clothed with ragges.
22 Obey thy father that hath begotten thee, and despise not thy mother when shee is old.
23 Buy k the trueth but sell it not: likewise wisedome, and instruction, and vnderstanding.
24 The father of the righteous shal greatly reioyce, and he that begetteth a wise child shall haue ioy of him.
25 Thy father and thy mother shall bee glad, and shee that bare thee, shall reioyce.
26 My sonne, giue mee l thine heart, and let thine eyes delight in my wayes.
27 * For a whore is as a deepe ditch, and a strange woman is as a narrow pit.
28 * Also shee lyeth in waite as for a pray, m and she increaseth the transgressers among men.
29 To whome is woe? to whome is sorow? to whome is strife? to whome is murmuring? to whome are woundes without cause? and to whome is the redneſſe of the eyes?
30 Euen to them that tary long at the wine, to them that go, n and seeke mixt wine.
31 Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.
32 In the end thereof it will bite like a serpent, and hurt like a cockatrise.
33 Thine o eyes shall looke vpon strange women, and thine heart shall speake lewde things.
34 And thou shalt be as one that sleepeth in the mids of the p sea, and as hee that sleepeth in the top of the mast.
35 They haue striken mee, shalt thou say, but I was not sick: they haue beaten me, but I knew not, when I awoke: therefore will I q seeke it yet still.

a Eate with sobrietie.
b Bridle thine appetite, as it were by force and violence.
c For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne secret purposes.
d Bestow not the gifts that God hath giuen thee, to get worldly riches.
e That is, couetous, as contrary, a good eye is taken for liberall, as chap. 22.9.
f He will not cease till hee hath done thee some harme, and his flattering words shall come to no vse.
Deut. 27.17.
chap. 22.28.
Chap. 22.23.
Chap. 13.24.
and 19.18.
eccles. 30.1.
g That is, from destruction.
Psal. 37.1.
chap. 24.1.
h The prosperity of the wicked shall not continue.
i In the obseruation of Gods commaundements.
‡ *Ebr. wine bibbers.*
‡ *Ebr. deuourers of flesh.*
k Spare no cost for trueth sake, neither depart from it for any gaine.
l Giue thy selfe wholly to wisedome.
Chap. 22.14.
Chap. 7.12.
m She seduceth many, and causeth them to offend God.
n Which by arte make wine stronger, and more pleasant.
o That is, drunkennesse shall bring thee to whoredome.
p In such great danger shalt thou bee.
q Though drunkennesse make them more insensible then beasts, yet can they not refraine.

CHAP. XXIIII.

BE * not thou enuious against euill men, neither desire to be with them. *Psal* 37.1. *chap.* 23.17.
2 For their heart imagineth destruction, and their lips speake mischiefe.
3 Through wisdome is an house builded, and with vnderstanding it is established.
4 And by knowledge shall the chambers bee filled with all precious and pleasant riches.
5 A wise man is strong: for a man of vnderstanding increaseth his strength.
6 * For with counsel thou shalt enterprise thy warre, and in the multitude of them that can giue counsell, is health. *Chap.* 20.18.
7 Wisedome is hie to a foole: therefore he cannot open his mouth in the a gate.
8 He that imagineth to do euil, men shall call him an author of wickednesse.
9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.
10 If thou be b faint in the day of aduersitie, thy strength is small.
11 Deliuer them that are drawen c to death: and wilt thou not preserue them that are led to be slaine?
12 If thou say, Behold, wee knew not of it: hee that pondereth the hearts, doeth not hee vnderstand it? and hee that keepeth thy soule, knoweth hee it not? will not hee alſo recompense euery man according to his workes?
13 My sonne, eate d hony, for it is good, and the hony combe, for it is sweet vnto thy mouth:
14 So shall the knowledge of wisedome be vnto thy soule, if thou finde it, and there shall be an ‖ end, and thine hope shall not bee cut off.
15 Lay no waite, O wicked man, against the house of the righteous, and spoile not his resting place.
16 For a iust man e falleth seuen times, and riseth againe: but the wicked fall into mischiefe.
17 Be thou not glad when thine enemie falleth,

a In the place where wisedome should be shewed.
b Man hath no triall of his strength, till he be in troubles.
c None can be excused, if hee helpe not the innocent when hee is in danger.
d As honie is sweet and pleasant to the taste, so wisedome is to the soule.
‖ *Or, reward.*
e He is subiect to many perils, but God deliuereth him.

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falleth, and let not thine heart reioyce when he stumbleth,

18 Lest the Lord see it, and it displease him, and he turne his wrath f from him.

f To be auenged on thee. *Psal.* 37. 1. *chap* 23. 17. *Chap.* 13. 9.

19 * Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none end of plagues to the euill man: * the light of the wicked shall be put out.

21 My sonne, feare the Lord, ‡ the king, and meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them g both?

g Meaning either of the wicked, and seditious, as verse 19. & 21. or of them that feare not God, nor obey their king. ‡ *Ebr. to know the face.* *Chap.* 17. 15. *Isa.* 5. 23.

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good ‡ to haue respect of any person in iudgement.

24 Hee that saith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lippes of him that answereth vpright words.

27 ‖ Prepare thy worke without, and make ready thy things in the fielde, and h after, build thine house.

h Be sure of the meanes how to compasse it before thou take any enterprise in hand. *Chap.* 20 22.

28 Bee not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lips?

29 * Say not, I will doe to him, as hee hath done to mee, I i will recompense euery man according to his worke.

i He sheweth what is the nature of the wicked, to reuenge wrong for wrong.

30 I passed by the field of the slouthfull, and by the vineyard of the man destitute of vnderstanding.

31 And loe, it was all growen ouer with thornes, and nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, and I considered it well: I looked vpon it, and k receiued instruction.

k That I might learne by another mans fault.

33 Yet a little sleepe, l a little slumber, a little folding of the hands to sleepe:

l Reade Chap. 6. 10.

34 So thy pouertie commeth as one that trauaileth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the a men of Hezekiah King of Iudah b copied out.

a Whom Hezekiah appointed for this purpose.

b That is, gathered out of diuers bookes of Salomon.

2 TThe glorie of God is to c conceale a thing secret: but the d Kings honour is to search out a thing.

c God doth not reueale the cause of his iudgements to man.

3 The heauens in height, and the earth in deepenesse, and the e Kings heart can no man search out.

d Because the king ruleth by the reuealed word of God, the cause of his doings must appeare, and therefore hee must vse diligence in trying out of causes.

4 Take the f drosse from the siluer, and there shall proceede a vessell for the finer.

e He sheweth that it is too hard for man to attaine to the reason of all the secret doings of the king: euen when hee is vpright, and doeth his duetie.

f When vice is removed from a king, hee is a meete vessell for the Lords vse.

5 Take g away the wicked from the king, and his throne shall bee stablished in righteousnesse.

g It is not enough that he be pure himselfe, but that he put away others that be corrupted.

6 Boast not thy selfe before the king, and stand not in the place of great men.

7 * For it is better, that it bee said vnto thee, Come vp hither, then thou to bee put lower in the presence of the prince whome thine eyes haue seene.

Luke 14. 10.

8 Goe not foorth hastily to strike, lest thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbor, and discouer not the secret to another,

10 Lest hee that heareth it, put thee to shame, and thine infamie doe not h cease.

h Lest whereas thou thinkest by this meanes to haue an ende of the matter, it put thee to further trouble.

11 A word spoken in his place is like apples of gold with pictures of siluer.

12 He that reproueth the wise, and the obedient eare, is as a golden earering and an ornament of fine gold.

13 As the i colde of the snow in the time of haruest, so is a faithfull messenger to them that send him: for hee refresheth the soule of his masters.

i In the time of great heat when men desire cold.

14 A man that boasteth of false liberalitie, is like k clouds and winde without raine.

k Which haue an outward appearance, and are nothing within.

15 A prince is pacified by staying of l anger, and a soft tongue breaketh the m bones.

l By not ministring occasion to prouoke him further.

m That is, the heart that is bent to anger, as Chap. 15. 1.

16 If thou haue found honie, eate that is n sufficient for thee, lest thou be ouer full, and vomit it.

n Vse moderately the pleasures of this world.

17 Withdraw thy foote from thy neighbours house, lest hee be wearie of thee, and hate thee.

18 A man that beareth false witnesse against his neighbour, is like an hammer and a sword, and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth and a sliding foote.

20 Hee that taketh away the garment in the colde season, is like vineger powred vpon o ‖ nitre, or like him that singeth songs to an heauie heart.

o Which melteth it, and consumeth it. ‖ *Or, alume.* *Rom.* 12. 20.

21 * If hee that hateth thee be hungrie, giue him bread to eate, and if he bee thirstie, giue him water to drinke:

22 For thou shalt lay p coales vpon his head, and the Lord shall recompense thee.

p Thou shalt as it were by force ouercome him, insomuch that his owne conscience shall moue him to acknowledge thy benefits, and his heart shall be inflamed. *Chap.* 21. 9.

23 As the North winde driueth away the raine, so doeth an angrie countenance the slandering tongue.

24 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 As are the cold waters to a wearie soule, so is good newes from a farre countrey.

26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.

27 It is not good to eate much hony: * so to search their owne glorie is not glorie.

Eccles. 3. 22.

28 A man that refraineth not his appetite, is like a citie which is q broken downe, and without walles.

q And so is in extreme danger.

CHAP. XXVI.

AS the snowe in the summer, and as the raine in the harueste are not meete, so is honour vnseemely for a foole.

2 As the sparrow by flying, and the swal-

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low by flying escape, so the curse that is causeles, shall not come.

3 Unto the horse belongeth a whippe, to the asse a bridle, and a rodde to the fooles backe.

4 Answere not a foole [a] according to his foolishnesse, lest thou also be like him.

5 Answere a foole [b] according to his foolishnesse, lest hee bee wise in his owne [‡] conceite.

6 He that sendeth a message by the hand of a foole, is as hee that cutteth off [c] the feete, [d] and drinketh iniquitie.

7 As they that lift vp the legs of the lame, so is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an heape of stones, so is hee that giueth glory to a foole.

9 As a thorne standing [e] vp in the hand of a drunkard, so is a parable in the mouth of fooles.

10 [f] The excellent that formed al things, both rewardeth the foole and rewardeth the transgressors.

11 *As a dog turneth againe to his owne vomite, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceite? more hope is of a foole then of him.

13 The slouthfull man saith, [h] A lyon is in the way: a lyon is in the streetes.

14 As the doore turneth vpon his hinges, so doth the slouthfull man vpon his bed.

15 *The slouthfull hideth his hand in his bosome, and it grieueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceite, then seuen men that can render a reason.

17 Hee that passeth by and medleth with the strife that belongeth not vnto him, is as one that taketh a dog by the eares.

18 As hee that saineth himselfe mad, casteth firebrands, arrowes, & mortall things,

19 So dealeth the deceitfull man [i] with his friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a talebearer strife ceaseth.

21 *As the cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife.

22 *The words of a talebearer are as flatterings, and they goe downe into the bowels of the belly.

23 As siluer drosse ouerlayed vpon a potsheard, so are burning lips, and [k] an euill heart.

24 Hee that hateth, will counterfeite with his lips, but in his heart hee layeth vp deceit.

25 Though hee speake fauourably, beleeue him not: for there are [l] seuen abominations in his heart.

26 Hatred may bee couered by deceite: but the malice thereof shall bee discouered in the [m] congregation.

27 *He that diggeth a pit, shall fall therein, and he that rouleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

a Consent not vnto him in his doings.
b Reprooue him as the matter requireth.
‡ *Ebr. eyes.*
c To wit, of the messenger, whom he sendeth.
d That is, receiueth dammage thereby.
e Whereby he both hurteth himselfe and others.
f Meaning, God.
2. *Pet.* 2. 22.
g For the foole will rather be counselled then he: also the foole sinneth of ignorance, and the other of malice.
h Reade Chap. 22. 13. *Chap* 19. 24.
i Which dissembleth himselfe to bethat he is not. *Ecclus.* 28. 10.
Chap. 18. 8.
k They will soone breake out and vtter themselues.
l Meaning, many: he vseth the number certaine for the vncertaine.
m In the assembly of the godly. *Eccles.* 10. 8. *Ecclus.* 27. 26.

CHAP. XXVII.

BDaste not thy selfe of to [a] morrowe: for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lips.

3 *A stone is heauie, and the sand weightie: but a fooles wrath is heauier then them both.

4 Anger is cruell, and wrath is raging: but who can stand before [b] enuie?

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithfull, and the kisses of an enemie are [c] pleasant.

7 *The person that is full, despiseth an hony combe: but vnto the hungrie soule euery bitter thing is sweete.

8 As a bird that wandreth from her nest: so is a man that wandreth from his owne place.

9 As oyntment and perfume reioyce the heart, so doeth the sweetenesse of a mans friend by heartie counsell.

10 Thine owne friend, and thy fathers friend forsake thou not: neither enter into thy brothers [d] house in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre off.

11 My sonne, bee wise, and reioyce mine heart, that I may answere him that reproacheth me.

12 [e] A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.

13 *Take his garment that is suretie for a stranger: and a pledge of him for the stranger.

14 Hee that [‡] praiseth his friend with a lowde voice, rising [f] early in the morning, it shall be counted to him as a curse.

15 *A continuall dropping in the day of raine, and a contentious woman are alike.

16 He that hideth her, hideth the winde, and the oyle in his right hand, that vttereth it selfe.

17 Yron sharpneth yron, so doeth [g] man sharpen the face of his friend.

18 He that keepeth the fig tree, shall eate the fruit thereof: so hee that waiteth vpon his maister, shall come to honour.

19 As in water face answereth to face, [h] so the heart of man to man.

20 The graue and destruction can neuer be full, so *the eyes of man can neuer bee satisfied.

21 *As is the fining pot for siluer, and the fornace for gold, so is euery man according to his [i] dignitie.

22 Though thou shouldest bray a foole in a morter among wheate brayed with a pestell: yet will not his foolishnesse depart from him.

23 Bee diligent to know the state of thy flocke, and take heed to the heards.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay discouereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.

a Delay not the time, but take occasion when it is offered.
Ecclus 22. 15.
b For the enuious are obstinate, and cannot be reconciled.
c They are flattering: and seeme friendfull. *Job* 6. 6.
d Trust not to any worldly helpe in the day of thy trouble.
e Reade Chap. 22. 3. *Chap.* 20. 16.
‡ *Ebr. blesseth.*
f Hastily and without cause. *Chap.* 19. 13. *and* 21. 9.
g One hastie man prouoketh another to anger.
h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference. *Ecclus.* 14. 9. *Chap.* 17. 3.
i That is, he is either knowen to be ambitious, and glorious, or humble and modest.

26 The

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k This declareth the great goodnesse of God towards man, and the diligence that he requireth of him for the preseruation of his gifts.

26 The [k] lambes are for thy clothing, and the goates are the price of the field.
27 And let the milke of the goates bee sufficient for thy foode, for the foode of thy family, and for the sustenance of thy maids.

CHAP. XXVIII.

a Because their owne conscience accuseth them.

THe wicked [a] flee when none pursueth: but the righteous are bold as a lion.
2 For the transgression of the land [b] there are many princes thereof: but by a man of vnderstanding and knowledge, a realme likewise endureth long.
3 A poore man, if he oppresse the poore, is like a raging raine, that leaueth no food.
4 They that forsake the Law, praise the wicked: but they that keepe the Lawe, set themselues against them.
5 Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all things.

b The state of the common weale is often-times changed.

Chap.19.1.

6 *Better is the poore that walketh in his vprightnesse, then he that peruerteth his wayes, though he be rich.
7 He that keepeth the Law, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.
8 He that increaseth his riches by vsury and interest, gathereth [c] them for him that will be mercifull vnto the poore.

c For God will take away the wicked vsurer, and giue his goods to him that shall bestow them well.

8 Hee that turneth away his eare from hearing the Lawe, euen his prayer shall bee [d] abominable.
10 Hee that causeth the righteous to goe astray by an euill way, shall fall into his owne pit, and the vpright shall inherit good things.

d Because it is not of faith, which is grounded of Gods word or Law, which the wicked contemne.

11 The rich man is wise in his own conceit: but the poore that hath vnderstanding, can trie [e] him.

e And iudge that he is not wise.

12 *When righteous men reioyce, there is great glory: but when the wicked come vp, the man [f] is tried.

Chap.29.2.

f He is knowen by his doings to be wicked.

13 He that hideth his sinnes, shal not prosper: but he that confesseth, and forsaketh them, shall haue mercie.
14 Blessed is the man that [g] feareth alway: but he that hardeneth his heart, shall fall into euill.

g Which standeth in awe of God & is afraid to offend him.

15 As a roaring Lyon, and an hungry Beare, so is [h] a wicked ruler ouer the poore people.

h For he can neuer be satisfied, but euer oppresseth and spoileth.

16 A prince destitute of vnderstanding, is also a great oppressor: but he that hateth couetousnesse shall prolong his dayes.
17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not [i] stay him.

i None shall be able to deliuer him.

18 He that walketh vprightly, shalbe saued: but hee that is froward in his wayes, shall once fall.

Chap.12.11. ecclus.20.27.

19 *He that tilleth his land, shalbe satisfied with bread: but hee that followeth the idle, shall be filled with pouerty.
20 A faithfull man shall abound in blessings, and he *that maketh haste to be rich, shall not be innocent.

Chap.13.11. and 20.21.

21 To haue respect of persons is not good: for that man will transgresse for a piece of [k] bread.

k He will be abused for nothing.

22 A man with a wicked [l] eye hasteth to riches, and knoweth not that pouertie shall come vpon him.

l Meaning him that is couetous.

23 Hee that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.
24 Hee that robbeth his father and mother, and saieth, It is no transgression, is the companion of a man that destroyeth.
25 He that is of a proud heart, stirreth vp strife: but hee that trusteth in the Lord, shall be [m] fat.

m Shall haue all things in abundance.

26 He that trusteth in his owne heart is a foole: but he that walketh in wisedome, shall be deliuered.
27 Hee that giueth vnto the poore, shall not lacke: but hee that hideth his eyes, shall haue many curses.
28 *When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

Chap.29.2.

CHAP. XXIX.

A Man that hardeneth his necke, when he is rebuked, shall suddenly bee destroyed and cannot be cured.
2 *When the righteous [a] are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

Chap.28.12,28. ||Or, are increased.

3 A man that loueth wisedome, reioyceth his father: *but he that feedeth harlots, wasteth his substance.

Luke 15.13.

4 A king by iudgement maintaineth the countrey: but a man receiuing gifts, destroyeth it.
5 A man that flattereth his neighbour, [a] spreadeth a net for his steps.

a He that giueth eare to the flatterer, is in danger as the bird is before the fouler.

6 In the transgression of an euill man is his [b] snare: but the righteous doth sing and reioyce.

b He is euer ready to fal into the snare that he layeth for others.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.
8 Scornefull men bring a citie into a snare: but wise men turne away wrath.
9 If a wise man contend with a [c] foolish man, whether he be angry or laugh, there is no rest.

c He can beare no admonition, in what sort soeuer it is spoken.

10 Bloody men hate him that is vpright: but the iust haue care of his soule.
11 A foole powreth out all his mind: but a wise man keepeth it in till afterward.
12 If a prince that hearkeneth to lies, al his seruants are wicked.
13 *The poore and the vsurer meete together, and the Lord lighteneth both their eyes.

Chap.22.2.

14 *A king that iudgeth ỳ poore in truth, his throne shalbe established for euer.

Chap.20.28.

15 The rodde and correction giue wisedome: but a childe set at liberty maketh his mother ashamed.
16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.
17 Correct thy son, and he will giue thee rest, and will giue pleasures to thy soule.
18 [d] Where there is no vision, the people decay: but hee that keepeth the Lawe, is blessed.

d Where there are not faithfull ministers of the word of G

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c He that is of a seruile and rebellious nature.
‖ Or, regard.

19 A c seruant will not be chastised with words: though hee vnderstand, yet hee will not ‖ answere.
20 Seest thou a man hastie in his matters? there is more hope of a foole, then of him.
21 He that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne.
22 *An angry man stirreth vp strife, and a furious man aboundeth in transgression.
23 *The pride of a man shall bring him lowe: but the humble in spirit shall enioy glory.
24 He that is partner with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.
25 The feare of a man bringeth a f snare: but hee that trusteth in the Lord, shall be exalted.
26 Many doe seeke the face of the ruler: but euery mans g iudgement commeth from the Lord.
27 A wicked man is abomination to the iust, and he that is vpright in his wayes, is abomination to the wicked.

Chap. 15. 18.
Iob 22. 29.

f He that feareth man more then God, falleth into a snare and is destroyed.
g Hee needeth not to flatter the ruler: for what God hath appointed, that shal come to him.

CHAP. XXX.

1 *To humble our selues in consideratiō of Gods works.* 5 *The word of God is perfit.* 11 *Of the wicked and hypocrites.* 15 *Of things that are neuer satiate.* 18 *Of others that are wonderfull.*

¶ The words of a AGVR the sonne of IAKEH.

THe prophesie which the man spake vnto Ithiel, euen to b Ithiel, and Ucal.
2 Surely I am more c foolish then any man, and haue not the vnderstanding of a man in me.
3 For I haue not learned wisedome, nor attained to the knowledge of holy things.
4 Who hath ascended vp to d heauen, and descended? Who hath gathered the winde in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?
5 *Euery word of God is pure: hee is a shield to those, that trust in him.
6 *Put nothing vnto his words, lest he reproue thee, and thou be found a liar.
7 Two e things haue I required of thee: denie me them not before I die.
8 Remoue farre from mee vanitie and lies: giue me not pouertie, nor riches: feede me with foode conuenient for me,
9 Least I be full and denie thee, and say, f Who is the Lord? or least I be poore, and steale, and take the name of my God in vaine.
10 Accuse not a seruant vnto his master, least he curse thee, g when thou hast offended.
11 There is a generation that curseth their father, and doeth not blesse their mother.
12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.
13 There is a generation, whose eyes are hautie, and their eye lids are lifted vp.
14 There is a generation, whose teeth are as swords, and their iawes as knines to eate vp the afflicted out of the earth, & the poore from among men.
15 The horseleach hath two h daughters which cry, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is enough.
16 The graue, and the barren wombe, the earth that cannot bee satisfied with water, and the fire that saith not, It is enough.
17 The eye that mocketh his father, and despiseth the instruction of his mother, let the rauens i of the valley picke it out, and the yong eagles eat it.
18 There be three things hid from me: yea, foure that I know not.
19 The way of an eagle in the aire, the way of a serpent vpon a stone, the way of a ship in the midst of the sea, and the way of a man with a maid.
20 Such is the way also of an adulterous woman: shee eateth and k wipeth her mouth, and saith, I haue not committed iniquity.
21 For three things the earth is moued: yea, for foure it cannot sustaine it selfe.
22 For l a seruant when he reigneth, and a foole when he is filled with meat.
23 For the hatefull woman when shee is maried, and for a handmaid that is m heire to her mistresse.
24 These bee foure small things in the earth, yet they are n wise and full of wisedome:
25 The pismires a people not strong, yet prepare they their meat in summer:
26 The conies a people not mightie, yet make they their houles in the rocke:
27 The grashopper hath no king, yet go they forth all by bands:
28 The spider taketh holde o with her hands, and is in kings palaces.
29 There be three things that order wel their going: yea, foure are comely in going.
30 A lion which is strong among beasts, and turneth not at the sight of any:
31 A lusty grayhound, and a goate, and a king against whom there is no rising vp.
32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand p vpon thy mouth.
33 When one churneth milk, he bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

a Who was an excellent man in vertue & knowledge in the time of Salomon.
b Which were Agurs schollers or friends.
c Herein he declareth his great humilitie, who would not attribute any wisedome to himselfe, but all vnto God.
d Meaning, to know the secrets of God, as though he would say, None.
Psal. 19. 8.
Deut. 4. 2. and 12. 32.
e He maketh this request to God.
f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same.
g In accusing him without cause.

h The leach hath two forks in her tongue, which here he calleth her two daughters, whereby she sucketh the blood, & is neuer satiate: euen so are the couetous extortioners insatiable.
i Which haunt in the valley for carions.

k She hath her desires, and after counterfeiteth as though she were an honest woman.
l These cōmonly abuse the state whereunto they are called.
m Which is maried to her master, after the death of her mistresse.
n They containe great doctrine and wisedome.
o If man be not able to compasse these common things by his wisedome, wee cannot attribute wisedom to man, but folly.
p Make a stay, and continue not in doing euill.

CHAP. XXXI.

1 *He exhorteth to chastity and iustice,* 10 *And sheweth the conditions of a wise and worthy woman.*

¶ THE WORDS OF KING a LEMVEL: The b prophesie which his mother taught him.

WHat my sonne! and what the sonne of c my wombe! and what, O sonne of my desires!
3 Giue not thy strength vnto women, d nor

a That is of Salomon, who was called Lemuel, that is, of God, because God had ordained him to be King ouer Israel.
b The doctrine, which his mother Bath sheba taught him. c By this often repetition of one thing, shee declareth her motherly affection. d Meaning that women are the destruction of Kings, if they haunt them.

thy

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thy wayes, which is to destroy Kings.

4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes e strong drinke,

e That is, the King must not giue himselfe to wantonnesse, and neglect his office which is to execute iudgement.

5 Lest he drinke, and forget the decree, and change the iudgment of all the children of affliction.

f For wine doth comfort the heart, as Psal. 104.15.

6 Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

g Defend their cause that are not able to helpe themselues.

7 Let him drinke that he may forget f his pouertie, and remember his miserie no more.

8 Open thy mouth for the g dumbe, in the cause of all the children of destruction.

9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.

10 ¶ Who shall find a vertuous woman? for her price is farre aboue the pearles.

h He shall not neede to vse any vnlawfull meanes to gaine his liuing.

11 The heart of her husband trusteth in her, and he shall haue no neede of h spoyle.

‖ Or, meate, as Psal. 111.5.

12 Shee will doe him good, and not euill all the dayes of her life.

i She prepareth their meate betime.

13 Shee seeketh wooll and flaxe, and laboureth cheerefully with her hands.

k She purchaseth it with the gaines of her trauell.

14 She is like the ships of merchants: she bringeth her foode from afarre.

15 And shee riseth, while it is yet night: and giueth the ‖ portion to her houshold, and the i ordinary to her maides.

16 She considereth a field, and k getteth it: and with the fruit of her hands she planteth a vineyarde.

17 She girdeth her loines with strength, and strengtheneth her armes.

18 Shee feeleth that her merchandise is good: her candle is not put out by night.

19 She putteth her hands to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, and putteth foorth her hands to the needy.

21 She feareth not the snow for her family: for all her family is clothed with ‖ scarlet.

‖ Or, with double.

22 She maketh her selfe carpets: fine linen and purple is her garment.

l In the assemblies and places of iudgement.

23 Her husband is knowen in the l gates, when he sitteth with the Elders of the land.

24 She maketh ‖ sheetes, & selleth them, and giueth girdles to the merchant.

‖ Or, linnen cloth.

25 m Strength & honour is her clothing, and in the latter day she shall reioyce.

m After that he had spoken of the apparell of the body, he now declareth the apparel of the spirit.

26 She openeth her mouth with wisdom, and the n law of grace is in her tongue.

n Her tongue is as a booke whereby one might learne many good things: for she delighteth to talke of the word of God.

27 She ouerseeth the wayes of her household, and eateth not the bread of idlenesse.

o That is, doe her reuerence.

28 Her children rise vp, and o cal her blessed: her husband also shall praise her, saying,

p Confesse her diligent labours and commend her therefore.

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Fauour is deceitfull, and beauty is vanity: but a woman that feareth the Lord, she shall be praysed.

q Forasmuch as the most honourable are clad in the apparell that she made.

31 Giue p her of the fruit of her handes, and let her owne workes praise her in the q gates.

Ecclesiastes, or the Preacher.

THE ARGVMENT.

SAlomon, as a preacher and one that desired to instruct all in the way of saluation, describeth the deceiueable vanities of this world, that man should not be addicted to any thing vnder the Sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God, and shal enioy his presence: so that al other things must be reiected, saue in as much as they further vs to attaine to this heauenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

2 All things in this worlde are full of vanity, and of none endurance. 13 All mans wisedome is but folly and griefe.

a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

THe wordes of the a Preacher, the sonne of Dauid King in Ierusalem.

2 b Vanitie of vanities, saith the preacher: vanity of vanities, all is vanitie.

3 What remaineth vnto man in all his c trauel, which he suffereth vnder the sunne?

4 One generation passeth, and another generation succeedeth: but the earth remayneth for d euer.

b He condemneth the opinions of all men that set felicitie in any thing, but in God alone, seeing that in this world all things are as vanitie and nothing.

c Salomon doth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitory.

d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

5 The sunne riseth, and the sunne goeth downe and draweth to his place, where hee riseth.

6 The e wind goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuits.

e By the sunne, wind and riuers, he sheweth that the greatest labour and longest hath an ende, and therefore there can be no felicitie in this world. *Eccles* 40.11.

7 *All the riuers goe into the sea, yet the sea is not full: for the riuers goe vnto the place f whence they returne and goe.

f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers into the Sea againe.

8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 g What is it that hath been? that that shal be: and what is it that hath been done? that which shalbe done: and there is no new thing vnder the sunne.

g Hee speaketh of times and seasons, and things done in them, which as they haue beene in times past, so come they to passe againe.

10 Is there any thing, whereof one may say,

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h He prooueth that if any could haue attained to felicitie in this world by labour and ſtudie, he chiefly ſhould haue obtained it, becauſe he had gifts and aydes of God thereunto aboue all other.

i Man of nature hath a deſire to know, and yet is not able to come to the perfection of knowledge, which is the puniſhment of ſin, to humble man, and to teach him to depend onely vpon God.

k Man is not able by all his diligence to cauſe things to goe otherwiſe then they doe: neither can he number the faultes that are committed, much leſſe remedie them. l That is, vaine things, which ſerued vnto pleaſure, wherein was no commoditie, but griefe and trouble of conſcience. m Wiſdome and knowledge cannot be come by without great paine of body and minde: for when a man hath attained to the higheſt, yet is his minde neuer fully content: therefore in this world is no true felicitie.

ſay, Behold this, it is new? It hath beene already in the olde time that was before vs.

11 There is no memorie of the former, neither ſhall there be a remembrance of the laſtes that ſhalbe, with them that ſhall come after.

12 ¶ [h] I the Preacher haue bene king ouer Iſrael in Ieruſalem:

13 And I haue giuen my heart to ſearch and find out wiſdome by all things that are done vnder the heauen: (this ſore trauell hath God giuen to the ſonnes of men, [i] to humble them thereby)

14 I haue conſidered all the workes that are done vnder the ſunne: and beholde, all is vanitie and vexation of the ſpirit.

15 That which is [k] crooked, can none make ſtreight: and that which faileth, can not be numbred.

16 I thought in mine heart, and ſaid, Behold, I am become great, and excell in wiſdome all them that haue beene before me in Ieruſalem: and mine heart hath ſeene much wiſedome and knowledge.

17 And I gaue mine heart to know wiſdome and knowledge, [l] madnes and fooliſhneſſe: I knew alſo that this is a vexation of the ſpirit.

18 For in the multitude of wiſedome is much [m] griefe: and he that increaſeth knowledge, increaſeth ſorrow.

8 I haue gathered vnto mee alſo ſilver, and gold, and the chiefe treaſures of kings and prouinces: I haue prouided mee men ſingers and women ſingers, and the [d] delights of the ſonnes of men: as a woman [e] taken captiue, and women taken captiues.

9 And I was great and increaſed aboue all that were before me in Ieruſalem: alſo my wiſedome [f] remained with me.

10 And whatſoeuer mine eyes deſired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my [g] portion of all my trauell.

11 Then I looked on all my workes that mine hands had wrought, and on the trauaile that I had laboured to doe: and beholde, all is vanitie and vexation of the ſpirit: and there is no profite vnder the ſunne.

12 ¶ And I turned to behold [b] wiſedom, and madneſſe, and folly: (for who is the man that ‖ will come after the king in things, which men now haue done?)

13 Then I ſawe that there is profit in wiſedome, more then in folly: as the light is more excellent then darkeneſſe.

14 * For the wiſe mans [i] eyes are in his head, but the foole walketh in darkeneſſe: yet I know alſo that the ſame [k] condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto mee, as it befalleth to the foole: why therefore doe I then labour to bee more wiſe? And I ſayd in mine heart, that this alſo is vanitie.

16 For there ſhall be no remembrance of the wiſe, nor of the foole [l] for euer: for that that now is, in the dayes to come ſhall all be forgotten. And [m] how dieth the wiſe man, as doeth the foole?

17 Therefore hated life: for the worke that is wrought vnder the ſunne is grieuous vnto me; for all is vanity, and vexation of the ſpirit.

18 I hated I alſo all my labour, wherein I had trauelled vnder the ſunne, which I ſhall leaue to the man that ſhall bee after mee.

19 And who knoweth whether hee ſhall bee wiſe or foolish? yet ſhall hee haue rule ouer all my labour, wherein I haue trauelled, and wherein I haue ſhewed my ſelfe wiſe vnder the ſunne. This is alſo vanitie.

20 Therefore I went about to make mine heart [n] abhorre all the labour, wherein I had trauelled vnder the ſunne.

21 For there is a man whoſe trauell is in wiſedome, and in knowledge and in equitie: yet to a man that hath not trauelled therein, ſhall he [o] giue his portion: this alſo is vanitie and a great griefe.

22 For what hath man of all his trauell and griefe of his heart, wherein he hath trauelled vnder the ſunne?

23 For all his dayes are ſorrowes, and

CHAP. II.

Pleaſures, ſumptuous buildings, riches and poſſeſſions are but vanitie. 15 The wiſe and the foole haue both one end, touching the bodily death.

a Salomon maketh this diſcourſe with himſelfe, as though he would trie whether there were contentation in eaſe and pleaſures.

‡ *Ebr. draw my fleſh to wine.*

b Albeit I gaue my ſelfe to pleaſures, yet I thought to keepe wiſdome and the feare of God in mine heart, and gouerne mine affaires by the ſame.

‡ *Ebr. doe.*

‡ *Ebr. paradiſes.*

c Meaning, of the ſeruants, or ſlaues, which he had bought: ſo the children borne in their ſeruitude, were ſ maſters.

I Said in mine heart, Goe to now, I will [a] prooue thee with ioy: therefore take thou pleaſure in pleaſant things: and behold, this alſo is vanitie.

2 I ſaid of laughter, Thou art mad: and of ioy, What is this that thou doeſt?

3 I ſought in mine heart ‡ to giue my ſelfe to wine, and to leade mine heart in [b] wiſedome, and to take hold of follie, till I might ſee where is that goodneſſe of the children of men, which they ‡ enioy vnder the ſunne, the whole number of the dayes of their life.

4 I haue made my great workes: I haue built me houſes: I haue planted mee vineyards.

5 I haue made mee gardens ‡ & orchards, and planted in them trees of all fruite.

6 I haue made me ciſternes of water, to water therewith the woods that grow with trees.

7 I haue gotten ſeruants and maydes, and had children borne in the [c] houſe: alſo I had great poſſeſſion of beeues and ſheepe aboue all that were before mee in Ieruſalem.

d That is, whatſoeuer men take pleaſure in.

e Which were the moſt beautifull of them that were taken in warre, as Iudg. 5. 30 Some vnderſtand by theſe words, no wome, but inſtruments of muſicke.

f For al this God did not take his gift of wiſedome from me.

g This was the fruit of all my labour, a certaine pleaſure mixt with care, which he calleth vanity in the next verſe.

h I bethought with my ſelfe whether it were better to follow wiſedome, or mine owne affections and pleaſures, which he calleth madneſſe.

‖ *Or, compare with the king. Prou. 17. 24.*

i He foreſeeth things, which the foole cannot for lacke of wiſedome.

k For both die and are forgotten, as verſe 16. or they both alike haue proſperitie or aduerſitie.

l Meaning, in this world.

m He wondereth that men forget a wiſe man being dead, aſſoone as they doe a foole.

n That I might ſeeke the true felicitie which is in God.

o Among other griefes this was not the leaſt, to leaue that which he had gotten by great trauell, to one that had taken no paine therefore, and whom he knew not whether he were a wiſe man or a foole.

his

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his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man, but that he eate and drinke, and p delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could eate, and who could haste to q outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdome, and knowledge, and ioy: but to the sinner he giueth paine to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

p When man hath all laboured, he can get no more then foode and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap. 3. 13.

q Meaning, to pleasures.

CHAP. III.

1 All things haue their time. 14 The workes of God are perfite, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

a He speaketh of this diuersitie of time for two causes: first to declare that there is nothing in this world perpetuall: next to teach vs not to be grieued if we haue not all things at once according to our desires, neither enioy them so long as we would wish.

TO all things there is an a appointed time, and a time to euery purpose vnder the heauen.

2 A time to bee borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rende, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hath hee that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men b to humble them thereby.

11 Hee hath made euery thing beautifull in his time: also hee hath set the c world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce: and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour: this is the d gift of God.

14 I know that whatsoeuer God shall doe, it shall bee for e euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath beene? that is now: and that that shall bee, hath now beene: for God f requireth that which is past.

16 And moreouer I haue seene vnder the sunne the place of iudgement, where was wickednesse, and the place of iustice where was iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is g there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men, that God hath h purged them: yet to see to, they are in themselues as beasts.

19 For the condition of the children of men, and the condition of beasts are euen as one i condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanitie.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who k knoweth whether the spirite of man ascende vpward, and the spirite of the beast descende downeward to the earth?

22 Therefore I see that there is nothing better then that a man should l reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

b Reade Chap. 1. 13.

c God hath giuen man a desire and affection to seeke out the things of this world, and to labour therein.

d Reade Chap. 2. 24. and these places declare that we should do all things with sobrietie, and in the feare of God, forasmuch as he giueth not his gifts to the intent that they should be abused.

e That is, man shall neuer bee able to let Gods worke, but as he hath determined, so it shall come to passe.

f God onely causeth that which is past to returne.

g Meaning, with God, howsoeuer man neglect his duetie.

h And made them pure in their first creation.

i Man is not able by his reason and iudgement to put difference betweene man and beast, touching those things whereunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and

k Meaning, that reason cannot comprehend that which faith beleeueth herein.

l By the often repetition of this sentence, as Chap 2. 24 & 3. 12, 22 and 5. 17. & 8. 15 he declareth that man by reason can comprehend nothing better in this life, then to vse the gifts of God soberly and comfortably: for to know further is a speciall gift of God reuealed by his spirit, saith wee easily know the diuersitie, as verse 21.

CHAP. IIII.

1 The innocent are oppressed, 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise, is to be preferred to an old king that is a foole.

SO I turned, and considered all the oppressions that are wrought vnder the sun, and behold, the teares of the oppressed, and none comforteth them: and loe, the strength is of the hand of them that oppresse them, and none comforteth them.

2 Wherefore I praised the b dead which now are dead, aboue the liuing which are yet aliue.

3 And I count him c better then them both which haue not yet beene: for hee hath not seene the euil works which are wrought vnder the sunne.

4 Also I beheld all trauaile, and all perfection of workes, that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirit.

5 The foole folded his hands, and d eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and saw vanitie vnder the sunne.

8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet is there none ende of all his trauaile, neither can his eye bee satisfied with riches: neither doeth hee thinke, For whome doe I trauaile, and defraude my soule

a Hee maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.

b Because they are no more subiect to these oppressions.

c He speaketh according to the iudgement of the flesh, which cannot abide to feele or see troubles.

d The more perfit that the worke is, the more is it enuied of the wicked.

e For idlenesse he is compelled to destroy himselfe.

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soule of pleasure? this also is vanitie, and this is an euill trauaile.

9 f Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for he falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heate: but to one how should there be heate?

12 And if one ouercome him, two shall stand against him: and a threefold g coard is not easily broken.

13 Better is a poore and wise childe, then an old and foolish king, which will no more be admonished.

14 For out of the h prison hee commeth forth to reigne: when as he that is i borne in his kingdome is made poore.

15 I beheld all the liuing, which walke vnder the sunne, k with the second childe, which shall stand vp in his place.

16 There is none l ende of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heede to thy m foote when thou entrest into the house of God, and bee more neere to heare, then to giue the sacrifice of n fooles: for they knowe not that they doe euill.

For asmuch as when man is alone, he can neither helpe himselfe nor others: he sheweth that men ought to liue in mutuall societie, to the intent they may be profitable one to another, and that their things may increase.

g By this prouerbe he declareth how necessarie it is, that men should liue in societie.

h That is, from a poore and base estate, or out of trouble, and prison, as Ioseph did, Gene. 41. 14.

i Meaning, that is borne a king.

k Which follow and flatter the kings sonne, or him that shall succeede: to enter into credit with them in hope of gaine.

l They neuer cease by all meanes to creepe into fauour: but when they obtaine not their greedy desires, they thinke themselues abused, as other haue beene in time past, and so care no more for him.

m That is, with what affection thou commest to heare the worde of God.

n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue enough. 11 The labourers sleepe is sweet. 14 Man when he dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented mind, is the gift of God.

BEe not a rash with thy mouth, nor let thine heart bee hastie to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy words be b few.

2 For as a dreame commeth by the multitude of businesse: so the voyce of a foole is in the multitude of words.

3 c When thou hast vowed a vowe to God, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou hast c vowed.

4 It is better that thou shouldest not vowe, then that thou shouldest vowe and not pay it.

5 Suffer not thy mouth to make thy d flesh to sinne: neither say before the e Angel, that this is ignorance: wherefore shall God bee angrie by thy voyce, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities, are also many words: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, bee not astonied at the matter: for hee that is f higher then the highest, regardeth, and there be higher then they.

8 And the g abundance of the earth is ouer all: the King h also consisteth by the fielde that is tilled.

9 He that loueth siluer, shall not be satisfied with siluer, and hee that loueth riches, shall bee without the fruite thereof: this also is vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him that trauelleth, is sweete, whether he eate little or much: but the i saciety of the rich will not suffer him to sleepe.

12 There is an euill sickenesse that I haue seene vnder the sunne: to wit, riches k reserued to the owners thereof for their euill.

13 And these riches perish by euil trauaile, and he begetteth a sonne, and in his l hand is nothing.

14 * As hee came foorth of his mothers belly, hee shall returne naked to goe as hee came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sickenesse, that in all points as he came, so shall hee goe, and what profite hath hee that he hath trauailed for the m winde?

16 Also all his dayes he eateth in n darkenesse with much griefe, and in his sorow and anger.

17 Behold then what I haue seene good, that it is comely o to eate, and to drinke, and to take pleasure in all his labour, wherein hee trauaileth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his p life, because God answereth to the ioy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

THere is an euill, which I saw vnder the sunne, and it is much among men.

2 A man to whom God hath giuen riches and treasures and honour, and hee wanteth nothing for his soule of all that it desireth: but * GOD giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanitie, and this

a Either in vowing or in paying: meaning, that we should vse all reuerence to Godward.

b He heareth thee not for thy many words sake or often repetitions, but considereth thy faith and feruent minde. *Deut.* 23. 21.

c He speaketh of vowes, which are approued by Gods word, and serue to his glorie.

d Cause not thy selfe to sinne by vowing rashly: as they doe which make a vowe to liue vnmarried, and such like.

e That is, before Gods messenger, when hee shall examine thy doing: as though thy ignorance should be a iust excuse.

f Meaning, that God will redresse these things, and therefore we must depend vpon him.

g The reuenues of the earth are to be preferred aboue all things which appertaine to this life.

h Kings and princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.

i That is, his great abundance of riches, or the surfeting which commeth by his great feeding.

k When couetous men heape vp riches, which turne to their destruction.

l He doeth not enioy his fathers riches. *Iob* 1. 21. *wisd* 7. 6. 1. *tim.* 6 7.

m Meaning, in vaine, and without profite.

n In affliction and griefe of minde.

o Reade Chap. 3. 22.

p He will take no great thought for the paines that he hath endured in time past.

a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.

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this is an euill sickenesse.

3 If a man beget an hundreth children, and liue many yeeres, and the dayes of his yeeres be multiplied, & his soule be not [b] satisfied with good things, and hee be not [c] buried, I say that an vntimely fruit is better then he.

4 For [d] he commeth in to vanity, and goeth into darkenesse: and his name shall bee couered with darkenesse.

5 Also he hath not seene the Sunne, nor knowen it: therefore this hath more rest then the other.

6 And if he had lined a thousand yeeres twise tolde, and had seene no good, shall not all goe to one place?

7 All the labour of man is for his mouth: yet the [e] soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that [f] knoweth how to walke before the liuing?

9 The [g] sight of the eyes is better then to walke in the lustes: this also is vanitie, and veration of spirit.

10 What is that that hath beene? the name thereof is now named: & it is knowen that it is man; and hee cannot striue with him that is [h] stronger then he.

b If hee can neuer haue enough.
c As we see oftentimes, that the couetous mã either falleth into crimes that deserue death, or is murthered, or drowned, or hangeth himselfe, or such like, and so lacketh the honor of buriall, which is the last office of humanitie.
d Meaning the vntimely fruit whose life did neither profite nor hurt any.
e His desire and affection.
f That knoweth to vse his goods well in the iudgement of men.
g To bee content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.
h Meaning God, who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoide the contrary.

Surely there be many things that increase vanitie: and what auaileth it a man?

2 For who knoweth what is [a] good for man in the life and in the number of the dayes of the life of his vanitie, seeing he maketh them as a [*] shadow? for who can shew vnto man, what shalbe after him vnder the Sunne?

3* A good name is better then a good ointment, and the day of [b] death, then the day that one is borne.

4 It is better to go to the house of [c] mourning, then to go to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.

8 For like the noyse of the [d] thornes vnder the pot, so is the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man [e] madde: and the reward destroyeth the heart.

10 The [f] end of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

a There is no state wherein man can liue to haue perfect quietnesse in this life. *Iob.* 14.2. *psal.* 144.4. *Prou.* 22.1.
b He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all euils: or els, because that this corporall death is the entring into life euerlasting.
c Where wee may see the hand of God, & learne to examine our liues.
d Which crakle for a while and profit nothing.
e A man that is esteemed wise, when he falleth to oppression, becommeth like a beast.
f He noteth their lightnes which enterprise a thing, and suddenly leaue it off againe.

11 Bee not thou of an hastie spirit to bee angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire wisely of this thing.

13 Wisedome is good with an [h] inheritance, and excellent to them that see the Sunne.

14 For man shall rest in the shadow of wisedome, and in the shadow of siluer: but the excellencie of the knowledge of wisedome giueth life to the possessors thereof.

15 Behold the worke of God: for who can make * straight that which hee hath made crooked?

16 In the day of wealth bee of good comfort, and in the day of affliction [i] consider: God also hath made this contrary to that, to the intent that man should finde [k] nothing after him.

17 I haue seene all things in the dayes of my vanitie: there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

18 Bee not thou iust [m] ouermuch, neither make thy selfe ouer wise: wherefore shouldest thou be desolate?

19 Be not thou wicked [m] ouermuch, neither bee thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay hold on [o] this: but yet withdraw not thine hand frõ [p] that: for hee that feareth God, shall come forth of them all.

21 Wisedome shall strengthen the wise man more then ten mightie princes that are in the citie.

22 * Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine [q] heart also to all the wordes that men speake, lest thou doe heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast ‖ cursed others.

25 All this haue I prooued by wisedome: I thought, I will be wise, but it went farre from me.

26 It is farre off, what may it be? and it is a profound deepenesse, who can finde it?

27 I haue compassed about, both I and mine heart to know and to enquire and to search wisedome, and reason, and to know the wickednes of folly, and the foolishnes of madnesse,

28 And I finde more bitter then death, the woman whose heart is as nets & snares, and her hands, as bands: hee that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Behold, saith the preacher, this haue I found, seeking one by one to [r] finde the count:

30 And yet my soule seeketh, but I find it not: I haue found one man of a thousand: but a woman among them all haue I not found.

g Murmure not against God when he sendeth aduersities for mans sinnes.
h He answereth to them that esteeme not wisdome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisedome is farre more excellent, and may be without riches. *Chap.* 1.15.
i Consider wherefore God doeth send it, and what may comfort thee.
k That man should be able to controll nothing in his workes.
l Meaning, that cruell tyrants put the godly to death, and let the wicked goe free.
m Boast not too much of thine owne iustice and wisedome.
n Tary not long when thou art admonished to come out of the way of wickednesse.
o To wit, on these admonitions that goe before.
p Consider what desolation and destruction shall come, if thou doe not obey them. 1. *King.* 8.46. 2. *chron.* 6.36. *prou.* 20.9. 1. *ioh.* 1.8.
q Credite them not, neither care for them.
‖ *Or, spoken euill of others.*
r Meaning, wisedome.
s That is, to come to a conclusion.

31 Onely

t And so are cause of their own destruction.

31 Only loe, this haue I found, that God hath made man righteous: but they haue sought many t inuentions.

CHAP. VIII.

2 To obey Princes and Magistrates. 17 The works of God passe mans knowledge.

WHo is as the wise man? and who knoweth the interpretation of a thing? the wisedome of a man doeth make his a face to shine: and the b strength of his face shalbe changed.

2 I aduertise thee to take heede to the c mouth of the king, and to the word of the othe of God.

3 d Haste not to goe foorth of his sight: stand not in an euill thing: for hee will doe whatsoeuer pleaseth him.

4 Where the word of the king is, there is power, and who shall say vnto him, What doest thou?

5 Hee that keepeth the commandement, shall know none euill thing, and the heart of the wise shall know the e time and iudgement.

6 For to euery purpose there is a time and iudgement, because the f misery of man is great vpon him.

7 For hee knoweth not that which shall be: for who can tell him when it shall be?

8 Man is not lord g ouer the spirit to retaine the spirit: neither hath he power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessours thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke which is wrought vnder the Sunne, and I saw a time that man ruleth ouer man to his owne h hurt.

10 And likewise I saw the wicked buried, and i they returned, and they that came from the holy k place, were yet forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not l executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

12 Though a sinner do euill an hundreth times, and God prolongeth his dayes, yet I know that it shalbe well with the that feare the Lord, and doe reuerence before him.

13 But it shall not bee well to the wicked, neither shal he prolong his dayes: hee shall be like a shadow, because hee feareth not before God.

14 There is a vanitie which is done vpon the earth, that there bee righteous men to whome it commeth according to the m worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie.

15 And I praysed ioy: for there is no goodnes to man vnder the Sunne, saue n to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the Sunne.

16 When I applied mine heart to know wisedome, and to beholde the businesse that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I beheelde the whole worke of God, that man cannot find out the worke that is wrought vnder the sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man thinke to know it, he cannot find it.

CHAP. IX.

1 By no outward thing can man knowe whom God loueth or hateth. 12 No man knoweth his end. 16 Wisdome excelleth strength.

I Haue surely giuen mine heart to all this, and to declare all this, that the iust, & the wise, & their workes are in the hand of God: and no man knoweth either loue or a hatred of all that is before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, & to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an othe.

3 This is euill among all that is done vnder the sun, that there is one b condition to al, and also the heart of the sonnes of men is full of euill, and madnesse is in their hearts whiles they liue, and after that, they goe to the dead.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for it is better to a c liuing dog, then to a dead lion.

5 For the liuing know that they shal die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue, and their hatred, and their enuie is now perished, and they haue no more portion for euer, in all that is done vnder the Sunne.

7 Go, eate thy bread with ioy, and drink thy wine with a cheerefull heart: for God now d accepteth thy works.

8 At all times let thy garments be e white, and let not oyle be lacking vpon thine head.

9 ‡ Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the Sunne all the dayes of thy vanitie: for this is the portion in the life, and in thy trauell wherein thou laboures vnder the Sunne.

10 All that thine hand shall finde to doe, doe it with al thy power: for there is neither worke nor inuention, nor knowledge, nor wisedome in the graue whither thou gost.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and f chance commeth to them all.

12 For

a That is, doeth get him fauour prosperitie.
b Whereas before hee was proud and arrogant, he shall become humble and meeke.
c That is, that thou obey the king, and keepe the oth that thou hast made for the same cause.
d Withdraw not thy selfe lightly from the obedience of thy prince.
e That is, when time is to obey, and how farre he should obey.
f Man of himselfe is miserable, and therefore ought to doe nothing to increase the same, but to worke all things by wisedome and counsell.
g Man hath no power to saue his owne life, and therefore must not rashly cast himselfe into danger.
h As commeth oft times to tyrants and wicked rulers.
i That is, others as wicked as they.
k They that feared God, and worshipped him according as he had appointed.
l Where iustice is delayed, there sinne reigneth.
m Which are punished as though they were wicked, as Chap. 7 17.
n Read Chap. 3.22.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperity or aduersitie, whom God doth fauour or hate: for he sendeth them as well to the wicked as to the godly.
b In outward things, as riches, & pouerty, sickenesse and health, there is no difference betweene the godly & the wicked: but the difference is that ‡ godly are assured by fayth of Gods fauour and assistance.
c He noteth the Epicures & carnal men, which made their belly their God, and had no pleasure but in this life, wishing rather to be an abiect, & vile person in this life the, a man of authority, and so to dye, which is meant by the dog and lyon.
d They flatter themselues to be in Gods fauour, because they haue all things in abundance.
e Reioyce, be merry, & spare for no cost: thus speake the wicked belly gods. ‡ *Ehr regard the life. Chap.* 5.18. f Thus the worldlings say to proue that all things are lawfull for them, and attribure that to chance and fortune which is done by the prouidence of God.

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12 For neither doth man know his time, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto me.

14 A little citie and few men in it, and a great king came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and hee deliuered the city by his wisdome: but none remembred this poore man.

16 Then said I, Better is wisdome then strength: yet the wisedome of the poore is despised, and his words are not heard.

17 The words of the wise are more heard in quietnesse, then the crie of him that ruleth among fooles.

18 Better is wisedome then weapons of warre: but one sinner destroieth much good.

CHAP. X.

1 *The difference of foolishnesse and wisedome.* 11 *A slanderer is like a serpent that cannot be charmed.* 16 *Of foolish kings and drunken princes.* 17 *And of good kings and princes.*

DEad flies cause to stinke, and putrifie the oyntment of the Apothecarie: so doeth a little folly him that is in estimation for wisedome, and for glory.

2 The heart of a [a] wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he [b] telleth vnto all that he is a foole.

4 If the [c] spirit of him that ruleth rise vp against thee, leaue not thy place: for gentlenesse pacifieth great sinnes.

5 There is an euill that I haue seene vnder the sunne, as an [d] errour that proceedeth from the face of him that ruleth.

6 Folly is set in great excellencie, and the [e] rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 * He that diggeth a pit, shall fall into it, & he that breaketh the hedge, a serpent shall bite him.

9 Hee that remoueth stones, shall hurt himselfe thereby, and he that cutteth wood, shall be in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, hee must then put to more [f] strength: but the excellencie to direct a thing, is wisedome.

11 If the serpent bite, when he is not charmed: no better is a babbler.

12 The wordes of the mouth of a wise man haue grace: but the lips of a foole deuoure himselfe.

13 The beginning of the words of his mouth is foolishnes, and the latter end of his mouth is wicked madnes.

14 For the foole multiplieth words, saying, Man knoweth not what shall be: and who can tel him what shall be after him?

15 The labour of the foolish doth weary euery one of them: for he knoweth not to go into the city.

16 [g] Woe to thee, O land, when thy king is a [h] childe, and thy princes [i] eate in the morning.

17 Blessed art thou, O land, when thy King is the sonne of [k] nobles, and thy princes eate in time, for strength and not for drunkennesse.

18 By slouthfulnes the rofe of the house goeth to decay: and by the idlenesse of the hands, the house droppeth thorow.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the king, no not in thy thought, neither curse the rich in thy bed chamber: for the [l] foule of the heauen shall carry the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 *To be liberall to the poore.* 4 *Not to doubt of Gods prouidence.* 8 *All worldly prosperitie is but vanity.* 9 *God will iudge all.*

CAst thy bread vpon the [a] waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, & also to eight: for thou knowest not what euill shalbe vpon the earth.

3 If the [b] cloudes be full, they wil powre forth raine vpon the earth: and if the [c] tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the [d] wind, shall not sow, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones doe grow in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hand [e] rest: for thou knowest not whether shall prosper, this or that, or whether both shalbe alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of [g] darknesse, because they are many, all that commeth is vanitie.

9 [h] Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the waies of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away [i] griefe out of thine heart, and cause euill [k] to depart from thy flesh: for childehood and youth are vanitie.

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g That is, hee doeth not foresee what shall come.

a So that hee doth all things well and iustly, whereas the foole doeth the contrary.

b By his doings he bewrayeth himselfe.

c If thy superior be angry with thee, be thou discreet and not mooued.

d Meaning, that it is an euil thing when they that are in authoritie, faile, and do not their duety.

e They that are rich in wisdome and vertue. *Psal.7.16. prouer.26.27. eccles 27.26.*

f Without wisedom, whatsoeuer a man take h in hand, turneth to his owne hurt.

g The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet will they discusse hie matters.

h That is, without wisedome and counsell.

i Are giuen to their lusts and pleasures.

k Meaning, when he is noble for vertue and wisedome, and with the gifts of God.

l Thou canst not worke euil so secretly but it shal be knowen.

a That is, be liberall to the poore, and though it seeme to be as a thing ventured on the sea, yet it shall bring thee profit.

b As the cloudes that are full, powre out raine, so the rich that haue abundance, must distribute it liberally.

c He exhorteth to bee liberall while we liue: for after there is no power.

d He that feareth inconueniences, when necessity requireth, shall neuer doe his duetie.

e Be not weary of well doing.

f That is, which of thy works are most agreeable to God.

g That is, of affliction and trouble.

h He derideth them that set their delight in worldly pleasures, as though God would not call them to an account.

i To wit, anger, and enuie.

k Meaning, carnall lusts, whereunto youth is giuen.

CHAP. XII.

1 *To thinke on God in youth, and not to deferre till age.* 7 *The soule returneth to God.* 11 *Wisedome is the gift of God, and consisteth in feating him, and keeping his commandements.*

Remember

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REmember now thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the [a] clouds returne after the raine.

3 When the [b] keepers of the house shall tremble, & the [c] strong men shall bow themselues, and the [d] grinders shall cease, because they are few, and they wax darke that [e] looke out by the windowes:

4 And the [f] doores shalbe shut without by the base sound of the [g] grinding, and he shall rise vp at the voyce of the [h] bird: and all the [i] daughters of singing shalbe abased.

5 Also they shall bee afraid of the [k] high thing, and feare shall be in the [l] way, and the almond tree shall [m] flourish, and the [n] grasshopper shall be a burden, and concupiscence shall bee driuen away: for man goeth to the house of his age, and the mourners go about in the street.

6 Whiles the [o] siluer coard is not loosed, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] wel, nor the [s] wheele broken at the [t] cisterne:

7 And the dust returne to the earth, as it was, and the [u] spirit returne to God that gaue it.

8 Vanity of vanities, saith the Preacher, all is vanity.

9 And the more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, and searched forth and prepared many parables.

10 The Preacher sought to find out pleasant words, and an vpright writing, euen the words of trueth.

11 The words of the wise are like goads, and like nailes [x] fastened by the masters of the assemblies, which are giuen by one [y] Pastour.

12 And of other things besides these, my sonne, take thou heede, for there is none ende in making many [z] Bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: Feare God and keepe his commandements: for this is the whole [a] duety of man.

14 For God will bring euery worke vnto iudgement with euery secret thing, whether it be good or euill.

a Before thou come to a continuall misery: for when the clouds remaine after the raine, mans griefe is increased.
b The hands which keepe the body.
c The legges.
d The teeth.
e The eyes.
f The lips or mouth.
g When the chawes shall scarce open and not be able to chew any more.
h He shall not be able to sleepe.
i That is, the winde pipes, or the eares shall bee deafe, and not able to heare singing.
k To climbe high, because of their weakenesse, or they stoupe downe, as though they were afrayd lest any thing should hit them.
l They shall tremble as they goe, as though they were afraid.
m Their head shall be as white as the blossoms of an almond tree.
n They shalbe able to heare nothing.
o Meaning the marrow of the backe bone and the sinewes.
p The little skin that coureth the braine, which is in colour like gold.
q That is, the veines.
r Meaning, the liuer.
s Which is the head.
t That is, the heart, out of the which the head draweth the powers of life.
u The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine.
x Which are well applyed by the ministers, whom he calleth masters.
y That is, by God.
z These things cannot be comprehended in bookes, or learned by study, but God must instruct thy heart, that thou mayest only know that wildome is the true felicitie, and the way thereunto is to feare God.

An [t] excellent Song which was Salomons.

[t] Ebr. a song of songs, so called because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1. Kin. 4. 32

THE ARGVMENT.

IN this song Salomon by most sweet & comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon & King of peace, and the faithful soul or his Church, which he hath sanctified and appointed to be his spouse, holy, chast, and without reprehension, So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefits wherewith he doth enrich her of his pure bounty and grace without any of her deseruings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to bee more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

[1] The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

[1] LEt [a] him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the [b] sauour of thy good ointments thy name is as an ointment powred out: therefore the [c] virgins loue thee.

3 [d] Draw me: we will runne after thee: the King hath brought mee into his [e] chambers: we will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

4 I am [f] blacke, O daughters of Ierusalem, but comely, as the tents of [g] Kedar, and as the [h] curtaines of Salomon.

5 Regard ye me not because I am [i] black: for the [k] sunne hath looked vpon mee. The [l] sonnes of my mother were angry against me: they made mee the keeper of the vines: but I [m] kept not mine owne vine.

6 Shew mee, [n] O thou, whom my soule loueth, where thou feedest, where thou liest at noone: for why should I bee as shee that turneth aside to the flockes of [o] thy companions?

a This is spoken in the person of the Church or of the faithfull soule inflamed with the desire of Christ whom she loueth.
b The feeling of thy great benefits.
c They that are pure in heart and conuersation.
d Christ, except they be drawen.
e Meaning the secret ioy that is not known to the world.
f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.
g Kedar was Ishmaels sonne, of whom came the Arabians that dwelt in tents.
h Which within were all set with precious stones and iewels.
i Consider not the Church by the outward appearance.
k The corruption of nature, through sin, and afflictions.
l Mine owne brethren, which should haue most fauoured me.
m She confesseth her owne negligence.
n The Spouse feeling her fault, fleeth to her husband onely for succour.
o Whom thou hast called to the dignitie of pastours, and they set foorth their owne dreames in stead of thy doctrine.

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p Christ speaketh to his Church, bidding them that are ignorãt, to goe to the Pastours to learne.

7 p If thou know not, O thou the fairest among women, get thee forth by the steps of thy flocke, and feede thy kids by the tents of thy shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the q charets of Pharaoh.

q For thy spirituall beautie and excellencie, there was no worldly treasure to bee compared vnto thee.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 Wee will make thee borders of golde with studs of siluer.

r The Church reioyceth that she is admitted to the companie of Christ.

11 r Whiles the king was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued is as a bundle of myrrhe vnto me: he shall lie betweene my s breasts.

s He shalbe most deare vnto me.

13 My welbeloued is as a cluster of Camphire vnto me in the vines of Engedi.

14 My loue, behold, thou art t faire: behold, thou art faire: thine eyes are like the doues.

t Christ accepteth his Church, and commendeth her beautie.

15 My welbeloued, behold, thou art faire and pleasant: also our u bed is greene:

16 The beames of our house are cedars, our rafters are of firre.

u That is, the heart of the faithfull wherein Christ dwelleth by his spirit.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voyce. 14 She is compared to the doue, 15 And the enemies to the foxes.

I Am the rose of the field, and the lilie of the valleys.

a Thus Christ preferreth his Church aboue all other things.

2 Like a lilie among the thornes, so is my a loue among the daughters.

b The spouse testifieth her great desire toward her husband, but her strength faileth her, & therefore she desireth to be comforted, and felt it.

3 b Like the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadow had I delite and sate downe: and his fruit was sweete vnto my mouth.

4 He brought mee into the wine seller, and loue was his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doth imbrace me.

c Christ chargeth them which haue to doe in the Church, as it were by a solẽne oath, that they trouble not the quietnes thereof.

7 c I charge you, O daughters of Ierusalem, by the roes and by the hindes, of the fielde, that ye stirre not vp, nor waken my loue, vntill she please.

d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.

8 d It is the voyce of my welbeloued: behold, hee commeth leaping by the mountaines, and skipping by the hills.

9 My welbeloued is like a roe, or a yong hart: loe, hee e standeth behind our wall, looking forth of the windowes, shewing himselfe through the f grates.

e For asmuch as his diuinitie was hid vnder the cloke of our flesh.

10 My welbeloued spake and sayd vnto me, Arise, my loue, my faire one, and come thy way.

11 For behold, g winter is past: the raine is changed, and is gone away.

f So that we can not haue full knowledge of him in this life.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figge tree hath brought forth her yong figges: and the vines with their small grapes haue cast a sauour: arise my loue, my faire one, and come away.

g That is, sinne and errour is driuen back by the comming of Christ, which is here described by spring time, when all things flourish.

14 My doue thou art in the h holes of the rocke, in the secret places of the staires, shew me thy sight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.

h Thou that art ashamed of thy sinnes, come and shew thy selfe vnto mee.

15 Take vs the foxes, the little i foxes, which destroy the vines: for our vines haue small grapes.

i Suppresse the heretikes whiles they are yong, that is, whẽ they begin to shew their malice, and destroy the vine of the Lord.

16 My welbeloued is mine, and I am his: he feedeth among the lilies.

17 Vntill the day breake, and the shadowes flee away: returne my welbeloued, and bee like a k roe, or, a yong hart vpon the mountaines of Bether.

k the Church desireth Christ to bee most readie to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 16 Her deliuerance out of the wildernesse.

a The Church by night, that is, in troubles, seeketh to Christ but is not incontinently heard.

IN my bed by night I sought him that my soule loued: I sought him, but I found him not.

b Sewing that although we be not heard at the first, yet we must still continue in prayer till we feele comfort.

2 I will rise therefore now, and goe about in the citie, by the streets and by the open places, and will b seeke him that my soule loueth: I sought him, but I found him not.

c Which declareth that wee must seeke vnto all, of whome we hope to haue any succour.

3 The c watchmen that went about the citie, found mee: to whome I sayd, Haue you seene him whom my soule loueth?

d Reade Chap. 2.7.

4 When I had past a little from them, then I found him whom my soule loued: I tooke hold on him and left him not, till I had brought him vnto my mothers house, into the chamber of her that conceiued mee.

e This is referred to the Church of Israel, which was led by the wildernesse fortie yeere.

5 d I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that yee stirre not vp, nor waken my loue vntill shee please.

‡ *Ebr. powder.*

6 Who is shee that commeth vp out of the e wildernesse like pillars of smoke perfumed with myrrhe and incense, and with all the ‡ spices of the merchant?

f By the bed is meant the Temple, which Salomon made.

7 Behold his f bed which is Salomons: threescore strong men are round about it, of the valiant men of Israel.

g Hee alludeth to the watch, which kept the Temple.

8 They all handle the sword, and are expert in warrs, euery one hath his sword vpon his thigh for the feare by night.

9 King Salomon made himselfe a ‖ palace of the trees of Lebanon.

‖ *Or, charet.*

10 He made the pillars thereof of siluer, and the pauement thereof of golde, the hangings thereof of purple, whose middes was paued with the loue of the daughters of Ierusalem.

h All ye that are of the number of the faithfull.

11 Come forth, ye h daughters of Zion, and beholde the king Salomon with the i crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

i Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

CHAP. IIII.

1 The praises of the Church. 7 She is without blemish in his sight. 9 The loue of Christ toward her.

a Because Christ delighteth in his Church, he commendeth all that is in her. *Chap. 6. 4.*

BEhold, thou art a faire, my loue: behold, thou art faire: thine eyes are like the doues: among thy locks * thine haires

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like the [b] flocke of goats, which looke downe from the mountaine of Gilead.

b He hath respect to the multitude of the faithfull, which are many in number.

2 Thy teeth are like a flock of sheepe in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lipes are like a threed of skarlet, ‡ thy talke is comely: thy temples are within thy lockes, as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid built for defence: a thousand shieldes hang therein, and all the targets of the strong men.

5 Thy two [c] breastes are as two young roes that are twinnes, feeding among the lilies.

c Whereinare knowledge, and zeale, two precious iewels.

6 Untill the day breake, ‡ the shadowes flee away, I will goe into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 [d] Come with mee from Lebanon, my spouse, euen with mee from Lebanon, and looke from the toppe of Amanah, from the top of Shenir ‡ Hermon, from the dennes of the lions and from the mountaines of the leopards.

d Christ promiseth his Church to call his faithfull from all the corners of the world.

9 [e] Thou sister my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine [f] eyes, and with a chaine of thy necke.

e Christ calleth his Church sister, in respect that he had taken the flesh of man.

f In that he made his Church beautifull and rich, he loued his gifts in her.

10 My sister, my spouse, how faire is thy loue? how much better is thy loue then wine, and the sauour of thine ointments then all spices?

11 Thy [g] lippes, my spouse, drop as honie combes: honie and milke are vnder thy tongue, ‡ the sauour of thy garments is as the sauour of Lebanon.

g Because of thy confession and thanksgiuing.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

h The Church confesseth that al her glorie and beautie commeth of Christ, who is ‡ true fountaine of all grace.

13 Thy plants are as an orchard of pomegranates with sweete fruits, as camphire, spikenard,

14 Euen spikenard, and saffron, calamus, and cinamon, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 [h] O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O [i] North, and come O South, and blow on my garden that the spices thereof may flow out: let my welbeloued come to his garden, and eate his pleasant fruit.

i She desireth Christ to cōfort her, & to powre the graces of his Spirit vpon her which Spirit is meant by the North and South wind.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 Shee heareth his voyce. 3 Shee confesseth her nakednesse. 10 Shee praiseth Christ her husband.

I Am come into my [a] garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine honie combe with mine honie: I dranke my wine with my milke: eate, O friends, drinke and make you merie, O welbeloued.

a The garden signifieth the kingdome of Christ, where he prepareth the banket for his elect.

2 [b] I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto mee, my sister, my loue, my doue, my vndefiled: for mine head is full of dewe, and my lockes with the drops of the night.

b The spouse confesseth her sleepe to be a forgetfulnesse of her duetie, and a drowsinesse of the spirit, by the which she is ouercome with the cares of the world.

3 I haue put off my [d] coate, howe shall I put it on? I haue washed my feete, how shal I defile them?

d Declaring the long patience of the Lord toward sinners

4 My welbeloued put in his hand by the hole of the doore, and ‡ mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop down myrrhe, and my [e] fingers pure myrrhe vpon the handles of the barre.

d The spouse confesseth her nakednesse, and ‡ of her selfe she hath nothing: or seeing that she is once made cleane she promiseth not to defile her selfe againe.

‡ *Eb my bowels were mooued towards him.*

e The spouse which should be anointed of Christ, shall not find him if shee thinke to anoint him with her good workes.

6 I opened to my welbeloued: but my welbeloued was gone and past: mine heart was gone whe he did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The [f] watchmen that went about the citie, found me: they smote me and wounded me: the watchmen of the walles tooke away my vaile from me.

f These are the false teachers which would the conscience with their traditions.

8 I charge you, [g] O daughters of Ierusalem, if yee finde my welbeloued, that you tell him that I am sicke of loue.

g She asketh of them which are godly (forasmuch as the law and saluation should come out of Zion & Ierusalem) that they would direct her to Christ.

9 [h] O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doest so charge vs?

h Thus say they of Ierusalem.

10 My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His [i] head is as fine gold, his locks curled, and blacke as a rauen.

i She describeth Christ to be of perfect beautie and comelinesse,

12 His eyes are like doues vpon the riuers of waters, which are washed with milke, and remaine by the full vessels.

13 His cheeks are as a bed of spices, and as sweet flowres, and his lips like lilies dropping downe pure myrrhe.

‡ *Ebr. Tarshish.*

14 His handes as rings of golde set with the ‡ chrysolite, his belly like white yuorie couered with Saphirs.

15 His legges are as pillars of marble set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweete things, and hee is wholly delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

17 [k] O the fairest among women, whither is thy welbeloued gone: whither is thy welbeloued turned aside, that we may seeke him with thee?

k Hearing of the excellencie of Christ, the faithfull desire to know how to finde him.

CHAP. VI.

2 The Church assureth her selfe of the loue of Christ. 3 The praises of the Church. 8 She is but one and vndefiled.

MY welbeloued is gone downe into his [a] garden to the beds of spices, to feede in the gardens, and to gather lilies.

a That is, is conuersant here in earth among men.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as [b] Tirzah, comely as Ierusalem, terrible as an army with banners.

b Which was a faire and strong citie, 1 King. 14. 17.

4 [c] Turne away thine eyes from me: for they ouercome mee: * thine haire is like a flocke of goates, which looke downe from Gilead.

c This declareth the exceeding loue of Christ toward his Church. *Chap. 4. 1.*

5 Thy teeth are like a flocke of sheepe, which goe vp from the washing, which euery one bring out twinnes, and none is barren among them.

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6 Thy temples are within thy locks as a piece of a pomegranate.

7 There are [d] threescore Queenes and fourescore concubines, and of the damsels without number.

8 But my doue is alone, and my vndefiled she is the onely daughter of her mother, and she is deare to her that bare her: the daughters haue seene her and counted her blessed: euen the Queenes and the concubines, and they haue praysed her.

9 [e] Who is she that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners?

10 I went downe to the [f] garden of nuts, to see the fruits of the valley, to seeke the vine budded, and if the pomegranates flourished.

11 [g] I knew nothing, my soule set me [h] as the charets of my noble people.

12 Returne, returne, O [i] Shulamite, returne: returne that wee may beholde thee. What shall you see in the Shulamite, but as the companie of an armie?

d Meaning, that the gifts are infinite which Christ giueth to his Church: or that his faithfull are many in number.

e He sheweth ẏ the beginning of the Church was small, but that it grew vp to a great multitude.

f He went down into the Synagogue to see what fruits came of the Law and the Prophets.

g I found nothing but rebellion.

h I ran as swift as the nobles of my people in their charets.

i O ye people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is assured of Christs loue toward her.

[a] HOw beautifull are thy [a] goings with shoes, O princes daughter! the ioynts of thy thighs are like iewels: the worke of the hand of a cunning workeman.

2 Thy nauell is as a round cup that wanteth not liquour: thy belly is as an heape of wheat compassed about with lilies.

3 [b] Thy two breasts are as two young roes that are twinnes.

4 Thy necke is like a tower of Ivorie: thine eyes are like the fish pooles in Heshbon by the gate of Bath-rabbim: thy nose is as the tower of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee is as skarlet, and the busse of thine head like purple: the king is tied [c] in the ‖ rafters.

6 How faire art thou, and how pleasant art thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy breasts like clusters.

8 I said, I will go vp into the palme tree, I will take hold of her boughes: thy breasts shal now be like the clusters of the vine: and the sauour of thy nose like apples,

9 And the roofe of thy mouth like good wine, which goeth streight to my welbeloued, and causeth the lips of the ancient to speake.

10 [d] I am my welbeloueds, and his desire is toward me.

11 Come, my welbeloued, let vs go forth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if the [e] vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there wil I giue thee my loue.

13 The mandrakes haue giuen a smell, and in our gates are all sweet things, newe and olde: my welbeloued, I haue kept them for thee.

a He describeth the comely beauty of the Church in euery part, which is to be vnderstood spiritually.

b Read Chap. 4.5.

c He delighteth to come neere thee, & to be in thy company. ‖ *Or, Galeries.*

d This the spouse speaketh.

CHAP. VIII.

1 The Church will be taught by Christ. 3 Shee is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the Vine that bringeth forth fruite to the spirituall Salomon, which is Iesus Christ.

[a] OH [a] that thou werest as my brother that sucked ẏ breasts of my mother: I would find thee without, I would kisse thee, then they should not despise ‖ thee.

2 I will leade thee, & bring thee into my mothers house: there thou shalt teach me, and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3 [b] His left hand shalbe vnder mine head, and his right hand shall imbrace me.

4 [c] I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken my loue, vntil she please.

5 (Who is this that commeth vp out of the wildernesse, leaning vpon her welbeloued?) I raised thee vp vnder an apple tree: there thy mother conceiued thee: there shee conceiued that bare thee.

6 [d] Set me as a seale on thine heart, & as a signet vpon thine arme: for loue is strong as death: iealousie is cruell as the graue: the coles thereof are fierie coles, and a vehement flame.

7 Much water cannot quench loue, neither can the floods drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

8 [e] We haue a little sister, and she hath no breasts: what shall we do for our sister when she shalbe spoken for?

9 [f] If she be a wall, wee will build vpon her a siluer palace: and if she be a doore, we will keepe her in with boords of Cedar.

10 [g] I am a wall, and my breasts are as towers: then was I in his eyes as one that findeth peace.

11 [h] Salomon had a vine in Baal-hamon: hee gaue the vineyard vnto keepers: euery one bringeth for the fruit thereof a thousand pieces of siluer.

12 But my vineyard which is mine, is before me: to thee, O Salomon, appertaineth a thousand pieces of siluer, and two hundreth to them that keepe the fruit thereof.

13 Oh thou that dwellest in the [i] gardens the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, [k] flee away, and be like vnto the Roe, or to the young Hart vpon the mountaines of spices.

a The Church called of the Gentiles speaketh thus to the Church of Ierusalem. ‖ *Or, mee.*

b Reade Chap. 2.6.

c Reade Chap. 3.5.

d The spouse desireth Christ to be ioyned in perpetuall loue with him.

e The Iewish Church speaketh this of ẏ Church of the Gentiles.

f If she be sure & fast, she is meet for the husband to dwell in.

g The Church promiseth fidelitie & constancie.

h This is the vineyard of the Lord hired out, Mat. 21.33.

i Christ dwelleth in his Church, whose voyce the faithful heare.

k The Church desireth Christ that if he depart from them, yet that he would hasten to helpe them in their troubles.

Isaiah.

THE ARGVMENT.

GOd, according to his promise, Deut. 18.15. that hee would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same, whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interprete and declare the Lawe, and to apply particularly the doctrine contained briefly therein, to the vtilitie and

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profite of thoſe, to whom they thought it chiefly to appertaine, and as the time and ſtate of things required. And principally in the declaration of the Lawe they had reſpect to three things, which were the ground of their doctrine: Firſt, to the doctrine contained briefly in the two tables: ſecondly, to the promiſes and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Ieſus Chriſt, who is the end of the Law. Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof. And according as God gaue them vnderſtanding of things, they applied the promiſes particularly for the comfort of the Church and the members thereof, and alſo denounced the menaces of the enemies againſt the ſame: not for any care or regard to the enemies, but to aſſure the Church of their ſafegard by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearely intreated it then Moſes, and ſet foorth more liuely Ieſus Chriſt, in whom this couenant of reconciliation was made. In all theſe things Iſaiah did excell all the Prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehenſions, and conſolalations: euer applying the doctrine, as he ſaw that the diſeaſe of the people required. He declareth alſo many notable propheſies which he had receiued of God, as touching the promiſe of the Meſſiah, his office and his kingdome. Alſo of the fauor of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are as moſt principall poynts contained in this booke, and a gathering of his Sermons which he preached. Which after certaine dayes that they had ſtood vpon the Temple doore (for the maner of the Prophets was to ſet vp the ſumme of their doctrine for certaine dayes, that the people might the better marke it, as Iſa.8.1. and Habbak.2.2.) the Prieſts tooke it downe and reſerued it among the regiſters: and ſo by Gods prouidence theſe bookes were preſerued as a monument to the Church for euer. As touching his perſon and time, he was of the kings ſtocke (for Amos his father was brother to Azariah King of Iudah, as the beſt writers agree) and propheſied more then 64. yeeres, from the time of Vzziah vnto the reigne of Manaſſeh, whoſe father in law he was (as the Ebrewes write) and of whome he was put to death. And in reading of the Prophets, this one thing among other is to bee obſerued, that they ſpeake of things to come, as though they were now paſt, becauſe of the certaintie thereof, and that they could not but come to paſſe, becauſe God had ordeined them in his ſecret counſell, and ſo reuealed them to his Prophets.

CHAP I.

2 Iſaiah reprooueth the Iewes of their ingratitude and ſtubbornnes, that neither for benefits nor puniſhment would amend. 11 He ſheweth why their ſacrifices are reiected, and wherein Gods true ſeruice ſtandeth. 24 He propheſieth of the deſtruction of Ieruſalem, 25 and of the reſtitution therof.

a That is, a reuelation, or propheſy, which was one of the two meanes, whereby God declared himſelfe to his ſeruants in olde time, as Numb. 12.6. and therefore the Prophets were called Seers, 1. Sam. 9.9.

b Iſaiah was chiefly ſent to Iuda and Ieruſalem, but not only: for in this booke are propheſies concerning other nations alſo.

a THe viſion of Iſaiah, the ſonne of Amoz, which he ſaw b concerning Iudah and Ieruſalem in the dayes of c Vzziah, Iotham, Ahaz, and Hezekiah kings of Iudah.

2 Heare, O d heauens, and hearken, O earth: for the Lord hath ſayde, I haue nouriſhed and brought vp e children, but they haue rebelled againſt me.

3 The f oxe knoweth his owner, and the aſſe his maſters cribbe, but Iſrael hath not knowen: my people hath not vnderſtood.

4 Ah, ſinfull nation, a people laden with iniquitie: a g ſeede of the wicked, corrupt children: they haue forſaken the Lord: they haue prouoked the h holy one of Iſrael to anger: they are gone backward.

5 Wherefore ſhould ye bee i ſmitten any more? for ye fall away more and more: the whole k head is ſicke, and the whole heart is heauy.

6 From the l ſole of the foote vnto the head, there is nothing whole therein, but wounds and ſwelling, and ſores full of corruption: they haue not bene wrapped, m nor bound vp nor mollified with oyle.

7 Your lande is waſte: your cities are burnt with fire: ſtrangers deuoure your land in your preſence, and it is deſolate like the ouerthrow n of ſtrangers.

8 And the daughter of o Zion ſhall remaine like a cottage in a vineyard, like a lodge in a garden of cucumers, and like a beſieged citie.

9 Except the Lord of hoſtes p had reſerued vnto vs, euen a ſmall remnant, wee ſhould haue bene as q Sodome, and ſhould haue bene like vnto Gomorah.

10 Heare the word of the Lord, O r princes of Sodome: hearken vnto the Lawe of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your ſacrifices, ſaith the Lord? I am full of the burnt offering of rams, and of the fat of fed beaſts: and I ſ deſire not the blood of bullocks, nor of lambes, nor of goats.

12 When ye come to appeare before mee, who required this of your hands to tread in my courts?

13 Bring no more oblations t in vain: incenſe is an abomination vnto me: I cannot ſuffer your new moones, nor Sabbaths, nor ſolemne dayes (it is iniquitie) nor ſolemne aſſemblies.

c Called alſo Azariah, 2. King. 15.1. of theſe Kings, read 2. King. from chap. 14. vnto chap. 21. and 2. Chron. from chap. 25. vnto chap. 33.

d Becauſe men were obſtinate and inſenſible, hee calleth to the dumbe creatures, which were more prompt to obey Gods worde, as Deut. 32.1.

e Hee declareth his great mercie toward the Iewes, foraſmuch as he choſe them aboue all other nations to be his people and children, as Deut. 10 15.

f The moſt bruit and dull beaſts do more acknowledge their duety toward their maſters, then my people do toward me, of whom they haue receiued benefits without compariſon.

g They were not only wicked, as were their fathers, but vtterly corrupt, and by their euil example infected others.

h That is, him that ſanctifieth Iſrael.

i What auaileth it to ſeeke to amend you by puniſhment, ſeeing the more I correct you, the more ye rebell?

k By naming the chiefe parts of the body he ſignifieth that there was no part of the whole body of the Iewes free from his rods,

l Euery part of the body, as well the leaſt as the chiefeſt was plagued.

m Their plagues were ſo grieuous that they were incurable, & yet they would not repent.

n Meaning, of them that dwelt farre off, which becauſe they looke not for aduantage of that that remaineth, deſtroy all before them.

o That is, Ieruſalem.

p Becauſe that hee wil euer haue a Church to call vpon his Name.

q That is, all deſtroyed.

r Ye that for your vices deſerued all to be deſtroyed as they of Sodom, ſaue that God of his mercy reſerued a litle number. Lam. 3.22.

ſ Although God commanded theſe ſacrifices for a time as aydes and exerciſes of their faith: yet becauſe the people had not faith nor repentance, God deteſteth them, Pſalme 50. 13. Iere. 6, 20. Amos 5. 21. Mich. 6.7.

t Without faith and repentance.

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u Your sacrifices offred in the new moones and feastes: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselues are voyde of faith and mercy.

x He sheweth that where men be giuen to auarice, deceite, crueltie and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 59.3.

y By this outward washing, he meaneth the spirituall: exhorting the Iewes to repent and amend their liues.

z This kinde of reasoning by the second table, the Scriptures vse in many places against the hypocrites, who pretend most holinesse and religion in worde, but when their charity and loue toward their brethren should appeare, they declare that they haue neither faith nor religion.

14 My soule hateth your u new moones and your appointed feastes: they are a burden vnto me: I am weary to beare them.

15 And when you shall stretch out your hands, I will hide mine eyes from you: and though you make many prayers, I will not heare: for your hands are full x of blood.

16 y Wash you, make you cleane: take away the euill of your workes from before mine eyes: cease to doe euill.

17 Learne to z do well: seeke iudgement, relieue the oppressed: iudge the fatherlesse and defend the widow.

18 Come now, a & let vs reason together, saith the Lord: though your sinnes were as crimsin, they shall bee made b white as snowe: though they were redde like scarlet, they shall be as wooll.

19 If ye c consent and obey, yee shall eate the good things of the land.

20 But if ye refuse and be rebellious, yee shall bee deuoured with the sword: for the mouth of the Lord hath spoken it.

21 How is the d faithfull citie become an harlot? It was full of iudgement, and iustice lodged therein, but now e they are murtherers.

22 Thy f siluer is become drosse: thy wine is mixt with water.

23 Thy princes are rebellious and companions of g theeues: euerie one loueth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doeth the widowes cause come before them.

24 Therefore saith the Lord God of hosts, the h mighty One of Israel, Ah, I will i ease me of mine aduersaries, and auenge me of mine enemies.

25 Then will I turne mine hand vpon thee, and purge out thy drosse, til it k be pure, and take away all thy tinne.

26 l And I will restore thy iudges as at the first, and thy counsellers as at the beginning: afterward shalt thou bee called a citie of righteousnesse, and a faithfull citie.

27 Zion shall be redeemed in iudgement, and they that returne in her, in m iustice.

28 And the n destruction of the transgressours and of the sinners shall bee together: and they that forsake the Lord, shall be consumed.

29 For they shall be confounded for the o okes, which yee haue desired, and yee shall bee ashamed of the gardens, that yee haue chosen.

30 For yee shall be as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shall be as p towe, and the maker thereof as a sparke: and they shal both burne together, and none shall quench them.

n The wicked shall not be partakers of Gods promise, Psal. 92.9

o That is, the trees and pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16.22.

p The false god, wherein ye put your confidence, shall bee consumed as easily, as a piece of tow.

CHAP. II.

2 The Church shall bee restored by Christ, and the Gentiles called. 6 The punishment of the rebellious and obstinate.

THe word that Isaiah the sonne of Amoz saw vpon Iudah and Ierusalem.

2 * It a shall be in the last dayes, that the mountaine of the house of the Lord shall bee prepared in the top of the mountaines, and b shall be exalted aboue the hils, and all nations shall c flow vnto it.

3 And many people shall go, & say, Come, and let vs goe vp to the d mountaine of the Lord, to the house of the God of Iaakob, and he will teach vs his wayes, and we will walke in his pathes: * for the e Lawe shall goe forth of Zion, and the word of the Lord from f Ierusalem.

4 And hee g shall iudge among the nations, and h rebuke many people: they shall i breake their swordes also into mattockes, and their speares into sithes: nation shal not lift vp a sword against nation, neither shall they learne k to fight any more.

5 O house of Iaakob, come yee, and let vs l walke in the light of the Lord.

6 Surely thou m hast forsaken thy people, the house of Iaakob, because they are n full of the East maners, and are sorcerers as the Philistims, o and abound with strange children.

7 Their land also was full of p siluer and golde, and there was none end of their treasures: and their land was full of horses, and their charets were infinite.

8 Their land also was full of idols: they worshipped the worke of their owne hands,

Micah.4.1.

a The decree and ordinance of God, touching the restauration of the Church, which is chiefly meant of the time of Christ,

b In an eminent place to be seene and discerned,

c When ‡ kingdome of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called,

d Alluding to mount Zion, where the visible Church then was.

Micah.4.2.

e Meaning, the whole doctrine of Saluation,

f This was accomplished, when the Gospel was first preached in Ierusalem, and from thence went through all the world.

g The Lord, which is Christ, shall haue all power giuen him.

h That they may acknowledge their sinnes, and turne to him.

i Hee sheweth the fruit of the peace, which the Gospel should bring, to wit, that men should doe good one to another, whereas before they were enemies.

k He speaketh not against the vse of weapons and lawfull warre, but sheweth how the hearts of the godly shall bee affected one toward another: which peace and loue doeth beginne and growe in this life, but shall be perfited, when we are ioyned with our head Christ Iesus.

l Seeing the Gentiles will bee so ready, make you haste, and shew them the way to worship God.

m The Prophet seeing the small hope, that the Iewes would conuert, complaineth to God, as though he had vtterly forsaken them for their sinnes.

n Full of the corruptions that reigned cheifly in the East parts.

o They altogether giue themselues to the fashions of other nations.

p The Prophet first condemned their superstition and idolatry, next their couetousnesse, and thirdly, their vaine trust in worldly meanes.

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which their owne fingers haue made.

9 And a man bowed himselfe, and a man q humbled himselfe: therefore r spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lorde, and from the glory of his maiestie.

11 The lie looke of man shalbe humbled, and the loftinesse of men shall be abased, and the Lord onely shall be exalted in s that day.

12 For the day of the Lorde of hostes is vpon all the proud and hauty, and vpon all that is exalted: and it shall be made low.

13 Euen vpon all the Cedars of Lebanon, that are hie and exalted, and vpon all the okes of Bashan,

14 And vpon all the high t mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery high tower, and vpon euery strong wall,

16 And vpon all u the ships of Tarshish, and vpon all pleasant pictures.

17 And the hautinesse of men shall bee brought lowe, and the loftinesse of men shall be abased, and the Lord shall onely bee exalted in that day.

18 And the idoles will he vtterly destroy.

19 Then they shall goe x into the holes of the rockes, and into the caues of the earth, from before the feare of the Lorde, and from the glory of his Maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made themselues to worship them) x to the mowles, and to the backes,

21 To goe into the holes of the rockes, and into the toppes of the ragged rockes, from before the feare of the Lord, and from the glory of his maiesty, when he shall rise to destroy the earth.

22 Cease you from the man whose breath is in his nostrels: for wherein is hee to bee esteemed?

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that hee might feare them with Gods iudgement.

s Meaning, as soone as God shal begin to execute his iudgements.

t By high trees and mountaines are meant them that are proud, and lofty, and thinke themselues most strong in this world.

u He condemneth their vaine confidence, which they had in strong holdes, and in their rich merchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate. *Hose. 10. 8. Luke 23. 30 reuel 6. 16. and. 9 6.*

x They shall cast them into most vile and filthy places, when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that ye haue to do with God.

CHAP. III.

1 *For the sin of the people God will take away the wise men, & giue them foolish princes.* 14 *The couetousnesse of the gouernours.* 16 *The pride of the women.*

FOr loe, the Lorde God of hostes will take a away from Ierusalem and from Iudah the stay and the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, b the iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honourable, and the counseller, and the cunning artificer, and c the eloquent man.

4 And I will appoynt children to be their princes, and babes shall rule ouer them.

5 The people shall bee c oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shall take hold of his brother of the house of his father, and say, Thou hast clothing: thou shalt bee our prince, and let this fall be vnder thine hand.

7 In that day he shall sweare, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, & Iudah is fallen downe, because their tongue and workes are against the Lord, to prouoke the eyes of his glory.

9 The d triall of their countenance testifieth against them, yea, they declare their sinnes as Sodome, they hide them not. Woe be vnto their soules: for they haue rewarded euill vnto themselues.

10 e Say ye, Surely it shall be well with the Iust: for they shall eate the fruit of their workes.

11 Woe be to the wicked, it shall bee euill with him: for the reward of his handes shall be giuen him.

12 f Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lorde standeth vp to pleade, yea, he standeth to iudge the people.

14 The Lord shall enter into iudgement with the g Ancients of his people and the princes thereof: for yee haue eaten vp the vineyarde: the spoyle of the poore is in your houses.

15 What haue yee to doe, that yee beate my people to pieces, h and grinde the faces of the poore, saith the Lord, euen the Lord of hostes?

16 The Lord also saith, i Because the daughters of Zion are hautie, and walke with k stretched out neckes, and with l wandering eyes, walking and m minking as they go, and making a n tinkling with their feete,

17 Therefore shall the Lorde make the heads of the daughters of Zion balde, and the Lord shall discouer their secret partes.

18 In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tiers,

19 The sweete balles, and the braceletes, and the bonnets,

20 The tyres of the head, and the stops, and the headbands, and the tablets, and the eare rings,

21 The rings, and the mufflers,

22 The costly apparrell and the vailes, and the wimples and the crisping pinnes,

23 And the glasses, and the fine linnen,

a Because they trusted in their abundance and prosperity, he sheweth that they should be taken from them.

b The temporall gouernour and the minister.

c By these he meaneth that God would take away euery thing that was in any estimation, & wherein they had any occasion to vaunt themselues.

d Not onely in age, but in witte, maners, knowledge and strength.

e For lacke of good regiment and order.

f Hee sheweth that this plague shalbe so horrible, that contrarie to the common maner of men, which by nature are ambitious, none shall be found able or willing to be their gouernour.

g Feare shall rather cause him to forsweare himselfe, they to take such a dangerous charge vpon him.

h When God shall examine their deedes, whereupon they now set an impudent face, he shall finde the marke of their impiety in their forehead.

i Be ye that are godly assured that God will defend you in the middes of these troubles.

k Because the wicked people were more addict to their princes, then to the commandements of God, he sheweth that he would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning that the rulers and gouernours had destroyed his Church, and not preserued it according to their duety.

m That is, yee shew all cruelty against them.

n He menaceth the people, because of the arrogancie and pride of their women, which gaue themselues to all wantonnesse and dissolution.

o Which declared their pride.

p As a signe, that they were not chaste.

q Which shewed their wantonnesse.

r They delited then in slippers that did creake, or had litle plates sowed vpon them, which tinkled as they went.

and

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and the hoods, and the [f] launes.

24 And in stead of sweete sauour there shal be stinke, and in stead of a girdle, a rent, and in stead of dressing of the hatre, baldnes, and in stead of a stomacher, a girding of sackcloth, and burning in stead of beautie.

25 Thy men [t] shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she being desolate shal sit vpon the ground.

[f] In rehearsing all these things particularly, he sheweth the lightnesse and vanitie of such as cannot be content with comely apparell according to their degree.

[t] Meaning, that God will not onely punish the women, but their husbands, which haue suffered this dissolutenesse, and also the common wealth, which hath not remedied it.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

[a] When God shall execute this vengeance, there shal not be one man found to be the head to many women, and they, contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselues to any condition.

[b] Be thou our husband, and let vs be called thy wiues.

[c] For so they thought it to be without an head and husband.

[d] He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces should be as plentiful toward the faithful, as though they sprang out of the earth, as Chap. 45.8. Some by the bud of the Lord, meane Christ. [e] He alludeth to the booke of life, wherof reade Exod. 32 32, meaning Gods secret counsell, wherein his elect are predestinate to life euerlasting. [f] That is, the cruelty, extortion, auarice, and all wickednesse. [g] When things shall be redressed that were amisse. [h] He alludeth to the pillar of the cloud, Exod. 13.21. meaning, that Gods fauour and protection should appeare in euery place. [i] The faithfull are called the glory of God, because his image and tokens of his grace shine in them. [k] God promiseth to be the defence of his Church against all troubles and dangers.

A Nd in that day shall [a] seuen women take holde of one man, saying, Wee will eate our owne bread, and wee will weare our owne garments: onely [b] let vs bee called by thy name, and take away our [c] reproch.

2 In that day shall the [d] bud of the Lord be beautifull and glorious, and the fruite of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then he that shalbe left in Zion, and he that shal remaine in Ierusalem, shall be called holy, and euery one shall be [e] written among the liuing in Ierusalem,

4 When the Lord shall wash the filthinesse of the daughters of Zion, and purge the [f] blood of Ierusalem out of the mids thereof by the spirit of iudgement, and by the spirit of burning.

5 And the Lord shall create vpon euerie place of mount Zion, & vpon the assemblies thereof, [h] a cloud and smoke by day, and the shining of a flaming fire by night: for vpon all the [i] glory shall be a defence.

6 And a couering shal be for a shadow in the day for the heate, & a place of refuge, and a couert for the storme, [k] and for the raine.

CHAP. V.

1 Vnder the similitude of the vine, he describeth the state of the people. 8 Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.

[a] The Prophet by this song doeth set before the peoples eyes their ingratitude, and Gods mercy.

[b] That is, to God. *Iere. 2.21. matth. 21.33.*

[c] Meaning, that he had planted his Church in a place most plentifull and abundant.

N Ow will [a] I sing to my [b] beloued a song of my beloued touching his vineyard. My beloued had a [c] vineyard in a very fruitfull hill,

2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, [d] and he built a tower in the mids thereof, and made a winepresse therein: then he looked that it should bring forth grapes: but it brought [e] forth wild grapes.

3 Now therefore, O inhabitants of Ierusalem, and men of Iudah, iudge, I pray you, [f] betweene me and my vineyard.

4 What could I haue done any more to my vineyard, that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?

5 And now I will tell you what I will doe to my vineyard; I will take away the hedge thereof, and it shall be eaten vp: I wil breake the wall thereof, and it shal be troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briers, and thornes shall grow vp: I will also command the clouds that they raine no raine vpon it.

7 Surely the vineyard of the Lord of hosts is the house of Israel, and the men of Iudah are his pleasant plant, and hee looked for [h] iudgement, but beholde oppression: for righteousnesse, but beholde a crying.

8 Woe vnto them that ioyne house to house, and lay field to field, till there bee no [k] place, that ye may be placed by your selues in the mids of the earth.

9 This is in mine [l] eares, sayth the Lorde of hosts. Surely many houses shall bee desolate, euen great, and faire without inhabitant.

10 For ten acres of vines shall yeeld one [m] bath, and the seed of an [n] homer shall yeeld an [o] ephah.

11 Woe vnto them that [p] rise vp early to follow drunkennesse, and to them that continue vntill [q] night, till the wine doe inflame them.

12 And the harpe, and viole, timbrell, and pipe, and wine are in their feasts: but they regard not the [r] worke of the Lord, neither consider the worke of his hands.

13 Therefore my people [s] is gone into captiuity, because they had [t] no knowledge, and the glory thereof are men famished, and the multitude thereof is dried vp with thirst.

14 Therefore [u] hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, & their multitude, and their pompe, and he that reioyceth among them, shall descend into it.

15 And man shall be brought downe, and man shall be humbled, euen the eyes of the proud shall be humbled.

16 And the Lord of hosts shall be exalted in iudgement, & the holy God shall be sanctified in iustice.

[d] He spared no diligence nor cost.

[e] In the seuenth verse he declareth what they were.

[f] He maketh them iudges in their owne cause, for as much as it was euident that they were the cause of their owne ruine.

[g] I will take no more care for it: meaning that he would take from them his word and ministers, and all other comforts, and send them contrary plagues.

[h] Iudgement & righteousnesse are true fruits of the feare of God, and therefore in the cruel oppressors there is no religion.

[i] Of them that are oppressed.

[k] To wit, for the poore to dwell in.

[l] I haue heard the complaint and cry of the poore.

[m] Which containeth about ten pottels: so that euery acre should but yeeld one pottell.

[n] Which containeth an hundreth pottels.

[o] An ephah containeth ten pottels, and is in dry things as much as Bath is in liquors.

[p] That spare no paine nor diligence to follow their lusts.

[q] Which are neuer weary of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.

[r] They regard not the prouident care of God ouer them, nor for what end he hath created them.

[s] That is, shall certainely goe: for so the Prophets vse to speake, as though the thing which shall come to passe, were done already.

[t] Because they would not obey the word of God.

[u] Meaning, the graue shall swallow vp them that shall die for hunger and thirst, and yet for all this great destruction, it shall neuer be satiate.

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17 Then shall [x] the lambs feed after their manner, and the strangers shall eate the desolate places of the fat.

18 ¶ Woe vnto them that draw iniquity with [y] cords of vanity, and sinne, as with cart ropes:

19 Which say, [z] Let him make speede: let him hasten his worke that we may see it: and let the counsel of the holy One of Israel drawe neere and come, that we may knowe it.

20 Woe vnto them that speake good of euill, and euill of good, which put darknesse for light, & light for darknesse, that put bitter for sweete, and sweete for sowre.

21 Woe vnto them that are [a] wise in their owne eyes, and prudent in their owne sight.

22 Woe vnto them that are [c] mighty to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their [d] roote shall be as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Lawe of the Lord of hosts, and contemned the word of the holy One of Israel.

25 Therefore is the wrath of the Lorde kindled against his people, & he hath stretched out his [e] hand vpon them, & hath smitten them that the mountaines did tremble: and their carkeises were torne in the mids of the streetes, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift vp a signe [f] vnto the nations afarre, & will hisse vnto them from the end of the earth: and behold, they shall come hastily with speed.

27 None [g] faint nor fal among them: none shall slumber nor sleepe, neither shall the girdle of his loynes bee loosed, nor [h] the latchet of his shooes be broken:

28 Whose arrowes shalbe sharpe, and all his bowes bent: his horse hooues shall bee thought like flint, and his wheeles like a whirlewind.

29 His roaring shall be like a lion, and he shal roare like lions whelps: they shal [i] roare and lay hold of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if [k] they looke vnto the earth, behold darknesse, and sorow, and the light shalbe darkened in their [l] skie.

[x] God comforteth the poore lambes of his Church, which had bene strangers in other countreys, promising that they should dwell in those places againe, whereof they had bene depriued by the fat and cruell tyrants.

[y] Which vse all allurements, occasions, and excuses to harden their conscience in sinne.

[z] He sheweth what are the words of the wicked, when they are menaced with Gods iudgements, 2. Pet. 3. 4.

[a] Which are not ashamed of sin, nor care for honesty, but are growen to a desperate impiety.

[b] Which are contemners of all doctrine and admonition.

[c] Which are neuer weary but shewe their strength, & brag in gluttony and drunkennesse.

[d] Both they and their posterity, so that nothing shall be left.

[e] He sheweth that God had so sore punished this people, that the dumme creatures, if they had bene so plagued, would haue bene more sensible, and therefore his plagues must continue till they begin to feele them.

[f] He will make the Babylonians to come against them at his becke, and to fight vnder his standerd.

[g] They shal be prompt, and lusty to execute Gods vengeance.

[h] The enemy shall haue none impediment.

[i] Whereby is declared the cruelty of the enemy.

[k] The Iewes shall find no succour.

[l] In the land of Iudah.

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the diuine maiesty. 9 He sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserued.

IN the yeere of the death of king Vzziah, [a] I saw also the Lord sitting vpon an [b] high throne, and lifted vp, and the lower [c] parts thereof filled the Temple.

2 The [d] Seraphims stood vpon it: euery one had sixe wings: with twaine he couered his [e] face, and with twaine hee couered his [f] feete, and with twaine he did flie.

3 And one cryed to another, and sayde, [h] Holy, holy, holy is the Lord of hostes: the whole [i] world is full of his glory.

4 And the lintels of the doore cheekes [k] mooued at the voice of him that cried, and the house was filled with smoke.

5 Then I said, [l] Woe is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King and Lord of hosts.

6 Then flew one of the Seraphims vnto me with an hot cole in his hand, which hee had taken from the [m] altar with the tongs:

7 And he touched my mouth, and sayd, Loe, this hath touched thy lips, and thine iniquity shall be taken away, and thy [n] sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I said, Here am I, send mee.

9 And he said, Go, and say vnto this people, [o] Ye shall heare in deed, but ye shall not vnderstand: ye shall plainly see, and not perceiue.

10 Make the heart of this people fat, make their eares heauy, and shut their eyes, lest they see with their eyes, and heare with their eares, & vnderstand with their hearts, and conuert, and be heale them.

11 Then said I, Lord, [p] how long? And hee answered, Until the cities bee wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lord haue remooued men farre away, and there be a great desolation in the mids of the land.

[a] God sheweth not himselfe to man in his maiestie, but according as mans capacity is able to comprehend him, that is, by visible signes, as Iohn Baptist saw the holy Ghost in the forme of a doue.

[b] As a iudge ready to giue sentence.

[c] Of his garment, or of his throne.

[d] They were Angels, so called, because they were of a fiery colour, to signifie that they burnt in the loue of God, or were light as fire to execute his will.

[e] Signifying, that they were not able to endure the brightnesse of Gods glory.

[f] Whereby was declared that man was not able to see the brightnesse of God in them.

[g] Which thing declareth the prompt obedience of the Angels to execute Gods commandement.

[h] This often repetition signifieth, that the holy Angels cannot satisfie themselues in praysing God, to teach vs that in all our liues we should giue our selues to the continuall praise of God.

[i] His glory doeth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to prayse him.

[k] Which things were to confirme the Prophet that it was not the voyce of man: and by the smoke was signified the blindnesse that should come vpon the Iewes.

[l] He speaketh this for two causes: the one, because he that was a mortall creature, and therefore had more neede to glorifie God then the Angels, did it not: and the other, because the more neere that man approcheth to God, the more doth hee knowe his owne sinne and corruption.

[m] Of the burnt offerings, where the fire neuer went out.

[n] This declareth that man cannot render true obedience to God, till he haue purged vs.

[o] Whereby is declared that for the malice of man God will not immediatly take away his word, but he will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be saued: hereby he exhorteth the ministers to do their duety, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Matth. 13. 14. Act. 28. 26. Rom. 11. 8.

[p] As he was moued with the zeale of Gods glory, so was he touched with a charitable affection toward the people.

13 But

13 But yet in it shall be q a tenth, and shal returne, & shall be eaten vp as an elme r or as an oke, which haue a substance in them, whe they cast their leaues: so the holy seed shall bee the substance thereof.

q Meaning, the tenth part: or as some write, it was reueild to Isaiah for the confirmation of his prophesi, that ten kings should come before their captiuity, as were from Vzzah to Zedekiah. r For the fewnesse they shall seeme to bee cast vp: yet they shall after flourish as a tree, which in winter looseth his laues, and seemeth to be dead, yet in summer is fresh and greene.

CHAP. VII.

1 Ierusalem besieged. 4 Isaiah comforteth the king. 14 Christ is promised.

AND in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vzziah king of Iudah, Rezin the king of ‖Aram a came vp, and Pekah the sonne of Remaliah king of Israel, to Ierusalem to fight against it, but hee could not ouercome it.

2 And it was tolde the house of b Dauid, saying, Aram is ioyned with c Ephraim: therefore his heart was d moued, & the heart of his people, as the trees of the forrest are moued by the winde.

3 ¶ Then sayd the Lord vnto Isaiah, Go forth now to meet Ahaz (thou and e Shearjashub thy sonne) at the ende of the conduite of the vpper poole, in the path of the fullers field,

4 And say vnto him, Take heede, and be still, feare not, neither bee fayntharted for the two tailes of these smoking f firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsel against thee, & Ephraim, and Remaliahs sonne, saying,

6 Let vs go vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a king in the mids therof, euen the sonne of g Tabeal.

7 Thus sayth the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within fiue and h threescore yeere Ephraim shall bee destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske i a signe for thee of the Lord thy God: aske it, either in the depth beneath, or in the height aboue.

12 But Ahaz sayd, I will not aske, neither will I k tempt the Lord.

13 Then hee sayde, Heare you now, O house of Dauid, Is it a small thing for you to grieue ‖men, that ye will also grieue my God?

14 Therefore the Lord m himselfe will giue you a signe. Behold, the virgine shall conceiue and beare a sonne, and she shall call his name ‖Immanu-el.

15 n Butter and hony shall he eate, till he haue knowledge to refuse the euill, & to chuse the good.

16 For afore the o child shall haue knowledge to eschew the euill, & to chuse the good, the land that thou abhorrest, shal be forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that p Ephraim departed from Iudah) euen the king of q Asshur.

18 And in that day shall the Lord hisse for the r flie that is at the vttermost part of the floods of Egypt, and for the bee which is in the land of Asshur,

19 And they shall come and shal light all in the desolate valleys, and in the holes of the rockes, and vpon al thorny places, and vpon all bushie s places.

20 In that day shall the Lord shaue with a rasor that is hired, euen by them beyond the riuer, by the king of Asshur, the head and the haire of the t feete, and it shall consume the beard.

21 And in the same day shall a man u nourish a yong kow, and two sheepe.

22 And for the x abundance of milke that they shall giue, he shall eate butter: for butter and hony shall euery one eate, which is left within the land.

23 And at the same day euery place, wherein shalbe a thousand vines, shal be at a thousand pieces of siluer: so it shalbe for the briers and for the thornes.

24 With arrowes and with y bow shall one come thither: because all the land shall be briers and thornes.

25 But on z all ỳ mountaines, which shal be digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall be for the sending out of bullockes, and for the treading of sheepe.

i For the confirmation of this thing, that thine enemies shal be destroyed, and thou preserued. k Not to beleeue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmitie, is to rebell against him. l You thinke you haue to do with men, when ye contemne Gods messengers: but it is God, against whom you bend your selues.

m For asmuch as thou art vnworthy, the Lord for his owne promise sake will giue a signe, which shall be, that Christ the Sauiour of his Church and the effect of all signes and miracles, shall be reueiled. ‖*Or, God with vs, which name can agree to none, but to him, that is both God and man.*

n Meaning, that Christ is not onely God but man also, because he shall be nourished as other men, vntill the age of discretion. o Not meaning Christ, but any child: for before a child can come to the yeeres of discretion, the Kings of Samaria and Syria shall bee destroyed. p Since the time that the twelue tribes rebelled vnder Roboam. q In whom thou hast put thy trust. r Meaning, the Egyptians: for by reason the countrey is hot and moyst, it is full of Flies, as Assyria is full of Bees, s Signifying, that no place shall be free from them. t That is, that which is from the belly downward: meaning that hee would destroy both great and small. u He that before had a great number of cattell, shall be content with one kow and two sheepe. x The number of men shall be so small, that a few beasts shalbe able to nourish all abundantly. y As they that goe to seeke wild beasts among the bushes. z The mountaines contrary to their wont, shall bee tilled by such as shall flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired at.

MOreouer, the Lord said vnto me, Take thee a a great roll, and write in it b with a mans pen, Make speed to the spoile: haste to the pray.

a That thou mayest write in great letters, to the intent it may be more easily read. b Meaning, after the common fashion: because all men might reade it.

2 Then

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c Because the thing was of great importance, he tooke these two witnesses, which were of credite with the people, when he set this vp vpon the dore of the Temple, albeit Vriah was a flattering hypocrite 2 King. 16.11.

d Meaning, to his wife, and this was done in a vision.

‖ *Or, make speede to the spoile: haste to the pray.*

e Before any child be able to speake.

f That is, the army of Assyria.

g which was a fountaine at the foote of mount Zion, out of the which ran a smal riuer through the citie: meaning, that they of Iudah distrusting their owne power, which was small, desired such power and riches as they saw in Syria and Israel.

h That is, the Assyrians, which dwell beyond Euphrates.

i It shall be ready to drowne them.

k He speaketh this to Messiah or Christ, in whom the faithfull were comforted, and who would not suffer his Church to be destroyed vtterly.

2 Then I tooke vnto mee [c] faithfull witnesses to record, Vrtah the Priest, & Zechariah the sonne of Ieberechiah.

3 After, I came vnto the [d] Prophetesse, which conceiued, and bare a sonne. Then sayd the Lord to mee, Call his name, ‖ Maher shalalhash baz.

4 For before [e] the child shall haue knowledge to cry, My father and my mother, [f] he shal take away the riches of Damascus, and the spoyle of Samaria, before the king of Assiur.

5 ¶ And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of [g] Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore beholde, the Lord bringeth vp vpon them the waters of [h] the Riuer mighty and great, euen the king of Assiur with all his glory, and he shall come vp vpon all their riuers, and goe ouer all their bankes,

8 And shall breake into Iudah, and shall ouerflowe and passe through, and shall come vp to the [i] neck, and the stretching out of his wings shall fill the breadth of thy lande, O [k] Immanuel.

9 Gather together on heapes, O yee people, and ye shall be broken in pieces, and hearken all ye of farre countreys: gyrd your selues, and you shall bee broken in pieces; gird your selues, and you shall bee broken in pieces.

10 Take counsel together, yet it shall bee brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to mee, in taking [m] of mine hand, and taught mee, that I should not walke in the way of this people, saying,

12 Say yee not, A [n] confederacie to all them, to whom this people saith a confederacie, neither feare yee [o] their feare, nor bee afraid of them.

13 [p] Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shalbe as a [q] Sanctuary: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shal fall, and shall be broken, and shall be snared, and shall be taken.

16 [r] Binde vp the testimony: seale vp the Law among my disciples.

17 Therefore I will wait vpon the Lord that hath hid his face from the house of Iaakob, and I will looke for him.

18 Beholde, I and the [s] children whom the Lord hath giuen me, are as tignes & as wonders in Israel, [t] by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shal say vnto you, Enquire at them that haue a spirite of diuination, & at the soothsayers, which whisper and murmure, [u] Should not a people enquire at their God? from the [x] liuing to the dead?

20 To the [y] Law, and to the testimony, if they speake not according to this word, it is because there is no [z] light in them.

21 Then he that is afflicted and famished, shall go to and fro in [a] it: and when he shall be hungry, he shall euen fret himselfe, [b] and curse his king and his gods, and shall looke vpward.

22 And when hee shall looke to the earth, behold trouble, and [c] darknesse, veration and anguish, and he is driuen to darknesse.

l To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

m To encourage me that I should not shrinke for the infidelity of this people, and so neglect mine office.

n Consent not ye that are godly, to the league and friendship that this people seeke with strangers & idolaters.

o Meaning, that they should not feare the thing that they feared, which haue no hope in God.

p In putting your trust only in him, in calling vpon him in aduersitie, patiently looking for his helpe, and feasing to do any thing contrary to his will.

q He will defend you which are his elect, and reiect all the rest, which is meant of Christ, against whom the Iewes should stumble and fall, Luk. 2.34. Rom. 9.33. 1. Pet. 2.7, 8.

r Though all forsake me, yet ye that are mine, keepe my word sure sealed in your hearts.

s Meaning, them that were willing to heare & obey the word of God, whom the world hated, as though they were monsters and not worthy to liue.

t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

u Answere the wicked thus, Should not Gods people seeke succour only at him?

x That is, Will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan?

y Seeke remedy in the word of God where his will is declared.

z They haue no knowledge, but are blind leaders of the blind.

a That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God.

b In whom afore they put their trust.

c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A propheſie of Christ. 14 The deſtruction of the ten tribes for their pride and contempt of God.

YEt [a] the darknes shall not bee according to the affliction, [b] that it had when at the first he touched lightly the land of Zebulun and the land of Naphtali, not afterward when he was more grieuous by the way of the sea beyond Iorden in Galile of [c] the Gentiles.

2 The people that [d] walked in darkenes, haue seene a great [e] light: they that dwelled in the land of the shadow of death, vpon them hath the [f] light shined.

3 Thou hast [g] multiplied the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in harueſt, and as men reioyce when they diuide a spoyle,

4 For [h] the yoke of their burden, and the staffe of their shoulder, and the rod of their oppressour hast thou broken as in the day of Midian.

5 Surely euery battell of the warriour is

a He comforteth the Church againe after these great threatnings, promising to restore them to great glory in Messiah.

b Wherewith Israel was punished, first by Tiglath pileſar, which was a light scourge in respect of that which they suffered afterward by Shalmaneſer, who caried the Israelites away captiues.

c Whereas the Iewes and Gentiles dwele together by reason of those twentie cities, which Salomon gaue to Hiram.

d Which were captiue in Babylon: and the Prophet speaketh of that thing, which should come to passe threescore yeeres after, as though it were now done.

e Meaning, the comfort of their deliuerance.

f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Mat. 4.15, 16.

g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2.10.

h Thou gauest them perfit ioy, by deliuering them, and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg. 7.22.

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i He speaketh of the deliuerance of his church, which he hath deliuered miraculously from his enemies, but specially by ỹ coming of Christ, of whom he prophesieth in the next verse.

k The author of eternity, and by whome the Church and euery member therof shalbe preserued for euer, and haue immortall life.

l His singular loue and care for his elect.

m This is another prophesie against them of Samaria, which were mockers, & contemners of Gods promises and menaces.

n We were but weake, when the enemy ouercame vs, but wee will make our selues so strong, that we will neither care for our enemies, nor feare Gods threatnings.

o Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.

p Wickednes, as a bellowes kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

q Though there were no fortune enemy, yet they shall destroy one another.

r Their greedinesse shalbe insatiable, so that one brother shal eate vp another, as though he should eate his owne flesh.

with noyse, and with tumbling of garments in blood: but this shall be with burning and deuouring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon his shoulder, and hee shall call his name Wonderful, Counseller, The mighty God, The euerlasting [k] Father, The prince of peace.

7 The increase of his gouernement and peace shall haue none ende: hee shall sit vpon the throne of Dauid, & vpon his kingdome, to order it, and to stablish it with iudgement and with iustice from henceforth, euen for euer: [l] the zeale of the Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted vpon [m] Israel.

9 And all the people shall know, euen Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The [n] bricks are fallen, but wee will build it with hewen stones: the wilde figge trees are cut downe, but wee will change them into cedars.

11 Neuerthelesse, the Lorde will raise vp the aduersaries of [o] Rezin against him, and ioyne his enemies together.

12 Aram before, and the Philistims behinde, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hande is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore wil the Lord cut off frō Israel head & taile, branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them are deuoured.

17 Therefore shal the Lord haue no pleasure in their young men, neyther will hee haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh folly: yet for all this his wrath is not turned away, but his hande is stretched out still.

18 For wickednesse [p] burneth as a fire: it deuoureth the briers and the thornes, and will kindle in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes shal the land be darkened, and the people shalbe as the meate of the fire, no man shall [q] spare his brother.

20 And he shall snatch at the right hand, and be hungry: and hee shall eate on the left hand, and shal not be satisfied: euery one shal eate the [r] flesh of his owne arme.

21 Manasseh Ephraim: and Ephraim Manasseh, and they both shalbe against Iudah: yet for all this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

1 Of wicked lawmakers. 5 God will punish his people by the Assyrians, and after destroy them. 21 The remnant of Israel shalbe saued.

WOe vnto them that decree wicked decrees, and [a] write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their praye, and that they may spoyle the fatherlesse.

3 What will ye do now in the day of visitation, & of destruction, which shall come frō [b] farre? to whom will ye flee for helpe? and where will ye leaue your [c] glory?

4 [d] Without me euery one shal fal among them that are bound, and they shal fall down among the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ O [e] Assur, the rod of my wrath: and the staffe in their hands is mine indignatiō.

6 I will send [f] him to a dissembling nation, and I wil giue him a charge against the people of my wrath to take the spoyle and to take the praye, and to tread them vnder feet like the mire in the streete.

7 But he thinketh not so, neither doeth his heart esteeme it so: but he imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes altogether kings?

9 Is not Calno as [g] Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hande hath found the kingdomes of the idoles, seeing their idoles were aboue Ierusalem, and aboue Samaria:

11 Shal not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem, and to the idoles thereof?

12 ¶ But when the Lord hath accomplished [h] all his worke vpon mount Zion and Ierusalem, I wil visite the fruit of the proud heart of the king of Assur, and his glorious and proude lookes.

13 Because hee sayde, By the power of mine owne hande haue I done it, and by my wisedome, because I am wise: therefore I haue remooued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hande hath found as a nest the riches of the people, & as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing, or to open the mouth, or to whisper.

15 Shall the [i] axe boast it selfe against

a Which write and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefe, should be first punished.

b To wit, from Assyria.

c Your riches and authority, that they may be safe, and that ye may receiue them againe.

d Because they haue forsaken me, some shall go into captiuitie, and the rest shall be slaine.

e God calleth for the Assyrians to bee the executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites: and in this sixt and seuenth verse is declared the difference of the worke of God, and of the wicked in one very thing & acte: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.

g Seeing that I haue ouercome as well one citie as another, so that none could resist, shall Ierusalem be able to escape mine hands?

h When he hath sufficiently chastised his people (for hee beginneth at his owne house) then will he burne the roddes.

i Meaning, of Sanacherib.

k Here we see that no creature is able to doe any thing but as God appoynteth him, and that they are all but his instruments to do his worke, though the intentions be diuers, as verse 6.

him

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him that heweth therewith? or shall the saw exalt it selfe against him that moueth it? as if the rodde should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe, as it were no wood.

16 Therefore shall the Lord God of hosts send among his fat men, leannes, and vnder his glory hee shall kindle a burning, like the burning of fire.

17 And the light of Israel shall bee as a [l] fire, and the holy one therof, as a flame, and it shall burne and deuoure his [m] thornes and his briers in one day:

18 And shall consume the glory of his forest, and of his fruitfull fields both soule [n] and flesh: and he shall bee as the [o] fainting of a standerd bearer.

19 And the rest of the trees of his forest shall be few, that a child may tell them.

20 ¶ And at that day shall the remnant of Israel, & such as are escaped of the house of Iaakob, stay no more vpon him that smote them, but shall [p] stay vpon the Lord, the holy One of Israel in trueth.

21 The remnant shall returne, euen the remnant of Iaakob vnto the mighty God.

22 For though thy people, O Israel, be as the sande of the sea, yet shall the remnant of them returne. The consumption [q] decreed shall ouerflow with righteousnes.

23 For the Lord God of hosts shall make the consumption, euen [r] determined in the mids of all the land.

24 Therefore thus saith the Lord God of hostes, O my people that dwellest in Zion, be not afraid of Asshur: he shal smite thee with a rod, and shall lift vp his staffe against thee after the maner of [s] Egypt:

25 But yet a very little time, & the wrath shall bee consumed, and mine anger in their destruction.

26 And the Lord of hosts shall rayse vp a scourge for him, according to the plague of [t] Midian in the rocke Oreb: and as his staffe was vpon the [u] Sea, so he will lift it vp after the maner of Egypt.

27 And at that day shal his burden be taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shall be destroyed because of the [x] anoynting.

28 He is come [y] to Aiath, hee is passed into Migron: at Michmash shal he lay vp his armour.

29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remooued: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he will stay at Nob: hee shall lift vp his hand towarde the mount of the daughter Zion, the hill of Ierusalem.

33 Beholde, the Lord God of hostes shall cut off the [z] bough with feare, and they of hie stature shall bee cut off, and the high shall be humbled.

34 And he shal cut away the thick places of the forrest with yron, and Lebanon shall haue a mighty fall.

CHAP. XI.

1 Christ borne of the root of Iesse. 3 His vertues and kingdom. 6 The fruits of the Gospel. 10 The calling of the Gentiles.

BVt there shall come a [a] rodde forth of the stock of Iesse, and a graffe shal grow out of his roots.

2 And the Spirit of the Lorde shall rest vpon him: the Spirit of wisedome & vnderstanding, the Spirit of counsel and strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shal make him prudent in the feare of the Lord: for he shall not iudge after the sight of his eyes, neither reproue by the hearing of his eares:

4 But with righteousnesse shall he iudge the poore, and with equity shal he reproue for the meeke of the earth: and hee shall [b] smite the earth with the rodde of his mouth, and with the breath of his lippes shal he slay the wicked.

5 And iustice shall bee the girdle of his loynes, and faythfulnesse the girdle of his reynes.

6 The [c] Wolfe also shall dwell with the Lambe, and the Leopard shall lye with the Kidde, and the Calfe and the Lyon, and the fatte beast together, and a little childe shall leade them.

7 And the Cow, and the Beare shal feed: their yong ones shall lye together: and the lyon shall eate straw like the bullocke.

8 And the sucking childe shall play vpon the hole of the Aspe, & the weaned child shall put his hand vpon the Cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holines: for the earth shalbe full of the knowledge of the Lord, as [d] the waters that couer the sea.

10 And in that day the roote of Iesse, which shall stande vp for a signe vnto the [e] people, the nations shall seeke vnto it, and his [f] rest shalbe glorious.

11 And in the same day shall the Lorde stretch out his hand [g] againe the second time to possesse the remnant of his people (which shalbe left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And he shall set vp a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the world.

13 The

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l Meaning, that God is a light to cõfort his people, & a fire to burne his enemies.

m That is, the Assyrians.

n To wit, body & soule vtterly.

o When the battell is lost, and the standard taken.

p This is the end of Gods plagues toward his, to bring them to him, & to forsake all trust in others.

q This small nũber, which seemed to be consumed, and yet according to Gods decree is saued, shalbe sufficient to fil al the world with righteousnesse.

r God will destroy this land as he hath determined, and after saue a small portion.

s As the Egyptians did punish thee.

t Reade Chap. 9.4.

u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14.28.

x Because of the promise made to that kingdome, whereby Christs kingdome was prefigured.

y He describeth by what way the Assyrians should come against Ierusalem, to confirme the faithful when it should come to passe, that as their plague was come, so should they be deliuered.

z Feare and destruction shall come vpon Iudah: for the princes and the people shall all be led away captiues.

a Because the captiuity of Babylon was a figure of the spirituall captiuity vnder sinne, he sheweth that our true deliuerance must come by Christ: for as Dauid came out of Ishai a man without dignity: so Christ should come of a poore carpenters house, as out of a dead stocke, Cha. 53.2.

b All these properties can agree to none but onely vnto Christ: for it is hee that toucheth the hearts of the faithfull, and mortifieth their concupiscences: and to the wicked he is the sauour of death, and to them that shall perish: so that all the world shal be smitten with this rodde, which is his word.

c Men because of their wicked affections are named by the names of beasts, wherein the like affections reigne: but Christ by his Spirit shall reforme them, and worke in them such mutuall charity, that they shal be like lambes, fauouring and louing one another, and cast off all their cruell affections, Chap. 65.25.

d It shall bee in as great abundance as the waters in the Sea.

e Hee propheseth of the calling of the Gentiles.

f That is, his Church, which hee also calleth his rest, Psal. 132.14.

g For God first deliuered his people out of Egypt, and nowe promiseth to deliuer them out of their enemies handes, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whome they were dispersed: and this is chiefly meant of Christ, who calleth his people, being dispersed through all the world.

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h Here he describeth the consent that shall bee in his Church, & their victory against their enemies.

i Meaning, a corner of the sea that entreth into the land, & hath the forme of a tongue.

k To wit, Nilus the great riuer of Egypt, which entreth into the sea with seuen streames.

13 The hatred also of Ephraim shall depart, and the aduersaries of Iudah shall bee cut off: Ephraim shall not enuie [h] Iudah, neither shall Iudah vexe Ephraim:

14 But they shall flee vpon the shoulders of the Philistims towarde the West: they shal spoile them of the East together: Edom and Moab shalbe the stretching out of their handes, and the children of Ammon in their obedience.

15 The Lord also shal vtterly destroy the [i] tongue of the Egyptians sea, and with his mighty winde shall lift vp his hande [k] ouer the riuer, and shall smite him in his seuen streames, & cause men to walke therein with shoes.

16 And there shall bee a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thankesgiuing of the faithful for the mercies of God.

a Hee sheweth how the Church shall praise God, when they are deliuered from their captiuity.

b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie and occasion to praise him for the same. *Exod.* 15.2. *psal.* 118.14.

c The graces of God shall be so abundant, that ye may receiue them in a great plenty, as waters out of a fountaine that is full. 1. *Chron.* 1.58.

AND thou [a] shalt say in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my [b] saluation: I will trust, and will not feare: for the Lord God is *my strength and song: he also is become my saluation.

3 Therefore with ioy shal ye [c] draw waters out of the wels of saluation.

4 And ye shal say in that day, *Praise the Lord: call vpon his name: declare his works among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for hee hath done excellent things: this is knowen in all the world.

6 Cry out and shout, [d] O inhabitant of Zion: for great is the holy One of Israel in the mids of thee.

d Ye that are of the Church.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

a That is, a great calamitie, which was prophesied to come on Babel as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues wherewith God would smite these strange nations (whome they knewe) to declare that God chastised the Israelites as his children, and these others as his enemies: also that if God spare not these that be ignorant, that they must not thinke strange if he punished them that haue knowledge of his Lawe and kept it not.

THE [a] burden of Babel, which Isaiah the sonne of Amos did see.

2 Lift vp a standard vpon the high mountaine: lift vp the voice vnto them: wag the [b] hand, that they may goe into the gates of the nobles.

3 I haue commanded them that I haue [c] sanctified: and I haue called the mightie to my wrath, and them that reioyce in my [d] glory.

4 The noyse of a multitude is in the mountaines like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hostes numbreth the hoste of the battell.

b To wit, to the Medes and the Persians. c That is, prepared and appointed to execute my iudgements. d Which willingly go about the worke whereunto I appoynt them, but how the wicked do this, read Chap. 10.6.

5 They come from a far countrey, from the ende of the heauen: euen the Lord with the [e] weapons of his wrath to destroy the whole land.

6 Howle [f] you, for the day of the Lord is at hand: it shal come as a destroyer from the Almightie.

7 Therefore shal all hands be weakned, and all mens hearts shall melt,

8 And they shall be afraid: anguish and sorow shall take them, & they shal haue paine, as a woman that trauaileth: euery one shall be amazed at his neighbour, and their faces shalbe like [g] flames of fire.

9 Behold, the day of the Lord commeth, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the [h] starres of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going foorth, and the Moone shall not cause her light to shine.

11 And I wil visite the wickednesse vpon the [i] world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the [k] proud to cease, and will cast down the pride of tyrants.

12 I will make a [l] man more precious then fine gold, euen a man aboue the wedge of gold of Ophir.

13 Therefore I wil shake the heauen, and the earth shall remooue out of her place in the wrath of the Lord of hostes, & in the day of his fierce anger.

14 And [m] it shall be as a chased Doe, and as a sheepe that no man taketh vp: euery man shall turne to his owne people, and flee each one to his owne land.

15 Euery one that is found, shalbe striken thorow: and whosoeuer ioyneth himselfe, shall fall by the sword.

16 *Their [n] children also shall be broken in pieces before their eyes: their houses shall be spoyled, and their wiues rauished.

17 Beholde, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beautie and pride of the Caldeans shall bee as the destruction of God *in Sodome and Gomorah.

20 It shall not be inhabited for euer, neither shall it bee dwelled in from generation to generation: neither shall the [o] Arabian pitch his tents there, neither shall the sheepheards make their folds there.

21 But [p] Ziim shal lodge there, and their houses shalbe full of Ohim: Ostriches shall dwell there, and the Satyres shall daunce there.

e The armie of the Medes and the Persians against Babylon.

f Ye Babylonians.

g The Babylonians anger and griefe shall be so much, that their faces shall burne as fire.

h They that are ouercome shall thinke that all the powers of heauen and earth are against them, Ezekiel 32.7. ioel. 3.15. matth. 24.29.

i He compareth Babylon to the whole world, because they so esteemed themselues by reason of their great empire.

k He noteth the principall vice, whereunto they were most giuen, as are all that abound in wealth.

l He noteth the great slaughter that shall be, seeing the enemie shall neither for gold, or siluer, spare a mans life as verse 17.

m Meaning, the power of Babylon with their hired souldiers. *Psal.* 137.9.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great. *Gene.* 19.24. *iere.* 50.40.

o Who vseth to go from country to countrey to find pasture for their beasts, but there shall they find none.

p Which were either wilde beasts, or foules, or wicked spirits, whereby Satan deluded man, as by the faries, goblins, and such like fantasies.

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22 And Iim shal cry in their palaces, and
Dragons in their pleasant palaces: and the
time thereof is ready to come, and the dayes
thereof shall not be prolonged.

CHAP. XIIII.

1 The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the king. 29 The destruction of the Philistims.

FOr [a] the Lord will haue compassion of Iakob, and will yet chuse Israel, and cause
the to rest in their own land: and the stran-
ger [b] shal ioyne himselfe vnto them, and they
shall cleaue to the house of Iaakob.

2 And the people shall receiue them, and
bring them to their own place, and the house
of Israel shal possesse them in the land of the
Lord, for [c] seruants and handmaides: and
they shall take them prisoners, whose cap-
tiues they were, and haue rule ouer their op-
pressors

3 ¶ And in that day when the Lord shal
giue thee rest from thy sorrow, and from thy
feare, and from the sore bondage, wherein
thou didst serue,

4 Then shalt thou take vp this prouerbe
against the king of Babel, & say, How hath
the oppressour ceased? and the golde thirsty
Babel rested?

5 The Lorde hath broken the rod of the
wicked, and the scepter of the rulers:

6 Which smote the people in anger with
a continuall plagne, and ruled the nations
in wrath: if any were persecuted, he did
[d] not let.

7 The whole worlde is at [e] rest and is
quiet: they sing for ioy.

8 Also the firre trees reioyced of thee,
and the cedars of Lebanon, saying, Since
thou art layde downe, no hewer came vp a-
gainst vs.

9 Hell beneath is mooued for thee to
[f] meete thee at thy comming, raising vp the
dead for thee, euen al the princes of the earth,
and hath raised from their thrones all the
kings of the nations.

10 All they shall crie, and say vnto thee,
Art thou become weake also as we? art thou
become like vnto vs?

11 Thy pompe is brought downe to the
graue, & the sound of thy viols: the worme
is spread vnder thee, and the wormes couer
thee.

12 How art thou fallen from heauen, O
[h] Lucifer, sonne of the morning? and cut
downe to the ground, which didst cast lots
vpon the nations?

13 Yet thou saydst in thine heart, I will
ascend into heauen, and exalt my throne a-
boue beside the starres of God: I will sit al-
so vpon the mount of the Congregation in
the sides of the [i] North.

14 I will ascend aboue the height of the
cloudes, and will be like the most High.

15 But thou shalt bee brought downe to
the graue, to the sides of the pit.

16 They that see thee shall [k] looke vpon
thee, & consider thee, saying, Is this the man
that made the earth to tremble, and that did
shake the kingdomes?

17 He made the world as a wildernesse,
and destroyed the cities thereof, and opened
not [l] the house of his prisoners.

18 All the Kings of the nations, euen
they all sleepe in glory: euery one in his own
house.

19 But thou art [m] cast out of the graue
like an abominable branch: like the rai-
ment of those that are slaine: and thrust thy-
row with a sword, which goe downe to the
stones of the pit, as a carkeise troden vnder
feet.

20 Thou shalt not be ioyned with them
in the graue, because thou hast destroyed
thine owne land, and slaine thy people: the
seede of the wicked shall not be renowmed
for euer.

21 [n] Prepare a slaughter for his children,
for the iniquitie of their fathers: let them
not rise vp, nor possesse the land, nor fill the
face of the world with enemies.

22 ¶ For I will rise vp against them (saith
the Lord of hostes) and I will cut off from
Babel the name and the remnant, and the
sonne, and the nephew, saith the Lord.

23 And I will make it a possession to the
[‖] hedgehog, and pooles of water, and I will
sweepe it with the besome of destruction,
saith the Lord of hostes.

24 The Lord of hosts hath sworne, say-
ing, Surely like as I haue purposed, so shall
it come to passe, and as I haue consulted, it
shall stand:

25 [o] That I will breake to pieces Asshur
in my land, and vpon my mountaines will I
tread him vnder foote: so that his yoke shal
depart from [p] them, and his burden shall be
taken off from their shoulder.

26 This is the counsell that is consulted
vpon the whole world, and this is the hande
stretched out ouer all the nations,

27 Because the Lord of hostes hath de-
termined it, and who shall disanull it? and
his hand is stretched out, and who shal turn
it away?

28 ¶ In the yeere that King Ahaz died,
was this [q] burden.

29 Reioyce not (thou whole [r] Palestina)
because the rod of him that did beat thee, is
broken: for out of the serpents root shal come
forth a cocatrice, and the fruit thereof shal be
a fiery flying serpent.

30 For the [s] first borne of the poore shall
be fed, and the needy shall lie downe in sa-
fetie: and I will kill thy roote with famine,
and [t] it shall slay thy remnant.

31 Howle, O gate, cry, O citty: thou whole
land of Palestina art dissolued, for there
shall come from the [u] North a smoke, & none
shall be [x] alone at his time appointed.

32 What

a He sheweth why God will haste to destroy his enemies: to wit, because he will deliuer his Church.

b Meaning, that the Gentiles shal be ioyned with the Church, and worship God.

c Signifying, that the Iewes should bee superiours to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, 2. Cor. 10. 5.

d That is, he suffered all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can bee no rest nor quietnesse, and also how detestable a thing tyranny is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared, lest thou shouldest trouble the dead, as thou didst the liuing: and here he derideth the proud tyrannie of the wicked which know not that all creatures wish their destruction that they may reioyce.

g In stead of thy costly carpets and couerings.

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before the sunne is called Lucifer, to whom Nebuchadnezzar is compared.

i Meaning, Ierusalem, wherof the Temple was on the North side, as Psal. 48 2. whereby he meaneth that tyrants fight against God, when they persecute his Church, and would set themselues in his place,

k In marueiling at thee.

l To set them at libertie: noting his crueltie.

m Thou wast not buried in the sepulchre of thy fathers, thy tyranny was so abhorred.

n He calleth to the Medes and Persians, and all those that should execute Gods vengeance.

‖ *Or sorrell.*

o As I haue begun to destroy the Assyrians in Sancherib, so will I continue & destroy them wholly, when I shall deliuer you from Babylon.

p From the Iewes.

q Read Chap. 13. 1.

r He willeth the Philistims not to reioyce because the Iewes are diminished in their power: for their strength shall bee greater then euer it was.

s The Israelites which were brought to most extreme miserie.

t To wit, my people.

u That is, from the Iewes or Assyrians: for they both were North from Palestina.

x But they shall be all ready and ioyned together.

y Which ſhall come to enquire of the ſtate of the Church.
z They ſhal anſwere, that the Lord doth defend his church, & them that ioyne themſelues thereunto.

32 What ſhall then one anſwere y the meſſengers of the Gentiles? That the Lord hath eſtabliſhed z Zion, and the poore of his people ſhall truſt in it.

CHAP. XV.

A propheſie againſt Moab.

a Read chap. 13.1.
b The chiefe citie, whereby the whole countrey was meant.
c The Moabites ſhall flee to their idoles for ſuccour, but it ſhalbe too late.
d Which were cities of Moab.
e For as in the Weſt parts the people vſed to let their haire grow long, when they mourned, ſo in the Eaſt parts they cut it off.
f The Prophet ſpeaketh this in the perſon of the Moabites, or as one that felt the great iudgement of God, that ſhould come vpon them.
g Meaning, that it was a citie that euer liued in pleaſure and neuer felt ſorrow.
h He deſcribeth the miſerable diſſipation and flight of the Moabites.
i To hide themſelues & their goods there.
k Of them that are ſlain.
l So that by no meanes they ſhould eſcape the hand of God: thus wil God puniſh the enemies of his Church.

THE a burden of Moab. Surely b Ar of Moab was deſtroyed, and brought to ſilence in a night: ſurely Kir of Moab was deſtroyed, and brought to ſilence in a night.

2 c He ſhall goe vp to the temple, and to Dibon to the hie places to weepe: for d Nebo and for Medeba ſhal Moab howle: vpon all e their heads ſhalbe baldnes, and euery beard ſhauen.

3 In their ſtreetes ſhall they bee girded with ſackecloth: on the tops of their houſes, and in their ſtreetes euery one ſhall howle, and come downe with weeping.

4 And Heſhbon ſhall cry, and Elealeh: their voyce ſhalbe heard vnto Jahaz: therefore the warriours of Moab ſhall ſhout: the ſoule of euery one ſhall lament in himſelfe.

5 Mine f heart ſhall cry for Moab: his fugitiues ſhall flee vnto Zoar, g an heifer of three yeere old: for they ſhal go vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they h ſhall raiſe vp a cry of deſtruction.

6 For the waters of Nimrim ſhalbe dryed vp: therefore the graſſe is withered, the herbes conſumed, and there was no greene herbe.

7 Therefore what euery man hath left, and their ſubſtance ſhal they beare to the i brooke of the willowes.

8 For the cry went rounde about the borders of Moab: and the howling thereof vnto Eglaim, and the ſcriking thereof vnto Beer Elim.

9 Becauſe the waters of Dimon ſhalbe full k of blood: for I will bring more vpon Dimon, euen lions l vpon him that eſcapeth of Moab, and to the remnant of the land.

CHAP XVI.

The cauſes wherefore the Moabites are deſtroyed.

a That is, offer a ſacrifice: whereby he deſireth their long delay, which would not repent when b Lord called thē, ſhewing them that it is now too late ſeeing the vengeance of God is vpon them.
b There is no remedy but you muſt flee.
c He ſheweth what Moab ſhould haue done, when Iſrael their neighbour was in affliction, to whom becauſe they would giue no ſhadow nor comfort, they are now left comfortleſſe.
d The Aſſyrians ſhal oppreſſe the Iſraelites, but for a while.

SEND a ye a lambe to the ruler of the world from the rocke of the wildernes vnto the mountayne of the daughter Zion.

2 For it ſhalbe as a bird that b flyeth, and a neſt forſaken: the daughters of Moab ſhal be at the foords of Arnon.

3 Gather a counſell, execute iudgement: c make thy ſhadowe as the night in the midday: hide them that are chaſed out: bewray not him that is fled.

4 Let my baniſhed dwel with thee: Moab bee thou their couert from the face of the deſtroyer: for the extortioner d ſhall end: the deſtroyer ſhalbe conſumed, and the oppreſſor ſhall ceaſe out of the land.

5 And in mercy ſhall the throne be prepared, and e hee ſhall ſit vpon it in ſtedfaſtnes, in the tabernacle of David, iudging, and ſeeking iudgement, and haſting iuſtice.

6 We haue heard of the pride of Moab, (hee is very proud) euen his pride and his arrogancie, and his indignation, but his f lies ſhall not be ſo.

7 Therefore ſhal Moab howle vnto Moab: euery one ſhall howle: for the foundations of Kir hareſeth ſhall ye mourne, yet they ſhalbe g ſtricken.

8 For the vineyards of Heſhbon are cut downe, & the vine of Sibmah: h the Lords of the heathen haue broken the principall vines thereof: they are come vnto i Jaazer: they wandred in the wildernes: her goodly branches ſtretched out themſelues, and went ouer the ſea.

9 Therefore wil k I weepe with the weeping of Jaazer, and of the vine of Sibmah, O Heſhbon: and Elealeh, I will make thee dronke with my teares, becauſe vpon thy ſummer fruites, and vpon thy harueſt l a ſhouting is fallen.

10 And gladneſſe is taken away, and ioy out of the plentifull fielde: and in the vineyardes ſhall bee no ſinging nor ſhouting for ioy: the treader ſhall not tread wine in the wine preſſes: I haue cauſed the reioycing to ceaſe.

11 Wherefore, my m bowels ſhall ſounde like an harpe for Moab, and mine inwarde parts for Kir-hareſh.

12 And when it ſhal appeare that Moab ſhall be weary of his hie places, then ſhall he come to his n temple to pray, but hee ſhal not preuaile.

13 This is the word that the Lorde hath ſpoken againſt Moab ſince that time.

14 And now the Lord hath ſpoken, ſaying, o In three yeres, as the yeres of an hireling, & the glory of Moab ſhalbe contemned in all the great multitude, and the remnant ſhalbe very ſmall and feeble.

e Meaning, Chriſt.
f Their vaine confidence and proud brags ſhall deceiue them, as Iere. 48.2.
g For all your mourning, yet the cry ſhall be deſtroied, euen vnto the foundations.
h That is, the Aſſyrians, and other enemies.
i Meaning, that the country of Moab was now deſtroyed, & all ſ precious things therof were caried into the borders, yea into other countreyes, and ouer the ſea.
k He ſheweth that their plague was ſo great, ſ it would haue moued any man to lament with thē, as Pſal. 141.5.
l The enemies are come vpon thee, and ſhout for ioy, when they carry thy commodities from thee, as Iere. 48.33.
m For very ſorrow and compaſſion.
n They ſhall vſe al means to ſeeke helpe of their idoles & all in vaine: for Chemos their great god ſhall not be able to helpe them.
o Hee appointed a certaine time to puniſh the enemies in.
p Who wil obſerue iuſtly the time, for ſ which he is hired, and ſerue no longer, but will euer long for it.

CHAP. XVII.

A propheſie of the deſtruction of Damaſcus, and Ephraim. 7 Calamity moueth to repentance.

a Reade Chap. 13.1.
b The chiefe city of Syria.
c It was a countrey of Syria by the riuer Arnon.
d It ſeemeth that the Prophet would comfort the Church in declaring the deſtruction of theſe two kings of Syria & Iſrael, when as they had conſpired the ouerthrowe of Iudah.
e The ten tribes gloried in their multitude & alliance with other nations: therefore he ſaith that they ſhalbe brought downe, and the Syrians alſo,

THE a burden of b Damaſcus. Beholde, Damaſcus is taken away from being a city, for it ſhalbe a ruinous heape.

2 The cities of c Aroer ſhalbe forſaken: they ſhall be for the flockes: for they ſhal lie there, and none ſhall make them afrayd.

3 The munition alſo ſhall ceaſe from d Ephraim, and the kingdome from Damaſcus, and the remnant of Aram ſhall bee as the e glorie of the children of Iſrael,

ſaith

saith the Lord of hostes.

4 And in that day the glory of f Iaakob shall be vnpouerished, and the fatnesse of his flesh shalbe made leane.

5 And it shalbe as when the harvest man gathereth the corne, and reapeth the eares with his arme, and he shall bee as hee that gathereth the eares in the valley of n Rephaim.

6 Yet a gathering of grapes shall i be left in it, as the shaking of an Olive tree, two or three berries are in the toppe of the vtmost boughes, and foure or fiue in the high branches of the fruit thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his k maker, and his eyes shall looke to the holy one of Israel.

8 And he shall not looke to the altars, the workes of his owne hands, neyther shall hee looke to those things, which his own fingers haue made, as groues and images.

9 In that day shall the cities of their strength be as the forsaking of boughes and branches, which l they did forsake, because of the children of Israel, and there shalbe desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange m vine branches.

11 In the day shalt thou make the plant to growe, & in the morning shalt thou make thy seede to flourish: but the harvest shall be gone in the day n of possession, and there shall be desperate sorrow.

12 o Ah, the multitude of many people, they shall make a sound like the noyse of the sea: for the noyse of the people shall make a sound like the noyse of mighty waters.

13 The people shal make a sound like the noyse of many waters, but God shall p rebuke them, and they shall flee farre off, and shalbe chased as the chaffe of the mountaines before the wind, and as a rowling thing before the whirlewind.

14 And loe, in the euening there is q trouble: but afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that robbe vs.

f Meaning of the ten tribes, which boasted themselues of their nobility, prosperity, strength and multitude.

g As the abundance of corne doth not feare the harvest men that should cut it downe: no more shal the multitude of Israel make the enemies to shrink, whō God shall appoynt to destroy them.

h Which valley was plentiful and fertile.

i Because God would haue his couenant stable, he promiseth to reserue some of this people, and to bring them to repentance.

k He sheweth that Gods correctiōs euer bring forth some fruit, and cause his to turne from their sinnes, & to humble themselues to him.

l As the Canaanites left their cities whē God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants, then bushes, whē God shall send the enemie to plague them.

m Which are excellent, and brought out of other countreyes.

n As the Lord threateneth the wicked in his law, Leu. 26 16.

o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number and gathered of many nations.

p He addeth this for the consolation of the faithfull which were in Israel.

q Hee compareth the enemies, the Assyrians, to a tempest which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

1 Of the enemies of the Church, 7 and of the vocation of the Gentiles.

OH, the a lande shadowing with wings, which is beyond the riuers of Ethiopia,

2 Sending ambassadours by the Sea, euen in vessels of b reedes vpon the waters, saying, c Go yee swift messengers, to a nation that is scattered abroad, and spoyled, vnto a terrible d people from their beginning euen hitherto: a nation by little and little euen tredden vnder foote, whose land the e floods haue spoyled.

3 All ye the inhabitants of the world and dwellers in the earth, shall see when f he setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shall heare.

4 For the Lord sayd vnto me, I will g rest and beholde in my tabernacle, as h the heate drying vp the raine, and as a cloud of deawe in the heat of harvest.

5 For afore the harvest when the floure is finished, and the fruite is riping in the floure, then he shall cut downe the branches with hookes, and shal take away, and cut off the boughes.

6 They shall bee left together vnto the foules of the mountaines, and to the i beasts of the earth: for the foule shall summer vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shall a k present be brought vnto the Lorde of hostes, (a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foote, whose land the riuers haue spoyled) to the place of the Name of the Lord of hostes, euen the mount Zion.

a Which in those countreyes were great: insomuch as they made ships of them for swiftnesse.

b This may be taken that they sent other to cōfort the Iewes, & to promise them help against their enemies, & so the Lord did threaten to take away their strength, ỹ the Iewes should not trust therein: or that they did solicite the Egyptians & promised them ayde to goe against Iudah.

d To wit, the Iewes, who because of Gods plagues made all other nations afraid of the like, as God threatned, Deut. 28 37.

e Meaning, the Assyrians, as Cha. 8.7.

f When the Lord prepareth to fight against the Ethiopians.

g I will stay a while from punishing the wicked.

h Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that hee will seeme to saueur them, and giue them abundance for a time, but hee will suddenly cut them off.

i Not onely men shall contemne them, but the bruite beastes.

k Meaning, that God will pitie his Church, and receiue that little remnant as an offring vnto himselfe.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

THe a burden of Egypt. Beholde, the Lorde b rideth vpon a swift cloude, and shall come into Egypt, and the idoles of Egypt shall be mooued at his presence, and the heart of Egypt shall melt in the middes of her.

2 And I will set the Egyptians against the Egyptians: so euery one shall c fight against his brother, and euery one against his neighbour, city against city, and kingdome against kingdome.

3 And the d spirit of Egypt shall faile in the middest of her, and I will destroy their counsel, and they shall seeke at the idoles, and at the sorcerers, & at them that haue spirits of diuination, and at the soothsayers.

4 And I will deliuer the Egyptians into the hand of cruell lordes, and a mightie King shall rule ouer them, sayeth the Lord God of hostes.

a Reade Chap. 13.1.

b Because the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, and in the valiantnes of their men, the Lorde sheweth that he will come ouer al their munitions in a swift cloud, and that their idoles shall tremble at his comming, & that mens hearts shall faint.

c As hee caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chron. 20. 22, and Chap. 49. 26.

d Meaning, their policie, and wisedome.

5 Then

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e He sheweth ỹ the sea and Nilus their great riuer, whereby they thought themselues most sure, should not bee able to defend them from his anger, but that he would send the Assyrians among them, that should keepe them vnder as slaues.

f For Nilus ran into the sea by seuen streames, as though they were so many riuers.

g The Ebrew word is mouth, whereby they meane the spring, out of the which the water gusheth as out of a mouth.

h The Scriptures vse to describe the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countreyes are inriched.

i Called also Tanes a famous citie vpon Nilus.

k He noteth the flatterers of Pharaoh: who perswaded the King that he was wise, and noble, and that his house was most ancient,

5 Then the waters of the sea shall [e]faile, and the riuer shalbe dried vp and wasted.

6 And the [f] riuers shall goe farre away: the riuers of defence shall bee emptied and dried vp: the reedes and flagges shal be cut downe.

7 The grasse in ỹ riuer and at the [g] head of the riuers, and al that groweth by the riuer, shall wither, and be driuen away, and be no more,

8 The fishers also shall [h]mourne, and all they that cast angle into the riuer, shall lament, and they that spread their net vpon the waters, shalbe weakned.

9 Moreouer, they that worke in flaxe of diuers sortes, shalbe confounded, and they that weaue nets.

10 For their nets shall bee broken, and all they that make ponds, shall bee heauie in heart.

11 Surely the princes of [i]Zoan are fooles: the counsell of the wise counsellers of Pharaoh is become foolish: how say yee vnto Pharaoh, I [k]am the sonne of the wise? I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The Princes of Zoan are become fooles: the princes of [l] Noph are deceiued, they haue deceiued Egypt, euen they [m]corners of the tribes thereof.

14 The Lord hath mingled among them the spirit [n] of errours: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomit.

15 Neither shall there bee any worke in Egypt, which the head may [o] doe, nor the taile, the branch nor the rush.

16 In that day shall Egypt bee like vnto women: for it shall bee afraid and feare because of the mooning of the hand of ỹ Lord of hostes, which he shaketh ouer it.

17 And the land of Iudah shall be a feare [p] vnto Egypt: euery one that maketh mention of it, shalbe afraide thereat, because of the counsell of the Lord of hostes, which hee hath determined vpon it.

18 In that day shall fiue cities in the lande of Egypt [q] speake the language of Canaan, and shall [r] sweare by the Lorde of hostes: one shall be called the citie of [r] destruction.

19 In that day shall the altar of the Lord bee in the middes of the land of Egypt, and [s] a pillar by the border thereof vnto the Lord.

20 And it shall bee for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall crie vnto the Lord, because of the oppressors, and hee shall send them [u] a Sauiour and a great man, & shall deliuer them.

21 And the Lord shall bee knowen of the Egyptians, and the Egyptians shall know the Lord in that day, and doe [x] sacrifice and oblation, and shall vowe vowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shal smite and heale it: for hee shall returne vnto the Lord, and he shall be intreated of them, and shall heale them.

23 In that day shall there be a path from [y] Egypt to Assyr, and Assyr shall come into Egypt, and Egypt into Assyr: so the Egyptians shall worship with Assyr.

24 In that day shall Israel bee the third with Egypt and Assyr, euen a blessing in the mids of the land.

25 For the Lord of hostes shall blesse it, saying, Blessed bee my people Egypt and Assyr, the worke of mine hands, and Israel mine inheritance.

s There shall be euident signes and tokens, that Gods religion is there: which maner of speech is taken of the Patriarks and ancient times, when God had not as yet appointed the place, and full maner how he would be worshipped.

u This declareth that this prophesie should be accomplished in the time of Christ.

x By these ceremonies, he comprehendeth the spirituall seruice vnder Christ.

y By these two nations, which were then chiefe enemies of the Church, he sheweth that the Gentiles and the Iewes should be ioyned together in one faith and religion, and should be all one fold vnder Christ their shepheard.

CHAP. XX.

2 The three yeres captiuitie of Egypt & Ethiopia described by the three yeres going naked of Isaiah.

IN the yeere that [a] Tartan came to [b] Ashdod, (when [c] Sargon king of Assyr sent him) and had fought against Ashdod, and taken it,

a Who was a captaine of Sancherib, 2 King. 18.17.

b A citie of the Philistims.

c The Ebrewes write that Sancherib was so called.

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Go, & loose the [d] sackecloth from thy loynes, and put off thy shooe from thy foote. And he did so, walking naked, and barefoote.

d Which signifieth that the prophet did lament the miserie that hee saw prepared before the three yeeres, that he went naked and barefooted.

3 And the Lord said, Like as my seruant Isaiah hath walked naked, and barefoote three yeeres, as a signe and wonder vpon Egypt and Ethiopia,

4 So shall the king of Assyr take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and old men, naked and barefoote, with their buttockes vncouered, to the shame of Egypt.

5 And they shall feare and bee ashamed of [e] Ethiopia their expectation, and of Egypt [f] their glory.

e In whose ayde they trusted.

f Of whom they boasted and gloried.

6 Then shall the inhabitant of this [g] yle say in that day, Behold, such is our expectation, whither wee fled for helpe to be deliuered from the king of Assyr, and how shall we be deliuered?

g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Idumea, 13 and of Arabia.

THe burden of [a] the desert sea. As the whirle-windes in the South vse to passe from the wildernesse, so shall it [b] come

a On the sea side betweene Iudea & Caldea was a wildernes, wherby he meaneth Caldea.

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b That is, the ruine of Babylon by the Medes and Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shall be ouercome of the Medes and Persians: & this he prophesied an hundreth yeere before it came to passe.
d By Elam hee meaneth the Persians.
e Because they shall find no succor they shall mourne no more, or I haue caused them to cease mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He prophesieth the death of Belshazzar, as Dan. 5. 30. who in the middes of his pleasures was destroyed.
h Whiles they are eating and drinking, they shalbe commanded to runne to their weapons.
i To wit, in a vision by the Spirit of prophesie.
k Meaning, charets of men of warre, and others that caried the baggage.
l Meaning, Darius, which ouercame Babylon.
m The watchman, whom Isaiah set vp, tolde him, who came toward Babylon, & the Angel declared that it should bee destroyed: all this was done in a vision. *Ierem.* 51. 8. *reuel.* 14. 8.
n Meaning, Babylon. ‡*Ebr. sonne.*
o Which was a citie of the Ishmaelites, and was so named of Dumah, Gene. 25. 14.
p A mountaine of the Idumeans.
q He describeth the vnquietnesse of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to inquire newes.
r For feare, the Arabians shall flee into the woods, and hee appointeth what way they shall take.
s Signifying that for feare they shall not tarie to eate nor drinke.
t He appointeth them respite for one yeere onely, and then they should be destroyed.
u Reade Chap. 16. 14.

b come from the horrible land.

2 A grieuous vision was shewed vnto mee, The c transgressour against a transgressour, and the destroyer against a destroyer, Goe vp d Elam, beseige Media: I haue caused all the mourning e thereof to cease.

3 Therefore are my f loynes filled with sorrow: sorrowes haue taken me as the sorrowes of a woman that trauaileth: I was bowed downe when I heard it: and I was amased when I saw it.

4 Mine heart failed: fearefulnesse troubled me: the nights of my pleasures hath he turned into feare vnto mee.

5 Prepare thou the table: watch in the watch towre: eate, drinke: arise, ye princes, anoynt the shield.

6 For thus hath the g Lord said vnto me, Goe, set a watchman to tell what he seeth.

7 And hee saw a caret with two horsemen: k a caret of an asse, and a caret of a camell: and hee hearkned, and tooke diligent heede.

8 And hee cried, A l yon: my Lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night:

9 And behold, this mans caret commeth with two horsemen. And m he answered and said, *Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O n my threshing, and the ‡ corne of my floore. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

11 ¶ The burthen of o Dumah. He calleth vnto mee out of p Seir. Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The q morning commeth, and also the night. If ye will aske, enquire: returne and come.

13 ¶ The burden against Arabia. In r the forest of Arabia shall yee tarie all night, euen in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth f water to meete the thirstie, and preuent him that fleeth with his bread.

15 For they flee from the drawen swords, euen from the drawen sword, and from the bent bowe, and from the grieuousnesse of warre.

16 For thus hath the Lorde sayde vnto mee, Yet a yeere t according to the yeeres of an u hireling, and all the glorie of Kedar shall faile.

17 And the residue of the number of the strong archers of the sonnes of x Kedar shal bee few: for the Lord God of Israel hath spoken it.

x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 He prophesieth of the destruction of Ierusalem by Nebuchad-nezzar. 15 A threatning against Shebna, 20 To whose office Eliakim is preferred.

THe burden of the a valley of vision. What b ayleth thee now that thou art wholly gone vp vnto the house tops?

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophets which were alwayes there, whom they named Seers.

2 Thou that art full of c noyse, a citie full of bruite, a toyous citie: thy slaine men shall not bee slaine d with sword, nor die in battell.

b He speaketh to Ierusalem, whose inhabitants were fled vp to the house toppes for feare of their enemies.
c Which wast wont to be full of people and ioy.
d But for hunger.

3 All thy princes shall flee together from the bow: they shall be e bound: all that shall be found in thee, shall be bound together, which haue fled from f farre.

e And led into captiuine.
f Which haue fled from other places to Ierusalem for succour.

4 Therefore sayd I, Turne away from mee: I will weepe g bitterly: labour not to comfort me for the destruction of the daughter of my people.

g Hee sheweth what is the duetie of the godly, when Gods plagues hang ouer the Church, and specially of the ministers, Iere. 9. 1.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a h crying vnto the mountaines.

h That is, the shoute of the enemies whom God had appointed to destroy the citie.

6 ¶ And Elam i bare the quiuer in a mans caret with horsemen, and Kir vncouered the shield.

i He putteth them in mind how God deliuered them once from Sancherib, who brought the Persians and Cyrenians with him, that they might by returning to God, auoyde that great plague which they should else suffer by Nebuchad-nezzar.

7 And thy chiefe valleyes were full of charets, and the horsemen set themselues in aray against the gate.

8 And he discouered the k couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

k The secret place where the armour was: to wit, in the house of the forrest, 1 Kings. 7. 2.

9 And ye haue seene l the breaches of the citie of Dauid: for they were many, and ye gathered the waters of the lower poole.

l Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of Dauid, which was within the compasse of the other.

10 And ye numbred the houses m of Ierusalem, and the houses haue ye broken downe to fortifie the wall,

m Either to pull downe such as might hurt, or else to knowe what men they were able to make.

11 And haue also made a ditch betweene the two walles, for n the waters of the olde poole: and haue not looked vnto the maker o thereof, neither had respect vnto him that formed it of olde.

n To prouide if neede should bee of water.
o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God.

12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnesse and girding with sackecloth.

13 And behold, ioy and gladnesse, slaying oxen and killing sheepe, eating flesh, and

drinking

p In ſtead of repentance ye were ioyfull and made great cheare, contemning the admonitions of the Prophets, ſaying, Let vs eate and drinke: for our Prophets, ſay, that we ſhall die to morow.

q Becauſe the Ebrew worde doeth alſo ſignifie one that doeth nouriſh and cheriſh, there are of the learned that thinke, that this wicked man did nouriſh ſecret friendſhip with the Aſſyrians and Egyptians, to betray the Church, and to prouide for himſelfe againſt all dangers: in the meane ſeaſon he packt craftily, and gat of the beſt offices into his hand vnder Hezekiah, euer aſpiring to the hieſt.

r Meaning, that he was a ſtranger and came vp of nothing.

ſ Whereas he thought to make his name immortall by his famous ſepulchre, he died moſt miſerably among the Aſſyrians.

t Signifying, that whatſoeuer dignitie the wicked attaine vnto, at length it will turne to the ſhame of thoſe Princes, by whom they are preferred.

u To be ſteward againe, out of the which office hee had beene put by the craft of Shebna.

x I will commit vnto him the full charge and gouernment of the kings houſe.

y I will eſtabliſh him and confirme him in his office: of this phraſe, read Ezra. 9. 9.

z Meaning, that both ſmall and great that ſhall come of Eliakim, ſhall haue praiſe and glory by this faithfull officer.

a Hee meaneth Shebna, who in mans iudgement ſhould neuer haue fallen.

drinking wine, p eating and drinking for to morow we ſhall die.

14 And it was declared in the eares of the Lorde of hoſtes, Surely this iniquitie ſhal not be purged from you, till ye die, ſaith the Lord God of hoſtes.

15 Thus ſaith the Lord God of hoſtes, Goe get thee to that q treaſurer, to Shebna, the Steward of the houſe, and ſay:

16 What haſt thou to do here? & whome haſt thou r here? that thou ſhouldeſt heere hewe thee out a ſepulchre, as hee that heweth out his ſepulchre in an hie place, or that graueth an habitation ſ for himſelfe in a rocke?

17 Behold, the Lord will cary thee away with a great captiuity, and will ſurely couer thee.

18 He will ſurely roll and turne thee like a ball in a large countrey: there ſhalt thou die, and there the charets of thy glory ſhall be the t ſhame of the Lords houſe.

19 And I will driue thee from thy ſtation, and out of thy dwelling will he deſtroy thee.

20 And in that day will I u call my ſeruant Eliakim the ſonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I ſtrengthen him: thy power alſo will I commit into his hande, and he ſhall bee a father of the inhabitants of Ieruſalem, and of the houſe of Iudah.

22 And the x key of the houſe of Dauid will I lay vpon his ſhoulder: ſo he ſhal open and no man ſhall ſhut: and he ſhall ſhut and no man ſhall open.

23 And I will faſten him as a y naile in a ſure place, and he ſhalbe for the throne of glory to his fathers houſe.

24 And they ſhall hang vpon him all the glory of his fathers houſe, euen of the nephewes and poſteritie z all ſmall veſſels from the veſſels of the cups, euen to all the inſtruments of muſicke.

25 In that day, ſaith the Lord of hoſtes, ſhall the a naile, that is faſtened in the ſure place, depart, and ſhall be broken, and fall: and the burden that was vpon it, ſhalbe cut off: for the Lord hath ſpoken it.

CHAP. XXIII.

1 A propheſie againſt Tyrus. 17 A promiſe that it ſhall be reſtored.

a Reade chap. 13. 1.

THe a burden of Tyrus. Howle, ye ſhips of b Tarſhiſh: for it c is deſtroyed, ſo that there is none houſe: none ſhall come from the land of d Chittim: it is e reuealed vnto them.

2 Be ſtill, ye that dwell in the yles: the merchants of Zidon, and ſuch as paſſe ouer the ſea, haue f replenished thee.

3 The g ſeede of Nilus growing by the abundance of waters, and the harueſt of the riuer was her reuenues, and ſhe was a marte of the nations.

4 Be aſhamed, thou Zidon: for the h ſea hath ſpoken, euen the ſtrength of the ſea, ſaying, I haue not i trauelled, nor brought forth children, neither nouriſhed yong men, nor brought vp virgines.

5 When the fame commeth to the Egyptians, they ſhall be k ſory, concerning the rumor of Tyrus.

6 Goe you ouer to l Tarſhiſh: howle, ye that dwell in the yles.

7 Is not this that your glorious citie? her antiquitie is of ancient dayes: her owne feet ſhall leade her afarre off to bee a ſotourner.

8 Who hath decreed this againſt Tyrus (that m crowneth men) whoſe merchants are princes, whoſe chapmen are the nobles of the world?

9 The Lord of hoſts hath decreed this, to ſtaine the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Paſſe through thy land like a flood to the n daughter of Tarſhiſh: there is no more ſtrength.

11 Hee ſtretched out his hande vpon the ſea: hee ſhooke the kingdomes: the Lorde hath giuen a commaundement concerning the place of merchandiſe, to deſtroy the power thereof.

12 And he ſayd, Thou ſhalt no more reioyce, when thou art oppreſſed: o O virgine p daughter of Zidon, riſe vp, goe ouer vnto Chittim, yet there ſhalt thou haue no reſt.

13 Behold the land of the Caldeans: this was no people: q Aſſhur founded it by the inhabitants of the wildernes: they ſet vp the towers thereof: they raiſed the palaces thereof, and he r brought it to ruine.

14 Howle yee ſhips of Tarſhiſh: for your ſ ſtrength is deſtroyed.

15 And in that day ſhal Tyrus be forgotten ſeuentie yeeres (according to the yeeres of one king) at the ende of t ſeuentie yeeres, ſhall Tyrus u ſing as an harlot.

16 Take an harpe, and go about the citie: (thou harlot that hall bene forgotten) x make ſweet melodie, ſing mo ſongs that thou mayeſt be remembred.

17 And at the end of ſeuentie yeeres ſhall the Lord viſit Tyrus, and ſhe ſhall returne to her y wages, and ſhall commit fornication

b Ye of Cilicia, that come thither for merchandiſe.

c Tyrus is deſtroyed by Nebuchad-nezzar.

d By Chittim they meant all the yles and countreyes Weſtward from Paleſtina.

e All men know of this deſtruction,

f Haue haunted thee, and enriched thee.

g Meaning, the corne of Egypt, which was fed by the ouerflowing of Nilus.

h That is, Tyrus, which was the chiefe port of the ſea.

i I haue no people left in me, & am as a barren woman that neuer had child.

k Becauſe theſe two countreys were ioyned in league together.

l Tyrus willeth other Merchants to goe to Cilicia, and to come no more there.

m Who maketh her merchants like Princes.

n Thy ſtrength will no more ſerue thee: therefore flee to other countreys for ſuccour.

o For Tyrus was neuer touched nor afflicted before.

p Becauſe Tyrus was built by them of Zidon.

q The Caldeans which dwelt in tents in the wilderneſſe were gathered by the Aſſyrians into cities.

r The people of the Caldeans deſtroyed the Aſſyrians: whereby the Prophet meaneth, that ſeeing the Caldeans were able to ouercome the Aſſyrians, which were ſo great a nation, much more ſhall theſe two nations of Caldea and Aſſyria be able to ouerthrow Tyrus.

ſ That is, Tyrus, by whom ye are enriched

t Tyrus ſhal lie deſtroyed ſeuentie yeres, which he calleth the reigne of one King, or a mans age.

u Shal vſe all craft and ſubtiltie to entiſe men againe to her.

x Shee ſhall labour by all meanes to recouer her firſt credite, as an harlot, when ſhe is long forgotten, ſeeketh by all meanes to entertaine her louers.

y Though ſhe haue bene chaſtiſed of the Lord, yet ſhe ſhall returne to her olde wicked practiſes, and for gaine ſhall giue her ſelfe to all mens luſts like an harlot.

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with all the kingdomes of the earth, that are in the world.

z He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, and turne her heart from auarice and filthy gaine, vnto the true worshipping of God and liberalitie toward his Saints.

18 Yet her occupying and her wages shal be z holy vnto the Lord: it shal not be laid vp nor kept in store, but her merchandise shall be for them that dwel before the Lord, to eat sufficiently, and to haue durable clothing.

CHAP. XXIIII.

A prophesie of the curse of God for the sinnes of the people. 13 A remnant reserued shall praise the Lord.

a This prophesie is as a conclusion of that which hath bin threatned to the Iewes and other nations, from the 13. Chapter, and therefore by the earth he meaneth those lands, which were before named.

BEhold, the Lord maketh the a earth emptie, and he maketh it waste: he turneth it vpside downe, and scattereth abroad the inhabitants thereof.

2 And there shalbe like people like b priest, and like seruant, like master, like maide, like mistresse, like buyer, like seller, like lender, like borrower, like giuer, like taker to vsury.

3 The earth shalbe cleane emptied, and vtterly spoyled: for the Lorde hath spoken this word.

4 The earth lamenteth and fadeth away: the world is feebled and decayed: the proud people of the earth are weakened.

5 The earth c also deceyueth, because of the inhabitantes thereof: for they transgressed the lawes: they changed the ordinances, and brake the euerlasting couenant.

6 Therfore hath the d curse deuoured the earth, and the inhabitants therof are desolate. Wherefore the inhabitants of the land are c burned vp, and few men are left.

7 The wine fayleth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drink wine with mirth: strong drinke shall bee bitter to them that drinke it.

10 The city of e vanity is broken downe: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the f mirth of the world is gone away.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shall it bee in the mids of the earth, among the people, g as the shaking of an oliue tree, & as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shal shoute for the magnificence of the Lord: they shall reioyce from i the sea.

15 Wherefore prayse yee the Lord in the valleyes, euen the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermost part of the earth wee haue heard prayses, euen glory to the k Iust, and I sayde, My leannesse, my leannesse, wo is me: the transgressors haue offended: yea, the transgressors haue grieuously offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noyse of the feare, shall fall into the pit: and he that commeth vp out of the pit, shall be taken in the snare: for the m windowes from on high are open, and the foundations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is moued exceedingly.

19 The earth shall reele to and fro like a drunken man, and shall bee remooued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.

21 ¶ And in that day shal the Lord n visit the hoste aboue that is on high, euen the kings of the world that are vpon the earth.

22 And they shall bee gathered together as the prisoners in the pit: and they shall bee shut vp in the prison, and after many dayes shall they be o visited.

23 p Then the Moone shall bee abashed and the Sunne ashamed, when the Lorde of hostes shall reigne in mount Zion and in Ierusalem: and glory shall bee before his ancient men.

b Because this was a name of dignitie, it was also applied to them which were not of Aarons family, & so signifieth also a man of dignitie, as 2. Sam. 8. 18. & 20. 25. 1. chron. 18. 17. and by these words the Prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policie, Hose. 4. 9.

c That is, rendereth not her fruit for the sinne of the people, whom the earth deceiued of their nourriture, because they deceiued God of his honour.

d Written in the Law, as Leuit. 26. 14. deute. 28. 16. thus the Prophets vsed to apply particularly the menaces and promises, which are generall in the Law.

e With heat & drought, or els, that they were consumed with the fire of Gods wrath.

f Which as it was without order, so now should it bee brought to desolation and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities.

g Because they did not vse Gods benefits aright, their pleasures should fayle, and they fall to mourning.

h Hee comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church, which shall praise his Name, as Chap. 10. 22.

i From the vtmost coasts of the world, where the Gospel shall be preached, as verse 16.

k Meaning, to God, who will publish his Gospel through all the world.

l I am consumed with care, considering the affliction of the Church, both by forreine enemies and domesticall. Some reade, my secret, my secret: that is, it was reueiled to the Prophet, that the good should be preserued, and the wicked destroyed.

m Meaning, that Gods wrath and vengeance should bee ouer and vnder them: so that they should not escape no more then they did at Noahs flood.

n There is no power so high or mighty, but God will visit him with his rods.

o Not with his rods, as verse 21. but shall be comforted.

p When God shall restore his Church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the Sunne and the Moone shalbe darke in comparison thereof.

CHAP. XXV.

A thanksgiuing to God in that that he sheweth himselfe iudge of the world, by punishing the wicked, and maintaining the godly.

O Lord, thou a art my God: I will exalt thee, I will prayse thy Name: for thou hast done wonderful things, according to the counsels of old, with a stable truth.

a Thus the Prophet giueth thanks to God, because he will bring vnder subiection these nations by his corrections and make them of his Church which before were his enemies.

2 For thou hast made of a b citie an heape, of a strong citie a ruine: euen the palace c of strangers of a citie, it shall neuer be built.

b Not only of Ierusalem, but also of these other cities, which haue bene thine enemies.

c That is, a place whereas all vagabonds may liue without danger, and as it were, at ease, as in a palace.

3 Therefore shall the d mightie people giue glory vnto thee: the city of the strong nations shall feare thee.

d The arrogant and proud, which before would not know thee, shall by thy corrections feare and glorifie thee.

4 For thou hast beene a strength vnto the poore, euen a strength to the needy in his trouble, a refuge against the tempest, a shadowe against the heate: for the blast

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e The rage of the wicked is furious, till God breake the force thereof.
f Meaning, that as the heat is abated by the raine, so shal God bring downe the rage of the wicked.
g As a cloud shadoweth from the heate of the sunne, so shall God asswage the reioycing of the wicked against the godly.
h To wit, in Zion, whereby he meaneth his Church, which should vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banket, as Matt. 22.2.
i Meaning, that ignorance and blindnesse, wherby we are kept backe from Christ.

e of the mightie is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, f as the heate in a drie place: he will bring downe the song of the mightie, as g the heat in the shadow of a cloud.

6 And in this h mountaine shal the Lord of hostes make vnto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he wil destroy in this mountaine i the couering that coureth all people, and the valle that is spread vpon all nations.

8 He will destroy death for euer: and the Lord God will k wipe away the teares from all faces, and the rebuke of his people wil he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue waited for him, and he wil saue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and l Moab shalbe threshed vnder him, euen as strawe is threshed in m Madmenah.

11 And he shal stretch out his hand in the mids of them (as hee that swimmeth, stretcheth them out to swimme) and with the strength of his hands shall hee bring downe their pride.

12 The defence also of the height of thy walles shal he bring downe, and lay low, and cast them to the ground, euen vnto the dust.

k Hee will take away all occasions of sorrow, and fill his with perfect ioy, Reuel.7.17. and 21.4.
l By Moab are meant all the enemies of his Church.
m There were two cities of this name: one in Iudah, 1.Chron.2.49. and another in the land of Moab, Iere. 48.2 Which seemeth to haue beene a plentifull place of corne, Chapter 10.31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

a This song was made to comfort the faithfull, when their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song.
b Gods protection and defence shall bee sufficient for vs.
c Hee assureth the godly to returne after the captiuitie to Ierusalem. cannot be changed.
d Thou hast decreed so, and thy purpose
e There is no power so hie, that can let God, when he will deliuer his.

IN that day shall a this song bee sung in the lande of Iudah, Wee haue a strong citie: b saluation shall God set for walles and bulwarkes.

2 c Open yee the gates, that the righteous nation, which keepeth the trueth, may enter in.

3 By an assured d purpose wilt thou preserue perfit peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For hee will bring them downe that dwell on high: e the high citie he will abase: euen vnto the ground will hee cast it downe, and bring it vnto dust.

6 The foote shall treade it downe, euen the feete of the f poore, and the steppes of the needie.

7 The way of the iust is righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy g iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirite within mee will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne h righteousnesse.

10 Let mercy i bee shewed to the wicked, yet hee will not learne righteousnesse: in the land of vprightnes wil he doe wickedly, and will not behold the maiestie of the Lord.

11 O Lord, they will not beholde thine high hand: but they shall see it, and bee confounded with k the zeale of the people, and the fire of thine l enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other m lords beside thee haue ruled vs, but wee will remember thee onely, and thy Name.

14 The n dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased the o nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast inlarged all the coasts of the earth.

16 Lord, in trouble haue they p visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with child, that draweth neere to the trauaile, is in sorrow, and crieth in her paines, so haue wee beene in thy q sight, O Lord.

18 We haue conceiued, we haue borne in paine, as though wee should haue brought foorth r winde: there was no helpe in the earth, neither did the inhabitants of s the world fall.

19 ¶ t Thy dead men shall liue: euen with my body shall they rise. Awake, and sing, yee that dwell in dust: for thy u dew is as the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: x enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For loe, the Lord commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the

f God will set the poore afflicted ouer the power of the wicked.
g We haue constantly abode in the aduersities, wherewith thou hast afflicted vs.
h Meaning, that by afflictions men shall learne to feare God.
i The wicked though God shew them euident signes of his grace, shall be neuer the better.
k Through enuie and indignation against thy people.
l The fire and vengeance, wherewith thou doest destroy thine enemies.
m The Babylonians, which haue not gouerned according to thy word.
n Meaning, that the reprobate euen in this life shall haue the beginning of euerlasting death.
o To wit, the companie of the faithfull by the calling of the Gentiles.
p That is, the faithfull by thy rods were mooued to pray vnto thee for deliuerance.
q To wit, in extreme sorrow.
r Our sorrowes had none end, neither did we enioy the comfort that wee looked for.
s The wicked and men without religion were not destroyed.
t Hee comforteth the faithfull in their afflictions, shewing them, that euen in death they shall haue life: and that they should most certainely rise to glorie: the contrarie should come to the wicked, as verse 14.
u As herbes dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dewe of Gods grace.
x Hee exhorteth the faithfull to bee patient in their afflictions, and to waite vpon Gods worke.

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y The earth shall vomite, and cast out the innocent blood, which it hath drunke, that it may crie for vengeance against the wicked.

earth shall disclose her y blood, and shall no more hide her slaine.

CHAP. XXVII.

A prophesie against the kingdome of Satan, 2 and of the ioy of the Church for their deliuerance.

IN that a day the Lord with his sore and great and mightie b sword shall visite Leuiathan, that pearcing serpent, euen Leuiathan that crooked serpent, and hee shall slay the dragon that is in the sea.

2 In that day sing of the vineyard c of red wine.

3 I the Lord doe keepe it: I will water it euery moment: lest any assaile it, I will keepe it night and day.

4 Anger d is not in mee: who would set the briers and the thornes against mee in battell? I would goe thorow them, I would burne them together.

5 Or will he e keele my strength, that he may make peace with me, and be at one with mee?

6 f Hereafter, Iaakob shall take roote: Israel shal flourish and grow, and the world shall be filled with fruit.

7 Hath hee smitten g him as hee smote those that smote him? or is hee slaine according to the slaughter of them that were slaine by him?

8 In h measure in the branches thereof wilt thou contend with it, when hee bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iaakob be purged, and this is all the i fruit, the taking away of his sinne: when he shall make all the stones of the altars, as chalke stones broken in pieces, that the groues and images may not stand vp.

10 Yet the k defenced citie shall bee desolate, and the habitation shall be forsaken, and left like a wildernesse. There shall the calfe feed, and there shall hee lie, and consume the branches thereof.

11 When the boughes of it are drie, they shall bee broken: the l women come and set them on fire: for it is a people of none vnderstanding: therefore hee that made them, shall not haue compassion of them, and hee that formed them, shall haue no mercie on them.

12 And in that day shall the Lord thresh from the chanell of the m River, vnto the riuer of Egypt, and yee shall bee gathered one by one, O children of Israel.

13 In that day also shall the great trumpe be n blowen, and they shall come, which perished in the land of Assur: and they that were chased into the land of Egypt, and they shall worship the Lord in the holy mount at Ierusalem.

CHAP. XXVIII.

Against the pride and drunkennesse of Israel. 9 The vntowardnesse of them that should learne the word of God. 24 God doth all things in time and place.

VVOe to the crowne of pride, the drunkards of Ephraim: for his glorious beautie shall be a fading floure, which is vpon the head of the b valley of them that bee fat, and are ouercome with wine.

2 Behold, the Lord hath a mightie and c strong one, like a tempest of haile, and a whirlewinde that ouerthroweth, like a tempest of mightie waters that ouerflow, which throw to the ground mightily.

3 They shall be troden vnder foote, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie shall bee a fading floure, which is vpon the head of the valley of them that be fat, and as d the hastie fruit afore summer, which when he that looketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of glorie, and for a diademe of beautie vnto the e residue of his people,

6 And for a spirite of iudgement to him that sitteth in iudgement, and for f strength vnto them that turne away the battell to the gate.

7 But g they haue erred because of wine, and are out of the way by strong drinke: the Priest and the prophet haue erred by strong drinke, they are swallowed vp with wine: they haue gone astray through strong drink: they faile in vision: they stumble in iudgement.

8 For all their tables are full of filthy vomiting: no place is cleane.

9 h Whom shall hee teach knowledge? and whom shall hee make to vnderstand the things that yee heareth? them that are weaned from the milke, and drawen from the breasts.

10 For i precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a stammering k tongue, and with a strange language shal he speake vnto this people.

12 Vnto whom l hee said, m This is the rest:

a At the time appointed.
b That is, by his mightie power, and by his word. He prophesieth here of the destruction of Satan and his kingdome vnder the name of Leuiathan, Assur and Egypt
c Meaning, of the best wine which this vineyard, that is, the Church should bring foorth as most agreeable to the Lord.
d Therefore he will destroy the kingdome of Satan, because he loueth his Church for his owne mercies sake, and cannot be angrie with it, but wisheth that he may powre his anger vpon the wicked infidels, whom he meaneth by briers and thornes.
e He marueileth that Israel will not come by gentlenesse, except God make them to feele his rods, and so bring them vnto him.
f Though I afflict and diminish my people for a time, yet shall the roote spring againe and bring foorth in great abundance.
g Hee sheweth that God punisheth his in mercie, and his enemies in iustice. h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction. i Hee sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof destroyed. k Notwithstanding his fauour that hee will shew them after: yet Ierusalem shall bee destroyed, and grasse for cattell shall grow in it. l God shall not haue needs of mightie enemies: for the very women shall doe it to their great shame. m He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.
n In the time of Cyrus by whom they should be deliuered: but this was chiefly accomplished vnder Christ.
a Meaning, the proud kingdome of the Israelites, which were drunken with worldly prosperitie.
b Because the Israelites, for the most part dwelt in plentifull valleys, he meaneth hereby the valley of them that had abundance of worldly prosperitie, and were as it were crowned therewith, as with garlands.
c He seemeth to meane the Assyrians, by whom the ten tribes were caried away.
d Which is not of long continuance, but is soone ripe, and first eaten.
e Signifying, that the faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shall be preserued.
f He will giue counsell to the gouernour, and strength to the captaine, to driue the enemies in at their owne gates. g Meaning the hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkennesse and vomiting. h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeete as young babes. i They must haue one thing oftimes told. k Let one teach what hee can, yet they shall no more vnderstand him, then if he spake in a strange language. l That is, the Prophet, whom God should send. m This is the doctrine, whereupon yee ought to stay and rest.

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rest: a ginerest to him that is weary: and this is the refreshing, but they would not heare.

13 Therefore shal the word of the o Lord bee vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little, that they may go and fall backward, and be broken and be snared and be taken.

14 Wherefore heare the word of the Lord, ye scornful men that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a p couenant with death, and with hell are wee at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for wee haue made q falsehood our refuge, and vnder vanitie are wee hid,

16 Therefore thus sayth the Lord God, Behold, I will lay in Zion a stone, a r tryed stone, a precious corner stone, a sure foundation. He that beleeueth, s shall not make haste.

17 Iudgement also will I lay to the rule and t righteousnesse to the balance, and the u haile shall sweepe away the vaine confidence, and the waters shall ouerflow x the secret place.

18 And your couenant with death shalbe disannulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shal ye be trode downe by it.

19 (When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be onely y feare to make you to vnderstand the hearing.

20 For the bed is z strait that it cannot suffice, and the couering narrow that one cannot wrap himselfe.

21 For the Lord shall stand as in mount a Perazim: he shal be wroth as in the valley b of Gibeon, that he may doe his worke, his strange worke, and bring to passe his act, his strange act.

22 Now therefore bee no mockers, least your bonds increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce, hearken ye, and heare my speach.

24 Doth the plowman plow all the day, to sowe? doth hee open and breake the clots of his ground?

25 (When hee hath made it c plaine, will he not then sowe the fitches, and sowe cummin, and cast in wheate by measure, and the appointed barley and rie in their place?

26 For his God doth instruct him to haue discretion, and doth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread corne when it is threshed, bee doeth not alway thresh it, neither doeth the wheele of his cart still make a noyse, neither will he breake it with the teeth thereof.

29 This also commeth from the Lord of hostes, which is wonderfull in counsaile, and excellent in workes.

CHAP. XXIX.

1 A prophesie against Ierusalem. 13 The vengeance of God on them that follow the traditions of men.

AHa altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: b let them kill lambes.

2 But I will bring the altar into distresse, and there shalbe heauinesse, and sorow, and it shall be vnto me like c an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou be humbled, and shalt speake out of the d ground, and thy speach shall be as out of the dust: thy voyce also shal bee out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy e strangers shall be like small dust: and the multitude of strong men shall bee as chaffe that passeth away, and it shall bee in a moment, euen suddenly.

6 Thou shalt bee visited of the Lorde of hosts with thunder and shaking and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the f multitude of all the nations that fight against the altar, shall bee as a dreame or vision by night: euen all they that make the warre against it, and strong holds against it, and lay siege vnto it.

8 And it shall be like as an hungry man dreameth, and behold, he eateth: and when he awaketh his soule is empty: or like as a thirstie man dreameth, and lo, hee is drinking, and when hee awaketh, behold, hee is faint, and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9 h Stay your selues and wonder: they are blinde, I make you blind: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath couered you with a

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n Shew to them that are wearie and haue need of rest, what is the true rest.

o Because they will not receiue the word of God when it is offered, it commeth of their owne malice, if after their hearts be so hardened, that they care not for it, as before, Chap. 6, 9.

p They thought they had shifts to auoid Gods iudgements, and that they could escape though all other perished.

q Though the Prophets condemned their idoles and vaine trust of falsehood, and vanity, yet the wicked thought in themselues that they would trust in these things.

r That is, Christ by whom all the building, must be tryed, and vpholden, Psal. 118. 22 Mat. 21. 42. acles 4. 11. rom. 9. 33. 1. pet 2. 6.

s He shall be quiet, and seeke none other remedies, but be content with Christ.

t In the restitution of this Church, iudgement and iustice shall reigne.

u Gods corrections & affliction.

x Affliction shall discouer their vaine confidence, which they kept secret to themselues.

y Terrour & destruction shall make you to learne that which exhortations and gentlenesse could not bring you vnto.

z Your affliction shalbe so sore that you are not able to endure it.

a When Dauid ouercame the Philistims. 2. Sam. 5. 20. 1. Chr. 14. 11.

b Where Iosua discomfited fiue kings of the Amorites, Iosh. 10. 12.

c As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for hee punisheth some at one time, and some at another, some after one sort and some after another, so that his chosen seed is beaten, and tried, but not broken, as are the wicked.

a The Ebrewe word Ariel signifieth the lyon of God, and signifieth the Altar, because the Altar seemed to deuoure the sacrifice that was offered to God, as Ezek. 43. 16.

b Your vaine confidence in your sacrifices shall not last long.

c Your citie shall be full of blood as an altar whereon they sacrifice.

d Thy speach shall be no more so lofty, and base, and low, as the very charmers, which are in low places.

e Thine hired souldiers in whome thou trustest shall be destroyed as dust or chaffe in a whirlewind.

f The enemies that I will bring to destroy thee, and that which thou makest thy vayne trust, shall come at vnawares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies.

g That is, hee thinketh that he eateth.

h Muse hereon as long as you list, yet shall yee finde nothing but occasion to bee astonied: for your Prophets are blinde, and therefore cannot direct you.

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spirit of slumber, and hath shut vp your eies: the Prophets, and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall he say, I can i not: for it is sealed.

12 And the booke is giuen vnto him that cannot reade, saying, Reade this, I pray thee. And hee shall say, I cannot reade.

13 Therefore the Lord said, Because this people k come neere vnto mee with their mouth, and honour mee with their lippes, but haue remooued their heart farre from me, and their l feare toward me was taught by the precept of men,

14 Therefore behold, I will againe doe a marueilous worke in this people, euen a marueilous worke, and a wonder: for the wisedome of their wise men shall m perish, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that n seeke deepe to hide their counsell from the Lorde: for their workes are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of deuices shal it not bee esteemed o as the potters clay? for shall the worke say of him that made it, Hee made mee not? or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a little while, and Lebanon shall bee p turned into Carmel? and Carmel shalbe counted as a forest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruell man shall cease, and the scornefull shalbe consumed: and all that hasted to iniquitie shall be cut off:

21 Which made a man to sinne in the q word, and tooke him in a snare: which reproued them in the gate, and made the iust to fall without cause.

22 Therefore thus saith the Lord vnto the house of Iaakob, euen hee that redeemed Abraham, Iaakob shall not now bee confounded, neither now shall his face bee pale.

23 But when hee seeth his children, the worke of mine handes, in the mids of him they shall sanctifie my Name, and sanctifie the holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, r shall haue vnderstanding, and they that murmured shall learne doctrine.

i Meaning, that it is all alike, either to reade or not to reade, except God open the heart to vnderstand.

k Because they are hypocrites and not sincere in heart, as Matth. 15 8.

l That is, their religion was learned by mans doctrine, and not by my word.

m Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.

n This is spoken of them which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft saith the Lord, you cannot be able to escape mine hands no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

p Shal there not be a change of all things? and Carmel, that is a plentifull place in respect of that it shall be then, may be taken as a forrest, as Chap. 32. 15. and thus he speaketh to comfort the faithfull.

q They that went about to finde fault with the Prophets words, and would not abide admonitions, but would intangle them and bring them into danger

r Signifying, that except God giue vnderstanding and knowledge, man cannot but still erre and murmure against him.

CHAP. XXX.

1 He reproueth the Iewes which in their aduersitie vsed their owne counsels, 3 And sought help of the Egyptians, 10 Despising the Prophets. 16 Therefore hee sheweth what destruction shall come vpon them, 18 But offereth mercie to the repentant.

WOe to the a rebellious children, saith the Lord, that take counsell, but not of mee, and b couer with a couering, but not by my Spirit, that they may lay sinne vpon sinne:

2 Which walke forth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt, your confusion.

4 For his c princes were at Zoan, and his Ambassadours came vnto Hanes.

5 They shall bee all ashamed of the people that cannot profite them, nor helpe nor doe them good, but shall be a shame and also a reproch.

6 ¶ The d burden of the beastes of the South, in a land of trouble and anguish, from whence shall come the young and olde lyon, the viper, & fiery flying serpent against them that shall beare their riches vpon the shoulders of the colts, and their treasures vpon the bunches of the camels, to a people that cannot profit.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore haue I cryed vnto e her, Their strength f is to sit still.

8 Now goe, and write g it before them in a table, and note it in a booke that it may be for the h last day for euer and euer:

9 That it is a rebellious people, lying children, and children that would not i heare the Law of the Lord.

10 Which say vnto the Seers, See not: and to the Prophets, Prophesie not vnto vs right things: but speake flattering things vnto vs: prophesie k errors.

11 Depart out of the way: goe aside out of the path: cause the holy One of Israel to cease from vs.

12 Therefore thus saith the holy One of Israel, Because yee haue cast off this worde, and trust in l violence and wickednesse, and stay thereupon,

13 Therefore this iniquitie shall be vnto you as a breach that falleth, or a swelling in an hie wall, whose breaking commeth suddenly in a moment,

14 And the breaking thereof is like the breaking of a Potters potte, which is broken without pitie, and in the breaking thereof is not founde m a sheard to take fire out of the hearth, or to take water out of a pit.

a Who contrary to their promise, take not me for their protectour, and contrary to my commandement seeke helpe at strangers.

b They seeke shifts to cloke their doing, and not godly meanes.

c The chiefe of Israel went into Egypt in ambassy to seeke helpe, and abode at these cities.

d That is, a heauie sentence or prophesie against the beasts that caried their treasures into Egypt, by the wildernesse, which was South from Iudah: signifying, that if the beasts should not bee spared, the men should bee punished much more grieuously.

e To wit, to Ierusalem.

f And not to come to and fro to seeke helpe.

g That is, this prophesie.

h That it may be a witnesse against them for all posteritie.

i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the worde of God, but delighted to bee flattered and led in errour,

k Threaten vs not by the worde of God neither be so rigorous, nor talke vnto vs in the Name of the Lord, as Ierem. 11. 21. l Meaning, in their stubbornesse against God, and the admonitions of his Prophets. m Signifying, that the destruction of the wicked shall be without recouery.

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ter out of the pit.

15 For thus saith the [r] Lord God, the holy One of Israel, In rest and quietnesse shall ye be saued: in quietnesse and in confidence shal be your strength, but ye would not.

16 For ye haue sayd, No, but we will flee away vpon [o] horses. Therefore shall ye flee. We will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand as one shall flee at the rebuke of one: at the rebuke of fiue shall yee flee, till ye be left as a shippe mast vpon the [p] top of a mountaine, and as a beacon vpon an hill.

18 Yet therefore will the Lord waite, that he may haue [q] mercie vpon you, and therfore will he be exalted, that he may haue compassion vpon you: for the Lord is the God of [r] iudgement. Blessed are all they that waite for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: hee will certainely haue mercie vpon thee at the voyce of thy cry: when he heareth thee, he will answere thee.

20 And when the Lorde hath giuen you the bread of aduersitie, and the water of affliction, thy rayne shalbe no more kept backe, but thine eyes shall see the ‖ raine.

21 And thine eares shall heare a worde behinde thee, saying, This is the way, [t] walke yee in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And yee shall [s] pollute the couering of the images of siluer, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, and thou shalt say vnto it, [u] Get thee hence.

23 Then shal he giue raine vnto thy seed, when thou shalt sowe the ground, and bread of the increase of the earth, and it shal be fat, and as oyle: in that day shall thy cattell bee fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shall eate cleane prouender, which is winowed with the shouel, and with the fanne.

25 And vpon euery high [x] mountaine, and vpon euery hie hill shall there be riuers and streames of waters, in the day of the great slaughter, when the towres shall fall.

26 Moreouer, the light of the Moone shall be as the light of the [y] Sunne, and the light of the Sunne shall be seuen folde, and like the light of seuen dayes in the day that the Lorde shall binde vp the breach of his people, and heale the stroke of their wound.

27 Behold, [z] the Name of the Lord commeth from farre, his face is burning, and the burden thereof is heauy, his lippes are full of indignation, and his tongue is as a deuouring fire.

28 And his Spirite is as a riuer that ouerfloweth vp to the necke: it diuideth asunder, to fanne the nations with the fanne of [a] vanitie, and there shall bee a bridle to cause them to erre in the iawes of the people.

29 But there shal be a song vnto you as in the [b] night, when a solemne feast is kept: and gladnesse of heart, as he that commeth with a pipe to goe vnto the mount of the Lord, to the mighty One of Israel.

30 And the Lord shal cause his glorious voyce to be heard, and shal declare the lighting downe of his arme, with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and haile stones.

31 For with the voyce of the Lord shall Assur be destroyed, which smote with the [c] rodde.

32 And in euery place that the staffe shall passe, it shall [d] cleane fast, which the Lorde shal lay vpon him with [e] tabrets and harps, and with battels, and lifting vp of hands shall he fight [f] against it.

33 For [g] Tophet is prepared of olde: it is euen prepared for the [h] King: hee hath made it [i] deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a riuer of brimstone, doeth kindle it.

n Oftimes by his Prophets he put you in remembrance of this, that you should only depend on him.

o We will trust to escape by our horses.

p Whereas all the trees are cut downe saue two or three to make masts.

q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.

r Not only in punishing, but in vsing moderation in the same, as Iere. 10. 24. and 30. 11.

‖ Or, instructor.

s God shal direct all thy wayes, and appoint thee how to goe either hither or thither.

t Ye shall cast away your idoles which you haue made of golde and siluer, with all that belongeth vnto them, as a most filthy thing and polluted.

u She wing that there can be no true repentance, except both in heart and deede we shew our selues enemies to idolatry.

x By these diuers maners of speach he sheweth that the felicitie of the Church shall be so great, that none is able sufficiently to expresse it.

y When the Church shall be restored the glory thereof shall passe seuentimes the brightnesse of the Sunne: for by the Sunne and Moone, which are two excellent creatures, hee sheweth what shall bee the glory of the children of God in the kingdome of Christ.

z This threatning is against the Assyrians, the chiefe enemies of the people of God.

a To driue them to nothing: and thus God consumeth the wicked by that meanes, whereby he clenseth his.

b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.

c Gods plague.

d It shal destroy.

e With ioy and assurance of the victory.

f Against Babel: meaning the Assyrians and Babylonians.

g Here it is taken for hell, where the wicked are tormented, reade 2. Kin. 23. 10.

h So that their estate or degree cannot exempt the wicked.

i By these figuratiue speeches hee declareth the condition of the wicked after this life.

CHAP. XXXI.

1 He curseth them that forsake God, and seeke for the helpe of men.

WOe vnto them that goe [a] downe into Egypt for helpe, and stay vpon horses, and trust in chariots, because they are many, and in horsemen, because they bee very strong: but they looke not vnto the holy One of Israel, nor [b] seeke vnto the Lord.

2 But he yet is [c] wisest: therefore he will bring euil, and not turne backe his word, but he will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians are men, and not God, and their horses flesh, and not spirit: and when the Lorde shall stretch out his hand, the [d] helper shall fall, and hee that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto mee, as the lion or lions whelpe roareth vpon his praye, against whome if a multitude of shepheards bee called hee will not bee afrayde at their voyce, neither will humble himselfe at their noyse: so shall

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither, Deuteronom. 17. 16. and 28. 68. lest they should forget the benefite of their redemption: and secondly, lest they should be corrupted with the superstition and idolatrie of the Egyptians, and so forsake God, Ier. 2. 18.

b Meaning, that they forsake the Lord, that put their trust in worldly things, for they cannot trust in both.

c And knoweth their craftie enterprises, and will bring all to nought.

d Meaning, both the Egyptians and the Israelites.

the

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the Lord of hostes come c downe to fight for mount Zion, and for the hill thereof.

5 As birds that flie, so shall the Lorde of hostes defend Jerusalem by defending and deliuering, by passing through and preseruing it.

6 D ye children of Israel, turne againe, in as much as yee are d sunken deepe in rebellion.

7 For in that day, euery man shall e cast out his idoles of siluer, and his idols of gold, which your handes haue made you, euen a sinne.

8 h Then shall Ashur fall by the sword, not of man, neither shall the sword of man deuoure him, & he shall flee from the sword, and his yong men shall faint.

9 And he shall go for feare to his i tower, and his princes shall be afraid of the standard, sayeth the Lord, whose k fire is in Zion, and his fornace in Jerusalem.

c He sheweth the Iewes, that if they would put their trust in him, he is so able that none can resist his power: and so carefull ouer them, as a bird ouer her yong, which euer flieth about them for their defence: which similitude the Scripture vseth in diuers places, as Deut. 32.11. matth. 23.37.

d He toucheth their conscience that they might earnestly feele their grieuous sinnes, and so truely repent, for as such as now they are almost drowned, and past recouery.

e By these fruits your repentance shal be knowen, as Chap 2. 18.

h When your repentance appeareth. i This was accomplished soone after when Sancheribs army was discomfited, and he fled to his castle in Nineueh for succour. k To destroy his enemies.

CHAP. XXXII.

1 The conditions of good rulers and officers described by the gouernement of Hezekiah, who was the figure of Christ.

BEholde, a a King shall reigne in iustice, And the Princes shall rule b in iudgement.

2 And that man shall bee as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, and as the shadow of a great rocke in c a weary land.

3 The eyes of d the seeing shall not bee shut, and the eares of them that heare, shall hearken

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall bee ready to speake distinctly.

5 A e niggard shall no more be called liberall, nor the churle rich.

6 But the niggard will speake of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lord, to make empty the hungry soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle are wicked: hee deuiseth wicked counsels, to vndoe the poore with lying wordes, and to speake against the poore in iudgement.

8 But the liberall man will deuise of liberall things, and he will continue his liberalitie.

9 ¶ Rise vp, ye women that are at ease: heare my voyce, yee f careless daughters:

a This prophesie is of Hezekiah, who was a figure of Christ, and therfore it ought chiefly to be referred to him.

b By iudgement and iustice is meant an vpright gouernement, both in police and religion.

c Where men are wearie with trauelling, for lacke of water.

d He promiseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same contrary to the threatnings against the wicked, Chap. 6.9. and 29.10.

e Vice shall no more be called vertue, nor vertue esteemed by power and riches. f He prophesieth of such calamity to come, that they will not spare the women and children, and therefore willeth them to take heede and prouide.

hearken to my words.

10 Ye women, that are careless, shall be in feare g aboue a yeere in dayes: h for the vintage shall faile, and the gathering shall come no more.

11 Yee women, that are at ease, be afraied: feare, O yee careless women: put off the clothes: make bare, and girde sackcloth vpon the loynes.

12 Men shall lament for the i teates, euen for the pleasant fieldes, and for the fruitfull vine.

13 Vpon the land of my people shal grow thornes and bryers: yea, vpon all the houses of ioy in the citie of reioycing,

14 Because the palace shall bee forsaken, and the ‖ noyse of the citie shall bee left: the tower and fortresse shall bee dennes for euer, and the delite of wilde asses, and a pasture for flockes,

15 Until the k Spirit be powred vpon vs from aboue, and the wilderneesse become a fruitfull field, and the l plentious field bee counted as a forest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull field.

17 And the worke of iustice shalbe peace, euen the worke of iustice and quietnesse, and assurance for euer.

18 And my people shal dwel in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it hayleth, it shall fall on the forest, and the m citie shall be set in the low place.

20 Blessed are ye that n sow vpon all waters, and o driue thither the feete of the ore and the asse.

g Meaning, that the affliction should continue long, and when one yeere were past, yet they should looke for new plagues.

h God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods.

i By the teates he meaneth the plentifull fields, whereby men are nourished, as children with the teate: or the mothers for sorow and leannesse, shall lacke milke.

‖ *Or, multitude.*

k That is, when the Church shall bee restored: thus the Prophets after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, lest they should faint. l The field which is now fruitfull, shall be but as a barren forrest in comparison of that it shal be then, as Chap. 29.17. which shall bee fulfilled in Christs time: for then they that were before as the barren wildernesse, being regenerate, shall bee fruitfull, and they that had some beginning of godlinesse, shall bring foorth fruites in such abundance, that their former life shall seeme but as a wildernesse where no fruites were. m They shall not neede to builde it in high places for feare of the enemie: for God will defend it, and turne away the stormes from hurting of their commodities. n That is, vpon fat ground and well watered, which bringeth forth in abundance: or in places which before were couered with waters, and now made dry for your vses. o The fieldes shall be so rancke, that they shall send out their cattel to eate vp the first crop, which abundance shall be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of them, by whom God hath punished his Church.

WDo to thee that a spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt b cease to spoyle, thou shalt be spoyled: when thou shalt make an

a Meaning, the enemies of the Church, as were the Caldeans, and Assyrians: but chiefly of Sa-

neherib, but not onely. b When thine appointed time shall come that God shall take away thy power, and that which thou hast wrongfully gotten, shall be giuen to others, as Amos 5.11.

c The Caldeans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes and Persians shall doe the same to the Caldeans.

d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.

e Which helpedst our fathers so soone as they called vpon thee.

f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians.

g When thou, O Lord, didst lift vp thine arme to punish thine enemies.

h Ye that as caterpillers destroyed with your number the whole world, shall haue no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed.

i Meaning, the Medes and Persians against the Caldeans.

k That is, in the dayes of Hezekiah.

ende of doing wickedly, c they shall doe wickedly against thee.

2 d O Lorde haue mercie vpon vs, wee haue waited for thee: bee thou, which wast e their arme in the morning, our helpe also in time of trouble.

3 At the noyse of the tumult, the f people fled: at thine g exalting, the nations were scattered.

4 And your spoyle shall be gathered like the gathering of h caterpillers: and i he shal goe against him like the leaping of grashoppers.

5 The Lord is exalted: for he dwelleth on high: he hath filled Zion with iudgement and iustice.

6 And there shall bee stabilitie of k thy times, strength, saluation, wisedome and knowledge: for the feare of the Lord shall be his treasure.

7 Beholde, l their messengers shall crye without, and the m ambassadours of peace shall weepe bitterly.

8 The n paths are waste: the wayfaring man ceaseth: he hath broken the couenant: he hath contemned the cities: hee regarded no man.

9 The earth mourneth and fainteth: Lebanon is ashamed, and hewen downe: o Sharon is like a wildernesse, and Basban is shaken and Carmel.

10 Now will I p arise, saith the Lorde: now will I be exalted, now will I lift vp my selfe.

11 q Yee shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shall be as the burning of lime: and as the thornes cut vp, shall they be burnt in the fire.

13 Heare, yee that are r farre off, what I haue done, and yee that are neere, knowe my power.

14 The s sinners in Zion are afrayde: a feare is come vpon the hypocrites: Who among vs shal dwell with the deuouring fire? who among vs shall dwell with the euerlasting burnings?

15 He that walketh in iustice, and speaketh righteous things, refusing gayne of oppression, shaking his hands from taking of giftes, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 Hee shall dwell on t high: his defence shall bee the munitions of rockes: bread shall bee giuen him, and his waters shall bee sure.

17 Thine eyes shall u see the King in his glorie: they shall behold the land x farre off.

18 Thine heart y shall meditate feare, Where is the Scribe? Where is the receiuer? Where is hee that counted the towers?

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not perceiue, and of a stammering tongue, that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solemne feastes: thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that cannot bee remooued, and the stakes thereof can neuer bee taken away, neither shall any of the cordes thereof bee broken.

21 For surely there the mightie Lord will bee vnto vs, as a place z of floods and broad riuers, whereby shall passe no shippe with oares, neither shall great shippe passe thereby.

22 For the Lord is our Iudge, the Lord is our Lawgiuer: the Lord is our King, he will saue vs.

23 Thy a cordes are loosed: they could not wel strengthen their mast, neither could they spread the saile: then shall the b pray be diuided for a great spoile: yea, the lame shall take away the pray.

24 And none inhabitant shall say, I am sicke: the people that dwell therein shal haue their iniquitie forgiuen.

l Sent from Sancherib.

m Whome they of Ierusalem sent to intreate of peace.

n These are the woordes of the Ambassadours, when they returne from Sancherib.

o Which was a plentifull country, meaning, that Sancherib would destroy all.

p To helpe and deliuer my Church.

q This is spoken against the enemies, who thought all was their owne: but hee sheweth that their enterprise shall bee in vayne, and that the fire, which they had kindled for others, should consume them.

r His vengeance shall be so great, that all the worlde shall talke thereof.

s Which doe not beleeue the woordes of the Prophet, and the assurance of their deliuerance.

t Meaning, that God will bee a sure defence to all them that liue according to his word.

u They shall see Hezekiah deliuered from his enemies, and restored to honour and glorie.

x They shall be no more shut in as they were by Sancherib, but goe where it pleaseth them.

y Before that this libertie commeth, thou shalt thinke that thou art in great danger: for the enemie shall so sharpely assaile you, that one shall crie, Where is the clerke that writeth the names of them that are taxed? another, Where is the receiuer? another shall crie for him that valueth the rich houses, but God will deliuer you from this feare.

z Let vs bee content with this small riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in shippes, and destroy vs.

a Hee derideth the Assyrians and enemies of the Church, declaring their destruction, as they that perish by shipwracke.

b Hee comforteth the Church, and sheweth that they shall bee enriched with all benefites both of body and soule.

CHAP. XXXIIII.

1 Hee sheweth that God punisheth the wicked for the loue he beareth toward his Church.

COme neere, ye a nations and heare, and hearken, yee people: let the earth heare, and all that is therein, the world and al that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: hee hath b destroyed them and deliuered them to the slaughter.

3 And their slaine shall bee cast out, and their stink shall come vp out of their bodies, and the mountaines shall bee melted with their blood.

4 And all the host of heauen c shalbe dissolued, and the heauens shalbe folden like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figge tree.

5 For my sword shall be d drunken in the heauens:

a He prophesieth of the destruction of the Edomites and other nations which were enemies to the Church.

b God hath determined in his counsell, and hath giuen sentence for their destruction.

c He speaketh this in respect of mans iudgement, who in great feare and horrible troubles thinketh that heauen and earth perisheth.

d I haue determined in my secret counsell, and in the heauens to destroy them, till my sword bee wearie with shedding of blood.

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heauen: beholde, it shall come downe vpon Edom, euen vpon the people of [c] my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fatte with the fatte and with the blood of the [f] Lambes, and the goates, with the fatte of the kidnies of the Rammes: for the Lord hath a sacrifice in [s] Bozrah, and a great slaughter in the land of Edom.

7 And the [h] Unicorne shal come downe with them, and the heifers with the bulles, and their lande shall bee dronken with blood, and their dust made fatte with fatnesse.

8 For it is the day of the Lordes vengeance, and the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into [i] Brimstone, and the land thereof shall be burning pitch.

10 It shall not bee quenched night nor day: the smoke thereof shall goe vp euermore: it shall bee desolate from generation to generation: none shall passe thorow it for euer.

11 But the Pelicane [k] and the Hedgehog shall possesse it, and the great Owle, and the Rauen shall dwell in it, and hee shall stretch out vpon it the line of [l] vanitie, [t] the stones of emptinesse.

12 [m] The nobles thereof shall call to the kingdome, and there shall bee none, and all the Princes thereof shall bee as nothing.

13 And it shall bring foorth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall bee an habitation for Dragons, and a court for Ostriches.

14 There shall [n] meete also Zim and Im, and the Satyre shall crie to his fellowe, and the Scritchowle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There [o] shall the Owle make her nest, and lay, and hatch, and gather them vnder her shadowe: there shall the Vultures also bee gathered, euery one with her make.

16 Seeke in the [p] booke of the Lord, and reade: none of [q] these shall faile, none shall want her make: for [r] his mouth hath commanded, and his very Spirit hath gathered them.

17 And hee hath cast the [s] lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

c They had an opinion of holinesse, because they came of the Patriarch Izhak, but in effect were accursed of God, and enemies vnto his Church, as the Papistes are.
f That is, both of young and old, poore and rich of his enemies.
g That famous citie shall be consumed as a sacrifice burnt to ashes.
h The mightie and rich shalbe aswell destroyed as the inferiours.
i He alludeth to the destruction of Sodom and Gomorrah, Gene. 19.24.
k Reade Chap. 13.21. and Zephan. 2.14.
l In vaine shall any man goe about to build it againe.
m Meaning, there shall bee neither order nor policie, nor state of common weale.
n Reade Chap. 13.21.
o Signifying, that Idumea should be an horrible desolation and barren wildernesse.
p That is, in the Law where such curses are threatned against the wicked.
q To wit, beasts and foules.
r That is, the mouth of the Lord.
s Hee hath giuen the beastes and foules Idumea for an inheritance.

CHAP. XXXV.

1 The great ioy of them that beleeue in Christ. 3 Their office which preach the Gospel. 8 The fruits that follow thereof.

THe [a] desert and the wildernesse shall reioyce: and the waste ground shalbe glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and ioy, the glorie of Lebanon shall bee giuen vnto it: the beautie of [b] Carmel, and of Sharon. They shall [c] see the glorie of the Lord, and the excellencie of our God.

3 [d] Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Bee you strong, feare not: beholde, your God commeth [e] with vengeance: euen God with a recompense, hee will come and saue you.

5 Then shall the eyes of the [f] blinde bee lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an Hart, and the dumbe mans tongue shall sing: for in the [g] wildernesse shall waters breake out, and riuers in the desert.

7 And the drie ground shalbe as a poole, and the thirstie as springs of water: in the habitation of Dragons, where they lay, shalbe a place for reedes and rushes.

8 And there shall bee a path and a way, and the way shall be called [h] holy: the polluted shall not passe by it: for [i] he shall be with them, and walke in the way, and the fooles shall not erre.

9 There shall be no [k] lyon, nor noysome beastes shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lord shall returne and come to Zion with prayse: and euerlasting ioy shalbe vpon their heads: they shall obteine ioy and gladnesse, and sorrow and mourning shall flee away.

a He prophesieth of the full restauration of the Church both of the Iewes and Gentiles vnder Christ, which shall bee fully accomplished at the last day: albeit as yet it is compared to a desert and wildernesse.
b The Church which was before compared to a barren wildernesse, shall by Christ bee made most plenteous and beautifull.
c He sheweth that the presence of God, is the cause that the Church doeth bring forth fruit and flourish.
d Hee willeth all to encourage one another, and specially the ministers, to exhort and strengthen the weake, that they may patiently abide the coming of God, which is at hand.
e To destroy your enemies.
f When the knowledge of Christ is reuealed.
g They that were barren and destitute of the graces of God, shall haue them giuen by Christ.
h It shall bee for the Saints of God, and not for the wicked.
i God shall leade and guide them, alluring to the bringing foorth of Egypt.
k As hee threatned to the wicked to be destroyed heereby, Chapter 30.6.
l Whom the Lord shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 Sancherib sendeth Rabshakeh to besiege Ierusalem. 15 Hu blasphemies against God.

NOw [a] in the [b] fourteenth yeere of King Hezekiah, Sancherib King of Assur came vp against all the strong cities of Iudah, and tooke them.

2 And the king of Assur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah, with a great hoste, and hee stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the

a This historie is rehearsed because it is as a seale and confirmation of their doctrine afore, both for the threatnings and promises: to wit, that God would suffer his
b When hee had abolished superstition and idolatrie, and restored religion, yet God would exercise his Church to trie their faith as
Church to bee afflicted, but at length would send deliuerance patience.

sonne

c For he was now restored to his office, as Isaiah had prophesied, Chap. 22.20

d This declareth that there were fewe godly to be found in ỹ kings house, when hee was driuen to send this wicked man in such a weighty matter.

e Sanheribs chiefe captaine.

f He speaketh this in the person of Hezekiah, falsly charging him, that he put his trust in his wit and eloquence, whereas his only confidence was in the Lord.

g Satan laboured to pull the godly king from one vaine confidence to another, to wit, from trust in the Egyptians, whose power was weake and would deceiue them, to yeeld himselfe to the Assyrians, and so not to hope for any helpe of God.

‖ *Or, turne backe.*

h He reprocheth to Hezekiah his small power, which is not able to resist one of Sanheribs least captaines.

i Thus the wicked to deceiue vs, will pretend the Name of the Lord, but we must try the spirits, whether they be of God or no.

k They were afrayd, lest by his words, he should haue stirred the people against the king and also pretended to grow to some appoyntment with him.

sonne of Hilkiah the c steward of the house, and Shebna the d chancellor, and Joah the sonne of Asaph the recorder.

4 And e Rabshakeh sayde vnto them, Tell you Hezekiah, I pray you, Thus sayeth the great King, the king of Assyr, What confidence is this, wherein thou trustest?

5 I say, f Surely I haue eloquence, but counsell and strength are for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hande, and pierce it: so is g Pharaoh king of Egypt, vnto all that trust in him.

7 But if thou say vnto me, Wee trust in the Lorde our GOD: Is not that hee whose hye places and whose altars Hezekiah tooke downe, and sayde to Judah and to Jerusalem, Yee shall worship before this altar?

8 Now therefore giue hostages to my lord the king of Assyr, and I will giue thee two thousand horses, if thou bee able on thy part to set riders vpon them.

9 For how canst thou ‖ despise any captaine of the h least of my lords seruants? and put thy trust on Egypt for charets and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lorde sayd vnto me, i Go vp against this land, and destroy it.

11 ¶ Then sayd Eliakim, and Shebna, & Joah vnto Rabshakeh, k Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then sayd Rabshakeh, Hath my master sent mee to thy master, and to thee to speake these wordes, and not to the men that sit on the wall? that they may eat their owne dongue, and drinke their owne ‡ pisse with you?

13 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and said, Heare the wordes of the great king, of the King of Assyr.

14 Thus saieth the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this city shall not be giuen ouer into the hand of the king of Assyr.

16 Hearken not to Hezekiah: for thus saith the King of Assyr, Make l appoyntment with me, and come out to me, that euery man may eat of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well,

17 Till I come and bring you to a land like your owne lande, euen a lande of wheate and wine, a land of bread and vineyards,

18 Least Hezekiah deceiue you, saying, the Lorde will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Assyr?

19 Where is the god of m Hamath, and of Arpad? where is the god of Sepharuaim? or howe haue they deliuered Samaria out of mine hand?

20 Who is he among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lorde should deliuer Jerusalem out of mine hand?

21 Then they n kept silence, and answered him not a word: for the kings commandement was, saying, Answere him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chauncellour, and Joah the sonne of Asaph the Recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

l That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they doe not vnderstand that God maketh them his scourge, and punisheth cities for sinne.

n Not that they did not shewe by euident signes that they did detest his blasphemy: for they had rent their clothes, but they knewe it was in vayne to vse long reasoning with this infidel, whose rage they shoulde haue so much more prouoked.

CHAP. XXXVII.

2 *Hezekiah asketh counsel of Isaiah, who promiseth him the victory.* 10 *The blasphemy of Sanecherib.* 16 *Hezekiahs prayer.* 36 *The armie of Saneherib is slaine of the Angel,* 38 *and he himselfe of his owne sonnes.*

AND * when the king Hezekiah heard it, he a rent his clothes, & put on sackcloth, and came into the house of the Lord,

2 And hee sent Eliakim the steward of the house, and Shebna the chancellor, with the elders of the Priestes, clothed in sackcloth, vnto b Isaiah the Prophet, the sonne of Amoz.

3 And they sayde vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemy: for the children are come to the c birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath d heard the words of Rabshakeh whome the king of Assyr his master hath sent to raile on the liuing God, and to reproch him with words which the Lorde thy God hath heard, then e lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the king Hezekiah came to Isaiah.

6 And Isaiah sayd vnto them, Thus say vnto your master, Thus sayth the Lord, Be not afrayd of ỹ words that thou hast heard, wherwith the seruants of the king of Assyr haue blasphemed me.

7 Beholde, I will send a blast vpon him,

2. *King.* 19.1.

a In signe of griefe and repentance.

b To haue comfort of him by the word of God, that his faith might be confirmed, and so his prayer be more earnest: teaching hereby, that in all dangers these two are the only remedies, to seeke vnto God and his ministers.

c We are in as great sorrow as a woman that trauileth of child, & cannot be deliuered.

d That is, will declare by effect that hee hath heard it: for when God deferreth to punish it, it seemeth to the flesh, that hee knoweth not the sinne, or heareth not the cause.

e Declaring that the ministers office doeth not onely stand in comforting by the word, but also in praying for the people.

and

‡ *Ebr. the water of their feet.*

l The Ebrew worde signifieth blessing: whereby this wicked captaine would haue perswaded the people that their condition should be better vnder Sanecherib, then vnder Hezekiah,

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and he shall heare a f noyse, & returne to his owne lande, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Assur fighting g against Libnah: for he had heard that he was departed from Lachish.

9 Hee heard also men say of Tirhakah king of Ethiopia, Beholde, he is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,

10 Thus shal ye speake to Hezekiah king of Judah, saying, Let not thy God h deceiue thee, in whom thou trustest, saying, Jerusalem shall not bee giuen into the hande of the king of Assur.

11 Behold, thou hast heard what i kings of Assur haue done to all landes in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? as k Gozan, and l Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers and read it, and he went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hosts, God of Israel, which m dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Incline thine eare, O Lord, and heare: open thine eyes, O Lorde, and see, and heare all the words of Sancherib, who hath sent to blaspheme the liuing God.

18 Truely it is, O Lord, that the kings of Assur haue destroyed all lands, and n their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the work of mens hands, euen wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that o all the kingdomes of the earth may know, that thou only art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus sayeth the Lorde God of Israel, Because thou hast praied vnto me concerning Sancherib king of Assur,

22 This is the word that the Lord hath spoken against him. The p virgin, the daughter of Zion, hath despised thee, and laughed thee to scorne: The daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou railed on, and blasphemed? and against whom hast thou exalted thy voice, and lifted vp thine eyes on hie? euen against the q holy One of Israel.

24 By thy seruants hast thou rayled on the Lord, and sayd, By the multitude of my charets I am come vp to the toppe of the mountaines, to the sides of Lebanon, and will cut downe the hie cedars thereof, and the faire fierre trees thereof, and I will goe vp to the heights of his top, and to the forrest of his fruitfull places.

25 I haue digged r and drunke the waters, and with the plant of my feete haue I dryed all the riuers closed in.

26 Hast thou not heard how I haue of olde time made it s and haue formed it long agoe? and should I now bring it, that it should bee destroyed, and layed on ruinous heapes, as cities defenced,

27 Whose inhabitants ‡ haue small power, and are afraid and confounded? they are like the grasse of the field and greene herbe, or grasse on the house tops, or corne blasted afore it be growen.

28 But I know thy dwelling, and thy t going out, and thy comming in, and thy furie against me.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore will I put mine u hooke in thy nostrels, and my bridle in thy lippes, and will bring thee backe againe the same way thou x camest.

30 And this shalbe a y signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the z second yeere, such things as grow without sowing: and in the third yeere, sowe ye and reape, and plant vineyards, and eate the fruit thereof.

31 And a the remnant that is escaped of the house of Judah, shall againe take roote downeward, and beare fruit vpward.

32 For out of Jerusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hostes shall doe this.

33 Therefore thus sayeth the Lord, concerning the king of Assur, He shall not enter into this citie, nor shoote an arrow there, nor come before it with shielde, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, sayeth the Lord.

35 For I will defend this citie to saue it for mine owne sake, and for my seruant b Dauids sake.

36 ¶ * Then the Angel of the Lord went out, & smote in the campe of Assur an hundreth, fourescore and fiue thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So

f Of the Egyptians and Ethiopians that shal come and fight against him.

g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.

h Thus God would haue him to vtter a most horrible blaspheme before his destruction: as to call the author of all trueth, a deceiuer: some gather hereby that Shebna had disclosed vnto Sancherib the answere that Isaiah sent to the king.

i Which was a citie of the Medes.

k Called also Charre a city in Mesopotamia, whence Abraham came after his fathers death.

l He groundeth his prayer on Gods promise, who promised to heare them from betweene the Cherubims.

m Meaning, of the ten tribes.

n He declareth for what cause he prayed that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whom God had chosen to himselfe as a chaste virgine, and ouer whom he had a care to preserue her frō the lustes of the tyrant, as a father would haue ouer his daughter.

p Declaring hereby, that they that are enemies to Gods Church, fight against him, whose quarell his Church onely maintaineth.

q He boasteth of his policie, in that that he can finde meanes to nourish his armye & of his power, in that that his army is so great, that it is able to dry vp whole riuers, and to destroy the waters, which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it, and therefore he saith that he formed it of old, euen in his eternall counsell, which cannot be changed.

‡ *Ebr. are short in hand.*

s He sheweth that the state and power of most florishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.

t Meaning, his counsels and enterprises.

u Because Sancherib shewed himselfe as a deuouring fish and furious beast, he vseth these similitudes to teach how he will take him and guide him.

x Thou shalt lose thy labour.

y God giueth signes after two sortes: some goe before the things, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing, as the sacrifice, which they were commaunded to make three dayes after their departure, and these latter are to keepe the benefits of God in our remembrance, of the which sort this here is.

z He promiseth that for two yeeres the ground of it selfe should feede them.

a They whom God hath deliuered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church.

b For my promise sake made to Dauid. *2.King.19.35. 2.chron 32.21. tob.1.18. ecclus.48.22. 1.maccab 7 41. 2.maccab.8.19.*

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c Which was the chiefest citie of the Assyrians. *Tobit.* 1. 21.

‖ *Or, Armenia.*

d Who was also called Sardanapalus, in whose dayes tenne yeeres after Sancheribs death, the Caldeans ouercame the Assyrians by Merodach their king.

38 So Sancherib king of Assur departed, and went away and returned and dwelt at c Nineueh.

39 And as hee was in the Temple worshipping of Nisroch his god, Adramelech and Sharezer his sonnes slew him with the sword, and they escaped into the land of ‖ Ararat: and d Esarhaddon his sonne reigned in his stead.

CHAP. XXXVIII.

Hezekiah is sicke. 5 Hee is restored to health by the Lord, and liueth fifteene yeeres after. 10 He giueth thankes for his benefite.

2. *King.* 20. 1. 2 *chron.* 32. 24.

a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God, and aspire to the heauens.

b For his heart was touched with feare of Gods iudgement, seeing he had appointed him to die so quickly after his deliuerance from so great calamity, as one vnworthy to remaine in that estate, and also foreseeing the great change, that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not born, & when he reigned, wee see what a tyrant he was.

c He doeth not onely promise to prolong his life, but to giue him rest and quietnesse from the Assyrians, who might haue renued their armie to reuenge their former discomfiture.

d For Hezekiah had asked for confirmation of his faith a signe, as verse 22. and 2 King. 20. 8. whereunto he was mooued by the singular motion of Gods Spirit.

e Read 2 King. 20. 10.

f He left this song of his lamentation and thanksgiuing to all posterity, as a monument of his owne infirmity and thankfull heart for Gods benefits, as Dauid did, Psal. 51.

g At what time it was tolde mee, that I should die.

h I shall no more praise the Lord heere in this Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare when they feele their owne weakenesse.

A Bout a that time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and sayde vnto him, Thus sayeth the Lord, Put thine house in an order, for thou shalt dye, and not liue.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,

3 And said, I beseech thee, Lord, remember now how I haue walked before thee in trueth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 Then came the worde of the Lorde to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus sayeth the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: beholde, I will adde vnto thy dayes fifteene yeeres:

6 And I will deliuer thee e out of the hand of the king of Assur, and this city: for I will defend this citie.

7 And f this signe shalt thou haue of the Lord, that the Lord will doe this thing that he hath spoken,

8 Behold, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the ‖ sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 f The writing of Hezekiah king of Iudah, when he had beene sicke, and was recouered of his sicknesse.

10 I said in the g cutting off of my daies, I shall goe to the gates of the graue: I am depriued of the residue of my yeeres.

11 I sayde, h I shall not see the Lord, euen the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remooued from me, like a shepheards tent: I haue cut off like a weauer, my life: he will cut mee off from the height: from day k to night, thou wilt make an end of me.

13 I reckoned l to the morning: but he brake all my bones, like a lion: from day to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I m chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord n it hath oppressed me, comfort me.

15 What shall I say? o for he hath sayde it to me, and he hath done it: I shall walke p weakely all my yeeres in the bitternesse of my soule.

16 O Lord, q to them that ouerliue them, and to all that are in them, the life of my spirit shall bee knowen, that thou causedst me to r sleepe, and hast giuen life to me.

17 Beholde, for s felicity I had bitter griefe, but it was thy pleasure to deliuer my soule from the pitte of corruption: for thou hast cast all my t sinnes behinde thy backe.

18 For u the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy trueth.

19 But the liuing, the liuing, he shall confesse thee, as I doe this day: the father to the x children shall declare thy trueth.

20 The Lord was ready to saue me: therefore wee will sing my song, all the daies of our life in the house of the Lord.

21 Then sayde Isaiah, Take a lumpe of dry figges and y lay it vpon the boyle, and he shall recouer.

22 Also Hezekiah a had said, What is the signe that I shall goe vp into the house of the Lord?

i By my sinne I haue prouoked God to take my life from me.

k That is, in one day, or shortly.

l Ouer night I thought that I should liue till morning, but my pangs in y night perswaded mee the contrary: he sheweth the horrour, that the faithfull haue, when they apprehend Gods iudgment against their sinne.

m I was so oppressed with sorow, that I was not able to vtter my words, but onely to grone and sigh.

n To wit, sorow and griefe both of body and minde.

o God hath declared by his Prophet that I shall dye, and therefore I will yeelde vnto him.

p I shall haue no release, but continuall sorrowes whiles I liue.

q They that shall ouerliue the men that are now aliue, and all they that are in these yeeres, shall acknowledge this benefit.

r That after that thou haddest condemned me to death thou restoredst mee to life.

s Whereas I thought to haue liued in rest and ease, being deliuered from mine enemy, I had griefe vpon griefe.

t He esteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues.

u For as much as God hath placed man in this worlde to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so fewe in earth, that doe regard it, as Psal. 6. 5. and 115 17.

x All posterity shall acknowledge, and the fathers according to their duetie towarde their children, shall instruct them in thy graces and mercies towarde me.

y Hee sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thanks for his benefits.

z Reade 2. King. 20. 7.

a As verse 7.

CHAP. XXXIX.

Hezekiah is reproued, because hee shewed his treasures to the ambassadours of Babylon.

AT a the same time, b Merodach Baladan, the sonne of Baladan, King Babylon, which ouercame the Assyrians in the tenth yeere of his reigne.

2. *King.* 20. 12.

a This was the first king of

of

b Partly moued with the greatnes of the miracle, partly because he shewed himselfe enemy to his enemies, but chiefly, because he would ioyne with them whom God fauoured, and haue their helpe if occasion serued.

c Reade 2 King. 20 13. & 2 chro. 32.25,31.

d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before, being ouercome with their flattery, and blinded with ambition could not see.

e By the grieuousnes of the punishment, is declared howe greatly God detesteth ambition and vaine glory.

f That is, officers and seruants.

g Reade 2 Kings 20.19.

of Babel, sent b letters and a present to Hezekiah: for he had heard that hee had beene licke, and was recouered.

2 And Hezekiah was c glad of them, and shewed them the house of the treasures, the siluer and the golde, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto king Hezekiah, and sayde vnto him, What sayde these men? and from whence came they to thee? And Hezekiah sayd, They are come from a farre countrey vnto mee, from Babel.

4 Then sayd he, What haue d they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures that I haue not shewed them.

5 And Isaiah sayde to Hezekiah, Heare the word of the Lord of hoastes.

6 Beholde, the dayes come, that all that is in thine house, and which thy fathers haue layed vp in store vntill this day, shall bee e caryed to Babel: nothing shalbe left, sayth the Lord.

7 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall bee f eunuches in the palace of the king of Babel.

8 g Then sayde Hezekiah to Isaiah, The word of the Lorde is good, which thou hast spoken: and hee sayd, Yet let there be peace and trueth in my dayes.

CHAP. XL.

2 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reproueth the idolaters, and them that trust not in the Lord.

a This is a consolation for the Church, assuring them that they shall be neuer destitute of Prophets, whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule. b The time of her affliction. c Meaning, sufficient, as Chap. 61.7. and ful correction, or double grace, where as she deserued double punishment. d To wit, of the Prophets. e That is, in Babylon & other places where they were kept in captiuity and misery. f Meaning, Cyrus & Darius which should deliuer Gods people out of captiuity, & make them a ready way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christs comming, who was the true deliuerer of his Church from sinne and Satan, Mat. 3 3. g Whatsoeuer may let or hinder this deliuerance, shalbe remooued.

COmfort a yee, comfort ye my people, will your God say.

2 Speake comfortably to Ierusalem, and crie vnto her, that her b warfare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand c double for all her sinnes.

3 d A voyce cryeth in the e wilderneſſe, f Prepare ye the way of the Lorde: make straight in the desert a path for our God.

4 Euery valley shall be exalted, and euery g mountaine and hill shall bee made low: and the crooked shall bee straight, and the rough places plaine.

5 And the glory of the Lorde shall bee reuealed, and all h flesh shall see it together: for the mouth of the Lorde hath spoken it.

6 A i voice said, Cry. And he said, What shall I crie? All flesh is grasse, and all the k grace thereof is as the floure of the field.

7 The grasse withereth, the floure fadeth, because the l Spirit of the Lorde bloweth vpon it: surely the people is grasse.

8 The grasse withereth, the floure fadeth: but the m word of our God shall stand for euer.

9 ¶ O Zion, that bringest good tidings, get thee vp into the hie n mountaine: O Ierusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afrayd: say vnto the cities of Iudah, Behold o your God.

10 Behold, the Lord God will come with power, and p his arme shall rule for him: behold, his reward is with him, and his worke before him.

11 Hee shall feede his flocke like a shepheard: he shall gather the lambes with his arme, and carie them in his bosome, and shall guide them with q yong.

12 Who hath measured the waters in his r fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountaynes in a weight, and the hilles in a ballance?

13 Who hath instructed the Spirite of the Lord? or was his s counseller, or taught him?

14 Of whom tooke he counsell, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Beholde, the nations are as a drop of a bucket, and are counted as the dust of the ballance: behold, he taketh away the yles as a little dust.

16 And Lebanon is not sufficient for fire, nor the beastes thereof sufficient for a burnt offering.

17 All nations before him are as t nothing, & they are counted to him lesse then nothing, and vanity.

18 To whom then u will yee liken God? or what similitude will yee set vp vnto him?

19 The workman melteth an image, or the goldesmith beateth it out in golde, or the goldsmith maketh siluer plates.

20 Doeth not x the poore chuse out a tree

h This miracle shalbe so great that it shall be knowen through all the world.

i The voyce of God, which spake to the Prophet Isaiah.

k Meaning, all mans wisedome and natural powers, Iam. 1.10. 1.pet.1.24.

l The Spirit of God shall discouer the vanitie in all that seeme to haue any excellencie of themselues.

m Though considering the frailty of mans nature, many of the Iewes should perish, and so not be partakers of this deliuerance, yet Gods promise should be sulfilled, and they that remained, should feele the fruite thereof.

n To publish this benefite through all the world.

o He sheweth at one word the perfection of all mans felicity, which is to haue Gods presence.

p His power shalbe sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.

q Hee shall shewe his care and fauour ouer them that are weake and tender. r Declaring that as GOD onely hath all power, so doeth hee vse the same for the defence and mayntenance of his Church. s He sheweth Gods infinite wisedome for the same ende and purpose. t He speaketh all this to the intent that they should neyther feare man, nor put their trust in any, saue onely in GOD. u Heerehy hee armeth them against the idolatrie wherewith they shoulde bee tempted in Babylon. x Hee sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will defraude themselues to serue their idoles.

that

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that will not rott, for an oblation? hee seeketh also vnto him a cunning workeman, to prepare an image, that shall not bee mooued.

21 Know ye nothing? haue ye not heard it? hath it not bene told you from the beginning? haue ye not vnderstood it by the [z] foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof are as grashoppers, he stretcheth out the heauens, as a curtaine, and spreadeth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, and maketh the Iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not sowen, as though their stocke tooke no roote in the earth: for he did euen [a] blow vpon them, and they withered, and the whirlewinde will take them away as stubble.

25 To whom now will ye liken mee, that I should be like him, saith the holy one?

26 Lift vp your eyes on high, and behold who hath created these things, and bringeth [b] out their armies by number, and calleth them all by names: by the greatnesse of his power and mightie strength nothing faileth.

27 Why sayest thou, O Iaakob, and speakest, O Israel, [c] My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard, that the euerlasting God, the Lord hath created the [d] ends of the earth? he neither fainteth, nor is wearie: there is no searching of his [e] vnderstanding.

29 But he giueth strength vnto him that fainteth, & vnto him that hath no strength, he encreaseth power.

30 [f] Euen the yong men shall faint, and bee wearie, and the yong men shall stumble and fall.

31 But they that waite vpon the Lorde, shall renew their strength: they shall lift vp the wings as the egles: they shall runne, and not be wearie, and they shall walke and not faint.

y Haue ye not the word of God which plainely condemneth idolatrie?

z Can you not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them?

a So that his power appeareth in euery place whersoeuer wee turne our eyes.

b Who hath set in order the infinite number of the starres.

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

d And therefore all power is in his hand to deliuer when his time commeth.

e Shewing, that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.

f They that trust in their owne vertue, and doe not acknowledge that all commeth of God.

CHAP. XLI.

2 Gods mercie in chusing his people. 6 Their idolatrie. 27 Deliuerance promised to Zion.

KEepe [a] silence before me, O ylands, and let the people [b] renew their strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp [c] iustice from the East, and called him to his foote? and gaue the nations before him, and subdued the kings? he gaue them as dust to his sword, and as scattered stubble vnto his bow.

3 He pursued them, & passed safely by the way that he had not gone with his feete.

4 Who hath wrought and done it? hee that calleth the [d] generations from the beginning. I the Lord am the [e] first, and with the last I am the same.

5 The yles saw it, and did [f] feare, and the ends of the earth were abashed, drewe neere, and came.

6 Euery man helped his neighbour, and sayde to his brother, [g] Be strong.

7 So the workeman comforted the founder, and he that smote with the hammer, him that smote by course, saying, It is ready for the sodering, and he fastened it with nailes that it should not be mooued.

8 But thou, Israel, art my [i] seruant, and thou Iaakob, whom I haue chosen, the seede of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and saide vnto thee, Thou art my seruant: I haue chosen thee, & not cast thee away.

10 Feare thou not, for I am with thee: bee not afraide, for I am thy God: I will strengthen thee, & helpe thee, & will susteine thee with the [k] right hand of my iustice.

11 Beholde, all they that prouoke thee, shall be ashamed, and confounded: they shall be as nothing, and they that striue with thee shall perish.

12 Thou shalt seeke them, and shalt not [l] find them; to wit, the men of thy strife, for they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou [m] worme Iaakob, and yee men of Israel: I will helpe thee, sayth the Lord and thy redeemer the holy one of Israel.

15 Behold, I will make thee a roller, and a new threshing instrument hauing teeth: thou shalt thresh the [n] mountaines, & bring them to powder, and shalt make the hils as chaffe.

16 Thou shalt fanne them, and the wind shall cary them away, and the whirlewind shall scatter them: and thou shalt reioyce in the Lord, and shalt glory in the holy one of Israel.

17 When [o] the poore and the needie seeke water, & there is none, (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them:)

18 I will open riuers in [p] tops of the hils, and fountaines in the mids of the valleyes: I will make the wildernesse as a poole of water, and the waste [p] land as springs of water.

19 I will set in the wildernesse the cedar, the shittah tree, and the myrthe tree, and the pine tree, and I will set in the wildernesse the firre tree, the elme and the boxe tree together.

God, as though hee pleaded his cause with all nations, requireth silence, that he may be heard in his right.

That is, gather all their power and supports.

Who called Abraham (who was the paterne of Idolatrie of the Caldeans to goe to and fro at his commaundement, and placed him in the land of Canaan?

d Who hath created man and maintained his succession?

e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am all one vnchangable, which haue euer bene, and shalbe for euer.

f Considering mine excellent workes among my people.

g They assembled themselues and conspired against me to maintaine their idolatrie.

h He noteth the obstinacie of the idolaters to maintaine their superstitions.

i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promise, in the performance whereof I will shew my selfe faithfull and iust.

l Because they shalbe destroyed.

m Thus he calleth them because they were contemned of all the world, & that they considering their owne poore estate, should seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they neuer so mightie: and this chiefly is referred to the kingdome of Christ.

o That is, they that shall bee afflicted in the captiuitie of Babylon.

p God will rather change the order of nature, then they should want any thing, that crie to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

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20 Therefore let them see and knowe, and let them consider and vnderstand together, that the hand of the Lord hath done this, and the holy one of Israel hath q created it.

21 r Stand to your cause, saith the Lord: bring foorth your strong reasons, sayeth the King of Iaakob.

22 Let them bring them forth, & let them tell vs what shall come: let them shew the former things what they be, that wee may consider them, and know the latter ende of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that wee may knowe that you are gods: yea, doe good or do euill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: man hath t chosen an abomination by them.

25 ¶ I haue raised vp u from the North, and he shall come: from the East sunne shall x he call vpon my Name, and shall come vpon y princes as vpon clay, and as the potter treadeth mire vnder the foote.

26 Who hath declared from the beginning that wee may knowe? or before time, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth z your words.

27 I am the first that sayeth to Zion, Behold, behold a them: and I will giue to Ierusalem b one that shall bring good tidings.

28 But when c I beheld, there was none, and when I enquired of them, there was no counsellour, and when I demaunded of them, they answered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are wind and confusion.

q That is, hath appointed, and determined that it shall come to passe.

r Hee biddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot doe, hee concludeth that they are no gods, but vile idoles.

t So that a man cannot make an idole, but hee must doe that, which God detesteth and abhorreth: for he chuseth his owne deuises, and forsaketh the Lords.

u Meaning, the Chaldeans.

x That is, Cyrus, who shall do all things in my Name, and by my direction: whereby he meaneth, that both their captiuitie, and deliuerance shal be ordered by Gods prouidence and appointment.

y Both of the Chaldeans and others.

z Meaning, that none of the Gentiles gods can work any of these things.

a That is, the Israelites, which returne from the captiuitie.

b To wit, a continuall succession of Prophets and ministers.

c When I looked whether the idols could doe these things, I found that they had neither wisedome nor power to doe any thing: therefore hee concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII.

1 The obedience & humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

BEholde, a my seruant: b I will stay vpon him: mine elect, in whom my soule c delighteth: I haue put my Spirit vpon him: he shall bring forth d iudgement to the Gentiles.

2 He shall not e cry, nor lift vp, nor cause his voyce to be heard in the streete.

3 A f bruised reed shal he not breake, and the smoking g flare shall he not quench: hee shall bring forth iudgement in h truth.

4 Hee shall not faile nor be discouraged till he haue i set iudgement in the earth: and the k yles shall waite for his law.

5 Thus sayeth God the Lord, (hee that created the heauens & spread them abroad: he that stretched forth the earth, and the buddes thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein.)

6 I the Lord haue called thee in l righteousnesse, and will holde m thine hand, and I will keepe thee, and giue thee for a n couenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, and bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my o glory will I not giue to another, neither my prayse to grauen images.

9 Behold, the former things are p come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his prayse from the end of the earth: ye that goe downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wildernesse & the cities thereof lift vp their voice, the townes that q Kedar doeth inhabite: let the inhabitants of the rocks sing: let them shoute from the toppe of the mountaines.

12 Let them giue glory vnto the Lord, and declare his prayse in the yles.

13 The Lord shall goe forth as a r gyant: hee shall stirre vp his courage like a man of warre, he shall shout and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my selfe: now will I cry like a s trauailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines and hilles, and dry vp all their herbes, & I will make the floods yles, and I will dry vp the poles.

16 ¶ And I will bring the t blinde by a way that they knew not, and leade them by paths that they haue not knowen: I will make darkenesse light before them, and crooked things streight. These things will I do vnto them, and not forsake them.

17 They shall be turned backe: they shall bee greatly ashamed, that trust in grauen images, and say to the molten images, Yee are our gods.

18 ¶ Heare, yee deafe: and yee blinde, regard, that ye may see.

19 Who is blinde but my u seruant? or deafe

f Hee will not hurt the weake and feeble, but support & comfort them.

g Meaning, the wick of a lampe, or candle, which is almost out, but hee will cherish it and snuffe it, that it may shine brighter.

h Although hee fauor the weake, yet will he not spare the wicked, but wil iudge them according to truth and equitie.

i Till he haue set all things in good order.

k The Gentiles shalbe desirous to receiue his doctrine.

l Meaning, vnto a lawfull and iust vocation.

m To assist and guide thee.

n As him by whom the promise made to all nations in Abraham, shalbe fulfilled.

o I will not suffer my glorie to be diminished: which I should doe, if I were not faithfull in performing the same, & the idolaters thereby would extoll their idoles aboue mee.

p As in times past I haue bene true in my promises, so will I be in time to come.

q Meaning, the Arabians, vnder whome he comprehenderth all the people of the East.

r Hee sheweth the zeale of the Lorde, and his power in the conseruation of his Church.

s I will hast to execute my vengeance, which I haue so long deferred, as a woman that desireth to bee deliuered, whe shee is in trauaile.

t That is, my poore people which are in perplexitie and care.

u To wit, Israel, which should haue most light because of my Law.

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x The Priest to whom my word is committed, which should not onely heare it himselfe, but cause others to heare it.
y As the priests and prophets, that should be lights to others?
z Because they will not acknowledge this benefit of the Lord, who is ready to deliuer them, hee suffereth them to be spoyled of their enemies through their owne fault and incredulitie.
a There shall be none to succour them, or to will the enemie to restore that, which he hath spoyled.

deafe as my x messenger, that I sent? who is blind as the y perfect, and blinde as the Lords seruant?
20 Seeing many things, but thou keepest them not, opening the eares, but he heareth not?
21 The Lorde is willing for his righteousnesse sake that he may magnifie the Law, and exalt it,
22 But this people is z robbed and spoyled, and shall be all snared in dungeons, and they shall be hid in prison houses: they shall be for a pray, and none shal deliuer: a spoile, and none shall say, a Restore.
23 Who among you shall hearken to this, and take heede, and heare for b afterwards?
24 Who gaue Iaakob for a spoyle, and Israel to the robbers? Did not the Lord, because we haue sinned against him? for they would not walke in his wayes, neither be obedient vnto his Law.
25 Therefore he hath powred vpon him his fierce wrath, and the strength of battell: and it set him on fire round about, and hee knew not, and it burned him vp, yet he considered not.

b Meaning Gods wrath.

CHAP. XLIII.

1 The Lord comforteth his people. He promiseth deliuerance to the Iewes. 11 There is no God but one alone.

a After these threatnings, he promiseth deliuerance to his Church, because he hath regenerate them, adopted them, and called them.
b When thou seest dangers and conspiracies on all sides, remember this benefite and the loue of thy God, and it shall encourage thee.
c By water and fire he meaneth all kind of troubles and perils.
d I turned Sanheribs power against these countreyes, and made them to suffer that affliction which thou shouldest haue

BVt now thus saith the Lord, a that created thee, O Iaakob: and he that formed thee, O Israel, b Feare not: for I haue redeemed thee: I haue called thee by thy name, Thou art mine.
2 When thou passest thorow the c waters, I will be with thee, and thorowe the floods, that they doe not ouerflowe thee. When thou walkest thorowe the very fire thou shalt not bee burnt, neither shall the flame kindle vpon thee.
3 For I am the Lord thy God, the holy one of Israel, thy Sauiour: I gaue d Egypt for thy ransome, Ethiopia & Seba for thee.
4 Because thou wast precious in my sight, and thou wast honourable, and I loued thee, therefore will I giue e man for thee, and people for thy sake.
5 Feare not, for I am with thee: I will bring thy seede from the f East, and gather thee from the West.
6 I will say to the North, Giue: and to the South, Keepe not back: bring my sonnes from far, and my daughters from the ends of the earth.
7 Euery one shalbe called by my g Name: for I created him for my glory, formed him and made him.
8 I will bring forth the blind people, and

done, and so were as the paiment of thy ransome, Chap.37.9.
e I will not spare any man rather then thou shouldest perish: for God more esteemeth one of his faithfull, then all the wicked in the world.
f He prophesieth of their deliuerance from the captiuitie of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written, Deut.30.3.
g Meaning, that he could not be vnmindfull of them, except he would neglect his owne name & glory.

they shall haue eyes, and the deafe, and they shall haue eares.
9 Let all the nations be gathered h together, and let the people be assembled: who among them can declare this & shewe vs former things? let them bring forth their i witnesses, that they may bee iustified; but let them k heare, and say, It is trueth.
10 You l are my witnesses, saith the Lord, and my m seruant, whom I haue chosen: therefore ye shall know and beleeue me, and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me.
11 I, euen I am the Lord, and beside mee there is no Sauiour.
12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, sayeth the Lord, that I am God.
13 Yea, before the day was, I am, and there is none that can deliuer out of mine hand: I will doe it, and who shall let it?
14 Thus saith the Lord your redeemer, the holy one of Israel, For your sake I haue sent to Babel, and n brought it downe: they are all fugitiues, and the Chaldeans crie in o the ships.
15 I am the Lord your holy one, the creator of Israel, your king.
16 Thus saith the Lorde which maketh a way in p the sea, and a path in the mightie q waters,
17 When he r bringeth out the s charet and horse, the armie and the power lie together, and shall not rise: they are extinct, and quenched as towe.
18 Remember ye not the former things, neither regard the things of old.
19 Behold, I doe a new thing: now shall it come forth: shall you not know it? I will euen make a way in the t desert, and floods in the wildernesse.
20 The wilde u beasts shall honour mee, the dragons & the ostriches, because I gaue water in the desert, and floods in the wildernesse to giue drinke to my people, euen to mine elect.
21 This people haue I formed for my selfe: they shall shew forth my prayse.
22 And thou hast not x called vpon mee, O Iaakob, but thou hast y wearied mee, O Israel.
23 Thou z hast not brought me the sheepe of thy burnt offerings, neither hast thou honoured mee with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.

h Signifying, that no power can resist him in doing this miraculous worke, nor al their idols are able to doe the like, as Chap. 41.22.
i To proue that the things which are spoken of them, are true.
k Shewing, that the malice of the wicked hindereth them in the knowledge of the trueth, because they will not heare when God speaketh by his word.
l The Prophets and people to whom I haue giuen my Law.
m Meaning specially Christ, and by him, all the faithfull.
n By Darius and Cyrus.
o They shall cry when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.
p When he deliuered Israel from Pharaoh, Exod.14.22.
q When the Israelites passed through Iorden, Iosh.3.17.
r When he deliuered his people out of Egypt.
s Pharaoh and his mightie armie.
t Meaning, that their deliuerance out of Babylon, should be more famous then that from Egypt was, Iere.23.7. hag.2.10.2. corinth.5.17. reuelat.21.5.
u They shall haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beasties shall feele my benefites, and shall acknowledge them: much more men ought to be thankefull for the same.
x Thou hast not worshipped me as thou oughtest to haue done.
y Because thou hast not willingly receiued that which I did commād thee, thou diddest grieue me. Whereby hee sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrary.
z Meaning, in true faith and obedience.

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24 Thou boughtest mee no sweet a sauor with money, neither hast thou made mee drunke with the fatte of thy sacrifices, but thou hast made me b to serue with thy sinnes, and wearied me with thine iniquities.

25 I, euen I am hee that putteth away thine iniquities for mine owne sake, and wil not remember thy sinnes.

26 Put me in c remembrance: let vs bee iudged together; count thou that thou mayest be iustified.

27 Thy d first father hath sinned, and thy e teachers haue transgressed against me.

28 Therefore I haue f prophaned the rulers of the Sanctuary, and haue made Iaakob a curse, and Israel a reproch.

a Either for the composition of the sweet ointment, Exod. 30. 34. or for the sweet incense, Exod. 30 7.

b Thou hast made mee to beare an heauie burden by thy sinnes.

c If I forget any thing that may make for thy iustification, put me in remembrance, and speake for thy selfe, and thy prophets.

d Thine ancestors. e Thy priests

f That is, reiected, abhorred, and destroyed them in the wildernesse, and at other times.

CHAP. XLIIII.

5 The Lord promiseth comfort, and that he will assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlines of idolaters.

YEt now heare, O Iaakob my seruant, and Israel whom I haue chosen.

2 Thus saith the Lord that made thee, and formed a thee from the wombe: hee will helpe thee. Feare not, O Iaakob, my seruant, and thou righteous, b whom I haue chosen.

3 For I wil powre water vpon the c thirstie, and floods vpon the dry ground: I will powre my Spirit vpon thy seede, and my blessing vpon thy buds,

4 And they d shall growe as among the grasse, and as the willowes by the riuers of waters.

5 One shal say, I am the Lords: another e shall be called by the name of Iaakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus sayeth the Lord the King of Israel, and his redeemer the Lord of hosts, f I am the first, and I am the last, and without me there is no God.

7 And who is like me, that shall g call, and shal declare it, and set h it in order before mee, since I appointed the i ancient people? and what is at hand, and what things are to come? let k them shew vnto them.

8 Feare ye not, neither be afraid: haue not I told thee of old, and haue declared it? l you are euen my witnesses, whether there bee a God beside mee, and that there is no God that I know not.

9 All they that make an image, are vanitie, m and their delectable things shall no-

a He created and chose thee from the beginning of his owne mercy, and before thou couldest merit any thing.

b Whom God accepteth as righteous: or which haddest occasion thereunto because of the Law, and of thine holy vocation.

c Because man of himselfe is as the dry and barren land, he promiseth to moysten him with the waters of his holy Spirit, Ioel 2 28 ioh. 7. 38. acts 2. 17.

d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.

e By this diuersitie of speach, he meaneth one thing, that is, that the people shall be holy, and receiue the true religion of God, as Psalme 87. 5. f I am alwayes like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as Chap 41. 4. and 48. 12. reuelat 1. 17. and 22 13. g And appoint them that shall deliuer the Church. h That is, declare vnto mee how I ought to proceede herein. i God calleth the Israelites ancient, because he preferred them to all other, in his eternall election. k Meaning their idoles.

Reade Chap 43 10. m Whatsoeuer they bestow vpon their idoles to make them to seem glorious.

thing profit: and they are their owne witnesses, n that they see not nor knowe: therefore they shall be confounded.

10 Who hath made o a god, or molten an image, that is profitable for nothing?

11 Behold, all that are of the q fellowship thereof shall be confounded: for the workemen themselues are men: let them all be gathered together, and stand vp, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, and worketh in the coles, and fashioneth it with hammers, and worketh it with the strength of his armes: yea, he is an hungred, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red threed, he planeth it, and he purtreyeth it with the compasse, and maketh it after the figure of a man, and according to the beautie of a man that it may remaine in r an house.

14 He will hewe him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: hee planteth a firre tree, and the raine doth nourish it.

15 And man burneth therof: for he will take thereof and s warme himselfe: hee also kindleth it, and baketh bread, yet he maketh a god and worshippeth it: hee maketh it an idole and boweth vnto it.

16 He burneth the halfe thereof euen in the fire, and vpon the halfe thereof he t eateth flesh: he rosteth the roste and is satisfied: also he warmeth himselfe and saith, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof hee maketh a god, euen his idole: he boweth vnto it, and worshippeth and prayeth vnto it, and saith, Deliuer me: for thou art my God.

18 They haue not knowen, nor vnderstood: u for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none ‡ considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coales thereof: I haue rosted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bow to the stocke of a tree?

20 Hee feedeth x of ashes: a seduced heart hath deceiued him, that hee cannot deliuer his soule, nor say, Is there not a lie in my right hand?

n That is, the idolaters seeing their idoles blinde, must needes be witnesses of their owne blindenes, and feeling that they are not able to helpe them, must confesse that they haue no power.

o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable.

p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but chap. 41. 24 abominable: and Ieremie calleth them the worke of errors, Ierem. 10. 15. Habakkuk, a lying teacher, 2. 18.

q That is, which by any way consent either to the making, or worshipping.

r Signifying, that the multitude shall not then saue the idolaters, when God will take vengeance, although they excuse themselues therby among men.

s He describeth the raging affection of the idolaters, which forget their owne necessities to set foorth their deuotion towards their idoles. t To place it in some Temple.

u Hee setteth foorth the obstinacie and malice of the idolaters, which though they see by dayly experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a God of the other, as the Papists make their cake god, and the rest of their idoles. x That is, he either maketh a table or trenchers. y The Prophet giueth heere an answere to all them that wonder how it is possible that any should be so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts. ‡ *Ebr. turneth.*

z He is abused as one that would eate ashes, thinking to satisfie his hunger.

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21 a Remember these (O Iaakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy sinnes as a mist: turne vnto me, for I haue redeemed thee.

23 b Reioyce ye heauens: for the Lord hath done it: shoute, yee lower parts of the earth: breake forth into prayses, ye mountaines, O forest, and euery tree therein: for the Lord hath redeemed Iaakob, and will be glorified in Israel.

24 Thus saith the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the c tokens of the soothsayers, and make them that coniecture, fooles, and turne the wisemen backward, & make their knowledge foolishnesse.

26 ¶ He confirmeth the word of his d seruant, & performeth the counsell of his messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, Yee shall bee built vp, and I will repaire the decayed places thereof.

27 He saith to the e deepe, Be drie, and I will drie vp thy floods.

28 He sayeth of Cyrus, Thou art my shepheard: and he shall performe all my delire: saying also to Ierusalem, Thou shalt bee built: and to the Temple, Thy foundation shall bee surely laied.

d Of Isaiah & the rest of his Prophets, which did assure the Church of Gods saiour and deliuerance. e He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when hee brought them out of Egypt through the sea. f To assure them of their deliuerance, hee nameth the person, by whom it should bee, more then a hundreth yeere before he was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

a To assure the Iewes of their deliuerance against the great tentation that they should abide, he nameth the person and the meanes.

b Because Cyrus should execute the office of a deliuerer, God called him his anoynted for a time, but after an other sort then he called Dauid.

c To guide him in y deliuerance of my people.

THus sayeth the Lord vnto a Cyrus his b anoynted, whose right hand I haue holden c to subdue nations before him: therefore will I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut.

2 I will goe before thee and make the d crooked straight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darknesse, and the things hid in secret places, that thou mayest e know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iaakob my seruants f sake, and Israel mine elect, I will euen call thee by thy name, and name thee, though thou hast not knowen mee.

d I will take away all impediments and lets. e Not that Cyrus did know God to worship him aright, but hee had a certaine particular knowledge, as prophane men may haue of his power, and so was compelled to deliuer Gods people. f Not for any thing that is in thee, or for thy worthinesse,

5 I am the Lord and there is none other: there is no God beside mee: I g girded thee though thou hast not knowen me,

6 That they may know from the rising of the sunne and from the West, that there is none beside me. I am the Lord, and there is none other.

7 I forme the h light and create darknesse: I make peace and create euill: I the Lord doe all these things.

8 Yee heauens send the dewe from aboue, and let the cloudes droppe downe i righteousnesse: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue k created him.

9 l Woe bee vnto him that striueth with his maker, the potsherd with the potsherds of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke, m It hath none hands?

10 Woe vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus sayeth the Lord, the Holy one of Israel, and his maker, Aske me of n things to come concerning my sonnes, and concerning the workes of mine hands: commaund you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spread out the heauens, I haue euen commaunded all their o armie.

13 I haue rayled p him vp in righteousnesse, and I will direct all his wayes: he shal builde my citie, and hee shall let goe my captiues, not for q price nor reward, sayeth the Lord of hostes.

14 Thus saith the Lord, The labour of Egypt, and the merchandise of Ethiopia, and of the Sabeans, men of stature shall come vnto thee, and they shalbe r thine: they shall follow thee, and shall goe in chaines: they shall fall downe before thee, and make supplication vnto thee, saying, Surely, God is in thee, and there is none other God besides.

15 Verily thou, O God, s hidest thy selfe, O God, the sauiour of Israel.

16 All they shalbe ashamed and also confounded: they shall go to confusion together, that are the makers of images.

17 But Israel shall bee saued in the Lord, with an euerlasting saluation: yee shall not be ashamed nor confounded world without ende.

18 For thus sayeth the Lord (that created heauen, God himselfe, that formed the earth,

g I haue giuen thee strength, power and authoritie.

h I send peace and warre, prosperitie, and aduersitie, as Amos. 3.6.

i He comforteth the Iewes, as if he would say, Though when yee looke to the heauens & earth for succour, ye see nothing now but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promise, which is meant by righteousnes.

k I haue appointed Cyrus to this vse and purpose.

l Hereby he bridleth their impatiencie, which in aduersitie and trouble murmure against God, and will not tarie his pleasure: willing that man should match with his like, & not contend against God.

m That is, it is not perfitely made.

n Instead of murmuring, humble your selues, and aske what ye will for the consolation of my children, and you shall be sure of it, as ye are of these things which are at your cõmandement. Some reade it with an interrogation, & make it the application of the similitude. o That is, the starres. p To wit, Cyrus, that I may shew by him the faithfulnesse of my promise in deliuering my people. q Meaning, freely, and without ransome, or any grieuous condition r These people were tributaries to the Persians, and so King Artahshashte gaue his money toward the building of the Temple, Ezra. 7. 21. s Whereas before they were thine enemies, they shall now honour thee, & thou shalt rule them: which was accomplished in the time of Christ. t Hereby hee exhorteth the Iewes to patience, though their deliuerance bee deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

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and made it: hee hath prepared it, hee created it not in vaine: he formed it to bee [n] inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secret, neither [x] in a place of darkenesse in the earth: I said not in vaine to the seed of Iaakob, Seeke you mee: I the Lord doe speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come: draw neere together, [y] yee abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning? or hath tolde it of olde? haue not I the Lord? & there is none other God beside me, a iust God, and a Sauiour: there is none beside me.

22 Looke vnto me, and ye shall be saued: all the [z] ends of the earth shall be saued: for I am God, and there is none other.

23 I haue sworne by my selfe: the word is gone out of my mouth in [a] righteousnesse, and shall not returne, That euery [b] knee shall bowe vnto mee, and euery tongue shall sweare by me.

24 Surely [c] he shall say, In ỳ Lord haue I righteousnesse and strength: he shall come vnto him, and all that [d] prouoke him, shall be ashamed.

25 The whole seed of Israel shall be iustified, and glorie in the Lord.

n To wit, of man, but chiefly of his Church.
x As do the false gods which giue vncertaine answeres.
y Al ye Idolaters which though you seeme to haue neuer so much worldly dignity, yet in Gods sight you are vile & abiect.
z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
a That is, that the thing which I haue promised shalbe faithfully performed.
b The knowledg of God, and the true worshipping shalbe through al the world, Rom. 14.11. Phil. 2.10 whereby he signifieth ỳ we must not onely serue God in heart, but declare the same also by outward profession.
c Meaning, the faithfull shall feele and confesse this
d All the contemners of God.

CHAP. XLVI.

1 The destruction of Babylon & of their idoles.
3 He calleth the Iewes to the consideration of his workes.

BEl is bowed downe: [a] Nebo is fallen: their idoles were vpon the [b] beastes, and vpon the cattell: they which did beare you, were laden with a wearie burden.

2 [c] They are bowed downe, and fallen together: for they could not ridde them of the burden, and their [d] soule is gone into captiuitie.

3 Heare yee me, O house of Iaakob, and all that remaine of the house of Israel, which are [e] borne of mee, from the wombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vntil the hoare haires: I haue made you, I will also beare you, and I will carie you, [f] and I will deliuer you.

5 ¶ To whom will yee make mee like, or make mee equall, or [g] compare mee, that I should be like him?

6 They draw gold out of the bagge, and weigh siluer in the balance, and hire a goldsmith to make a god of it, and they bow down and worship it.

7 They beare it vpon the shoulders: they carry him and set him in his place: so doeth hee stand, and cannot remoue from his place. Though one cry vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe [h] to minde, O ye transgressers.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me,

10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsell shall stand, and I will doe whatsoeuer I will.

11 I call a [i] bird from the East, and the man of my [k] counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare me, ye stubburne hearted, that are farre from [l] iustice.

13 I bring [m] neere my iustice: it shall not be farre off, and my saluation shall not tarie: For I will giue saluation in Zion, and my glorie vnto Israel.

CHAP. LXVII.

The destruction of Babylon, and the causes wherefore.

COme downe and sit in the dust, O [a] virgine, daughter Babel, sit on the ground: there is no [b] throne, O daughter of the Caldeans: for thou shalt no more bee called, Tender and delicate.

2 Take the millstones, and [c] grind meale: loose thy locks: [d] make bare the feete: vncouer the legge, and passe through the floods.

3 Thy filthinesse shall bee discouered, and thy shame shall bee seene: I will take vengeance, and I will not meete thee as a [e] man.

4 [f] Our redeemer, the Lord of hostes is his Name, the holy one of Israel.

5 [g] Sit still, and get thee into darkenesse: O daughter of the Chaldeans: for thou shalt no more be called, The Ladie of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou diddest shew them no [h] mercy, but thou diddest lay thy very heauy yoke vpon the ancient.

7 And thou saidest, I shall bee a Lady for euer, so that thou diddest not set thy minde to these things, neither didst thou remember the latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest careles, She saith in her heart, I am and none else: I shall not sit as a widow, neither shall know the losse of children.

9 But these two things shal come to thee suddenly in one day, the losse of children, and widowhoode, they shall come vpon

h Become wise, meaning that all idolaters are without wit or sense, like mad men.
i That is, Cyrus, which shall come as swift as a bird, and fight against Babylon.
k Him by whom I haue appointed to execute that, which I haue determined.
l Which by your incredulitie would let the performance of my promise.
m He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3.3.

a Which hast liued in wealth & wantonnes, and hast not yet been ouercome by any enemies.
b Thy gouernement shall be taken from thee.
c Thou shalt be brought to most vile seruitude: for to turne the mill was the office of slaues.
d The things wherein she setteth her greatest pride shall be made vile, euen from the head to the foote.
e I will vse no humanitie nor pitie toward thee.
f The Israelites shall confesse, that the Lord doeth this for his Churches sake.
g For very shame, and hide thy selfe.
h They abused Gods iudgements, thinking that hee punished the Israelites, because he would vtterly cast them off, and therefore in stead of pitying their miserie, thou diddest increase it.

thee.

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a These were chiefe idoles of Babylon.
b Because they were of gold and siluer, the Medes and Persians caried them away.
c The Beastes that caried the idoles, fel downe vnder their burden.
d He derideth the idoles, which had neither soule nor sense.
e He sheweth the difference betweene the idoles and the true God: for they must be caried of other, but God himselfe carieth his, as Deut. 32.11.
f Seeing I haue begotten you, I will nourish and preserue you for euer.
g The people of God, seeing their owne calamitie, and the flourishing state of the Babylonians, should be tempted to thinke ỳ their God was not so mightie as the idoles of their enemies: therefore he describeth the originall of all the idoles, to make them to be abhorred of all men: shewing that the most that can bee spoken in their commendation, is but to proue them vile, Baruch 6.25.

i So that thy punishment shalbe so great as is possible to be imagined.

k Thou didst thinke that thine owne wisdom, & policie would haue saued thee.

l He derideth their vaine confidence, that put their trust in any thing but in God condemning also such vaine sciences, which serue to no vse, but to delude ỹ people, & to bring them from depending onely on God.

m They shall vterly perish, and no part of them remaine.

n They shall flee euery one to that place, which he thought by his speculations to be most sure: but that shall deceiue them.

thee in their i perfection, for the multitude of thy diuinations, & for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse: thou hast sayd, None seeth me. Thy k wisedome & thy knowledge, they haue caused thee to rebell, and thou hast said in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, yer thou beware.

12 Stand now among thine inchanters, and in ỹ multitude of thy sothsaiers (with whom thou hast l wearied thy selfe from thy youth) if so be thou mayest haue profite, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the Astrologers, the starre-gazers, and Prognosticators stand vp, and saue thee from these things, that shal come vpon thee.

14 Behold, they shall bee as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of ỹ flame: there shall be no coales m to warme at, nor light to sit by.

15 Thus shal they serue thee, with whom thou hast wearied thee, euen the merchants from thy youth: euery one shal wander to his owne n quarter: none shall saue thee.

CHAP. XLVIII.

1 *The hypocrisie of the Iewes is reproued.* 11 *The Lord alone will be worshipped.* 20 *Of their deliuerance out of Babylon.*

a He detecteth their hypocrisie which vaunted themselues to be Israelites and were not so in deed.

b Meaning, the fountaine and stocke.

c They make a shew, as though they would haue none other God.

d He sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer he had promised.

e I haue done for thee more then I promised, that thy stubburnnes and impudence might haue bene ouercome.

HEare ye this, O house of Iaakob, which are a called by the name of Israel, & are come out of b the waters of Iudah: which sweare by the Name of the Lord, and make mention of the God of Israel, but not in truetly nor in righteousnesse.

2 For they are called of the holy city, and stay themselues c vpon the God of Israel, whose name is the Lord of hostes.

3 I haue declared the former thinges of olde, and they went out of my mouth, and I shewed d them: I did them suddenly, and they came to passe.

4 Because I knew, that e thou art obstinate, and thy necke is an yron sinew, and thy browe braße,

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed f it thee, lest thou shouldest say, Mine idole hath done them, and my carued image, & my molten image hath commanded them.

6 Thou hast heard, beholde all this, and will not ye g declare it? I haue shewed thee new things, euen now, & hid things, which thou knewest not.

7 They are created now, and not of old, & euen before this thou heardest them not, least thou shouldest say, Behold, I h knewe them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde: for I knew that thou wouldest grieuously transgresse: therefore haue I called thee a transgressour from the i wombe.

9 For my Names sake will I deferre my wrath, and for my praise will I refraine it from thee, k that I cut thee not off.

10 Behold, I haue tried thee, l but not as siluer: I haue m chosen thee in the fornace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for how should my Name n be polluted? o surely I will not giue my glory vnto another.

12 Heare me, O Iaakob, and Israel my called, p I am, I am the first, and I am the last.

13 Surely mine hand hath layd the foundation of the earth, and my right hand hath spanned the heauens: when I call them, q they stand vp together.

14 All you, assemble your selues, & heare: which among them hath declared these things? The Lord hath loued r him: he will doe his will in Babel: and his arme shalbe against the Caldeans.

15 I, euen I haue spoken it, and I haue called him, I haue brought him, and his way shall prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secret from the s beginning: from the time that the thing was, I was there, and nowe the Lorde God and his spirit hath t sent me.

17 Thus sayth the Lord thy Redeemer, the holy one of Israel, I am the Lorde thy God, which teach thee u to profite, and lead thee by the way, that thou shouldest goe.

18 Oh that thou haddest hearkened to my commandements: then had thy prosperitie bene as the flood, and thy righteousnesse as the waues of the Sea.

19 Thy seede also had bene as the sand, & the fruit of thy body like the grauell thereof: his x name should not haue bene cut off nor destroyed before me.

20 y Go ye out of Babel: flee ye from the Caldeans, with a voice of ioy: tell & declare this: shew it forth to the end of the earth: say yee, The Lorde hath redeemed his seruant Iaakob.

21 And they z were not thirstie: hee led them through the wildernesse: he caused the waters to flowe out of the rocke for them: for he claue the rocke, and the water gushed out.

22 There is no a peace, sayeth the Lord, vnto the wicked.

f How thou shouldest be deliuered out of Babylon. g Will ye not acknowledge this my benefit and declare it vnto others?

h Shewing that mans arrogancie is the cause why God doeth not declare all things at once, least they should attribute this knowledge to their owne wisedome.

i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.

k As it was my free mercy that I did chuse thee: so is it my free mercy that must saue thee.

l For I had respect to thy weakenes and infirmity: for in siluer there is some pureneſſe, but in vs there is nothing but drosse.

m I tooke thee out of the fornace where thou shouldest haue bene consumed.

n God ioyneth the saluation of his with his owne honour: so that they cannot perish, but his glory should be diminished, as Deut. 32.27.

o Reade Chap. 42.8.

p Reade Chap. 41.4.

q To obey me and to do whatsoeuer I command them.

r Meaning, Cyrus, whom he had chosen to destroy Babylon.

s Since the time that I declared my selfe to your fathers.

t Thus the Prophet speaketh for himselfe, and to assure them of these things u What things shall do thee good. x That is, the prosperous estate of Israel. y After that he had forwarned them of their captiuitie, & of the cause thereof, he sheweth them the great ioy that shal come of their deliuerance. z He sheweth that it shalbe as easie to deliuer them, as he did their fathers out of Egypt. a Thus he speaketh, that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as chap. 57.21.

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CHAP. XLIX.

1 The Lord exhorteth all nations to beleeue his promises. 6 Christ is the saluation of all that beleeue, and will deliuer them from the tyranny of their enemies.

HEare ye me, O Iles, and hearken, yee people from farre. The Lord hath called [a] me from the [b] wombe, and made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharpe [c] sword: vnder the shadowe of his hand hath he hid me, and made me a chosen shaft, and hid me in his quiuer,

3 And sayd vnto me, Thou art my seruant [c] Israel, for I will be glorious in thee.

4 And I said, I haue laboured in vaine: I haue spent my strength in vaine, & for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now sayth the Lord that formed me from the wombe to be his seruant, that I may bring Iaakob againe to him (though Israel be not gathered, [g] yet shall I be glorious in the eyes of the Lord: and my God shal be my strength.)

6 And he sayd, It is a small thing that thou shouldest be my seruant, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I wil also giue [h] thee for a light of the Gentiles, that thou mayest be my saluation vnto the ends of the world.

7 Thus sayth the Lord the redeemer of Israel, and his holy one, to him that is despised in soule, to a nation that is abhorred, to a [i] seruant of rulers, Kings shal see, and [k] arise, and princes shall worship, because of [l] the Lord, that is faithfull: and the holy one of Israel, which hath chosen thee.

8 Thus sayth the Lord, [l] In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I wil preserue thee, and wil giue [m] thee for a couenant of the people, that thou mayest raise vp the [n] earth, and obtaine the inheritance of the desolate heritages:

9 That thou maiest say to the [o] prisoners, Go forth: and to them that are in darknes, Shewe your selues: they shall feede in the wayes, and their [p] pastures shall be in al the tops of the hils.

10 They shall not be hungry, neither shal they be thirstie, neither shall the heate smite them, nor the sunne: for he that hath compassion [q] on them, shall leade them: euen to the springs of waters shall he driue them.

11 And I will make all my mountaines as a way, and my paths shalbe exalted.

12 Beholde, these shall come from farre: and loe, these from the North, and from the West, and these from the land of [r] Sinim.

13 Reioyce, O [s] heauens: and be ioyfull, O earth: burst forth into praise, O mountaines: for God hath comforted his people, and will haue mercy vpon his afflicted.

14 But Zion said, The Lord hath [t] forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Behold, I haue graued thee vpon the palme of mine [u] hands: thy [x] wals are euer in my sight.

17 Thy builders make [y] haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eies round about, and behold: all these gather themselues together and come to thee: as I liue, saith the Lord, thou shalt surely [z] put them all vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waste places: and thy land destroyed, shal surely be now narrow for them that shall dwell in it, and they that did deuoure thee, shal be farre away.

20 The children of thy barrennesse shall say againe in thine eares, The place is straite for me: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are these?

22 Thus sayth the Lord God, Behold, I will lift vp mine hand to the [a] Gentiles, and set vp my standard to the people, and they shal bring thy sonnes in their armes, and thy daughters shall be caried vpon their shoulders,

23 And kings [b] shall bee thy nursing fathers, and Queenes shall bee thy nurses: they shall worship thee with their faces toward the earth, and licke vp the [c] dust of thy feete: and thou shalt knowe that I am the Lord: for they shall not be ashamed that waite for me.

24 Shall the pray be [d] taken from the mightie? or the iust captiuitie deliuered?

25 But thus sayth the Lord, [e] Euen the captiuitie of the mightie shall bee taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

26 And will feede them that spoyle thee, with [f] their owne flesh, and they shall bee drunken with their owne blood, as with

a This is spoken in the person of Christ, to assure the faithfull that these promises should come to passe: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psa. 2. 7.

c By the sword and shaft, hee signifieth [y] vertue and efficacie of Christs doctrine.

d God hath taken me to his protection and defence: this chiefly is meant of Christ, & may also be applied to the ministers of his word.

e By Israel is meant Christ, & all the body of the faithful, as the members and their head.

f Thus Christ in his members complaineth that his labour and preaching take none effect, yet he is contented that his doings are approued of God.

g Though the Iewes refuse my doctrine, yet God wil approue my ministerie.

h To declare my Gospel to the Gentiles, Chap. 42. 6. acts 13. 47. luke 2. 32.

i Meaning, the Iewes whom tyrants kept in bondage.

k The benefit of their deliuerance shalbe so great that great & small shall acknowledge it, and reuerence God for it.

l Thus he speaketh of his Church, when he would shew his mercy toward it, 2 Cor. 6. 2.

m Meaning, Christ alone.

n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder.

o To them that are in the prison of sinne and death.

p Being in Christs protection, they shall be safe against all dangers, and free from the feare of the enemies.

q Meaning, that there should be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

r Meaning, the South countrey, so that Christ shall deliuer his frō all the parts of the world.

s Read Chap. 44. 23.

t He obiecteth what [y] faithfull might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude and full of consolation.

u Because I would not forget thee.

x Meaning, the good order of policie and discipline.

y I haue a continuall care to build thee vp again, and to destroy thine enemies.

z He sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of God, & gouerned by his Spirit.

a He sheweth that Christ will not onely gather this great number of the Iewes, but also of the Gentiles.

b Meaning, that kings shall be conuerted to the Gospel, and beslow their power and authoritie for the preseruation of the Church.

c Being ioyned with [y] Church, they shall humble themselues to Christ their head, and giue him all honour.

d He maketh this as an obiection, as though the Caldeans were strong, and had them in iust possession.

e This is the answere to this obiection, that none is stronger then the Lord, neither hath a more iust title vnto cause them to destroy one another, as Iudges 7. 22. Chap. 19. 2.

f I will 2. Chron. 20. 22.

sweete wine: and all flesh shall know that I the Lord am thy Sauiour & thy Redeemer, the mighty one of Iaakob.

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christes obedience and victory.

THus sayth the Lord, Where is that a bill of your mothers diuorcement, b whom I haue cast off? or who is the creditor to whom I solde you? Beholde, for your iniquities are ye solde, and because of your transgressions is your mother forsaken.

2 Wherefore c came I, and there was no man? I called, and none answered: is mine hand so c shortened, that it cannot helpe? or haue I no power to deliuer? Beholde, at my rebuke I drie vp the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I clothe the heauens with darknes, and make a d sacke their couering.

4 The Lorde GOD hath giuen e me a tongue of the learned, that I should know to minister a word in time to him that is f weary: he will raise mee vp in the morning: in the morning hee will waken mine eare to heare as the learned.

5 The Lord God hath opened mine eare, and I was not rebellious: neither turned I backe.

6 I gaue my backe vnto the g smiters, and my cheeks to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not bee confounded: therefore haue I set my face like a flint, and I knowe that I shall not be ashamed.

8 He is neere that iustifieth me: who will contend with mee? Let vs stand together: who is mine aduersary? let him come neere to me.

9 Beholde, the Lord God will helpe me: who is he that can condemne me? loe, they shall waxe olde as a garment: the moth shal eate them vp.

10 h Who is among you that feareth the Lord? let him heare the voyce of his seruant: he that walketh in darknesse, and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Behold, all you kindle m a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that yee haue kindled. This shall yee haue of mine hand: ye shall lie downe in sorrow.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hosea 2.2.

b Which should declare that I haue cut her off: meaning, that they could shew none.

c Signifying, that he sold them not for any debt or pouerty, but that they sold themselues to sinnes to buy their owne lusts & pleasures.

d He came by his Prophets and ministers, but they would not beleeue their doctrine & conuert.

e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dried vp the red sea, and killed the fish in the riuers, and also afterward in Iorden?

f As I did in Egypt in token of my displeasure, Exod. 10.21.

g The Prophet doeth represent here the person and charge of them that are iustly called to the ministerie of Gods word.

h To him that is oppressed by affliction and misery.

i As they that are taught & made meet by him.

k I did not shrinke from God for any persecution or calamitie. Whereby he sheweth that the true ministers of God can looke for none other recompence of the wicked but after this sort, and also what is their comfort.

l Shewing that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hel to heauen.

m You haue sought consolation by your owne deuises, and haue refused the light and consolation, which God hath offered: therefore ye shall remaine in sorrow, and not be comforted.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, 22 and her deliuerance.

HEare me, ye that follow after righteousnes, & ye that seeke the Lord: looke vnto the b rocke, whence ye are hewen, and to the hole of the pit whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lorde shall comfort Zion: he shall comfort all her desolations, & he shall make her desert like Eden, and her wildernes like the garden of the Lord: ioy & gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken ye vnto me, my people, and giue eare vnto mee, O my people: for a c Lawe shall proceede from me, and I will bring foorth my iudgement for the light of the people.

5 My d righteousnes is neere: my saluation goeth forth, and mine e armes shal iudge the people: the yles shal wait for me, and shal trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the f heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner: but my saluation shall be for euer, and my righteousnesse shall not bee abolished.

7 Hearken vnto me, ye that know righteousnesse, the people in whose heart is my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like woolle: but my righteousnesse shalbe for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp, as g in the olde time in the generations of the world. Art not thou the same, that hath cut Rahab, and wounded the h dragon?

10 Art not thou the same which hath dried the sea, euen the waters of the great deep, making the depth of the sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lorde shall i returne, and come with ioy vnto Zion, and euerlasting ioy shalbe vpon their head: they shall obteine ioy and gladnes: and sorrow and mourning shall flee away.

12 I, euen I am he, that comfort you. Who art thou, that thou shouldest feare a mortall man, and the sonne of man, which shall be made as grasse?

13 And forgettest the Lorde thy maker, that hath spread out the heauens, and layed the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue k hasteneth to be loosed and that he should not die in the pit, nor that his bread should faile.

15 And I am the Lorde thy God that diuided

a He comforteth the Church that they should not be discouraged for their small number.

b That is, to Abraham, of whō ye were begotten, and to Sarah of whom yee were borne.

c As plentifull as Paradise, Gen. 2.3.

d I will rule and gouerne my Church by my word and doctrine.

e The time that I wil accomplish my promise.

f My power and strength.

g He forewarneth them of the horrible changes and mutations of al things, & how he will preserue his Church in the mids of all these dangers.

h He putteth thē in remembrance of his great benefit for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.

i Meaning, Egypt Psal. 87.4.

k To wit, Pharaoh, Ezek 29.3

l From Babylon.

m He comforteth them by the short time of their banishmēt: for in 70. yeeres they were restored, & the greatest Empire of the world destroyed.

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uided the Sea, when his waues roared: the Lord of hostes is his name.

16 And I haue put my wordes in thy [n] mouth, and haue defended thee in the shadowe of mine hande, that I may plant the [o] heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast dronke at the hande of the Lorde the [p] cup of his wrath: thou hast dronken the dregs of the cup of trembling, and wring them out.

18 There is none to guide her among all the sonnes, whome thee hath brought forth: there is none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two [q] things are come vnto thee: who will lament thee? desolation and destruction and famine, and the sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, & lie at the head of al the streets as a wild bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and dronken, but [r] not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, euen the dregs of the cup of my wrath: thou shalt dronke it no more.

23 But I will put it into their hand that spoyle thee: which haue sayde to thy soule, Bow downe, that we may go ouer, and thou hast layde thy body as the ground, and as the street to them that went ouer.

n Meaning of Isaiah, and of all true ministers, who are defended by his protection.

o That all things may bee restored in heauen and earth, Eph. 1. 10.

p Thou hast bin iustly punished & sufficiently, as Cha. 40. 2. and this punishment in the effect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensiblenesse & madnes, as here. 25. 15, 16.

q Whereof the one is outward, as of the things that come to the body: as war and famine: and the other is inward, and appertaineth to the mind: that is, to be without comfort: therefore he sayth, How shalt thou be comforted? [s] But with trouble and feare.

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers thereof.

ARise, arise: put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem, the holy City: for henceforth there shall no [a] more come into thee the vncircumcised and the vncleane.

2 Shake thy selfe from the [b] dust: arise and sit downe, O Ierusalem: loose the bands of thy necke, O thou captiue daughter, Zion.

3 For thus saith the Lord, Ye were sold for [c] nought: therefore shall ye be redeemed without money.

4 For thus sayth the Lorde God, My people went [d] downe aforetime into Egypt to sojourne there, & Asshur [e] oppressed them without cause.

5 Nowe therefore what haue I here, sayth the Lorde, that my people is taken away for nought, and they that rule ouer them, make them to howle sayth the Lord? and my Name all the day continually is [f] blasphemed.

6 Therefore my people shall knowe my Name: therefore they shall knowe in that day, that I am he that doe speake: behold, it is I.

7 How [g] beautifull vpon the mountaines are the feete of him that declareth and publisheth peace! that declareth good tidings, and publisheth saluation, saying vnto Zion, Thy God reigneth!

8 [h] The voice of the watchmen shall bee heard: they shal lift vp their voice, and shoute together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O ye desolate places of Ierusalem, be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lorde hath made [i] bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

11 [k] Depart, depart yee: goe out from thence, and touch no vncleane thing: go out of the mids of her: be ye cleane, that [l] beare the vessels of the Lord.

12 For ye shall not goe out with [m] haste, nor depart by fleeing away: but the Lorde will go before you, and the God of Israel will gather you together.

13 Beholde, my [n] seruant shall prosper: he shall be exalted and extolled, and be very high.

14 As many were astonied at thee (his visage was so [o] deformed of men and his forme of the sonnes of men) so [p] shall hee sprinkle many nations: the Kings shall shut their [q] mouthes at him: for that which had not bene tolde them, shall they see, and that which they had not heard, shall they [r] vnderstand.

f To wit, by the wicked, which thinke that I haue no power to deliuer them.

g Signifying, that the ioy and good tidings of their deliuerance should make their affliction in the meane time more easie: but this is chiefly meant of the spiritual ioy, as Nahum. 1. 15. rom. 10, 15.

h The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra and Nehemiah, but was accomplished vnder Christ.

i As ready to smite his enemies and to deliuer his people.

k He warneth the faithfull not to pollute themselues with the superstitions of the Babylonians, as Chap. 48. 20. 2. cor 6. 17.

l For the time is at hand, that the Priests and Leuites chiefly (and so by them all the people which shall be as Leuites in this office) shall carie home the vessels of the Temple, which Nebuchad-nezzar had taken away.

m As your fathers did out of Egypt.

n Meaning Christ, by whom our spirituall deliuerance should be wrought, whereof this was a figure.

o In the corrupt iudgement of man, Christ in his person was not esteemed.

p He shall spread his word through many nations.

q In signe of reuerence, and as being astonished at his excellencie.

r By the preaching of the Gospell.

CHAP. LIII.

1 Of Christ and his kingdome, whose word few will beleeue. 6 All men are sinners. 11 Christ is our righteousnes, 12 And is dead for our sinnes.

WHo [a] will beleeue our report? and to whom is the [b] arme of the Lord reueiled?

2 But he shall growe vp before him as a branch, and as a [c] roote out of a drye [d] ground: he hath neither forme nor beautie: when we shall see him, there shall be no forme that we should desire him.

a The Prophet sheweth that very few shall receiue this their preaching of Christ, and of their deliuerance by him, Iohn 12. 38. rom. 10. 16.

b Meaning, that none can beleeue, but whose hearts God toucheth with the vertue of his holy Spirit.

c The beginning of Christs kingdome shall be small, & contemptible in the sight of man, but it shall grow wonderfully, & flourish before God.

d Read Chap. 11. 1.

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3 He is despised and reiected of men: he is a man full of sorrowes, and hath experience of e infirmities, wee hid as it were our faces from him: he was despised, & we esteemed him not.

4 Surely hee hath borne our infirmities, and caried f our sorrowes: yet we did iudge him as a plagued, and smitten of God, and humbled.

5 But hee was wounded for our transgressions, hee was broken for our iniquities: the b chastisement of our peace was vpon him, and with his stripes we are healed.

6 All we like sheepe haue gone astray, we haue turned euery one to his owne way, and the Lord hath layd vpon him the i iniquitie of vs all.

7 He was oppressed, and he was afflicted, yet did he not open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumme, so hee openeth not his mouth.

8 Hee was taken out from l prison, and from iudgement: m and who shal declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 n And he made his graue with the wicked, and with the rich in his death, though he had done no wickednesse, neither was any deceit in his mouth.

10 Yet the Lord would breake him, & make him subiect to infirmities: when o hee shall make his soule an offering for sin, he shall see his seed and shall prolong his daies, & the will of the Lord shall prosper in his hand.

11 He shal see of the trauaile of his soule, and shall be satisfied: by his knowledge shall my q righteous seruant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoyle with the strong, because he r hath powred out his soule vnto death, & he was counted with the transgressours, and he bare the sinne s of many, and prayed for the trespassers.

e Which was by Gods singular prouidence for the comfort of sinners, He. 4. 15.

f That is, the punishment due to our sinnes: for ỹ which he hath both suffered, and made satisfaction, Matth. 8. 17. 1 Pet. 2. 24.

g We iudged euil, thinking ỹ he was punished for his owne sinnes, and not for ours.

h He was chastised for our reconciliation, 1. Cor. 15. 3.

i Meaning, the punishmẽt of our iniquity, and not the fault it selfe.

k But willingly and patiently obeyed his fathers appointment, Matth. 26. 63. actes 8. 32.

l From the crosse & graue, after that he was condẽned.

m Though he died for sinne, yet after his resurrection he shal liue for euer: and this his death is to restore life to his members, Rom. 6. 9.

n God the Father deliuered him into the hands of the wicked, & to the powers of the world to do with him what they would.

o Christ by offering vp himselfe shall giue life to his Church, and so cause them to liue with him for euer.

p That is, the fruit & effect of his labour, which is the saluation of his Church.

q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by the Law.

r Because hee humbled himselfe, therefore he shalbe exalted to glory, Phil. 2. 7, 8.

s That is, of all that beleeue in him.

CHAP. LIIII.

1 Moe of the Gentiles shall beleeue the Gospel then of the Iewes. 7 God leaueth hu for a time, to whom afterward he sheweth mercie.

REioyce, O a barren that didst not beare: breake forth into ioy and reioyce, thou that didst not trauaile with childe: for the b desolate hath moe children then the married wife, saith the Lord.

2 c Enlarge the place of thy tents, and let them spred out the curtaynes of thine habitations: spare not, stretch out thy cordes, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seede shall possesse the Gentiles and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy d youth, and shalt not remember the reproch of thy e widowhoode any more.

5 For he that f made thee, is thine husband (whose Name is the Lord of hostes) and thy redeemer the holy one of Israel, shalbe called the God of the whole g world.

6 For the Lord hath called thee being as a woman forsaken, and afflicted in spirite, and as a h young wife when thou wast refused, saith thy God.

7 For a little while I haue forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger I hid my face from thee for a little season, but with euerlasting mercie haue I had compassion on thee, saith the Lord thy redeemer.

9 For this is vnto mee as the i waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shal remoue, and the hils shall fall downe: but my mercy shall not depart from thee, neither shall the couenant of my peace fall away, sayeth the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, beholde, I will lay thy stones with the k carbuncle, and lay thy foundation with saphires,

12 And I wil make thy windowes of ‖ Emerauds, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall bee l taught of the Lorde, and much peace shall bee to thy children.

14 In m righteousnesse shalt thou be established, & bee farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Beholde, the enemy shall gather himselfe, but without n mee: whosoeuer shall gather himselfe in thee, o against thee, shall fall.

16 Beholde, I haue created the p smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euerie tongue, that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lordes seruauntes,

a After that he had declared the death of Christ, he speaketh to the Church, because it should seeke the fruit of the same, & calleth her barré, because that in the captiuity she was as a widow without hope to haue any children.

b The Church in this her affliction and captiuity shall bring forth moe children then when shee was at liberty: or this may be spoken by admiration, considering the great number ỹ should come of her. Her deliuerance vnder Cyrus was as her childhood, and therefore this was accomplished, when she came to her age, which was vnder the Gospel.

c Signifying ỹ for the great number of children, that God should giue her, she should seeme to lacke roome to lodge them.

d The afflictions which thou sufferedst at the begining.

e When as thou wast refused for thy sinnes, Chap. 50. 1.

f That did regenerate thee by his holy spirit.

g His glory shall shine through the whole worlde, which seemed before to be shut vp in Iudea.

h As a wife which wast forsaken in thy youth.

i As sure as the promise that I made to Noah, that the waters should no more ouerflow the earth.

k Hereby hee declareth the excellent estate of the Church vnder Christ.

‖ Or, Iasper, or, Pearle.

l By the hearing of his word and inward mouing of his spirit.

m In stability and sureuesse, so that it shall stand for euer.

n And therefore shall not preuaile.

o Meaning, the domesticall enemies of the Church, as are the hypocrites.

p Signifying heereby that man can dee nothing but so farre as God giueth power: for seeing that all are his creatures, he must needs gouerne and guide them.

and

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and their righteousnesse is of mee, saieth the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The ioy of the faithfull.

HO, euery one that [a] thirsteth, come ye to the waters, and ye that haue [b] no siluer, come, buy, and eate: come, I say, buy [c] wine and milke without siluer and without money.

2 Wherefore do ye lay out siluer and not for bread? [d] and your labour without being satisfied? hearken diligently vnto mee, and eate that which is good, and let your soule delite in [e] fatnesse.

3 Encline your eares, & come vnto mee: heare, and your soule shall liue, and I will make an euerlasting Couenant with you, euen the [f] sure mercies of Dauid.

4 Behold, I gaue [g] him for a witnesse to the people, for a prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, [h] and a nation that knew not thee, shal runne vnto thee, because of the Lord thy God, and the Holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lord while hee may [i] bee found, call ye vpon him while he is neere.

7 Let the wicked [k] forsake his wayes, and the vnrighteous his own imaginations, and returne vnto the Lord, and he will haue mercy vpon him: and to our God, for hee is very ready to forgiue.

8 For my [l] thoughts are not your thoughts, neither are your wayes my wayes, saieth the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe and the snowe from heauen, and returneth not thither, but watereth the earth, and maketh it to bring foorth and bud, that it may giue seede to the sower, and bread vnto him that eateth:

11 So shall my [m] word be, that goeth out of my mouth: It shall not returne vnto me voyde, but it shall accomplish that which I will, and it shal prosper in the thing whereto I sent it.

12 Therefore yee shall goe out with ioy, and bee led foorth with peace: the [n] mountaines and the hils shall breake foorth before you into ioy, and all the trees of the field shal clap their hands.

13 For thornes, there shall growe fiere trees: for nettles shall grow the myrthe tree, and it shall bee to the Lorde [o] for a name, and for an euerlasting [p] signe that shall not bee taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against Shepheards that deuoure their flocke.

THus sayth the Lord, [a] keepe iudgement and doe iustice: for my saluation is at hand to come, and my [b] righteousnesse to be reuealed.

2 Blessed is the man that doeth this, and the sonne of man which layeth holde on it: he that keepeth the [c] Sabbath and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which is [d] ioyned to the Lorde, speake and say, The Lord hath surely separated me from his people: neither let the Eunuch say, Behold, I am a dry tree.

4 For thus sayeth the Lord vnto the Eunuches, that keepe my Sabbaths, and chuse the thing that pleaseth mee, and take hold of my couenant,

5 Euen vnto them will I giue in mine [e] House and within my walles, a place and a [f] name better then of the sonnes and of the daughters: I will giue them an euerlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, & to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not, and embraceth my couenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer: their burnt offerings and their sacrifices shalbe accepted vpon mine altar: for mine house shalbe called an House of prayer for [h] all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All yee [i] beastes of the field, come to deuoure, euen all ye beastes of the forrest.

10 Their [k] watchmen are all blind: they haue no knowledge: they are all dumbe dogs: they cannot barke: they lie and sleepe and delight in sleeping.

11 And these greedy dogs can neuer haue inough: and these shepheards cannot vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his own purpose.

12 Come, I will bring wine, and we will fill our selues with strong drinke, and to [l] morrow shalbe as this day, and much more abundant.

a Christ by proposing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined works, and the epicures, which are full with their worldly lusts, and so thirst not after these waters.

b Signifying, that Gods benefits cannot bee bought for money.

c By waters, wine, milke and bread, he meaneth all things necessary to the spirituall life, as these are necessary to this corporall life.

d He reproueth their ingratitude which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labor to obtaine those which are nothing profitable.

e You shalbe fed abundantly.

f The same couenant, which through my mercie I ratified and confirmed to Dauid that it should be eternall, 2 Sam. 7. 13. actes 13 34.

g Meaning. Christ, of whom Dauid was a figure.

h To wit, the Gentiles, which before thou diddest not receiue to be thy people.

i When he offereth himselfe by the preaching of his word.

k Hereby he sheweth that repentance must be ioyned with faith, and how wee cannot call vpon God aright, except the fruits of our faith appeare.

l Although you are not soone reconciled one to another, and iudge me by your selues, yet I am most easie to be reconciled, yea, I offer my mercies to you.

m If these small things haue their effect, as daily experience sheweth, much more shall my promise which I haue made and confirmed, bring to passe the things which I haue spoken for your deliuerance.

n Reade Chap. 44. 23. and 49. 13.

o To set foorth his glory.

p Of Gods deliuerance, and that he wil neuer forsake his Church.

a God sheweth what he requireth of the after that he hath deliuered them, to wit, the works of charity, whereby true faith is declared.

b Which I will declare coward you, and powre into your hearts by my spirit.

c Vnder the Sabbath hee comprehendeth the whole seruice of God and true religion.

d Let none thinke himselfe vnmeete to receiue the graces of the Lord: for the Lord will take away all impediments, and will forsake none which will keepe his true religion and beleeue in him.

e Meaning, in his Church.

f They shall bee called after my people, and be of the same religion: yea, vnder Christ the dignity of the faithful shalbe greater then y Iewes were at that time.

g Hereby hee meaneth the spirituall seruice of God, to whom the faithfull offer continuall thankesgiuing, yea, themselues and all that they haue as a liuely & acceptable sacrifice.

h Not only for the Iewes, but for all others, Mat. 21. 13.

i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. Thus hee speaketh to feare the hypocrites, and to assure the faithful, that when this commeth they may know that it was told them before.

k He sheweth that this affliction shall come through the fault of the gouernors, prophets, & pastors, whose ignorance, negligence, auarice, and obstinacie prouoked Gods wrath against them.

l We are well yet, and to morrow shalbe better: therefore let vs not feare the plagues, before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the Name of God.

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CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

THe righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away [a] from the euill to come.

2 [b] Peace shall come: they shall rest in their beds, euery one [y] walketh before him.

3 But you [c] witches children, come hither, the seede of the adulterer, and of the whore.

4 On whom haue ye iested? vpon whom haue yee gaped and thrust out your tongue? are not ye rebellious children, & a false seed,

5 Inflamed with idoles vnder euery greene tree? and sacrificing the [d] children in the valleys vnder the tops of the rockes?

6 Thy portion is in the smooth stones [e] of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delight in [f] these?

7 Thou hast made thy [g] bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behinde the [h] doores also and postes hast thou set vp thy remembrance: for thou hast discouered thy selfe to another then mee, and wentest vp, & diddest [i] enlarge thy bed, and make a couenant betweene thee & them, and louedst their bed in euery place where thou sawest it.

9 Thou wentest [k] to the Kings with oyle, and diddest increase thine ointments, and send thy messengers farre off, and didst humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifolde iourneyes, yet saydst thou not, [l] There is no hope: thou [m] hast founde life by thine hand, therefore thou hast not grieued.

11 And whom diddest thou reuerence or feare, seeing thou hast [n] lyed vnto mee, and hast not remembred mee, neither set thy minde thereon? is it not because I holde my peace, and that of [o] long time? therefore thou fearest not me.

12 I will declare thy [p] righteousnesse and thy workes, and they shall not profit thee.

13 When thou cryest, let them that thou haste gathered together, deliuer thee: but the wind shal [q] take them all away: vanitie shall pull them away: but he that trusteth in me, shall inherit the land, and shall possesse mine holy Mountaine.

14 [r] And he shal say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

15 For thus saith he, that is high and excellent, hee that inhabiteth the eternitie, whose Name is the Holy One, I dwell in the hie and holy place: with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, & to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, [s] for the spirit should faile before me: and I haue made the breath.

17 For his [t] wicked couetousnesse I am angrie with him, and haue smitten him: I hid me and was angrie, yet he went away, and turned after the way of his owne heart.

18 I haue seene his wayes, and wil [u] heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

19 I create the [x] fruit of the lippes to bee peace: peace vnto them that are [y] far off, and to them that are neere, saith the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can [z] not rest, whose waters cast vp mire and dirt.

21 There is no peace, saith my God, to the wicked.

a From the plague that is at hand, and also because God will punish [y] wicked.
b The soule of the righteous shalbe in ioy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.
c He threatneth the wicked hypocrites, who vnder the pretence of the Name of Gods people, deriden Gods worde and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of forcerers, which forsooke God and fled to wicked meanes for succour.
d Reade Leuit. 18.21. 2.King. 23.10.
e Meaning, euery place was polluted with their idolatrie: or, euery faire stone that they found, they made an idole of it.
f In the sacrifices which you, offering before these idoles, thought you did serue God.
g To wit, thine altars in an open place like an impudent harlot, that careth not for the sight of her husband.
h In stead of setting vp the word of God in the open places on the posies and doores to haue it in remembrance, Deu. 6.9. & 27.1. thou hast set vp signes and markes of thine idolatry in euery place.
i That is, diddest increase thine idolatry more and more.
k Thou diddest seeke the fauour of the Assyrians by gifts and presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more & more diddest torment thy selfe.
l Although thou sawest all thy labours to be in vaine, yet wouldest thou neuer acknowledge thy fault and leaue off.
m He derideth their vnprofitable diligence, which thought to haue made all sure, and yet were deceiued.
n Broken promise with mee.
o Meaning, that the wicked abuse Gods lenitie and grow to further wickednesse.
p That is, thy naughtinesse, idolatries and impieties: which the wicked call Gods seruice: thus he derideth their obstinacie.
q Meaning, the Assyrians and other, whose helpe they looked for.
r God shall say to Darius and Cyrus.
s I will not vse my power against fraile man whose life is but a blast.
t That is, for the vices and faults of the people, which is meant here by couetousnesse.
u Though they were obstinate, yet did I not withdraw my mercy frō them.
x That is, I frame the speach and wordes of my messengers which shall bring peace.
y As well to him that is in captiuitie, as to him that remaineth at home.
z Their euill conscience doeth euer torment them, and therefore they can neuer haue rest, Reade Chap. 48.22.

CHAP. LVIII.

1 The office of Gods ministers. 2 The works of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

CRie [a] alonde, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Iaakob, their sinnes.

2 Yet they [b] seeke mee dayly, and will know my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will draw neere vnto God, saying,

3 [c] Wherefore haue we fasted, and thou seest it not? we haue punished our selues, and thou regardest it not. Behold, in the day of your fast you will seeke [d] your will, and require all your debts.

4 Behold, yee fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as yee doe to day, to make your voyce to be [e] heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow downe his head like a bull rush, and to lie downe in sackecloth, and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen.

a The Lord thus speaketh to the Prophet, willing him to vse all diligence and seueritie to rebuke the hypocrites.
b They will seeme to worship me, and haue outward holinesse.
c He setteth forth the malice and disdaine of the hypocrites, which grudge against God, if their works be not accepted.
d Thus he conuinceth the hypocrites by the second table and by their dietie toward their neighbour, that they haue neither faith nor religion.
e So long as ye vse contention and oppression, your fasting and prayer shall not be heard.

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chosen, to loose the bandes of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that yee breake euery f yoke?

f That you leaue off all your extortions.

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine houle? when thou seest the naked, that thou couer him, and hide not thy selfe from g thine owne flesh.

g For in him thou seest thy selfe as in a glasse

8 Then shall thy h light breake forth as the morning, and thine health shall growe speedily: thy i righteousnesse shall goe before thee, and the glory of the Lorde shall embrace thee.

h That is, the prosperous estate wherewith God will blesse thee.

i The testimony of thy goodnesse shall appeare before God & man.

9 Then shalt thou call, and the Lord shall answere: thou shalt cry, and he shal say, Here I am: if thou take away from the middes of thee the yoke, the putting forth of the k finger, and wicked speaking:

k Whereby is meant all manner of iniury.

10 If thou l powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the m darkenesse, and thy darkenesse shalbe as the noone day.

l That is, haue compassion on their miseries.

m Thine aduersity shalbe turned into prosperity.

11 And the Lorde shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

n Signifying, that of the Iewes should come such as should build againe the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem, whose builders were ỹ Apostles,

12 And they shall bee of thee, that shall builde the olde n waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repayrer of the breach, and the restorer of the paths to dwell in.

o If thou refraine thy selfe from thy wicked workes,

13 If thou o turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight, to consecrate it, as glorious to the Lord, & shalt honour him, not doing thine owne waies, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount vpon the hye places of the earth, and feede thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP LIX.

2 The wicked perish through their owne iniquities. 12 The confession of sinnes. 16 God alone will preserue his Church, though all men faile.

Numb. 11. 23. chap 50. 2. Iere. 5. 25.

BEhold, *the Lords hand is not shortened, that it cannot saue: neither is his eare heauy, that it cannot heare.

a Read cha. 1. 15

2 But * your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that hee will not heare.

b All men winke at the iniuries & oppressions, and none goe about to remedy them.

3 For your hands are defiled with b blood, and your fingers with iniquity: your lippes haue spoken lies, and your tongue hath murmured iniquity.

c According to their wicked deuises they hurt their neighbours.

4 No man calleth for iustice: no man b contendeth for trueth: they trust in vanity, and speake vaine things: they conceiue mischiefe, and c bring forth iniquity.

d Whatsoeuer commeth from them, is poison, & bringeth death.

5 They hatch cockatrice d egges, and weaue the spiders e webbe: he that eateth of their egges, dieth, and that which is trod vpon, breaketh out into a serpent.

e They are profitable to no purpose.

6 Their webbes shall bee no garment, neither shall they couer themselues with their labours: for their workes are works of iniquity, and the worke of cruelty is in their hands.

7 Their feet run to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they know not, and there is none equity in their goings: they haue made them crooked paths: whosoeuer goeth therein, shall not know peace.

9 Therefore is f iudgement farre from vs, neither doeth g iustice come neere vnto vs: we wayt for light, but loe, it is darkenes; for brightnesse, but we walke in darknesse.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

10 We grope for the wall like the b blind, and wee grope as one without eyes: wee stumble at the noone day as in the twilight: we are in solitary places, as dead men.

h We are altogether destitute of counsell, and can find no end of our miseries.

11 Wee roare all like i beares, and mourne like doues: wee looke for equity, but there is none: for health, but it is farre from vs.

i We expresse our sorrowes by outward signes, some more, some lesse.

12 For our trespasses are many before thee, and our k sinnes testifie against vs: for our trespasses are with vs, and we know our iniquities

k This confession is generall to the Church to obteine remission of sinnes, and the Prophets did not exempt themselues from the same.

13 In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of cruelty and rebellion, conceiuing and vttering out of the heart false l matters.

l To wit, against our neighbours.

14 Therefore m iudgement is turned backeward, and iustice standeth farre off: for trueth is fallen in the streete, and equitie cannot enter.

m There is neither iustice nor vprightnesse among men.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himselfe n a praye: and when the Lord saw it, it displeased him, that there was no iudgement.

n The wicked will destroy him.

16 And when hee saw that there was no man, hee wondered that none would offer himselfe. o Therefore his arme did p saue it, and his righteousnes it selfe did sustaine it.

o Meaning, to doe iustice, and to remedie the things that were so farre out of order.

p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.

17 For he put on righteousnes, as an habergion, and an q helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.

18 As to make recompense, as to requite the furie of the aduersaries with a recompense to his enemies: he will fully repay the r Ilands.

r To wit, your enemies which dwell in diuers places, and beyond the sea.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sunne: for the enemie shall f come like a flood: but the spirit of the Lord shall chase him away.

f He sheweth that there shalbe great afflictiõ in the Church, but God wil euer deliuer his.

20 And the Redeemer shall come vnto Zion, and vnto t them that turne from iniquitie in Iaakob, sayth the Lord.

t Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none but to the children of God, whom he iustifieth.

21 And I will make this my Couenant with them, sayeth the Lorde, My Spirite that is vpon thee, and my wordes, which I haue put in thy mouth, u shall not de-

u Because the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

part

part out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lord, from henceforth even for ever.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance, though they suffer for a time.

a The time of thy prosperity and felicity: whereas speaking of Babylon, he commanded her to goe downe, Chap. 47.1.

ARise, O Ierusalem: bee bright, for thy [a] light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darkenesse shall couer the [b] earth, and grosse darkenesse the people: but the Lord shall arise vpon thee, and his glory shalbe seene vpon thee.

b Signifying, that all men are in darkenesse, till God giue them the light of his spirit, and that this light shineth to none but to those that are in his Church.

3 And the Gentiles shall walke in [c] thy light, and Kings at the brightnesse of thy rising vp.

c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her.

4 Lift vp thine eyes rounde about, and beholde: all [d] these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shall bee nourished at thy side.

d An infinite number from all countreyes, as Chap. 49.18.

5 Then shalt thou see & shine: thine heart shall be astonied and [e] enlarged, because the multitude of the sea shall be conuerted vnto thee, & the riches of the Gentiles shall come vnto thee.

e For ioy: as the heart is drawen in for sorrow.

6 The [f] multitude of camels shall couer thee: and the dromedaries of Midian and of Epha: all they of Sheba shall come: they shall bring golde and incense, and shew forth the praises of the Lord.

f Meaning, that euery one shall honour the Lord with that wherewith he is able: Signifying, that it is no true seruing of God, except we offer our selues to serue his glory, and all that we haue.

7 All the sheepe of [g] Kedar shalbe gathered vnto thee: the rammes of Nebaioth shal serue thee: they shall come vp to bee accepted vpon mine [h] altar: and I will beautifie the house of my glory.

g That is, the Arabians, that haue great abundance of cattel. h Because the altar was a figure of Christ Heb. 13.10. hee sheweth that nothing can be acceptable to him which is not offered to him by this altar, who was both the offring and the altar it selfe.

8 Who are these [i] that flee like a cloude, and as the doues to their windowes?

9 Surely the yles shall wait for me, and the ships [k] of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their siluer and their golde with them, vnto the name of the Lorde thy God, and to the holy one of Israel, because he hath glorified thee.

i Shewing what great number shal come to the Church, and with what great diligence & zeale.

10 And the sonnes of strangers shall build vp thy walles, and their [l] kings shall minister vnto thee: for in my wrath I smote thee, but in my mercie I had compassion on thee.

k The Gentiles that are now enemies, shall become friends and setters foorth of the Church. l Meaning, Cyrus and his successours: but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel.

11 Therefore thy gates shalbe open continually: neither day nor night shal they bee shut, that they may bring vnto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the [m] kingdome, that will not serue thee, shall perish: & those nations shalbe vtterly destroyed.

m He sheweth that God hath giuen all power and authority here in earth for the vse of his Church: and that they which will not serue and profite the same, shall bee destroyed.

13 The [n] glory of Lebanon shal come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my [o] feete.

n There is nothing so excellent, which shall not serue the necessity of the Church.

o Signifying, that Gods maiesty is not included in the Temple, which is but the place for his feet, that we may learne to rise vp to the heauens.

14 The sonnes also of them that afflicted thee, shall come and bowe vnto thee: and all they that despised thee, shall fall [p] downe at the soles of thy feete: and they shal call thee, The citie of the Lord, Sion of the holy one of Israel.

p To worship their head Christ by obeying his doctrine.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the [q] breastes of kings: & thou shalt knowe, that I the Lord am thy Sauiour, and thy Redeemer, the mighty one of Iaakob.

q Both hie and low shalbe ready to helpe and succour thee.

17 For braſſe will I bring golde, and for yron will I bring siluer, and for wood braſſe, and for stones yron. I will also make thy gouernement [r] peace, and thine exactours righteousnes.

r Thy gouernors shall loue thee, & seeke thy wealth and prosperity.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction, within thy borders: but thou shalt call [s] saluation, thy walles, and praise, thy gates.

s Meaning, not a temporal felicity, but a spiritual, which is fulfilled in Christs kingdome.

19 Thou shalt haue no more Sunne to shine by day, neither shall the brightnesse of the [t] Moone shine vnto thee: for the Lorde shall be thine euerlasting light, and thy God, thy glory.

t Signifying, that al worldly means shall cease and

20 Thy sunne shal never goe downe, neither shall thy moone be hid: for the Lord shal bee thine euerlasting light, and the dayes of thy sorrow shalbe ended.

u The children that Christ shalbe al in all, as Reuel. 21.22. & 22.5.

21 Thy people also shal be all righteous, they shall possesse the land for euer, y [u] graffe of my planting shall bee the worke of mine hands, that I may be glorified.

22 A little one shall become as a [x] thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

of the Church. x Meaning, that the Church should be miraculously multiplied.

CHAP. LXI.

1 He propheſieth that Christ shalbe anointed, and sent to preach. 10 The ioy of the faithfull.

THe [a] Spirit of the Lorde God is vpon me, therfore hath the Lord anoynted me: he hath sent mee to preach good tidings vnto the poore, to binde vp the [b] broken hearted, to preach liberty to the [c] captiues, and to them that are bound, the opening of the prison,

Luke 4.18.

a This appertaineth to all the Prophets & ministers of God, but chiefly to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to

2 To preach the acceptable yeere of the Lorde, and the day of [d] vengeance of our God, to comfort all that mourne,

distribute. b To them that are liuely touched with the feeling of their sinnes. c Which are in the bondage of sinne. d The time when it pleased God to shew his good fauour to man, which S. Paul calleth the fulnesse of time, Gal. 4.4. e For when God deliuereth his Church, he punisheth his enemies.

3 To

3 To appoynt vnto them that mourne in Zion, & to giue vnto them beauty for [f] ashes, the oyle of ioy for mourning, the garment of gladnes for the spirit of heauinesse, that they might be called [g] trees of righteousnesse, the planting of the Lorde, that hee might bee glorified.

4 And they shall builde the olde waste places, and rayse vp the former desolations, and they shall repaire the cities that were desolate and waste throwe many [h] generations.

5 And the strangers shall [i] stand & feede your sheepe, and the sonnes of the strangers shall bee your plowmen and dressers of your vines.

6 But ye shall be named [k] the Priests of the Lorde, and men shall say vnto you, The ministers of our God: yee shall eate the [l] riches of the Gentiles, and shall bee exalted with their glory.

7 For your shame you shall receiue [m] double, and for confusion [n] they shall reioyce in [o] their portion: for in their lande they shall possesse the [p] double: euerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement & hate [q] robbery for burnt offering, and I will direct their worke in trueth, and will make an euerlasting couenant with them.

9 And their [r] seed shalbe knowen among the Gentiles, and their buddes among the people. All that see them shall knowe them, that they are the seede which the Lord hath blessed.

10 [s] I will greatly reioyce in the Lorde, and my soule shall be ioyfull in my God: for hee hath clothed mee with the garments of saluation, and couered mee with the robe of righteousnesse: hee hath decked mee like a bridegroome, and as a bride tyeth herselfe with her iewels.

11 For as the earth bringeth foorth her bud, and as the garden causeth to grow that which is sowen in it: so the Lorde God will cause righteousnesse to growe, and prayse before all the heathen.

f Which was the signe of mourning.
g Trees [that] bring forth good fruits as Matth. 3.8.
h That is, for a long time.
i They shall be ready to serue you in all your necessities.
k This is accomplished in the time of Christ, by whom all the faithful are made Priests & Kings, 1 Pet. 2.9. reuel. 1.6. and 5.10. 1 Reade Chap. 60.11,16.
m Abundant recompense, as this word is vsed, Chap. 40.2.
n That is, the Iewes.
o To wit, of the Gentiles.
p Whereas the Gentiles had dominion ouer the Iewes in times past, now they shall haue double authority ouer them, & possesse twise so much.
q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that depriue me of my glory.
r That is, of the Church.
s He sheweth what shalbe the affection, when they feele this their deliuerance.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christes comming. 6 The diligence of the Pastours to preach.

FOR Zions sake I will not [a] holde my tongue, and for Ierusalems sake I wil not rest, vntill the righteousnesse thereof breake foorth as the [b] light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousnesse, & all kings thy glory: and thou shalt be called by [c] a newe name, which the mouth of the Lord shall name.

3 Thou shalt also be a [d] crowne of glory in the hand of the Lorde, and a royall diademe in the hand of thy God.

4 It shall no more bee sayde vnto thee, [e] Forsaken, neither shall it bee said any more to thy land, Desolate, but thou shalt be called ‖ Hephzibah, and thy land ‖ Beulah: for the Lord delighteth in thee, and thy lande shall haue an [f] husband.

5 For as a yong man marrieth a virgin, so shall thy sonnes [g] marrie thee: and as a bridegroome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set [k] watchmen vpon thy walls, O Ierusalem, which all the day and all the night continually shall not cease: [ye] yee that are mindefull of the Lord, keepe not silence,

7 And giue him no rest, till hee repaire, and vntill he set vp Ierusalem the [k] praise of the world.

8 The Lorde hath sworne by his right hand and by his strong arme. Surely I will no more giue thy corne to be meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and prayse the Lorde, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 [l] Goe throwe, goe throw the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a standard for the people.

11 Beholde, the Lorde hath proclaymed vnto the ends of the world: [m] tell the daughter Zion, Beholde, thy Sauiour commeth: beholde, his wages is with him, and [n] his worke is before him.

12 And they shall call them, The holy people, The redeemed of the Lorde, & thou shalt be named, [o] A citty sought out, & not forsaken.

e Thou shalt no more be contemned as a woman forsaken of her husband.
‖ *Or, my delight in her.*
[f] *Or, married.*
f That it may be replenished with children.
g Forasmuch as they confesse one faith and religion with thee, they are in the same bond of mariage with thee: and they are called the children of the Church, inasmuch as Christ maketh her plentifull to bring foorth children vnto him.
h Prophets, pastours and ministers.
i He exhorteth the ministers heuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same.
k For the restauration whereof all the world shal praise him.
l Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as chap. 57.14.
m Ye Prophets and ministers shew the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zech. 9.9. Mat. 21.5.
n He shall haue all power to bring his purpose to passe, as chap. 40.10.
o That is, one, ouer whom God hath had a singular care to recouer her when thee was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefits toward his Church.

WHo is this that commeth [a] from Edome, with red garments from Bozrah? he is glorious in his apparell, and walketh in his great strength. [b] I speak in righteousnes, and am mighty to saue.

2 [c] Wherefore is thine apparell red, and thy garments like him that treadeth in the winepresse?

3 I haue troden the winepresse alone, and of all people there was none with mee: for

a This prophesie is against the Idumeans, & enemies which persecuted the Church, on whom God will take vengeance, and is heere set forth all bloody after that he hath destroyed them in Bozrah, the chiefe city of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham, claimed to themselues the chiefe religion & hated the true worshippers, Psal. 137.7.
b God answereth them that asked this question, Who is this? &c. and saith, Ye see now performed indeede the vengeance which my Prophets threatned.
c An other question to the which the Lord answereth.

I will

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d Shewing, that when God punisheth his enemies, it is for the profit and deliuerance of his Church.

e God sheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuse to doe their duetie through negligence and ingratitude, yet hee himselfe will deliuer his Church, and punish the enemies; reade Chap. 59. 16.

f I wil so astonish them, and make them so giddie, that they shall not know which way to goe.

g The Prophet speaketh this to moue the people to remember Gods benifits in times past, that they may be confirmed in their troubles.

h For I did chuse them to be mine, that they should bee holy and not deceiue mine expectation.

i He bare their afflictions and griefes as though they had bene his owne.

k Which was a witnesse of Gods presence: and this may be referred to Christ, to whome belongeth the office of saluation.

l That is, the people of Israel being afflicted, called to remembrance Gods benifits, which he had bestowed vpon their fathers in times past.

I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my rayment.

4 For the day of vengeance is in mine heart, and the d yeere of the redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vphold: therefore mine owne e arme helped mee, and my wrath it selfe sustained mee.

6 Therefore I will tread downe the people in my wrath, and make them f drunken in mine indignation, and will bring downe their strength to the earth.

7 I will s remember the mercies of the Lord, and the prayses of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which he hath giuen them according to his tender loue, & according to his great mercies.

8 For he sayd, Surely they are my h people, children that will not lie: so he was their sauiour.

9 In all their troubles he was i troubled, and the Angel k of his presence saued them: in his loue and in his mercie hee redeemed them, and he bare them and caried them alwayes continually.

10 But they rebelled, and vexed his holy Spirit: therefore was he turned to be their enemie, and he fought against them.

11 Then he l remembred the old time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the m shepheard of his sheepe? where is hee that put his holy Spirit within n him?

12 He led them by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an euerlasting Name.

13 He led them through the deepe, as an o horse in the wildernes, that they should not stumble.

14 As the beast goeth downe into the valley, the spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 p Looke downe from heauen, and beholde from the dwelling place of thine holinesse, and of thy glory. Where is thy q zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from r me.

16 Doubtles thou art our father: though s Abraham bee ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our redeemer: thy Name is for euer.

17 O Lord, why hast t thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy u seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it but a little x while: for our aduersaries haue troden downe thy Sanctuarie.

19 Wee haue bene as they, ouer whom thou neuer bearest rule, and vpon whom thy Name was not called.

m Meaning, Moses. n That is, in Moses, that he might well gouerne the people: some referre this giuing of the Spirit to the people. o Peaceably and gently, as an horse is led to his pasture. p Hauing declared Gods benifits shewed to their forefathers he turneth himselfe to God by prayer, desiring him to continue § same graces toward them. q Thy great affection which thou bearest toward vs. r Meaning, from the whole body of the Church. s Though Abraham would refuse vs to bee his children, yet thou wilt not refuse to be our father.

t By taking away thy holy Spirit from vs by whō we were gouerned and so for our ingratitude diddest deliuer vs vp to our owne concupiscence, & didst punish sin by sin according to thy iust iudgement.

u Meaning for the couenants sake made to Abraham, Izhak & Iaakob his seruants. x That is, in respect of the promise which is perpetuall: albeit they had now possessed the land of Canaan a thousand and foure hundreth yeeres: and thus they lament, to moue God rather to remember his couenant, then to punish their sinnes.

CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthy cloth.

O That thou wouldest a breake the heauens, and come downe, and that the mountaines might melt at thy presence!

2 As the melting fire burned, as the fire caused b the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the worlde they haue not c heard nor vnderstood with the eare, neither hath the eye seene another God beside thee, which doeth so to him that waiteth for him.

5 Thou diddest meete him, d that reioyced in thee, and did iustly: they remembred thee in thy e wayes: behold, thou art angry, for wee haue sinned: yet in f them is continuance, and we s shall be saued.

6 But wee haue all bene as an vncleane thing, and all our h righteousnesse is as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take holde of thee: for thou hast hidde thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the i clay, and thou art our potter, and we all are the worke of thine hands.

9 Bee not angry, O Lord, k aboue measure, neither remember iniquitie for euer: lo, we beseech thee, behold, we are al thy people.

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as hee did in mount Sinai.

b Meaning, the raine, haile, fire, thunder, and lightnings.

c Saint Paul vseth the same kinde of admiration, 1 Cor. 2. 6. marueiling at Gods great benefite shewed to his Church by the preaching the Gospel.

d Thou shewedst fauour toward our fathers when they trusted in thee, and walked after thy commandements.

e They considered thy great mercies.

f That is, in thy mercies, which hee calleth the wayes of the Lord.

g Thou wilt haue pitie vpon vs. h We are iustly punished and brought into captiuitie, because wee haue prouoked thee to anger, and though wee could excuse our selues, yet our righteousnesse and best vertues are before thee as vile cloutes, or, (as some reade) like the menstruous clothes of women. i Albeit, O Lord, by thy iust iudgement thou mayest vtterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children. k For so the flesh iudgeth when God doth not immediatly send succour.

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1 Which were dedicated to thy seruice and to call vpon thy Name.

10 [1] Thine holy cities lie waste: Zion is a wildernesse, and Ierusalem a desert.

11 The house of our Sanctuarie and of our glory, [m] where our fathers praysed thee, is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou hold thy selfe still [n] at these things, O Lord? wilt thou hold thy peace and afflict vs aboue measure?

m Wherein we reioyced and worshipped thee.

n That is, at the contempt of thine owne glory? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Iewes. 13. The ioy of the elect, and the punishment of the wicked.

I haue beene sought of them that [a] asked not: I was found of them that sought mee not: I sayde, Behold mee, behold mee, vnto a nation that called not vpon my Name.

a Meaning, the Gentiles, which knew not God, should seeke after him when he had moued their hearts, with his holy Spirit, Rom. 10.20.

2 I haue [b] spread out mine hands all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne [c] imaginations:

b Hee sheweth the cause of the reiection of the Iewes, because they should not obey him for any admonition of his Prophets by whom hee called them continually, and stretched out his hand to draw them.

3 A people that prouoked mee euer vnto my face: that sacrificeth in [d] gardens, and burneth incense vpon [e] brickes.

c Hee sheweth that to delite in our owne fantasies, is the declining from God, and the beginning of all superstition and idolatrie.

d Which were dedicate to idoles.

e Meaning, their altars, which he thus nameth by contempt.

4 Which remaine among the [f] graues, and lodge in the deserts, which eate [g] swines flesh, and the broth of things polluted are in their vessels.

f To consult with spirits and to coniure deuils, which was forbidden, Deut. 18.11. g Which was contrary to Gods commandement, Leuit. 11.7. deut. 14.8

5 Which say, [h] Stand apart, come not neere to me: for I am holier then thou: these are a smoke in my wrath, & a fire that [i] burneth all the day.

h He sheweth that hypocrisie is euer ioyned with pride and contempt of others. i Their punishment shall neuer haue ende.

6 Behold, it [k] is written before me: I will not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities and the iniquities of your fathers shalbe [l] together (saith the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles: therefore will I measure their olde worke into their bosome.

k So that the remembrance thereof cannot be forgotten. l Shall bee both punished together: and this declareth how the children are punished for their fathers faultes: to wit, when the same faultes or like are found in them.

8 Thus sayth the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a [m] blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seede out of Iaakob, and out of Iudah, that shall inherite my mountaine: and mine elect shal inherite it, and my seruants shall dwell there.

10 And [n] Sharon shall be a sheepefolde, and the valley of Achor shall bee a resting place for the cattell of my people, that haue sought mee.

m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineard, when he destroyeth the rotten stockes, that is, the hypocrits. n Which was a plentifull place in Iudea, to feede sheepe, as Achor was for cattell.

11 But yee are they that haue forsaken the Lord, and forgotten mine holy Mountaine, and haue prepared a table for the [o] multitude, & furnish the drinke offerings vnto the number.

12 Therefore will I [p] number you to the sworde, and all you shall bowe downe to the slaughter, because I called, and yee did not answere: I [q] spake, and yee heard not, but did euil in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, Behold, my seruants shall [r] eate, and yee shall be hungry: behold, my seruants shall drinke, and yee shall be thirstie: behold, my seruants shall reioyce, and yee shall bee ashamed.

14 Beholde, my seruants shall sing for ioy of heart, and ye shall crie for sorowe of heart, and shall howle for vexation of minde.

15 And yee shall leaue your name as a curse vnto my [s] chosen: for the Lord God shall slay you, and call his seruants by [t] an other name.

16 He that shall blesse in the [u] earth shall blesse himselfe in the true God, and hee that sweareth in the earth, shall sweare by the true God: for the former [x] troubles are forgotten, and shal surely hide themselues from mine eyes.

17 For loe, I will create [y] new heauens and a new earth: and the former shall not be remembred nor come into minde.

18 But bee you glad and reioyce for euer in the things that I shall create: for behold, I will create Ierusalem as a reioycing, and her people as a ioy,

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be no more heard in her, nor the voyce of crying.

20 There shall be no more there a childe of yeeres, nor an olde man that hath [z] not filled his dayes: for he that shall be an hundreth yeeres old, shall die as a yong man: but the sinner being an hundreth yeeres old shal be accursed.

21 And they shall [b] builde houses and inhabite them, and they shall plant vineardes, and eate the fruit of them.

22 They shall not build, and another inhabite: they shal not plant, and another eat: for as the dayes of the tree are the dayes of my people, and mine elect shall inioy in olde age the worke of their hands.

23 They shall not labour in vaine, nor bring forth in feare, for they are the seede of the blessed of the Lorde, and their buddes

o By the multitude and number he meaneth their innumerable idoles of whom they thought they could neuer haue ynough.

p Seeing you cannot number your gods, I will number you with the sword.

q By my Prophets whom ye would not obey.

r By these words, Eate and drinke, he meaneth the blessed life of the faithfull, which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke these corporall things.

s Meaning, that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake.

t Then by the name of the Iewes.

u By blessing, and by swearing is meant the praysing of god for his benefits, and the true worshipping of him, which shall not be onely in Iudea, but through all the world.

x I will no more suffer my Church to bee desolate as in times past. y I will so alter and change the state of my Church, that it shall seeme to dwell in a newe world. z Meaning, in this wonderfull restauration of the Church there should be no weakenesse of youth, nor infirmities of age, but all should bee fresh and flourishing: and this is accomplished in the heauenly Ierusalem when all sinnes shall cease, and the teares shall be wiped away. a Whereby he sheweth that the infideles and vnrepentant sinners haue no part of this benediction. b He proposeth to the faithfull the blessings which are contained in the law, and so vnder temporall things comprehendeth the spirituall promises.

with

with them.

24 Yea, before they call, I will answere, and whiles they speake, I will heare.

e Reade Chap. 11.6.

25 The e wolfe and the lambe shall feede together, and the lion shall eate straw like the bullocke: and to the serpent dust shall be his meate. They shall no more hurt nor destroy in all mine holy mountaine, sayeth the Lord.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 He despiseth sacrifices done without mercy and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked u everlasting.

Acts 7.48.49.

a My maiestie is so great, that it filleth both heauen and earth, and therfore can not be included in a Temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.

b Seeing that both the Temple and the things therein with the sacrifices, were made and done by his appoyntment, he sheweth that he hath no need therof, and that he can be without them, Psal. 50.10.

c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.

d Because the Iewes thought themselues holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doeth no lesse detest these ceremonies, then he doeth the sacrifices of the heathen, who offered men, dogs and swine to their idoles, which things were expresly forbidden in the Law.

THus saith the Lorde, * The a heauen is my throne, and the earth is my footestoole: where is that house that yee will build vnto mee? and where is that place of my rest?

2 For all these things hath mine hande made, b and all these things haue bene, saith the Lorde: and to him will I looke, euen to him that is poore, and of c a contrite spirite and trembleth at my words.

3 Hee that killeth a bullocke, is as if hee d slew a man: he that sacrificeth a sheepe, as if he cut off a dogs necke: he that offreth an oblation, as if he offered swines blood: hee that remembreth incense, as if he blessed an idole: yea, they haue chosen their owne wayes: and their soule delighteth in their abominations.

4 Therefore will I e chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answere: I spake and they would not heare: but they did euill in my sight, and chose the things, which I would not.

5 Heare the word of the Lord, all ye that tremble at his f word, Your brethen that hated you, and cast you out for my names sake, said, Let the Lord be glorified: but he shall appeare to your ioy, and they shall bee ashamed.

6 A voyce soundeth from the citie, euen a voyce from the Temple, the voyce of the Lorde, that recompenseth his enemies fully.

7 Before h shee trauelled, shee brought forth: and before her paine came, she was deliuered of a man childe.

8 Who hath heard such a thing? who hath seene such things? shall the earth bee brought forth in one i day? or shal a nation be borne at once? for assoone as Zion trauelled, she brought forth her children.

9 Shall I k cause to trauell, & not bring forth? shall I cause to bring forth and shall be barren, saith thy God?

10 Reioyce ye with Ierusalem, & be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her.

11 That ye may suck l and bee satisfied with the breasts of her consolation: that ye may milke out and bee delighted with the brightnesse of her glory.

12 For thus saith the Lorde, Beholde, I will extend m peace ouer her like a flood, and the glory of the n Gentiles like a flowing streame: then shall ye sucke, ye shall bee o borne vpon her sides, and bee ioyfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and yee shalbe comforted in Ierusalem.

14 And when ye see this, your heart shall reioyce, and your p bones shall flourish like an herbe: and the hand of the Lord shall be knowen among his seruants, and his indignation against his enemies.

15 For behold, the Lord will come with fire, and his chariots like a whirlewinde, that he may q recompense his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with feare, & with his sword all flesh, and the slaine of the Lord shall be many.

17 They that sanctifie r themselues, and purifie themselues in the gardens behinde one tree in the middes eating s swines flesh, and such abomination, euen the mouse, shalbe consumed together, sayth the Lord.

18 For I will visite their works, and their imaginations: for it shall come that I will gather all nations and tongues, and they shall come, and see my t glory.

19 And I will set a u signe among them, and will send those that x escape of them, vnto the nations of y Tarshish, z Pul, & a Lud, and to them that draw the b bowe, to c Tubal, and to d Iauan, Iles a farre off, that haue not heard my fame, neither haue seene my glory, and e they shall declare my glory among the Gentiles.

20 And they shall bring all your f brethren for an offering vnto the Lord out of all

f They despised my word, and therefore I will punish them.

g Hee encourageth the faithful, by promising to destroy their enemies which pretended to bee as brethren, but were hypocrites and hated them that feared God.

h Meaning, that the restauration of the Church should be so sudden and contray to all mens opinion, as when a woman is deliuered before shee looke for it, and that without paine in trauell.

i This shall passe the capacitie of man to see such a multitude that shall come vp at once, meaning, vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure.

k Declaring hereby, that as by his power and prouidence woman trauelleth, and is deliuered: so hath he power to bring forth his Church at his time appoynted.

l That ye may reioyce for all the benefits that God bestoweth vpon his Church.

m I wil giue her felicity and posperitie in great aboundance.

n Reade Chap. 60.16.

o Ye shall be cherished, as her dearly beloued children.

p Ye shall haue new strength and new beautie.

q This vengeance God began to execute at the destruction of Babylon, and haue euer continued it against the enemies of his Church, and will doe til the last day, which shall be the accomplishment thereof.

r Meaning, the hypocrites.

s Whereby are meant them that did maliciously transgresse the Lawe, by eating beasts forbidden, euen to the mouse which nature abhorreth.

t The Gentiles shall bee partakers of that glory which before I shewed to the Iewes.

u I will marke these that I chuse, that they perish not with the rest of the Infidels, whereby hee alludeth to the marking of the postes of his people whom hee preserued, Exodus 12, 7.

x I will scatter the rest of the Iewes which escape destruction into diuers nations.

y That is, Cilicia.

z Meaning Affrica.

a To wit, Lydia, or Asia minor.

b Signifying, the Parthians.

c Italy.

d Grecia.

e Meaning, the Apostle, Disciples, and others, which hee did first chuse of the Iewes to preach vnto the Gentiles.

f That is, the Gentiles, which by faith shall bee made the children of Abraham as you are.

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g Whereby he meaneth that no necessary meanes shall want when God shall call the Gentiles to the knowledge of the Gospel.

h To wit, of the Gentiles, as he did Luke, Timothie, and Titus first, and others after, to preach his word.

nations, vpon s horses and in charets, and in horse litters, and vpon mules, and swift beasts to Ierusalem mine holy mountaine, sayeth the Lord, as the children of Israel offer in a cleane vessell in the house of the Lord.

21 And I will take of them for h priests, and for Leuites, saith the Lord.

22 For as the new heauens, and the new earth which I will make, shall remaine before me, saith the Lord, so shall your seed and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord.

24 And they shall goe forth and looke vpon the k carcases of the men that haue transgressed against mee: for their l worme shall not die, neither shall their fire be quenched, and they shall be an abhorring m vnto all flesh.

k As he hath declared the felicity that shal be within the Church for the comfort of the godly, so doth he shew what horrible calamitie shall come to the wicked, that are out of the Church.

i Hereby he signifieth the kingdome of Christ, wherein his Church shall bee renewed: and whereas before there were appoynted seasons to sacrifice, in this there shall be one continuall Sabbath, so that all times and seasons shal be meete.

l Meaning, a continuall torment of conscience, which shall euer gnaw them and neuer suffer them to bee at rest, Marke 9.44.

m This is the iust recompense for the wicked, which contemning God and his word, shal be by Gods iust iudgment abhorred of all his creatures.

Ieremiah.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whome some thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by the commandement of the Lord he began very yong to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yeeres vndet the sayd King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fourtie yeeres, beside the time that he prophesied after the captiuitie. In this booke he declareth with teares and lamentation, the destruction of Ierusalem, and the captiuity of the people for their idolatrie, couetousnesse, subtiltie, crueltie, excesse, rebellion and contempt of Gods word: and for the consolation of the Church, reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne and obstinate, when the Prophets doe admonish them most plainely of their destruction. Next how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preseruer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preseruing his.

CHAP. I.

1 In what time Ieremiah prophesied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his word without feare.

THe a wordes of Ieremiah the sonne of b Hilkiah one of the Priestes that were at c Anathoth in the land of Beniamin.

2 To whom d the word of the Lord came in the dayes of Iosiah the sonne of Amon King of Iudah in the thirteenth yere of his reigne:

3 And also in the dayes of Iehoiakim the e sonne of Iosiah King of Iudah, vnto the ende of the eleuenth yeere of Zedekiah, the sonne of Iosiah King of Iudah, euen vnto the carying away of Ierusalem captiue in the fift f moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I g formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to bee a Prophet vnto the h nations.

6 Then said I, Oh, Lord God, behold, I cannot speake, for I am a child.

7 But the Lord said vnto me, Say not, I am a childe: for thou shalt goe to all that I shall send thee, and whatsoeuer I command thee, shalt thou speake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand

a That is, the sermons and prophesies.

b Which is thought to be he that found the booke of the Law vnder king Iosiah, 2. King. 22. 8

c This was a citie about 3. miles distant from Ierusalem, and belonged to the priests the sonnes of Aaron, Iosh. 21. 18.

d This is spoken to confirme his vocation and office: forasmuch as he did not presume of himselfe to preach and prophesie, but was called thereunto by God.

e Meaning, the nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioachin that reigned no longer.

f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried away into Babylon by Nebuchad-nezzar.

g The Scripture vseth this maner of speach to declare that God hath appointed his ministers to their offices before they were borne, as Isaiah 49. 1. Galatians 1. 15.

h For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites and other nations.

i Considering the great iudgements of God, which according to his threatnings should come vpon the world, he was mooued with a certaine compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isaiah 6. 11. Exod. 3. 11. and 4. 1.

and

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k Which declareth, that God maketh them meet & assureth them, whom he calleth to set foorth his glory, giuing them all meanes necessarie for the same, Exod.4.12. isa.6.7.

l He sheweth, what is the authoritie of Gods true ministers, which by his word haue power to beate downe whatsoeuer lifteth it selfe vp against God: and to plant and assure the humble and such as giue themselues to the obedience of Gods word, 2.Cor.10 4.heb. 4.12.and these are the keyes which Christ hath left to loose and binde, Matt. 18.18.

m Hee ioyneth the signe with the word for a more ample confirmation, signifying by the rod of the almond tree, which first buddeth, the hastie comming of the Babylonians against the Iewes.

n Signifying, that the Caldeans and Assyrians should be as a pot to seeth the Iewes which boyled in their pleasures and lustes. o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion. p I will giue them charge and power to execute my vengeance against the idolaters, which haue forsaken mee for their idoles. q Which declareth that Gods vengeance is prepared against them, which dare not execute their duety faithfully, either for feare of man, or for any other cause, 1.Cor.9.16. r Signifying on the one part, that the more that Satan and the world rage against Gods ministers, the more present will he be to helpe them, Ioth. 1.4. hebr.13.5. and on the other part, that they were vtterly vnmeete to serue God and his Church which are afraid, and doe not resist wickednesse, whatsoeuer danger depend thereon, Isa.50.7.ezek.3.8.

and k touched my mouth, and the Lord said vnto mee, Behold, I haue put my words in thy mouth.

10 Behold, this day haue I set thee ouer the l nations and ouer the kingdomes, to plucke vp, and to roote out, and to destroy and throw downe, to build, and to plant.

11 After this the word of the Lord came vnto me, saying, Ieremiah, what seest thou? And I sayde, I see a m rod of an almond tree.

12 Then said the Lord vnto mee, Thou hast seene aright: for I will hasten my word to performe it.

13 Againe the word of the Lord came vnto mee the second time, saying, What seest thou? and I said, I see a seething n pot looking out of the North.

14 Then said the Lord vnto mee, Out of the o North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, sayeth the Lord, and they shall come, and euery one shall set his throne in the entring of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my p iudgements touching all the wickednesse of them that haue forsaken mee, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore trusse vp thy loynes, and arise, and speake vnto them all that I command thee: be not afraid of their faces, lest I q destroy thee before them.

18 For I, behold, I this day haue made thee a defenced citie, and an r yron pillar, and walles of brasse against the whole land, against the kings of Iudah, and against the princes thereof, against the Priests thereof, and against the people of the land.

19 For they shall fight against thee: but they shall not preuaile against thee: for I am with thee to deliuer thee, sayeth the Lord.

CHAP. II.

2 God rehearseth his benefites done vnto the Iewes. 8 Against the Priests and false prophets. 12 The Iewes are destroyed, because they forsake God.

MOreouer, the word of the Lord came vnto me, saying,

2 Goe, and crie in the eares of Ierusalem, saying, Thus saith the Lord, I remember thee, with the s kindnes of thy youth, and the loue of thy marriage, when thou wentest after me in the wildernesse t in a land that was not sowen.

3 Israel was as a thing u hallowed vnto the Lord, and his first fruits: all they x that eate it, shall offend: euill shall come vpon them, saith the Lord.

4 Heare yee the word of the Lord, O house of Iaakob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquitie haue your fathers found in me, that they are gone y far from me, and haue walked after vanitie, and are become z vaine?

6 For they said not, Where is the Lord that brought vs vp out of the lande of Egypt? that led vs thorow the wildernes, thorow a desert and waste land, thorow a drie land, and a by the shadow of death, by a land that no man passed thorow, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eate the fruit thereof, and the commodities of the same: but when yee entred, yee b defiled my land, and made mine heritage an abomination.

8 The Priests said not, c Where is the Lord? and they that should minister the d Law, knew me not: the e pastours also offended against mee, and the Prophets prophesied in f Baal, and went after things that did not profit.

9 Wherefore I will yet g plead with you, saith the Lord, and I will plead with your childrens children.

10 For goe yee to the yles of h Chittim, and behold, and send vnto i Kedar, and take diligent heed, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their k glory, for that which doeth not l profit.

12 O ye heauens, be astonied at this: be afraide, and vtterly confounded, saith the Lord.

13 For my people haue committed two euils: they haue forsaken me m the fountaine

s According to that grace and fauour, which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezekiel.16.8.

t When I did deliuer thee out of Egypt.

u Chosen aboue all other to serue the Lord onely, and the first offered to the Lord of all other nations.

x Whosoeuer did challenge this people, or else did annoy them, was punished.

y That is, fallen to most vile idolatrie.

z Altogether giuen to vanitie, and are become blind and insensible as the idols that they serue.

a Where for lack of all things necessary for life, ye could looke for nothing euery houre but present death.

b By your idolatrie and wicked maners, Psal. 78.5.and.106. 38.

c They taught not the people to seeke after God.

d As the Scribes, which would haue expounded the Law to the people.

e Meaning, the princes and ministers: signifying, that all estates were corrupt.

f That is, speake vaine things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.

g Signifying, that he would not as he might straightway condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed & repent.

h Meaning, the Grecians and Italians.

i Vnto Arabia.

k That is, God which is their glory, and who maketh them glorious aboue all other people: reprouing the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities.

l Meaning, the idoles, which were their destruction, Psal. 106.36.

m Hee sheweth that the insensible creatures abhorre this vile ingratitude, and as it were tremble for feare of Gods great iudgements against the same.

n Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destruction, Ionah.2.8.zech.10.2.

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oflliuing waters, to dig them pits, euen broken pits, that can hold no water.

14 Is Israel a seruant, or is he borne in the house? why then is he spoyled?

15 The x lyons roared vpon him and yelled, and they haue made his land waste: his cities are burnt without y an inhabitant.

16 Also the children of z Noph and Tahapanes haue a broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lorde thy God, when hee b ledde thee by the way?

18 And what hast thou now to doe in the way of c Egypt? to drinke the water of Nilus? or what makest thou in the way of Assur? to drinke the water of the d River?

19 Thine owne wickednesse shall e correct thee, and thy turnings backe shall reproue thee: know therefore and beholde, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of olde time I haue broken thy yoke, and burst thy bonds, and thou saydest, f I will no more transgresse, but like an harlot thou runnest about vpon all hie hils, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whose ‡ plants were all naturall: how then are thou turned vnto mee into the plants of a strange vine?

22 Though thou wash thee with g nitre, and take thee much sope, yet thine iniquitie is marked before mee, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I h followed Baalim? behold thy wayes in the valley, ‡ know, what thou hast done: thou art like a swift i dromedarie, that runneth by his wayes:

24 And as a wilde k asse, vsed to the wildernesse, that snuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not wearie themselues, but will find her in her l moneth.

25 Keepe thou thy feete from m barenesse, and thy throat from thirst: but thou saydest desperatly, No, for I haue loued strangers, and them will I follow.

26 As the n thiefe is ashamed when he is found, so is y house of Israel ashamed, they, their kings, their princes, and their priestes, and their prophets,

27 Saying to a tree, Thou art my o father, and to a stone, Thou hast begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? Let them arise if they can helpe thee in the time of thy trouble: for according p to the number of thy cities, are thy Gods D Iudah.

29 Wherefore will q ye pleade with me? yee all haue rebelled against mee, sayeth the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your r owne sword hath deuoured your Prophets like a destroying lyon.

31 O generation, take heed to the word of the Lord: haue I beene as a s wildernesse vnto Israel? or a land of darkenesse? wherefore sayeth my people then, Wee are lordes, t wee will come no more vnto thee?

32 Can a maide forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without number.

33 Why dooest thou prepare thy way, to u seeke amitie? euen therefore will I teach thee, that thy wayes are wickednesse

34 Also in thy x wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from mee: beholde, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt bee confounded of Egypt y as thou art confounded of Assur.

37 For thou shalt goe forth from thence, and thine hands vpon z thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

u Haue I ordered them like seruants, and not like dearely beloued children? Exod.4.22. therfore it is their fault onely, if the enemy spoyle them.

x The Babylonians, Caldeans, and Assyrians.

y Not one shall be left to dwell there.

z That is, the Egyptians: for these were two great cities in Egypt.

a Haue grieuously vexed thee at sundrie times.

b Shwing that God would haue still led them aright, if they would haue followed him.

c To seeke helpe of mã, as though God were not able enough to defend thee, which is to drinke of y puddles, and to leaue the fountaine, reade Isa.31.1.

d To wit, Euphrates.

e Meaning, that the wicked are insensible till the punishment for their sinne waken them, as verse.26.Isai.3.9

f When I deliuered thee out of Egypt, Exod.19.8.deut.5.27.iosh.24.16.ezra.10.12.nehe.8.6.‡*Ebr. seede was all true.* g Though thou vse all the purification and ceremonies of the Law, thou canst not escape punishment, except thou turne to me by faith and repentance. h Meaning, that hypocrites denie that they worshippe the idoles, but that they honour God in them, and therefore they call their doings Gods seruice. i He compareth the idolaters to these beastes, because they neuer cease running to and fro: for both valleys and hilles are full of their idolatrie. k Hee compareth the idolaters to a wilde asse: for shee can neuer be tamed, nor yet wearied: for as she runneth, shee can take her winde at euery occasion. l That is, when shee is with foale, and therefore the hunters waite their time: so though thou canst not be turned backe nowe from thine idolatrie, yet when thine iniquitie shall be at the full, God will meete with thee. m Hereby he warneth them that they should not goe into strange countries to seeke helpe: for they should but spend their labour, and hurt themselues, which is here meant by the bare foot and thirst, Isa.57.10.

n As a thiefe wil not acknowledge his fault, till hee bee taken with the deede, and readie to be punished: so they will not confesse their idolatrie, till the plagues due to the same light vpon them.

o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of al flesh, they attribute this title to their idoles.

p Thou thoughtest that thy gods of blockes and stones could haue holpen thee because they were many in number and present in euery place: but now let vs see whether either the multitude, or their presence can deliuer thee from my plagues Chap.11.13.

q As though I did you iniurie in punishing you seeing that your faults are so euident.

r That is, you haue killed your Prophets that exhorted you to repentance, as Zechariah Isaiah, &c.

s But will truste

x The Prophets

y For the Assyrians had taken away the tenn. tribes out of Israel, and destroyed Iuda, euen vnto Ierusalem, and the Egyptians slewe Iosiah, and vexed the Iewes in sundrie sorts.

z In signe of lamentation, as 2.Sam.13.19.

f Haue I not giuen them abundance of all thing.?

u With strangers.

CHAP. III.

God calleth his people to repentance. 14 Hee promiseth the restitution of his Church. 20 He reproueth Iudah and Israel, comparing them to a woman disobedient to her husband.

THey a say, If a man put away his wife, and shee goe from him, and become another mans, shall hee returne a-

a According as it is written, Deut.24.4.

gaine

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b If he take such one to wife againe.
c That is, with idoles, and with them whom thou hast put thy confidence in.
d And I will not cast thee off, but receiue thee according to my mercy.
e Which dwelleth in tents, and waiteth for them that passe by to spoile them.
f As God threatned by his law, Deut. 28.24.
g Thou wouldest neuerbe ashamed of thine acts and repent: and this impudencie is common to idolaters, which will not giue off, though they be neuer so manifestly conuicted.
h He sheweth that the wicked in their miseries will cry vnto God & vse outward prayer, as the godly doe, but because they turne not from their euill, they are not heard, Isa. 58 3,4.
i Meaning, the ten tribes.
k And gaue her vnto the hands of the Assyrians.
l The Ebrewe word may either signifie lightnes and wantonnes, or noise & bruite.
m Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but thee was neuer truely touched or wholly reformed, as appeared, when occasion was offered by any wicked prince.

gaine vnto her? shall not this land b be polluted? but thou hast played the harlot with many c louers: yet d turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the bie places, and behold, where thou hast not played the harlot: thou hast lie waiting for them in the wayes, as the e Arabian in the wildernesse: and thou hast polluted the land with thy whoredomes, and with thy malice.

3 Therefore the showres haue bene restreined, and the f latter raine came not, and thou hadst a e whores forehead: thou wouldest not be ashamed.

4 Didst thou not still cry b vnto me, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for euer? will he reserue it to the end? thus hast thou spoken, but then doest euill, euen more and more.

6 The Lorde sayd also vnto mee, in the dayes of Iosiah the King, Hast thou seene what this rebell i Israel hath done? for she hath gone vp vpon euery high mountaine, and vnder euery greene tree, & there played the harlot.

7 And I sayde, when shee had done all this, Turne thou vnto mee: but shee returned not, as her rebellious sister Iudah saw.

8 When I sawe, how that by all occasions rebellious Israel had played the harlot, I cast k her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraide, but she went also, and played the harlot.

9 So that for the l lightnes of her whoredome she hath euen defiled the land: for she hath committed fornication with stones and stockes.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto me with m her whole heart, but fainedly, sayth the Lord.

11 And the Lord said vnto me, The rebellious Israel hath n iustified her selfe more then the rebellious Iudah.

12 Goe and cry these words toward o the North, and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am mercifull, saith the Lord, and I will not alway keepe mine anger.

13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God, and hast p scattered thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voyce, saith the Lord.

14 O yee disobedient children, turne againe, saith the Lorde, for I am your Lorde, and I will take you one of a city, and two of a tribe, and will bring you to Zion.

15 And I wil giue you pastors according to mine heart, which shall feede you with knowledge and vnderstanding.

16 Moreouer, when ye be increased, and multiplied in the land, in those dayes, saith the Lord, they shall say no more, The q Arke of the couenant of the Lord: for it shall come no more to mind, neither shall they remember it, neither shall they visit it, for that shall be no more done.

17 At that time they shall call Ierusalem, r The throne of the Lord, and all the nations shall be gathered vnto it, euen to the Name of the Lord in Ierusalem: and thence forth they shall follow no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shal walke with the house of Israel, and they shall come together out of the lande of the s North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I sayde, Howe did I take thee for children, and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and sayd, Thou shalt call me, saying, My father, and shalt not turne from mee?

20 But as a woman rebelleth against her t husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 u A voyce was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruerted their way, and forgotten the Lorde their God.

22 O yee disobedient children, returne and I will heale your rebellions. x Beholde, we come vnto thee, for thou art the Lord our God.

23 Truely, the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our y fathers labour, from our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 We lie downe in our confusion, and our shame couereth vs: z for wee haue sinned against the Lord our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lorde our God.

n Israel hath not declared her selfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.
o Whereas the Israelites were now kept in captiuity by the Assyrians, to whom he promiseth mercy, if they will repent.
p There was no way, which thou didst not haunt to seeke after the idoles, and to trot a pilgrimage,

q This is to be vnderstood of the comming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.
r Meaning, the Church, where the Lord will be present to the worlds end, Mat. 28.20.
s Where they are now in captiuitie.
t The Ebrewe word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hose. 3.1.
u Signifying that God whom they had forsaken, would bring their enemies vpon them who should lead them captiue and make them to cry and lament.
x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.
y For their idolatry, Gods vengeance hath light vpon them and theirs.
z They iustifie not themselues, or say that they would follow their fathers, but condemne their wicked doings, and desire forgiuenesse of the same, as Ezra. 9.7. Psal. 106 6. Isa. 64.6.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudah is propheseid for the malice of their hearts. 19 The Prophet lamenteth it.

O Israel, if thou returne, a returne vnto me, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoone.

2 And thou shalt b sweare, The Lord liueth, in truth, in iudgement, and in righ-

a That is, wholly and without hypocrisie, Ioel 2. 12. not dissembling to turne and serue God as they doe which serue him by halues, as Hosea 7.16.
b Thou shalt detest the name of idoles, Psal. 16.4. and shalt with reuerence sweare by the liuing God, when thine othe may aduance Gods glory, and profite others: and here by swearing he meaneth the true religion of God.

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teouſneſſe, and the nations ſhall be bleſſed in him, and ſhall glory in him.

3 For thus ſaith the Lord to the men of Iudah, and to Ieruſalem,

4 Breake vp c your fallow ground, and ſow not among the thornes: be circumciſed to the Lord, and take away the foreſkinnes of your hearts, ye men of Iudah, and inhabitants of Ieruſalem, leaſt my wrath come forth like fire, and burne, that none can quench it, becauſe of the wickedneſſe of your inuentions.

5 d Declare in Iudah, and ſhew forth in Ieruſalem, and ſay, Blowe the trumpet in the land: cry, and gather together, and ſay, Aſſemble your ſelues, and let vs goe into ſtrong cities.

6 Set vp the ſtandard in Zion: e prepare to flee, and ſtay not: for I will bring a plague from the North, and a great deſtruction.

7 The f lion is come vp from his denne, and the deſtroyer of the Gentiles is departed, and gone forth of his place to lay thy land waſte, and thy cities ſhall be deſtroyed without inhabitant.

8 Wherefore girde you with ſackcloth: lament and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, ſayeth the Lord, the heart of the king ſhall periſh, and the heart of the Princes, and the Prieſts ſhall be aſtoniſhed, and the g prophets ſhall wonder.

10 Then ſaid I, Ah, Lorde God, ſurely thou haſt h deceiued this people, and Ieruſalem, ſaying, Ye ſhall haue peace, and the ſword pearceth vnto the heart.

11 At that time ſhall it be ſayd to this people and to Ieruſalem, A drie i winde in the high places of the wilderneſſe commeth toward the daughter of my people, but neither k to fanne, nor to cleanſe.

12 A mightie winde ſhall come vnto mee from thoſe places, and now will I alſo giue ſentence vpon them.

13 Beholde, hee ſhall come vp as the l cloudes, and his charets ſhall be as a tempeſt: his horſes are lighter then eagles. m Wo vnto vs, for we are deſtroyed.

14 O Ieruſalem, waſh thine heart from wickednеſſe, that thou mayeſt be ſaued: how long ſhall thy wicked thoughts remaine within thee?

15 For a voyce declareth from n Dan, and publiſheth affliction from mount o Ephraim.

16 Make ye mention of the heathen, and publiſh in Ieruſalem, Beholde, the ſkoutes come from a farre countrey, and cry out againſt the cities of Iudah

17 They haue compaſſed her about as the p watchmen of the field, becauſe it hath prouoked me to wrath, ſaith the Lord.

18 Thy wayes & thine inuentions haue procured thee theſe things, ſuch is thy wickednеſſe: therefore it ſhalbe bitter, therefore it ſhall pearce vnto thine heart.

19 My belly, q my belly, I am pained, euen at the very heart: my heart is troubled within me: I cannot be ſtill: for my ſoule hath heard the ſound of the trumpet, and the alarme of the battell.

20 Deſtruction vpon deſtruction is cried, for the whole land is waſted: ſuddenly are my r tents deſtroyed, and my curtaines in a moment.

21 How long ſhall I ſee the ſtandard, and heare the ſound of the trumpet?

22 For my people is fooliſh: they haue not knowen me: they are foolith children, and haue none vnderſtanding: ſ they are wiſe to doe euill, but to do well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and t void: and to the heauens, and they had no light.

24 I beheld the mountaines, and lo, they trembled, and all the hilles ſhooke.

25 I beheld, and loe, there was no man, and all the birdes of the heauen were departed.

26 I beheld, and loe, the fruitfull place was a wilderneſſe, and all the cities thereof were broken downe at the preſence of the Lord, and by his fierce wrath.

27 For thus hath the Lorde ſayde, The whole land ſhall be deſolate: yet will I u not make a full end.

28 Therefore ſhal the earth mourne, and the heauens aboue ſhalbe darkened, becauſe I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole city ſhall flee, for the noiſe of the horſemen and bowemen: they ſhall go into thickets, and clime vp vpon the rockes: euery city ſhall be forſaken, and not a man dwell therein.

30 And when thou ſhalt bee deſtroyed, what wilt thou do? Though thou x clotheſt thy ſelfe with ſkarlet, though thou deckeſt thee with ornaments of gold, though thou painteſt thy face with colours, yet ſhalt thou trimme thy ſelfe in vaine: for thy louers wil abhorre thee, and ſeeke thy life.

31 For I haue heard a noyſe as of a woman trauailing, or as one labouring of her firſt child, euen the voyce of the daughter Zion that ſigheth and ſtretcheth out her hands: y woe is me now: for my ſoule fainteth becauſe of the murtherers.

c He willeth them to plucke vp the impiety and wicked affection & worldly reſpects out of their heart, that the true ſeed of Gods word may be ſowen therin, Hoſ.10.12. and this is the true circumciſion of the heart, Deut. 10.16. rom.2.29 col.2.11.

d He warneth them of the great dangers that ſhall come vpon them by the Caldeans, except they repent and turne to the Lord.

e He ſpeaketh this to admoniſh them of the great danger when euery man ſhall prepare to ſaue himſelfe, but it ſhalbe too late, 2.King.25.1.

f Meaning, Nebuchad nezzar king of Babylon, 2.King.24.1.

g That is, the falſe prophets which ſtill propheſied peace and ſecuritie.

h By the falſe prophets, which promiſed peace and tranquility: and thus thou haſt puniſhed their rebellious ſtubburneſſe by cauſing them to hearken vnto lies which would not beleeue thy trueth, 1.King. 22.23 ezek 14. 9.2.theſſ.2.11.

i The North wind, whereby he meaneth Nebuchad nezzar.

k But carry away both corne and chaffe.

l Meaning, that Nebuchad-nezzar ſhould come as ſuddenly as a cloud that is carried with the wind.

m This is ſpoken in the perſon of all the people, who in their affliction ſhould cry thus.

n Which was a citie in the vtmoſt border of Iſrael Northward toward Babylon.

o Which was in the midway betwixt Dan and Ieruſalem.

p Which keepe the fruits ſo ſtraitly, that nothing can come in nor out, ſo ſhould the Babylonians compaſſe Iudah.

q He ſheweth that the true miniſters are liuely touched with the calamities of the Church, ſo that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements againſt the people.

r Meaning, the cities which were as eaſily caſt downe as a tent.

ſ Their wiſedome and policie tend to their owne deſtruction, and pulleth them from God.

t By theſe maner of ſpeeches hee ſheweth the horrible deſtruction that ſhould come vpon the land, & alſo condemneth the obſtinacy of the people, who repent not at the feare of theſe terrible tidings, ſeeing that the inſenſible creatures are moued therewith as if the order of nature ſhould be changed, Iſa 13.10. and 14 23.ezek. 32.7.ioel.2.31. and 3.15.

u But for his mercies ſake he will reſerue himſelfe a reſidue to be his Church, and to praiſe him in earth, Iſa.2 9.

x Neither thy ceremonies nor rich gifts ſhall deliuer thee.

y As the Prophets were moued to pitie the deſtruction of their people, ſo they declared it to the people to moone them to repentance, Iſa.22.4. chap 9.1.

CHAP. V.

1 *In Iudah no righteous man found neither among the people nor the rulers.* 15 *Wherefore Iudah is deſtroyed of the Caldeans.*

RAnne to and fro by the ſtreetes of Ieruſalem, and beholde now, and knowe and inquire in the open places thereof, if

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ye can find a man, or if there be any that executeth iudgement, and seeketh the truth, and I will spare [a] it.

2 For though they say, The [b] Lorde liueth, yet doe they sweare falsly.

3 O Lorde, are not thine eyes vpon the [c] trueth? thou hast [d] stricken them, but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I sayde, Surely they are poore, they are foolish, for they know not the way of the Lord, nor the iudgement of their God.

5 I will get mee vnto the [e] great men, and will speake vnto them: for they haue knowen the way of the Lord, and the iudgement of their God, but these haue altogether broken the yoke, and burst the bonds.

6 Wherefore [f] a Lion out of the forrest shall slay them, and a Wolfe of the wildernes shal destroy them: a Leopard shall watch ouer their cities: euery one that goeth out thence shall be torne in pieces, because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken me, and [g] sworne by them that are no gods: though I fed them to the full, yet they committed adultery, and assembled themselues by companies in the harlots houses.

8 They rose vp in the morning like fed horses: for euery man *neied after his neighbours wife.

9 Shall I not visit for these things, sayth the Lord? shall not my soule bee auenged on such a nation as this?

10 [h] Climbe vp vpon their wals, and destroy them, but make not a full ende, [i] take away their battlements, for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grieuously trespassed against me, saith the Lord.

12 They haue [k] denied the Lorde, and sayd, It is not hee, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the Prophets shall be as [l] winde, and the word is [m] not in them: thus shall it come vnto them.

14 Wherefore thus sayeth the Lord God of hosts, Because ye speake such words, behold, I will put my words into [n] thy mouth, like a fire, and this people shall bee as wood, and it shall deuoure them.

15 Loe, I will bring a nation vpon you [o] from farre, O house of Israel, sayeth the Lord, which is a mighty nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiuer is as an [p] open sepulchre: they are all very strong.

17 And they shall eate thine harnest and thy bread: they shall deuoure thy sonnes, and thy daughters: they shall eate vp thy sheepe and thy bullockes: they shall eate thy vines and thy figge trees: they shall destroy with the sword thy fenced cities, wherein thou diddest trust.

18 Neuertheless at those dayes, sayth the Lord, I will not make a full end of you.

19 And when *ye shall say, Wherefore doth the Lord our God do these things vnto vs? then shalt [r] thou answere them, Like as ye haue forsaken me & serued strange gods in your land, so shall ye serue strangers in a land that is not yours.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, and ‡ without vnderstanding, which haue * eyes and see not, which haue eares and heare not.

22 Feare yee not me, sayth the Lord? or will ye not be afraid at my presence, which haue placed the sand for the * bounds of the sea by the perpetuall decree, that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due season: hee reserueth vnto vs the appointed weekes of the harnest.

25 Yet your [f] iniquities haue turned away these things, and your sinnes haue hindred good things from you.

26 For among my people are found wicked persons, that lay waite as he that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birds, so are their houses full of deceite: thereby they are become great and waxen rich.

28 They are waxen fat and shining: they do ouerpasse the deeds of the wicked: * they execute no iudgement, no not the iudgement of the fatherlesse, yet they [t] prosper, though they execute no iudgement for the poore.

29 Shall I not visite for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The [u] prophets prophesie lies, and the priests ‖ receiue gifts in their hands, and my people delight therein. What will yee then doe in the end thereof?

a That is, the citie.
b Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kinde of swearing is conteined the true religion.
c Doest not thou loue vprightnesse and faithfull dealing?
d Thou hast oft times punished them, but all is in vaine, Isa. 9. 13.
e He speaketh this to the reproch of them which would gouerne and teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchad-nezzar and his army.
g He sheweth, that to sweare by any thing then by God, is to forsake him. *Ezek* 22.11.
h He commandeth the Babylonians and enemies to destroy them.
i Reade Chap. 4.27.
k Because they gaue no credite to the words of the Prophets, as Isa 28.15.
l Their words shalbe of none effect but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.
n Meaning, Ieremiah.
o To wit, the Babylonians and Caldeans.
p Who shall kill many with their arrowes.
q Here the Lord declareth his vnspeakeable fauour toward his Church, as Chap. 4.27. *Chap.* 16.10.
r Meaning, the Prophet Ieremiah.
‡ *Ebr. without heart.*
Isa 6.9. *matth.* 13.14. *acts* 28.27. *rom.* 11.8. *Iob* 26.10.
f If there be any stay, that we receiue not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa. 59.1, 2.
Isa. 1.23. *zech.* 7.9.
t They feele not the plague of God for it.
u Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.
‖ *Or, beare rule.*

CHAP. VI.

1 *The comming of the Assyrians and Caldeans.*
16 *He exhorteth the Iewes to repentance.*

O Ye children of [a] Beniamin, prepare to flee out of the middes of Ierusalem, and blow the trumpet in [b] Tekoa: set vp a standart vpon [c] Beth-haccerem: for a plague appeareth out of the North and great destruction.

a He speaketh to them chiefly, because they should take heede by the example of their brethren, the other haste of their tribe, which were now caried away prisoners. b Which was a citie in Iudah sixe miles from Beth-lehem, 2. Chron. 11.6.
c Reade Nehemiah 3.14.

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2 I haue compared the daughter of Zion to a [a] beautifull and dainty woman.

3 The pastors with their flockes [c] shall come vnto her: they shall pitch their tents round about by her, and euery one shall feed in his place.

4 [f] Prepare warre against her: arise, and let vs goe vp toward the South: woe vnto vs: for the day declineth, and the shadows of the euening are stretched out.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lord of hostes sayde, Hew downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the mids of it.

7 As the fountaine casteth out her waters, so shee casteth out her malice: [s] cruelty and spoyle is continually heard in her before me with sorow and strokes.

8 Be thou instructed, O [h] Ierusalem, lest my soule depart from thee, lest I make thee desolate as a land that none inhabiteth.

9 Thus sayth the Lorde of hostes, They shall gather as a vine, the residue of Israel: turne [i] backe thine hand as the grapegatherer into the baskets.

10 Vnto whom shall I speake, and admonish, that they may heare? Beholde, their eares are [k] vncircumcised, and they cannot hearken, beholde, the worde of the Lord is vnto them as a reproch: they haue no delite in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: [l] I will powre it out vpon the [m] children in the street, and likewise vpon the assembly of the yong men: for the husband shall euen be taken with the wife, and the aged with him that is full of dayes.

12 And their houses with their landes, and wiues also shall bee turned vnto strangers: for I will stretch out mine hande vpon the inhabitants of the lande, sayeth the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the prophet euen vnto the priest, they all deale falsly.

14 They haue healed also the hurt of the daughter of my people with sweete wordes, saying, [n] Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the ‡ slaine: when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus sayth the Lord, Stande in the wayes and beholde, and aske for [o] the olde way which is the good way, & walke therein, and ye shall find rest for your soules: but they sayd, We will not walke therein.

17 Also I set [p] watchmen ouer you, which said, Take heede to the sound of the trumpet: but they said, We will not take heed.

18 Heare therefore, yee [q] Gentiles, and thou Congregation know, what is among them.

19 Heare, O earth, behold, I will cause a plague to come vpon this people, euen the fruite of their owne imaginations: because they haue not taken heede vnto my wordes, nor to my law, but cast it off.

20 To what purpose bringest thou mee [r] incense from Sheba, and sweete calamus from a farre countrey? Your burnt offrings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus sayth the Lord, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Beholde, a people commeth from the [t] North countrey, and a great nation shall arise from the sides of the earth.

23 With bowe and shielde shall they bee weaponed: they are cruell, and will haue no compassion: their voyce roareth like the sea, and they ride vpon horses, well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, and our handes [u] wax feeble: sorow is come vpon vs, as the sorow of a woman in trauaile.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemy and feare is on euery side.

26 O daughter of my people, girde thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning as for thine onely sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set [x] thee for a defence and for tresse among my people, that thou mayest know and try their wayes.

28 They are all rebellious traytors, walking craftily: they are braße, and yron, they all are destroyers.

29 The [y] bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

2 Ieremiah is commanded to shew vnto the people the word of God, which trusteth in the outward structure of the Temple. 13 The euils that shal come to the Iewes for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they should obey his word.

THe words that came to Ieremiah from the Lord, saying,

2 Stand in the gate of the Lords house and cry this word there, and say, Heare the word of the Lord, all ye of Iudah, that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hosts, the God of Israel, * Amend your wayes and your workes, and I will let you dwell in this place. *Chap.26.13.*

4 Trust

a I haue intreated her gently, and giuen her abundance of all things.

e She shalbe so destroyed, that the sheepe may be fed in her.

f He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they haue brought their enterprises to passe.

g He sheweth the cause why it should be destroyed, and how it commeth of themselues.

h He warneth them to amend by his corrections, and to turne to him by repentance.

i He exhorteth the Babylonians to be diligent to search out al and to leaue none.

k They delight to heare vaine things, and to shut vp their eares to true doctrine.

l As the Lord had giuen him his worde to be as a fire of his indignation to burne the wicked, Chap. 5. 14. so he kindleth it now when he seeth that all remedies are past.

m None shall be spared.

n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send peace and not warre.

‡ *Ebr. them that fall.*

o Wherein the Patriarkes and Prophets walked, directed by the word of God: signifying, that there is no true way, but that which God prescribeth.

p Prophets which should warne you of the dangers that were at hand.

q God taketh all the world to witnesse, and the insensible creatures, of the ingratitude of the Iewes.

r Reade Isa. 1. 11. and Amos 5. 21.

s From Babylon by Dan, which was North from Ierusalem.

t For feare of the enemie: he speaketh this in the person of the Iewes.

u Meaning, Ieremiah, whom God had appointed to trie out the godly from the wicked, as a founder doth the pure metall from the drosse.

x All the paine and labour that hath bene taken with them, is lost.

a Beleeue not the false prophets, which say ỹ for the Temples sake and the sacrifices there, the Lord wil preserue you, and so nourish you in your sin, and vaine confidence

b God sheweth on what condition he maie his promise to this Temple: that they should be an holy people vnto him, as he would be a faithfull God to them.

c As theeues hid in holes and dennes, thinke themselues safe, so when you are in my Temple, you thinke to be couered with the holinesse thereof, and that I cannot see your wickednesse, Mat. 21. 13.

d Because they depēded so much on the Temple, which was for his promise that he would be present, and defend them where the Arke was: hee sendeth them to Gods iudgements against Shilo, where the Arke had remayned about 300. yeeres, and after was taken, the Priestes slaine, and the people miserably discomfited, 1. Sam. 4. 11. chap. 26. 6.

e That is, I neuer ceased to warne you, as Isa 65. 2. Pro. 1. 23.

f He sheweth what is the only remedy to redresse our faults: to suffer God to lead vs into the way, & to obey his calling, Isa. 66. 4.

g I will send you into captiuity as I haue done Ephraim, that is, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednes, he sheweth that the prayer of the godly can nothing auaile them, while they remaine in their obstinacy against God, and will not vse the meanes that he vseth to call them to repentance, Cha. 11. 14. & 14. 11.

i That is, They sacrifice to the sunne, moone, and starres, which they called the Queene of heauen, Chap. 44. 17. 2. king. 23. 5.

4 Trust not in a lying wordes, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amende and redresse your wayes and your workes: if you execute iudgement betweene a man and his neighbour,

6 And oppresse not the straunger, the fatherlesse and the widowe, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then b will I let you dwell in this place in the lande that I gaue vnto your fathers, for euer and euer.

8 Behold, you trust in lying wordes, that cannot profit.

9 Will you steale, murder, and commit adultery, and sweare falsely, and burne incense vnto Baal, and walke after other gods whom ye know not,

10 And come and stand before me in this house, whereupon my Name is called, and say, We are deliuered, though we haue done all these abominations?

11 Is this house become c a denne of theeues, whereupon my Name is called before your eyes? Behold, euen I see it, sayeth the Lord.

12 But goe yee nowe vnto my place which was in Shilo, d where I set my Name at the beginning, and beholde what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee haue done all these workes, saieth the Lord (and I e rose vp earely and spake vnto you: but when I spake, yee would not heare me, neither when I called, would ye answere)

14 Therefore will I doe vnto this house, whereupon my Name is called, wherein also yee trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will cast f you out of my sight, as I haue cast out all your brethren, euen the whole seede of Ephraim.

16 Therefore thou shalt not h pray for this people, neither lift vp crie or prayer for them, neither intreat me, for I wil not heare thee.

17 Seest thou not what they doe in the cities of Iudah and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to i the Queene of heauen, and to powre out drinke offerings vnto other gods, that they may prouoke mee vnto anger.

19 Doe they prouoke me to anger, sayth the Lord, and not themselues to the confusion of their owne faces?

20 Therefore thus sayeth the Lord God, Beholde, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the fielde, and vpon the fruit of the ground, & it shall burne and not be quenched.

21 Thus saith the Lord of hosts the God of Israel, Put your burnt offerings vnto your sacrifices, and eate the flesh.

22 For k I spake not vnto your fathers, nor commanded them, whe I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commaunded I them, saying, Obey my voyce, and I will bee your God, and ye shalbe my people: and walke ye in all the waies which I haue commaunded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels and the stubburneneſſe of their wicked heart, and went backewarde and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto l this day, I haue euen sent vnto you all my seruaunts the Prophets, m rising vp early euery day, and sending them.

26 Yet would they not heare me, nor incline their eare, but hardened their neck, and did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they n will not heare thee: thou shalt also crie vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lorde their God, nor receiueth discipline: truth is perished, and is cleane gone out of their mouth.

29 Cut off thine o haire, O Ierusalem, and cast it away, and take vp a complaint on the high places: for the Lorde hath reiected and forsaken the generation of his p wrath.

30 For the children of Iudah haue done euill in my sight, sayeth the Lorde: they haue set their abominations in the house, whereupon my Name is called, to pollute it.

31 And they haue built the high place of q Topheth, which is in the valley of Ben hinnom to burne their sonnes and their daughters in the fire, which I r commaunded them not, neyther came it in mine heart.

32 Therfore behold, the daies come, saith the Lord, that it shall no more be called Topheth, nor the valley of Ben hinnom, but the valley of slaughter: for they shal bury in Topheth, till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen and for the beastes of the earth, and none shall fray them away.

34 * Then will I cause to cease from the Cities of Iudah and from the streetes of Ierusalem, the voyce of myrth and the voyce of gladnesse, the voyce of the bride-

groome

k Shewing that it was not his chiefe purpose and intent that they should offer sacrifices: but that they should regard, wherefore they were ordeined: to wit, to be ioyned to the word, as seales & confirmations of remissiō of sinnes in Christ: for without the word they were vayne and vnprofitable.

l Which was about fourteene hundred yeeres.

m Read vers. 13.

n Whereby he sheweth that the Pastours ought not to leaue their flockes in their obstinacie: for the Lord will vse the meanes of his seruants to make the wicked more faulty, and to prooue his.

o In signe of mourning, as Iob. 1. 20. mich. 1. 16.

p Against whom he had iust occasion to powre out his wrath.

q Of Topheth reade 2. King. 23. 10.

r But commanded the contrary, as Leuit. 18. 21. and 20. 3. deut. 18. 10.

Ezek. 26. 13.

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grome and the voyce of the bride: for the land shalbe desolate.

CHAP. VIII.

1 *The destruction of the Iewes.* 4 *The Lord moueth the people to amendment.* 10 *He reprehendeth the lying doctrine and the couetousnesse of the Prophets and Priests.*

AT that time, sayeth the Lorde, they shall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Priestes, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their [a] graues.

2 And they shall spread them before the sunne and the moone, and all the hoste of heauen, whom they haue loued, and whome they haue serued, and whom they haue followed, & whom they haue sought, and whome they haue worshipped: they shall not bee gathered nor be buried, but shalbe as dung vpon the earth.

3 And death shalbe desired [b] rather then life, of all the residue that remaineth of this wicked family, which remaine in all the places where I haue scattered them, sayeth the Lord of hostes.

4 Thou shalt say vnto them also, Thus saith the Lord, Shal they [c] fal and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they haue themselues to deceit, and would not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery [d] one turned to their race, as the horse rusheth into the battell.

7 Euen the storke in the aire knoweth her appointed times, and the Turtle, and the crane, & the swallow obserue the time of their comming, but my people knoweth not the [e] iudgement of the Lord.

8 How doe ye say, Wee are wise, and the Law [f] of the Lord is with vs? Loe, certainly in vaine made hee it, the pen of the Scribes is in vaine.

9 The [g] wise men are ashamed: they are afraid and taken: loe, they haue reiected the worde of the Lord, and what wisedome is in them?

10 Therefore will I giue their wiues vnto others, and their fieldes to them that shall possesse them: *for euery one from the least euen vnto the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euery one dealeth falsely.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, [h] Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slayne: when I shall visite them, they shall bee cast downe, saith the Lord.

13 I will surely consume them, sayth the Lord: there shall bee no grapes on the vine, nor figges on the fig tree, and the leafe shall fade, and the things that I haue giuen them shall depart from them.

14 Why doe wee stay? [i] assemble your selues, and let vs enter into the strong cities, and let vs be quiet there: for the Lorde our God hath put vs to silence, and giuen vs water with [k] gall to drinke, because we haue sinned against the Lord.

15 *Wee looked for peace, but no good came, and for a time of health, and beholde, troubles.

16 The neying of his horses was heard from [l] Dan, the whole land trembled at the noyse of the neying of his strong horses: for they are come, and haue deuoured the lande with all that is in it, the citie and those that dwell therein.

17 For beholde, I will [m] send serpents, and cockatrices among you, which will not bee charmed: and they shall sting you, sayth the Lord.

18 I would haue [n] comforted my selfe against sorow, but mine heart is heauy in me.

19 Beholde, the voyce of the cry of the daughter of my people for feare of them of a farre country, Is not the Lorde in Zion? is not her King in her? Why [o] haue they prouoked mee to anger with their grauen images, and with the vanities of a strange god?

20 The [p] haruest is past, the summer is ended, and we are not holpen.

21 I am [q] sore vexed for the hurt of the daughter of my people: I am heauy, and astonishment hath taken me.

22 Is there no balme [r] at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recouered?

a The enemy for greedines of gain shall rifle your graues, & lay you before those idoles, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are ful of hypocrisie, and euery one followeth his owne fantasie without any consideratiō.

e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons, to discerne the colde and heate, as Isa. 1.3.

f The Law doth not profit you, neither needed it to haue bene written for ought that you haue learned by it.

g They that seeme wise may be ashamed of their ignorance, for all wisedome consisteth in Gods word. *Isa.56.11. chap.5.31.& 6.13.*

h Reade Chap. 6.14.

i He speaketh in the person of the people, who when the enemy commeth, will runne about to hide themselues, and acknowledge that it is Gods hand.

k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Chap.9.15. and 23.15. *Chap.14.19.*

l Read cha.4.15.

m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort as by no meanes they shall escape.

n Read cha 4.19.

o Thus the Lord speaketh.

p The people wonder that they haue so long time looked for succour in vaine.

q The Prophet speaketh this.

r Meaning, that no mans helpe or meanes could saue them: for in Gilead was precious balme, Chap.46.11. or els deriding the vaine confidence of the people, who looked for helpe at their Priestes, who should haue beene the Phisicians of their soules, and dwelt at Gilead, Hos.6.8.

CHAP. IX.

1 *The complaint of the Prophet for the malice of the people.* 24 *In the knowledge of God ought we only to reioice* 26 *The vncircūcision of the heart.*

OH that mine head were full of [a] water, and mine eyes a fountain of teares, that I might weepe day and night for the slayne of the daughter of my people.

2 Oh that I had in the wildernes a [b] cottage of waypfaring men, that I might leaue my people and goe from them: for they be all [c] adulterers and an assembly of rebels,

3 And they bend their tongues like their bowes for [d] lies: but they haue no courage for the trueth vpon the earth: for they proceede from euill to worse, and they haue not knowen me, saith the Lord.

4 Let euery one take heede of his neighbour, and trust you not in any [e] brother: for euery brother will vse deceit, and euery friend will deale deceitfully.

a The Prophet sheweth the great compassion that he had toward this people, seeing that hee could neuer sufficiently lament the destruction that he saw to hang ouer them. Which is a speciall note to discerne the true pastors from the hirelings: Reade Chap.4.19.

b He sheweth that this were more quietnesse, and greater safety for him to dwel among the wilde beastes, then among this wicked people, saue that God hath enioyned him this charge.

c Vtterly turned from God.

d To belie and slander their neighbours.

e Meaning, that all were corrupt, and none could find an honest man.

5 And

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f They haue ſo practiſed deceit, that they cannot forſake it.

g They had rather forſake God then leaue their wicked trade.

h With the fire of affliction. *Pſal. 28. 3. and 120. 4.*

i Signifying, ỹ all the places about Ieruſalem ſhould be deſtroyed.

k Meaning, that they are all without ſenſe and vnderſtanding, and that God hath taken his ſpirit from them.

l He ſheweth that the children cannot excuſe themſelues by their fathers: for both father and child, if they be wicked, ſhall periſh.

m Reade Chap. 8. 14.

n Seeing you can not lament your owne ſinnes, call for thoſe fooliſh women, whom of a ſuperſtition you haue to lament for the dead, that they by their fained teares may prouoke you to ſome ſorrow.

o As though they were weary of vs becauſe of our iniquities, Leuit. 11. 28. & 20. 22.

p He derideth the ſuperſtition of the women, which made an art of mourning, and taught to weepe with fained teares.

q Signifying, that there is no means to deliuer the wicked from Gods iudgements: but when they thinke to be moſt ſure, and moſt farre off, then are they ſooneſt taken.

5 And euery one will deceiue his friend, and will not ſpeake the truth: for they haue taught their tongues to ſpeake lies, and take great paines to doe wickedly.

6 Thine habitation is in the mids of deceiuers: ſ becauſe of their deceit they refuſe to know me, ſaith the Lord.

7 Therfore thus ſaith the Lord of hoſts, Beholde, I will [h] melt them, and try them: for what ſhould I els doe for the daughter of my people?

8 Their tongue * is as an arrow ſhot out, and ſpeaketh deceite: one ſpeaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shal I not viſit them for theſe things, ſaith the Lord? or ſhal not my ſoule be auenged on ſuch a nation as this?

10 Vpon the [i] mountaynes will I take vp a weeping and a lamentation, and vpon the fayre places of the wildernes a mourning, becauſe they are burnt vp: ſo that none can paſſe through them: neyther can men heare the voyce of the flocke: both the foule of the ayre, and the beaſt are fled away, and gone.

11 And I will make Ieruſalem an heape, and a den of dragons, & I will make the cities of Iudah waſte, without an inhabitant.

12 Who is wiſe to [k] vnderſtand this? and to whom the mouth of the Lord hath ſpoken euen he ſhall declare it. Why doeth the land periſh, and is burnt vp like a wildernes, that none paſſeth through?

13 And the Lord ſaith, Becauſe they haue forſaken my Lawe, which I ſet before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the ſtubburnneſſe of their own heart, and after Baalims, which [l] their fathers taught them,

15 Therfore thus ſaith the Lord of hoſts the God of Iſrael, Behold, I will feede this people with wormwood, and giue them waters of gall [m] to drinke:

16 I will ſcatter them alſo among the heathen, whome neither they nor their fathers haue knowen, and I will ſend a ſword after them, till I haue conſumed them.

17 Thus ſaith the Lord of hoſtes, Take heed, & call for the [n] mourning women, that they may come, and ſend for ſkilfull women, that they may come.

18 And let them make haſt, and let them take vp a lamentation for vs, that our eyes may caſt out teares, and our eye lids guſh out water.

19 For a lamentable noyſe is heard out of Zion, How are we deſtroyed, and vtterly confounded, for we haue forſaken the land, and our dwellings [o] haue caſt vs out.

20 Therfore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, and [p] teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our [q] windowes, and is entred into our palaces, to deſtroy the children without, and the yong men in the ſtreetes.

22 Speake, Thus ſayeth the Lord, The carkeiſes of men ſhall lie euen as the dung vpon the fielde, and as the handfull after the mower, and none ſhall gather them.

23 Thus ſaith the Lord, Let not the [r] wiſe man glory in his wiſedome, nor the ſtrong man glory in his ſtrength: neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that he vnderſtandeth, and knoweth me: for I am the Lord which [ſ] ſhew mercie, iudgement, and righteouſneſſe in the earth: for in theſe things I delight, ſaith the Lord.

25 Behold, the daies come, ſaith the Lord, that I wil viſit all them, which are [t] circumciſed, with the vncircumciſed:

26 Egypt, and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmoſt corners of them that dwel in the wildernes: for all theſe nations are vncircumciſed, and all the houſe of Iſrael are vncircumciſed in the heart.

r Forasmuch as none can ſaue himſelfe by his owne labour or any worldly meanes, he ſheweth that it is in vaine to put our truſt therein, but that we truſt in the Lord, and reioyce in him, who only can deliuer vs, 1. Cor. 1. 31. 2. Cor. 10. 17.

ſ These three poynts are neceſſary to know aright: his mercy, wherein conſiſteth our ſaluation: his iudgement, which he executeth continually againſt the wicked: & his iuſtice, whereby he defendeth and maintaineth the faithfull.

t Meaning both Iewes & Gentiles, as in the next verſe he ſheweth the cauſe, reade Chap. 4. 4.

CHAP. X.

1 The conſtellations of the ſtarres are not to be feared. 5 The weaknes of idoles. 6 Of the power of God. 21 Their paſtors are become brutiſh beaſts.

HEare yee the worde of the Lord that hee ſpeaketh vnto you, O houſe of Iſrael.

2 Thus ſayth the Lord, Learne not the way of the heathen, and be not afraid for the [a] ſignes of heauen, though the heathen be afrayd of ſuch.

3 For the [b] cuſtomes of the people are vaine: for one cutteth a tree out of the foreſt (which is the worke of the hands of the carpenter) with the axe,

4 And another decketh it with [c] ſiluer, and with golde: they faſten it with nailes and hammers, that it fall not.

5 The idoles ſtand vp as the palme tree, but ſpeake not: they are borne becauſe they cannot goe: feare them not, for they cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: [d] thou art great, and thy Name is great in power.

7 Who would not feare thee, O king of nations? for to thee appertaineth the dominion: for among all the wiſe men of the Gentiles, and in all their kingdoms there is none like thee.

8 But altogether they dote, and are fooliſh: for the ſtocke is a [e] doctrine of vanitie.

a God forbiddeth his people to giue credit or feare the conſtellations & coniunctions of ſtars and planets, which haue no power of themſelues, but are gouerned by him, & their ſecret motions and influences are not knowen to man, & therfore there can be no certain iudgement thereof, Deut. 18. 9.

b Meaning, not onely in the obſeruation of the ſtarres, but their Lawes and ceremonies, whereby they confirme their idolatry, which is forbidden, Deut. 12. 30.

c The Prophets vſe thus plainely and ſimply to ſet foorth the vile abſurditie of the idolaters, that men might learne to be aſhamed of that, whereunto their corrupt nature is moſt ſubiect, read Iſa. 44. 12.

d He teacheth the people to lift vp their eyes to God, who hath all power, & therefore ought onely to be feared: and herein he ſheweth them not only the euil that they ought to eſchewe, but the good which they ought to follow, Reuel. 15. 4.

e Becauſe the people thought to haue images, was a meane to ſerue God, and to bring them to the knowledge of him, he ſheweth that nothing more diſpleaſeth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errours, verſe 15. and Hab 2. 18. calleth them the teachers of liers: contrary to that wicked opinion that they are the books of the lay people.

9 Siluer

f Whereas they found the best gold, shewing that they thought nothing too deare for their idoles: some read Ophir, as 1 King. 9.28.

g This declareth that all that hath beene in this Chapter spoken o fidoles, was to arme the Iewes when they should be in Caldea among the idolaters, and nowe with one sentence he instructeth them both how to protest their owne religion against the idolaters, & how to answere them to their shame which should exhort them to idolatry, & therefore he writeth this sentence in the Caldeans tongue for a memoriall, whereas all the rest of his writing is Ebrew.

h The more that man thinketh to doe any thing well by his owne wisdome, and not as God instructeth him, the more doeth he prooue himselfe to be a vile beast.

i By these words portion and rod, he signifieth their inheritance: meaning that God should be all sufficient for them, and that their felicitie consisted in him alone, and therefore they ought to renounce all other helpes and succours, as of idoles. &c. Deut. 32.9. Psal. 16. 5.

k The Prophet wilketh the Iewes to prepare themselues to this captiuitie, shewing that it is now at hand, that they should feele the things whereof he had told them.

l It is my iust plague, and therefore I will take it patiently: whereby he teacheth the people how to behaue themselues toward God.

m Hee sheweth how Ierusalem shall lament.

n The gouernours and ministers.

o Reade Chap. 4 15.

p Hee speaketh this, because that Nebuchad-nezzar purposed to haue made war against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to goe against Ierusalem, Ezek. 21, 21. therefore the Prophet saith, that this was the Lords direction.

9 Siluer plates are brought from Tarshish, and gold from Uphaz, for the worke of the workeman, and the hands of the founder: the blue silk, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of trueth: he is the liuing God, and an euerlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods that haue not made the heauens and the earth shall perish from the earth, & from vnder these heauens)

12 He hath made the earth by his power, and established the worlde by his wisedome, and hath stretched out the heauen by his discretion.

13 Hee giueth by his voyce the multitude of waters in the heauen, and he causeth the clouds to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

14 Euery man is a h beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falshood, and there is no breath therein.

15 They are vanity, and the worke of errors: in the time of their visitation they shall perish.

16 The i portion of Iaakob is not like them: for hee is the maker of all things, and Israel is the rod of his inheritance: the Lord of hosts is his name.

17 k Gather vp the wares out of the lande, O thou that dwellest in the strong place.

18 For thus sayth the Lord, Beholde, at this time I will throwe as with a sling the inhabitants of the lande, and will trouble them, and they shall finde it so.

19 Wo is me for my destruction, and my grieuous plague: but I thought, Yet it l is my sorrow, and I will beare it.

20 m My tabernacle is destroyed, and all my coards are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtaines.

21 For the Pastors n are become beastes, and haue not sought the Lord: therfore haue they none vnderstanding: and all the flocks of their pastures are scattered.

22 Behold, the noyse of the bruite is come, and a great commotion out of the o North countrey to make the cities of Iudah desolate, and a den of Dragons.

23 O Lorde, I knowe, that p the way of man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord correct me, but with q iudgement, not in thine anger, least thou bring me to nothing.

25 Powre out r thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob, and deuoured him & consumed him, and haue made his habitation desolate.

q Considering that God had reueiled vnto him the certitude of their captiuitie, Chap. 7.16. hee onely prayeth, that he would punish them with mercie, which Isaiah calleth in measure, Chap. 27.8. measuring his roddes by their infirmities, 1 Cor. 10 13. for here by iudgment is meant not only the punishment, but also the mercifull moderation of the same, as Chap. 30.11.

r Forasmuch as God cannot onely be knowen and glorified by his mercie, that he vseth toward his Church, but also by his iustice in punishing his enemies, hee prayeth that his glory may fully appeare both in the one and the other, Psal. 79 6.

CHAP. XI.

3 A curse of them that obey not the worde of Gods couenant. 10 The people of Iudah following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

THe worde that came to Ieremiah from the Lord, saying,

2 Heare ye the words of this couenant, and speake vnto the men of Iudah, & to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lord God of Israel, a Cursed bee the man that obeyeth not the wordes of this couenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornace, saying, Obey my voice, and do according to all these things, which I commaund you: so shall ye be my people, and I will be your God.

5 That I may confirme the othe that I haue sworne vnto your fathers, to giue them a land which floweth with milke and hony, as appeareth this day. Then answered b I and sayd, So be it, O Lord.

6 Then the Lord sayd vnto me, Cry all these wordes in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the words of this couenant and do them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, c rising early and protesting, saying, Obey my voyce.

8 Neuertheles they would not obey, nor incline their eare: but euery one walked in the stubburnesse of his wicked d heart: therfore I will bring vpon them all the e words of this couenant, which I commanded them to doe, but they did it not.

9 And the Lord sayd vnto me, A f conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my couenant which I made with their fathers.

a He calleth the Iewes to the consideration of Gods mercies who freely chose them, made a couenant of eternal felicitie with them and how he euer performed it on his behalfe, & how they euer shewed themselues rebellious and ingrate toward him, and brake it on their part, and so are subiect & to the curse of the Law, Deut. 27.26.

b This he speaketh in the person of the people which agreed to the couenant.

c Read Chap. 7. 13.

d According to his owne fantasy, and not as my word appointed him.

e Meaning, the menaces & curses contained in the Law, Leuit. 26.14. Deut. 28. 16.

f That is, a generall consent to rebell against me.

11 There-

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g Because they wil not pray with true faith and repentance, but for the smart and griefe which they feele, Prouerb. 1.28.

h Reade Chap. 2.28.

i Reade Chap. 7. 16. and 14.11.

k My people of Israel whom I haue hitherto so greatly loued.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, & so reioyced in their wickednes.

m Of the Babylonians and Caldeans.

n Which went about priuily to conspire my death.

o Let vs destroy the Prophet and his doctrine. Some reade, Let vs corrupt his meat with wood, meaning poyson.

p Thus he spake not for hatred but being mooued with ỹ spirit of God, he desireth the aduancemẽt of Godsglorie, and the verifying of his word which is by the destruction of his enemies.

q To wit, both the priests & the rest of ỹ people: for this towne was the Priests, & they dwelt in it, read Chap. 1.1.

r Not that they could not abide to heare God named: (for herein they would shew themselues most holy) but because they could not abide to be sharpely reproued, and therefore desired to be flattered, Isa. 30.10. and to bee maintained in their pleasures, Micah 2.11. and not to beare vice condemned, Amos 7.12.

11 Therefore thus sayeth the Lorde, Behold, I will bring a plague vpon them, which they shall not bee able to escape, and though they crie vnto me, g I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem goe, and cry vnto the gods vnto whom they offer incense, but they shall not bee able to helpe them in time of their trouble.

13 h For according to the number of thy cities were thy gods, O Iudah, & according to the number of the streetes of Ierusalem haue ye set vp altars of confusion, euen altars burne incense vnto Baal.

14 Therefore thou shalt not pray for i this people, neither lift vp a cry, or prayer for the: for when they cry vnto mee in their trouble, I will not heare them.

15 What should my k beloued tary in mine house, seeing they haue committed abomination with many? and the holy flesh l goeth away from thee: yet when thou doest euill, thou reioycest.

16 The Lord called thy name, A greene olive tree, fayre, and of goodly fruite: but with m noyse and great tumult hee hath set fire vpon it, and the branches of it are broken.

17 For the Lorde of hostes that planted thee, hath pronounced a plague against thee for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done against themselues to prouoke mee to anger in offering incense vnto Baal.

18 And the Lord hath taught mee, and I know it, euen then thou shewedst me n their practises.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knew not that they had deuised thus against mee, saying, Let vs o destroy the tree with the fruite thereof, and cut him out of the land of the liuing, that his name may be no more in memory.

20 But O Lorde of hostes, that iudgest righteously, & triest the reines and the heart, let me see thy p vengeance on them: for vnto thee haue I opened my cause.

21 The Lorde therefore speaketh thus of the men of q Anathoth, (that seeke thy life, and say, r Prophesie not in the name of the Lord, that thou die not by our hands)

22 Thus therefore saith the Lord of hostes, Behold, I wil visit them: the yong men shal die by the sword: their sonnes & their daughters shall die by famine.

23 And none of them shall remaine: for I wil bring a plague vpõ the men of Anathoth, euen the yeere of their visitation.

CHAP. XII.

1 *The Prophet marueileth at the prosperity of the wicked, although he confesse God to be righteous.* 7 *The Iewes are forsaken of the Lord.* 10 *He speaketh against pastors and preachers, that seduce the people.* 14 *The Lord threatneth destruction vnto the nations that troubled Iudah.*

O Lorde, if I dispute with thee, thou art a righteous: yet let mee talke with thee of thy iudgements: wherefore doth the way of the wicked b prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: they growe, and bring foorth fruit: thou art neere in their mouth, and farre from their c reines.

3 But thou, Lord, knowest me: thou hast seene me, and tried mine heart toward thee: pull them out like sheepe from the slaughter, and d prepare them for the day of slaughter.

4 How long shall the land mourne, and the hearbs of euery field wither, for the wickednes of them that dwell therin? the beasts are consumed and the birdes, because they said, e He will not see our last end.

5 If thou hast run with the f footemen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iorden?

6 For euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, & they haue cryed out altogether vpon thee, but beleeue them not, though they speake faire to thee.

7 I haue forsaken g mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto mee, as a h lion in the forest: it crieth out against mee, therefore haue I hated it.

9 Shall mine heritage bee vnto me as a bird i of diuers colours? are not the birdes about her, saying, Come, assemble all the beasts of the field, come to eate her?

10 Many pastours haue destroyed my k vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernes.

11 They haue layd it waste, and it being waste, mourneth vnto mee: and the whole lande lyeth waste, because no man setteth

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his acts.

b This question hath been alway a great tentation to the godly, to see the wicked enemies of God in prosperity, and his deare children in aduersitie, as Iob 21.7. psal. 37.1. and 73.3. Hab. 1.3.

c They professe God in mouth, but denie him in heart, which is here meant by the reines, Isa. 29 13. matth. 15.8.

d The Ebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperity that afterward they should the more feele his heauy iudgement when they lacke their riches, which were a signe of his mercie.

e Abusing Gods lenitie and his promises, they flatttered themselues as though God would euer be mercifull, and not vtterly destroy them: therefore they hardened themselues in sinne, till at length the beastes and insensible creatures felt the punishment of their stubborne rebellion against God.

f Some thinke that God reproueth Ieremiah, in that that he would reason with him, saying, that if he were not able to match with men, that he were farre vnable to dispute with God. Others, by the footemen, meane them of Anathoth, and by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne countrey men did.

g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence.

h Euer ramping & raging against mee, and my Prophets.

i In stead of bearing my liuery and wearing onely my colours, they haue change and diuersities of colours of their idols and superstitions: therefore their enemies, as thicke as the soules of the ayre, shal come about them to destroy them.

k He prophesieth of the destruction of Ierusalem by the captaynes of Nebuchadnezzar, whom he calleth pastors.

his

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l Because no man regardeth my word, or ſ plagues that I haue ſent vpon the land.
m To wit, the Prophets.
n They lamented the ſinnes of the people.
o For in ſtead of amendment, you grew worſe, and worſe, as Gods plagues teſtified.
p Meaning, the wicked enemies of his Church, which blaſphemed his name and whom hee would puniſh after that he hath deliuered his people.
q After that I haue puniſhed the Gentiles, I will haue mercy vpon them.
r The true doctrine and maner to ſerue God.
ſ Read Chap. 42.
t They ſhalbe of the number of the faithfull, and haue a place in my Church.

his mind on it.
12 The deſtroyers are come vpon all the high places in the wilderneſſe: for the ſword of the Lord ſhall deuoure from the one ende of the land, euen to the other end of the land: no fleſh ſhall haue peace.
13 [m] They haue ſowen wheat, and reaped thornes: they were [n] ſicke, and had no profit: and they were aſhamed of your [o] fruites, becauſe of the fierce wrath of the Lord.
14 Thus ſaith the Lord againſt all mine euill [p] neighbours, that touch the inheritance, which I haue cauſed my people Iſrael to inherit, Behold, I will plucke them out of their land, and plucke out the houſe of Iudah from among them.
15 And after that I haue plucked them out, I [q] will returne, and haue compaſſion on them, and will bring again euery man to his heritage, and euery man to his land.
16 And if they will learne the [r] wayes of my people, to ſweare by my Name (ſ The Lorde liueth, as they taught my people to ſweare by Baal) then ſhall they bee built [t] in the mids of my people.
17 But if they will not obey, then will I vtterly plucke vp, and deſtroy that nation, ſaith the Lord.

CHAP. XIII.

1 *The deſtruction of the Iewes is prefigured.* 11 *Why Iſrael was receiued to be the people of God, and why they were forſaken.* 15 *Hee exhorteth them to repentance.*

THus ſayeth the Lord vnto mee, Goe, and buy thee a linnen girdle, and put it vpon thy loynes, and put it not in water.
2 So I bought the girdle according to the commaundement of the Lord, and put it vpon my loynes.
3 And the worde of the Lord came vnto me the ſecond time, ſaying,
4 Take the girdle that thou haſt bought which is vpon thy loynes, and ariſe, goe toward [a] Perath, and hide it there in the cleft of the rocke.
5 So I went, and hid it by Perath, as the Lord had commanded me.
6 And after many dayes the Lorde ſayde vnto me, Ariſe, go toward Perath and take the girdle from thence, which I commanded thee to hide there.
7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, & beholde, the girdle was corrupt, and was profitable for nothing.
8 Then the word of the Lorde came vnto me, ſaying,
9 Thus ſaith the Lord, After this maner will I deſtroy the pride of Iudah, and the great pride of Ieruſalem.
10 This wicked people haue refuſed to heare my word, & walke after the ſtubburneſſe of their owne heart, and walke after other gods to ſerue them, & to worſhip them: therefore they ſhalbe as this girdle, which is profitable to nothing.

a Because this riuer Perath or Euphrates was farre from Ieruſalem, it is euident that this was a viſion, whereby was ſignified that the Iewes ſhould paſſe ouer Euphrates to be captiues in Babylon, and there for length of time ſhould ſeeme to be rotten, although they were ioyned to the Lord before as a girdle about a man.

11 For as the girdle cleaueth to the loynes of a man, ſo haue I tyed to mee the whole houſe of Iſrael, and the whole houſe of Iudah, ſayeth the Lorde, that they might bee my people: that they might haue a name and prayſe, and glory, but they would not heare.
12 Therefore thou ſhalt ſay vnto them this worde, Thus ſaith the Lord God of Iſrael, Euery [b] bottle ſhalbe filled with wine, & they ſhall ſay vnto thee, Doe wee not know, that euery bottle ſhalbe filled with wine?
13 Then ſhalt thou ſay vnto them, Thus ſaith the Lord, Beholde, I will fill all the inhabitants of this lande, euen the kings that ſit vpon the throne of Dauid, & the Prieſtes, and the Prophets, and all the inhabitants of Ieruſalem with drunkenneſſe.
14 And I will dash [c] them one againſt another, euen the fathers and the ſonnes together, ſayeth the Lord: I will not ſpare, I will not pity nor haue compaſſion, but deſtroy them.
15 Heare and giue eare, be not proud: for the Lord hath ſpoken it.
16 Giue glory to the Lorde our God before he bring [d] darkeneſſe, and or euer your feete ſtumble in the darke mountaines, and while yee looke for [e] light, hee turne it into the ſhadow of death, and make it as darkeneſſe.
17 But if yee will not heare this, my ſoule ſhall [f] weepe in ſecret for your pride, & mine eye ſhall weepe and droppe downe teares, becauſe the Lords flocke is caried away captiue.
18 Say vnto the [g] King & to the Queene, Humble your ſelues, ſit downe, for the crown of your glory ſhall come downe from your heads.
19 The cities of [h] the South ſhall be ſhut vp, and no man ſhall open them: all Iudah ſhalbe caried away captiue: it ſhall be wholy caried away captiue.
20 Lift vp your eyes, and beholde them that come from the North: where is the [i] flocke that was giuen thee, euen the beautifull flocke?
21 What wilt thou ſay, when he ſhall viſite thee? (for thou haſt [k] taught them to bee captaynes and as chiefe ouer thee) ſhall not ſorrowe take thee as a woman in trauayle?
22 And if thou ſay in thine heart, Wherefore come theſe things vpon mee? For the multitude of thine iniquities are thy ſkirts [l] diſcouered and thine heeles made bare.
23 Can the blacke Moore change his ſkin? or the leopard his ſpots? then may ye alſo do good, that are accuſtomed to do euill.
24 Therefore will I ſcatter them, as the ſtubble that is taken away with the South wind.
25 This is thy portion, and the part of thy meaſures from mee, ſayth the Lorde, becauſe thou haſt forgotten mee, and truſted in lies.
26 Therefore I haue alſo diſcouered thy ſkirts vpon thy face, [m] that thy ſhame may appeare.
27 I haue ſeene thine adulteries, and thy [n] neyings,

b Euery one of you ſhalbe filled with ſpirituall drunkenneſſe & be without all knowledge to ſeeke how to helpe your ſelues.
c It ſhalbe as eaſie for me to deſtroy the greateſt & the ſtrongeſt, as it is for a man to breake earthen bottels.
d That is, affliction and miſery by the Babylonians, Iſa 8. 22.
e Meaning, for helpe and ſupport of the Egyptians.
f You ſhal ſurely be led away captiue, and I according to mine affection toward you, ſhall weepe and lament for your ſtubburneſſe.
g For Iehoiachin and his mother rendred themſelues by Ieremiahs counſell to the king of Babylon, 2. Kings 24. 12.
h That is, of Iudah, which lyeth Southward from Babylon.
i He asketh the king where his people is become.
k By ſeeking to ſtrangers for helpe, thou haſt made them skilfull to fight againſt thee.
l Thy cloke of hypocriſie ſhalbe pulled off, and thy ſhame ſeene.
m As thine iniquities haue been manifeſt to all the world: ſo ſhall thy ſhame and puniſhment.

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n He compareth idolaters to horses inflamed after mares.
o There is no place so hie nor low, whereas the markes and signes of thine idolatrie appeare not.

neyings, the filthinesse of thy whoredome on the hilles in the fieldes, and thine abominations. Woe vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once bee?

CHAP. XIIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, & of false prophets that seduce the people

THE word of the Lord that came vnto Ieremiah, concerning the [a] dearth.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bin [b] brought to heauinesse vnto the ground, and the crie of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the wels, and found no water: they returned with their vessels emptie: they were ashamed and confounded, and [c] couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heads.

5 Yea, the hinde also calued in the field, & forsooke [d] it, because their was no grasse.

6 And the wilde asses did stand in the high places, and drewe in their winde like [e] dragons: their eyes did fasle, because there was no grasse.

7 [f] O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the sauiour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarie for a night?

9 Why art thou as a man astonied, and as a [h] strong man that cannot helpe? yet thou O Lord, art in the mids of vs, and thy name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto his people, Thus haue they delighted to wander: they haue not refrained their feete, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their sinnes.

11 Then said the Lord vnto me, [i] Thou shalt not pray to doe this people good.

12 When they fast, I will not heare their crie, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine and by the pestilence.

13 Then answered I, Ah Lord God, behold, the [k] Prophets say vnto them, Ye shal not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophesie lies in my Name: * I haue not sent them, neither did I commaunde them, neither spake I vnto them, but they prophesie vnto you a false vision, and diuination and vanity, and deceitfulnes of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

16 And the people to whome these prophets doe prophesie shall bee cast out in the streetes of Ierusalem because of the famine, and the sword, and there shall be none to burie them, both they and their wiues, and their sonnes, and their daughters: for I will powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe [l] teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, and with a sore grieuous plague.

18 For if I goe into the field, behold the slaine with the sword: and if I enter into the citie, behold the them that are sicke for hunger also: moreouer, the prophet also & the Priest goe a wandering [m] into a land that they know not.

19 Hast thou vtterly reiected [n] Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We [o] acknowledge, O Lord, our wickednesse, and the iniquitie of our fathers: for we haue sinned against thee.

21 Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glorie: remember and breake not thy couenant with vs.

22 Are there any among the [p] vanities of the Gentiles, that can giue raine? or can the heauens giue showres? is it not thou, O Lord our God? therefore we wil waite vpon thee: for thou hast made all these things.

CHAP. XV.

1 The Lord would heare no praier for the Iewes, 3 but threatneth to destroy thē with foure plagues.

THen said the Lord vnto me, [a] Though Moses and Samuel stood before me, yet mine affectiō could not be toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, * Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the [b] dogges to teare in pieces, and the foules of the heauen, and the beastes of the earth to deuoure, and to destroy.

4 I wil scatter them also in al kingdoms

a Which came for lack of raine, as verse 4.
Or, restraint.
b The word signifieth to bee made blacke, and so is here taken for extreme sorrow.
c To wit, with ashes in token of sorrow.
d Meaning, that the bruit beasts for drought were cōpelled to forsake their yong contrary to nature, and to goe seeke water which they could not find.
e Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.
f Hee sheweth the onely way to remedie Gods plagues, which is by vnfained cōfession of our sinnes and returning to him by repentance.
g That taketh no care for vs.
h As one that hath strength to helpe and yet is afraide to put to his hand.
i Reade Chap. 7.16. & 11.14.
k He pitieth the people, and accuseth the false prophets, which deceiued them, but the Lord answered, that both the prophets that deceiued, and the people which suffered themselues to be seduced, shal perish, Chap. 23. 15. and 27.8,9. and 29.8. *Chap. 23.21. and 27.10, 15. and. 29.9.*

l The false prophets promised peace and assurance, but Ieremiah calleth to teares and repentance for their affliction, which is at hand, as Chap. 9.1 Lam. 1.16. and 2.18.
m Both hie and low shall be led captiues into Babylon,
n Though the Prophet knew that God had cast off the multitude which were hypocrites and bastard childrē, yet he was assured that for his promise sake, he would stil haue a Church, for the which he praieth,
o He teacheth the Church a forme of prayer, to humble themselues to God by true repentance, which is the only meane to auoide this famine, which was the beginning of Gods plagues.
p Meaning their idoles, reade Chap. 10.15.

a Meaning, that if there were any man liuing mooued with so great zeale toward the people, as were these two, yet that he would not graunt this request, forasmuch as he had determined the contrary, Ezek. 14.14. *Zach.* 11.9.
b The dogges, birds and beasts should deuoure them that were slaine. c The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

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d Not that the people was punished for the kings sinne onely, but for their owne sinnes also, because they consented to his wickednesse, 2 King. 21. 9.

c That is, I will not call backe my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had slaine their husbands.

‖ *Or, mother.*

‖ *Or, fearefully.*

h She that had many lost all her children.

i Shee was destroyed in the middes of her prosperitie.

k These are the Prophets words, complaining of the obstinacie of the people, and that he was reserued to so wicked a time: wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue none occasion.

l Which is an occasion of contention and hatred.

m In this perplexitie the Lord comforted mee, and said that my last dayes should be quiet: and by the enemie hee meaneth here, Nebuzar-adan the captaine of Nebuchad-nezzar, who gaue Ieremiah the choyse either to remaine in his countrey, or to go whither he would: or by the enemie he meaneth the Iewes, which should afterward know Ieremiahs fidelitie, and therefore fauour him.

n As for the people though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should bee led captiue. ‖ *Or, ransome.*

o He speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church of them whom he knew to be hardened & incorrigible.

p I receiued them with as great ioy, as he that is astamished, eateth meat.

q I had nothing to doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see tokens of Gods anger.

of the earth, d because of Manasseh the sonne of Hezekiah king of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall be sorie for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, & destroy thee: for I am e wearie with repenting.

7 And I will scatter them with the fan f in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes g are increased by me aboue the sand of the sea: I haue brought vpon them, and against the ‖ assembly of the yong men a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly, and ‖ speedily.

9 She that hath borne h seuen, hath bene made weake: her heart hath failed: the sunne hath failed her, whiles it was day: she hath bene confounded, and ashamed, and the residue of them will I deliuer vnto y sword before their enemies, saith the Lord.

10 ¶ k Woe is me, my mother, that thou hast borne me, a contentious man, & a man that striueth with the whole earth: I haue neither lent on vsury, nor men haue lent vnto me on vsury, yet euery one doth curse me.

11 The Lord said, l Surely thy remnant shall haue wealth: surely I will cause thine enemy to entreat thee in the time of trouble, and in the time of affliction.

12 Shall the m yron breake the yron, and the brasse that commeth from the North?

13 Thy substance and thy treasures will I giue to be spoyled without ‖ gaine, & that for all thy sinnes, euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember me, and visit me, and reuenge me of my o persecuters: take mee not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy wordes were found by me, and I did p eate them, and thy word was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon mee, O Lord God of hostes.

17 I sate not in the assembly of the mockers, neither did I reioyce, but sate alone q because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauinesse continuall? and my plague desperate and cannot be healed? why art thou vnto me r as a lyar, and as waters that faile?

19 Therefore thus saith the Lord, If thou s returne, then will I bring thee againe, and thou shalt stand before mee, and if thou take away the t precious from the vile, thou shalt be u according to my word: let them returne x vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not y preuaile against thee: for I am with thee to saue thee and to deliuer thee, saith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

r And hast not assisted me according to thy promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiencie is oft times assailed, as Chap. 20. 7.

s If thou forget these carnal considerations, and faithfully execute thy charge.

t That is, seeke to win the good from the bad.

u To wit, as my mouth hath pronounced, Chap. 1. 18 and as here followeth verse. 20.

x Conforme not thy selfe to their wickednesse, but let them follow thy godly example.

y I will arme thee with an inuincible strength and constancie, so that all the powers of the world shall not ouercome thee.

CHAP. XVI.

z The Lord forbidding Ieremiah to marrie, sheweth him what should bee the afflictions vpon Iudah. 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

THe word of the Lord came also vnto me, saying,

2 Thou shalt not take a thee a wife, nor haue sonnes nor daughters in this place.

3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land.

4 They shall die of deaths and diseases: they shall not be lamented, neither shall they be buried, but they shall be as dung vpon the earth, and they shall bee consumed by the sword and by famine, and their carkeises shall bee meate for the foules of the heauen, and for the beasts of the earth.

5 For thus saith the Lord, b Enter not into the house of mourning, neither goe to lament, nor bee mooued for them: for I haue taken my peace from this people, sayeth the Lord, euen mercie and compassion.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, c nor cut themselues, nor make themselues bald for them.

7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the d cup of consolatio to drinke for their father or for their mother.

8 Thou shalt not also goe into the house of feasting to sit with them to eate and to drinke.

9 For thus sayeth the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride.

10 And when thou shalt shew this people all

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should but increase his sorrow.

b Signifying, that the affliction should bee so great, that one should not haue leasure to comfort another.

c That is, should not rent their clothes in signe of mourning.

d For in these great extremities all consolation & comfort shall be in vaine.

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Chap.5.19.
c Because the wicked are alwayes rebellious and dissemble their owne sinnes, and murmure against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answere.
Chap.7.26.
Chap.23.7.
f Signifying the benefit of their deliuerãce out of Babylon should be so great, that it should abolish the remembrãce of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.
g By the fishers and hunters are meant the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them.
h That is, their sonnes and daughters, which they offered to Molech.
i He wondereth at the great mercy of God, in this deliuerance, which shall not only extend to the Iewes, but also the Gentiles.
k Our fathers were most vile idolaters, therefore it commeth onely of Gods mercy, that he performeth his promise, and hath not vtterly cast vs off.
l They shall once againe feele my power, and mercy for their deliuerance, that they may learne to worship me.

all these words, and they shall say vnto thee, *Wherefore hath the Lorde pronounced all this great plague against vs? or what is c our iniquitie? & what is our sinne that we haue committed against the Lord our God?
11 Then shalt thou say vnto them, Because your fathers haue forsaken mee, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them and haue forsaken me, and haue not kept my Lawe,
12 (*And yee haue done worse then your fathers: for behold, you walke euery one after the stubbornesse of his wicked heart, and will not heare me.)
13 Therefore will I driue you out of this land into a land that yee knowe not, neither you nor your fathers, and there shall ye serue other gods day and night: for I will shewe you no grace.
14 *Behold therefore, saith the Lord, the dayes come that it shall no more bee sayde, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,
15 But, The Lord liueth, that brought vp the children of Israel f from the lande of the North, and from all the lands where he had scattered them, & I will bring them again into their land that I gaue vnto their fathers.
16 Behold, saith the Lord, I will send out many g fishers, & they shall fish them, & after will I send out many hunters, and they shall hunt them from euery mountaine, and from euery hill, and out of the caues of the rockes.
17 For mine eies are vpon all their waies: they are not hid from my face, neither is their iniquitie hid from mine eyes.
18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my lande, and haue filled mine inheritance with their filthie h carions and their abominations.
19 O Lord, thou art my i force, and my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the world, and shall say, Surely our fathers haue inherited k lies, and vanity, wherein there was no profit.
20 Shall a man make gods vnto himselfe, and they are no gods?
21 Behold, therefore I will this once l teach them: I will shew them mine hande and my power, and they shall know that my Name is the Lord.

and grauen vpon the b table of their heart, and vpon the hornes of your c altars.
2 d They remember their altars as their children, with their groues by the greene trees vpon the high hils.
3 e O my mountaine in the field, I will giue thy substance, and all thy treasures to be spoiled, for the sin of thy hie places throughout all thy borders.
4 And thou shalt rest, and in thee shalbe arest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for ye haue kindled a fire in mine anger, which shal burne for euer.
5 ¶ Thus saith the Lord, f Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.
6 For he shalbe like the heath in the wildernes, & shal not see when any good cometh, but shall inhabite the parched places in the wildernes, in a salt land, and not inhabited.
7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.
8 g For he shall be as a tree that is planted by the water, which spreadeth out her roots by the riuer, & shall not feele when the heate commeth, but her leafe shall be greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruit.
9 h The heart is deceitfull and wicked aboue all things, who can know it?
10 I the Lord search the heart, and trie the reines, euen to giue euery man according to his wayes, and according to the fruite of his workes.
11 k As the partrich gathereth the young, which she hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall be a foole.
12 As a glorious throne l exalted from the beginning, so is the place of our Sanctuarie.
13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall bee written m in the earth, because they haue forsaken the Lord the fountaine of liuing waters.
14 Heale mee, O Lord, and I shall bee whole: n saue me, and I shall be saued: for thou art my prayse.
15 Behold, *they say vnto me, Where is the word of the Lord? let it come now.

b In stead of the law of God, they haue written idolatry and all abominations in their heart.
c Your sinnes appeare in all the altars that you haue erected to idoles.
d Some read, So that their children remember their altars, that is, follow their fathers wickednesse.
e Zion that was my mountaine, shall now be left as a waste field.
f Because thou wouldest not giue the lande rest at such times, dayes, and yeeres as I appoynted, thou shalt hereafter be caried away, and it shall rest for lacke of labourers.
g The Iewes were giuen to worldly policies, and thought to make themselues strong by the friendship of the Egyptians, Isa.31.3. and strangers, and in the meane season did not depend on God, and therefore bee denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortall, Isa.22.Chap.48.6,7.
h Reade Psalme 1.3.
i Because the wicked haue euer some excuse to defend their doings, he sheweth, that their owne lewde imaginations deceiue them, and bring them to these inconueniences: but God will examine their deeds by the malice of their hearts, 1.Sam.16.7. 1.Chron.28.9. Psal.7.10. Chapter 11.20 and 20.12. Reue 2.23.
k As the partrich by calling gathereth others, which forsake her, when they see that she is not their damme: so the couetous man is forsaken of his riches, because he commeth by them falsly.
l Shewing that the godly ought to glory in nothing, but in God: who doth exalt his, and hath left a signe of his fauour in his Temple.
m Their names shall not be registred in the booke of life.
n He desired God to preserue him that hee fall not into tentation, considering the great contempt of Gods word, and the multitude that fall from God.
o The wicked say, that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

CHAP. XVII.

1 The frowardnesse of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

THe sinne of Iudah is a written with a pen of yron, and with the poynt of a diamond,

a The remembrance of their contempt of God cannot passe, albeit, for a time he deferre the punishment, for it shall be manifest to men and Angels.

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p I am assured of my vocation, & therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection.

q Howsoeuer the wicked deale rigorously with me, yet let me finde comfort in thee.

r Read Chap. 11.20.

s Whereas thy doctrine may be best vnderstood both of hie and low.

t By naming the Sabbath day, he comprehendeth the thing that is therby signified: for if they transgressed in the ceremonie, they must needs be culpable of the rest, read Exod. 20.8. and by the breaking of this one commandement, he maketh them transgressors of the whole Law, forasmuch as the first and second Table are conteined herein.

Chap. 22 4.

16 But I haue not thrust in my selfe to a pastour after thee, neither haue I desired the day of misery, thou knowest: that which came out of my lips, was right before thee.

17 Be not a terrible vnto mee: thou art mine hope in the day of aduersitie.

18 Let them be confounded that persecute me, but let me not be confounded: let them be afraid, but let me not be afraid: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Go and stand in the gate of the children of the people, whereby the kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the worde of the Lord, ye kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your soules, and beare no burden in the s Sabbath day, nor bring it in by the gates of Ierusalem.

22 Neither cary foorth burthens out of your houses in the Sabbath day: neither do ye any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their necks stiffe, and would not heare, nor receiue correction.

24 Neuertheless, if ye will heare me, saith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein,

25 Then shall the kings and the princes enter in at the gates of this citie, and shal sit *vpon the throne of Dauid, and shal ride vpon charets, and vpon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offrings and sacrifices, and meate offerings, and incense, and shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burthen, nor to go through the gates of Ierusalem in the Sabbath day, then wil I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word 18 The conspiracie of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

THe word which came to Ieremiah from the Lord, saying,

2 Arise and goe downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, he wrought a worke on the wheeles.

4 And the vessell that he made of t clay, was broken in the hand of the potter: so hee returned and made it another vessell, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

6 O house of Israel, cannot I doe with you as this potter, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation or against a kingdome to plucke it vp, and to roote it out, and to destroy it.

8 But if this nation, against whom I haue pronounced, turne from their wickednesse, I will b repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it do euil in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said c desperately, Surely we will walke after our owne imaginations, and doe euery man after the stubbornesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which commeth from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and hath burnt incense to vanitie, & their prophets haue caused them to stumble in their wayes from the c ancient wayes, to walke in the paths and way that is not troden,

16 To make their land desolate and a perpetuall derision, so that euery one that passeth thereby, shall bee astonished and wagge his head,

17 I will scatter them with an Eastwind before the enemie: I will shew them the backe, and f not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Ieremiah: for the Lawe g shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite

a As the potter hath power ouer the clay to make what pot he will, or to breake them when he hath made them: so haue I power ouer you to doe with you as seemeth good to me, Isa. 45 9. wisdom. 15 7. rom. 9. 20, 21.

b When the Scripture attributeth repentance vnto God, it is not that he doth contrary to that which he hath ordained in his secret counsell: but when he threatneth it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer containeth a condition in it) taketh no place: and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion and to their owne selfe will.

d As no man that hath thirst, refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers, and leaue God, which was present with them.

e That is, the way of trueth, which God had taught by his Law, reade Chap. 6.16.

f I will shew mine anger, and not my fauour toward them.

g This argument the wicked haue euer vsed against the seruaunts of God, The Church cannot erre: wee are the Church, and therefore whosoeuer speaketh against vs, they ought to die, 1 King 22. 24. chapter 7.4 and 20.2 malachi. 2. 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is known by the graces of the holy Ghost,

him

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him with the h tongue, and let vs not giue heed to any of his words.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stoode before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore i deliuer vp their children to famine, and let them droppe away by the force of the sword, and let their wiues be robbed of their children, and bee widowes: and let their husbands bee put to death, and let their yong men be slaine by the sword in the battell.

22 Let the crie be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.

23 Yet Lord thou knowest all their counsell against me tendeth to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

h Let vs slander him, and accuse him: for we shall be beleeued.

i Seeing the obstinate malice of the aduersaries, which grew dayly more and more, the Prophet being moued with Gods Spirite, without any carnall affection prayeth for their destruction, because hee knew that it should tend to Gods glory, and profit of his Church.

CHAP. XIX.

He propheſieth the deſtruction of Ieruſalem for the contempt and deſpiſing of the word of God.

THus said the Lord, Goe, and buy an earthen bottel of a potter, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the ‖ East gate: and thou shalt preach there the words, that I shall tell thee,

3 And shalt say, Heare ye the word of the Lord, O a Kings of Iudah, & inhabitants of Ieruſalem, Thus saith the Lord of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall b tingle.

4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue knowen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the high places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I c commanded not, nor spake it, neither came it into my minde.)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more bee called d Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I wil bring the counsel of Iudah and Ieruſalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their karkeises will I giue to be meat for the foules of the heauen, and to the beasts of the field.

8 *And I will make this citie desolate, and an hissing, so that euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

9 *And I will feede them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies, that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hosts, Euen so will I breake this people and this citie, as one breaketh a e potters vessell, that cannot bee made whole againe, and they shal burie them in Topheth, till there be no place to burie.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants therof, and I will make this citie like Topheth.

13 For the houses of Ieruſalem, and the houses of the Kings of Iudah shall bee defiled as the place of Topheth, because of all the f houses vpon whose roofes they haue burnt incense vnto all the hoste of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to propheſie, and he stood in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon this citie, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardned their neckes, and would not heare my words.

a By kings here and in other places are meant counselliers and gouernours of the people: which he called the ancients, verse 1.

b Reade of this phrase, 1. Sam. 3.11.

c Whereby is declared, that whatsoeuer is not commanded by Gods word touching his seruice, is against his word.

d Reade Chap. 7.31. and 2. king. 23.10. isa. 30.33.

Chap. 18.16. and 49.13. & 50.13.

Deut. 28.53. Lament. 4.10.

e This visible signe was to confirme them, touching the assurance of this plague which the Lord threatned by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papists.

g Reade Deut. 22.8.

CHAP. XX.

2 Ieremiah is ſmitten and caſt into priſon for preaching of the word of God. 3 He propheſieth the captiuitie of Babylon. 7 He complaineth that he is a mocking ſtocke for the word of God. 9 Hee is compelled by the ſpirit to preach the word.

WHen Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah propheſied these things,

3 Then Pashur smote Ieremiah the Prophet, and put him in the a stockes that were in the high gate of Beniamin which was by the house of the Lord.

3 And on the morning, Pashur brought Ieremiah out of the stockes. Then said Ieremiah vnto him, The Lord hath not called thy name Pashur, but ‖ Magor missabib.

4 For thus saith the Lord, Behold, I will make thee to bee a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it. and I will giue all Iudah into the hand of the king of Babel, and he shall carie them captiue into Babel, and shall slay them with the sword.

5 Moreouer, I will deliuer all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Iudah will I giue into the hand of thine enemies, which shall spoyle them, and take them away and carie them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt bee buried there, thou and all thy b friends, to whome thou hast

a Thus we see that the thing which neither the king, nor the princes nor the people darst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18. 18.

‖ *Or, feare round about.*

b Which haue suffered themselues to be abused by thy false propheſies.

‖ *Or, gate of the ſunne.*

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prophesied lies.

7 ¶ O Lord, thou hast deceiued me, and I am [c] deceiued: thou art stronger then I, and hast [d] preuailed: I am in derision daily: euery one mocketh me.

8 For since I spake, I cried out of wrong, and proclaimed [e] desolation: therefore the word of the Lord was made a reproch vnto me, and in derision daily.

9 Then I said, I will not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare on euery side. [f] Declare, said they, and wee will declare it: all my familiars watched for my halting, saying, It may bee that hee is deceiued: so wee shall preuaile against him, and wee shall execute our vengeance vpon him.

11 [g] But the Lord is with me like a mightie giant: therefore my persecuters shall bee ouerthrowen, and shall not preuaile, and shall bee greatly confounded: for they haue done vnwisely, and their euerlasting shame shal neuer be forgotten.

12 * But, O Lord of hostes, that triest the righteous, and seest the reines and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for hee hath deliuered the soule of the poore from the hand of the wicked.

14 ¶ [h] Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man bee as the [i] cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noontide,

17 Because hee hath not slaine mee, euen from the wombe, or that my mother might haue beene my graue, or her wombe a perpetuall [k] conception.

18 How is it, that I came forth of the wombe, to see labour and sorrow, that my dayes should be consumed with shame?

c Herein appeareth the impatiencie which oftentimes ouercommeth the seruants of God, when they see not their labours to profit, and also feele their owne weakenesse, read Chap. 15. 18.

d Thou diddest thrust me forth to this worke against my will.

e He sheweth that he did his office, in that he reprooued the people of their vices, and threatned them with Gods iudgements: but because he was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, saue that Gods spirit did force him thereunto.

f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, read Isa 29.21.

g Here he sheweth how his faith did striue against tentation, and sought to the Lord for strength 1. *Sam.* 26.7. 1 *chro* 28 9. *psal.* 7.9. *chap.* 11.20 *and* 17.10. h How the children of God are ouercome in this battell of the flesh and the spirit, and into what inconueniences they fall till God raise them vp againe, reade Iob 3.1. & chap. 15.10. i Alluding to the destruction of Sodom and Gomorrah, Gen. 19.25. k Meaning, that the fruit thereof might neuer come to profit.

CHAP. XXI.

Hee propheseth that Zedekiah shall bee taken, and the cuite burned.

THe word which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 [a] Enquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that hee may returne vp from vs.

3 Then said Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will [b] turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this citie.

5 And I my selfe will fight against you with an outstretched hand, & with a mightie arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, sayeth the Lord, I will deliuer Zedekiah the King of Iudah, and his seruants, and the people, and such as are left in this city, from the pestilence, from the sword, and from the famine, into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and hee shall smite them with the edge of the sword: he shal not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus sayeth the Lord, Beholde, I set before you the [c] way of life, and the way of [d] death.

9 * He that abideth in this city, shal die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a [e] pray.

10 For I haue set my face against this citie, for euill, and not for good, saith the Lord: it shall be giuen into the hand of the King of Babel, and he shall burne it with fire.

11 ¶ And say vnto the house of the king of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus saith the Lord, * Execute iudgement [f] in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath goe out like fire and burne, that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, [g] O inhabitant of the valley, & rocke of the plaine, saith the Lord, which say, ¶ Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruit of your workes, saith the Lord, and I wil kindle a fire in the forrest thereof, and it shall deuoure round about it.

a Not that the King was touched with repentance of his sinnes, and so sought to God as did Hezekiah when he sent to Isaiah, 2. King. 19. 1. Isa. 37. 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9. 28.

b To wit, from your enemies to destroy your selues.

c By yeelding your selues to Nebuchad-nezzar.

d By resisting him. *Chap.* 38. 2.

e As a thing recouered from extreame danger, Chap. 37. 2. and 39. 18. and 45. 5. *Chap.* 22. 3.

f Be diligent to doe iustice.

g Meaning, Ierusalem, which was builded part on the hill, and part in the valley, and was compassed about with mountaines.

h That is, in the houses thereof, which stood as thicke as trees in the forrest.

CHAP. XXII.

2 Hee exhorteth the king to iudgement and righteousnesse. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is propheried.

THus said the Lord, Goe downe to the house of the king of Iudah, and speake there this thing,

2 And say, Heare the word of the Lord,

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O King of Iudah, that sittest vpon ỹ throne of Dauid, thou and thy seruants, & thy people that enter in by these gates.

3 Thus sayth the Lord, * Execute yee iudgement and a righteousnesse, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherlesse, nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if ye doe this thing, then shall the Kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon charets, and vpon horses, both hee and his seruants and his people.

5 But if ye will not heare these words, I b sweare by my selfe, saith the Lord, that this House shall be waste.

6 For thus hath the Lord spoken vpon the Kings house of Iudah, Thou art c Gilead vnto me, & the head of Lebanon, yet surely I will make thee a wildernesse, and as cities not inhabited.

7 And I will d prepare destroyers against thee, euery one with his weapons, and they shall cut downe thy chiefe e cedar trees, and cast them in the fire.

8 f And many nations shall passe by this citie, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 ¶ Weepe not for the dead, and be not mooued for them, but weepe for him g that goeth out: for he shall returne no more, nor see his native countrey.

11 For thus sayth the Lorde, as touching h Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, He shal not returne thither.

12 But hee shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ Woe vnto him that buildeth his house by i vnrighteousnes, and his chambers without equitie: he vseth his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so he will make himself large windowes and sieling with cedar, and paint them with vermilion.

15 Shalt thou reigne, because thou closest thy selfe in cedar? did not thy k father eate and drinke and prosper when he executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnes, and for to shed innocent blood, and for oppression, and for destruction, euen to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah King of Iudah, They shall l not lament him, saying, Ah, my brother, or Ah, sister: neither shall they mourne for him, saying, Ah, lord, or Ah, his glory.

19 He shall be buried as an asse m is buried, euen drawen and cast foorth without the gates of Ierusalem.

20 ¶ Go vp to n Lebanon, and crie: shout in o Bashan and crie by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperity: but thou saydst, I will not heare, this hath beene thy maner from thy youth, that thou wouldest not obey my voice.

22 The wind shal feede all thy pastours, p and thy louers shall go into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednes.

23 Thou that dwellest in Lebanon, and makest thy nest in the q cedars, how beautifull shalt thou be when sorrowes come vpon thee, as the sorow of a woman in trauel?

24 As I liue, saith the Lord, though r Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-rezzar King of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away: and thy mother that bare thee into an other countrey, where ye were not borne, and there shall ye die.

27 But to the land, whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken Idole? or as a vessel, wherin is no pleasure? wherefore are they caried away, hee & his seede, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus sayth the Lorde, Write this t man destitute of children, a man that shall not prosper in his dayes: for there shalbe no man of his seed that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

Chap 21.12.
a This was his ordinary maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fourtie yeeres.
*Chap.*17.25.
b Shewing that there is none greater then he is, Heb. 6.13. and that he will most certainely performe his othe.
c He compareth Ierusalem to Gilead, which was beyond Iorden, and the beauty of Iudea to Lebanon.
d The Ebrew word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose, such as he prepareth to execute his worke, Isa. 13.3. Chap 6.4. and 12.3.
e Thy buildings made of Cedar trees.
f As they ỹ wonder at any thing which they thought would neuer haue come to passe, Deut. 29.24. 1.Kin. 9.8.
g Signifying that they should lose their King: for Iehoiachin went foorth to meete Nebuchad-nezzar, and yeelded himselfe and was caried into Babylon, 2.King. 24 12.
h Whom some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as seemeth this was Iehoiakim, as verse 18.
i By bribes and extortion.
k Meaning Iosiah, who was not giuen to ambition, and superfluitie, but was content with mediocritie, and did onely delight in setting foorth Gods glory, and to doe iustice to all.
l For euery one shal haue enough to lament for himselfe.
m Not honorably among his fathers, but as cations are cast in a hole because their stinke should not infect, reade 2.kin. 24.9. Iosephus Antiq. 10.8. writeth that the enemie slew him in the citie, & commanded him to bee cast before the walles vnburied, looke chap. 36.30.
n To call to the Assyrians for helpe.
o For this was the way out of Iudea to Assyria: wherby is meant that all helpes should faile: for the Caldeans haue subdued both them and the Egyptians.
p Both thy gouernours & they that should helpe thee, shall vanish away as winde.
q Thou that art built of the faire Cedar trees of Lebanon.
r Who was called Iehoiachin or Ieconiah, whom he calleth here Coniah, in contempt, who thought his kingdome could neuer depart from him, because hee came of the stocke of Dauid, and therefore for the promise sake could not be taken from his house; but he abused Gods promise, and therefore was iustly depriued of the kingdome.
s He sheweth that all posteritie shall be witnesses of this iust plague, as though it were registred for perpetuall memorie.
t Nor that he had no children (for after hee begate Salathiel in the captiuitie, Matth. 1.12.) but that none should reigne after him as King.

CHAP. XXIII.

1 Against false pastors. 5 A propheſie of the great pastour Iesus Christ.

WOe be vnto the a pastors that destroy and scatter b the sheepe of my pasture, sayth the Lord.

2 Therefore thus sayth the Lord God of Israel vnto the pastours that c feede my

a Meaning, the princes, gouernours, and false prophets, as Ezekiel 34.2.
b For the which I haue speciall care, and haue prepared good pastures for them.
c Whose charge is to feede the flocke, but they eate the fruit thereof, Ezekiel 34.3.

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people, Ye haue scattered my flocke & thrust them out, and haue not visited them: behold, I will visite you for the wickednesse of your workes, sayth the Lord.

3 And I wil gather the [d] remnant of my sheepe out of all countreys, whither I had driuen them, and will bring them againe to their folds, and they shall grow and increase.

4 And I will set vp shepheards ouer them, which shal feede them, and they shall dread no more nor be afraid, neither shal any of them be lacking, saith the Lord.

5 Behold, the dates come, saith the Lord, that I will rayse vnto Dauid a righteous [e] branch, & a king shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shall be saued, and *Israel shall dwell safely, and this is the Name whereby they shall call him, *The Lord our righteousnesse.

7 Therefore beholde, the dayes come, sayth the Lord, that they shall no more say, The [f] Lord liueth, which brought vp the children of Israel out of the land of Egypt,

8 But, the Lord liueth, which brought vp and led the seed of the house of Israel out of the North countrey, and from all countreys where I had scattered them: and they shall dwell in their owne land.

9 Mine heart breaketh within mee, because of the [g] prophets, all my bones shake I am like a drunken man (and like a man whom wine hath ‡ouercome) for the presence of the Lord, and for his holy words.

10 For the land is full of adulterers, and because of othes the land mourneth, the pleasant places of the wilderneſſe are dryed vp, and their [h] course is euill, and their force is not right.

11 For both the prophet and the priest ‖do wickedly: & their wickednesse haue I found in mine [i] house, sayth the Lord.

12 Wherefore their way shalbe vnto them as slipperie wayes in the darknes: they shalbe driuen forth and fall therein: for I wil bring a plague vpon them, euen the yeere of their visitation, saith the Lord.

13 And I haue seene foolishnes in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the Prophets of Ierusalem [k] filthinesse: they commit adulterie and walke in lies: they strengthen also the handes of the wicked that none can returne from his wickednesse: they are all vnto [l] me as Sodom, & the inhabitants thereof, as Gomorah.

15 Therfore thus saith the Lord of hosts concerning the prophets, Behold, I will feede them with [m] wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is ‖ wickednes gone forth into all the land.

16 Thus saith the Lord of hostes, Heare not the words of the prophets that prophesie vnto you and teach you vanitie: they speake the vision of their owne [n] heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise me, The Lord hath said, Ye shal haue peace: and they say vnto euery one that walketh after the stubbornnesse of his owne heart, No euill shal come vpon you.

18 For [p] who hath stood in the counsel of the Lord that he hath perceiued and heard his word? Who hath marked his word and heard it?

19 Behold, the tempest of the Lord goeth forth in his wrath, and a violent whirlewind shal fall downe vpon the head of the wicked.

20 The anger of the Lord shal not returne vntil he haue executed, and till he haue performed the thoughts of his heart: in the latter daies ye [q] shall vnderstand it plainely.

21 *I haue not sent these Prophets, saith the Lord, yet they ran: I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsel, and [r] had declared my words to my people, then they should haue turned them from their euill way, and from the wickednesse of their inuentions.

23 Am I a God at hand, sayth the Lorde, and not a God [s] farre off?

24 Can any hide himselfin secret places, that I shall not see him, saith the Lord? Doe not I fill heauen and earth, sayth the Lord?

25 I haue heard what the prophets sayd, that prophesie lies in my Name, saying, I [t] haue dreamed, I haue dreamed.

26 How long? ‡Do the prophets delight to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thinke they to cause [u] my people to forget my Name by their dreames, which they tell euery man to his neighbor, as their forefathers haue forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him [x] tell a dreame, & he that hath my word, let him speake my word faithfully: [y] what is the chaffe to the wheate, sayth the Lord?

29 Is not my word euen like a fire, sayth the Lord? and like a hammer that breaketh the stone?

30 Therefore behold, I will come against the prophets, sayth the Lord, that [z] steale my word euery one from his neighbour.

31 Behold, I will come against the prophets, sayth the Lord, which haue sweete tongues, and say, [a] He sayth.

32 Behold, I wil come against them that prophesie false dreames, sayth the Lord, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profit vnto this people, sayth the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the [b] burden of the Lord? thou shalt then

d Thus the prophets euer vse to mixe the promises with ỹ threatnings, least the godly should be too much beaten downe, and therfore he sheweth how God will gather his Church after this dispersion.

e This prophesie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Isa. 11.1. and 45.8. chap. 33.15. dan. 9.24. *Deut. 33.28. Chap. 33.16.

f Reade Chap. 16.14.

g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade Chap. 14.13. ‡*Eb. passed ouer, or troubled.*

h They runne headlong to wickednes, and seeke vaine helpe. ‖*Or, are hypocrites.*

i My Temple is full of their idolatrie and superstitions.

k They which should haue profited by my rods against Samaria, are become worse then they.

l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.

m Reade Chap. 8.14. ‖*Or, hypocrisie.*

n Which they haue inuented of their owne braine.

o Reade Chap. 6 14. and 8.11.

p Thus they did deride Ieremiah as though the word of God were not reuealed vnto him: so also spake Zidkiiah to Michah, 1. King. 22.24.

q Both that God hath sent me, and that my wordes shall be true. *Chap. 14.13,14, and 27.15. and 29.8,9.*

r He sheweth the difference betweene the true Prophets and the false, betweene the hireling and the true minister.

s Doe not I see your falshood, howsoeuer you cloke it, and whersoeuer you commit it?

t I haue a prophesie reuealed, vnto me, as Num. 12.6. ‡*Ebr. is it in the heart of the prophets?*

u He sheweth that Satan raiseth vp false prophets to bring the people from God.

x Let the false prophet declare that it is his owne fantasie, and not slander my word as though it were a cloke to couer his lies.

y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in alleging it, and that it may appeare to be applied to the same purpose that it was spoken, Ezek. 3.17. 1. Corinth. 2 13. and 4.2. 2. Tim. 2.15. 1. Pet. 4.10,11.

z Which set foorth in my Name that which I haue not commaunded.

a To wit, the Lord.

b The Prophets called their threatnings Gods burden, which the sinners were not able to sustaine, therefore the wicked in deriding the worde, would aske of the prophets, What was the burden? As though they would say, You seeke nothing else but to lay burdens on our shoulders: and thus they reiected the word of God, as a grieuous burden.

say

say vnto them, What burden? I will euen forsake you, sayth the Lord.

34 And the prophet, or the priest, or the people that shall say, The c burden of the Lord, I will euen visite euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, & euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall yee mention no more: for euery mans d worde shall be his burden: for yee haue peruerted the wordes of the liuing God, the Lorde of hostes our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus sayth the Lord, Because ye say this word, The burden of the Lord, and I haue sent vnto you, saying, Ye shal not say, The burden of the Lord,

39 Therefore behold, I, euen I will vtterly ‖ forget you, and I will forsake you, and the citie that I gaue you, and your fathers, and cast you out of my presence,

40 And will bring *an euerlasting reproch vpon you, and a perpetual shame which shall neuer be forgotten.

c Because this worde was brought to contempt and derision, he will teach them an other maner of speech, and will cause this word Burden to cease, & teach them to aske with reuerence, What sayth the Lord?

d The thing which they mocke and contemne, shal come vpon them.

‖ Or, take you away.

*Chap. 20. 11.

CHAP. XXIIII.

1 The vision of the baskets of figs 5 signifieth that part of the people should bee brought againe from captiuity, 8 And that Zedekiah and the rest of the people should be caried away.

THe Lord shewed mee, and beholde, two a baskets of figges were set before the Temple of the Lord, after that Nebuchadnezzar king of Babel had caried away captiue Ieconiah the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so euill.

3 Then sayd the Lord vnto mee, What seest thou Ieremiah? And I sayd, Figs: the good figs very good, and the naughty very naughty, which cannot bee eaten, they are so euill.

4 Againe the word of the Lord came vnto me, saying,

5 Thus sayth the Lord, the God of Israel, Like these good figges, so will I knowe them, that are caried away captiue of Iudah, to be good, whom I haue sent out of this b place, into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them, and not destroy them, and I will plant them, and not roote them out,

7 And I will giue them an c heart to know me, that I am the Lord, and they shall be my *people, and I will be their God: for they shall returne vnto me with their whole heart.

8 *And as the naughty figges which cannot bee eaten, they are so euill (surely thus sayth the Lord) so will I giue Zedekiah the king of Iudah and his princes, and the residue of Ierusalem that remaine in this land, and them that d dwell in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdomes of the earth, & for a reproch, and for a prouerbe, for a common talke, and for a curse in al places, where I shall cast them.

10 And I will send the sword, the famine and the pestilence among them, till they bee consumed out of the land that I gaue vnto them and to their fathers.

a The good figs signified them that were gone into captiuity, & so saued their life, as Cha. 21. 8. and the naughtie figs them that remained, which were yet subie & to the sword, famine and pestilence.

b Whereby he approueth the yeelding of Ieremiah & his company, because they obeyed the Prophet, who exhorted them thereunto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding. *Chap. 31 33. *hebr. 8. 10. *Chap. 29. 17.

d Which fled thither for succour.

CHAP. XXV.

1 He propheseth that they shalbe in captiuity seuenty yeeres, 12 And that after the seuenty yeres the Babylonians should be destroyed, 15 The destruction of all nations is propheseid.

THe word that came to Ieremiah, concerning all the people of Iudah in the a fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, that was in the first yere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yere of Iosiah the sonne of Amon king of Iudah, euen vnto b this day (that is the three and twentieth yeere) the word of the Lord hath come vnto me, and I haue spoken vnto you c rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nor incline your eares to obey.

5 They d sayd, Turne againe now euery one from his euill way, and from the wickednes of your inuentions, & ye shall dwel in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the workes of your hands, and I will not punish you.

7 Neuertheles ye would not heare me, sayth the Lord, but haue prouoked me to anger with the workes of your hands to your owne hurt.

8 Therfore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send, and take to me all the e families of the North, sayth the Lorde, and Nebuchad-nezzar the king of Babel my f seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations s round about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 *Moreouer I will ‖ take from them the voyce of mirth, and the voyce of gladnesse,

a That is, in the third yeere accomplished, & in the beginning of the fourth: for though Nebuchad nezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1, 1.

b Which was the fift yeere and the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, Chap. 7, 13.

d He sheweth that the Prophets wholly with one consent did labour to pull the people from those vices, which then reigued: to wit, from idolatrie, and the vaine confidence of men: for vnder these two all other were conteined, 2. King. 17. 13 chap. 18. 11. and 35. 15. Ionah 3. 8.

e The Caldeans, and all their power. f So the wicked and Satan himselfe are Gods seruants, because hee maketh them to serue him by constraint, and turneth that which they doe of malice, to his honor and glory. g As the Philistims, Ammonites, Egyptians and others. *Chap. 16. 9. ‖ Or, destroy.

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neſſe, the voyce of the bridegrome, and the voyce of the bride, the noyſe of the h mil-ſtones, and the light of the candle.

11 And this whole land ſhall be deſolate, and an aſtoniſhment, and theſe nations ſhall ſerue the king of Babel ſeuenty yeeres.

12 And when the i ſeuenty yeeres are accompliſhed, I will viſite k the king of Babel and that nation, ſayth the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall deſolation,

13 And I will bring vpon that lande all my words which I haue pronounced againſt it, euen all that is written in this booke, which Ieremiah hath prophecied againſt all nations.

14 For many nations and great kings ſhall euen l ſerue themſelues of them: thus will I recompenſe them according to their deedes, and according to the workes of their owne hands.

15 For thus hath the Lord God of Iſrael ſpoken vnto me, m Take the cup of wine of this mine indignation at mine hand, and cauſe all the nations to whom I ſend thee, to drinke it.

16 And they ſhall drinke, and be mooued, and be mad, becauſe of the ſword, that I will ſend among them.

17 Then tooke I the cup at the Lordes hand, and made all people to drinke, vnto whom the Lord had ſent me:

18 Euen Ieruſalem, and the cities of Iudah, and the Kings thereof, and the Princes thereof, to make them deſolate, an aſtoniſhment, an hiſſing, and a curſe, n as appeareth this day:

19 Pharaoh alſo king of Egypt, and his ſeruants, and his princes, and all his people:

20 And all ſorts of people, & all the kings of the land o of Uz: and all the kings of the lande of the Philiſtims, and p Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod:

21 q Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, & all the kings of Zidon, and the kings of the r Ples, that are beyond the Sea,

23 And r Dedan, and Tema, and Buz, and all that dwell in the vttermoſt corners,

24 And all the kings of Arabia, and all the kings of Arabia that dwell in the t deſert,

25 And all the kings of Zimri, and all the kings of ‖ Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon y earth, and the king of u Sheſhach ſhall drinke after them.

27 Therefore ſay thou vnto them, Thus ſayth the Lord of hoſtes, the God of Iſrael, Drinke and be drunken, and ſpew and fall and riſe no more, becauſe of the ſword, which I will ſend among you.

28 ¶ But if they refuſe to take the cup at thine hand to drinke, then tell them, Thus ſayth the Lord of hoſtes, Ye ſhall certainely drinke.

29 For loe, I begin to plague the x citie, where my name is called vpon, and ſhould you goe free? Ye ſhall not go quite: for I will call for a ſword vpon all the inhabitants of the earth, ſayth the Lord of hoſtes.

30 Therefore prophecie thou againſt them all theſe words, and ſay vnto them, * The Lord ſhall roare from aboue, and thruſt out his voyce from his holy habitation: he ſhall roare vpon his habitation: and cry aloud, as they that preſſe the grapes, againſt all the inhabitants of the earth.

31 The ſound ſhal come to the ends of the earth: for the Lord hath a controuerſie with the nations, and will enter into iudgement with all fleſh, and he will giue them that are wicked to the ſword, ſayth the Lord.

32 ¶ Thus ſayth the Lord of hoſtes, Behold, a plague ſhall goe forth from nation to nation, and a * great whirlewind ſhalbe raiſed vp from the coaſts of the earth,

33 And the y ſlaine of the Lord ſhall be at that day from one end of the earth, euen vnto the other end of the earth: they ſhal not be mourned, neither gathered nor buried, but ſhalbe as the dung vpon the ground.

34 Howle, z ye ſhepheards, and crie, and wallow your ſelues in the aſhes, ye principal of the flocke: for your dayes of ſlaughter are accompliſhed, and of your diſperſion, and ye ſhall fall like a precious veſſels.

35 And the b flight ſhall faile from the ſhepheards, and the eſcaping from the principall of the flocke.

36 A voyce of the crie of the ſhepheards, and an howling of the principal of the flock ſhall be heard: for the Lord hath deſtroyed their paſture.

37 And the ‡ beſt paſtures are deſtroyed becauſe of the wrath and indignation of the Lord.

38 He hath forſaken his couert, as the lion: for their land is waſte, becauſe of the wrath of the oppreſſour, and becauſe of the wrath of his indignation.

CHAP. XXVI.

2 Ieremiah mooueth the people to repentance. 7 He is taken of the falſe prophets and prieſts and brought to iudgement. 23 Vrijah the Prophet is killed of Iehoiakim contrary to the will of God.

IN the beginning of the reigne of Iehoiakim the ſonne of Ioſiah King of Iudah, came this word from the Lord, ſaying,

2 Thus ſayth the Lord, Stand in the a court of the Lords houſe, and ſpeake vnto all the cities of Iudah, which come to worſhip in the Lords houſe, all the wordes that I command thee to ſpeake vnto them: keepe not b a word backe,

3 If ſo bee they will hearken, and turne euery

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h Meaning, that bread & al things that ſhould ſerue vnto their feaſts, ſhould be taken away.

i This reuelation was for the confirmation of his propheſie, becauſe he tolde them of the time that they ſhould enter and remaine in captiuitie, 2. Chron. 36.22. ezra. 1.1. chap. 29.10. dan 9.2.

k For ſeeing the iudgement begun at his owne houſe the enemies muſt needes bee puniſhed moſt grieuouſly, Ezek. 9.6. 1. pet. 4.17.

l That is, of the Babylonians, as Chap. 27.7.

m Signifying the extreme afflictions that God had appointed for euery one, as Pſal. 75.8. Iſa. 51.17. and this cup which the wicked drinke, is more bitter then that which he giueth to his children, for he meaſureth the one by mercie, and the other by iuſtice.

n For now it beginneth and ſhal ſo continue till it be accompliſhed.

o Reade Iob 1.1.

p Which were cities of the Philiſtims.

q Edom is here taken for the whole countrey, and Vz for a part thereof.

r As Grecia, Italy, and the reſt of thoſe countreys.

ſ Theſe were people of Arabia, which came of Dedan the ſonne of Abraham and Keturah. t For there were two countreys ſo named, the one called plentifull, and the other barren, or deſert. ‖ *Or, Perſia.*

u That is, of Babylon, as Chap. 51.41.

x That is, Ieruſalem, reade verſe 12.

Ioel 3.16. amas 1.2.

Chap. 30.23.

y They which are ſlaine at the Lords appointment.

z Ye that are chiefe rulers, and gouernours.

a Which are moſt eaſily broken.

b It ſhall not helpe them to ſeeke to flee.

‡ *Ebr. peaceable.*

a That is, in that place of the Temple whereunto the people reſort out of all Iudah to ſacrifice.

b To the intent that they ſhould pretend no ignorance, Act. 20.27.

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every man from his euill way, that I may c repent mee of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus saith the Lord, If yee will not heare mee to walke in my lawes, which I haue set before you,

5 And to heare the words of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending them, and will not obey them,

6 Then will I make this House like d Shiloh, and will make this citie e a curse to all the nations of the earth.

7 So the Priests and the Prophets, and all the people heard Ieremiah speaking these words in the house of the Lord.

8 Now when Ieremiah had made an ende of speaking all that the Lord had commanded him to speake vnto all the people, then the Priests and the Prophets, and all the people tooke him, and said, Thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This f House shalbe like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Ieremiah in the house of the Lord.

10 And when the Princes of Iudah heard of these things, they came vp from the kings house into the House of the Lord, and sate downe in the entrie of the g new gate of the Lords House.

11 Then spake the Priests and the Prophets vnto the princes, and to all the people, saying, ‡ This man is worthie to die: for he hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Ieremiah vnto all the princes, and to all the people, saying, The Lord hath h sent me to prophesie against this House and against this citie all the things that ye haue heard.

13 Therefore nowe amend your wayes and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that hee hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as yee thinke good and right.

15 But know yee for certaine, that if yee put mee to death, yee shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth the Lord hath sent mee vnto you to speake all these words in your eares.

16 Then said the princes and all the people vnto the Priests, and to the Prophets, This man is not worthie to die: for he hath spoken to vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morashite * prophesied in the dayes of Hezekiah King of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hostes, Zion shall bee plowed like a field, and Ierusalem shall bee an heape, and the mountaine of the House shalbe as the high places of y forest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did hee not feare the Lorde, and prayed before the Lord, and the Lord repented him of the k plague, that hee had pronounced against them? thus might wee procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lord, one Vrijah the sonne of Shemaiah, of Kiriath-iarim, who prophesied against this citie, and against this land, according to all the words of Ieremiah.

21 Now when Iehoiakim the king with all his men of power, and all the Princes heard his wordes, the king sought to slay him. But when Vrijah heard it, he was afraid, and fled, and went into Egypt.

22 Then Iehoiakim the king l sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Vrijah out of Egypt, and brought him vnto Iehoiakim the king, who slew him with the sword, and m cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam n the sonne of Shaphan was with Ieremiah that they should not giue him into the hand of the people to put him to death.

c Reade Chap. 18.8.

d Reade Chap. 7.12.

e So that when they would curse any, they shall say, God doe to thee as to Ierusalem.

f Because of Gods promise to the Temple, Psal.132.14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, & therefore thought it blasphemie to speake against it, Matt. 26.61. Acts 6. 13. not considering that this was meant of the Church where God will remaine for euer.

g So called, because it was repaired by Ioatham, 2. King. 15. 35.

‡ *Ebr. iudgement of death belongeth to this man.*

h He both sheweth the cause of his doings plainly, and also threateneth them that they should nothing auaile, though they should put him to death, but keape greater vengeance vpon their heads. *Mich. 1.1. and 3.12.*

i That is, of the House of the Lord, to wit, Zion: and these examples the godly alledged to deliuer Ieremiah out of the Priestes hands, whose rage else would not haue bene satisfied, but by his death.

k So that the city was not destroyed, but by miracle was deliuered out of the hands of Sancherib.

l Here is declared the fury of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the ende they prevaile nothing, but prouoke Gods iudgments so much the more.

m As in the first, Hezekiahs example is to be followed, so in this other, Iehoiakims act is to be abhorred: for Gods plague did light on him, and his household.

n Which declareth that nothing could haue appeased their fury, if God had not moued this noble man to stand valiantly in his defence.

CHAP. XXVII.

r Ieremiah at the commandement of the Lord sendeth bonds to the king of Iudah, and to the other kings that were neere, whereby they are monished to be subiects to Nebuchad nezzar. 9 He warneth the people and the kings and rulers that they beleeue not false prophets.

1 In the beginning of the reigne of a Iehoiakim the sonne of Iosiah king of Iudah came this worde vnto Ieremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee b bonds, and yokes, and put them vpon thy necke,

3 And send them to the King of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon by the hand of the messengers, which come to Ierusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their masters, Thus sayth the Lord of hostes the God of Israel, Thus shall yee say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my

a As touching the disposition of these prophesies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, and contrariwise: which if the reader marke well, it shall auoyd many doubts & make the reading much more easie.

b By such signes the Prophets vsed sometime to confirme their prophesies, which notwithstanding they could not do of themselues, but in as much as they had a reuelation for the same, Isa 20.2. and therefore the false prophets to get more credit, did vse also such visible signes, but they had no reuelation, 1. King. 22, 11.

great

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great power, and by my outstretched arme, and haue giuen it vnto whome it pleaseth mee.

6 But now I haue giuen all these lands into the hand of Nebuchad-nezzar the King of Babel my c seruant, and the beasts of the field haue I also giuen him to serue him.

c Reade Chap. 25.9.

7 And all nations shall serue him, and his d sonne, and his sonnes sonne, vntill the very time of his land come also: then many nations and great Kings shall e serue themselues of him.

d Meaning, Euilmerodach, and his sonne Belshazar.

e They shall bring him, and his kingdome in subiection, as Chap. 25.14.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the King of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your enchanters, nor your sorcerers, which say vnto you thus, Ye shal not serue the king of Babel.

10 For they prophesie a lie vnto you to cause you to goe farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the King of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will yee die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the King of Babel?

14 Therefore heare not the words of the prophets, that speake vnto you, saying, Yee shall not serue the King of Babel: for they prophesie a lie vnto you.

15 For I haue not * sent them, saith the Lord, yet they prophesie a lie in my Name, that I might cast you out, and that ye might perish, both you, and the Prophets that prophesie vnto you.

Chap. 14.14. and 23.21. and 29.9. Chap. 28.3.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your Prophets that prophesie vnto you, saying, Behold, * the vessels of the House of the Lord shall now shortly bee f brought againe from Babel, for they prophesie a lie vnto you.

f Which were taken when Iechoniah was led captiue into Babel.

17 Heare them not, but serue the King of Babel, that yee may liue: wherefore should this citie be desolate?

18 But if they bee Prophets, and if the word of the Lord be with them, let them intreate the Lord of hostes, that the vessels which are left in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem, goe not to Babel.

19 For thus saith the Lord of hostes, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

2. King. 25.13.

20 Which Nebuchad-nezzar king of Babel tooke not, when he carried * away captiue Iechoniah the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

2 King. 24.12, 13.

21 For thus sayeth the Lord of hostes the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem,

22 They shall bee brought to Babel, and there they shall be vntil the day that I visite them, sayeth the Lord: then will I bring them vp, and restore them vnto this place.

h That is, for the space of seuenty yeeres, till I haue caused the Medes and Persians to ouercome the Caldeans.

CHAP. XXVIII.

1 The false prophesie of Hananiah. 12 Ieremiah reproueth Hananiah, and prophesieth.

AND that same yeere, in the beginning of the a reigne of Zedekiah King of Iudah in the b fourth yeere, and in the fifth moneth, Hananiah the sonne of Azur the Prophet, which was of c Gibeon, spake to mee in the House of the Lord, in the presence of the priests, and of all the people, and said,

a When Ieremiah began to beare these bonds and yokes.

b After that the land had rested, as Leuit. 25.2.

c This was a citie in Beniamin, belonging to the sonnes of Aaron, Iosh. 21.17.

2 Thus speaketh the Lord of hosts, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 ‡ Within two yeres space I will bring into this place all the vessels of the Lords house, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

‡ *Hebr. two yeeres of dayes.*

4 And I will bring againe to this place Iechoniah the sonne of Iehoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah said vnto the c prophet Hananiah in the presence of the Priestes, and in the presence of all the people that stood in the house of the Lord,

d He was so esteemed, though he was a false prophet.

6 Euen the Prophet Ieremiah said, So bee it: the c Lord so doe, the Lord confirme thy words which thou hast prophesied, to restore the vessels of the Lords house, and all that is caried captiue from Babel, into this place.

c That is, I would wish the same for Gods honour, and wealth of my people, but hee hath appointed the contrary.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue beene before me and before thee in time past, f prophesied against many countreyes, and against great kingdomes, of warre, and of plagues, and of pestilence.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophesies. Albeit God maketh to come to passe sometime that which the false prophet speaketh, to trie the faith of his, Deut. 13.3.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet bee knowen that the Lord hath truely sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs

necke,

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g This declareth the impudencie of the wicked birelings, which haue no zeale to the trueth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might diſcredit them, but burſt forth into rages, and contrary to their owne conſcience paſſe not what lies they report, or how wickedly they doe, ſo that they may maintaine their eſtimation.

h That is, a hard and cruell ſeruitude.

i Signifying, that all ſhould bee his, as Dan. 2.38.

k Seeing this thing was euident in the eyes of the people, & yet they returned not to the Lorde, it is manifeſt, that miracles cannot moue vs, neither the word it ſelfe, except God touch the heart.

necke, and ſ brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſayeth the Lord, Euen ſo will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the ſpace of two yeeres: and the Prophet Jeremiah went his way.

12 ¶ Then the worde of the Lord came vnto Jeremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Jeremiah) ſaying,

13 Goe, and tell Hananiah, ſaying, Thus ſayth the Lord, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of yron.

14 For thus ſaieth the Lord of hoſtes, the God of Iſrael, I haue put a h yoke of yron vpon the necke of all theſe nations, that they may ſerue Nebuchad-nezzar King of Babel: for they ſhall ſerue him, and I haue giuen him the i beaſtes of the fielde alſo.

15 Then ſaid the Prophet Jeremiah vnto the prophet Hananiah, Heare now Hananiah, the Lorde hath not ſent thee, but thou makeſt this people to truſt in a lie.

16 Therfore thus ſaith the Lord, Behold, I will caſt thee from off the earth: this yeere thou ſhalt die, becauſe thou haſt ſpoken rebelliouſly againſt the Lord.

17 So Hananiah the prophet k died the ſame yeere in the ſeuenth moneth.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuity in Babylon. 10 He propheſieth their returne after ſeuenty yeres. 16 He propheſieth the deſtruction of the king and of the people that remaine in Ieruſalem. 21 He threatneth the prophets that ſeduce the people. 32 The death of Shemaiah is propheſied.

NOw theſe are the wordes of the ‖ booke that Jeremiah the Prophet ſent from Jeruſalem vnto a the reſidue of the Elders which were caryed away captiues, and to the Prieſtes and to the Prophets, and to all the people whom Nebuchad nezzar had carryed away captiue from Jeruſalem to Babel,

2 (After that Jeconiah the king, and the b Queene, and the Eunuches, the *princes of Judah, and of Jeruſalem, and the workmen and cunning men were departed from Jeruſalem)

3 By the hande of Elaſah the ſonne of Shaphan, and Gemariah the ſonne of Hilkiah, (whom Zedekiah king of Judah c ſent vnto Babel to Nebuchad-nezzar King of Babel) ſaying,

4 Thus hath the Lord of hoſts, the God of Iſrael ſpoken vnto all that are caried away captiues, whom I haue d cauſed to be caried away captiues from Jeruſalem vnto Babel:

5 Build you houſes to dwell in, and plant you gardens, and eat the fruits of them.

6 Take you wiues, & beget ſonnes and daughters: and take wiues for your ſonnes, and giue your daughters to huſbands, that they may beare ſonnes and daughters, that ye may be increaſed there, and not diminiſhed.

7 And ſeeke the proſperity of the city, whither I haue cauſed you to bee caryed away captiues, and e pray vnto the Lorde for it: for in the peace thereof ſhall you haue peace.

8 ¶ For thus ſayth the Lord of hoſtes the God of Iſrael, Let not your prophets & your ſoothſayers that be among you, deceiue you, neyther giue eare to your dreames, which you dreame.

9 For they propheſie you a lye in my Name: I haue not ſent them, ſayeth the Lord.

10 But thus ſayth the Lord, That after ſeuentie yeeres be accompliſhed at Babel, I wil viſit you, and performe my good promiſe toward you, and cauſe you to returne to this place.

11 For I know the thoughts that I haue thought towards you, ſayeth the Lorde, euen the thoughts of peace, and not of trouble, to giue you an end, and your hope.

12 Then ſhall you cry vnto mee, and yee ſhall goe and pray vnto me, and I will heare you.

13 And you ſhall ſeeke me, and finde me, becauſe yee ſhall ſeeke mee with all f your heart.

14 And I will be found of you, ſaieth the Lord, and I will turne away your captiuity, and I will gather you from all the nations, and from all the places, whither I haue caſt you, ſaith the Lord, and will bring you againe vnto the place, whence I cauſed you to bee caried away captiue.

15 ¶ Becauſe yee haue ſaid, The Lorde hath raiſed vs vp g prophets in Babel,

16 Therefore thus ſayth the Lord of the king, that ſitteth vpon the throne of Dauid, and of all the people that dwell in this city, your brethren that are not gone forth with you into captiuity:

17 Euen thus ſayth the Lord of hoſts, Behold, I will ſend vpon them the h ſword, the famine, and the peſtilence, and will make them like vile i figges, that cannot be eaten, they are ſo naughty.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence: and I will make them a terrour to all kingdomes of the earth, and k a curſe, and aſtoniſhment and an hiſſing, and a reproch among all the nations whither I haue caſt them.

19 Becauſe they haue not heard my wordes, ſayth the Lorde, which I ſent vnto them by my ſeruants the Prophets, ſtriuing vp early, and ſending them, but ye would not heare, ſaith the Lord.

20 ¶ Heare yee therefore the word of the Lord all ye of the captiuity, whom I haue ſent from Jeruſalem to Babel.

21 Thus

‖ Or, letter.

a For ſome died in the way.

b Meaning, Jeconiahs mother, *Chap. 24.1.*

c To entreat of ſome equall conditions.

d To wit, the Lord, whoſe worke this was.

e The Prophet ſpeaketh not this for the affection that he bare to the tyrant, but that they ſhould pray for the common reſt and quietneſſe, that their troubles might not be increaſed, and that they might with more patience and leſſe griefe waite for the time of their deliuerance which God had appointed moſt certaine: for elſe not onely the Iſraelites, but all the world, yea, and the inſenſible creatures ſhould reioyce when theſe tyrants ſhould be deſtroyed, as Iſa. 14.4.

f When your oppreſſion ſhall be great, and your afflictions cauſe you to repent your diſobedience, and alſo when the ſeuenty yeeres of your captiuity ſhall bee expired, 2. Chron. 36.22. ezra. 1.1. chap. 25.12. dan. 9.2.

g As Ahab, Zedekiah, and Shemaiah.

h Whereby he aſſureth them that there ſhall be no hope of returning before the time appointed.

i According to the compariſon. Chap. 24.1, 2.

k Reade Chap. 26.6, 1 Reade Chap. 7.13 and 25.3. and 26.5.

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21 Thus saith the Lord of hosts, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophesie lies vnto you in my name, Behold, I will deliuer them into the hand of Nebuchad-nezzar king of Babel, and he shall slay them before your eyes.

22 And all they of the captiuity of Iudah, that are in Babel, shall take vp this curse against them, & say, The Lord make thee like Zedekiah and like Ahab, whom the king of Babel burnt [m] in the fire.

23 Because they haue committed [n] villeny in Israel, and haue committed adultery with their neighbours wiues, and haue spoken lying words in my name, which I haue not commanded them, euen I know it, and testifie it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiah the ‖ Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lorde hath made thee Priest, for [o] Iehoiada the Priest, that yee should be officers in the House of the Lorde, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stockes.

27 Now therefore why hast not thou reproued Ieremiah of Anathoth, which prophecieth vnto you?

28 For, for this cause hee sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuity, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophelied vnto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lorde, Behold, I will visite Shemaiah the Nehelamite, and his seede: he shall not haue a man [p] to dwell among this people, neither shal he behold the good, that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

m Because they gaue the people hope of speedy returning.

n Which was adultery, and falsifying the word of God.

‖ Or, *dreamer.*

o Shemaiah the false prophet flattereth Zephaniah the chiefe priest as though God had giuen him the spirit & zeale of Iehoiada to punish whosoeuer trespassed against the word of God, of the which hee would haue made Ieremiah one, calling him a rauer and a false prophet.

p Hee and his seede shal be destroyed, so that none of them should see the benefit of this deliuerance.

CHAP. XXX.

1 *The returne of the people from Babylon.* 16 *He menaceth the enemies,* 18 *and comforteth the Church.*

THe worde that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the wordes that I haue spoken vnto thee, in [a] a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, sayeth the Lorde: for I will restore them vnto the land that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

a Because they should be assured, & their posteritie confirmed in the hope of this deliuerance promised.

5 For thus saith the Lord, Wee haue heard a [b] terrible voyce, of feare, and not of peace.

6 Demaund now and beholde, if man trauaile with childe. Wherefore doe I beholde euery man with his handes on his loynes as a woman in trauaile, and all faces are turned into a paleneſſe?

7 Alas, for this [c] day is great: none hath been like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.

8 For in that [d] day, saith the Lord of hostes, I will breake [e] his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselues [f] of him.

9 But they shall serue the Lorde their God, and [g] Dauid their king, whom I will raise vp vnto them.

10 Therefore feare not, O my seruaunt Iaakob, saith the Lord, neither bee afraide, O Israel: for loe, I will deliuer thee from a farre countrey, and thy seede from the land of their captiuitie, and Iaakob shall turne againe, and shal be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet will I not vtterly destroy thee, but I will correct thee by iudgement, and not [h] vtterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and [i] thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy [k] louers haue forgotten thee: they seeke thee not: for I haue striken thee with the wound of an enemie, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorow is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

16 [l] Therefore all they that deuoure thee, shall bee deuoured, and all thine enemies euery one shall goe into captiuitie: and they that spoile thee, shall bee spoyled, and all they that robbe thee, will I giue to bee robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee, The castaway, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I will bring again the captiuitie of Iaakobs tents, and haue compassio on his dwelling places: and the citie shall be builded vpon her owne heape, [m] and the palace shall remaine after the maner thereof.

b He sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, and that they should be in such perplexitie and sorow as a woman in her trauaile, as Isa. 13.8.

c Meaning, that the time of their captiuitie should be grieuous.

d When I shall visite Babylon.

e Of the king of Babylon.

f To wit, of Iaakob.

g That is, Messiah, which should come of the stocke of Dauid, according to the flesh, and should be the true pastour, as Ezekiel 34.23. who is set forth, and his kingdome that should be euerlasting in the person of Dauid, Hosea 3.5.

h Read Chap. 10.24.

i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.

k The Assyrians and Egyptians whom thou didst entertaine with gifts, who left thee in thine affliction.

l Herein is commended Gods great mercie toward his who doth not destroy them for their sinnes, but correct and chastise them, till he haue purged and pardoned them, and so burneth the roddes by the which hee did punish them, Isa. 33.1.

m Meaning that the citie and the Temple should be restored to their former state.

19 And

19 And out of them shal proceed n thanksgiuing, and the voyce of them that are ioyous, and I wil multiply them, and they shall not bee fewe: I will also glorifie them, and they shall not be diminished.

20 Their children also shall bee as afore time, and their congregation shall bee established before mee: and I will visit all that vexe them.

21 And their o noble ruler shal be of themselues, & their gouernour shall proceed from the middes of them, and I will cause him to draw neere, and approch vnto me: for who is this that directeth his p heart to come vnto me, saith the Lord?

22 And ye shalbe my people, and I wil be your God.

23 Behold, q the tempest of the Lord goeth forth with wrath: the whirlewind that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shal not returne vntill he haue done, and vntill hee haue performed the intents of his heart: in the r latter daies ye shall vnderstand it.

CHAP. XXXI.

1 *Hee rehearseth Gods benefits after their returne from Babylon,* 23 *and the spirituall ioy of the faithfull in the Church.*

AT the a same time, saith the Lord, will I bee the God of all the families of Israel, and they shall be my people.

2 Thus sayeth the Lorde, The people which b escaped the sword, founde grace in the wildernesse: c he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me d of old, saying: e Yea, I haue loued thee with an euerlasting loue, therfore with mercy I haue drawen thee.

4 Againe, I wil build thee, and thou shalt bee builded, O virgin Israel: thou shalt still f be adorned with thy tymbrels, and shalt go forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaynes of g Samaria, and the planters that plant them h shall make them common.

6 For the dayes shall come that the i watchmen vpon the mount of Ephraim shal cry, Arise, and let vs go vp vnto k Zion, to the Lord our God.

7 For thus sayth the Lord, Reioyce with gladnesse for Iaakob, & shout for ioy among the chiefe of the l Gentiles: publish prayse, and say, O Lord, saue thy people, the remnant of Israel.

8 Beholde, I will bring them from the North countrey, and gather them from the coastes of the worlde, with the blinde and the lame among them, with the woman with child, and her that is deliuered also: a great company shall returne hither.

9 They shall come m weeping, and with mercy will I bring them againe: I will leade them by the riuers of n water in a straight way, wherin they shall not stumble: for I am a father to Israel, and Ephraim is o my first borne.

10 ¶ Heare the worde of the Lord O yee Gentiles, and declare in the yles afarre off, and say, he that scattered Israel, will gather him, and will keepe him as a shepheard doth his flocke.

11 For the Lorde hath redeemed Iaakob, and ransomed him from the hande of p him, that was stronger then he.

12 Therefore they shall come and reioyce in the height of Zion, & shall run to the bountifulnesse of the Lord, euen for the q wheate, and for the wine, and for the oyle, and for the increase of sheepe and bullockes: and their soule shall be as a watered garden, and they shall haue no more sorow.

13 Then shall the virgine reioyce in the r daunce, and the yong men, and the old men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the Priests with s fatnes, and my people shalbe satisfied with my goodnes, saith the Lord.

15 Thus sayth the Lord, A voyce was heard on hie, a mourning & bitter weeping. t Rahel weeping for her children, refused to bee comforted for her children, because they were not.

16 Thus sayeth the Lord, Refrayne thy voyce from weeping, and thine eyes from teares: for thy worke shalbe rewarded (saith the Lord), and they shall come againe from the land of the enemy.

17 And there is hope in thine end, (sayth the Lord), that thy children shall come againe to their owne borders.

18 I haue heard u Ephraim lamenting thus, Thou hast corrected mee, and I was chastised as an x vntamed calfe: y conuert thou me, and I shall bee conuerted: for thou art the Lord my God.

19 Surely, after that I conuerted, I repented: and after that I was instructed, I smote vpon my z thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim a my deare sonne or pleasant child? yet since I spake vnto him, I still b remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp c signes: make thee heaps;

n He sheweth how the people shall with praise & thanksgiuing acknowledge this benefit.
o Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished.
p Signifying, that Christ doth willingly submit himselfe to the obedience of God his Father.
q Lest ỹ wicked hypocrites should flatter themselues wt these promises, the prophet sheweth what shalbe their portion.
r When this Messiah and deliuerer is sent.

a When this noble gouernour shall come: meaning Christ, not onely Iudah and Israel, but the rest of the world shalbe called.
b Which were deliuered from the cruelty of Pharaoh.
c To wit, God.
d The people thus reason as though he were not so beneficiall to thē now, as he had bene of old.
e Thus the Lord answereth, that his loue is not changeable.
f Thou shalt haue still occasion to reioyce: which is meant by tabrets and dancing, as their custom was after notable victories, Exo. 15. 20. iud. 5. 2. and chap. 11. 34.
g Because the Israelites, which were the tenne tribes, neuer returned to Samaria, therefore this must bee spiritually vnderstood vnder the kingdome of Christ, which was the restauration of the true Israel.
h That is, shall eat the fruit thereof, as Leuit. 19. 23. deut. 20. 6.
i The ministers of the word.
k They shall exhort all to the imbracing of the Gospel, as Isa. 2. 3.
l Hee sheweth what shalbe the concord and loue of all vnder the Gospel, where none shall bee refused for their infirmities: and euery one shall exhort one another to imbrace it.

m That is, lamenting their sinnes, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercy, Chap. 50. 4. Some take it that they should weepe for ioy.
n Where they found no impediments, but abundance of all things.
o That is, my dearely beloued, as the first childe is to the father.
p That is, frō the Babylonians and other enemies.
q By these temporall benefits he meaneth the spirituall graces which are in the Church, & wherof there should be euer plenty, Isa. 58. 11, 12.
r In the company of the faithfull, which euer praise God for his benefits.
s Meaning, the spirit of wisdom, knowledge, and zeale.
t To declare the greatnes of Gods mercie in deliuering the Iewes, he sheweth thē that they were like to the Beniamites or Israelites: that is, vtterly destroied, and caried away, insomuch that if Rahel the mother of Beniamin could haue risen againe to

u That is, the people that were led captiue.
x Which was wanton, & could not be subiect to the yoke.
y Hee sheweth how the faithfull vse to pray: that is, desire God to turne them, forasmuch as they cannot turne of themselues.
z In signe of repentance, and detestation of my sin.
a As though hee would say, No: for by his iniquity, hee did what lay in him to cast me off.
b To wit, in pitying him for my promise sake.
c Marke by what way thou doest go into captiuity, and thou shalt returne againe by the same.

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set thine heart toward the path & way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter? for the Lord hath created a new thing in the earth: A WOMAN shall compasse a man.

23 Thus saith the Lord of hosts, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord bl. esse thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that go forth with the flocke.

25 For I haue satiate the weary soule, & I haue replenished euery sorowfull soule.

26 Therefore I waked, and beheld, and my sleepe was sweete vnto me.

27 Beholde, the dayes come, saith the Lord, that I will sow the house of Israel, and the house of Iudah with the seede of man and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp, and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers haue eaten a sowre grape, and the childrens teeth are set on edge.

30 But euery one shall die for his owne iniquitie: euery man that eateth the sowre grape, his teeth shalbe set on edge.

31 ¶ Behold, the daies come, saith ỳ Lord, that I will make a h new couenant with the house of Israel, & with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they i brake, although I was ‖ an husbande vnto them, saith the Lord.

33 But this shall be the couenant that I will make with the house of Israel, After k those dayes, sayth the Lord, I will put my Lawe in their inward parts, and write it in their hearts, and will be their God, and they shalbe my people.

34 And they shall l teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord, for they shall all knowe me from the least of them vnto the greatest of them, sayeth the Lord: for I will forgiue their iniquitie, and will remember their sinnes no more.

35 Thus saieth the Lorde, which giueth m the Sunne for a light to the day, and the courses of the Moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hostes.

36 If these ordinances depart out of my sight, sayeth the Lorde, then shall the seed of Israel cease from being a nation before mee, for euer.

37 Thus sayeth the Lord, If the heauens can be measured, n or the foundations of the earth bee searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

38 Beholde, the dayes come, sayeth the Lord, that the o city shalbe built to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the lyne of the measure shall goe forth in his presence vpon the hil Gareb, and shall compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, & al the fields vnto the brooke of Kidron, and vnto the corner of the horsegate toward the East, shalbe holy vnto the Lord, neither shall it bee plucked vp nor destroyed any more for euer.

d Because their deliuerance from Babylon was a figure of their deliuerance from sin, he sheweth how this should bee procured, to wit, by Iesus Christ, whom a woman should conceiue and beare in her wombe. Which is a strange thing in earth, because hee should bee borne of a virgin without man: or, he meaneth that Ierusalem which was like a barren woman in her captiuity should be fruitful, as she that is ioyned in mariage, and whom God blesseth with children.

e Hauing vnderstood this vision of the Messiah to come, in whom the two houses of Israel and Iudah should be ioyned, I reioyced.

f I will multiply and enrich them with people and cattel.

g The wicked vsed this prouerbe, when they did murmure against Gods iudgements pronounced by the prophets, saying that their fathers had committed the fault, and that the children were punished, Eze. 18.3.

h Though the couenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue ỳ this is called newe, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.

i And so were the occasion of their owne diuorcement through their infidelity, Isa. 50.1. ‖ *Or, master.*

k In the time of Christ, my Law shall in stead of tables of stone be written in their hearts by mine holy spirit, Heb. 8.8, 10.

l Vnder the kingdome of Christ there shall none be blinded with ignorance, but I will giue them faith and knowledge of God for remission of their sinnes, & daily increase the same, so that it shal not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, Isa. 54.13, but the full accomplishing hereof is referred to the kingdome of Christ, when we shal be ioyned with our head.

m If the Sunne, Moone and stars cannot but giue light according to mine ordinance, so long as this world lasteth, so shal my church neuer fayle, neyther shall any thing hinder it: and as sure as I wil haue a people, so certayne is it, that I will leaue them my word for euer to gouerne them with.

n The one and the other is impossible.

o As it was performed, Nehem. 3.1. By this description hee sheweth that the citie should be as ample and beautifull as euer it was: but hee alludeth to the spirituall Ierusalem whose beauty should be incomparable.

CHAP. XXXII.

Ieremiah is cast into prison because he prophesied that the city should be taken of the king of Babylon. 7 Hee sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

THe word that came vnto Ieremiah from the Lord, in the a tenth yeere of Zedekiah King of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels hoste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the king of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore doest thou prophesie, and say, Thus saith the Lord, Behold, I wil giue this city into the hands of the king of Babel, and he shall take it?

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shal surely be deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall beholde his face.

5 And he shall leade Zedekiah to Babel, and there shall he be, vntil b I visit him, saith the Lord: though yee fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shal come vnto thee and say, c Buy vnto thee my fielde, that is in Anathoth: for the ‖ title by kinred appertaineth vnto thee d to buy it.

8 So Hanameel mine vncles sonne, came to

a So that Ieremiah had now prophesied from the thirteenth yere of Iosiah, vnto ỳ last yeere saue one of Zedekiahs reigne, which was almost forty yeres. *Chap* 29.16, 17. *and* 34.2.

b Till I take Zedekiah away by death: for he shall not die by the sword, as Chap. 34.4.

c Whereby was meant, that the people should returne againe out of captiuity, and enioy their possessions & vineyards, as verse 15 and 44.

‖ *Or, right to redeeme it.*

d Because he was next of the kinred, as Ruth. 4.4.

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e Of the possession of the Leuites, reade Leuit. 25. 32.

f Which mounteth to of our money about ten shillings sixe pence, if this shekel were the common shekel, reade Gen. 23. 15 for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekel: for twentie made the shekel.

g According to the custome, the instrument, or euidence was scaled vp with ỹ common scale, & a copie thereof remained, which conteined the same in effect, but was not so authenticall as ỹ other, but was left open to be seene, if any thing should bee called into doubt.

h And so to hide them in the ground, that they might be preserued as a token of their deliuerance, ‖ Or, hid. Exod. 34. 7. deut 5. 9.

i Because the wicked are subiect to the curse of God, he sheweth, that their posteritie, which by nature are vnder this malediction, shall be punished both for their owne wickednesse, and that the iniquitie of their fathers, which is likewise in them, shall be also reuenged on their head.

k Meaning, that his miracles in deliuering his people, should neuer bee forgotten.

to me in the court of the prison, according to the worde of the Lord, and sayde vnto mee, Buy my e fielde, I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, euen seuen f shekels, and ten pieces of siluer.

10 And I writte it in the booke, and signed it, and tooke witnesses, and weighed him the siluer in the ballances.

11 So I tooke the booke of the possession, being sealed g according to the Law, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus sayeth the Lorde of hostes the God of Israel, Take the writings, euen this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen h vessell, that they may continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses and fields, and vineyards shall be possessed againe in this land.

16 ¶ Now when I had deliuered the booke of the possessions vnto Baruch, the sonne of Neriah, I prayed vnto the Lorde, saying,

17 Ah Lorde God, beholde, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing ‖ hard vnto thee.

18 * Thou shewest mercie vnto thousands, and recompensest the iniquitie of the fathers into the bosome of their i children after them: O God the great and mightie, whose name is the Lord of hostes,

19 Great in counsell, & mighty in worke, (for thine eyes are open vpon all the wayes of the sonnes of men, to giue to euery one according to his wayes, and according to the fruit of his workes)

20 Which hast set signes and wonders in the land of Egypt vnto this k day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terrour,

22 And hast giuen them this land, which thou diddest sweare to their fathers to giue them, euen a lande that floweth with milke and hony,

23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to doe, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Behold, the l mountes, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it, by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, & behold, thou seest it.

25 And thou hast sayd vnto me, O Lord God, Buy vnto thee the field for siluer, and take witnesses: for the citie shal be giuen into the hand of the Caldeans.

26 ¶ Then came the worde of the Lord vnto Ieremiah, saying,

27 Beholde, I am the LORD GOD of all m flesh: is there any thing too hard for mee?

28 Therefore thus sayth the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-rezzar king of Babel, & he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fire on this citie, and burne it, with the houses, vpon whose rooftes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke me vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euill before me from their n youth: for the children of Israel haue surely prouoked me to anger with the workes of their handes, sayeth the Lord.

31 Therefore this citie hath bene vnto me as a prouocation of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I should remooue it out of my sight,

32 Because of all the euill of the children of Israel, & of the children of Iudah, which they haue done to prouoke mee to anger, euen they, their Kings, their Princes, their Priestes, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the backe & not the face: though I taught them o rising vp early, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house, whereupon my Name was called, to defile it,

35 And they built the hie p places of Baal, which are in the valley of q Ben-hinnom, to cause their sonnes and their daughters to r passe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination to cause Iudah to sinne.

36 And now s therefore, thus hath the Lord God of Israel spoken concerning this citie, whereof ye say, It shal be deliuered into the hand of the king of Babel by ỹ sword, and by the famine, and by the pestilence,

37 * Behold, I will gather them out of all countreys, whereto I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

l The word signifieth anything that is cast vp, as a mount or rampart, and is also vsed for engins of warre, which were layd on an hie place to shoote into a citie, before that gunnes were in vse.

m That is, of euery creature: who as they are his worke, so doth he gouerne and guide them as pleaseth him, whereby hee sheweth that as he is the author of this their captiuitie for their sinnes, so will he for his mercies be their redeemer to restore them againe to libertie.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

o Reade Prou. 1. 24. isa. 65. 2. chap. 7. 13. & 25 3 & 26. 5. & 29. 19. & 35. 14. and. 44. 4. 2. chr. 36. 15.

p That is, the altars which were made to offer sacrifice vpon to their idoles.

q Reade Chap. 7. 31. 2 King. 21. 4, 6.

r Reade. 2 King 16 3.

s Reade Chap. 30. 16. Deut. 30. 3.

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Chap. 30,22.

38 And they shall bee * my people, and I will be their God.

t One consent and one religion, as Ezek,11.19. and. 36,27.

39 And I will giue them t one heart and one way, that they may feare me for euer for the wealth of them, and of their children after them.

u Reade Chap. 31.32,33.

40 And I will make an u euerlasting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to do them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus sayeth the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this land, whereof ye say, It is desolate without man or beast, and shall bee giuen into the hand of the Caldeans.

x This is the declaration of that which was spoken, verse.8.

44 Men shall buy x fields for siluer, and make writings, and seale them, & take witnesses in the land of Beniamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to turne, sayeth the Lord.

CHAP. XXXIII.

1 The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiueth sinnes, for his owne glory 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shall neuer be ended.

a Which was in the kings house at Ierusalem, as Chap. 32.1,2.

MOreouer, the word of the Lord came vnto Ieremiah the second time (while hee was yet shut vp in the a court of the prison) saying,

b To wit, of Ierusalem, who as he made it, so will he preserueit, reade Isa.37.26.

2 Thus saith the Lord, the maker b thereof, the Lord that formed it, and established it, the Lord is his Name.

c Reade Chap. 32.24.

3 Call vnto me, and I wil answere thee, and shew thee great and mightie things, which thou knowest not.

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the c mounts, and by the sword,

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

5 They come to d fight with the Caldeans, but it is to fill themselues with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my e face from the citie, because of all their wickednesse.

f In the mids of his threatnings, God remembreth his, and comforteth them.

6 ¶ Behold, f I will giue it health and amendment: for I will cure them, and will reueile vnto them the abundance of peace, and trueth.

g Declaring that there is no deliuerance nor ioy, but whereas wee seeke remission of sinnes.

7 And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will g clense them from all their iniquitie, whereby they haue sinned against mee: yea, I will pardon all their iniquities, whereby they haue sinned against me, and whereby they haue rebelled against mee.

9 And it shall be to me a name, a h ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth, that I shew vnto this citie.

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour & glory, so that whosoeuer is enemie to it, laboureth to dishonour God.

10 Thus sayeth the Lord, Againe there shal be heard in this place (which ye say shal be desolate, without man, and without beast, euen in the cities of Iudah, and in the streets of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

i Which was a song appointed for the Leuites to praise God by, 1 Chro.16.8. psa 105.1. isa 12. 4. psal.106.1 & 107.1.& 118.1, and 136.1.

11 The voyce of the ioy and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shall say, i Praise the Lord of hosts, because the Lord is good: for his mercie endureth for euer, and of them that offer the sacrifice of praise in the house of the Lord. for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

k Meaning, that all the countrey of Iudah shall be inhabited againe

12 Thus saith the Lord of hostes, Againe in this place, which is desolate without man, and without beast, and in all the cities thereof there shalbe dwelling for shepheards to rest their flocks.

l That is, I will send the Messiah which shal come of the house of Dauid, of whom this prophesie is meant, as testifieth all the Iewes, and that which is written, Chap. 23.5.

13 In the cities of the k mountaines, in the cities in the plaine, & in the cities of the South, and in the land of Beniamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

m To wit, Christ that shall call his Church.

14 Beholde, the dayes come, sayeth the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

n That is, Christ is our Lord God, our righteousnes, sanctification & redemption, 1. Cor. 1.30.

15 In those dayes and at that time will I cause l the branch of righteousnesse to grow vp vnto Dauid, and hee shall execute iudgement, and righteousnesse in the land.

o This is chiefly meant of the spirituall sacrifice of thankesgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest, and the euerlasting sacrifice, figured by the sacrifices of the Law.

16 In those dayes shall Iudah be saued, and Ierusalem shall dwell safely, and he that shall call m her, is y Lord our n righteousnes.

p Reade Chap. 31.35.

17 For thus sayeth the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before me to offer o burnt offerings, and to offer meate offerings, and to doe sacrifice continually

q Meaning, the Caldeans and other infidels, which thought God had vtterly cast off Iudah and Israel, or Beniamin, because he did correct them for a time for their amendment.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus sayeth the Lord, If you can breake my couenant of the p day, and my couenant of the night, that there should not be day, and night in their season,

21 Then may my couenant bee broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priestes my ministers.

22 As the armie of heauen cannot bee numbred, neither the sand of the sea measured: so will I multiply the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the worde of the Lord came to Ieremiah, saying,

24 Considerest thou not what q this people hath spoken, saying, The two families,

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lies, which the Lord hath chosen, hee hath euen cast them off? thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iaakob and Dauid my seruant, & not take of his seede to be rulers ouer the seede of Abraham, Izhak, and Iaakob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 Hee threatneth that the citie and the king Zedekiah shalbe giuen into the hands of the king of Babylon. 11 He rebuketh their cruelties toward their seruants.

THE word which came vnto Ieremiah from the Lord (when [a] Nebuchad-rezzar King of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saieth the Lord God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, * I will giue this citie into the hand of the king of Babel, and he shal burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall behold the face of the king of Babel, and hee shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah: Thus saith the Lord of thee, thou shalt not die by the sword.

5 But thou shalt die in [b] peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying, Oh [c] Lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake all these words vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah that were left, euen against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a couenant with all the people which were at Ierusalem, [d] to proclaim libertie vnto them,

9 That euery man should let his [e] seruant go free, and euery man his handmaid, which was an Ebrewe or an Ebrewesse, and that none should serue himselfe of them, to wit, of a Iew his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruaunt goe free, and euery one his handmaide, and that none should serue themselues of them any more, they obeyed and let them goe.

11 But afterward they ‡ repented, and caused the seruants and the handmaides, whom they had let goe free, to returne, and held them in subiection as seruants & handmaides.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the house of ‖ seruants, saying,

14 *At the terme of seuen yeeres let ye go euery man his brother an Ebrewe which hath been sold vnto thee: and when he hath serued thee sixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed mee not, neither enclined their eares.

15 And yee were now turned, & had done right in my sight in proclaiming libertie, euery man to his neighbour, and ye had made a couenant before me in [f] the House, whereupon my Name is called.

16 But yee repented, and polluted my Name: for ye haue caused euery man his seruant, & euery man his handmaid, whom yee had let at liberty at their pleasure, to returne and hold them in subiection to bee vnto you as seruants and handmaids.

17 Therefore thus saieth the Lord, Yee haue not obeyed me, in proclaiming freedom euery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for you, saieth the Lord, to [g] the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I will giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which they had made before me, when they [h] cut the calfe in twaine, and passed betweene the parts thereof.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priests, and all the people of the land, which passed betweene the parts of the calfe,

20 I will euen giue them into the hande of their enemies, and into the hands of them that seeke their life: and their dead bodies shalbe for meate vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, & into the hand of the king of Babels hoste, which [i] are gone vp from you.

22 Beholde, I will commaund, saith the Lord, and cause them to returne to this city, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He propeseth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

THE worde which came vnto Ieremiah from the Lord in the dayes [a] of Iehoiakim the sonne of Iosiah king of Iudah, saying,

a Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchadnezzar.

2. *Chro.* 36. 19. *chap.* 29. 16, 17. *and* 32. 3.

b Not of any violent death.

c The Iewes shall lament for thee their Lord and King.

d When the enemie was at hand, and they saw themselues in danger, they would seem holy & so began some kind of reformation: but soone after they vttered their hypocrisie.

e According to the Law, Exo. 21 3. Deut. 15. 12.

‡ *Ebr. returned.*

‖ *Or, bondage.* *Deut. 15. 1, 12.*

f Meaning, in the Temple, to declare that it was a most solemne and straite couenant made in the Name of the Lord.

g That is, I giue the sword liberty to destroy you.

h As touching this maner of solemne couenant which the ancient vsed by passing between the two parts of a beast, to signifie that the transgressor of the same couenant should be so diuided in pieces, read Gen. 15. 10.

i To fight against the Egyptians, as Chap. 37. 11.

a For the disposition and order of these prophesies, read cha. 27. 1

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2 Goe vnto the house of the [b] Rechabites, and speake vnto them, and bring them into the house of the Lord, into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, vnto the chamber of the sonnes of Hanan, the sonne of Igdaliah a man [c] of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the ‖ treasure.

5 And I set before the sonnes of the house of the Rechabites, pots full of wine, & cups, and [d] said vnto them, Drinke wine.

6 But they sayd, We will drink no wine: For [e] Ionadab the sonne of Rechab our father commaunded vs, saying, [f] Yee shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall you build house, nor sow seede, nor plant vineyard, nor haue any, but all your dayes yee shall dwell in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all all our dates, neither we, our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwel in, neither haue we vineyard, nor field, nor seede.

10 But we haue remained in tents, and haue obeyed, and done according to all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar King of Babel came vp into the lande, wee sayde, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the host of Aram: so we [g] dwell at Ierusalem.

12 Then came the worde of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hosts, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will ye not receiue doctrine to obey my words, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that he commaunded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commaundement: notwithstanding I haue spoken vnto you, [h] rising early, & speaking, but yee would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending them, saying, *Returne now euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but yee would not incline your eare, nor obey me.

16 Surely, the sonnes of Ionadab the sonne of Rechab, haue kept the commaundement of their father, which he gaue them, but this people hath not obeyed me.

17 Therfore thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue [i] spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah sayde vnto the house of the Rechabites, Thus sayth the Lorde of hostes the God of Israel, Because yee haue obeied the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therfore thus saith the Lord of hosts, the God of Israel, Ionadab the sonne of Rechab shall [m] not want a man to stand before me for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah enditeth, the booke of the curses against Iudah and Israel. 9 He is sent with the booke vnto the people, & readeth it before them all. 14 He is called before the rulers, and readeth it before them also. 23 The king casteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth [a] yeere of Iehoiakim the sonne of Iosiah king of Iudah, came this worde vnto Ieremiah from the Lorde, saying,

2 Take thee a roll or booke, and write therein all the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, euen [b] from the dayes of Iosiah vnto this day.

3 It may be that the house of Iudah will heare of all the euill, which I determined to do vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquitie and their sinnes.

4 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the wordes of the Lord, which he had spoken vnto him, vpon a roll, or booke.

5 And Ieremiah commaunded Baruch, saying, I am [d] shut vp, and cannot goe into the house of the Lord.

6 Therefore goe thou, and read the roll, wherein thou hast written at my mouth the wordes of the Lorde, in the audience of the people in the Lords house vpon the [e] fasting day: also thou shalt read them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will [f] pray before the Lord, and euery one returne from his euill way, for great is the anger, & the wrath that the Lorde hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commaunded him, reading in the booke the wordes of the Lorde in the Lords

b They came of Hobab Moses father in lawe, who was no Israelite, but after ioyned with them in the seruice of God.

c That is, a Prophet.

‖ *Or, doore.*

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but bee tendeth to another end: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

e Whom Iehu the king of Israel fauoured for his zeale, 2. king. 10. 15.

f Teaching them hereby to flee all occasion of intemperancie, ambition, and auarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.

g Which was now for the space of three hundreth yeres from Iehu to Iehoiakim.

h Which declareth that they were not so bound to their vowe, that it could not bee broken for any necessitie: for where they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warres.

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandement of their father.

k I haue most diligently exhorted and warned you both by my selfe, and my Prophets. *Chap. 18, 11, and 25, 5.*

l That is, by his Prophets & ministers: which sheweth that it is as much as though hee should speake to vs himselfe, when he sendeth his ministers to speake in his Name.

m His posteritie shall continue and be in my fauour for euer.

a Reade Chap. 25. 1.

b Which were twentie & three yeeres as cha. 25. 3. counting from the thirteenth yeere of Iosiahs reigne.

c As he did indite.

d Meaning, in prison, through the malice of the Priests.

e Which was proclaimed for feare of ỹ Babylonians as their custome was whē they feared warr, or any great plague of God.

f Hee sheweth ỹ fasting without praier & repentance availeth nothing, but is meere hipocrisie.

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Lords house.

9 ¶ And in the fift g yeere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the wordes of Ieremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretarie, in the higher court at the entrie of the h new gate of the Lords house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah the sonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then hee went downe to the kings house into the Chancellours chamber, and loe, all the Princes sate there, euen Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the words that hee had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah, tooke the roule in his hand, and came vnto them.

15 And they said vnto him, Sit downe now, and reade it, that wee may heare. So Baruch read it in their audience.

16 Now when they had heard all the words, they were i afraide, both one and other, and said vnto Baruch, We will certifie the king of all these words.

17 And they examined Baruch, saying, Tell vs now, how diddest thou write all these words at his mouth?

18 Then Baruch answered them, Hee pronounced all these words vnto mee with his mouth, and I wrote them with ynke in the booke.

19 Then said the Princes vnto Baruch, Goe, k hide thee, thou and Ieremiah, and let no man know where yee be.

20 ¶ And they went in to the King to the court, but they laide vp the roule in the chamber of Elishama the Chancellour, and told the King all the words, that hee might heare.

21 So the King sent Iehudi to fette the roule, and hee tooke it out of Elishama the Chancellours chamber, and Iehudi read it in the audience of the King, and in the audience of all the Princes, which stood beside the King.

22 Now the King sate in the winterhouse, in the l ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure sides, he cut it with the pen knife, and cast it into the fire that was on the hearth, vntil all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraide, nor rent m their garments, neither the king, nor any of his seruants that heard all these words.

25 Neuertheless, Elnathan, and Delaiah, and Gemariah had besought the king, that hee would not burne the roule, but hee would not heare them.

26 But the king commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet: but the Lord n hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the king had burnt the roule and the words which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe o another roule, and write in it all the former words that were in the first roule which Iehoiakim the king of Iudah hath burnt,

29 And thou shalt say to Iehoiakim king of Iudah, Thus saith the Lord, Thou hast burnt this roule, saying, p Why hast thou written therein, saying, that the king of Babel shall certainely come & destroy this land, and shall take thence both man and beast?

30 Therefore thus saith the Lord of Iehoiakim king of Iudah, Hee shal haue q none to sitte vpon the throne of Dauid, and his r dead body shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visit him and his seed, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the Scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim king of Iudah had burnt in the fire, and there were added besides them many like words.

CHAP. XXXVII.

Zedekiah succeedeth Ieconiah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Beniamin, is taken. 15 He is beaten, and put in prison.

AND *King Zedekiah the sonne of Iosiah reigned for a Koniah the sonne of Iehoiakim, whom Nebuchad-rezzar King of Babel b made King in the land of Iudah.

2 But neither hee, nor his seruants, nor the people of the land would obey the words of the Lord, which he spake by the ‡ ministerie of the Prophet Ieremiah.

3 And Zedekiah the King c sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah d went in and out among the people: for they had not put him into the prison.

g The fast was then proclaimed, and Baruch read this roule, which was a little before that Ierusalem was first taken, and then Iehoiakim and Daniel and his companions were led away captiues.

h Which is the East gate of the Temple.

i The godly were afraide, seeing God so offended, and the wicked were astonied for the horrour of the punishment.

k They that were godly among the princes, gaue this counsell, by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the King and of the wicked to bee such, that they could not escape without danger of their liues.

l Which conteined part of November and part of December.

m Shewing that the wicked in stead of repenting when they heare Gods iudgments, grow into further malice against him and his word.

n Thus we see the continuall care that God hath euer ouer his to preserue them from the rage of the wicked.

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God wil not only raise it vp againe, but also increase it in greater abundance to their condemnation, as verse 32.

p These are Iehoiakims words.

q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.

r Reade Chap. 22.19.

2. *King.* 24.17.
2 *chron.* 36.10.
chap. 52.1.

a Who was called Iehoiachin, or Ieconiah.

b And called him Zedekiah, whereas before his name was Mattaniah, 2 King. 24.17.

‡ *Ebr. hand.*

c Because he was afraid of the Caldeans that came against him.

d That is, was out of prison, and at libertie.

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e To helpe the Iewes.

5 Then Pharaohs hoste was e come out of Egypt: and when the Caldeans that beseged Ierusalem, heard tidings of them, they ‡departed from Ierusalem)

‡Ebr. went vp.

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying.

7 Thus saith the Lord God of Israel, Thus shall ye say to the king of Iudah, that sent you vnto me, to enquire of me, Behold, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it, and burne it with fire.

‖Or, lift not vp your mindes.

9 Thus saith the Lord, ‖ Deceiue not your selues, saying, The Caldeans shal surely depart from vs: for they shall not depart.

10 For though yee had smitten the whole host of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery man rise vp in his tent, and burne this citie with fire.

11 ¶ When the host of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

f As some thinke to goe to Anathoth his owne towne.

12 Then Ieremiah went out of Ierusalem to goe into the f land of Beniamin, separating himselfe thence from among the people.

g By the which men went into the countrey of Beniamin.

13 And when hee was in the g gate of Beniamin, there was a chiefe officer, whose name was Iriah, the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou ‡ fleest to the Caldeans.

‡Ebr. fallest.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but hee would not heare him: so Iriah tooke Ieremiah, and brought him to the princes.

15 Wherefore the princes were angrie with Ieremiah, and smote him, and laid him in prison in the house of Ionathan the scribe: for they had made that the h prison.

h Because it was a vile and streit prison.

16 When Ieremiah was entred into the dungeon, and into the pillors, and had remained there a long time,

17 Then Zedekiah the king sent, and tooke him out, and the king asked him secretly in his house, and said, Is there any word from the Lord? And Ieremiah said, Yea: for, said he, thou shalt be delinered into the hand of the king of Babel.

18 Moreouer, Ieremiah said vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that yee haue put me in prison?

Chap. 28.4.

19 *Where are now your prophets, which prophesied vnto you, saying, The king of Babel shal not come against you, nor against this land?

‡Ebr. fall.

i That is, so long as there was any bread in the citie: thus God prouideth for his, that he will cause their enemies to preserue them to that end, whereunto he hath appointed them.

20 Therefore heare now, I pray thee, O my lord the king: let my prayer ‡ bee accepted before thee, that thou cause me not to returne to the house of Ionathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should put Ieremiah in the court of the prison, and that they should giue him dayly a piece of bread out of the Bakers streete, vntill all the i bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed melech the king commandeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah sheweth the king how he might escape death.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of a Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

a For Zedekiah had sent these to Ieremiah to enquire at the Lord for the state of the countrie now when Nebuchadnezzar came, as Chap. 21.2.

2 Thus saith the Lord, Hee that remaineth in this citie, shall die by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for b a pray, and shall liue.

b Reade Chap. 21.9. and 45.5.

3 Thus saith the Lord, This citie shall surely bee giuen into the hand of the king of Babels armie, which shall take it.

‖Or, discourageth.

4 Therefore the princes said vnto the king, We beseech you, let this man be put to death: for thus he ‖ weakeneth the hands of the men of warre c that remaine in this citie, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

c Thus wee see how the wicked when they can not abide to heare the trueth of Gods word, seeke to put the ministers to death as transgressours of policies.

5 Then Zedekiah the king said, Behold, hee is in your hands, for the king can denie d you nothing.

d Wherein he grieuously offended in that that not onely he would not heare the trueth spoken by the Prophet, but also gaue him to the lusts of the wicked, to be cruelly intreated.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with cords: and in the dungeon there was no water but mire: so Ieremiah stacke fast in the mire.

‡Ebr. Cushite, or Ethiopian.

7 Now when Ebed-melech the ‡ blacke Moze, one of the Eunuches, which was in the kings house, heard that they had put Ieremiah in the dungeon (then the king sate in the e gate of Beniamin)

e To heare matters, and giue sentence.

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 My lord the king, f these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the citie.

f Hereby is declared, that the Prophet found more fauour at this strangers hands, then hee did by all them of his countrey, which was to their great condemnation.

10 Then the king commanded Ebed-melech the blacke Moze, saying, Take from hence thirtie men ‡ with thee, and take Ieremiah the Prophet out of the dungeon before he die.

‡Ebr. vnder thine hand.

11 So Ebed-melech tooke the men with him, and went to the house of the king vnder the treasurie, and tooke there old rotten ragges, and olde worne cloutes, and let them downe by cords into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moze said vnto Ieremiah, Put nowe these olde rotten ragges and worne, vnder thine armeholes, betweene the cords. And Ieremiah did so.

13 So they drewe vp Ieremiah with cords, and tooke him vp out of the dungeon, and

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and Jeremiah remained in g the court of the priſon.

14 Then Zedekiah the king ſent, and tooke Jeremiah the Prophet vnto him, into the third entrie that is in the houſe of the Lorde, and the king ſaid vnto Jeremiah, I wil aſke thee a thing: hide nothing from me.

15 Then Jeremiah ſayd to Zedekiah, If I declare it vnto thee, wilt not thou ſlay mee? and if I giue thee counſell, thou wilt not heare me.

16 So the king ſware ſecretly vnto Jeremiah, ſaying, As the Lord liueth, that made vs theſe ſoules, I will not ſlay thee, nor giue thee into the handes of thoſe men that ſeeke thy life.

17 Then ſayd Jeremiah vnto Zedekiah, Thus ſayth the Lord God of hoſtes, the God of Iſrael, If thou wilt goe foorth vnto the king of Babels h princes, then thy ſoule ſhall liue, and this citie ſhall not bee burnt vp with fire, and thou ſhalt liue, and thine houſe.

18 But if thou wilt not goe foorth to the king of Babels princes, then ſhall this citie be giuen into the hand of the Caldeans, and they ſhall burne it with fire, and thou ſhalt not eſcape out of their hands.

19 And Zedekiah the king ſayd vnto Jeremiah, I am carefull for the Iewes that are fled vnto the Caldeans, leſt they deliuer me into their hands, and they i mocke me.

20 But Jeremiah ſayd, They ſhall not deliuer thee: hearken vnto the voyce of the Lord, I beſeech thee, which I ſpeake vnto thee: ſo ſhall it be well vnto thee, and thy ſoule ſhall liue.

21 But if thou wilt refuſe to goe foorth, this is the word that the Lord hath ſhewed me.

22 And behold, all the women that are k left in the king of Iudahs houſe, ſhall bee brought forth to the king of Babels princes: and thoſe women ſhall ſay, Thy friends haue perſwaded thee, and haue preuailed againſt thee, thy feete are faſtened in the mire, and they are turned backe.

23 So they ſhall bring out all thy wiues, and thy children to the Caldeans, and thou ſhalt not eſcape out of their hands, but ſhalt be taken by the hand of the king of Babel: and this citie ſhalt thou cauſe to bee burnt with fire.

24 Then ſaid Zedekiah vnto Jeremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes vnderſtand that I haue talked with thee, and they come vnto thee, and ſay vnto thee, Declare vnto vs now, what thou haſt ſayd vnto the king, hide it not from vs, and we will not ſlay thee: alſo what the king ſaid vnto thee,

26 Then ſhalt thou ſay vnto them, I humbly l beſought the king that hee would not cauſe me to returne to Jonathans houſe to die there.

27 Then came all the Princes vnto Jeremiah and aſked him. And hee tolde them according to all theſe wordes that the king had commaunded: ſo they left off ſpeaking with him, for the matter was not perceiued.

28 So Jeremiah abode ſtill in the court of the priſon, vntill the day that Jeruſalem was taken: and hee was there, when Jeruſalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar beſiegeth Ieruſalem. 4 Zedekiah fleeing, is taken of the Caldeans. 6 His ſonnes are ſlaine. 7 His eyes are thruſt out. 11 Jeremiah is prouided for. 15 Ebed-melech is deliuered from captiuitie.

IN the ninth yeere of Zedekiah king of Iudah, in the tenth moneth, came Nebuchadnezzar king of Babel and all his hoſte againſt Jeruſalem, and they beſieged it. *2.King.25.1. chap.52.4.*

2 And in the eleuenth yeere of Zedekiah, in the fourth moneth, the ninth day of the moneth, the citie was broken a vp.

3 And all the princes of the king of Babel came in, and ſate in the middle gate, euen Nergal-ſharezer, Samgar-nebo, Sarſechim, Rab-ſaris, Nergal-ſharezer, Rabmag, with all the reſidue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah ſawe them, and all the men of warre, then they fled, and went out of the citie by night, through the kings garden, and by the b gate between the two walles, and he went toward the wildernes.

5 But the Caldeans hoſt purſued after them, and ouertooke Zedekiah in the deſert of Jericho: and when they had taken him, they brought him to Nebuchad-rezzar king of Babel vnto c Riblah in the land of Hamath, where he gaue iudgement vpon him.

6 Then the king of Babel ſlewe the ſonnes of Zedekiah in Riblah before his eies: alſo the king of Babel ſlew all the nobles of Iudah.

7 Moreouer he put out Zedekiahs eyes, and bound him in chaines, to carry him to Babel.

8 And the Caldeans burnt the Kings houſe, and the houſes of the people with fire, and brake downe the walles of Jeruſalem.

9 Then Nebuzar-adan the ‖ chiefe ſteward caryed away captiue into Babel the remnant of the people, that remained in the citie, and thoſe that were fled and fallen vnto him with the reſt of the people that remained.

10 But Nebuzar-adan the chiefe ſteward left the d poore that had nothing, in the land of Iudah, ‡ gaue them vineyardes and fields at the ſame time.

11 Now Nebuchad-rezzar king of Babel gaue charge concerning Jeremiah ‡ vnto Nebuzar-adan the chiefe ſteward, ſaying,

12 Take him, and ‡ looke well to him, and doe him no harme, but doe vnto him e euen as he ſhall ſay vnto thee.

13 So Nebuzar-adan the chiefe ſteward ſent, and Nebuſhazban, Rab-ſaris, and Nergal-ſharezer, Rabmag, and all the king of Babels princes:

g Where the king had ſet him before to be at more libertie, as Chap. 37. 21.

h And yeelde thy ſelfe vnto them.

i Which declareth that he more feared the reproch of men, then the threatnings of God.

k When Ieconiah and his mother with others were caried away, theſe women of the kings houſe were left: which ſhal be taken, ſayth the Prophet, and tell the king of Babel how Zedekiah hath been ſeduced by his familiar friends and falſe Prophets, which haue left him in the mire.

l Herein appeareth the infirmity of the Prophet, who did diſſemble to ſaue his life, albeit it was not to the denial of his doctrine, or to the hurt of any.

a The gates and walles were broken downe.

b Which was a poſterne doore, reade 2. King. 25. 4.

c Which is called Antiochia in Syria.

‖ *Or, captaine of the guard.*

d For the rich and the mighty which put their truſt in their ſhifts, & meanes, were by Gods iuſt iudgements moſt rigorouſly handled.

‡ *Ebr. by the hand of.*

‡ *Ebr ſet thine eyes vpon him.*

e Thus God preſerued his Prophet by his meanes, whom hee made the ſcourge to puniſh the king, and them that were his enemies.

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14 Euen they sent, and tooke Ieremiah out of the court of the prison, and committed him vnto f Gedaliah the sonne of Ahikam the sonne of Shaphan, that hee should carry him home: so he dwelt among the people.

15 Now the word of the Lord came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Goe and speake to Ebed melech the blacke Moze, saying, Thus sayth the Lord of hostes the God of Israel, Behold, I will bring my words vpon this city for euill, and not for good, and they shalbe accomplished in that day before thee.

17 But I will deliuer thee in that day, sayth the Lord, and thou shalt not be giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall bee for a pray vnto thee, because thou hast put thy trust in me, sayth the Lord.

f Whom the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behind.

g Thus God recompensed his zeale & fauour, which he shewed to his Prophet in his troubles.

CHAP. XL.

4 Ieremiah hath licence to goe whither he wil. 6 He dwelleth with the people that remaine with Gedaliah.

THe word which came to Ieremiah from the Lorde after that Nebuzar-adan the chiefe steward had let him goe from Ramath, when he had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 a And the chiefe steward tooke Ieremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Nowe the Lord hath brought it, and done according as he hath sayd: because yee haue b sinned against the Lord, and haue not obeyed his voice, therfore this thing is come vpon you.

4 And nowe behold, I loose thee this day from the chaines which were on thine hands: if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with mee into Babel, ‡ tary still: behold, all the lande is ‖ before thee: whither it seemeth good, and conuenient for thee to goe, thither goe.

5 For yet hee was not returned: therefore hee sayd, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whome the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe whereeuer it pleaseth thee to goe. So the chiefe Steward gaue him vitailes and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to c Mizpah, & dwelt there with him among the people that were left in the land.

7 Nowe when all the captaines of the hoste, d which were in the fields, euen they and their men heard, that the King of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and childzen, and of the poore of the lande, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen e Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai, the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you.

10 As for mee, beholde, I will dwell at Mizpah to ‖ serue the Caldeans, which will come vnto vs: but you, gather you wine, and summer fruits, and oyle, and put them in your vessels, and dwell in your cities that ye haue ‖ taken.

11 Likewise when all the Iewes that were in f Moab, & among the Ammonites, and in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant of Iudah, and that he had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruits very much.

13 Moreouer Iohanan the sonne of Kareah, and all the captaines of the hoste, that were in the fields, came to Gedaliah to Mizpah,

14 And said vnto him, Knowest thou not, that g Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? but Gedaliah the sonne of Ahikam beleeued them not.

15 Then Iehonan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should he kill thee, that all the Iewes which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam sayd vnto Iohanan the sonne of Kareah, Thou shalt h not doe this thing: for thou speakest falsly of Ishmael.

a From this second verse, vnto chap. 42.7. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vision is declared what it was.

b God mooued this infidel to speake this, to declare the great blindnesse and obstinacie of the Iewes, which could not feele that which this heathen man confessed.

‡ *Ebr. cease.*

‖ *Or, at thy commandement.*

c Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the kings blood, and after slew him, chap. 41.2.

2. *King.* 25.24.

‖ *Or, to receiue them, or to entreate them for you.*

‖ *Or, chosen to dwell in.*

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael, he sought onely to make them to destroy one another.

h Thus the godly which thinke no harme to others, are sooneſt deceiued, and neuer lacke such as conspire their destruction.

CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Ishmael.

BUt in the a seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seede royall, and the princes of the b king, and tenne men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did c eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with theie tenne men that were

a The citie was destroyed in the fourth moneth: and in the seuenth moneth which conteined part of September, and part of October, was the gouernour Gedaliah slaine. b Meaning, Zedekiah. c They did eate together as familiar friends.

with

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with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made the governour ouer the land.

3 Ishmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men, hauing their beards shauen, and their clothes rent and cut, with [d] offrings and incense in their hands to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meete them, weeping as he went: & when he met them, he sayd vnto them, Come to [e] Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the citie, Ishmael the sonne of Nethaniah slew them, and cast them into the middest of the pit, hee and the men that were with him.

8 But ten men were found among them, that sayd vnto Ishmael, Slay vs not: for wee haue treasures in the field, of wheate, and of barley, and of oyle, and of honie: so hee stayed, and slew them not among their brethren.

9 Now the pit wherin Ishmael had cast the dead bodies of the men (whom hee had slaine because of Gedaliah) is it, which Asa the king had [f] made because of Basha king of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caried away captiue all the residue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed to go ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and all the [g] captaines of the host that were with him, heard of al the euil that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke their men, & went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael caried away captiue, saw Iohanan the sonne of Kareah, and all the captaines of the host, that were with him, they were glad.

14 So all the people, that Ishmael had caried away captiue from Mizpeh, returned, and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah escaped from Iohanan with eight men, and went to the [h] Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the host that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women, and the children, and the eunuches, whom hee had brought againe from Gibeon:

17 And they departed and dwelt in Geruth [i] Chimham: which is by Beth-lehem, to goe and to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

d For they thought that the Temple had not been destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorow.

e For his death was kept secret, and hee fained that he lamented for the destruction of Ierusalem, and the Temple; but after shewe them when they seemed to fauour Gedaliah.

f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1. King. 15. 22.

g Which had been captaines vnder Zedekiah.

h For Baalis the king of the Ammonites was the cause of this murder.

i Which place Dauid of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2. Sam. 19. 38.

CHAP. XLII.

1 *The captaines aske counsel of Ieremiah what they ought to doe.* 7 *He admonisheth the remnant of the people not to goe into Egypt.*

THen all the captaines of the host, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most came,

2 And said vnto Ieremiah the Prophet, ‡ Heare our prayer, wee beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left but a few of many, as thine eyes doe behold)

3 That the Lord thy God may shew vs the way wherein wee may walke, and the thing that we may [a] doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard you: behold, I will pray vnto the Lord your God, according to your words, and whatsoeuer thing the Lord shall answere you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they said to Ieremiah, [b] The Lord bee a witnesse of truth, and faith betweene vs, if we doe not, euen according to all things, for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lord God, to whom we send thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 [c] And so after tenne dayes came the word of the Lord vnto Ieremiah.

8 Then called hee Iohanan the sonne of Kareah, and all captaines of the host, which were with him, and all the people from the least to the most,

9 And sayd vnto them, Thus sayth the Lord God of Israel, vnto whom yee sent me to present your prayers before him,

10 If yee will dwell in this land, then I will build you, and not destroy you, and I will plant you, and not roote you out: for I [d] repent me of the euil that I haue done vnto you.

11 Feare not for the king of Babel, of whom yee are afraide: bee not afraid of him, sayeth the Lord: for I am with you to saue you, and to deliuer you [e] from his hand,

12 And I will grant you mercie, that hee may haue compassion vpon you, and he shall cause you to [f] dwell in your owne land.

13 But if ye say, Wee will not dwell in this land, neither heare the voice of the Lord

‡ *Eb. let our prayer fal before thee, as Chap 36. 7.*

a This declareth the nature of hypocrites, which would know of Gods word what they should doe, but will not follow it, but in as much as it agreeth with that thing which they haue purposed to doe.

b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their fallhood, vse it without all reuerence, and make it a meanes for them to deceiue the simple and the godly.

c Here is declared the vision and the occasion thereof, whereof mention was made, chap. 40. 1. d Reade Chap. 18 8.

e Because all kings hearts and wayes are in his hands, he can turne them and dispose them as it pleaseth him, and therefore they need not to feare man, but onely obey God, Prouerb. 21. 1.

‖ *Or, returne.*

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Lord your God,

14 Saying, Nay, but wee will goe into the land of Egypt, where wee shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell.

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus sayth the Lord of hostes, the God of Israel, If yee set your faces to enter into Egypt, and go to dwell there,)

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselues sure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46.25.

16 Then the sword that ye feared, f shall take you there in the land of Egypt, and the famine, for the which yee care, shall there hang vpon you in Egypt, and there shall yee die,

17 And all the men that set their faces to enter into Egypt, to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine nor escape from the plague that I will bring vpon them.

18 For thus sayeth the Lord of hostes, the God of Israel, As mine anger and my wrath hath beene powred foorth vpon the inhabitants of Ierusalem: so shall my wrath be powred foorth vpon you, when ye shall enter into Egypt, and yee shall be a detestation, and an astonishment, and a curse, and a reproch, and ye shall see this place no more.

g Reade Chap. 26.6. & 44.12. shewing that this should come vpon them for their infidelitie and stubburnnesse.

19 O ye remnant of Iudah, the Lord hath sayd concerning you, Goe not into Egypt: know certainly that I haue admonished you this day.

h For you were fully minded to goe into Egypt, whatsoeuer God spake to the contrary.

20 Surely ye h dissembled in your hearts when yee sent mee vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, know certainely that ye shall die by the sword, by the famine, and by the pestilence, i in the place whither yee desire to goe and dwell.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt contrary to the minde of Ieremiah. 8 Ieremiah propheseieth the destruction of Egypt.

a Who was also called Iezaniah, Chap. 42.1.

NOw when Ieremiah had made an ende of speaking vnto the whole people all the wordes of the Lord their God, for the which the Lord their God had sent him to them, euen all these wordes,

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

2 Then spake a Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the b proud men, saying vnto Ieremiah, c Thou speakest falsly: the Lord our God hath d not sent thee to say, Goe not into Egypt to dwell there,

c When the hypocrisie of the wicked is discouered, they burst forth into open rage: for they can abide nothing but flatteries, reade Isa. 30 10. d He sheweth what is the nature of hypocrites: to wit, to feigne that they would obey God and imbrace his word, if they were assured that his messengers spake the trueth: though indeed they be most farre from all obedience.

3 But Baruch the sonne of Neriah e prouoketh thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carie vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the host, and all the people obeyed not the voyce of the Lord, to dwel in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoste tooke all the remnant of Iudah, that were returned from all f nations, whither they had been driuen, to dwell in the land of Iudah:

e Thus the wicked doe not onely contemne and hurt the messengers of God, but slander & speake wickedly of all them that support or fauour the the godly.

f As from the Moabites, Ammonites, and Edomites, Chap. 40.11.

6 Euen men and women, and children, and the kings daughters, and euery person that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam the sonne of Shaphan, and Ieremiah the g Prophet, and Baruch the sonne of Neriah.

g Whom these wicked led away by force.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to h Tahpanhes.

h A citie in Egypt neere to Nilus.

8 Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and i hide them in the clay in the bricke kill which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

i Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his bricke killes for his buildings.

10 And say vnto them, Thus sayth the Lord of hostes the God of Israel, Beholde, I will sende and bring Nebuchad-rezzar the King of Babel, k my seruant, and will set his throne vpon these stones that I haue hid, and hee shall spread his pauilion ouer them.

k Reade Chap. 25.9.

11 And when he shall come, he shall smite the land of Egypt: l such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

l Euery one shall be slaine by that meanes that God hath appointed, Chap. 15.2.

12 And I will kindle a fire in the houses of the Gods of Egypt, and hee shall burne them, and cary them away captiues, and hee shall aray himselfe with the land of Egypt, as a m shepheard putteth on his garment, and shall depart from thence in peace.

m Meaning, most easily, and suddenly shall he carie the Egyptians away.

13 Hee shall also breake the images of ‖ Beth-shemesh that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

‖ Or, *the house of the sunne.*

CHAP. XLIIII.

He reproueth the people for their idolatry. 15 They that set light by the threatning of the Lord are chastened. 26 The destruction of Egypt, and of the Iewes therein prophesied.

THe word that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at a Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

a These were all famous & strong cities in Egypt, where the Iewes ỹ were fled dwelt for their safetie: but the Prophet declareth ỹ there is no hold so strong, ỹ can preserue them from Gods vengeance.

2 Thus sayth the Lord of hosts, the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Be-

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3 Because of their wickednes which they haue committed, to prouoke mee to anger, in that they went to burne incense, and to serue other gods, whom they knewe not, neither they, nor you, nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets [b] rising early, and sending them, saying, Oh do not this abominable thing that I hate.

5 But they would not heare nor encline their eare to turne from their wickednesse, and to burne no more incense vnto other gods.

6 Wherefore [c] my wrath, and mine anger was powred forth, and was kindled in the cities of Iudah, and in the streetes of Ierusalem, and they are desolate, and waste, as appeareth this day.

7 Therefore now thus sayth the Lord of hostes the God of Israel, Wherefore commit ye this great euill against your soules, to cut off from you man and woman, child and sucking out of Iudah, and leaue you none to remaine?

8 In that yee prouoke mee vnto wrath with the workes of your hands, burning incense vnto other gods in the land of Egypt whither ye bee gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue yee forgotten the wickednesse of your fathers, and the wickednesse of the [d] kings of Iudah, and the wickednesse of their wiues, and your owne wickednes, and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not ‖humbled vnto this day, neither haue they feared nor walked in my Law nor in my Statutes, that I set before you, and before your fathers.

11 Therefore thus sayeth the Lorde of hostes the God of Israel, Behold, I will set my face against you * to euill, and to destroy all Iudah.

12 And I will take the remnant of Iudah, that [e] haue set their faces to goe into the land of Egypt there to dwell, and they shall all bee consumed and fall in the land of Egypt: they shall euen bee consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall bee a detestation, and an astonishment, and a [f] curse and a reproch.

13 For I will visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there shall escape or remaine, that they should returne into the land of Iudah, to the which they ‡haue a desire to returne to dwell there: for none shall returne, but [g] such as shall escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods, & all the women that stood by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the name of the Lorde, we will [h] not heare it of thee,

17 But we will do whatsoeuer thing goeth out of our own mouth, as to burn incense vnto [i] the Queene of heauen, and to powre out drinke offerings vnto her, as we haue done, both wee and our fathers, our Kings and our Princes in the cities of Iudah, and in the streetes of Ierusalem: for then ‡had wee [k] plenty of victuales, and were well and felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had ‖scarcenesse of all things, & haue bene consumed by the sword and by the famine.

19 And when wee burnt incense to the Queene of heauen, and powred out drinke offrings vnto her, did we make her cakes to [l] make her glad, and powre out drinke offrings vnto her without [m] our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lord remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, both you, and your fathers, your kings, & your princes, and the people of the land, and ‡ hath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednesse of your inuentions, and because of the abominations, which ye haue committed: therefore is your lande desolate and an astonishment, and a curse, and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense, and because ye haue sinned against the Lord, & haue not obeyed the voice of the Lord, nor walked in his Lawe, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreouer Ieremiah sayde vnto all the people, and to all the women, Heare the worde of the Lord, all Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lorde of hostes, the God of Israel, saying, Yee and your wiues haue both spoken with your mouthes, and fulfilled with your [n] hande, saying, Wee will performe our vowes that wee haue vowed to burne incense to the Queene of heauen, and to powre out drinke offerings to her: yee will performe your vowes, and doe the things that ye haue vowed.

26 Therefore heare the worde of the Lord, all Iudah that dwel in the land of Egypt. Beholde, I haue sworne by my great Name, sayeth the Lorde, that my Name

b Reade Chap. 7.25. and 25.3. and 26.5. & 29.19. and 32.33.

c He setteth before their eyes Gods iudgements against Iudah & Ierusalem for their idolatry, that they might beware by their example, and not with the like wickednes prouoke the Lord: for then they should be double punished.

d He sheweth that we ought to keepe in memorie Gods plagues from the beginning, that considering thē, we might liue in his feare, and know if he haue not spared our fathers, yea, kings, princes and rulers, and also whole countries, and nations for their sinnes, that we vile wormes cannot looke to escape punishment for ours.

‖ *Or, beaten downe.*

Amos 9.4.

e Which haue fully set their mindes, and are gone thither on purpose. Whereby he excepteth the innocents, as Ieremiah & Baruch that were forced: therefore the Lord sheweth, that he will set his face against them: that is, purposely destroy them.

f Reade Chap. 26.6 & 42.18.

‡ *Ebr. lift vp their soules.*

g Meaning, but a few.

h This declareth how dangerous a thing it is to decline once from God, and to followe our owne fantasies: for Satan euer soliciteth such, and doth not leaue them till he haue brought thē to extreme impudeney & madnes, euen to iustifie their wickednesse against God and his Prophets.

i Reade Chap. 7.18. It seemeth that the Papists gathered of this place, their *Salue Regina, & Regina cæli lætare*, calling the virgin Marie Queene of heauen, and so of the blessed virgin and mother of our Sauiour Christ made an idole: for here the Prophet condemneth their idolatrie.

‡ *Ebr. we were satiate with bread.*

k This is still the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods workes, who sendeth both plenty and dearth, health, & sickenesse, they attribute it to their idoles, and so dishonour God.

[*Or saw.*

‖ *Or, want.*

[*Or, to appease her.*

l This teacheth vs how great dāger it is for the husbands to permit their wiues any thing wherof they be not assured by Gods word: for therby they take an occasion to iustifie their doings, and their husbands shall giue an account therof before God, read Isa 3.25. ‡ *Ebr is it not come vp into his heart?*

m You haue committed double euill in making wicked vowes, and in performing the same.

n shall

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n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it.

o We see therefore, that God hath a perpetuall care ouer his, whersoeuer they are scattered: for though they be but two or three, yet he will deliuer them when he destroyeth his enemies.

p He sheweth the meanes whereby they should be destroyed, to assure them of the certaintie of the plague, and yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10 de Ant. cap 11. writeth, that fiue yeere after the taking of Ierusalem, Nebuchadnezzar the yonger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slewe the king, and so brought these Iewes, and other into Babylon.

n shall no more bee called vpon by the mouth of any man of Iudah, in all the lande of Egypt, saying, The Lord God liueth.

27 Behold, I will watch ouer them for euill and not for good, and all men of Iudah that are in the land of Egypt, shall bee consumed by the sword, and by the famine, vntil they be vtterly destroyed.

28 Yet a small number that escape the sword, o shall returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shall know whose words shall stand, mine or theirs.

29 And this shall bee a signe vnto you, saith the Lord, when I visite you in this place, that ye may know that my words shall surely stand against you for euill.

30 Thus saith the Lord, Behold, I will p giue Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-rezzar king of Babel his enemie, who also sought his life.

CHAP. XLV.

2 Ieremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalē

THE word that Ieremiah the Prophet spake vnto a Baruch the sonne of Neriah, when hee had written these b words in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee, O Baruch,

3 Thou diddest say, Woe is mee now: for the Lord hath layde sorrow vnto my sorrow: I c fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord saith thus, Behold, That which I haue built, will I d destroy, and that which I haue planted will I plucke vp, euen this whole land.

5 And seekest e thou great things for thy selfe? seeke them not: for behold, I will bring a plague vpon all flesh, saith the Lord: but thy life will I giue thee for a pray in all places, whither thou goest.

a Which was Ieremiahs disciple, and wrote his prophecies vnder him.

b Whereof reade Chap. 36. 10.

c Baruch moued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people, and the Temple, maketh this lamentation, as Psal 6. 6.

d Meaning, that God might destroy this people because he had planted them.

e Thinkest thou to haue honour and credit? wherein he sheweth his infirmitie.

f Reade Chap. 21 9.

CHAP. XLVI.

2 He propheseth the destruction of Egypt. 27 Deliuerance is promised to Israel.

THE words of the Lord, which came to Ieremiah the prophet against the a Gentiles,

2 As against Egypt, against the army of b Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-rezzar king of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah.

3 c Make ready buckler and shield, and goe forth to battell.

4 Make ready the horses, and let the horsemen get vp, and stand vp with your helmets, furbish the speares, and put on the brigandines.

5 d Wherefore haue I seene them afraid, and driuen backe? for their mightie men are smitten, & are fled away, & looke not backe: for feare was round about, saith the Lord.

6 The swift shall not flee away, nor the strong men escape: they shall stumble, and fall toward the e North by the riuer Perath.

7 Who is this, that commeth vp as f a flood, whose waters are moued like the riuers?

8 Egypt riseth vp like the flood, and his waters are moued like the riuers, and hee saith, I will goe vp, and will couer the earth: I will destroy the citie with them that dwel therein.

9 Come vp, yee horses, and rage yee charets, and let the valiant men come forth, & the blacke Moores, and the Libyans that beare the shield, and the Lydians that handle and bend the bow.

10 For this is the day of the Lord God of hostes, and a day of vengeance, that hee may auenge him of his enemies: for the sword shall deuoure, and it shalbe saciate, and made drunke with their blood: for the Lord God of hosts hath g a sacrifice in the North countrey h by the riuer Perath.

11 Goe vp vnto Gilead, i and take balme, O k virgin, the daughter of Egypt: in vaine shalt thou vse many l medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, & thy crie hath filled the land: for the strong hath stumbled against the strong, and they are fallen both together.

13 ¶ The word that the Lord spake to Ieremiah the Prophet, how Nebuchad-rezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt, and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shall deuoure round about thee.

15 Why are thy valiant men put backe? they could not stand, because the Lord did driue them.

16 He made many to fall, & one fell vpon another: and they said, Arise, let vs goe againe to our m own people, and to the land of our nativitie from the sword of the violent.

17 They did crie there, Pharaoh king of Egypt, and of a great multitude n hath passed the time appointed.

18 As I liue, saith the King, whose name is the Lord of hostes, Surely as Tabor is in the mountaines, and as Carmel is in the sea: so shall o it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shall be waste and desolate, without an inhabitant.

a That is, nine nations, which are round about the land of Egypt.

b Reade 2. King. 23 29. and 24. 7. and 2. Chron. 35. 20.

c He warneth the Egyptians to prepare themselues to warre.

d The Prophet had this vision of the Egyptians, which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shall discomfit them at the riuer Euphrates.

f He derideth the boastings of the Egyptians, who thought by their riches and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth the countrey of Egypt.

g For these nations tooke part with ỹ Egyptians.

h Hee calleth the slaughter of Gods enemies, a sacrifice, because it is a thing that doth please him, Isa. 34 6.

i That is, at Carchemish.

k For at Gilead did growe most soueraigne balme for wounds.

l So called, because Egypt had not yet bene ouercome by the enemie.

m He sheweth that no salue or medicine can preuaile, whereas God giueth the wound.

n As they that should repent that they helped the Egyptians.

o He derideth them which shal impute their ouerthrow to lacke of counsell and policie, or to fortune, and not obseruing o time: not considering that it is Gods iust iudgement.

p To wit, that the Egyptians shall bee destroyed.

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q They haue abundance of all things, and therefore are disobedient and proud.
r As verse 9.
s They shal be scarse able to speake for feare of the Caldeans.
t Meaning, Egypt.
u That is, they shall slay the great and mighty men of power.
x To wit, Nebuchad nezzars armie.
y Some take the Ebrew word Amon for the kings name of No, that is, of Alexandria.
z Meaning, that after the space of forty yeeres, Egypt should be restored, Isa. 19. 23. ezek. 29. 13.
a God comforteth all his that were in captiuity, but especially the small Church of the Iewes whereof were Ieremiah and Baruch, which remayned among the Egyptians: for the Lord neuer forsakes his, Isa. 44. 2. chap. 30. 10.

20 Egypt is like a q faire calfe, but destruction commeth: out of the North it commeth.
21 Also her hired men r are in the midst of her like fat calues: they are also turned back and fledde away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.
22 The voyce thereof shall goe forth like a s serpent: for they shall march with an armie, and come against t her with axes, as hewers of wood.
23 They shal cut downe her u forest, saith the Lord: for they cannot bee counted, because they are more then the x grashoppers, and are innumerable.
24 The daughter of Egypt shalbe confounded: she shalbe deliuered into the hands of the people of the North.
25 ¶ Thus saith the Lord of hostes, the God of Israel, Behold, I will visit the y common people of No, and Pharaoh, & Egypt, with their gods and their kings, euen Pharaoh, and all them that trust in him,
26 And I will deliuer the into the hands of those that seeke their liues, and into the hand of Nebuchad-nezzar king of Babel: and into the handes of his seruants, and afterward she shall dwell as z in the olde time, saith the Lord.
27 ¶ a But feare not thou, O my seruant Iaakob, and be not thou afrayde, O Israel: for behold, I will deliuer thee from a farre countrey, and thy seed from the land of their captiuity, and Iaakob shall returne and be in rest and prosperity, and none shall make him afrayd.
28 Feare thou not, O Iaakob my seruant, saith the Lord: for I am with thee, & I will vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct b thee by iudgement, and not vtterly cut thee off.

b Reade Chap 10 24.

CHAP. XLVII.

The word of the Lord against the Philistims.

a Which was also called Gaza, a citie of the Philistims.
b He meaneth the army of the Caldeans, Isa. 8 7, 8.
c The greatteare shall take away their naturall affection.
d Their heart shal so faile them.
e For the Caphtorims, which are also called Cappadocians, had destroyed in olde time the Philistims and dwelt in their land, euen to Gaza, Deut. 2. 23.

THe words of the Lorde that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote a Azzah.
2 Thus saith the Lord, Behold, waters rise vp out of b the North, and shall bee as a swelling flood, and shall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle,
3 At the noise and stamping of the hoofes of his strong horses, at the noise of his charets, and at the rumbling of his wheels: the fathers shall not c looke back to their children, for feeblenesse of d hands,
4 Because of the day that commeth to destroy all the Philistims, & to destroy Tyrus and Zidon, & al the rest that take their part: for the Lord will destroy the Philistims, the remnant of the ile of e Caphtor.
5 f Baldnesse is come vpon Azzah: Ashkelon is cut vp with the rest of their valleys. How long wilt thou cut thy selfe?
6 O thou sword of the Lorde, how long will it be or thou cease? turne againe into thy scabbard, rest and be still.
7 How can it cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.

f They haue pulled off their haire for sorrow and beastlinesse.
g As the heathen vsed in their mourning, which the Lord forbad his people to do, Deut 14. 1.
h Meaning, that it is not possible that the wicked should by any meanes escape or flay the Lord, when he will take vengeance.

CHAP. XLVIII.

The word of the Lord against the Moabites, 26 Because of their pride and cruelty.

COncerning Moab, thus sayth the Lord of hostes, the God of Israel, Woe vnto a Nebo: for it is wasted: Kiriathaim is confounded and taken; Misgab is confounded and afraid.
2 Moab shall boast no more of Heshbon: for they haue deuised euil against it. b Come, and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, c O Madmen, and the sword shall pursue thee.
3 A voice of crying shalbe from Horonaim with desolation and great destruction.
4 Moab is destroyed: her little ones haue caused their cry to be heard.
5 For at the going vp of d Luhith, the mourner shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.
6 Flee, and saue your liues, and bee like vnto the e heath in the wildernesse.
7 For because thou hast trusted in thy f works and in thy treasures, thou shalt also be taken, and g Chemosh shall goe forth into captiuitie with his priestes and his princes together.
8 And the destroyer shall come vpon all cities, & no city shall escape: the valley also shall perish, and the plaine shall be destroyed as the Lord hath spoken.
9 Giue wings vnto Moab, that it may flee & get away: for the cities thereof shalbe desolate, without any to dwel therein.
10 h Cursed be he that doth the worke of the Lord ‖ negligently, and cursed be he that keepeth backe his sword from blood.
11 Moab hath bin at rest from his youth, and hee hath setled on his lees, and hath not bene i powred from vessell to vessell, neither hath he gone into captiuitie: therefore his taste remayned in him, and his sent is not changed.
12 ¶ Therefore beholde, the dayes come, saith the Lord, that I will send vnto him such as shall cary him away, and shall empty his vessels, and breake their bottels.

a There were cities of the Moabites which Nebuchad nezzar tooke before he went to fight against Necho king of Egypt.
b Thus shall the Babylonians incourage one another.
c Reade Isa. 25. 10.
d Horonaim & Luhith were two places, whereby the Moabites should flee, Isa. 15. 5.
e Hide your selues in barren places, where the enemy will not pursue after you, Chap. 17. 6.
f That is, the idoles which are the works of thine hands. Some read, in thy possessions: for so the word may signifie, as 1. Sam. 25. 2.
g Both thy great idole, and his maintayners shall bee led away captiues, so that they shall then know that it is in vaine to looke for helpe at idoles, Isa. 15 2
h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, & calleth this executing of his vengeance against his enemies, his worke: though the Caldeans sought an other end, Isa. 10. 12. ‖ *Or, deceitfully.* i Hath not bene remoued as the Iewes haue, but hath liued at ease, and as a wine that feedeth himselfe on his lees.

13 And

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13 And Moab shall bee ashamed of Chemosh, as the house of Israel was ashamed of k Beth-el their confidence.

14 How thinke you thus, We are mighty and strong men of warre?

15 Moab is destroied, ‡ his cities ‖ burnt vp, and his chosen yong men are gone down to slaughter, saith the King, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all yee that knowe his name, say, l Howe is the strong staffe broken, and the beautifull rod!

18 Thou daughter that dost inhabit Dibon, come downe from thy glory, and sit in thirst: for the destroyer of Moab shall come vp vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, ‡ behold: aske him that fleeth and that escapeth, and say, What is done?

20 m Moab is confounded: for it is destroyed: howle, and cry, tell yee it in Arnon, that Moab is made waste,

21 And iudgement is come vpon ỳ plaine countrey, vpon Holon ‡ vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, ‡ vpon Bethgamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the land of Moab farre or neere.

25 The n horne of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him o drunken: for he magnified himselfe against the Lord: Moab shal ‖ wallow in his vomite, and he also shalbe in derision.

27 For didst not thou deride Israel, as though he had bene found among theeues? for when thou speakest of him, thou art moued.

28 O yee that dwell in Moab, leaue the cities, and dwell in the rocks, and be like the doue that maketh her nest in the side of the holes mouth.

29 p We haue heard the pride of Moab (he is exceeding proud) his stoutnesse, and his arrogancy, and his pride, and the hautinesse of his heart.

30 I know his wrath, saith the Lord, q but it shall not be so: and his dissimulations, for they doe not right.

31 r Therefore will I howle for Moab, and I will crie out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: the plantes are gone ouer the sea, they are come to the sea ſof Iazer: the destroyer is fallen vpon the summer fruits, and vpon the vintage,

33 And ioy, and gladnes is taken from the plentifull field ‡ from the land of Moab: and I haue caused wine to faile from the wine presse: none shall tread with shouting: their shouting shalbe no shouting.

34 From the cry of Heshbon vnto Elaleh, and vnto Iahaz haue they made their noyse: from Zoar vnto Horonaim, the t heifer of three yeere old shal goe lowing: for the waters also of Nimrim shalbe wasted.

35 Moreouer, I will cause to cease in Moab, saith the Lord, him that offereth in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall sounde for Moab like a u shaume, and mine heart shall sound like a shaume for the men of Kir-heres, because the riches that hee hath gotten, is perished.

37 * For euery head shall be ‖ balde, and euery beard plucked: vpon all the handes shall bee cuttings, and vpon the loynes sackcloth.

38 And mourning shal bee vpon all the houle tops of Moab and in all the streetes therof: for I haue broken Moab like a vessel wherein is no pleasure, saith the Lord.

39 They shal howle, saying, How is he destroyed? how hath Moab turned the backe with shame? so shall Moab be a derision and a feare to all them about him.

40 For thus saith the Lord, Behold, x he shall flee as an eagle, ‡ shal spread his wings ouer Moab.

41 The cities are taken, and the strong holds are wonne, ‡ the mighty mens hearts in Moab at that day shall be as the heart of a woman in trauell.

42 And Moab shalbe destroyed from being a people, because he hath set vp himselfe against the Lord.

43 y Feare, and pit and snare shalbe vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in the pit, ‡ he that getteth vp out of the pit, shalbe taken in the snare: for I wil bring vpon it, euen vpon Moab, the yeere of their visitation, saith the Lord.

45 They that fled, stoode vnder the shadow z of Heshbon, because of the force: for a the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the topps of the seditious children.

46 Woe be vnto thee, O Moab: the people of b Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuity.

47 Yet will I bring againe the captiuity of Moab in the c latter dates, saith the Lord. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 *The worde of the Lorde against the Ammonites,* 7 *Idumea,* 23 *Damascus,* 28 *Kedar,* 34 *and Elam.*

VNto the children of a Ammon thus saith the Lorde, Hath Israel no sonnes? or hath he none heire? Why then hath their b king possessed Gad? and his people dwelt in his c cities?

2 Therefore beholde, the dayes come, saieth the Lorde, that I will cause a noyse of

k As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.
‡ *Ebr. gone vp, or destroyed.*
l How are they destroyed that put their trust in their strength and riches!
m Thus they that flee shall answere.
n That is, his power & strength.
o He willed the Caldeans to lay afflictions ynow vpon them, till they be like drunken men that fall downe to their shame and are derided of all.
‖ *Or, shalbe full, or clap his hands.*
p Thou reioicest to heare of his misery.
q He shall not execute his malice against his neighbours.
r Read Isa. 16.7.
s Which city was in the vtmost border of Moab: and hereby he signifieth that the whole land should be destroyed, and the people caried away.
t Read Isa. 15.5
u Their custome was to play on flutes or instruments heauy and graue tunes at burials & in the time of mourning, as Mar. 9. 23. *Isa.* 15.2,3. *ezek.* 7. 18.
‖ *Or, shauen.*
x That is, Nebuchad-nezzar, as Chap. 49.22.
y He that escapeth one danger, shall be taken of another, Isa 24. 17.
z They fled thither, thinking to haue succour of the Amorites.
a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.
b Which vanted themselues of their idole, as though he could haue defended them.
c That is, they shalbe restored by the Messiah.

a They were separated from the Moabites by the riuer Arnon, and after that the ten tribes were caried away into captiuity, they inuaded the countrey of Gad. b To wit, of the Ammonites. c Meaning of the Israelites.

warre

warre to bee heard in [d] Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted: crie ye daughters of Rabbah: gird you with sackecloth: mourne and runne to and fro by the hedges, for their king shall goe into captiuitie, and his Priestes, and his Princes likewise.

4 Wherefore gloriest thou in the [e] valleyes? thy valley floweth away, O rebellious daughter: the trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I will bring a [f] feare vpon thee, saith the Lord God of hosts, of all those that be about thee, and ye shall be scattered euery man [g] right forth, and none shall gather him that fleeth.

6 And [h] afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus sayeth the Lorde of hostes, Is wisedome no more in [i] Teman? Is counsell perished from their children? Is their wisedome vanished?

8 Flee, ye inhabitants of Dedan ([k] they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the [l] grape gatherers come to thee, would they not leaue some grapes? if theeues come by night, they will destroy til they haue ynough.

10 For I haue discouered Esau: I haue vncouered his secrets, and he shal not be able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leaue thy [m] fatherlesse children, and I will preserue them alive, & let thy widowes trust in me.

12 For thus saith the Lord, [n] Behold, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not go free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, saith the Lord, that [o] Bozrah shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against her, and rise vp to the battel.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 The ‖ feare, & the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hil: though thou shouldest make thy nest as high as the Eagle, I will bring thee down from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shall bee astonished, and shall hisse at all the plagues thereof,

18 As in the ouerthrow of Sodome, and of Gomorah, and the places thereof neere about, saieth the Lorde: no man shall dwell there, neyther shall the sonnes of men remaine in it.

19 Behold, [p] he shall come vp like a lion from the swelling of Iorden vnto the strong dwelling place: for I will make Israel to rest, euen I will make [r] him to haste away from her, and who is a chosen man that I may appoynt against her? for who is like mee? and who will appoynt mee the time? and who is the [s] shepheard that will stande before me?

20 Therefore heare the counsell of the Lorde that hee hath deuised against Edom, and his purpose that hee hath conceiued against the inhabitantes of Teman: surely the least [t] of the flocke shall draw them out: surely hee [u] shall make their habitations desolate with them.

21 The earth is mooued at the noyse of their fall: the cry of their voyce is heard in the red sea.

22 Behold, hee shall come vp, and flee as the Eagle, [x] and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom bee as the heart of a woman in trauell.

23 ¶ Vnto [y] Damascus he saith, Hamath is confounded, and Arpad, for they haue heard euill tidings, & they are faynt hearted as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth herselfe to flight, [z] and feare hath seased her: anguish and sorrowes haue taken her as a woman in trauell.

25 How is the glorious [a] citie not reserued, the city of my ioy!

26 Therefore her yong men shal fall in her streets, and all her men of warre shall be cut off in that day, saith the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of [b] Ben-hadad.

28 ¶ Vnto [c] Kedar and to the kingdomes of Hazor, which Nebuchad-nezzar King of Babel shall smite, thus sayth the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flocks shal they take away: yea, they shall take to themselues their [d] curtaines, and all their vessels, and their camels, and they shall crye vnto them, Feare is on euery side.

30 Flee, get you farre off (e they haue consulted to dwell) O yee inhabitants of Hazor, sayeth the Lord: for Nebuchad-nezzar King of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 [f] Arise, and get you vp vnto the wealthye nation, that dwelleth without care, saith the Lord, which haue neither gates nor barres, but dwell alone.

32 And their camels shalbe a booty, & the multitude of their cattel a spoyle, and I will scatter them into all windes, & to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

33 And

d Which was one of the chiefe cities of the Ammonites as were Heshbon & Ai: there was also a city called Heshbon among the Moabites.

e In thy plentiful countrey.

f Signifying that power and riches cannot preuaile when as God will execute his iudgements.

g That is, without looking backe, & as euery one can finde a way to escape.

h In the time of Christ, when the Gentiles shall be called.

i Which was a citie of Edom called by the name of Teman Eliphaz sonne, who came of Esau.

k The enemies that shal dissemble as though they fled away, shal turne backe, and inuade your land, and possesse it.

l Meaning, that God would vtterly destroy them, and not spare one, though the grape gatherers leaue some grapes, & theeues seeke but til they haue enough, Obad. 1.5.

m The destruction shalbe so great that there shal be none left to take care ouer the widowes & fatherlesse.

n I haue not spared mine own people, and how should I pitie thee?

o Which was a chiefe citie of Edom.

p That is, Bozrah.

‖ Or, *Idole.*

q To wit, Nebuchad-nezzar, after hee hath ouercome Iudah which is meant by the swelling of Iorden, shall come against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kept as prisoners to haste away from thence.

s The captaine and gouernour of the army, meaning, Nebuchad-nezzar.

t They shall not be able to resist his petie captaines.

u To wit, the enemy.

x As Chap. 48. 40. was said of Moab.

y Which was the chiefe citie of Syria, whereby he meaneth the whole countrey.

z When shee heard the sodden comming of the enemy.

a He speaketh this in the person of the King and of them of the countrey, who shall wonder to see Damascus the chiefe citie destroyed.

b Who was king of Syria, 1. King. 20, 26. and had built these palaces, which were still called the palaces of Ben-hadad.

c Meaning, the Arabians & their borderers.

d Because they vsed to dwell in tents, he nameth the things that pertaine thereunto.

e The enemies will dwell in your places.

f He sheweth that they of Hazor wil flee to the Arabians for succour, but that shall not auaile them.

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g That is, Persia, so called of Elam the son of Shem.
h Because the Persians were good archers, hee sheweth that the thing wherein they put their trust, should not profit them.
i I wil place Nebuchad nezzar there. And in these prophesies Ieremiah speaketh of those countreyes, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.
k This may be referred to the empire of the Persians & Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

33 And Hazor shal be a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning g Elam in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus sayeth the Lord of hostes, Behold, I will breake the h bow of Elam, euen the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, & will scatter them towards al these windes, and there shalbe no nation, whither the fugitiues of Elam shall not come.

37 For I wil cause Elam to be afraid before their enemies, & before them that seeke their liues, & will bring vpon them a plague, euen the indignation of my wrath, sayth the Lord, and I will send the sword after them till I haue consumed them.

38 And I will set my i throne in Elam, and I will destroy both the king & the princes from thence, saith the Lord: but k in the latter dates I wil bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

Hee propheseth the destruction of Babylon, and the deliuerance of Israel, which was in captiuity.

‡ *Ebr. hand.*

THe word that the Lord spake concerning Babel, and concerning the lande of the Caldeans by the ‡ ministerie of Ieremiah the Prophet.

2 Declare among the nations, and publish it, and set vp a standart, proclaime it and conceale it not: say, a Babel is taken, Bel is confounded, b Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North there c commeth vp a nation against her, which shall make her land waste, & none shall dwell therein: they shall flee, and depart, both man and beast.

4 In those dayes, and at that time, sayth the Lord, the children of Israel shall d come, they, and the children of Iudah together, going, and e weeping shall they goe, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetuall couenant that shall not be forgotten.

6 ¶ My people hath bene as lost sheepe: their f shepheardes haue caused them to goe astray, and haue turned them away to the mountaynes: they haue gone from g mountayne to hill, and forgotten their resting place.

7 All that founde them, haue deuoured them, & their enemies sayd, We offend not, because they haue sinned against the Lorde, h the habitation of iustice, euen the Lord the hope of their fathers.

8 i Flee from the middest of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates k before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mighty nations from the North country, and they shal set themselues in aray against her, whereby she shall be taken: their arrowes shalbe as of a strong man, which is expert, for none shall returne in vaine.

10 And Caldea shal be a spoyle: all that spoyle her, l shall bee satisfied, sayeth the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, and because ye are growen fat, as the calues in the grasse, m and neyed like strong horses,

12 Therefore your mother shall bee sore confounded, and shee that bare you shall bee ashamed: beholde, the vttermost of the nations shalbe a desert, a dry land and a wildernesse.

13 Because of the wrath of the Lorde, it shal not be inhabited, but shall be wholly desolate: euery one that goeth by Babel, shalbe astonished, and n hisse at all her plagues.

14 o Put your selues in aray against Babel round about: all ye that bend the bowe, shoote at her, spare no arrowes: for she hath sinned against the Lord.

15 Cry against her round about: shee hath ‖ giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the q sower from Babel, and him that handleth the sickle in the time of harueste: because of the sworde of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel is like scattered sheepe: the lyons haue driuen them: first the King r of Assur hath deuoured him, and last this Nebuchad-nezzar King of Babel hath broken s his bones.

18 Therefore thus sayeth the Lorde of hostes, the God of Israel, Behold, I will visit the king of Babel, and his lande, as I haue visited the king of Assur.

19 And I will bring Israel againe to his habitation: he shall feede on Carmel & Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lorde, the iniquity of Israel shall bee sought for, and there shall bee none: and the sinnes of Iudah, and they shal not be found: for I will bee mercifull vnto them, whom I reserue.

21 Goe vp against the lande of the t rebels, euen against it, and against the inhabitants * of ‖ Pekod: destroy, and lay it waste after them, saith the Lord, and doe according to all that I haue commaunded thee.

22 A cry of battell is in the lande, and of great destruction.

23 Howe is the u hammer of the whole world destroyed and broken! how is Babel become desolate among the nations!

24 I haue

a After that God hath vsed ỹ Babylonians seruice, to punish other nations, he sheweth that their turne shall come to be punished.
b These were two of their chiefe idoles.
c To wit, the Medes and the Persians.
d When Cyrus shall take Babel.
e Reade Chap. 31. 9.
f Their gouernours & ministers by their examples haue prouoked them to idolatry.
g They haue committed idolatry in euery place.
h For the Lord dwelt among the in his Temple, and would haue maintained them by his iustice against their enemies.
i When God shall deliuer you by Cyrus.
k That is, most forward, and without feare.
l Shall be made rich thereby.
m For ioy of the victory, that ye had against my people.
n In signe of contempt and disdaine.
o He speaketh to the enemies the Medes and Persians.
p Though the Lord called the Babylonians his seruants, & their worke, his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite themselues, it is heere called sinne.
‖ *Or yeelded, or, made peace.*
q Destroy her so that none be left to labour the ground, or to take the fruit thereof.
r Meaning, Tiglath-Pelezar, who caried away the ten tribes.
s He caried away the rest, to wit, Iudah, and Beniamin.
t That is, Babylon: thus the Lord raiseth vp Cyrus. *Ezek.* 23. 23.
‖ *Or, of them that should be visited.*
u Nebuchad-nezzar, who had smitten downe all the princes and people of the world.

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24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, & also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hosts in the land of the Caldeans.

26 Come against her ‡ from the vtmost border: open her store houses: tread on her as on sheaues, and destroy her vtterly: let nothing of her be left.

27 Destroy all her * bullockes: let them go downe to the slaughter. Woe vnto them, for their day is come, and the time of their visitation.

28 The voice of them that † flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bend ỹ bowe, besiege it round about: let none thereof escape: * recompense her according to her work, and according to al that she hath done, do vnto her: for she hath bene proud against the Lord, euen against the holy one of Israel.

30 Therefore shall her yong men fall in the streetes, and all her men of warre shalbe destroyed in that day, sayth the Lord.

31 Beholde, I come vnto thee, O proude man, sayth the Lorde God of hostes: for thy day is come, euen the time that I will visite thee.

32 And the proud shall stumble and fall, and none shal raise him vp: and I will kindle a fire in his cities, and it shal deuoure all round about him.

33 Thus sayeth the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong Redeemer, whose Name is the Lord of hostes, he shall mayntayne their cause, that hee may giue rest to the land, ‖ and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, sayeth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sword is vpon the ‡ soothsayers, and they shall dote: a sworde is vpon her strong men, and they shalbe afraid.

37 A sword is vpon their horses, and vpon their charets, and vpon all the multitude that are in the middes of her, and they shall be like women: a sword is vpon her treasures, and they shalbe spoyled.

38 A * drought is vpon her waters, and they shall bee dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the ᵇ Iiims with the Iims, shall dwell there, and the ‡ ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation vnto generation.

40 As God destroyed * Sodom and Gomorah with the places thereof neere about, sayth the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 ¶ Beholde, a people shall come from the North, and a great nation, and many kings shall be raised vp from the ᶜ coastes of the earth.

42 They shall hold the bowe and the buckler: they are cruell and vnmercifull: their voice shall roare like the sea, and they shall ride vpon horses, and be put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his handes ᵈ waxed feeble: sorow came vpon him, euen sorow as of a woman in trauaile.

44 Beholde, he * shall come vp like a lyon from the swelling of Iorden vnto the strong habitation: for I will make Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like mee, and who will appoint mee the time? and who is the ᵉ shepheard that will stand before me?

45 Therefore heare the counsell of the Lord that hee hath deuised against Babel, and his purpose that hee hath conceiued against the land of the Caldeans: surely the least of the flocke shall draw them out: surely hee shall make their habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, and the cry is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Ieremiah giueth his booke to Sheraiah.

THus sayth the Lord, Behold, I will raise vp against Babel, and against the inhabitants ‖ that lift vp their heart against me, a destroying ª winde,

2 And will send vnto Babel fanners that shall fanne her, and shall emptie her land: for in the day of trouble they shall be against her on euery side.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigadine, will I say, Spare not her yong men, but destroy all her host.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streetes.

5 For Israel hath bene no ᵇ widow, nor Iudah from his God, from the Lorde of hostes, though their lande was filled with sinne against the Holy one of Israel.

6 ¶ ᶜ Flee out of the midst of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: hee will render vnto her a recompense.

7 Babel hath bene as a golden cup in the ᵈ Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations ᵉ rage.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but shee could

‡ *Ebr. from the end.*

x Her princes and mightie men.

y Of the Iewes which should be deliuered by Cyrus.

Reue. 18.6.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shal then haue rest.

‡ *Ebr. liars.*

a For Cyrus did cut the riuer Euphrates, and diuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsel of two of Belshazzars captaines, who conspired against their king, because hee had gelded the one of them in despite, and slaine the sonne of the other.

b Reade Isa. 13.21.

‡ *Ebr. sonnes of the ostriches, or yong.*

Gen. 19.24.
Isa. 13.19.

‖ *Or, of the land that riseth vp.*

a The Medes & Persians that shal destroy them as the winde doeth the chaffe.

b Though they were forsake for a time, yet they were not vtterly cast off as though their husband were dead.

c He sheweth ỹ there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17.6. and 48.6

d By whom the Lord powred out the drinke of his vengeance to whom it pleased him.

e For the great afflictions ỹ they haue felt by the Babylonians. *Isa. 21.9. reuel. 14.8.*

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could not be healed: forſake her, and let vs goe euery one into his owne countrey: for her iudgement is come vp vnto heauen, and is lifted vp to the cloudes.

10 The Lord hath brought foorth our [g] righteouſneſſe: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: gather the ſhields: the Lord hath raiſed vp the ſpirit of the king of the Medes: for his purpoſe is againſt Babel to deſtroy it, becauſe it is the [h] vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the ſtanderd vpon the walles of Babel, make the watch ſtrong: ſet vp the watchmen: prepare the ſkoutes: for the Lord hath both deuiſed, and done that which hee ſpake againſt the inhabitants of Babel.

13 O thou that dwelleſt vpon many [i] waters, abundant in treaſures, thine ende is come, euen the [‖] ende of thy couetouſneſſe.

14 The Lord of hoſtes hath ſworne by [‡] him [*] ſelfe, ſaying, Surely I will fill thee with men, as with caterpillers, and they ſhal crie and ſhout againſt thee.

15 [*] He hath made the earth by his power, and eſtabliſhed the worlde by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

16 Hee giueth by his voyce the multitude of waters in the heauen, and hee cauſeth the cloudes to aſcende from the endes of the earth: he turneth lightnings to raine, and bringeth foorth the winde out of his treaſures.

17 Euery man is a beaſt by his owne [k] knowledge: euery founder is confounded by the grauen image: for his melting is but falſhood, and there is no breath therein.

18 They are vanitie, and the worke of errours: in the time of their [l] viſitation they ſhall periſh.

19 The [m] portion of Iaakob is not like them: for he is the maker of all things, and Iſrael is the rod of his inheritance: the Lord of hoſtes is his Name.

20 Thou art mine [n] hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I deſtroy kingdomes,

21 And by thee will I breake horſe and horſeman, and by thee will I breake the charet and him that rideth therein.

22 By thee alſo will I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the maide.

23 I will alſo breake by thee the ſhepheard and his flocke, and by thee will I breake the huſbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, euen in your ſight, ſaith the Lord.

25 Behold, I come vnto thee, O deſtroying [o] mountaine, ſayth the Lord, which deſtroyeſt all the earth: and I will ſtretch out mine hand vpon thee, and rolle thee downe from the rocks, and will make thee a burnt mountayne.

26 They ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt bee deſtroyed for euer, ſayeth the Lord.

27 Set vp a ſtandard in the lande: blow the trumpets among the nations: prepare the nations againſt her: call vp the kingdomes of [q] Ararat, Minni, and Aſchchenaz againſt her: appoint the prince againſt her: cauſe horſes to come vp as the rough caterpillers.

28 Prepare againſt her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorow: for the deuice of the Lord ſhall be performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel haue ceaſed to fight, they haue remained in their holdes: their ſtrength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poſte ſhall runne to meete the poſte, and a meſſenger to meete the meſſenger, to ſhew the king of Babel, that his citie is taken on a [r] ſide thereof,

32 And that the paſſages are ſtopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus ſayth the Lord of hoſtes the God of Iſrael, The daughter of Babel is like a threſhing floore: the time of her threſhing is come: yet a little while, and the time of her [s] harueſt ſhall come.

34 Nebuchad-nezzar the king of Babel hath [t] deuoured me, and deſtroyed mee: he hath made me an emptie veſſel: he ſwallowed me vp like a dragon, and filled his belly with my delicates, and hath caſt me out.

35 The ſpoyle of me, and that which was left of mee, is brought vnto Babel, ſhall the inhabitant of Zion ſay: and my blood vnto the inhabitants of Caldea, ſhall Ieruſalem ſay.

36 Therefore thus ſayeth the Lord, Behold, I will maintaine thy [u] cauſe, and take vengeance for thee, and I will drie vp the ſea, and drie vp her ſpringes,

37 And Babel ſhall be as heapes, a dwelling place for Dragons, an aſtoniſhment, and an hiſſing, without an inhabitant.

38 They ſhall roare together like lyons, and yell as the lyons whelpes.

39 In their [x] heate I will make them feaſtes, and I will make them drunken, that they may reioyce, and ſleepe a perpetuall ſleepe, and not wake, ſayth the Lord.

40 I will bring them downe like lambes to the ſlaughter, and like rammes and goates.

41 How is [y] Sheſhach taken! and how is the glory of the whole earth taken! how is Babel become an aſtoniſhment among the nations!

42 The [z] ſea is come vp vpon Babel: ſhee is couered with the multitude of the waues thereof.

43 Her

f Thus the people of God exhort one another to goe to Zion and praiſe God.
g In approuing our cauſe and punithing our enemies.
‖ Or, fill, or multiply.
h For the wrong done to his people, and to his Temple, Chap. 50.28.
i For the land of Caldea was full of riuers which ranne into Euphrates.
‖ Or, meaſure.
‡ Ebr. his ſoule. Amos 6.8. Chap. 10.12
k Reade Chap. 10.14.
l When God ſhall execute his vengeance.
m That is, the true God of Iſrael is not like to theſe idoles: for hee can helpe when all things are deſperate.
n He meaneth the Medes and Perſians, as he did before call the Babylonians his hammer, Chap. 50.23.
o Not that Babylon ſtood on a mountaine, but becauſe it was ſtrong, and ſeemed inuincible.
p From thy ſtrong holdes and fortreſſes.
q By theſe three nations he meaneth Armenia the hier, and Armenia the lower, ane Scythia: for Cyrus had gathered an armie of diuers nation
r By turning the courſe of the riuer, one ſide was made open, and the reedes that did grow in the water, were deſtroyed, which Cyrus did by the counſell of Gobria, & Gabbatha Belſhazzars captaines.
s When ſhe ſhall be cut vp and threſhed.
t This is ſpoken in the perſon of the Iewes, bewailing their ſtate and the crueltie of the Babylonians.
u Thus the Lord eſteemeth the iniurie done to his Church as done to himſelfe, becauſe their cauſe is his.
x When they are inflamed with ſurfeting and drinking, I will feaſt with them, alluding to Belſhazzars banket, Dan. 5.2.
y Meaning, Babel, as Chap. 25.26.
z The great army of the Medes and Perſians.

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43 Her cities are desolate: the land is dry and a wildernesse, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visit Bel in Babel, and I will bring out of his mouth, that which [a] he hath swallowed vp, and the nations shal run no more vnto him, and the wall of Babel shall fall.

45 My people, goe out of the mids of her and deliuer ye euery man his soule from the fierce wrath of the Lord,

46 Lest your heart faint, & ye feare the rumor, that shalbe heard in the land: the rumor shal come this yere, & after that in the other [b] yere shall come a rumor, and cruelty in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her slaine shall fall in the mids of her.

48 Then the heauen and the [c] earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the [d] slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that [e] haue escaped the sword, goe away, & stand not still: remember the Lord afarre off, and let Ierusalem come into your mind.

51 We are [f] confounded because we haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords house.

52 Wherefore behold, the dayes come, sayth the Lord, that I will visite her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to [g] heauen, and though shee should defend her strength on high, yet from mee shall her destroyers come, sayth the Lord.

54 A sound of a cry commeth from Babel, and great destruction from the lande of the Caldeans,

55 Because the Lord hath layed Babel waste, & destroyed from her the great voice, and her waues shall roare like great waters, and a sound was made by their noise:

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shall surely recompense.

57 And I will [h] make drunke her princes, and her wise men, her dukes and her nobles and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, sayth the king, whose name is the Lord of hostes.

58 Thus sayth the Lord of hostes, The [i] thicke wall of Babel shalbe broken, and her high gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shall be weary.

59 The word which Ieremiah the Prophet commaunded Sheraiah the son of Neriah, the sonne of Maaseiah, when hee went with Zedekiah the king of Iudah into Babel, in the [k] fourth yeere of his reigne: and this Sheraiah was a peaceable prince.

60 So Ieremiah wrote in a booke all the euill that should come vpon Babel: euen all these things that are written against Babel.

61 And Ieremiah sayde to Sheraiah, When thou commest vnto Babel, and shalt see, and shalt read all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an ende of reading this booke, thou shalt bind a [l] stone to it, and cast it in the midst of Euphrates,

64 And shalt say, Thus shall Babel bee drowned, and shal not rise from the euil, that I will bring vpon her, & they shall [m] be weary. Thus farre are the wordes of Ieremiah.

18.21 m They shall not be able to resist but shall labour in vaine.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The city is burned. 31 Iehoiachin is brought forth of prison, and fed like a king.

ZEdekiah * was one and twentie yeere old when he began to reigne, and he reigned eleuen yeres in Ierusalem, and his mothers name was Hamutal, the daughter of Ieremiah of Libnah. 2.King.24.18. 2.chron.36.11.

2 And he did euil in the eyes of the Lord, according to all that Iehoiakim had done.

3 [a] Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till hee had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 * But in the ninth yeere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchad-nezzar king of Babel, hee and all his hoste against Ierusalem, and pitched against it, and built fortes against it round about.

5 So the city was besieged vnto the eleuenth yere of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, & went out of the citie by night, by the [b] way of the gate betweene the two wals, which was by the kings garden: (now the Caldeans were by the citie round about) and they went by the way of the wildernes.

8 But the army of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Iericho, and all his host was scattered from him.

9 Then they tooke the king and caryed him vp to the king of Babel to Riblah [c] in the land of Hamath, where he gaue iudgement vpon him.

10 And the king of Babel slew the sonnes of Zedekiah, before his eyes: he slew also all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah,

k This was not in the time of his captiuitie, but seuen yeres before, when he went either to gratulate Nebuchad-nezzar, or to intreate of some matters.

l S. Iohn in his Reuelation alludeth to this place, when he saith that ‡ Angel tooke a milstone and cast it into the sea, signifying thereby the destruction of Babylon, Reu.

a That is, his gifts & presents which he had receiued as part of the spoyle of other nations, & which the idolaters brought vnto him from all countries,

b Meaning that Babylon should not be destroyed all at once, but by little and little shuld be brought to nothing: for ‡ first yere came the tidings, the next yeere the siege, and in the third yere it was taken: yet this is not that horrible destructiō which the Prophets threatned in many places: for that was after this, when they rebelled, and Darius ouercame them by the policy of Zopyrus & hanged three thousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioyce and praise God for the destruction of Babylon the great enemy of his Church.

d Babylon did not only destroy Israel, but many other nations.

e Yee that are now captiues in Babylon.

f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the wals were two hundreth foot high.

h I will so astonish them by afflictions that they shall not know which way to turne them.

i The thicknesse of the wall was fifty foote thicke.

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and the king of Babel bound him in chaines and caried him to Babel, and put him in prison till the day of his death.

d In the 2. King. 25.8. it is called the seuenth day, because the fire began then, and so continued to the tenth.

12 Now in the fift moneth in the d tenth day of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which e stood before the king of Babel in Jerusalem,

e That is, which was his seruant as 2. King. 25.8.

13 And burnt the house of the Lord, & the kings house, and al the houses of Jerusalem, and all the great houses burnt hee with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Jerusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certaine of the poore of the people, & the residue of the people that remained in the citie, and those that were fled, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to dresse the vines, and to till the land.

f Of these pillars, read 1. king. 7.15

17 Also the f pillars of brasse that were in the house of the Lord, and the bases, & the brasen sea that was in the house of the Lord, the Caldeans brake, and caried all the brasse of them to Babel.

g Which were also made of brasse, as 1. King. 7.45.

18 The pots also and the g besoms, and the instruments of musicke, & the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

19 And the bowles, and the ashpans, and the basins, and the pots, & the candlesticks, and the incense dishes, and the cups, and all that was of gold, & that was of siluer, tooke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brasen buls, that were vnder the bases, which king Salomon had made in the house of the Lord: the brasse of all these vessels was without h weight.

h It was so much in quantitie.

21 And concerning the pillars, the height of one pillar was eighteene cubites, and a threed of twelue cubites did compasse it, and the thickenes thereof was foure fingers: it was hollow.

22 And a chapiter of brasse was vpon it, and the height of one chapiter was fiue cubites with network, and pomegranates vpon the chapiters round about, all of brasse: the second pillar also, and the pomegranats were like vnto these.

23 And there were ninetie & fiue pomegranates on a side: and all the pomegranates vpon the net worke were i an hundreth round about.

i But because of the roundnesse no more could be seene but ninetie and fiue.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah k the second Priest, and the three keepers of the doore.

k Which serued in the hie Priestes stead, if he had any necessary impediment.

25 He tooke also out of the city an eunuch which had the ouersight of the men of warre and l seuen men that were in the kings presence which were found in the citie, and Sopher captaine of the host who mustered the people of the land, and threescore men of the people of the land, that were found in the mids of the citie.

l In the 2. king. 25.19. is read but of fiue, those were the most excellent & the other two, which were not so noble, are not there mentioned with them.

26 Nebuzar adan the chiefe steward took them, and brought them to the king of Babel to Riblah.

27 And the king of Babel smote them, and slew them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchad-nezzar caried away captiue, in the m seuenth yeere, euen three thousand Iewes and three and twenty.

m Which was the latter end of the seuenth yeere of his reigne, and the beginning of the eight.

29 In the n eightenth yere of Nebuchadnezzar he caried away captiue from Jerusalem eight hundreth thirtie & two ‡ persons.

n In the latter end also of that yeere, and the beginning of the nineteenth.

‡ Ebr. soules.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seuen hundreth fortie and fiue persons: all the persons were foure thousand and six hundreth.

o That is, restored him to liberty and honour.

31 And in the seuen and thirtieth yeere of the captiuitie of Jehoiachin king of Iudah, in the twelft moneth, in the fiue and twentieth day of the moneth, Euil-merodach king of Babel, in the first yere of his reigne, o lifted vp the head of Jehoiachin king of Iuda, and brought him out of prison,

p And gaue him princely apparel.

32 And spake kindly vnto him, & set his throne aboue the throne of the kinges, that were with him in Babel,

33 And changed his prison p garments, and he did continually eate bread before him all the dayes of his life.

q That is, he had allowance in the Court, and thus at length hee had rest and quietnesse, because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

34 His portion was a q continuall portion giuen him of the king of Babel, euery day a certaine, all the dayes of his life, vntill he died.

Lamentations.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, 5 And sheweth that they are plagued because of their sinnes. The first & second chapter begin euery verse according to the letters of the Ebrew Alphabet. The third hath three verses for euery letter, and the fourth is as the first.

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to be now destroyed & desolate.

HOw doth a the city remaine solitary that was full of people! she is as a widow: shee that was great among the nations, and b princesse among the prouinces, is made tributary.

b Which had chiefly rule ouer many prouinces and countreys.

2 She weepeth continually in the c night, and her teares run downe by her cheekes: among all her d louers, shee hath none to comfort her: all her friendes haue delt vnfaithfully with her, and are her enemies.

c So that she taketh no rest.

d Meaning the Egyptians and Assyrians which promised help.

3 Iudah is caried away captiue, because e of affliction, and because of great seruitude: she dwelleth among the heathen and findeth no rest: all her persecuters tooke her in the straits.

e For her cruelty toward ỹ poore & oppression of seruãts, ier. 34.11.

4 The wayes of Zion lament, because no

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f As they vsed to come vp with mirth and ioy, Psal.42.4.
‡*Ebr. butternesse.*
g That is, haue rule ouer her, Deut.28.44.

h As men pined away with sorrow and that haue no courage.
i In her misery shee considered the great benefits and commodities that she had lost.
k At her religion and seruing of God, which was the greatest griefe to the godly.
‖*Or, driuen away.*
l She is not ashamed of her sinne, although it be manifest.
‡*Ebr. hath magnified himselfe.*
m God forbiddeth that the Ammonites and Moabites should enter into the congregation of the Lord, and vnder them he comprehendeth all enemies, Deut. 23.3.
n Thus Ierusalem lamenteth, mouing others to pitie her and to learne by her example.
o This declareth that we should acknowledge God to be the authour of all our afflictions, to the intent that wee might seeke to him for remedie.
p Mine heauie sinnes are continually before his eyes, as he that tieth a thing to his hand for a remembrance.
q He hath troden them vnder foot, as they that tread grapes in the winepresse. *Iere.14.17 chap.2.18.*

no man commeth f to the solemne feasts: all her gates are desolate: her Priestes sigh: her virgins are discomfited, and shee is in ‡ heauinesse.

5 Her aduersaries are the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her princes are become h like harts that finde no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, and all her pleasant things, that shee had in times past, when her people i fell into the hand of the enemie, and none did helpe her: the aduersaries saw her, and did mocke at her k Sabbaths.

8 Ierusalem hath grieuously sinned, therefore she is ‖ in derision: all that honoured her, despise her, because they haue seene her filthinesse: yea, shee sigheth and turneth backward.

9 l Her filthinesse is in her skirts: shee remembred not her last ende, therefore shee came downe wonderfully: shee had no comforter: O Lord, behold mine affliction: for the enemie is ‡ proud.

10 The enemie hath stretched out his hand vpon all her pleasaunt things: for shee hath seene the Heathen enter into her Sanctuarie, whom m thou diddest commaunde, that they should not enter into thy Church.

11 All her people sigh f seeke their bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way? behold, and see, if there be any n sorow like vnto my sorow, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

13 From aboue hath o he sent fire into my bones, which preuaileth against them: hee hath spread a net for my feet, and turned me backe: he hath made mee desolate, and daily in heauinesse.

14 The p yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke: he hath made my strength to fall: the Lord hath deliuered mee into their handes, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the midst of me: hee hath called an assembly against me to destroy my young men: the Lord hath troden q the winepresse vpon the virgine the daughter of Iudah.

16 *For these things I weepe: mine eye, euen mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemie preuailed.

17 Zion stretcheth out her handes, and there is none to comfort her: the Lord hath appointed the enemies of Iaakob round about him: Ierusalem is r as a menstruous woman in the midst of them.

18 The Lord is righteous: for I haue rebelled against his ‡ commandement: heare, I pray you, all people, and behold my sorow: my virgins and my yong men are gone into captiuitie.

19 I called for my louers, but they deceiued mee: my Priests and mine Elders perished in the city, while they sought their meat to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within mee, for I am full of heauinesse: the sword spoyleth abroad, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day that thou hast pronounced, and they shal be like vnto me.

22 s Let all their wickednes come before thee; ‖ doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighs are many, and mine heart is heauie.

r Which because of her pollution was separated from her husband, Leuit. 15.19. and was abhorred for the time.
‡*Ebr. meuth.*
f That is, they died for hunger.

t Of desiring vengeance against the enemie, reade Ier. 11 20. and 18.21.
‖*Or, gather them like grapes.*

CHAP. II.

HOw hath the Lord a darkned the daughter of Zion in his wrath! and hath cast downe from b heauen vnto the earth the beautie of Israel, and remembred not his c footstoole in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iaakob, and not spared: he hath throwen downe in his wrath the strong holds of the daughter of Iudah: he hath cast them downe to the ground: he hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the d horne of Israel: hee hath drawen backe his e right hand from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 Hee f hath bent his bowe like an enemie: his right hand was stretched vp as an aduersarie, and slew al that was pleasant to the eye in the Tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemie: he hath deuoured Israel, and consumed all his palaces: he hath destroyed his strong holds, and hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his Tabernacle, as a garden, hee hath destroyed his congregation: the Lord hath caused the feastes and Sabbaths to bee forgotten in Zion, and hath despised in the indignation of his wrath the king and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuarie: hee hath giuen into the hand of the enemie the walles of her palaces: they haue made a g noyse in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: he hath not withdrawen his hand from destroying: therefore hee made

a That is, brought her from prosperitie to aduersitie.
b Hath giuen her a most sore fall.
c Alluding to the Temple, or to the Arke of the couenant, which was called the footstoole of the Lord, because they should not set their hearts toward the heauens.
d Meaning, the glory & strength, as 1.Sam.2.1.
e That is, his succour which he was wont to send vs, when our enemies oppressed vs
f Shewing that there is no remedie but destruction, where God is the enemie.
g As the people were accustomed to praise God in the solemne feasts with a loud voyce: so now the enemies blaspheme him with shouting and crying.

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h This is a figuratiue speech, as that was, when he said the wayes did lament, Chap. 1.4. meaning that this sorrow was so great, that the insensible things had their part thereof.

‖Or, finde.

the rampart [b] and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed and broken her barres: her King and her Princes are among the Gentiles: the lawe is no more, neither can her Prophets ‖ receiue any vision from the Lord.

10 The Elders of the daughters of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselues with sackcloth: the virgins of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell; my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children & sucklings ‖ swoone in the streetes of the citie.

‖Or, faint.

12 They haue sayde to their mothers, Where is ‡ bread and drinke? when they swooned, as the wounded in the streetes of the citie, and when they ‡ gaue vp the ghost in their mothers bosome.

‡Ebr. wheat and wine.

13 [i] What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter Ierusalem, what shall I liken to thee, that I may comfort thee, O virgine daughter Zion? for thy breach is great like the sea: who can heale thee?

‡Ebr. powred out the soule.

i Meaning, that her calamitie was so euident, that it neede no witnesses.

14 The prophets haue [k] looked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false ‖ prophecies, and causes of banishment.

k Because the false prophets called themselues Seers, as the other were called, therefore hee sheweth, that they saw amisse, because they did not reproue the peoples faults, but flattered them in their sinnes, which was the cause of their destruction.

15 All that passe by the way, clappe their handes at thee: they hisse and wagge their head vpon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioy of the whole earth?

‖Or, burden. Leuit 26.15,25. deut. 28.15,25.

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainely this is the day that we looked for: wee haue found and seene it.

17 * The Lord hath done that which hee had purposed: he hath fulfilled his word that hee had determined of olde time: he hath throwen downe, and not spared: hee hath caused thine enemie to reioyce ouer thee, and set vp the horne of thine aduersaries.

* Iere. 14.17. chap. 1.16.

18 Their heart * cried vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, crie in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of the young children, that faint for hunger in the corners of all the streetes.

20 Behold, O Lord, & consider to whom thou hast done thus: shall the women eate their fruit, and children of a ‖ spanne long? shall the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

‖Or brought vp in their owne hands.

21 The young & the old lie on the ground in the streetes: my virgins and my young men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my terrours round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished & brought vp, hath mine enemie consumed.

‖Or, enemies, whom I feared.

CHAP. III.

I Am the man that hath seene [a] affliction in the rod of his indignation.

2 He hath led me, and brought mee into darkenesse, but not to light.

3 Surely hee is turned against mee: hee turneth his hand against me all the day.

4 My flesh and my skin hath hee caused to waxe old, and he hath broken my bones.

5 Hee hath [b] builded against mee, and compassed me with gall, and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 Hee hath hedged about mee, that I cannot get out: hee hath made my chaines heauie.

8 Also when I crie and shout, hee shutteth out my [c] prayer.

9 Hee hath [d] stopped vp my wayes with hewen stone, and turned away my paths.

10 [e] Hee was vnto me as a beare lying in wait, and as a lion in secret places.

11 Hee hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 Hee hath bent his bowe, and made me a marke for the arrow.

13 He caused † the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitternesse, and made me drunken with [f] wormewood.

16 Hee hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie,

18 And I said, My strength and mine hope [g] is perished from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled [h] in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords [i] mercies that we are not consumed, because his compassions faile not.

23 They are renewed [k] euery morning: great is thy faithfulnesse.

24 The Lord is my [l] portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them, that trust

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declareth the destruction of Ierusalem, as Ier. 20.2

b Hee speaketh this as one that felt Gods heauie iudgements, which hee greatly feared, and therefore setteth them out with this diuersitie of words.

c This is a great tentation to the godly, when they see not the fruit of their praiers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly and the ofter

d And keepeth me in hold, as a prisoner

e He hath no pitie on me.

†Ebr. sonnes.

f With great anguish and sorow he hath made me to lose my sense.

g Thus with paine he was driuen to and fro betweene hope and despaire, as the godly oft times are, yet in the end the Spirit getteth the victorie.

h Hee sheweth that God thus vseth to exercise his, to the intent, that hereby they may know themselues and feele his mercies.

i Considering the wickednesse of man, it is maruaile that any remaineth aliue: but onely that God for his owne mercies sake, and for his promise will euer haue his Church to remaine, though they be neuer so fewe in number, Isa. 1.9.

k We feele thy benefites dayly.

l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal. 16.5.

in

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in him, and to the soule that seeketh him.

26 It is good both to trust and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his [m] youth.

28 He sitteth alone, [n] and keepeth silence, because he hath borne it vpon him.

29 Hee putteth his [o] mouth in the dust, if there may be hope.

30 He giueth his cheeke to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though he send affliction, yet will he haue compassion according to the multitude of his mercies.

33 For hee doeth not [p] punish [t] willingly, nor afflict the children of men,

34 In stamping vnder his feete all the prisoners of the earth,

35 In ouerthrowing the right of a man before the face of the most High,

36 In subuerting a man in his cause: the Lord [q] seeth it not.

37 Who is he then that sayth, and it commeth to passe, and the Lord [r] commandeth it not?

38 Out of the mouth of the most High proceedeth not [s] euill and good?

39 Wherefore then is the liuing man [u] sorowfull? man suffereth for his sinne.

40 Let vs search and trie our wayes, and turne againe vnto the Lord.

41 Let vs lift vp [v] our hearts with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled, therefore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine and not spared.

44 Thou hast couered thy selfe with a cloude, that our prayer should not passe through.

45 Thou hast made vs as the * offscouring and refuse in the mids of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs with deolation and destruction.

48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay and ceaseth not,

50 Till the Lord looke downe, and behold from heauen.

51 Mine eye [x] breaketh mine heart because of all the daughters of my citie.

52 Mine enemies chaled mee sore like a bird without cause.

53 They haue shut vp my life [y] in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, then thought I, I am destroyed.

55 I called vpon thy Name, O Lord, out of the low dungeon.

56 Thou hast heard my voyce: stop not thine eare from my sigh, and from my crie.

57 Thou drewest neere in the day that I called vpon thee: thou saydest, Feare not.

58 O Lord, thou hast maintained the cause of my [z] soule, & hast redeemed my life.

59 O Lord, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vengeance, and all their deuises against me.

61 Thou hast heard their reproch, O Lord, and all their imaginations against me:

62 The lips also of those that rose against me, and their whispering against mee continually.

63 Behold their sitting downe and their rising vp, how I am their song.

64 * Giue them a recompense, O Lord, according to the worke of their hands. *Psal.28.4.

65 Giue them ‖ sorow of heart, euen thy curse to them. ‖Or, *an obstinate heart.*

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

CHAP. IIII.

HOwe is the [a] golde become so ‖ dimme! the most fine golde is changed, and the stones of the Sanctuary are scattered in the corner of euery streete.

2 The noble ‖ men of Zion comparable to fine gold, how are they esteemed as earthen [b] pitchers, euen the worke of the hands of the potter!

3 Euen the dragons [c] draw out the breasts, and giue sucke to their yong, but the daughter of my people is become cruell like the [d] ostriches in the wildernesse.

4 The tongue of the sucking childe cleaueth to the roofe of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.

5 They that did feede delicately, perish in the streetes: they that were brought vp in scarlet, embrace the dung.

6 For the iniquity of the daughter of my people is become greater then the sinne of Sodome, that was * destroyed as in a moment, and ‖ none pitched campes against her.

7 Her * Nazarites were purer then the snowe, and whiter then the milke: they were more ruddy in body, then the red precious stones; they were like polished saphir.

8 Nowe their [e] visage is blacker then a cole: they cannot know them in the streets: their skinne cleaueth to their bones: it is withered like a stocke.

9 They that be slaine with the sword, are better then they that are killed with hunger: for they fade away as they were stricken through for the [f] fruits of the field.

10 The hands of the pitiful women haue sodden their own children, which were their meate in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: hee hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The Kings of the earth, and all the inhabitants of the world would not haue beleeued that the aduersary & the enemy should haue entred into the gates of Ierusalem:

13 For the sinnes of her prophets, and the iniquities of her priests, that haue shed the blood of the iust in the midst of [g] her.

m He sheweth that we can neuer begin too timely to be exercised vnder the crosse. that when the afflictions growe greater, our patience also by experience may be stronger.

n He murmureth not against God, but is patient.

o He humbleth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for succour.

p He taketh no pleasure in it, but doth it of necessitie for our amendement, when he suffereth the wicked to oppresse the poore.

‡*Ebr. with his heart.*

q He doth not delight therein.

r He sheweth that nothing is done without Gods prouidence.

s That is, aduersity, and prosperitie, Amos 3 6.

t When God afflicteth him.

u That is, both hearts & hands: for else to lift vp the hands is but hypocrisie. 1. *Cor.* 4 13.

x I am ouercome with sore weeping for all my people.

y Reade Ierem. 37.16. how hee was in the myrie dungeon.

z Meaning, the cause wherefore his life was in danger.

a By the golde he meaneth the Princes, as by the stones hee vnderstandeth the Priests. ‖*Or, hid.* ‖*Or, sonnes.*

b Which are of small estimation, and haue none honour.

c Though the dragons be cruel, yet they pitie their yong and nourish them, which thing Ierusalem doeth not.

d The women forsake their children as the Ostrich doth her egs, Iob 39.17. *Gen.* 19.25. ‖*Or, no strength was against her.* *Numb* 6.2.

e They that were before most in Gods fauour, are now in greatest abomination vnto him.

f For lacke of foode they pine away and consume.

g Hee meaneth that these things are come to passe therefore contrary to all mens expectation.

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h Some referre this to the blind men, which as they went, stumbled on ỹ blood, whereof the citie was full.

i Meaning, the heathen which came to destroy them, could not abide them.

‖ *Or, face.*

k That is, the enemies.

l He sheweth two principall causes of their destruction: their cruelty and their vaine confidence in man: for they trusted in the helpe of the Egyptians.

m Our king Iosiah, in whome stood our hope of Gods fauour, and on whom depended our state and life, was slaine, whom hee calleth anointed, because he was a figure of Christ.

n This is spoken by derision.

14 They haue wandred as blind men h in the streetes, and they were polluted with blood, so that they would not touch their garments.

15 But they cried vnto them, Depart yee polluted, depart, depart, touch not: therefore they fled away, and wandred: they haue said among the heathen, They shall no more dwell there.

16 The ‖ anger of the Lord hath scattered them, hee will no more regard them: k they reuerenced not the face of the Priests, nor had compassion of the Elders.

17 While we waited for our vaine help, our eyes failed: for in our waiting wee looked for l a nation that could not saue vs.

18 They hunt our steps that we cannot goe in our streetes: our ende is neere, our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and laid waite for vs in the wildernesse.

20 The m breath of our nostrels, the Anointed of the Lord was taken in their nets, of whom wee sayde, Vnder his shadowe wee shall be preserued aliue among the heathen.

21 Reioyce and be glad, n O daughter Edom, that dwellest in the land of Vz, the cup also shall passe thorough vnto thee: thou shalt be drunken ‖ and vomit.

22 Thy punishment is accomplished, O daughter Zion: hee o will no more cary thee away into captiuitie, but hee will visite thine iniquitie, O daughter Edom, hee will discouer thy sinnes.

‖ *Or, shew thy nakednesse.*

o He comforteth the Church by that after seuenty yeeres their sorowes shall haue an end, whereas the wicked should be tormented for euer.

CHAP. V.

The prayer of Jeremiah.

a This prayer as is thought, was made when some of the people were caried away captiue, others, as the poorest, remained, and some went into Egypt and other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

REmember, O Lord, what is come vpon vs: a consider, and behold our reproch.

2 Our inheritance is turned to the strangers, our houses to the aliants.

3 Wee are fatherlesse, euen without father, and our mothers are as widowes.

4 We haue drunken our b water for money, and our wood is sold vnto vs.

5 Our necks are vnder persecution: we are weary, and haue no rest.

6 We haue giuen our c hands to the Egyptians, and to Asshur, to bee satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their d iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 Wee gate our bread with the perill of our liues, because of the sword e of the wildernesse.

10 Our skin was blacke like as an ouen, because of the terrible famine.

11 They defiled the women in Zion, and the maides in the cities of Iudah.

12 The princes are hanged vp by f their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder g the wood.

14 The Elders haue ceased from ỹ b gate, and the yong men from their songs.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: wo now vnto vs that we haue sinned.

17 Therefore our heart is heauy for these things, i our eyes are dimme.

18 Because of the mountaine of Zion which is desolate: the foxes run vpon it.

19 But thou, O Lorde, remainest for k euer: thy throne is from generation to generation.

20 Wherefore doest thou forget vs for euer, and forsake vs so long time?

21 l Turne thou vs vnto thee, O Lorde, and we shall be turned: renew our dayes as of olde.

22 But thou hast vtterly reiected vs: thou art exceedingly angry against vs.

b Meaning, their extreme seruitude and bondage.

c We are ioyned in league and amity with them, or haue submitted our selues vnto them.

d As our fathers haue been punished for their sinnes, so we that are culpable of the same sinnes, are punished.

e Because of the enemie that came from the wildernesse, and would not suffer vs to goe and seeke our necessary foode.

f That is, by the enemies hand.

g Their slauery was so great, that they were not able to abide it.

h There were no more lawes nor fourme of common wealth.

i With weeping.

k And therefore thy couenant and mercies can neuer faile.

l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs, before wee can turne to him, Ierem. 31, 18.

Ezekiel.

THE ARGVMENT.

AFter that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuity with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should bee still miserable vnder the Caldeans. By reason whereof hee confirmeth his former prophesies, declaring by new visions and reuelations shewed vnto him, that the citie should most certainely be destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, should be brought into cruell bondage. And lest the godly should despaire in these great troubles, hee assureth them that God wil deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whom in this Booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP.

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CHAP. I.

1 The time wherein Ezekiel prophesied, and in what place. 3 His kinred. 5 The vision of the foure beasts. 26 The vision of the throne.

IT came to passe in the a thirtieth yeere in the fourth moneth, and in the fift day of the moneth (as I was among the captiues by the riuer b Chebar) that the heauens were opened, and I saw visions of c God.

2 In the fift day of the moneth (which was the fift yeere of king Ioiachins captiuitie)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the d hande of the Lorde was vpon him.

4 And I looked, and behold, a e whirlewinde came out of the North, a great cloude and a fire wrapped about it, and a brightnesse was about it, and in the mids thereof, to wit, in the mids of the fire came out as the likenesse of ‖ amber.

5 Also out of the mids thereof came the likenesse of foure f beastes, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were straight feete, and the sole of their feete was like the sole of a calues foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were g ioyned by their wings one to another, and when they went foorth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as h the face of man: and they foure had the face of a lion on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

11 Thus were their faces: but their wings were spread out aboue: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went straight forward: they went whither their ‡ spirit led them, and they returned not when they went foorth.

13 The similitude also of the beasts, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ranne among the beastes, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ranne, and i returned like vnto lightning.

15 ¶ Now as I beheld the beastes, beholde, a wheele appeared vpon the earth by the beasts, hauing foure faces.

16 The fashion of the wheeles and their worke was like vnto a k chrysolite: and they foure had one forme, and their fashion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also ‖ rings, and height, and were fearefull to behold, and their rings were full of eyes, round about them foure.

19 And when the beastes went, the wheeles went with them: ‡ when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, & thither did the spirit of the wheeles leade them, and the wheeles were lifted vp beside them: for the spirit of the beasts was in the wheeles.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp beside them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beastes was wonderfull, like vnto chrystall, spread ouer their heads aboue.

23 And vnder the firmament were their wings streight, the one toward the other: euery one had two, which couered them, and euery one had two which couered their bodies.

24 And when they went foorth, I heard the noyse of their l wings, like the noyse of great waters, and as the voyce of the Almighty, euen the voyce of speach, as the noise of an hoste: and when they stood, they m let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the fashion of a throne like vnto a saphire stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of amber, and as the similitude of fire n round about within it to looke to, euen from his loynes vpwarde: and to looke to, euen from his loynes downewarde, I sawe as a likenesse of fire, and brightnesse round about it.

28 As the likenesse of the bowe, that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell o vpon my face, and I heard a voyce of one that spake.

a After that the booke of the law was found, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twenty yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw these visions.

b Which was a part of Euphrates, so called.

c That is, notable and excellent visions, so that it might be known, it was no naturall dreame, but came of God.

d That is, the Spirit of prophesie, as Chap. 3. 22. and 37. 1.

e By this diuersitie of words he signifieth the fearefull iudgement of God, and the great afflictions that should come vpon Ierusalem.

‖ *Or, pale yellow.*

f Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23.

g The wing of the one touched the wing of the other.

h Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke, and of an eagle on the left side.

‡ *Ebr. whither their spirit, or will was to goe.*

i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

k The Ebrew word is Tarshish, meaning, that the colour was like the Cilician sea, or a precious stone so called.

‖ *Or, the trest.*

l Which declared the swiftnes, and the fearefulnesse of Gods iudgements.

m Which signified that they had no power of themselues, but onely waited to execute Gods commandement.

n Whereby was signified a terrible iudgement toward the earth.

o Considering the Maiestie of God, and the weakenesse of flesh.

CHAP. II.

The Prophet is sent to call the people from their errour.

AND a he sayd vnto me, b Sonne of man, stand vp vpon thy feet, and I will speake vnto thee.

a That is, the Lord.

b Meaning man, which is but earth and ashes, which was to humble him, and cause him to consider his owne state and Gods grace.

2 c And

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c So that hee could not abide Gods presence till Gods spirit did enter into him.

‡ *Eb. hard of face.*

d This declareth on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duety, though the people be neuer so obstinate: for the word of God shall be either to their saluation or greater condemnation.

e Reade Ier. 1. 17. he sheweth that for none afflictions they should cease to doe their dueties.

f Hee doeth not onely exhort him to his duetie, but also giueth him the meanes wherewith he may be able to execute it.

g Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

2 c And the spirit entred into me, when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are ‡ impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus sayeth the Lord God.

5 But surely they will not heare, neither indeede will they cease: for they are a rebellious house: yet shall they know that d there hath been a Prophet among them.

6 And thou sonne of man, e feare them not, neither bee afraid of their wordes, although rebels, and thornes bee with thee, and thou remainest with scorpions: feare not their wordes, nor be afrayd at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them: but surely they will not heare, neither will they indeede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: bee not thou rebellious, like this rebellious house: open thy mouth, and f eate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and loe, a roule of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, g Lamentations, and mourning, and woe.

CHAP. III.

1 *The Prophet being fed with the word of God, and with the constant boldnesse of the Spirit, is sent vnto the people that were in captiuitie.* 17 *The office of true ministers.*

MOreouer he said vnto mee, Sonne of man, eate that thou findest: a eate this roule, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and hee gaue me this roule to eate.

3 And he said vnto me, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweete as hony.

4 And he said vnto me, Sonne of man, go, and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an ‡ vnknowen tongue, or of an hard language, but to the house of Israel:

6 Not to many people of an vnknowen tongue, or of an hard language whose words thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all the house of Israel are impudent and stiffe hearted.

8 Behold, I haue made thy face b strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither bee afrayd at their lookes: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, c receiue in thine heart all my wordes that I speake vnto thee, and heare them with thine eares,

11 And goe and enter to them that are led away captiues, vnto the children of thy people, and speake vnto them, ‡ tell them, Thus sayth the Lord God: but surely they will not heare, neither will they indeede cease.

12 Then the spirit tooke me vp, and I heard behind me a noyse of a great rushing, saying, d Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beastes, that touched one another, and the rattling of the wheels that were by them, euen a noyse of a great rushing.

14 So the Spirit lift me vp, and tooke me away, and I e went in bitternesse, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to f Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among them g seuen dayes.

16 And at the ende of seuen dayes, the worde of the Lord came againe vnto mee, saying,

17 Sonne of man, I haue made thee a h watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 (When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednes, nor from his wicked way, he shall die in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a i righteous man turne from his righteousnes, and commit iniquitie, I will lay a k stumbling blocke before him, and he shall die, because thou hast not giuen him warning: he shal die in his sinne, and his ! righteous deedes, which hee hath done, shall not be remembred: but his blood will I require at thine hand.

21 Neuertheless, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the m hand of the Lord was there vpon mee, and he said vnto me, Arise, and goe

a Whereby is meant that none is meete to be Gods messenger before he haue receiued the word of God in his heart, as verse 10. and haue a zeale thereunto. and delight therein, as Iere. 15 16. reuel. 10. 10.

‡ *Ebr. deepe lips.*

b God promiseth his assistance to his ministers, and that he will giue them boldnesse and constancie in their vocation, Isa. 50. 7. Ierem. 1. 18. Micah. 3. 8.

c He sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselues, but that onely which they haue receiued of the Lord.

d Whereby he signifieth, that Gods glory should not be diminished, although he departed out of his Temple: for this declared that the citie and Temple should be destroyed.

e This sheweth that there is euer an infirmitie of the flesh which can neuer be ready to render full obedience to God, and also Gods grace, who euer assisteth his, and ouercometh their rebellious affections.

f Which was a place by Euphrates, where the Iewes were prisoners.

g Declaring hereby, that Gods ministers must with aduisement and deliberation vtter his iudgments.

h Of this reade Chap. 33. 2.

i If he that hath been instructed in the right way turne backe.

k I wil giue him vp into a reprobate minde, Rom. 1. 28.

! Which seemed to haue beene done in faith, and were not.

m That is, the spirit of prophesie.

goe

goe into the ‖ fielde, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, behold, the n glorie of the Lord stood there, as the glorie which I saw by the river Chebar, and I fell downe vpon my face.

24 Then the spirit entred into me, which o set mee vp vpon my feete, and spake vnto me, and said to me, Come, and p shut thy selfe within thine house.

25 But thou, O sonne of man, behold, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not goe out among them,

26 And I will make thy tongue q cleaue to the roofe of thy mouth, that thou shalt bee dumbe, and shalt not bee to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and hee that leaueth off, * let him leaue: for they are a rebellious house.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is propheſied to come.

THou also sonne of man, take thee a brick, and lay it before thee, and purtray vpon it the citie, euen Ierusalem,

2 And lay siege against it, and builde a fort against it, and cast a mount against it; set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an r yron panne, and set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shall bee besieged, and thou shalt lay siege against it: this shalbe a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the s house of Israel vpon it: according to the number of the dayes that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue laide vpon thee the yeeres of their iniquity, according to the number of the dayes: euen three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy t right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine u armie shalbe vncouered, and thou shalt propheſie against it.

8 And behold, I will lay x bands vpon thee, and thou shalt not turne thee from one side to another, til thou hast ended the dayes of thy siege.

9 Thou shalt also take vnto thee wheat, and barley, and beanes, and lentils, and millet, and y fitches, and put them in one vessell, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen a three hundreth and ninetie dayes shalt thou eate thereof.

10 And thy meate, whereof thou shalt eate, shall bee by weight, euen z twentie shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, euen the first part of an a Hin from time to time shalt thou drinke.

12 And thou shalt eate it as barley cakes, and thou shalt bake it b in the dung that commeth out of man, in their sight.

13 And the Lord said, So shall the children of Israel eat their defiled bread among the Gentiles whither I will cast them.

14 Then said I, Ah, Lord God, behold, my soule hath not beene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any c vncleane flesh in my mouth.

15 Then hee said vnto mee, Loe, I haue giuen thee bullocks d dung for mans dung, and thou shalt prepare thy bread therewith.

16 Moreouer, hee said vnto mee, Sonne of man, behold, I will breake e the staffe of bread in Ierusalem, that they shall eat bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shalbe astonied one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the haires, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharp knife, or take thee a barbours rasor, and cause it a to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and diuide the haire.

2 Thou shalt burne with fire the third part in the middes of b the citie, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will drawe out a sword after them.

3 Thou shalt also take thereof a fewe in number, and binde them in thy c lap.

4 Then take of them againe, and cast them into the middes of the fire, and burne them in the fire: d so thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the midst of the nations and countreyes, that are round about her.

6 And she hath changed my e iudgements

Or, valley.

n Meaning, the vision of the Cherubims, and the wheeles.

o Reade Chap. 2.2.

p Signifying, that not only he should not profit, but they should grieuously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God stoppeth the mouths of his ministers, and that all such are the rods of his vengeance that doe it. *Reuel. 22.11.*

a Which signified the stubburnes and hardnesse of their heart.

b Hereby he representeth the idolatrie and sinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundred and ninetie yeeres

c Which declared Iudah, who had now from the time of Iosiah slept in their sinnes fourtie yeeres

d In token of a speedie vengeance

e The people should so straitly be besieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eate whatsoeuer they could get.

g Which were fourteene moneths that the citie was besieged, and this was as many dayes as Israel sinned yeeres.

h Which make a pound.

i Reade Exod. 29 40.

k Signifying hereby the great scarcitie of fuell and matter to burne.

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force and strength wherewith it should nourish, Isa. 3.1. Chap. 5. 17. and 14.13.

a To shaue thine head and thy beard.

b To wit of that citie which hee had purtrayed vpon the bricke, Chap. 4.1. By the fire and pestilence he meaneth the famine, wherewith one part perished, during the siege of Nebuchadnezzar. By the sword those that were shine when Zedekiah fled, and those that were caried away captiue. And by the scattered into the winde, those that fled into Egypt and into other parts after the citie was taken.

c Meaning, that a very few should bee left, which the Lord would preserue among all these stormes, but not without troubles, and triall.

d Out of that fire which shou kindlest, shall a fire come, which shall signifie the destruction of Israel.

e My word and law into idolatrie and superstitions,

into

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into wickednesse more then the nations, and my statutes more then the countreyes that are round about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus saith the Lord God, Because your f multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lord God, Behold, I, euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will do any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, as I liue, saith the Lord God, Surely, because thou hast defiled my Sanctuarie with all thy filthines, and with all thine abominations, therefore will I also destroy thee, neither shal mine eye spare thee, neither will I haue any pitie.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fal by the sword round about thee: and I will scatter the last third part into all winds, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will bee g comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I will make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the ‖euill h arrowes of famine, which shall bee for their destruction, and which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread.

17 *So will I send vpon you famine, and euill beasts, and they shall spoyle thee, and pestilence, and blood shall passe thorow thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

f Because your idoles are in greater number, and your superstitions moe then among the professed idolaters, reade Isai. 65.11. or he condemneth their ingratitude in respect of his benefits.

Leuit. 26.29. deut. 28.53. 2. king. 6.29. Lament. 4.10. baruch. 2.3.

g That is, I will not be pacified till I be reuenged, Ila. 1.24.

‖ *Or, dangerous.*

h Which were the grashoppers, mildewe, and whatsoeuer were occasions of famine. *Chap. 14.13.*

CHAP. VI.

1 He sheweth that Ierusalem shall be destroyed for their idolatrie. 8 He propheseth the repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face towardes the * mountaines of Israel, and propheste against them,

3 And say, Yee mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the a mountaines and to the hilles, to the riuers and to the valleys, Behold, I, euen I will bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall be desolate, and your images of the b sunne shall bee broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their c idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be desolate, and the high places shall be laide waste, so that your altars shall be made waste and desolate, and your idoles shall bee broken, and cease, and your images of the sunne shall be cut in pieces, and your workes shall be abolished.

7 And the slaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, d that you may haue some that shall escape the sword among the nations, when you shall be scattered thorow the countreys.

9 And they that escape of you shall remember me among the nations, where they shall bee in captiuitie, because I am grieued for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they e shalbe displeased in themselues for the euils which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not said in vaine, that I would doe this euill vnto them.

11 Thus saith the Lord God, f Smite with thine hand, and stretch forth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then g yee shall know, that I am the Lord, when their slaine men shall be among their idoles round about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer sweet sauour to all their idoles.

14 So will I * stretch mine hand vpon them, and make the land waste, and desolate h from the wildernesse vnto Diblath in all their habitations, and they shall know, that I am the Lord.

Chap. 36.1.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.

b Reade 2. King. 23.11.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselues, 2. King. 23.20.

d Hee sheweth that in all dangers God will preserue a few, which shall be as the seede of his Church, and call vpon his Name.

e They shall be ashamed to see, that their hope in idoles was but vaine, and so shall repent.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations, when ye shall see my iudgements. *Chap. 5.14.*

h Some reade, more desolate then the wildernesse of Diblath, which was in Syria, and bordered vpon Israel, or from the wildernesse, which was South vnto Diblath, which was North: meaning the whole countrey.

CHAP. VII.

The ende of all the land of Israel shall suddenly come.

MOreouer the word of the Lord came vnto me, saying,

2 Also

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2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all a thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shalbe in the mids of thee, and ye shall know that I am the Lord.

5 Thus sayth the Lord God, ‖ Beholde, one euill, euen one euill is come.

6 An end is come, the end is come, it b watcheth for thee: beholde, it is come.

7 The c morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, & not the d sounding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pitie, but I will lay vpon thee according to thy wayes, and thine abominations shall bee in the mids of thee, and ye shall know that I am the Lord that smiteth.

10 Beholde, the day, beholde, it is come: the morning is gone forth, the e rod flourisheth: f pride hath budded.

11 g Cruelty is risen vp into a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be h lamentation for them.

12 The time is come, the day draweth neere, let not the buyer i reioyce, nor let him that selleth, k mourne: for the wrath is vpon all the multitude thereof.

13 For hee that selleth, shall not l returne to that which is sold, although they were yet aliue: for the m vision was vnto all the multitude thereof, & they returned not, n neither doeth any encourage himselfe in the punishment of his life.

14 o They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: hee that is in the field, shall die with the sword, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doues of the valleys: all they shall mourne, euery one for his iniquitie.

17 *All hands shall bee weake, and all knees shall fall away as water.

18 *They shall also gird themselues with sackecloth, and feare shall couer them, and shame shall bee vpon all faces, and baldnesse vpon their heads.

19 They shall cast their siluer in ỹ streetes, and their gold shall bee cast farre off: their *siluer and their golde cannot deliuer them in the day of the wrath of the Lord: they shal not satisfie their soules, neither fil their bowels: for this ruine is for their iniquitie.

20 He had also set the beauty of his p ornament in maiestie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the q strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my r secret place: for the destroyers shall enter into it, & defile it.

23 ¶ Make a s chaine: for the land is full of the t iudgement of blood, and the citie is full of cruelty.

24 Wherefore I will bring the most wicked of the heathen, & they shall possesse their houses: I will also make the pompe of the mighty to cease, and their u holy places shall be defiled.

25 When destruction commeth, they shal seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and rumour shalbe vpon rumour: then shall they seeke a vision of the Prophet: but the law shall perish from the Priest, and counsell from the Ancient.

27 The king shal mourne, and the prince shalbe clothed with desolation, & the handes of the people in the land shalbe troubled: I will do vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

1 *An appearance of the similitude of God.* 3 *Ezekiel is brought to Ierusalem in the Spirit.* 6 *The Lord sheweth the Prophet the idolatries of the house of Israel.*

AND in the a first yere, in the b first moneth, and in the fift day of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lord God fell there vpon mee.

2 Then I beheld, and loe, there was a likenesse, as the appearance of c fire to looke to, from his loynes downeward, and from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

3 And hee stretched out the likenesse of an hand, & tooke mee by an hairie locke of mine head, and the Spirit lift mee vp betweene the earth, and the heauen, and brought mee ‡ by a Diuine d vision to Ierusalem, into the entrie of the inner e gate that lieth toward the North, where remained the idole of f indignation, which prouoked indignation.

4 And behold, the glory of the God of Israel was there according to the vision, that I saw g in the field.

5 Then

a I will punish thee as thou hast deserued for thine idolatrie.
‖ *Or, behold, euill commeth after euill.*
b He sheweth ỹ the iudgements of God euer watch to destroy ỹ sinners, which notwithstanding he delayeth till there be no more hope of repentance.
c The beginning of his punishments is alreadie come.
d Which was a voyce of ioy and mirth.
e The scourge is in a readinesse.
f That is, the proud tyrant Nebuchad-nezzar hath gathered his force & is ready.
g This cruel enemie shall bee a sharpe scourge for their wickednesse.
h Their owne affliction shalbe so great, that they shall haue no regard to lament for others.
i For the present profit.
k For he shall loose nothing.
l In the yeere of the Iubile, meaning that none should enioy the priuiledge of the Law, Leuit. 25. 13. for they should all be caried away captiues.
m This vision signified that all should be caried away, and none should returne for the Iubile.
n No man for all this endeuoureth himself, or taketh heart to repent for his euill life. Some read, for none shall be strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselues in euill.
o The Israelites made a bragge, but their hearts failed them. *Isa.* 13, 7. *iere.* 6. 24. *Isa.* 15. 3. *iere.* 48. 37.

Pro. 11. 4. *Zeph.* 1. 18. *ecclus* 5. 8.

p Meaning the Sanctuary.

q That is, of the Babylonians.

r Which signifieth the most holy place, whereinto none might enter but the hie Priest.
s Signifying, that they should be bound and led away captiues.
t That is, of sinnes that deserue death.
u Which was the Temple that was diuided into three parts, Psal. 68. 35.

a Of the captiuitie of Ieconiah.
b Which conteined part of August, and part of September.
c As Chap. 1. 27.
‡ *Ebr. in the visions of God.*
d Meaning, that he was thus caried in spirit, and not in body.
e Which was the porch or ỹ court, where the people assembled.
f So called, because it prouoked Gods indignation, which was the idole of Baal.
g Read cha 3 22.

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5 Then said he vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward at the gate of the h altar, this idole of indignation was in the entrie.

h That is, in the court where the people had made an altar to Baal.

6 He sayd furthermore vnto me, Sonne of man, seest thou not what they do? euen the great abominations that the house of Israel committeth here to cause me to depart from i my Sanctuarie? but yet turne thee & thou shalt see greater abominations.

i For God will not be where idoles are.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then said he vnto me, Sonne of man, dig now in the wall. And when I had digged in the wall, behold, there was a doore,

9 And he sayd vnto mee, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and beholde, there was euery similitude of creeping things and k abominable beasts, and all the idoles of the house of Israel painted vpon the wall round about.

k Which were forbidden in the Law, Leuit. 11.4.

11 And there stood before them seuentie l men of the Ancients of the house of Israel, and in the mids of them stood Iaazaniah, the sonne of Shaphan, with euery man his censer in his hand, and the vapour of the incense went vp like m a cloud.

l Thus that they should haue kept all the rest in the feare & true seruice of God, were the ring leaders to al abomination, & by their example pulled others fro God.

m It was in such abundance.

12 Then said he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel n doe in the darke, euery one in the chamber of his imagery? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

n For besides their common idolatry, they had particular seruice, which they had in secret chambers.

13 Againe hee said also vnto mee, Turne thee againe, & thou shalt see greater abominations that they doe.

14 And he caused me to enter into the entry of the gate of the Lords house, which was toward the North: and beholde, there sate women mourning for o Tammuz.

o The Iewes write that this was a prophet of the idoles, who after his death was once a yeere mourned for in the night.

15 Then said he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, & behold, at the doore of the Temple of the Lord, betweene the porch and the altar were about fiue and twentie men with their backes toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne toward the East.

17 Then he said vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with cruelty, and haue returned to prouoke me: and lo, they haue cast out p stinke before their noses.

p Declaring that the censings, and seruice of the idolaters are but infection & villany before God. Pro. 1.28. isa. 46.7. iere. 11.11. micah. 3.4.

18 Therefore wil I also execute my wrath: mine eye shall not spare them, neither will I haue pitie, and * though they cry in mine eares with a loud voyce, yet will I not heare them.

CHAP. IX.

1 The destruction of the city. 4 They that shall be saued, are marked. 8 A complaint of the Prophet for the destruction of the people.

HEe cryed also with a loud voyce in mine eares, saying, The visitations of q the citie draw neere, and euery man hath a weapon in his hand to destroy it.

q The time to take vengeance.

2 And behold, fiue r men came by the way of the hie gate, which lieth toward the s North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers t inkhorne by his side, and they went in and stood beside the brasen altar.

r Which were Angels in the similitude of men.

s Signifying, that the Babylonians should come from the North to destroy the citie and the Temple.

3 And the glory of the God of Israel was u gone vp from the Cherub, whereupon hee was, and stoode on the ‖ doore of the house, and he called to the man clothed with linnen, which had the writers inkhorne by his side.

t To marke thē that should be saued.

u Which declared, that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickednes, and worship him aright.

‖ *Or, threshold.*

4 And the Lord sayd vnto him, Goe through the mids of the citie, euen through the mids of Ierusalem, and ‖ set a marke vpon the foreheads of them that x mourne, and crie for all the abominations that be done in the mids thereof.

‖ *Or, marke with Thau.*

x He sheweth what is y manet of Gods childrē, whom he marketh to saluation: to wit, to mourne & cry out against the wicked nesse which they see committed against Gods glory.

5 And to the other he sayd, that I might heare, Go ye after him through the citie, and smite: let your eye spare none, neither haue pitie.

6 Destroy vtterly the old, and the young, and the maids, and the children, and the women, but touch no man vpon whom is the y marke, and begin at my Sanctuary. Then they began at the z Ancient men, which were before the house.

y Thus in all his plagues the Lord preserueth his small number, which he marketh, as Exod. 12. 22. reue. 7. 3. but the chiefe marke is the Spirit of adoption, wherewith the heart is sealed vp to life euerlasting.

z Which were the chiefe occasion of all these euils, as Chap. 8. 11.

7 And he said vnto them, Defile a the house and fill the courts with the slaine, then goe forth: and they went out, and slew them in the citie.

a This declareth, that the seruants of God haue a compassion, when they see his iudgements executed.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, b Ah Lord God, wilt thou destroy al the residue of Israel, in powring out thy wrath vpon Ierusalem?

b That is, with all kind of wickednesse, reade Isa. 1.15.

9 Then said hee vnto me, The iniquitie of the house of Israel, and Iudah is exceeding great, so that the land is full c of blood, and the citie full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth vs not.

c Thus is all the land defiled, as Chap. 8. 11.

10 As touching me also, mine eye shall not spare them, neither will I haue pitie, but will recompense their wayes vpon their heads.

11 And behold, the man clothed with linnen which had the inkehorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

1 Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearsall of the vision of the wheeles, of the beasts, and of the Cherubims.

And

Chap. 1. 22.

AND as I looked, beholde, in the * firmament that was aboue the heade of the [a] Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a Saphir stone.

a Which in the first chap. vers. 5. hee called the foure beasts.

2 And hee spake vnto the man clothed with linnen, and sayd, Goe in betweene the wheeles, euen vnder the Cherub, & fill thine hands with coales of fire from betwene the Cherubims, and scatter them ouer [b] the city. And he went in in my sight.

b This signified that the city should be burnt.

3 Nowe the Cherubims stood vpon the right side of the house when the man went in, and the cloud filled the inner Court.

4 Then the glory of the Lord [c] went vp from the Cherub, & stood ouer the doore of the house, and the house was filled with the cloud, & the court was filled with the brightnesse of the Lords glory.

c Meaning, that the glory of God should depart from the Temple.

5 And the [d] sound of the Cherubims wings was heard into the vtter court, as the voice of the Almighty God when he speaketh.

d Reade Chap. 1. 24.

6 And when hee had commaunded the man clothed with linnen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then he went in and stood beside the wheele.

7 And one Cherub stretched foorth his hande from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hande vnder their wings.

9 And when I looked vp, beholde, foure wheeles were beside the Cherubims, one wheele by one Cherub, & another wheele by another Cherub, and the appearance of the wheeles was as the colour of a [e] Chrysolite stone.

e Reade Chap. 1. 16.

10 And their appearance (for they were al foure of one fashion) was as if one wheele had bene in another wheele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they [f] turned not as they went.

f Vntil they had executed Gods iudgements.

12 And their whole body, & their [g] rings, and their handes and their wings, and the wheeles were full of eyes round about, euen in the same foure wheeles.

g Or, trents.

13 And the Cherub cried to these wheeles in mine hearing, saying, O wheele.

14 And euery beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, & the third the face of a lyon, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: * this is the beast that I sawe at the riuer Chebar.

Chap. 1. 5.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted themselues vp also: for the spirit of the beast was in them.

18 Then the glory of the Lord departed from aboue the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings, & mounted vp from the earth in my sight: when they went out, the wheeles also were besides them: and euery one stood at the entry of the gate of the Lordes house, at the East side, and the glory of the God of Israel was vpon them on high.

20 * This is the [h] beast that I sawe vnder the God of Israel by the riuer Chebar, and I knewe that they were the Cherubims.

h Reade Chap. 9. 3.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces, which I saw by the riuer Chebar, and the appearance of the Cherubims was the selfe same, & they went euery one straight forward.

Chap 1. 15.

i That is, the whole body of the foure beasts, or Cherubims.

CHAP. XI.

1 Who they were that seduced the people of Israel. 5 Against these he propheseth, shewing the how they shalbe dispersed abroad. 19 The renewing of the heart cometh of God. 21 He threatneth them that leane vnto their owne counsels.

MOreouer, the Spirit lift mee vp, and brought me vnto the East gate of the Lords house, which lyeth Eastward, and beholde, at the entry of the gate were fiue and twenty men: among whome I sawe Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then sayd he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsell in this city.

3 For they say, [a] It is not neere, let vs build houses: this citie is the [b] caldron, and we be the flesh.

a Thus the wicked derided the Prophets, as though they preached but errors, & therefore gaue themselues still to their pleasures.

b We shall not be pulled out of Ierusalem, til the houre of our death come, as the flesh is not taken out of the caldron till it bee sod.

4 Therefore propheste against them, son of man, propheste.

5 And the Spirit of the Lorde fell vpon me, and sayd vnto me, Speake, Thus sayth the Lord. O ye house of Israel, this haue yee sayde, and I knowe that which riseth vp of your mindes.

6 Many haue ye murthered in this city, and ye haue filled the streetes thereof with the slaine.

7 Therefore thus sayth the Lorde God, They that ye haue slaine, and haue layed in the middes of it, they are [c] the flesh, and this city is the caldron, but I will bring you forth of the mids of it.

c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murdred therein, and so lie as flesh in the caldron.

8 Yee haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the [d] hands of strangers, and will execute iudgements among you.

d That is, of the Caldeans.

10 Yee shall fall by the sworde, and I will iudge you in the border of [e] Israel, and yee shall know that I am the Lord.

e That is, in Riblah, Reade 2. King. 25. 6.

11 This citie shall not bee your caldron, neither shal ye be ỹ flesh in the mids therof, but I will iudge you in the border of Israel.

12 And

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12 And ye shal know that I am the Lord: for yee haue not walked in my statutes, neither executed my iudgemēts, but haue done after the maners of the heathen, that are round about you.

13 ¶ And when I prophesied, Pelatiah the sonne of f Benaiah died: then fell I downe vpon my face, and cryed with a loud voyce, and sayde, Ah Lorde God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lord came vnto me, saying,

15 Sonne of man, thy brethren, euen thy brethren, the men of thy kinred, and all the house of Israel, wholly are they vnto whom the inhabitantes of Ierusalem haue sayde, Depart ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus sayeth the Lord God, Although I haue cast them farre off among the heathen, & although I haue scattered them among the countries, yet will I be to them as a little h Sanctuary in the countryes where they shall come.

17 Therefore say, Thus sayth the Lord God, I wil gather you againe from the people, and assemble you out of the countreyes where ye haue bin scattered, and I wil giue you the land of Israel.

18 And they shall come thither, and they shall take away al the idoles thereof, and all the abominations thereof from thence.

19 *And I will giue them one heart, and I wil put a new spirit within their bowels: and I wil take the i stony heart out of their bodies, and I will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, & execute them: and they shall bee my people, and I will bee their God.

21 But vpon them whose heart is toward their idoles, & whose affection goeth after their abominations, I will lay their way vpon their owne heads, sayth the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles beside them, and the glory of the God of Israel was vpon them on hye.

23 And the glory of the Lorde went vp from the mids of the citie, and stood vpon the mountayne which is towarde the East side of the city.

24 Afterward the Spirit tooke mee vp, and brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were k led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 *The parable of the captiuity.* 18 *Another parable whereby the distresse of hunger and thirst is signified.*

THe word of the Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in þ mids of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, & heare not: for they are a rebellious house.

3 Therefore thou sonne of man, t prepare thy stuffe to go into captiuity, & go forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuity: and thou shalt go forth at euen in their sight, as they that goe forth into captiuity.

5 Digge thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, & cary it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a l ligne vnto the house of Israel.

7 And as I was cōmanded, so I brought forth my stuffe by day, as þ stuffe of one that goeth into captiuity: and by night I digged thorow the wall with mine hand, & brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, sayd vnto thee, What m doest thou?

10 But say thou vnto them, Thus sayeth the Lord God, This ‖burden concerneth the chiefe in Ierusalem, and all the house of Israel, that are among them.

11 Say, I am your ligne: like as I haue done, so shall it be done vnto them, they shall go into bondage and captiuitie.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke and shall go forth: they shall dig through the wall, to carrie out thereby: hee shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon n him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I wil scatter toward euery wind all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall knowe that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leaue a o little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know, that I am the Lord.

17 ¶ Moreouer, the word of the Lorde came vnto mee, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnesse,

19 And say vnto the people of the land, Thus sayeth the Lorde God of the inhabitants of Ierusalem, and of the land of Israel, They shall eate their bread with care-

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgemēt of God toward the rest of the people.

g They that remained still at Ierusalem, thus reproched them that were gone into captiuity, as though they were cast off, and forsaken of God.

h They shall be yet a little church shewing that the Lord will euer haue some to call vpon his Name, whō he will preserue and restore, though they be for a time afflicted.

Iere. 32.39. *Ezech.* 36.26.

i Meaning the heart, whereunto nothing can enter, and regenerate them anew, so that their heart may be soft, and ready to receiue my graces.

k When Ieconiah was led away captiue.

a That is, they receiue not the fruite of that which they see and heare.

t *Ebr. make thee vessels to goe into captiuity.*

b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

c Doe not they deride thy doings?

‖ *Or, prophesie.*

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap. 17.20. and 32.3.

e Which should beare his name and should be his Church, reade Chap. 11.16.

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carefulnesse, and drinke their water with desolation: for the land shal be desolate from her abundance, because of the cruelitie of them that dwell therein.

20 And the cities that are inhabited, shall be left voyde, and the land shall be desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes [e] are prolonged, and all visions ‖ faile?

23 Tell them therefore, Thus sayth the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall bee any more in vaine, neither shall there be any flattering deuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speak, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, & will performe it, saith the Lord God.

26 Againe the word of the Lord came vnto me, saying,

27 Sonne of man, beholde, they of the house of Israel say, The vision that he seeth is for [g] many dayes to come, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus sayth the Lord God, All my words shall no longer bee delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

2 The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the prophets of * Israel, that prophesie, and say thou vnto them, that prophesie out of their [a] owne hearts, Heare the word of the Lord.

3 Thus sayth the Lord God, Woe vnto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the foxes [b] in the waste places.

5 [c] Ye haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanitie, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made others to hope that they would confirme the word of their prophesie.

7 Haue yee not seene a vaine vision? and haue yee not spoken a lying diuination? [d] yee say, The Lord sayth it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because yee haue spoken vanitie, and haue seene lies, therfore behold, I am against you, saith the Lord God.

9 And mine hand shall be vpon the prophets that see vanitie, and diuine lies: they shall not be in ỳ assembly of my people, neither shall they be written in the [e] writing of the house of Israel, neither shall they enter into the land of Israel: & ye shall know that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, [f] Peace, and there was no peace: and one built vp a wall, and behold, the others daubed it with vntempered morter,

11 Say vnto them which daube it with vntempered morter, that it shall fall: for there shall come a great showre, and I will send haile stones, which shall cause it to fall, and a stormie winde shall breake it.

12 Lo, when the wall is fallen, shall it not bee sayde vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus sayeth the Lord God, I wil cause a stormie winde to breake forth in my wrath, and a great showre shall bee in mine anger, and haile stones in mine indignation to consume it.

14 So I will destroy the wall that yee haue daubed with vntempered morter, and bring it downe to the ground, so that ỳ foundation thereof shalbe discouered, and it shall fall, and ye shall be consumed in the middes thereof, & ye shall know that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered morter, and will say vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the Prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Woe vnto ỳ women that sow [i] pillowes vnder al armeholes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: will yee hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And wil yee pollute mee among my people for handfuls of [k] barley, and for pieces of bread to slay the soules of them that should not die, and [l] to giue life to the soules that should not liue, in lying to my people, that heare your lies?

20 Wherefore thus sayth the Lord God, Beholde, I will haue to doe with your pillowes, wherewith yee hunt the [m] soules to make them to flie, and I will teare them from your armes, and will let the soules goe, euen the soules, that ye hunt to make them to flie.

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shall be no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with your lies yee haue made the heart of the [n] righteous sad, whome I

they should depart from the body. n By threatning them that were godly, and vpholding the wicked.

Rr haue

[e] Because they did not immediatly see the prophesied accomplished, they cõtemned them, as though they should neuer be fulfilled.

‖ *Or, take none effect.*

[g] That is, it shall not com to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

Chap. 14.9.

[a] After their owne fantasie, and not as hauing the reuelation of the Lord, Iere. 23. 16.

[b] Watching to destroy the vineyard.

[c] He speaketh to the gouernors and true ministers, that should haue resisted them.

[d] Ye promised peace to this people, and now ye see their destruction, in that it is manifest that ye are false prophets.

[e] That is, in the booke of life, wherein the true Israelites are written.

[f] Reade Ierem. 6. 14.

[g] Whereas the true Prophets prophesied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) another false prophet would affirme, though he had neither occasion nor good ground to beare him.

[h] Whereby is meant whatsoeuer man of himselfe setteth forth vnder the authoritie of Gods word.

[i] These superstitious women for lucre would propheſie and tell euery man his fortune, giuing them pillowes to leane vpon, and kerchiefes to couer their heads, to the intẽt they might the more allure them and bewitch them.

[k] Will ye make my word to serue your bellies?

[l] These sorcerers made the people beleeue that they could preserue life or destroy it, & that it should come to euery one according as they prophesied.

[m] That is, to cause them to perish, and that

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haue not made sadde, and strengthened the handes of the wicked, that he should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and yee shall know that I am the Lord.

CHAP. XIIII.

4 The Lord sendeth false prophets for the ingratitude of the people. 22 He reserueth a small portion for his Church.

THen came certaine of the Elders of Israel vnto me, and [a] sate before me.

a Hee sheweth the hypocrisie of the Idolaters, who will dissemble to heare the Prophets of God though in their heart they follow nothing lesse then their admonitions, and also howe by one meanes or other, God doth discouer them.

2 And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their [b] heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

b They are not onely idolaters in heart, but also worship their filthie idoles openly, which leade them in blindnesse, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Iere. 10. 15.

4 Therefore speake vnto them, and say vnto them, Thus sayth the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to the [c] Prophet, I the Lord will answere him that commeth, according to the multitude [d] of his idoles,

c To inquire of things which the Lord hath appointed to come to passe.

d As his abomination hath deserued: that is, he shalbe led with lies: according as he delighted therein, 2 Thess. 2. 10.

5 That [e] I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

e That is, conuince them by their owne conscience.

6 Therefore say vnto the house of Israel, Thus sayeth the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that [f] sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to enquire of him for mee, I the Lord will answere him [g] for my selfe.

f The Prophet declareth that God for mans ingratitude raiseth vp false prophets to seduce them that delight in lies rather then in the trueth of God, & thus he punisheth sinne by sinne, 1 King. 22. 20, 22. and destroyeth aswell those prophets as that people. g Thus Gods iudgements against the wicked are admonitions to the godly to cleaue vnto the Lord, and not to defile themselues with like abominations.

g Or, *by my selfe.*

8 And I will set my face against that man, and will make him an example & prouerbe, and I will cut him off from the midst of my people, and yee shall know that I am the Lord.

9 And if the prophet be [h] deceiued, when he hath spoken a thing, I the Lord haue deceiued that prophet, and I will stretch out mine hand vpon him, and will destroy him from the midst of my people of Israel.

h Reade Chap. 4. 16. and 5. 17. Isa. 3. 1.

10 And they shal beare their punishment: the punishment of the prophet shall bee euen as the punishment of him that asketh,

11 That the house of [i] Israel may go no more astray fro me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

i Though Noah & Iob were now aliue, which in their time were most godly men, (for at this time Daniel was in captiuitie with Ezekiel) and so these three together shall pray for this wicked people, yet would I not heare them reade Iere. 15. 1.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against mee by committing a trespasse, then will I stretch out mine hand vpon it, [k] and wil breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

k Meaning, ỳ a very few (which hee calleth the remnant, ver. 22) should escape these plagues whom God hath sanctified and made righteous, so that this righteousnesse is a signe that they are the Church of God, whom he would preserue for his owne sake.

14 Though these three men, [l] Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their [k] righteousnesse, saith the Lord God.

l Though Noah & Iob were now aliue, which in their time were most godly men, (for at this time Daniel was in captiuitie with Ezekiel) and so these three together shall pray for this wicked people, yet would I not heare them reade Iere. 15. 1.

15 If I bring noysome beastes into the land, and they spoyle it, so that it be desolate, that no man may passe thorowe, because of beastes,

16 Though these three men were in the midst thereof, As I liue, saith the Lord God, they shal saue neither sonnes nor daughters: they onely shall bee delinered, but the land shall be waste.

17 Or if I bring a sword vpon this land, and say, Sword, goe thorow the land, so that I destroy man and beast out of it,

18 Though these three men were in the middes thereof, As I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall bee deliuered themselues.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel and Iob were in the middes of it, As I liue saith the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousnesse,

21 For thus saith the Lord God, Howe much more when I sende my [m] foure sore iudgements vpo Ierusalem, euen the sword, and famine, and the noysome beast, and pestilence, to destroy man and beast out of it?

m Reade Chap. 5. 17.

22 Yet behold, therin shalbe left a [l] remnant of them that shall be caryed away both sonnes and daughters: beholde, they shall come forth vnto you, and ye shall see their way, and their enterprises: and yee shall bee comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

l Reade Chap. 5. 3.

23 And they shall comfort you, when yee see their way and their enterprises, and yee shall know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among the [a] trees of the forrest?

a Which bringeth foorth no fruit, no more then the other trees of the forest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit it should be vterly destroyed:

3 Shall wood be taken thereof to doe any worke? or will men take a pinne of it to hang any vessell thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the middes of it is burnt. Is it meete for any worke?

5 Behold, when it was whole, it was

meete

meete for no worke: how much lesse shall it be meet for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree that is among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

b Though they escape one danger, yet another shall take them.

7 And I will set my face against them: they shall goe out from one b fire, and another fire shall consume them: and yee shall know, that I am the Lord, when I set my face against them,

8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 15 Their vnkindnes. 46 He iustifieth the wickednes of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations into which the Sodomites fell. 60 Mercie is promised to the repentant.

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalem to know her abominations,

a Thou boastest to be of the seede of Abraham, but thou art degenerated & followest the abominations of the wicked Canaanites, as children doe the maners of their fathers, Isa. 1.4. and 57.3.

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation & thy kinred is of the land a of Canaan: thy father was an Amorite, and thy mother an Hittite.

b When I first brought thee out of Egypt, and planted thee in this land to be my Church.

4 And in thy nativitie when thou wast b borne, thy navill was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swadled in cloutes.

c Being thus in thy filthinesse and forsaken of all men, I tooke thee and gaue thee life, whereby is meant that before God wash his Church, and giue life, there is nothing but filthinesse and death.

5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out into the open field, to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I sawe thee polluted in thine c owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

d These words as blood, pollution, nakednesse, and filthines, are oftentimes repeated, to beat downe their pride, and to cause them to consider what they were before God receiued them to mercy, fauoured them, & couered their shame.

7 I haue caused thee to multiplie, as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is growen, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, beholde, thy time was as the time of loue, and I spread my skirts ouer thee, and couered d thy filthinesse: yea, I sware vnto thee, and entred into a couenant with e thee, saith the Lord God, and thou becamest mine.

e That thou shouldest be a chast wife vnto mee, and that I should maintaine thee & endue thee with all graces.

9 Then washed I thee with f water: yea, I washed away thy blood from thee, and I anointed thee with oyle.

f I washed away thy sinnes.

10 I clothed thee also with broydered worke, and shod thee with badgers skinne, and I girded thee about with fine linnen, and I couered thee with silke.

11 I decked thee also with ornaments, and I put bracelets vpon thine handes, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull b crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy rayment was of fine linnen and silke and broidred worke: thou diddest eate fine floure, and hony and oile, and thou wast very beautifull, and thou diddest grow vp into a kingdome.

14 And thy name was spread among the heathen for thy beauty: for it was perfect through my g beauty which I had set vpon thee, saith the Lord God.

g I sanctified thee with mine holy spirit.

15 Now thou didst h trust in thine owne beauty, and playedst the harlot, because of thy renowme, and hast powred out i thy fornications on euery one that passed by, thy desire was to him.

h Hereby hee sheweth how hee saued his church, enriched it, and gaue it power and dominion to reigne.

i He declareth wherein the dignitie of Ierusalem stood, to wit, in that that the Lord gaue thē of his beauty and excellency.

16 And thou diddest take thy garments, and deckedst thine high places with diuers colours, k and playedst the harlot thereupon: the like things shall not come, neither hath any done so.

k In abusing my gifts, and in putting thy confidence in thine owne wisedome and dignitie, which were the occasions of thine idolatry.

17 Thou hast also taken thy faire iewels made of my gold and of my siluer, which I had giuen thee, and l madest to thy selfe images of men, and diddest commit whoredome with them,

l There was none idolatry so vile, wherewith thou didst not pollute thy selfe.

18 And tookest thy broidred garments, and coueredst them: and thou hast set mine oyle and my perfume before them.

19 My meate also which I gaue thee, as fine floure, oile and hony wherewith I fedde thee, thou hast euen set it before them for a sweet sauour: thus it was, saith the Lord God.

m This declareth how the idolaters put their chiefe delight in those things, which please the eyes and outward senses.

20 Moreouer, thou hast taken thy sonnes and thy daughters, whome thou hast borne vnto me, and these hast thou sacrificed vnto them, to m bee deuoured: is this thy whoredome a small matter?

n Thou hast conuerted my vessels and instruments, which I gaue thee to serue me with, to the vse of thine idoles.

21 That thou hast slaun my children, and deliuered them to cause them to passe thorow fire for them.

o Meaning, by fire, read Leuit. 18.21. 2. King. 23.10.

22 And in all thine abominations and whoredomes, thou hast not remembred the dayes of thy youth, when thou wast naked, and bare, and wast polluted in thy blood.

23 And beside all thy wickednesse, (woe, woe vnto thee, saith the Lord God.)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery street.

25 Thou hast built thine hie place at euery ‖ corner of the way, & hast made thy beauty to be abhorred: thou hast opened thy feete to euery one that passed by, and multiplied thy whoredome.

‖ Or, head.

26 Thou hast also committed fornication with the p Egyptians thy neighbours, which haue great members: and hast increased thy whoredome to prouoke me.

p He noteth the great impiety of this people, who first falling from God to seeke helpe at strange nations, did also at length imbrace their idolatrie, thinking thereby to make their amity more strong.

27 Beholde, therefore I did stretch out mine hand ouer thee, and wil diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, euen to the ‖ daughters of the Philistims, which are ashamed of thy wicked way.

‖ Or, cities.

28 Thou hast played the whore also with

the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weake is thine heart, sayth the Lord God, seeing thou doest all these things, euen the worke of a ‖ presumptious whorish woman?

‖ *Or, that will beare rule.*

31 In that thou buildest thine hie place in the corner of euery way, and makest thine hie place in euery street, and hast not beene as an harlot q that despisest a reward,

q Meaning, that some harlots contemne small rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying that the idolaters bestow of their substance which they receiue of God for his glory, to serue their vile abominations.

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They giue gifts to all other whores, but thou giuest gifts vnto all thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shall bee after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrarie.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus sayth the Lord God, Because thy ‖ shame was powred out, and thy filthinesse discouered through thy fornications with thy louers, and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

‖ *Or, nether parts.*

37 Beholde, therefore I will gather all r thy louers, with whome thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthinesse vnto them, that they may see all thy filthinesse.

r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23. 9.

38 And I will iudge thee after the maner of them that are f harlots, and of them that shed blood, and will giue thee the blood of wrath and iealousie.

f I will iudge thee to death, as the adulterers and mutherers.

39 I will also giue thee into their hands, and they shall destroy thine hie places: they shall breake downe thine hie places: they shal strippe thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a companie against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they * shal burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: & I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

2. King. 25. 9.

42 So will I make my wrath toward thee to rest, and my t iealousie shall depart from thee, and I will cease and bee no more angry.

t I will vtterly destroy thee, and so my iealousie shall cease.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked mee with all these things, beholde, therefore I also haue u brought thy way vpon thine head, sayeth the Lord God: yet hast not thou had consideration of all thine abominations.

u I haue punished thy faults, but thou wouldest not repent.

44 Beholde, all that vse prouerbes, shall vse this prouerbe against thee, saying, As is the mother, x so is her daughter.

x As were the Canaanites, and the Hittites, and others your predecessors, so are you their successours.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy y sisters, which forlooke their husbands and their children: your mother is an Hittite, and your father an Amorite,

y That is, of Samaria and Sodom.

46 And thine elder sister is Samaria, and her z daughters, that dwell at thy left hand, and thy ‡ younger sister, that dwelleth at thy right hand, is Sodom, & her daughters.

z That is, her cities.

‡ *Ebr. thy sister younger then thou.*

47 Yet hast thou a not walked after their wayes, nor done after their abominations: but as it had beene a very little thing, thou wast corrupted more then they in all thy wayes.

a But done farre worse.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, b Pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughters: neither did shee strengthen the hand of the poore and needie.

b He alleadgeth these foure vices, pride, excesse, idlenesse, and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gen. 19. 24.

50 But they were hauty, and committed abomination before me: therefore I tooke them away, as pleased me.

51 Neither c hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast d iustified thy sisters in all thine abominations, which thou hast done.

c Which worshipped the calues in Bethel and Dan.

d Thou art so wicked, that in respect of thee, Sodom and Samaria were iuste.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sins, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

e This he speaketh in comparison, saying, that he would restore Ierusalem when Sodom should be restored, that is, neuer: and this is meant of the greatest part of the Iewes.

53 Therefore I will bring againe e their captiuitie with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the mids of them,

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast f comforted them.

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, g when thou and thy daughters shall returne to your former state.

g Meaning, that it should neuer come to passe.

56 For thy sister Sodom ‡ was not heard of h by thy report in the day of thy pride,

‡ *Ebr. was not a rumour in thy mouth.*

57 Before thy wickednesse was i discouered, as in that same time of the reproch of the daughters of Aram, and of all the daughters of the Philistims round about k her which despise thee on all sides.

h Thou wouldest not call her punishment to mind when thou wast aloft, to learne by her example to feare my iudgements. i That is, till thou wast brought vnder by the Syrians & Philistims, 2. Chro. 28. 19. k Which ioyned with the Syrians, or compassed about Ierusalem.

58 Thou

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58 Thou hast borne therefore thy wickednesse, and thine abomination, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done, when thou didst despise the i oath, in breaking the couenant.

60 Neuertheless, I will m remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting couenant.

61 Then thou shalt remember thy waies, and bee ashamed, when thou shalt receiue n thy sisters, both thy elder and thy yonger, and I will giue them vnto thee for daughters, but not o by thy couenant.

62 And I will establish my couenant with thee, and thou shalt knowe that I am the Lord.

63 That thou mayest remember, and bee p ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

i By this drie winde he meaneth the Babylonians.

k That is, Iecoiah, 2. King 24. 15.

l For his subiection and obedience.

m Because he tooke the Name of God in vaine, and brake his oth which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periury and infidelity to escape punishment. *Chap.* 12. 13. *and* 32. 3.

n This promise is made to the Church which shalbe as a small remnant, and as the top of a tree.

o I will trimme and dresse it.

p Both the Iewes and Gentiles shal be gathered into it.

q All the world shall know that I haue pluckt downe the proud enemies, and set vp my Church which was low and contemned.

! When thou brakest the couenant, which was made betweene thee and me, as verse 8.

m That is, of mercy and loue I wil pity thee, and so stand to my couenant, though thou hast deserued the contrary.

n Whereby he sheweth that among the most wicked he had euer some seed of his church, which he would cause to fructifie in due time: and heere he declareth how he will call the Gentiles.

o But of my free mercy.

p This declareth what fruits Gods mercies worke in his, to wit, sorow, and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, put forth a parable, and speake a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lord God, The great a Eagle with great wings, and long wings, and ful of feathers, which had diuers colours, came vnto Lebanon, and tooke the highest branch of the cedar,

4 And brake off the top of his twigge, and carried it into the land b of merchants, & set it in a city of merchants.

5 He tooke also of the c seed of the land, and planted it in a fruitfull ground: he placed it by great waters, and set it as a willow tree.

6 And it budded vp, & was d like a spreading vine of e lowe stature, whose branches turned toward it, and the roots thereof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also f another great Eagle with great wings, and many feathers, & behold, this vine did turne her roots toward it, and spread forth her branches toward it, that shee might water it by the trenches of her plantation.

8 It was planted in a good soyle by great g waters, that it should bring foorth branches, and beare fruite, and be an excellent vine.

9 Say thou, Thus sayeth the Lord God, Shall it prosper? Shall h he not pull vp the rootes thereof, and destroy the fruite thereof, and cause them to drie? all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Behold, it was planted: but shall it prosper? shall it not be dryed vp, and wither? when the East winde shall touch it, it shall wither in the trenches where it grew.

11 Moreouer the worde of the Lord came vnto me, saying,

12 Say nowe to this rebellious house, Know yee not what these things meane? tell them, Behold, the king of Babel is come to Ierusalem, and hath taken k the king thereof, and the princes therof, and led them with him to Babel,

13 And hath taken one of the kings seed, and made a couenant with him, and hath taken an l oath of him: he hath also taken the princes of the land,

14 That the kingdome might be in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But he rebelled against him and sent his Ambassadours into Egypt, that they might giue him horses, and much people: shal he prosper? shal he escape, that doth such things? or shall hee breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shal die in the mids of Babel, in the place of the King that had made him King, whose oath he despised, and whose couenant made with him, he brake.

17 Neither shal Pharaoh with his mighty hoste, & great multitude of people, maintaine him in the war, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For he hath despised the oath and broken the couenant: (yet lo, he had giuen m his hand) because he hath done all these things, he shall not escape.

19 Therefore thus saith the Lord God, As I liue, I wil surely bring mine oath that hee hath despised, and my couenant that hee hath broken, vpon his owne head.

20 * And I wil spread my net vpon him, and hee shall bee taken in my net, and I will bring him to Babel, & will enter into iudgement with him there for his trespasse that he hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the swoorde, and they that remayne, shall bee scattered towarde all the windes: and yee shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take off the top n of this high cedar, and will set it, and cut off the o top of the tender plant thereof, and I will plant it vpon an high mountaine and great.

23 Euen in the high mountaine of Israel wil I plant it: and it shal bring forth boughs and beare fruite, and bee an excellent cedar, and vnder it shall remaine all birdes, and euery p foule shall dwell in the shadow of the branches thereof.

24 And all the q trees of the fielde shall know that I the Lord haue brought downe the hye tree, and exalted the low tree: that I haue dryed vp the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

CHAP. XVIII.

He sheweth that euery man shal beare his own

a That is, Nebuchad-nezzar, who hath great power, riches, & many countreyes vnder him, shall come to Ierusalem, and take away Ieconiah the king, as verse 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the Kings blood, and was left at Ierusalem, and made king in stead of Ieconiah, 2. King. 24. 17. Iere. 37. 1

d This was Zedekiahs kingdome.

e That it might not haue power to rebell against Babylon, as verse 14.

f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-nezzar.

g They thought to bee moystened by the waters of Nilus.

h Shall not Nebuchad-nezzar destroy it?

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sinne. 21 *To him that amendeth, is saluation promised:* 24 *Death is prophesied to the righteous, which turneth backe from the right way.*

THe word of the LORD came vnto mee againe, saying,

2 What meane yee that yee speake this prouerbe, concerning the land of Israel saying, a The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord GOD, ye shall vse this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shal die.

5 But if a man bee iust, and doe that which is lawfull and right,

6 And hath not eaten b vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath ‡defiled his neighbours wife, neither hath lyen with a *menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtour: hee that hath spoyled none by violence, * but hath giuen his bread to the hungry, and hath couered the naked with a garment,

8 And hath not giuen forth *vpon vsurie, neither hath taken any increase, but hath withdrawen his hand from iniquitie, and hath executed true iudgement between man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, he shall surely liue, saith the Lord GOD.

10 ¶ If he beget a sonne, that is ‖a thiefe, or a shedder of blood, if he do any one of these things,

11 Though he doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoyled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen foorth vpon vsurie, or hath taken increase, shall he liue? he shal not liue: seeing he hath done all these abominations, c he shall die the death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath witholden the pledge, neither hath spoyled by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawen his hande from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, but hee shall surely liue.

18 His father, because he cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgment and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous shall be vpon him, and the wickednesse of the wicked shall bee vpon himselfe.

21 But if the wicked will returne from all his sinnes that hee hath committed, and keepe all my d statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that hee hath committed, they shall not be ‖mentioned vnto him, but in his e righteousnes that he hath done, he shall liue.

23 f Haue I any desire that the wicked should die, saith the Lord GOD? ‖ or shall hee not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousnesse, and commit iniquitie, and doe according to all the abominations, that the wicked man doeth, shall hee liue? all his g righteousnesse that hee hath done, shall not bee mentioned: but in his transgression that hee hath committed, and in his sinne that hee hath sinned, in them shall hee die.

25 Yet yee say, The way of the Lord is not b equall: heare now, O house of Israel. Is not my way equal? or are not your wayes vnequall?

26 For when a righteous man turneth away from his righteousnesse, and committeth iniquitie, he shall euen die for the same, he shall euen die for his iniquitie that he hath done.

27 Againe, when the wicked turneth away from his wickednesse that he hath committed, and doeth that which is lawfull and right, he shall saue his soule aliue.

28 Because hee considereth, and turneth away from all his transgressions that hee hath committed, he shall surely liue and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel, are not my wayes equall? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord GOD: returne therfore ‡ cause others to turne away from al your transgressions: so iniquity shal not be your destruction.

31 Cast away from you al your transgressions, whereby yee haue transgressed, and make i you a new heart and a new spirit: for why will yee die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord GOD: cause therefore one another to returne, and liue yee.

CHAP. XIX.

1 *The captiuity of the kings of Iudah signified by the*

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned, & their children were punished for their transgressions, read Iere. 31.29.

b If he hath not eaten of the flesh that hath bene offered vp to idoles to honour them thereby. *Leuit.* 18.20.

‡ *Eb. come neere.* *Leuit.* 20.18. *Isa.* 58.7. *mat.* 25.35. *Exod* 22.25. *leuit.* 25.37. *deut.* 23.19. *psal.* 15.5.

* ‖ *Or, a cruell man*

c He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked, as his father was, & doth not repent, he shall be punished as his father was, or else not.

Deut. 24.16. *2. king.* 14.6. *2. chron.* 25.4.

d He ioyneth the obseruation of the commandements with repentance: for none can repent in deede, except he labour to keepe the law.

‖ *Or, not laide to his charge.*

e That is, in the fruites of his faith which declare that God doth accept him.

f He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon then to punish, as his long suffering declareth, Chap. 33.11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doth not approoue sinne, therefore is is here said that he would haue them to turne away from it, that they might liue.

‖ *Or, rather that he may returne from his wayes and liue.*

g That is, the false opinion that the hypocrites haue of their righteousnesse.

h In punishing the father with the children.

i He sheweth that man cannot forsake his wickednesse, till his heart be changed, which is only the worke of God.

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the lions whelps, and by the lion. 10 *The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.*

THou also, take vp a lamentation for the [a] princes of Israel,

2 And say, Wherefore lay thy [b] mother as a lioneſſe among the lions? ſhe nouriſhed her yong ones among the lions whelpes.

3 And ſhe brought vp one of her whelpes and it became a lion, and it learned to catch the pray, and it deuoured men.

4 The [c] nations alſo heard of him, & he was taken in their nettes, and they brought him in chaines vnto the land of Egypt.

5 Now when ſhee ſaw that ſhe had waited, and her hope was loſt, ſhe tooke another of her [d] whelpes, and made him a lion.

6 Which went among the lions, and became a lion, & learned to catch the pray, and he deuoured [e] men.

7 And he knew their widowes, and hee deſtroyed their cities, and the land was waſted, and all that was therein by the noiſe of his roaring.

8 Then the [f] nations ſet againſt him on euery ſide of the countreys, and layd their nets for him, ſo he was taken in their pit.

9 And they put him in priſon, and in chaines, and brought him to the king of Babel, and they put him in holds, that his voyce ſhould no more bee heard vpon the mountaines of Israel.

10 Thy [g] mother is like a vine in thy blood, planted by the waters: ſhee brought foorth fruite and branches by the abundant waters,

11 And ſhee had ſtrong rods for the ſcepters of them that beare rule, and her ſtature was exalted among the branches, and ſhee appeared in her height with the multitude of her branches.

12 But ſhe was pluckt vp in wrath: ſhee was caſt down to the ground, and the [h] Eaſt winde dried vp her fruit: her branches were broken and withered: as for the rod of her ſtrength, the fire conſumed it.

13 And now ſhe is planted in the wilderneſſe in a dry and thirſty ground.

14 And fire is gone out [i] of a rod of her branches, which hath deuoured her fruit, ſo that ſhe hath no ſtrong rod to be a ſcepter to rule. This is a lamentation, and ſhall be for a lamentation.

a That is, Iehoahaz, and Iehoiakim Iosiahs ſonnes, who for their pride and cruelty are compared vnto lions.
b To wit, Iehoahaz mother, or Ieruſalem.
c By Pharaoh Necho, king of Egypt, 2. King. 23. 33.
d Which was Iehoiakim.
e He ſlew of the Prophets, and them that feared God, & raiſhed their wiues.
f Nebuchadnezzar with his great army, which was gathered of diuers nations.
g He ſpeaketh this in ſ reproch of this wicked King in whoſe blood, that is in the race of his predeceſſors Ieruſalem ſhould haue been bleſſed, according to Gods promiſe, & flouriſhed as a fruitfull vine.
h Meaning, that the Caldeans ſhould deſtroy them as the Eaſt winde doeth the fruit of the vine.
i Deſtruction is come by Zedekiah, who was the occaſion of this rebellion.

CHAP. XX.

3 *The Lord denieth that he will anſwere them when they pray, becauſe of their vnkindneſſe.* 33 *Hee promiſeth that his people ſhall returne from captiuity.* 46 *By the forreſt that ſhould be burnt, is ſignified the burning of Ieruſalem.*

a Of the captiuitie of Ieconiah.

AND in the [a] ſeuenth yeere, in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the LORD, and ſate before me.

2 Then came the word of the LORD vnto me, ſaying,

3 Sonne of man, Speake vnto the Elders of Israel, and ſay vnto them, Thus ſayth the Lord GOD, Are ye come to enquire of me? as I liue, ſayth the Lord GOD, when I am aſked, I will not anſwere you.

4 Wilt thou iudge them, ſonne of man, wilt thou iudge them? cauſe [b] them to vnderſtand the abominations of their fathers,

5 And ſay vnto them, Thus ſayth the Lord GOD, In the day when I choſe Israel, and [c] lift vp mine hand vnto the ſeede of the houſe of Iaakob, and made my ſelfe knowen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and ſayd, I am the LORD your God,

6 In the day that I lift vp mine hande vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke and hony, which is pleaſant among all lands,

7 Then ſaid I vnto them, Let euery man caſt away the abominations of his eies, and defile not your ſelues with the idoles of Egypt: for I am the LORD your God.

8 But they rebelled againſt me, & would not heare me: for none caſt away the abominations of their [c] eyes, neither did they forſake the idoles of Egypt: then I thought to powre out mine indignation vpon them, and to accompliſh my wrath againſt them in the midſt of the land of Egypt.

9 But I had reſpect to my [f] Name, that it ſhould not be polluted before the heathen, among whom they were, and in whoſe ſight I made my ſelfe knowen vnto them in bringing them forth of the land of Egypt.

10 Now I caried them out of the land of Egypt, and brought them into the wilderneſſe,

11 And I gaue them my ſtatutes, and declared my iudgements vnto them, * which if a man doe, he ſhall liue in them.

12 Moreouer, I gaue them alſo my [g] Sabbaths to be a ſigne betweene mee and them, that they might know that I am the LORD, that ſanctifie them.

13 But the houſe of Israel rebelled againſt mee in the wilderneſſe: they walked not in my ſtatutes, and they caſt away my iudgements, which if a man doe, hee ſhall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wilderneſſe to conſume them,

14 But I had reſpect to my Name, that it ſhould not be polluted before the heathen, in whoſe ſight I brought them out.

15 Yet neuertheleſſe I lift vp mine hand vnto them in the wilderneſſe, that I would not bring them into the land, which I had giuen them, flowing with milke and honie, which was pleaſant aboue all lands,

16 Becauſe they caſt away my iudgements, and walked not in my ſtatutes, but haue polluted my [h] Sabbaths: for their heart went after their idoles.

17 Neuertheleſſe mine eye ſpared them, that I would not deſtroy them, neither would I conſume them in the wildernes.

18 But I ſayd vnto their children in the wilderneſſe, Walke ye not in the ordinances

b This declareth the great lenity and patience of God, which calleth ſinners to repentance before he condemne them.
c I ſware that I would be their God, which maner of othe was obſerued from al antiquitie where they vſed to lift vp their hãds toward the heauen, acknowledging God to be the author of trueth, and the defender thereof, and alſo the iudge of the heart, wiſhing that he ſhould take vengeance, if they concealed any thing which they knew to be trueth.
d God had forbidden them to make mention of the idoles, exod. 23. 13. pſal. 16. 4.
e Which thing declareth ſ wickedneſſe of mans heart, which iudge Gods ſeruice by their eyes and outward ſenſes.
f God had euer this reſpect to his glory, that he would not haue his name euill ſpoken of among the Gentiles for the puniſhment that his people deſerued, in confidence whereof the godly euer prayed, as Exod. 32. 12 Numb. 14. 13. *Leuit. 18. 5. rom. 10. 5. gal. 3. 12. Exod. 20. 8. and 31. 13. deut. 5. 12. Num. 14. 28, 29. and 26. 65.*
g Who might thereby take an occaſion to blaſpheme my Name, and to accuſe mee of lacke of abilitie, or els that I had ſought a meanes to deſtroy them more commodiouſly.
h That is, my true religion, which I had commanded them, and gaue themſelues to ſerue mee according to their owne fantaſies.

of your fathers, neither obserue their maners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and doe them,

20 And sanctifie my Sabbaths, and they shall be a signe betweene me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against mee: they walked not in my statutes, nor kept my iudgements to doe them, which if a man doe he shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wildernesse.

22 Neuertheles I withdrew mine hand, and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wildernesse, that I would scatter them among the heathen, & disperse them thorow the countreys,

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after [k] their fathers idols.

25 Wherfore I [l] gaue them also statutes, that were not good, and iudgements wherein they should not liue.

26 And I polluted them in their owne [m] gifts, in that they caused to passe by the fire all that first openeth the womb, that I might destroy them, to the ende that they might know that I am the Lord.

27 Therefore sonne of man speake vnto the house of Israel, and say vnto them, Thus sayth the Lord God, Yet in this your fathers haue blasphemed me, though they had before grieuously transgressed against me,

28 [n] For when I had brought them into the land, for [p] which I lifted vp mine hand to giue it to them, then they saw euery high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prouocation: there also they made their sweete sauour, and powred out there their drinke offrings.

29 Then I sayd vnto them, What is the high place whereunto ye goe? And the name thereof was called [o] Bamah vnto this day.

30 Wherefore say vnto the house of Israel, Thus sayth the Lord God, Are ye not polluted [t] after the maner of your fathers? and commit ye not whoredom after their abominations?

31 For when you offer your gifts, & make your sonnes to passe thorow the fire, you pollute your selues with all your idoles vnto this day: shall I answere you when I am asked, O house of Israel? As I liue, sayth the Lord God, [p] I will not answere you when I am asked.

32 Neither shall that be done that commeth vnto your minde: for ye say, We will be as the heathen, and as the families of the countreys, and serue wood and [q] stone.

33 As I liue, sayth the Lord God, I will surely rule you with a mighty hande, and with a stretched out arme, and in my wrath powred out,

34 And will bring you from the people, and will gather you out of the countreys, wherin ye are scattered with a mighty hand and with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the [r] wildernes of the people, & there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wildernesse of the land of Egypt, so will I pleade with you, sayth the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bond of the couenant.

38 And I will [s] chuse out from among you the rebels, and them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and you shal know that I am the Lord.

39 As for you, O house of Israel, Thus sayth the Lord God, [t] Goe you, and serue euery one his idole, seeing that ye wil not obey me, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, euen in the hie mountaine of Israel, sayth the Lord God, there shall all the house of Israel, and all in the land, serue me: there will I accept them, and there wil I require your offrings, and the first fruites of your oblations, with all your holy things.

41 I wil accept your sweete sauour, when I bring you from the people, and gather you out of the countreys, wherein ye haue been scattered, that I may be sanctified in you before the heathen,

42 And ye shal know that I am the Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall ye remember your waies, and all your works wherein ye haue been defiled, and ye [u] shall iudge your selues worthy to be cut off, for all your euils, that ye haue committed.

44 And ye shal know that I am the Lord, when I haue respect vnto you for my names sake, & not after your wicked waies, nor according to your corrupt works, O ye house of Israel, sayth the Lord God.

45 ¶ Moreouer, the worde of the Lorde came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, & drop thy word toward [x] the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus sayth the Lord God, Beholde, I will kindle a fire in thee, & it shall deuour all the [y] greene wood in thee, and all the drie wood: the continuall flame shall not bee quenched, and euery face

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i Whereby the holy Ghost confuteth them that say that they will follow the religion and example of their fathers, and not measure their doings by Gods word, whether they be approueable thereby or no.

k Meaning, that they set their delight vpon them.

l Because they would not obey my lawes, I gaue them vp to themselues, that they should obey their owne fantasies, as verse 39. Rom. 1. 21, 24.

m I condemned those things, and counted the as abominable which they thought had been excellent, & to haue declared most zeale, Luke 16. 15. for that which God required as most excellent, that gaue they to their idoles.

n Not onely in the wildernesse, when I brought them out of Egypt, but since I placed them in this land: which declareth howe prompt mans heart is to idolatrie, seeing that by no admonitions he can be drawen backe.

o Which signifieth an high place, declaring that they vanted themselues of their idolatry, and were not ashamed thereof, though God had commanded them expresly that they should haue no altar lifted vp on hie by staires, Exod. 20. 26. t *Ebr. in the way.* p Hee sheweth that the ingratitude of the people deserueth that God should cut them off, and that they should not haue the comfort of his word.

q He declareth that man of nature is wholy enemie vnto God and to his owne saluation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercie in forgiuing his rebellion and wickednesse.

r I wil bring you among strange nations, as into a wildernesse, and there will visite you, and so call you to repentance, and then bring the godly home againe, Isa. 65. 9.

s Signifying that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his.

t This is spoken to the hypocrites,

u Your owne consciences shall conuict you after that you haue felt my mercies.

x For Iudah stood South from Babylon.

y Both strong and weake in Ierusalem.

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face from the South to the North shall bee burnt therein.

48 And all flesh shall see that I the Lord haue kindled it, and it shall not be quenched.

49 Then sayd I, Ah Lord God, they say of me, Doth not he speake [z] parables?

z The people said that the Prophet spake darkely: therefore he desireth the Lord to giue them a plaine declaration hereof.

CHAP. XXI.

3 He threatneth the sword, and destruction to Ierusalem. 25 Hee sheweth the fall of king Zedekiah. 28 He is commanded to prophesie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchad-nezzar.

THe word of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, [a] and drop thy word toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus sayth the Lord, Behold, I come against thee, and will draw my sworde out of his sheath, and cut off from thee both the [b] righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous and wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the [c] North,

5 That all flesh may know that I the Lord haue drawen my sword out of his sheath, and it shall not returne any more.

6 Mourne therefore, thou sonne of man, as in the paine of thy [d] reines, and mourne bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou? then answere, Because [e] of the bruite: for it commeth, and every heart shall melt, and all hands shalbe weake, and all minds shall faint, and all knees shall fall away as water: behold, it commeth, and shall be done, sayth the Lord God.

8 Againe, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, & say, Thus sayth the Lord God, say, A sword, a sword both sharpe and furbished.

10 It is sharpened to make a sore slaughter, and it is furbished that it may [f] glitter: how shall we reioyce? for it contemneth the [g] rod of my sonne, as [h] all other trees.

11 And he hath giuen it to be furbished, that he may handle it: this sword is sharpe, and is furbished, that he may giue it into the hand of the [i] slayer.

12 Cry, and howle, sonne of man: for this shal come to my people, and it shal come vnto all the Princes of Israel: the terrors of the sword shalbe vpon my people; [k] smite therefore vpon thy thigh.

13 For it is a triall, [l] and what shall this be, if the sword contemne euen the rod? It shall be no more, sayth the Lord God.

14 Thou therefore, sonne of man, prophesie, and smite [m] hand to hand, & let the sword be doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaughter entring into their priuy chambers.

15 I haue brought the feare of the sword into all their gates to make their heart to faint, and to multiply their ruines. Ah it is made bright, & it is dressed for the slaughter.

16 Get thee [n] alone: go to the right hand, or get thy selfe to the left hand, whithersoeuer thy face turneth.

17 I will also smite mine hands together, and will cause my wrath to cease. I the Lord haue said it.

18 The word of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee [o] two wayes, that the sword of the King of Babel may come: both twaine shall come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Iudah in Ierusalem the strong citie.

21 And the King of Babel stood at the [p] parting of the way, at the head of the two wayes, consulting by diuination, and made his arrowes bright: he consulted with idols, and looked in the [q] liuer.

22 At his right hand was the diuination for Ierusalem to appoint captaines, to open their mouth in the slaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, to cast a mount, and to build a fortresse.

23 And it shall bee vnto them [r] as a false diuination in their sight for the othes made vnto them: [s] but he will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus sayth the Lord God, Because yee haue made your iniquity to be remembred, in discouering your rebellion, that in all your works your sinnes might appeare: because, I say, that ye are come to remembrance, ye shalbe taken with the hand.

25 And thou [t] Prince of Israel polluted, and wicked, whose day is come, when iniquitie shall haue an end,

26 Thus sayeth the Lord God, I will take away the [x] diademe, and take off the crowne: this shall bee no more the same: I will exalt the humble, and will abase him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, and it shall bee no more, vntill he come whose right it is, and I will giue it him.

28 And thou sonne of man, prophesie, and say, Thus sayeth the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sworde, the sworde is drawen foorth, and furbished to the slaughter to consume, because of the glittering:

29 Whiles they see [y] vanitie vnto thee

a Speake sensibly, that all may vnderstand.
b That is, such which seeme to haue an outward shew of righteousnesse by obseruation of the ceremonies of the Law.
c Meaning, through all the land.
d As though thou wert in extreme anguish.
e Because of the great noyse of the armie of the Caldeans.
f And so cause a feare.
g Meaning, the sceptre: shewing that it will not spare the king, who should be as the Sonne of God, and in his place.
h That is, the rest of the people.
i To wit, vnto the armie of the Caldeans.
k Reade Iere. 31.19.
l Ezekiel moued with compassion, thus complaineth, fearing the destruction of the kingdom, which God had confirmed to Dauid, and his posterity by promise: which promise God performed, although here it seemeth to many eye that it should vtterly perish.
m That is, incourage the sword.

n Prouide for thy selfe: for thou shalt see Gods plague on all parts of this countrey.

o This was spoken because that when Nebuchad-nezzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise to vndertake first, he consulted with his soothsayers, and so went against Iudah.
p That is, to the tribe of Iudah, that keepe themselues in Ierusalem.
q To know whether he should go against the Ammonites, or them of Hierusalem.
r He vsed coniuring and sorcery.
s Because there was a league betweene the Iewes and the Babylonians, they of Ierusalem shall thinke nothing lesse then that this thing should come to passe.
t That is, Nebuchad-nezzar wil remember the rebellion of Zedekiah, and so come vpon them.
u Meaning, Zedekiah, who practised with the Egyptians to make himselfe hie, and able to resist the Babylonians.
x Some referre this to the Priestes attire: for Iehozadek the Priest went into captiuitie with the King.
y That is, vnto the comming of Messiah: for though the Iewes had some signe of gouernement afterward vnder the Persians, Greekes, and Romanes, yet this restitution was not till Christs comming, and at length should be accomplished, as was promised, Genesis 49.10.
z Though the Iewes and Ammonites would not beleeue, that thou, to wit, the sworde, shouldest come vpon them, and say'd that the Prophets, which threatned, spake lyes, yet thou shalt as surely come, as though thou werest already vpon their neckes.

and

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and prophesied a lie vnto thee to bring thee vpon the necks of the wicked that are slaine, whose day is come when their iniquitie shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skilfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall bee in the mids of the land, and thou shalt be no more remembred: for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reproued for cruelty. 25 Of the wicked doctrine of the false prophets and priests, and of their vnsatiable couetousnesse. 27 The tyranny of their rulers. 29 The wickednesse of the people.

MOreouer the worde of the Lorde came vnto me, saying,

2 Now thou sonne of man, wilt thou [a] iudge, wilt thou iudge this bloody citie? wilt thou shew her all her abominations?

3 Then say, Thus sayth the Lord God, The citie sheadeth blood in the mids of it, that her [b] time may come, and maketh idols [c] against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy dayes to draw neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which art vile in [d] name, and sore in affliction.

6 Beholde, the princes of Israel euery one in thee was ready to his power to shed blood.

7 In thee haue they despised father and mother: in the mids of thee [e] haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carry tales to shed blood: in thee are they that eate vpon the mountaines: in the mids of thee they commit abomination.

10 * In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one * hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsury & the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten mee, sayth the Lord God.

13 Beholde, therefore I haue [f] smitten mine hands vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hath been in the mids of thee.

14 Can thine heart endure, or can thine hands [g] be strong in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy [h] filthinesse to cease from thee.

16 And thou shalt take thine [i] inheritance in thy selfe in the sight of the heathen, & thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, The house of Israel is vnto mee as [k] drosse: all they are brasse, and tinne, and yron, and lead in the mids of the fornace: they are euen the drosse of siluer.

19 Therefore thus sayth the Lord God, Because yee are all as drosse, beholde, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasse, and yron, and lead, and tinne into the mids of the fornace, to blow the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there [l] and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall bee melted in the mids thereof.

22 As siluer is melted in the mids of the fornace, so shall yee bee melted in the mids thereof, and yee shall know that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vncleane, [m] and not rained vpon in the day of wrath.

25 There is a conspiracie [n] of her prophets in the mids thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy & prophane, neither discerned betweene the vncleane, and the clean, and haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the * mids thereof, are like wolues, rauening the pray to shed blood, and to destroy soules for their owne couetous lucre.

28 And her [p] prophets haue dawbed them with vntempered morter, seeing vanities, and diuining lies vnto them, saying, Thus sayth the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them that should [q] make vp the hedge, and stand

in

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem that murdereth the Prophets and them that are godly?

b That is, the time of her destruction.

c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kind of wickednesse, which was not committed in Ierusalem, & therefore the plagues of God should speedily come vpon her. *Leuit.* 20.11, 18. *Iere.* 5.8.

f In token of my wrath and vengeance.

g That is, able to defend thy selfe?

h I will thus take away the occasion of thy wickednesse.

i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

l Meaning hereby that the godly should be tryed, and the wicked destroyed.

m Thou art like a barren land which the Lord plagueth with drought.

n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice. *Micah* 3.11. *Zeph* 3.3.

p They which should haue reproued them, flattered them in their vices, and couered their doings with lies, Chap. 13.10.

q Which would shew himselfe zealous in my cause by resisting vice. Isa. 59.16. and 63.5. and also pray vnto me to withhold my plagues, Psal. 106.23.

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in the gappe before mee for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

a Meaning Israel and Iudah, which came both out of one family.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

3 And they committed fornication [b] in Egypt, they committed fornication in their youth: there were their breastes pressed, and there they bruised the teates of their virginitie.

b They became idolaters after the maner of the Egyptians.

4 And the names of [c] them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Aholibah.

c Aholah signifieth a mansion or dwelling in her selfe, meaning Samaria which was the royall citie of Israel: And Aholibah signifieth my mansion in her, whereby is meant Ierusalem where Gods Temple was.

5 And Aholah played the harlot ‡ when [d] she was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours,

‡ *Ebr. vnder me.*

d When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians.

6 Which were clothed with blewe silke, both captaines and princes: they were all pleasant yong men, and horsemen riding vpon horses.

7 Thus she committed her whoredome with them, euen with all them that were the chosen men of Asshur, and with all on whom shee doted, and defiled her selfe with all their idoles.

8 Neither left shee her fornication, learned of the Egyptians: for in her youth they clay with her, and they bruised the breasts of her virginitie, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, euen into the hands of the Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and shee had an euill name among women: for [e] they had executed iudgement vpon her.

e The holy Ghost vseth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatrie so to be abhorred, that vnneth any should abide to heare the name thereof mentioned.

11 And when her sister Aholibah sawe this, shee married her selfe with inordinate loue, more then shee, and with her fornications, more then her sister with her fornications.

12 Shee doted vpon the Assyrians her neighbours, both captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant young men.

13 Then I saw that shee was defiled, and that they were both after one sort,

14 And that shee increased her fornications: for when shee saw men [g] painted vpon the wall, the images of the Caldeans painted with vermillion,

f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and filthy lustes dote vpon the images and paintings of them after whom they lust.

15 And girded with girdles vpon their loynes, and with died attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their nativitie.)

16 Assoone, I say, as shee saw them, shee doted vpon them, and sent messengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and shee was polluted with them: and her lust departed from them.

18 So she discouered her fornication, and discloled her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredom more, and called to remembrance the dayes of her youth, wherein shee had played the harlot in the land of Egypt.

20 For shee doted vpon their seruants, whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therefore the pappes of thy youth are thus:

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I wil bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, [h] Peked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captaines and princes: all they were valiant and renowned, riding vpon horses.

h These were the names of certaine princes and captaines vnder Nebuchad nezzar.

24 Euen these shall come against thee with charets, wagons, and wheeles, and with a multitude of people, which shall set against thee, buckler and shield, and helmet round about: and ‡ I will leaue the punishment vnto them, and they shal iudge thee according to their ‖ iudgements.

‡ *Ebr. I will giue iudgement before them.*

‖ *Or, lawes.*

25 And I wil lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy [i] nose and thine eares, and thy remnant shal fall by the sword: they shall carie away thy sonnes and thy daughters, and thy residue shalbe deuoured by the fire.

i They shall destroy the princes and priests with the rest of thy people.

26 They shall also strippe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest: euen into the hands of them from whom thine heart is departed.

29 And they shal handle thee despitefully, and shal take away all thy [k] labour, and shall leaue thee naked and bare, and the shame of thy fornications shall bee discouered, both thy wickednesse and thy whoredome.

k All thy treasures and riches which thou hast gotten by labor.

30 I wil doe these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

l All the world shall see thy shamefull forsaking of God to serue idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her [m] cup into thine hand.

m I will execute the same iudgements and vengeance against thee, & that with greater seuerite.

32 Thus

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt bee laughed to scorne and had in derision, because it conteineth much.

n Meaning, that the afflictions should be so great, that they should cause them to lose their senses and reason.

33 Thou shalt bee filled with [n] drunkennesse and sorrowe, euen with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out to the dregges, and thou shalt breake the sheardes thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten mee, and cast mee behinde thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord said moreouer vnto mee, Sonne of man, wilt thou iudge Aholah, and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto me, to passe by the fire to be their [o] meate.

o That is, to be sacrifices to their idoles, reade Chap. 16. 20.

38 Moreouer, thus haue they done vnto me: they haue defiled my Sanctuarie in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and lo, thus haue they done in the middes of mine house.

40 And howe much more is it that they sent for men to come from [p] far, vnto whom a messenger was sent, and loe, they came: for whom thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

p They sent into other countreys to haue such as should teach the seruice of their idoles.

41 And satest [q] vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

q He meaneth the altar, that was prepared for the idoles.

42 And a voyce of a multitude being at ease, was with her: and with the men to make the company great, were brought men of [r] Saba from the wildernesse, which put bracelets vpon their hands, and beautifull crownes vpon their heads.

r Which should teach the maner of worshipping their gods.

43 Then I said vnto her that was old in adulteries, Now shall shee and her fornications come to an end.

44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them, after the maner of [s] harlots, and after the maner of murtherers: for they are harlots, and blood is in their hands.

s That is, worthy death, reade Chap. 16. 38.

46 Therefore thus saith the Lord God, I wil bring a multitude vpon them, and wil giue them vnto the tumult, and to the spoile,

47 And the multitude shall stone them with stones, and cut them with their swords: they shall slay their sonnes, and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednes to cease out of the land, that all [t] women may bee taught, not to doe after their wickednesse.

t Meaning, all other cities, and countreys.

49 And they shall lay your wickednesse vpon you, and yee shall beare the sinnes of your idols, and ye shall know that I am the Lord God.

CHAP. XXIIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiel's wife being dead.

AGaine in the [a] ninth yeere, in the tenth [b] moneth, in the tenth day of the moneth came the word of the Lord vnto mee saying,

a Of Ieconiahs captiuitie, and of the reigne of Zedekiah, 2. King. 25. 1.

b Called Teheth, which conteineth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar besieged Ierusalem.

2 Sonne of man, write thee the name of the day, euen of this same day: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a [c] pot, prepare it, and also powre water into it.

c Whereby was meant Ierusalem.

4 Gather the [d] pieces thereof into it, euen euery good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

d That is, the citizens, and the chiefe men thereof.

5 Take one of the best sheepe, and ‖ burne also the [e] bones vnder it, and make it boyle well, and seeth the bones of it therein.

‖ Or, heape.

e Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

6 Because the Lord God saith thus, Woe to the bloody citie, euen to the pot, [f] whose skumme is therein, and whose skumme is not gone out of it: bring it out s piece by piece: let no [h] lot fall vpon it.

f Whose iniquities, and wicked citizens there yet remaine.

7 For her blood is in the middes of her: she set it vpon an high [i] rocke, and powred it not vpon the ground to couer it with dust,

g Signifying, that they should not be destroyed all at once, but by litle and litle.

h Spare none estate or condition.

8 That it might cause wrath to arise, and take vengeance: euen I haue set her blood vpon an high rocke that it should not be couered.

i The citie shewed her cruelnie to all the world, and was not ashamed thereof, neither yet hid it.

9 Therefore thus saith the Lord God, * Woe to the bloody citie, for I will make ‖ the burning great.

*Nahum. 3. 1. *habak. 2. 12.*

‖ Or, an heape of wood.

10 Heape on much wood: [k] kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

k Meaning, that the citie should be vtterly destroyed, and that hee would giue the enemies an appetite thereunto.

11 Then set it emptie vpon the coales thereof, that ‖ the braste of it may be hot, and may burne, and that the filthinesse of it may bee molten in it, and that the skumme of it may be consumed.

‖ Or, bottome.

12 [l] She hath wearied her selfe with lies, and her great skumme went not out of her: therefore her skumme shall bee consumed with fire.

l The citie hath flattered her selfe in vaine.

13 Thou remainest in thy filthines and wickednesse: because I would [m] haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, til I haue caused my wrath to light vpon thee.

m I laboured by sending my Prophets to call thee to repentance, but thou wouldest not.

14 I the Lord haue spoken it: it shal come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy waies, and according to thy workes shall [n] they iudge thee, saith the Lord God.

n That is, the Babylonians.

15 Also

o Meaning, his wife in whom he delited, as verse 18.

15 ¶ Also the word of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the o pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shall thy teares run downe.

p For in mourning, they went bareheaded and barefooted, and also couered their lips.

17 Cease from sighing: make no mourning for the dead, and bind the tyre of thine head vpon thee, p and put on thy shooes vpon thy feet, and couer not thy lips, and eat q not the bread of men.

q That is, which the neighbours sent to them that mourned.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in r the morning, as I was commanded.

r Meaning, the morning following.

19 And the people sayd vnto mee, Wilt thou not tell vs what these things meane toward vs, that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus sayth the Lord God, Behold, I will f pollute my Sanctuary, euen the t pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom ye haue left, shall fall by the sword.

f By sending the Caldeans to destroy it, as Chap. 7. 22.

t Wherein you boast and delite.

22 And yee shall doe as I haue done: yee shall not couer your lips, neither shall ye eate the bread of men.

23 And your tire shalbe vpon your heads, and your shooes vpon your feet: yee shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that hee hath done, yee shall doe: and when this commeth, yee shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honour, the pleasure of their eyes, and the ‡ desire of their heart, their sonnes and their daughters,

‡ Ebr. lifting vp of their soules.

26 That hee that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, & thou shalt speake and be no more dumbe, and thou shalt be a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistims.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saydest, a Ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

a Because ye reioyced when the enemie destroyed my citie and Temple.

4 Behold, therefore I will deliuer thee to the b men of the East for a possession, and they shall set their c palaces in thee, & make their dwellings in thee: they shall eate thy fruit, and they shall drinke thy milke.

b That is, to the Babylonians.

c They shall chase thee away and take thy goodly houses to dwell in.

5 And I will make d Rabbah a dwelling place for camels, and the Ammonites a sheepecoate, and ye shall know that I am the Lord.

d Called also Philadelphia, which was the chiefe citie of the Ammonites, and full of conduits, 2. Sam. 12. 27.

6 For thus sayth the Lord God, Because thou hast clapped thy hands, and stamped with the feete, and reioyced in heart with all thy despite against the land of Israel,

7 Behold, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I will roote thee out from the people, and I will cause thee to be destroyed out of the countryes, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus sayth the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore, behold, I will open the side of Moab, euen of the e cities of his cities, I say, in his frontiers with the pleasant countrey, Beth-ieshimoth, Baal-meon, and Kiriathaim.

e So that no power or strength should be able to resist the Babylonians.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembred among the nations,

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, & hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus sayth the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, and they shal do in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus sayth the Lord God, Because the Philistims haue executed vengeance, and reuenged themselues with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus sayth the Lord God, Behold, I will stretch out mine hand vpon the Philistims, and I will cut off the f Cherethims, and destroy the remnant of the sea coast.

f Which were certaine garrisons of Philistims, whereby they oft times molested the Iewes. Of the Cherethims Dauid also had a guard, 2. Sam. 8. 18.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 He propheseth that Tyrus shalbe ouerthrowen because it reioyced at the destruction of Ierusalem. 15 The wondring and astonishment of the merchants for the destruction of Tyrus.

And

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AND in the [a] eleuenth yere, in the first day of the moneth, the word of the Lorde came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Jerusalem, Aha, the [b] gate of the people is broken: it is turned vnto me: for seeing shee is desolate, I shall be [c] replenished,

3 Therefore thus saith the Lorde God, Beholde, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towers: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall bee a spoyle to the nations.

6 And her [d] daughters which are in the field, shall bee slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar king of Babel, a king of kings, from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 He shal slay with the sword the daughters in the field, and hee shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 Hee shall set engines of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shal couer thee, for their multitude: thy walles shall shake at the noyse of the horsemen, and of the wheeles, and of the charets, when hee shall enter into thy gates, as into the entry of a city that is broken downe.

11 With the hookes of his horses shall hee tread downe all thy streets: he shall slay thy people by the sword, and the [e] pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoile thy merchandile, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the middes of the water.

13 * Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: [f] thou shalt be for a spreading of nets: thou shalt bee built no more, for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the yles tremble at the sound of thy fall, and at the crie of the wounded, when they shall bee slaine and murthered in the middes of thee?

16 Then all the [g] princes of the sea shall come downe from their thrones: they shall lay away their robes, and put off their broydred garments, and shall cloth themselues with astonishment: they shall sit vpon the ground, and bee astonished at euery moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited [h] of the sea men, the renowmed citie which was strong in the sea, both thee and her inhabitants, which cause their feare to bee on all that haunt therein!

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shalbe troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people [i] of old time, and shall set thee in the low parts of the earth, like the olde ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the [k] liuing,

21 I will ‖ bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer bee found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and authoritie thereof in time past.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entry of the sea, which is the mart [a] of the people of many yles, Thus saieth the Lord God, O Tyrus, thou hast sayd, I am of perfit beauty.

4 Thy borders are in the ‡ mids of the sea, and thy builders haue made thee of perfit beauty.

5 They haue made all thy ship boards of firre trees of [b] Shenir: they haue brought cedars from Lebanon, to make maste for thee.

6 Of the okes of Bashan haue they made thine oxe: the company of the Assyrians haue made thy bankes of yuorie, brought out of the yles of [c] Chittim.

7 Fine linnen with broydered worke, brought from Egypt, was spread ouer thee to be thy sayle, blue silke and purple, brought from the yles of Elishah, was thy couering.

8 The inhabitants of Zidon and Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy ‖ pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy [d] calkers: all the shippes of the sea with their mariners were in thee to occupie thy merchandise.

10 They of Persia, ‡ of Lud, and of Phut, were

a Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The townes that belonged vnto her.

e For Tyrus was much built by art, and by labour of men was won out of the sea. Some referre this vnto the images of the noble men, which they had erected vp for their glory and renoume. *Iere.7.34.*

f I wil make thee so bare, that thou shalt haue nothing to couer thee.

g The gouernors and rulers of other countreys that dwel by the sea: whereby hee signifieth that her destruction should be so horrible, that all the world should heare thereof, and be afraid.

h Meaning, merchants, which by their traffique did inrich her wonderfully and increase her power.

i Which were dead long agoe.

k Meaning in Iudea, when it shalbe restored. ‖ *Or, make thee a terrour.*

a Which seruest all the world with thy merchandise.

‡ *Ebr. heart.*

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3. 9.

c Which is taken for Grecia and Italy. ‖ *Or, shipmasters.*

d Meaning, that they built the walles of the citie, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. King. 5. 18.

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were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set forth thy beauty.

11 The men of Aruad with thine army were vpon thy walles rounde about, and the e Gammadims were in thy towers: they hanged their shieldes vpon thy walles round about: they haue made thy beautie perfit.

12 They of Tarshish were thy merchants for the multitude of al riches, for siluer, iron, tinne, and lead, which they brought to thy faires.

13 They of f Iauan, Tubal and Meshech were thy merchants, g concerning the liues of men, and they brought vessels of brasse for thy merchandise.

14 They of the house of h Togarmah brought to thy fayres horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandise of many yles were in thine hands: they brought thee for a present, i hornes, teeth, and peacocks.

16 They of Aram were thy merchants for ‖ multitude of thy ‖ wares: they occupied in thy fayres with ‖ emeraudes, purple, and broydred worke, and ‖ fine linnen, and coral, and pearle.

17 They of Iudah and of the lande of Israel were thy merchants: they brought for thy merchandise wheate of k Minnith, and Pannag, and honie, and oyle, and ‖ balme.

18 They of Damascus were thy merchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy fayres: vpon worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar ‖ occupied with thee in lambes, and rammes, and goates: in these were they thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy fayres with the chiefe of all spices, and with all precious stones and gold.

23 They of Haran and Canneh, and Eden, the merchants of Sheba, Asshur and Chilmad were thy merchants.

24 These were thy merchants in all sorts of things, in rayment of blue silke, and of broydered worke, and in coffers for the rich apparell, which were bound with cordes: chaynes also were among thy merchandise.

25 The ships of Tarshish ‖ were thy chiefe in thy merchandise, and thou wast replenished, and made very glorious in the mids of the sea.

26 Thy ‖ robbers haue brought thee into great waters: the l East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy merchandise, thy mariners and pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of warre that are in thee, and all the multitude which is in the mids of thee, shall fall in the mids of the sea, in the day of thy ruine.

28 The m suburbs shal shake at the sound of the cry of thy pilots.

29 And al that handle the ore, the marriners and all the pilots of the sea shall come downe from their ships, and shal stand vpon the land,

30 And shal cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, & wallow themselues in the ashes.

31 They shall plucke off their haire for thee, & gird them with a sackcloth, and they shall weepe for thee, with sorow of heart and bitter mourning.

32 And in their mourning they shall take vp a lamentation for thee, saying, What citie is like Tyrus, so destroied in the mids of the sea!

33 When thy wares went forth of the seas, thou filledest many people, and thou diddest enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt be broken by the seas in the depthes of the waters, thy merchandise and all thy multitude, which was in the mids of thee, shall fall.

35 All the inhabitants of the yles shall be astonished at thee, and al their kings shal be sore afrayde and troubled in their countenance.

36 The merchants among the people shall hisse at thee: thou shalt be a terrour, and neuer shalt be n any more.

CHAP. XXVIII.

2 The word of God against the king of Tyrus for his pride. 11 The word of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast sayde, o I am a god, I sit in the seate of God in the middes of the sea, yet thou art but a man and not God, and ‡ though thou diddst think in thine heart that thou wast equall with God,

3 Behold, thou art wiser then p Daniel: there is no secret, that they can hide from thee.

4 With thy wisedome and thine vnderstanding thou hast gotten thee riches, and hast gotten golde and siluer into thy treasures.

5 By thy great wisedome and by thine occupying, hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lorde God, Because thou diddest thinke in thine heart, that thou wast equall with God,

7 Behold, therefore I will bring strangers vpon thee, euen the terrible nations; and they shall drawe their swords against

e That is, they of Cappadocia, or Pigmeyes and dwarfes, which were so called, because that out of the hie towers they seemed little.

f Of Grecia, Italy, and Cappadocia.

g By selling slaues.

h Which are taken for a people of Asia minor.

i Meaning Vnicornes hornes and Elephants teeth.

‖ *Or, works.*

‖ *Or, carbuncle.*

‖ *Or, silke.*

k Where the best wheate growed.

‖ *Or, tarpentine, or triacle.*

‖ *Or, were merchants, whose merchandise passed thorow thine hands.*

‖ *Or, came in company toward thee*

‖ *Or, rowers.*

l That is, Nebuchad-nezzar.

m That is, the cities neere about thee, as was Zidon, Aruad, and others.

n Whereby is meant a long time: for it was propheſied to be destroyed but seuenty yeeres, as Isa. 23. 15.

o That is, I am safe that none can come to hurt me, as God is in the heauen.

‡ *Heb. though thou set thine heart as the heart of God,*

p That is, he speaketh by derision: for Daniel had declared notable signes of his wisdome in Babylon when Ezekiel wrote this.

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against the beauty of thy wisdome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the midst of the sea.

9 Wilt thou say then before him that slayeth thee, I am a god? but thou shalt bee a man and no God, in the hands of him that slayeth thee.

10 Thou shalt die the death of the c vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 Moreouer the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus saith the Lord God, Thou sealest vp the summe, and art full of d wisedome and perfit in beauty,

13 Thou hast bene in Eden the garden of God: euery precious stone was in thy garment, the ruby, the topaze & the ‖ diamond, the chrisolite, the onix, and the iasper, the saphir, ‖ emeraud, and the carbuncle and gold: the workmanship of thy tymbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art e the anointed Cherub, that couereth, & I haue set thee f in honour: thou wast vpon the holy mountayne of God: thou hast walked in the middes of the s stones of fire.

15 Thou wast perfect in thy waies from the day that thou wast h created, til iniquity was found in thee.

16 By the multitude of thy merchandise, they haue filled the midst of thee with cruelty, and thou hast sinned: therefore I will cast thee as prophane out of the i mountaine of God, and I will destroy thee, O couering Cherub, from the middes of the stones of fire.

17 Thine heart was lifted vp, because of thy beauty, and thou hast corrupted thy wisdome by reason of thy brightnesse: I wil cast thee to ꝑ ground: I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy k sanctification by the multitude of thine iniquities, and by the iniquity of thy merchandise: therefore will I bring forth a fire from the middes of thee, which shal deuoure thee: & I wil bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that knowe thee among the people, shall be astonished at thee: thou shalt be a ‖ terrour, and neuer shalt thou be any more.

20 Againe, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saith the Lord God, Behold, I come against thee, O Zidon, and I will be l glorified in the midst of thee: and they shall know that I am the Lord, when I shal haue executed iudgements in her, and shalbe sanctified in her.

23 For I wil send into her pestilence, and blood into her streets, and the slaine shal fal in the midst of her: m the enemie shall come against her with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grieuous thorne of all that are round about thē, and despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shal be sanctified in them in the sight of the heathen, then shall they dwel in the land, that I haue giuen to my seruant Iaakob.

26 And they shall dwel safely therin, and shal build houses and plant vineyards: yea, they shall dwel safely, when I haue executed iudgements vpon al round about them that despise them, and they shal know that I am the Lord their God.

CHAP. XXIX.

He propheſieth againſt Pharaoh and Egypt. 13 *The Lord promiſeth that hee will reſtore Egypt after fourty yeres.* 18 *Egypt is the reward of King Nebuchad-nezzar for the labour which he tooke againſt Tyrus.*

IN the a tenth yere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great b dragon, that lieth in the middes of his riuers, which hath said, The riuer is mine, and I haue made it for my selfe.

4 But I will put c hookes in thy iawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will draw thee out of the middes of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wildernes, both thee and all the fish of thy riuers: thou shalt fal vpon ꝑ open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meat to the beasts of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt shal knowe that I am the Lorde, because they haue bene a staffe of d reede to the house of Israel.

7 When they tooke holde of thee with their hand, thou diddest breake, and rent all their shoulder: and when they leaned vpon thee, thou brakest and madest al their loines to ‖ stand e vpright.

8 Therfore thus saith the Lord God, Behold, I wil bring a sword vpon thee, and destroy man and beast out of thee,

9 And the land of Egypt shalbe desolate, and waste, and they shall knowe that I am the Lord: because he hath said, f The riuer is mine, and I haue made it,

10 Beholde, therefore I come vpon thee, and vpon thy riuers, and I will make the land of Egypt vtterly waste and desolate from

n He sheweth for what cause God wil assemble his Church, and preserue it still though hee destroy his enemies, to wit, that they should praise him, and giue thanks for his great mercies.

a To wit, of the captiuity of Ieconiah or of the reigne of Zedekiah. Of the order of these proph. sies, and how the former sometime standeth after the latter, read Iere. 27.1.

b He compareth Pharaoh to a dragon, which hideth himselfe in the riuer Nilus, as Isa 51.9.

c I wil send enemies against thee which shal pluck thee, and thy people, which trust in thee, out of thy sure places.

d Read 2. King. 18.21. Isa.36.6. ‖ *Or, shake.*

e When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete and put their trust in others.

f Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone,

c Like the rest of the heathen and infidels, which are Gods enemies.

d He derideth the vaine opinion & confidence that the Tyrians had in their riches, strength and pleasures.

‖ *Or, Iasper.*

‖ *Or, carbuncle.*

e He meaneth the royall state of Tyrus, which for the excellencie and glory thereof he cōpareth to the Cherubims, which couered the Arke: and by this word *Anoynted*, he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

g To wit, among my people Israel, which shined as precious stones.

h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people.

k That is, the honour, whereunto I called them.

‖ *Or, brought to nothing.*

l By executing my iudgements against thy wickednesse.

m That is, Nebuchadnezzar.

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from the tower of Seueneh, euen vnto the borders of the ‡blacke Moores.

‡Ebr. Chush, or Ethiopia.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourtie yeeres.

12 And I will make the land of Egypt desolate in the middes of the countreys that are desolate, and her cities shall be desolate among the cities that are desolate, foure fourtie yeeres: and I will scatter the Egyptians among the nations, and will disperse them throw the countreys.

13 Yet thus sayeth the Lord God, * At the end of fourtie yeeres will I gather the Egyptians from the people, where they were scattered,

Iere. 46. 26.

14 And I will bring againe the captiuitie of Egypt, and wil cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there a ſmall kingdome.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians, & Romanes, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

15 It shalbe the smallest of the kingdoms, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their h iniquitie to remembrance by looking after them, so shall they know, that I am the Lord God.

h Lest I should by this meanes punish their sinnes.

17 ¶ In the i seuen and twentieth yeere also in the first moneth, and in the first day of the moneth, came the word of the Lord vnto me, saying,

i Counting from the captiuitie of Ieconiah.

18 Sonne of man, Nebuchad-nezzar King of Babel caused his armie to serue a great k seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet had hee no wages, l nor his armie for Tyrus, for the seruice that he serued against it.

k Hetooke great paines at the siege of Tyrus and his armie was sore handled.

l Signifying, that Nebuchad-nezzar had more paines then profit, by the taking of Tyrus.

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and he shall take her multitude, and spoyle her spoyle, and take her prayse, and it shall be the wages of his armie.

20 I haue giuen him the land of Egypt for his labour, that he serued ‖against it, because they wrought ‖for me, sayeth the Lord God.

‖Or, in it.

‖Or, euill against me.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the middes of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt, and the cities thereof.

THe word of the Lord came againe vnto me, saying.

2 Sonne of man, prophesie, and say, Thus sayeth the Lord God, Houle and crie, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, and it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall bee in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, & when her foundations shall be broken downe.

a By Phut and Lud are meant Aphrica and Libya.

5 a Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus sayeth the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the the tower of b Seueneh shall they fall by the sword, sayth the Lord God.

b Which was a strong citie of Egypt, chap. 29. 10.

7 And they shal be desolate in the middes of the countreys that are desolate, and her cities shall bee in the mids of the cities that are wasted.

8 And they shall knowe that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shalbe destroyed.

9 In that day shall their messengers goe foorth from me in ships, to make the careleſse Moores afraid, and feare shall come vpon them as in the day of Egypt: for loe, it commeth.

10 Thus saith the Lorde God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar King of Babel.

11 For hee and his people with him, euen the terrible nations shall bee brought to destroy the land: and they shall draw their swordes against Egypt, and fill the land with the slaine.

12 And I will make the riuers dry, and sell the land into the hands of the wicked, and I will make the land waste, and all that therein is, by the hands of strangers: I the Lord haue spoken it.

13 Thus sayth the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of ‖ Noph, and there shall bee no more a Prince of the land of Egypt, and I wil send a feare in the land of Egypt,

‖Or, Memphis, or, Alkaira.

14 And I will make Pathros desolate, and will set fire in ‖ Zoan, and I wil execute iudgement in No.

‖Or, Tanis.

15 And I will powre my wrath vpon ‖ Sin, which is the strength of Egypt: and I will destroy the multitude of ‖ No.

‖Or, Peluſium.

‖Or, Alexandria.

16 And I will set fire in Egypt: Sin shal haue great sorow: and No shalbe destroyed, and Noph shall haue sorowes dayly.

17 The yong men of ‖ Auen, & of ‖ Phibeseth shall fall by the sword, and these cities shall go into captiuitie,

‖Or, Heliopolis.

‖Or, Pubaſtum.

18 At Tehaphnehes the day c shall restraine his light, when I shall breake there the d barres of Egypt: and when the pomp of her power shall cease in her, the cloud shall couer her, and her daughters shall goe into captiuitie.

c Meaning, that there shall be great sorow and affliction.

d That is, the strength and force.

19 Thus will I execute iudgements in Egypt, and they shall knowe, that I am the Lord.

20 ¶ And in the e eleuenth yeere, in the first moneth, and in the seuenth day of the moneth, the word of the Lord came vnto mee, saying,

e Of the captiuity of Ieconiah, or of Zedekiahs reigne.

21 Sonne of man, f I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound vp to be healed, neither shall they put a rolle to bind it, and so make it strong, to hold the sword.

f For Nebuchadnezzar destroyed Pharaoh Necho at Carchemish, Iere. 46. 26.

22 Therefore thus sayth the Lord God, Behold, I come against Pharaoh king of Egypt, and will breake g his arme, that

g His force and power.

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was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharaohs armes, and he shall cast out sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall know that I am the Lord, h when I shall put my sword into the hand of the king of Babel, and hee shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall knowe, that I am the Lord.

h Whereby we see that tyrants haue no power of themselues, neither can doe any more harme then God appointeth, and when he will, they must cease.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He propheseth a like destruction to them both.

AND in the a eleuenth yeere, in the third moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou b like in thy greatnesse?

3 Behold, Asshur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughs, and hot vp very hie, and his top was among the thicke boughs.

4 The waters nourished him, and the deepe exalted him on high with her riuers running round about his plants, and sent out her c little riuers vnto all the trees of the ‖ field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughs were multiplied, and his branches were long, because of the multitude of ‖ waters, which the deepe sent out.

6 All the foules of the heauen made their nests in his boughs, and vnder his branches did all the beasts of the field bring foorth their yong, and vnder his shadowe dwelt all mightie nations.

7 Thus was he faire in his greatnesse, and in the length of his branches: for his root was neere great waters.

8 The cedars in the garden d of God could not hide him: no firre tree was like his branches, and the chesnut trees were not like his boughs: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus saith the Lord God, Because ‖ he is lift vp on high, and hath shot vp his top among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the handes of the e mightiest among the heathen: he shall handle him, for I haue cast him away for his wickednesse.

12 And the strangers haue destroied him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughs are f broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beasts of the field shalbe vpon his branches,

41 So that none of all the trees by the waters shall be exalted by their height, neither shall shoote vp their toppe among the thick boughs, neither shal their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the middes of the children of men, among them that goe downe to the pit.

15 Thus saieth the Lord God, In the day when he went downe to hel, I caused them to mourne, and I ‖ couered the deepe for him, and I did restraine the floods thereof, & the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend to the pit, and all the excellent trees of Eden, and the best of Lebanon; euen all that are nourished with waters, shall g bee comforted in the nether parts of the earth.

17 They also went downe to hell with him vnto them that be slaine with the sword, and his arme, and they that dwelt vnder his shadow in the midst of the heathen.

18 To whom i art thou thus like in glory and in greatnesse among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the mids of the k vncircumcised, with them that be slaine by the sword: this is Pharaoh and all his multitude, saith the Lord God.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so high (meaning his great aboundance & pompe) shall now lament as though they were couered with sackcloth.

h To cause this destruction of the king of Assyria to seeme more horrible, he setteth forth other kings and princes, which are dead, as though they reioyced at the fall of such a tyrant,

i Meaning, that Pharaohs power was nothing so great as his was.

k Reade Chap. 28. 10.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 He propheseth that destruction shall come vnto Egypt through the King of Babylon.

AND in the a twelfth yeere in the twelfth moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and say vnto him, Thou art like a b lyon of the nations, and art as ‖ dragon in the sea: thou castedst out thy riuers c and troubledst the waters with thy feet, and stampedst in their riuers.

3 Thus saith the Lorde God, * I will therefore spread my nette ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open fielde, and I will cause all the foules of the heauen to remaine vpon thee, and I will fill all

a Which was the first yeere of the generall captiuity vnder Zedekiah.

b Thus the scriptures compare tyrants to cruell and huge beasts, which deuoure all that be weaker then they, and such as they may ouercome.

‖ Or, whale.

c Thou preparedst great armies. *Chap. 12. 13. and 17. 20.*

d Signifying, that there was no greater power in the world then his was.

‖ Or, thou wast lift vp.

e That is, of Nebuchad nezzar, who afterward was the monarch, and onely ruler of the world.

a Of Zedekiahs reigne, or of Ieconiahs captiuitie.

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

c Many other nations were vnder their dominion.

‖ Or, countrey.

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all the beastes of the field with thee.

5 And I will lay thy flesh vpon the mountaines, & fill the valleys d with thine height.

6 I will also water with thy blood the land wherein thou e swimmest, euen to the mountaines, and the riuers shall bee full of thee.

7 And when I shall f put thee out, I will couer the heauen, and make the starres thereof darke: * I will couer the sunne with a cloude, and the moone shall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring g darkenesse vpon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countreyes which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shalbe astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the king of Babel shall come vpon thee.

12 By the swordes of the mightie will I cause thy multitude to fall: they all shall bee terrible nations, and they shall destroy the h pompe of Egypt, and all the multitude thereof shall be consumed.

13 I will destroy also all the beasts thereof from the great water sides, neither shall the foote of man trouble them any more, nor the hooues of beast trouble them.

14 Then will I make i their waters deepe, and cause their riuers to run like oyle, saith the Lord God.

15 When I shal make the land of Egypt desolate, and the countrey with all that is therein, shall be layed waste: when I shall smite all them, which dwel therein, then shall they know that I am the Lord.

16 This is the mourning wherwith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere also, in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and k cast them downe, euen them and the daughters of the mightie nations vnto the nether parts of the earth, with them that goe downe into the pit.

19 Whom doest thou passe l in beauty? go downe and sleepe with the vncircumcised.

20 They shal fall in the mids of them that are slaine by the sword: m she is deliuered to the sword: draw her downe, and al her multitude.

21 The most mighty and strong shall speake to n him out of the mids of hell with them that helpe her: they are gone downe and sleepe with the vncircumcised that bee slaine by the sword.

22 Asshur is there and all his company: their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to be in the land of the liuing.

24 There is o Elam and all his multitude round about his graue: al they are slaine and fallen by the sword, which are gone downe with p vncircumcised into the nether parts of the earth, which caused themselues to bee feared in the land of the q liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: thongh they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are layed in the mids of them that be slaine.

26 There is r Meshech, Tubal, and all their multitude: their graues are round about them: all these vncircumcised were slaine by the sword, though they caused their feare to be in the land of the liuing.

27 And they shall not lie with the valiant s of the vncircumcised, that are fallen, which are gone down to the graue, with their weapons of warre, and haue layd their swordes vnder their heads, but their iniquitie shall bee vpon their bones: because they were the feare of the mighty in the land of the liuing.

28 Yea, thou shalt bee broken in the mids of the vncircumcised: and lie with them that are slaine by the sword.

29 There is Edom, his kings, and all his princes, which with their strength are layed by them that were slaine by the sword: they shall sleepe with the vncircumcised, & with them that goe downe to the pit.

30 There be al the princes of the t North, with al the Zidonians, which are gone down with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that bee slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and hee shalbe u comforted ouer all his multitude: Pharaoh and all his armie shall be slaine by the sword, saith the Lord God.

32 For I haue caused my x feare to be in the land of the liuing: & he shalbe laid in the mids of the vncircumcised with them that are slaine by the sword, euen Pharaoh and al his multitude, saith the Lord God.

d With heapes of the carkeises of thine armie.

e As Nilus ouerfloweth Egypt, so will I make the blood of thine hoste to ouerflow it.

f The word signifieth to be put out as a candle is put out. *Isa.*13.10. *ioel* 2.31. & 3.15. *matth.*24.29.

g By this maner of speech is ment the great sorrow that shall be for the slaughter of the king and his people.

h This came to passe in lesse then foure yeeres after this prophesie.

i To wit, of the Caldeans thine enemies, which shall quietly enioy all thy commodities.

k That is, prophesie, that they shall be cast downe: thus the Lord giueth his Prophets power both to plant & to destroy by his word, reade Iere. 1.10.

l Haue not other kingdomes more beautifull then thou, perished?

m That is, Egypt.

n To make the matter more sensible, he bringeth in Pharaoh, who the dead shall meete & maruell at him, reade Isa. 14.9.

o Meaning, the Persians.

p Whom in this life all the world feared.

q That is, the Cappadocians & Italians, or Spaniards, as Iosephus writeth.

r Which died not by cruell death, but by the course of nature, and are honourably buried with their coat armour & signes of honour.

s The kings of Babylon.

t As the wicked reioyce when they see others partakers of their miseries.

u I will make the Egyptians afraide of me, as they caused others to feare them.

CHAP. XXXIII.

2 The office of the gouernours and ministers. 14 Hee strengtheneth them that despaire, and boldeneth them with the promise of mercie. 30 The word of the Lord against the mockers of the Prophet.

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When

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I bring the sword vpon a land, if the people of the land take a man ‖ from among them, and make him their a watchman,

3 If when he seeth the sword come vpon the land, hee blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shall bee vpon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: therefore his blood shalbe vpon him: but he that receiueth warning, shall saue his life.

6 But if the watchman see the sword come, and blowe not the trumpet, and the people bee not warned: if the sword come, and take any person from among them, hee is taken away for his b iniquitie, but his blood will I require at the watchmans hand.

7 * So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my c mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquitie: but his blood will I d require at thine hand.

9 Neuertheless, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, hee shall die for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus yee speake and say, If our transgressions e our sinnes be vpon vs, and we are consumed because of them, e how should we then liue?

11 Say vnto them, As I liue, sayeth the Lord God, f I desire not the death of the wicked, but that the wicked turne from his way & liue: turne you, turne you from your euill wayes, for why will ye die, O yee house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The g righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked shall cause him to fal therein, in the day that he returneth from his wickednesse, neither shall the righteous liue for his righteousnesse in the day that hee sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if he trust to his own righteousnesse, and commit iniquity, all his righteousnesse shall bee no more remembred, but for his iniquitie that he hath committed, he shall die for the same.

14 Againe, when I shal say vnto the wicked, Thou shalt die the death, if hee turne from his sinne, and do that which is lawfull and h right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, & walke in the statutes of life, without committing iniquitie, he shall surely liue, and not die.

16 None of his sinnes that hee hath committed, shall be mentioned vnto him, because he hath done that which is lawfull & right, he shall surely liue.

17 Yet the children of thy people say, * The way of the Lorde is not equall: but their owne way is vnequall. *Chap.18.25.*

18 When the righteous turneth from his righteousnes, and committeth iniquity, hee shall euen die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull and right, he shall liue thereby.

20 Yet ye say, the way of the Lord is not equal. O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yeere of i our captiuity, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The citie is smitten.

22 Now the k hand of the Lord had bene vpon me in the euening afore he that had escaped, came, and had opened my mouth, vntill he came to me in the morning: and when he had opened my l mouth, I was no more dumbe.

23 Againe the word of the Lord came vnto me, and said,

24 Sonne of man, they that dwell in the desolate places of the land of Israel, talke and say, m Abraham was but one, and he possessed the land: but we are many, therfore the land shalbe giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lorde God, Yee eate with the n blood, and lift vp your eyes toward your idoles, and shed blood: should yee then possesse the land?

26 Yee leane vpon your o swordes: yee worke abomination, and yee defile euery one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shal fall by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the forts and in the caues, shall dye of the pestilence.

28 For I will lay the land desolate and waste, and the * pompe of her strength shall cease, and the mountaines of Israel shall be desolate, and none shall passe thorow.

29 Then shall they know that I am the Lord, when I haue layd the land desolate and waste, because of all their abominations that they haue committed.

30 Also thou sonne of man, the children of thy people that p talk of thee by the wals and in the doores of houses, & speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the word that commeth from the Lord.

31 For they come vnto thee, as the people vseth to come: and my people sit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make q iestes, and their heart goeth after their couetousnesse.

32 And loe, thou art vnto them, as a iesting song of one that hath a pleasant voice, and can sing well: for they heare thy words, but

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Or, of their coastes.

a He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

b Signifying, that the wicked shall not escape punishment though the watchman be negligent: but if the watchman blow the trumpet, and then hee will not obey, he shal deserue double punishment. *Chap.3.17.*

c Which teacheth that hee that receiueth not his charge at the Lords mouth, is a spy, and not a true watchman.

d The watchman must answere for the blood of all that perish through his negligence.

e Thus the wicked when they heare Gods iudgement for their sinnes, despaire of his mercies, and murmure.

f Read Chap. 18.23.

g Read of this righteousnesse, Chap.18.21, 24.

h Hereby hee condemneth all them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselues such by their fruites, that is, in obeying Gods commandements and by godly life.

i When the Prophet was led away captiue with Iechoniah.

k I was indued with the spirit of prophesie, Chap. 8. 2.

l Whereby is signified that the ministers of God cannot speake till God giue them courage & open their mouthes, Chap.24 27. & 29 21. ephe. 6.19.

m Thus the wicked thinke themselues more worthy to inioy Gods promise then the Saints of God, to whom they were made: and would bind God to be subiect to them, though they would not be bound to him.

n Contrary to the Law, Leuit. 17.14.

o As they that are ready still to shed blood. *Chap.7.24 & 24. 21.&30.6,7.*

p In derision.

q This declareth that we ought to heare Gods word with such zeale and affection, that we should in all poynts obey it, els we abuse the word to our own condemnation, and make of his ministers as though they were iestes to serue mens foolish fantasies.

Or, pleasant, and loue song.

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but they doe them not.

33 And when this commeth to passe (for loe, it will come) then shall they know that a Prophet hath beene among them.

CHAP. XXXIIII.

2 Against the shepheardes that despised the flocke of Christ, and seeke their owne gaine. 7 The Lord saith that he will visite his dispersed flocke, and gather them together. 23 Hee promiseth the true shepheard Christ, and with him peace.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the shepheards of Israel, prophesie and say vnto them, Thus saith the Lord God vnto the shepheards, * Woe be vnto the [a] shepheards of Israel, that feede themselues: should not the shepheards feede the flockes?

3 Ye eate the [b] fat, and ye cloth you with the wool: yee kill them that are fed, but yee feede not the sheepe.

4 The [c] weake haue yee not strengthened: the sick haue ye not healed, neither haue yee bound vp the broken, nor brought againe that which was driuen away, neither haue ye sought that which was lost, but with crueltie, and with rigour haue yee ruled them.

5 And they were scattered without a shepheard: and when they were dispersed, they were [d] deuoured of all the beasts of the field.

6 My sheepe wandered through all the mountaines, and vpon euery high hill: yea, my flock was scattered through all the earth, and none did seeke or search after them.

7 Therefore yee shepheards, heare the word of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoyled, and my sheepe were deuoured of all the beastes of the field, hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheardes fed themselues, and fed not my sheepe,

9 Therefore heare yee the word of the Lord, O yee shepheards.

10 Thus saith the Lord God, Behold, I come against the shepheardes, and will require my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shall the shepheards feede themselues any more: for I will deliuer my sheepe from [e] their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flock, when hee hath beene among his sheepe that are scattered, so will I seeke out my sheepe, and wil deliuer them out of al places, where they haue bene scattered in [f] the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them vpon the mountaines of Israel, by the riuers, and all the inhabited places of the country.

14 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their folde bee: there shall they lie in a good folde, and in fat pasture shal they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and will binde vp that which was broken, and will strengthen the weake, but I will destroy the fat and the [g] strong, and I will feede them with [h] iudgement.

17 Also you my sheepe, Thus saieth the Lord God, Behold, I iudge betweene sheepe and sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good [i] pasture, but ye must treade downe with your feete the residue of your pasture? and to haue drunk of the deepe waters, but ye must trouble the residue with your feete?

19 And my sheepe eat that which ye haue troden with your feete, & drinke that which yee haue troubled with your feete.

20 Therefore thus saith the Lord God vnto them, Behold, I, euen I will iudge betweene the fat sheepe and the leane sheepe.

21 Because yee haue thrust with side and with shoulder, and pusht all the weake with your hornes, till yee haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more be spoyled, and I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shal feed them, euen my seruant [k] Dauid, hee shall feede them, and he shall be their shepheard.

24 And I the Lord will be their God, and my seruant Dauid shall be the prince among them. I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and will cause the euill beasts to cease out of the land: and they shall [l] dwell safely in the wildernesse, and sleepe in the woods.

26 And I will set them, as a blessing, euen round about my mountaine: and I will cause raine to come downe in due season, and there shall be raine of blessing.

27 And the [m] tree of the field shall yeelde her fruite, and the earth shall giue her fruite, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the coardes of their yoke, and deliuered them out of the hands of those that serued themselues of them.

28 And they shall no more bee spoyled of the heathen, neither shall the beastes of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise vp for them a [n] plant of renowme, and they shalbe no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, euen the house of Israel, are my people, saith the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

Ier. 23. 1

a By the shepheards he meaneth the king, the Magistrates, Priests and Prophets.

b Ye seeke to inrich your selues by their commodities, & so spoyle their riches and substance.

c Hee describeth the office and duetie of a good Pastour, who ought to loue and succour his flocke and not to be cruell toward them.

d For lacke of good gouernement & doctrine they perished.

e By destroying the couetous hirelings, and restoring true shepheards: whereof we haue a signe, so oft as God sendeth true preachers, who both by doctrine and life labour to feed his sheepe in the pleasant pastures of his word.

f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

g Meaning, such as lift vp themselues aboue their brethren, and thinke they haue no neede to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and so giue to either as they deserue.

i By good pasture and deepe waters, is meant the pure word of God, and the administration of Iustice, which they did not distribute to the poore till they had corrupted it.

k Meaning Christ, of whom Dauid was a figure, Iere 30.9. hose 3.5.

l This declareth that vnder Christ the flocke should be truely deliuered from sinne, and hell, and so bee safely preserued in the Church where they should neuer perish.

m The fruits of Gods graces shall appeare in great abundance in his Church.

n That is, the rod that shall come out of the roote of Ishai, Isa 11.1.

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CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

MOreouer the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against mount [a] Seir, and prophesie against it,

a Where the Idumeans dwelt.

3 And say vnto it, Thus saith the Lord God, Behold, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their [b] iniquitie had an ende,

b When by their punishment I called them from their iniquitie.

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou [c] hate blood, euen blood shall pursue thee.

c Except thou repent thy former crueltie.

7 Thus will I make mount Seir desolate, and waste, and cut off from it him that passeth out, and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hils, and in thy valleys, and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not [d] returne, and ye shall know that I am the Lord.

d To wit, to their former estate.

10 Because thou hast said, [e] These two nations, and these two countreyes shall bee mine, and wee will possesse them (seeing the Lord was [f] there.)

e Meaning, Israel and Iudah.

f And so by fighting against Gods people, they should go about to put him out of his owne possession.

11 Therefore as I liue, saith the Lord God, I will euen doe according to thy [g] wrath, and according to thine indignation which thou hast vsed in thine hatred against them: and I will make my selfe knowen among [h] them when I haue iudged thee.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them, and so praise his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

12 And thou shalt know, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouthes yee haue boasted against mee, and haue multiplied your words against mee: I haue heard them.

14 Thus saith the Lord God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know, that I am the Lord.

CHAP. XXXVI.

8 He promiseth to deliuer Israel from the Gentiles. 22 The benefits done vnto the Iewes, are to bee ascribed to the mercie of God, and not vnto their deseruings. 26 God reneweth our hearts, that we may walke in his commandements.

ALso thou sonne of man, prophesie vnto the * mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lord.

Chap. 6. 2.

2 Thus sayeth the Lord God, Because the [a] enemie hath said against you, Aha, euen the [b] hie places of the world are ours in possession,

a That is, the Idumean.

b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

3 Therefore prophesie, & say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side, that yee might bee a possession vnto the residue of the heathen, and ye are come vnto the lips and [c] tongues of men, and vnto the reproch of the people,

c Ye are made a matter of talke and derision to all the world.

4 Therefore yee mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hils, to the riuers, and to the valleyes, and to the waste and desolate places, and to the cities that are forsaken: which are spoyled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea which [d] haue taken my land for their possession, with the ioy of all their heart, and with despightfull mindes to cast it out for a pray.

d They appointed with themselues to haue it, and therefore came with Nebuchadnezzar against Ierusalem for this purpose.

6 Prophesie therefore vpon the land of Israel, and say vnto the mountaines, and to the hilles, to the riuers, and to the valleyes, Thus sayeth the Lord God, Behold, I haue spoken in mine indignation, & in my wrath, because yee haue suffered the [e] shame of the heathen,

e Because you haue beene a laughing stocke vnto them.

7 Therefore thus saith the Lord God, I haue [f] lifted vp mine hand, surely the heathen that are about you, shall beare their shame.

f By making a solemne oath, reade Chap. 20 5

8 But you, O mountaines of Israel, yee shall shoote forth your branches, and bring forth your fruit to my people of Israel: for they are readie to come.

g God declareth his mercies and goodnesse toward his Church, who still preserueth his, euen when he destroyeth his enemies.

9 For behold, I come vnto you, and I will turne vnto you, and ye shalbe tilled and sowen.

10 And I will multiply the men vpon you, euen all the house of Israel wholly, and the cities shall bee inhabited, and the desolate places shall be builded.

11 And I wil multiply vpon you man and beast, and they shall increase and bring fruit, and I will cause you to dwell after your old estate, and I will bestow benefits vpon you more then [h] at the first, and ye shal know that I am the Lord.

h Which was accomplished vnder Christ, to whom all these temporall deliuerances did direct them.

12 Yea, I will cause men to walke vpon [i] you, euen my people Israel, and they shall possesse §you, and ye shalbe their inheritance, and ye shal no more henceforth depriue them of men.

i That is, vpon the mountaines of Ierusalem.

§ Or, thee.

13 Thus saith the Lord God, Because they say vnto you, Thou [k] land deuourest vp men, and hast beene a waster of thy people,

k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people according to his iust iudgements.

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 ¶ More-

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16 Moreouer, the worde of the Lorde came vnto me, ſaying,

17 Sonne of man, when the houſe of Iſrael dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthineſſe of the menſtruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had ſhed in the land, and for their idoles, wherewith they had polluted it,

19 And I ſcattered them among the heathen, and they were diſperſed throwe the countreys: for according to their wayes, and according to their deedes, I iudged them.

Iſa.52.5. rom.2,24.

20 *And when they entred vnto the heathen, whither they went, they polluted my holy Name, when they ſayd of them, Theſe are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy [l] Name, which the houſe of Iſrael had polluted among the heathen, whither they went.

22 Therfore ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, I doe not this for your ſakes, O houſe of Iſrael, but for mine [m] holy Names ſake, which ye polluted among the heathen, whither ye went.

23 And I will ſanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen ſhal know that I am the Lord, ſaith the Lord God, when I ſhall bee ſanctified in you before [‖] their eyes.

24 For I will take you from among the heathen, and gather you out of al countreys, and will bring you into your owne land.

25 Then will I powre cleane [n] water vpon you, and ye ſhall bee cleane: yea, from all your filthineſſe, and from all your idoles wil I cleanſe you.

26 *A new heart alſo will I giue you, and a new ſpirit will I put within you, and I will take away the ſtonie heart out of your bodie, and I will giue you a heart of fleſh.

27 And I will put my ſpirit within you, and cauſe you to walke in my ſtatutes, and ye ſhall keepe my iudgements and doe them.

28 And yee ſhal dwel in the land, that I gaue to your fathers, and ye ſhall be my people, and I will be your God.

29 I will alſo deliuer you from all your filthineſſe, and I wil call for [o] corne, and wil increaſe it, and lay no famine vpon you.

30 For I wil multiplie the fruit of the trees, and the increaſe of the field, that yee ſhall beare no more the reproch of famine among the heathen.

31 Then ſhall yee remember your owne wicked wayes, and your deedes that were not good, and ſhall iudge your ſelues worthy to haue been [p] deſtroyed for your iniquities, and for your abominations.

32 Be it knowen vnto you that I doe not this for your ſakes, ſaith the Lord God: therfore, O ye houſe of Iſrael, bee aſhamed and confounded for your owne wayes.

33 Thus ſayth the Lord God, What time as I ſhal haue cleanſed you from al your iniquities, I wil cauſe you to dwell in the cities, and the deſolate places ſhalbe builded.

34 And the deſolate land ſhall bee tilled, whereas it lay walte in the ſight of all that paſſed by.

35 For they ſayd, This walte land was like the garden of Eden, and theſe walte and deſolate and ruinous cities were ſtrong, and were inhabited.

36 Then the reſidue of the heathen that are left round about you, ſhal [q] know that I the Lord build the ruinous places, and plant the deſolate places: I the Lord haue ſpoken it, and wil doe it.

37 Thus ſayth the Lord God, I wil yet for this bee ſought of the houſe of Iſrael, to performe it vnto them: I wil increaſe them with men like a flocke.

38 As the holy flocke, as the flocke of Ieruſalem in their ſolemne feaſtes, ſo ſhal the deſolate cities be filled with flockes of men, and they ſhall know, that I am the Lord.

CHAP. XXXVII.

1 Hee propheſieth the bringing againe of the people being in captiuitie. 16 Hee ſheweth the vnion of the ten tribes with the two.

THe hand of the Lord was vpon me, and caried mee out in the ſpirit of the Lord, and ſet me downe in the mids of the [‖] fielde, which was full of [a] bones.

2 And he led mee round about by them, and behold, there were very many in the open field, and loe, they were very drie.

3 And hee ſayd vnto me, Sonne of man, can theſe bones line? And I anſwered, O Lord God, thou knoweſt.

4 Againe hee ſayd vnto mee, Propheſie vpon theſe bones, and ſay vnto them, O yee drie bones, heare the word of the Lord.

5 Thus ſayth the Lord God vnto theſe bones, Behold, I wil cauſe breath to enter into you, and ye ſhal liue.

6 And I will lay ſinewes vpon you, and make fleſh grow vpon you, and couer you with ſkin, and put breath in you, that ye may liue, and ye ſhall know that I am the Lord.

7 So I propheſied as I was commaunded: and as I propheſied, there was a noiſe, and behold, there was a ſhaking, & the bones came together, bone to his bone.

8 And when I beheld, loe, the ſinewes, and the fleſh grew vpon them, and aboue the ſkin couered them, but there was no breath in them.

9 Then ſayd he vnto me, Propheſie vnto the winde: propheſie, Sonne of man, and ſay to the winde, Thus ſayth the Lord God, Come from the foure [b] windes, O breath, and breathe vpon theſe ſlaine, that they may liue.

10 So I propheſied as he had commanded me: and the breath came into them, and they lyued, and ſtood vp vpon their feete, an exceeding great armie.

11 Then he ſayd vnto me, Sonne of man, theſe bones are the whole houſe of Iſrael, Behold, they ſay, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore propheſie, & ſay vnto them, Thus ſayth the Lorde God, Beholde, my people, I will open your graues, and cauſe

l And therefore would not ſuffer my Name to be had in contempt, as the heathen would haue reproched me, if I had ſuffered my Church to periſh.

m This excludeth from man all dignitie, and meane to deſerue any thing by, ſeeing that God referreth the whole to himſelfe, and that onely for the glory of his holy Name.

‖ *Or, your.*

n That is, his ſpirit whereby he reformeth the heart, and regeneratethhis, *Iſa.44.3. Iere.32.39. chap.11.19.*

o Vnder the abundance of temporall benefits, he concludeth the ſpirituall graces.

p Ye ſhall come to true repentance, and thinke your ſelues vnworthy to be of the number of Gods creatures for your ingratitude againſt him.

q He declareth that it ought not to be referred to the ſoyle or plentifulneſſe of the earth that any countrey is rich and abundant, but onely to Gods mercies, as his plagues and curſes declare when hee maketh it barren.

‖ *Or, valley.*

a He ſheweth by a greater miracle, that God hath power, and alſo will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones and bodies, and raiſe them vp againe.

b Signifying all parts, whereas the Iſraelites were ſcattered: that is, the faithfull ſhall bee brought to the ſame vnity of ſpirit, and doctrine, whereſoeuer they are ſcattered thorow the world.

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you to come out of your ſepulchres, and bring you into the land of Iſrael,

13 And ye ſhal know that I am the Lord, c when I haue opened your graues, O my people, and brought you vp out of your ſepulchres,

c That is, when I haue brought you out of thoſe places & townes where you are captiues.

14 And ſhall put my ſpirit in you, and yee ſhall liue, and I ſhall place you in your owne land: then ſhall yee know that I the Lord haue ſpoken it, and performed it, ſayth the Lord.

15 ¶ The word of the Lord came againe to me, ſaying,

16 Moreouer, thou ſonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Iſrael his companions: then take d another piece of wood, and write vpon it, Vnto Ioſeph the tree of Ephraim, and to all the houſe of Iſrael his companions.

d Which ſignifieth the ioyning together of the two houſes of Iſrael and Iudah.

17 And thou ſhalt ioyne them one to another into one tree, and they ſhall be as one in thine hand.

18 And when the children of thy people ſhall ſpeake vnto thee, ſaying, Wilt thou not ſhew vs what thou meaneſt by theſe?

19 Then ſhalt anſwere them, Thus ſaith the Lord God, Behold, I will take the tree e of Ioſeph, which is in the hand of Ephraim, and the tribes of Iſrael his fellowes, and wil put them with him, euen with the tree of Iudah, and make them one tree, and they ſhalbe one in mine hand.

e That is, the houſe of Iſrael.

20 And the pieces of wood whereon thou writeſt, ſhalbe in thine hand in their ſight.

21 And ſay vnto them, Thus ſayth the Lord God, Behold, I will take the children of Iſrael from among the heathen whither they be gone, and will gather them on euery ſide, and bring them into their owne land.

22 And I will make them one people in the lande vpon the mountaines of Iſrael, * and one king ſhalbe king to them all: and they ſhall bee no more two peoples, neither bee diuided any more henceforth into two kingdomes,

Iohn 10.16.

23 Neither ſhall they bee polluted any more with their idoles, nor with their abominations, nor with any of their tranſgreſſions: but I will ſaue them out of all their dwelling places, wherein they haue ſinned, and will cleanſe them: ſo ſhall they bee my people, and I will be their God.

24 And Dauid my* ſeruant ſhall be king ouer them, and they ſhall all haue one ſhepheard: they ſhall alſo walke in my iudgements, and obſerue my ſtatutes, and doe them.

Iſa.40.11. iere.23.5. chap.34.23. dan.9.24.

f Meaning, that the elect by Chriſt ſhall dwell in the heauenly Ieruſalem, which is meant by the land of Canaan.

25 And they ſhal dwell in the f land, that I haue giuen vnto Iaakob my ſeruat, where your fathers haue dwelt, and they ſhal dwel therein, euen they and their ſonnes, and their ſonnes ſonnes for euer, and my ſeruant Dauid ſhalbe their prince for euer.

Pſal.109 4. and 116.2.

26 Moreouer, I will make * a couenant of peace with them: it ſhalbe an euerlaſting couenant with them, and I will place them, and multiplie them, and wil ſet my ſanctuary among them for euermore.

27 My Tabernacle alſo ſhall bee with them; yea, I will bee their God, and they ſhalbe my people.

28 Thus the heathen ſhall know, that I the Lord do ſanctifie Iſrael, when my Sanctuary ſhalbe among them for euermore.

CHAP. XXXVIII.

2 *Hee propheſieth that Gog and Magog ſhall fight with great power againſt the people of God.*
21 *Their deſtruction.*

AND the word of the Lord came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt a Gog, and againſt the land of Magog, the chiefe prince of Meſhech and Tubal, and propheſie againſt them,

a Which was a people that came of Magog the ſonne of Iapher, Gen.10.2. Magog alſo heere ſignifieth a certaine countrey, ſo that by theſe two countreys, which had the gouernment of Greecia and Italie, he meaneth the principall enemies of the Church, Reuel. 20.8.

3 And ſay, Thus ſayth the Lord God, Behold, I come againſt thee, O Gog the chiefe prince of Meſhech and Tubal.

4 And I wil deſtroy thee, and put hookes in thy lawes, and I will bring thee forth and all thine hoſte, both horſes, and horſemen, all clothed with all ſorts of armour, euen a great multitude with bucklers & ſhieldes, all b handling ſwords.

b He ſheweth that the enemies ſhould bende themſelues againſt the Church, but it ſhould be to their owne deſtruction.

5 They of c Paras, of Cuſh, and Phut with them, euen all they that beare ſhield and helmet.

c The Perſians, Ethiopians, and men of Africa.

6 d Gomer and all his bandes, and the houſe of Togarmah of the North quarters, and all his bandes, and much people with thee.

d Gomer was Iaphets ſonne, and Togarmah the ſonne of Gomer, and are thought to bee they that inhabite Aſia minor.

7 Prepare thy ſelfe, and e make thee ready, both thou, and all thy multitude, that are aſſembled vnto thee, and bee thou their ſafegard.

e Signifying, that all the people of the world ſhould aſſemble themſelues againſt the Church and Chriſt their head.

8 After many dayes thou ſhalt bee viſited: for in the latter yeeres thou ſhalt come into the land, that hath been deſtroyed with the ſword, and is gathered out of many people vpon the mountaines of Iſrael, which haue long lien waſte: yet ‖ they haue beene brought out of the people, and they ſhal dwel all ſafe.

‖ *Or, it: meaning the land of Iſrael*

9 Thou ſhalt aſcend and come vp like a tempeſt, and ſhalt be like a cloud to couer the land, both thou and all thy bands, and many people with thee.

10 Thus ſayth the Lord God, Euen at the ſame time ſhall many things come into thy minde, and thou ſhalt thinke f euill thoughts,

f That is, to moleſt and deſtroy the Church.

11 And thou ſhalt ſay, I wil goe vp to the lande that hath no walled towers: g I will goe to them that are at reſt, and dwell in ſafety, which dwell all without walles, and haue neither barres nor gates,

g Meaning, Iſrael, which had now beene deſtroyed, and was not yet built againe: declaring hereby the ſimplicitie of the godly, who ſeeke not ſo much to fortifie themſelues by outward force, as to depend on the prouidence and goodneſſe of God.

12 Thinking to ſpoyle the pray, & to take a bootie, to turne thine hand vpon the deſolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwel in the middes of the land.

13 Sheba and Dedan, and the merchants of Tarſhiſh with all the lyons thereof ſhall ſay vnto thee, h Art thou come to

h One enemie ſhall enuie another, becauſe euery one ſhall thinke to haue the ſpoyle of the Church.

ſpoyle

spoyle the pray? hast thou gathered thy multitude to take a bootie? to cary away siluer and golde, to take away cattell and goods, and to spoyle a great pray?

14 Therefore sonne of man, prophesie, and say vnto Gog, Thus sayth the Lorde God, In that day when my people of Israel dwelleth safe, shalt thou not know it,

15 And come from thy place out of the North parts, thou and much people with thee? all shall ride vpon horses, euen a great multitude and a mighty army.

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land: thou shalt be in the [k] latter dayes, and I will bring thee vpon my land, that the heathen may know me, when I [l] shalbe sanctified in thee, O Gog, before their eyes.

17 Thus sayth the Lord God, Art not thou he, of whom I haue spoken in old time, [m] by the hand of my seruants the Prophets of Israel, which prophesied in those dayes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath haue I spoken it: surely at that time there shalbe a great shaking in the land of Israel.

20 So that the fishes of the sea, and the foules of the heauen, and the beastes of the field, and all that moue and creepe vpon the earth, and all the men that are vpon the earth shall tremble at my presence, and the mountaines shall be ouerthrowen, and the [n] stayres shall fall, and euery wall shal fall to the ground.

21 For I will call for a sword against him [o] throughout all my mountaines, sayth the Lord God: euery mans sword shalbe against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people, that are with him, a sore raine, and haile stones, fire, and brimstone.

23 Thus will I be [*] magnified, and sanctified, and knowen in the eyes of many nations, and they shall knowe that I am the Lord.

CHAP. XXXIX.

1 Hee sheweth the destruction of Gog and Magog. 11 The graues of Gog and his host. 17 They shall bee deuoured of birds and beasts. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

THerefore thou sonne of man, prophesie against Gog, and say, Thus saith the Lord God, behold, I come against thee, O Gog, the chiefe Prince of Meshech and Tubal.

2 And I will destroy thee [a] and leaue but the sixt part of thee, and will cause thee to come vp from the North parts, & will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thyne arrowes to fall out of thy right hand.

4 Thou [b] shalt fall vpon the mountaines of Israel, and all thy bands, and the people, that is with thee: for I will giue thee vnto the birds, and to euery feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the [c] Iles, and they shall know that I am the Lord.

7 So will I make mine holy Name knowen in the middes of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lorde, the holy One of Israel.

8 Beholde, [d] it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel, shall [e] goe forth, and shall burne and set fire vpon the weapons, both the shieldes, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staues in their hands, and vpon the speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forrests: for they shall burne the weapons with fire, and they shal robbe those that robbed them, and spoile those that spoiled them, saith the Lord God.

11 And at the same time will I giue vnto Gog [f] a place there for buriall in Israel, euen the valley whereby men go toward the East part of the sea: and it shall cause them that passe by, to stoppe their noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of ‖ Hamon-gog.

12 [h] And seuen monethes long shal the house of Israel be burying of them, that they may cleanse the land,

13 Yea, all the people of the land shal bury them, and they shall haue a name when I shalbe glorified, saith the Lord God.

14 And they shall chuse out men to go continually thorow the [i] land to them that trauaile, to bury those that remayne vpon the ground, to cleanse it: they shall search to the end of seuen monethes.

15 And the trauellers that passe thorow the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it, in the valley of Hamon gog.

16 And also the name of the citie shall bee ‖ Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lorde God, Speake vnto euery feathered foule, and to all the beastes of the field, Assemble your selues, and come: [k] gather your selues on euery side to my sacrifice, for I doe sacrifice a great sacrifice for you vpon the mountaynes of Israel, that ye may eate flesh and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the Princes of the earth, of the weathers, of the lambes, and of the goates, and of bullockes, euen of all fatte beastes of Bashan.

19 And ye shall eate fatte till yee be full, and

i Shalt not thou spie thine occasions to come against my Church when they suspect nothing?

k Meaning, in the last age, and from the comming of Christ vnto the ende of the world.

l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36. 23. and 37. 28.

m Hereby hee declareth that none affliction can come to the Church, whereof they haue not been aduertised aforetime, to teach them to endure all things with more patience, when they know that God hath so ordained.

n All meanes whereby man should thinke to saue himselfe, shall faile, and the affliction in those dayes shalbe so great, and the enemies destruction shalbe so terrible.

o Against the people of Gog and Magog. *Chap. 36. 23. and 37. 28.*

a Or, destroy thee with sixe plagues, as chap. 38. 22.

b Meaning, that by the vertue of Gods word the enemy shalbe destroyed where-soeuer he assayleth his Church.

c That is, among all nations where the enemies of my people dwell, seeme they neuer so farre separate.

d That is, this plague is fully determined in my counsell, and cannot bee changed.

e After this destruction the Church shal haue great peace and tranquility, and burne all their weapons, because they shall no more feare the enemy: and this is chiefly meant of the accomplishment of Christes kingdome, when by their head Christ all enemies shall be ouercome.

f Which declareth that the enemies shall haue an horrible fall.

g For the stinke of the carkeises.

‖ *Or, the multitude of Gog.*

h Meaning, a long time.

i Partly that the Holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.

‖ *Or, multitude.*

k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

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and drinke blood, til ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, sayth the Lorde God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue layd vpon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall know, that the house of Israel went into captiuity for their iniquity, because they trespassed against me: therfore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword.

‖ The heathen shall know that they ouercame not my people by their strength, neither yet by the weakenesse of mine arme, but that this was for my peoples sinnes.

24 According to their vncleannes, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus sayth the Lord God, Nowe will I bring againe the captiuity of Iaakob, & haue compassion vpon the whole house of Israel, and will be iealous for mine holy Name.

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, & gathered them out of their enemies lands, and am * sanctified in them in the sight of many nations,

Chap. 36.23.

28 Then shall they know, that I am the Lord their God, which caused them to bee ledde into captiuitie among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there,

29 Neither wil I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, sayth the Lord God.

CHAP. XL.

The restoring of the Citie and the Temple.

IN the fiue and twentieth yeere of our being in captiuitie, in the * beginning of the yeere, in the tenth day of the moneth, in the foureteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lorde was vpon mee, and brought mee thither.

* The Iewes counted the beginning of the yeere after two sorts: for their feasts they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

2 Into the land of Israel brought he me by ‖ a diuine vision, and set me vpon a very hye mountayne, whereupon was as the building of a citie toward the South.

‖ *Or, visions of God.*

3 And he brought me thither, & behold, there was a * man, whose similitude was to looke to, like brasse, with a linnen thread in his hand, and a reed to measure with: and he stood at the gate.

* Which was an Angel in forme of a man that came to measure out this building.

4 And the man sayd vnto me, Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart vpon al that I shall shew thee: for to the intent that they might bee shewed thee, art thou brought hither: declare al that thou seest vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the mans hand was a reede to measure with, of sixe cubites long, by the cubite, and an hand breadth: so hee measured the breadth of the building with one reed, and the height with one reede.

6 Then came he vnto the gate, which lookerh towards the East, and went vp the staires thereof, and measured the ‖ poste of the gate, which was one reede broad, and ‖ the other poste of the gate, which was one reede broad.

‖ *Or, threshold.*
‖ *Or, vpper poste.*

7 And euery chamber was one reed long, and one reed broad, and betweene the chambers were fiue cubites: and the poste of the gate by the porch of the gate within was one reede.

8 He measured also the porch of the gate within with one reede.

9 Then measured hee the porch of the gate of eight cubits, and the ‖ posts thereof, of two cubites, and the porch of the gate was inward.

‖ *Or, pentises.*

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the posts had one measure on this side, and one on that side.

11 And hee measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteene cubites.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were sixe cubites on this side, and sixe cubits on that side.

13 Hee measured then the gate from the roofe of a chamber to the top of the gate: the breadth was fiue and twenty cubites, doore against doore.

14 Hee made also postes of threescore cubites, and the postes of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within were fiftie cubites.

16 And there were narrowe windowes in the chambers, and in their posts within the gate round about, and likewise to the arches: and the windowes went round about within: and vpon the posts were palme trees.

17 ¶ Then brought he mee into the outward court, and loe, there were chambers, and a pauement made for the court round about, and thirtie chambers were vpon the pauement.

18 And the pauement was by the side of the gates ouer against y lengths of the gates, and the pauement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundreth cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof were, three on this side, and three on that side, and the postes thereof and the arches there-

of

of were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth fiue and twentie cubites.

22 And their windowes and their arches with their palme trees, were after the measure of the gate that looketh toward ỳ East, and the going vp vnto it had seuen steps, and the arches thereof were before them.

23 And the gate of the inner court stoode ouer against the gate toward the North, and toward the East, and he measured from gate to gate an hundreth cubites.

24 After that, he brought me toward the South, and loe, there was a gate toward the South, and he measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about like those windowes: the height was fiftie cubites, and the breadth fiue and twentie cubites.

26 And there were seuen steps to goe vp to it, & the arches thereof were before them: and it had palme trees, one on this side and another on that side vpon the post thereof.

27 ¶ And there was a gate in the inner court toward the South, and hee measured from gate to gate toward the South an hundred cubites.

28 And hee brought mee into the inner court by the South gate, & hee measured the South gate according to these measures,

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

30 And the arches round about were fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof were toward the vtter court, and palme trees were vpon the posts thereof, and the going vp to it had eight steps.

32 ¶ Againe hee brought me into the inner court toward the East, and he measured the gate according to these measures,

33 And the chambers thereof, & the posts thereof, and the arches thereof were according to these measures, and there were windowes therein, and the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After, hee brought me to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth fiue and twentie cubites.

37 And the posts thereof were toward the vtter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And ẽerie chamber, and the entrie thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side beyond the steps, at the entry of the North gate stood two tables, & on the other side, which was at the porch of the gate, were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slew their sacrifice.

42 And the foure tables were of hewen stone for the burnt offring, of a cubit and an halfe long, and a cubite and an halfe broad, and one cubit hie: whereupon also they laide the instruments wherewith they slewe the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastned round about, and vpon the tables lay the flesh of the offring.

44 And without the inner gate, were the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

45 And hee said vnto me, This chamber whose prospect is toward the South, is for the Priestes that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priestes that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Leui, which may come neere to the Lord to minister vnto him.

47 So hee measured the court an hundred cubites long, and an hundred cubites broad, euen foure square: likewise the altar that was before the house.

48 And he brought me to the porch of the house, and measured the postes of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleuen cubites, and he brought me by the steps wherby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

CHAP. XLI.

1 *The disposition and order of the building of the Temple and the other things therto belonging.*

AFterward, hee brought me to the Temple and measured the postes, fiue cubites broad on the one side, and fiue cubites broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were fiue cubites on the one side, and fiue cubites on the other side, and hee measured the length thereof fortie cubites, and the breadth twentie cubites.

3 Then went hee in, and measured the postes

postes of the entrie two cubites, and the entrie fiue cubites, and the breadth of the entry seuen cubites.

4 So hee measured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And hee said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, sixe cubites, and the breadth of euery chamber foure cubits round about the house on euery side.

6 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entred into the wal made for the chambers which was round about the house, that the posts might be fastned therein, and not be fastned in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers: for the staire of the house was mounting vpward round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the highest by the midst.

8 I saw also the house hie round about: the foundations of the chambers were a full reede of sixe great cubites.

9 The thicknesse of the wall which was for the chamber without, was fiue cubits, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the wideneſſe of twentie cubits round about the house on euery side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was fiue cubites round about.

12 Now the building that was before the separate place toward the West corner, was seuentie cubites broad, and the wall of the building was fiue cubites thicke, round about, and the length ninetie cubites.

13 So he measured the house an hundred cubites long, and the separate place, and the building with the wals thereof were an hundreth cubites long.

14 Also the breadth of the forefront of the house, and of the separate place toward the East, was an hundreth cubites.

15 And hee measured the length of the building, ouer against the separate place, which was behinde it, and the chambers on the one side, and on the other side an hundred cubites with the temple within, and the arches of the court.

16 The posts and the narrow windowes, and the chambers round about, on three sides ouer against the postes, sieled with cedar wood round about, and from the ground vp to the windowes, and the windowes were sieled.

17 And from aboue the doore vnto the inner house and without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betweene a Cherub and a Cherub: and euery Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side: thus was it made thorow all the house round about.

20 From the ground vnto aboue the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were square, and thus to looke vnto was the similitude and forme of the Sanctuarie.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof, and the length thereof, and the sides thereof were of wood. And hee said vnto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims, and palme trees, like as was made vpon the wals, and there were thicke plankes vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side, by the sides of the porch, and vpon the sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priestes, and the holy things.

THen brought hee me to the vtter court by the way toward the North, and hee brought me into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundreth cubites, was the North doore, and it was fiftie cubites broad.

3 Ouer against the twentie cubits which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallerie of tenne cubites wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers aboue were narrower: for those chambers seemed to eate vp these, to wit, the lower, and those that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, euen from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fiftie cubites long.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: and loe, before the Temple were an hundred cubites.

9 And

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9 And vnder these chambers was the entrie, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thicknes of the wall of the court toward the East, ouer against the separate place, and ouer against the building.

11 And the way before them was after the maner of the chambers, which were toward the North, as long as they, and as broade as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, euen the way directly before the wall toward the East, as one entreth.

13 Then said hee vnto mee, The North chambers and the South chambers which are before the separate place, they bee holy chambers, wherein the Priests that approch vnto the Lorde, shall eate the most holy things: there shall they lay the most holy things, and the meat offering, and the sinne offering, and the trespasse offering: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the vtter court, but there they shal lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approch to those things which are for the people.

15 Now when they had made an end of measuring the inner house, hee brought mee forth toward the gate whose prospect is toward the East, & measured it round about.

16 Hee measured the East side with the measuring rod, fiue hundreth reedes, euen with the measuring reed round about.

17 Hee measured also the Northside, fiue hundreth reedes, euen with the measuring reed round about.

18 And he measured the South ‖ side, fiue hundreth reeds with the measuring reed.

‖ Or, winde.

19 He turned about also to the West side, and measured fiue hundreth reedes with the measuring reed.

20 He measured it by the foure sides: it had a wall round about, fiue hundreth reedes long, and fiue hundreth broad to make a separation betweene the Sanctuary and the prophane place.

CHAP. XLIII.

2 He seeth the glory of God going into the Temple, from whence it had before departed. 7 Hee mentioneth the idolatry of the children of Israel for the which they were consumed and brought to nought. 9 He is commanded to call them againe to repentance.

AFterward hee brought mee to the gate, euen the gate that turneth toward the East.

2 And behold, the glory of the God of Israel came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

Chap. 9. 3.

a When I propheſied the deſtruction of the citie by the Caldeans.

3 And the vision which I saw was * like the vision, euen as the vision that I sawe a when I came to destroy the citie: and the visions were like the vision that I saw by the riuer Chebar: and I fell vpon my face.

4 And the b glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

b Which was departed afore, Chap. 10. 4. and 11. 22.

5 So the Spirit tooke me vp, & brought me into the inner court, and behold the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which sayd vnto me, Sonne of man, this place is my throne, and the place of the soles of my feet, whereas I will dwel among the children of Israel for euer, and the house of Israel shall no more c defile mine holy Name, neither they, nor their kings by their fornication, nor by the carkeises of d their kings in their hie places.

c By their idolatries.

d He alludeth to Amon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

8 Albeit they set their thresholds by my threshols, and their postes by my postes (for there was but a wall between me and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeises of their Kings farre from me, and I will dwel among them for euer.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, and let them measure the paterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and doe them.

12 This is the ‡ description of the house, It shall bee vpon the top of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

‡ Ebr. law.

13 And these are the measures of the Altar, after the cubits: the cubite is a cubite and an hand breadth, euen the bottome shall be a cubite, and the breadth a cubit, and the border thereof by the edge thereof, round about shalbe a span: and this shalbe the height of the altar.

14 And from the bottome which toucheth the ground to the lower piece shalbe two cubites, and the breadth one cubite, and from the little piece to the great piece shalbe foure cubites, and the breadth one cubite.

15 So the altar shalbe foure cubites, and from the altar vpward shalbe foure hornes.

16 And the altar shall bee twelue cubites long, and twelue broad, and foure square in the foure corners thereof.

17 And the frame shall bee fourteene cubites long, and fourteene broad in the foure square corners thereof, and the border about it shall bee halfe a cubite, and the bottome thereof shall bee a cubite about, and the steps thereof shalbe turned toward the East.

18 ¶ And

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18 ¶ And he said vnto me, Sonne of man, thus sayth the Lord God, These are the ordinances of the altar in the day when they shal make it to offer the burnt offring thereon, and to sprinckle blood thereon.

19 And thou shalt giue to the Priests, and to the Leuites, that be of the seed of Zadok, which approch vnto me, to minister vnto me sayth the Lord God, a young bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure homes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offring, & burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offring, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 ¶ When thou hast made an end of cleansing it, thou shalt offer a yong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, & the Priests shall cast salt vpon them, and they shall offer them for a burnt offring vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goat for a sinne offring: they shall also prepare a young bullocke and a ramme out of the flocke without blemish.

‡Eb. fill his hand.

26 Thus shall they leuen dayes purifie the altar, and cleanse it, and ‡ consecrate it.

27 And when these dayes are expired, vpon the eight day and so forth, the Priests shall make your burnt offrings vpon the altar, and your peace offerings, and I will accept you, sayth the Lord God.

CHAP. XLIIII.

He reproueth the people for their offence. 7 The vncircumcised in heart and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

THen hee brought me toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then said the Lord vnto me, This gate

a Meaning, from the cõmon people, but not from the Priests nor the Prince, reade Chap. 46.8,9.

shalbe a shut, & shall not be opened, & no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

3 It appertaineth to the prince: the prince himselfe shall sit in it to eate bread before the Lord: he shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 ¶ Then brought hee mee toward the North gate before the house: & when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

‡Ebr. set thine heart.

5 And the Lord sayd vnto me, Sonne of man, ‡ marke well, and behold with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the House of the Lord, and all the lawes thereof, and marke well the entring in of the House with euery going forth of the Sanctuarie,

6 And thou shalt say to the rebellious, euen to the house of Israel: Thus sayeth the Lord God, O house of Israel, ye haue enough of all your abominations,

7 Seeing that ye haue brought into my Sanctuary b strangers, vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuary, to pollute mine House, when ye offer my bread, euen fat, and blood: and they haue broken my couenant, because of all your abominations.

b For they had brought idolaters, which were of other countreys, to teach them their idolatry, Chap. 23.40.

8 For yee haue not kept the c ordinances of mine holy things: but you your selues haue set other to take the charge of my sanctuarie.

c Ye haue not offered vnto mee according to my Law.

9 Thus sayth the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuarie, of any stranger that is among the children of Israel.

10 Neither yet the d Leuites that are gone backe from mee, when Israel went astray, which went astray from mee after their idoles, but they shall beare their iniquitie.

d The Leuites which had committed idolatry, were put from their dignity, and could not be receiued into the Priests office, although they had been of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, reade 2. King. 23.9.

11 And they shall serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to serue them.

12 Because they serued before their idols, and caused the house of Israel to fal into iniquitie: therefore haue I lift vp mine hand against them, saith the Lord God, and they shall beare their iniquitie.

13 And they shall not come neere vnto me to do the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shall be done therein.

15 But the Priestes of the Leuites, the sonnes of Zadok, that e kept the charge of my Sanctuary, when the children of Israel went astray from mee, they shall come neere to me to serue me, and they shall stand before me to offer mee the fat and the blood, sayth the Lord God.

e Which obserued the Law of God, and fell not to idolatry.

16 They shall enter into my Sanctuary and shall come nere to my table to serue me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, and no wooll shall come vpon them while they serue in the gates of the inner court, and within.

18 They shall haue linnen bonets vpon their heads, and shall haue linnen breeches vpon their loynes: they shall not gird themselues in the sweating places.

19 But when they goe forth into the vtter court, euen to the vtter court to the people, they shall put off their garments, wherein they ministred, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie

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tilie the people with their garments.

f As did the infidels and heathen.

20 They shal not also f shaue their heads, nor suffer their locks to grow long, but round their heads.

Leuit. 10. 9. 21 * Neither shal any Priest drink wine when they enter into the inner court.

Leuit. 21. 13, 14. 22 Neyther shall they take for their * wiues a widowe, or her that is diuorced: but they shal take maydens of the seed of the house of Israel, or a widowe that hath bene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stande to iudge, and they shal iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

Leui. 21. 1, 2, 11 25 * And they shall come at no dead person to defile themselues, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: in these may they bee defiled.

g They may be at their burial, which was a defiling.

26 And when he is cleansed, they shal reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary vnto the inner court to minister in the Sanctuary, he shall offer his sinne offering, sayth the Lord God.

Deut. 18, 1. *numb.* 18, 20. 28 * And the Priesthood shall be their inheritance, yea, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.

29 They shall eate the meate offering, and the sinne offering, and the trespasse offering, and euery dedicate thing in Israel, shal be theirs.

Exod. 13. 2. *and* 22. 29. *and* 34. 19. *num.* 3. 13. 30 * And all the first of all the first borne, and euery oblation, euen all of euery sort of your oblations shall be the Priests. Ye shall also giue vnto the Priestes the first of your dough, that he may cause the blessing to rest in thine house.

Exod. 22, 31. *leuit.* 22. 8. 31 The Priests shal not eat of any thing, that is * dead, or torne, whether it bee foule or beast.

CHAP. XLV.

1 *Out of the land of promise are there seperate foure portions, of which the first is giuen to the priests and to the Temple, the second to the Leuites, the third to the city, the fourth to the prince.* 9 *An exhortation vnto the heads of Israel.* 10 *Of iust weights and measures.* 13 *Of the first fruits, &c.*

MOreouer when yee shall diuide the land for inheritance, ye shal offer an oblation vnto the Lord an a holy portion of the land, fiue and twenty thousand reeds long, & ten thousand broad: this shall be holy in all the borders thereof round about.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the citie and for the Prince.

2 Of this there shall be for the Sanctuary fiue hundreth in length, with fiue hundreth in breadth, all square round about, and fifty cubites rounde about for the suburbs thereof.

3 And of this measure shalt thou measure the length of fiue and twenty thousand, and the breadth of tenne thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shalbe the priestes, which minister in the Sanctuarie, which come nere to serue the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the fiue and twenty thousand of length, and the ten thousand of breadth, shal the Leuites that minister in the house, haue their possession for twenty chambers.

6 Also yee shall appoynt the possession of the city fiue thousand broad, & fiue and twenty thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shalbe for the prince on the one side, & on that side of the oblation of the holy portion, and of the possession of the city, euen before the oblation of the holy portion, and before the possession of the city from the West corner Westward, and from the East corner Eastward, and the length shall bee by one of the portions from the West border vnto the East border.

8 In this land shall bee his possession in Israel: and my princes shall no more oppresse my people, and the rest of the land shall they giue to the house of Israel, according to their tribes.

9 Thus sayth the Lord God, Let it b suffice you, O princes of Israel: leaue off cruelty & oppression, and execute iudgement and iustice: take away your exactions from my people, saith the Lord God.

b The Prophet sheweth that the heads must be first reformed, afore any good order can be established among the people.

10 Ye shal haue iust balances, and a true c Ephah, and a true Bath.

11 The Ephah and the Bath shall be equall: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equality thereof shalbe after the Homer.

c Ephah and Bath were both of one quantitie, saue that Ephah contained in drye things that which Bath did in liquor, Leuit. 5. 11. 1. king 5. 11. *Exod.* 30. 13. *leuit.* 27. 25. *num.* 3. 47.

12 * And the shekel shalbe twenty gerahs, and twenty shekels, and d fiue and twentie shekels, and fifteene shekels shall be your Maneh.

d That is, three score shekels make a waight called Mina: for he ioyneth these three parts to a Mina.

13 ¶ This is the oblation that ye shal offer, the first part of an Ephah of an Homer of wheate, and ye shall giue the first part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, euen of the Bath of oyle, yee shall offer the tenth part of a Bath out of the Cor. (ten Baths are an Homer: for ten Baths fill an Homer.)

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offring, & for a burnt offering, and for peace offerings, to make reconciliation for them, sayth the Lord God.

16 All the people of the land shal giue this oblation for the prince in Israel.

17 And it shalbe the princes part to giue burnt offrings, and meat offrings, & drinke offerings in the solemne feasts, & in the new moones, and in the Sabbaths, and in all the high feasts of the house of Israel: he shal prepare the sinne offring, and the meat offring, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first moneth, in the first day of e the moneth, thou shalt

e Which was Nisan, containing a part of March & a part of April.

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shall take a yong bullocke without blemish, and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, & put it vpon the posts of the house, and vpon the foure ‖corners of the frame of the altar, and vpon the posts of the gate of the inner court.

‖ Or, Court.

20 And so shalt thou doe the seuenth day of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

Exod. 12.18. Leuit. 23.5.

21 * In the first moneth in the fourteenth day of the moneth, yee shall haue the Passeouer, a feast of seuen dayes, and yee shall eate vnleauened bread.

22 And vpon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast, he shall make a burnt offering to the Lord, euen of seuen bullockes, and seuen rammes without blemish, daily for seuen dates, and an hee goate dayly for a sinne offring.

24 And he shall prepare a meat offering of an Ephah for a bullocke, an Ephah for a ramme, and an † Hin of oyle for an Ephah.

† Reade Exod. 29.40.

25 In the seuenth moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offring, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 *The sacrifices of the Sabbath and of the newe moones.* 8 *Thorow which doores they must goe in, or come out of the Temple, &c.*

THus sayeth the Lorde God, The gate of the inner court, that turneth toward the East, shall bee shut the sixe working dayes: but on the Sabbath it shall bee opened, and in the day of the newe moone it shall bee opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall make his burnt offering, and his peace offerings, and hee shall worship at the threshold of the gate: after he shall goe forth, but the gate shall not bee shut till the euening.

3 Likewise the people of the lande shall worship at the entry of this gate before the Lorde on the Sabbathes, and in the newe moones.

4 And the burnt offering that the prince shal offer vnto the Lord on the Sabbath day shall bee sixe lambes without blemish, and a ramme without blemish.

5 And the meat offring shalbe an Ephah for a ramme: and the meate offering for the lambes * a gift of his hande, and an Hin of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the newe moone it shalbe a yong bullocke without blemish, and sixe lambes and a ramme: they shalbe without blemish.

7 And he shall prepare a meate offring, euen an Ephah for a bullock, and an Ephah for a ramme, and for the lambes [b] according as his hand shall bring, and an Hin of oyle to an Ephah.

b Meaning, as he shall thinke good.

8 And when the prince shal enter, he shall goe in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feastes, hee that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and hee that entreth by the way of the South gate, shall goe forth by the way of the North gate: hee shall not returne by the way of the gate whereby hee came in, but they shall goe forth ouer against it.

10 And the prince shall be in the mids of them: he shall goe in when they goe in, and when they goe forth, they shall goe forth together.

11 And in the feasts, & in the solemnities the meat offering shalbe an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hande, and an Hin of oyle to an Ephah.

12 Now when the prince shal make a free burnt offring or peace offerings freely vnto the Lorde, one shall then open him the gate, that turneth toward the East, and hee shall make his burnt offring, & his peace offrings as he did on the Sabbath day: after he shall go forth, and when he is gone forth, one shal shut the gate.

13 Thou shalt dayly make a burnt offering vnto the Lorde of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oile, to mingle with the fine floure: this meate offering shal be continually by a perpetual ordinance vnto the Lord.

15 Thus shal they prepare the lambe, and the meate offering, and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus sayeth the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shall bee his sonnes, and it shalbe their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the [c] yere of libertie: after, it shall returne to the prince, but his inheritance shall remayne to his sonnes for them.

c Which was at the Iubile, Leuit. 25.9.

18 Moreouer, the prince shall not [d] take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

d But be content with that portion that God hath assigned him, as Chap. 45.8.

19 ¶ After, he brought me thorow the entry, which was at the side of the gate, into the holy chambers of the Priestes, which stood toward the North: and beholde, there was a place at the West side of them.

20 Then sayd he vnto mee, This is the place where the priests shall seethe the trespasse offering, and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, [e] to sanctifie the people.

e That the people should not haue to doe with those things which appertaine to the Lord, and thinke it lawfull for them to eate them.

21 Then he brought me forth into the vtter court, and caused me to goe by the foure corners

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corners of the court: and behold, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courtes ioyned of fourtie cubits long, and thirtie broad: these foure corners were of one measure.

23 And there went a wal about them, euen about those foure, and kitchins were made vnder the walles round about.

24 Then said he vnto mee, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

CHAP. XLVII.

1 The visiõ of the waters, that came out of the Temple. 13 The coastes of the land of promise, & the diuision thereof by tribes.

AFterward he brought me vnto the dooze of the house: and behold, a waters issued out from vnder the threshold of the house Eastward: for the forefront of the house stoode towarde the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he mee out toward the North gate, and led mee about by the way without vnto the vtter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubits, and he brought me through the waters: the waters were to the ancles.

4 Againe hee measured a thousand, and brought me through the waters: the waters were to the knees: againe he measured a thousand, and brought me through: the waters were to the loynes.

5 Afterward hee measured a thousand, and it was a b riuer that I could not passe ouer: for the waters were risen, and the waters did flow, as a riuer that could not bee passed ouer.

6 And he said vnto me, Sonne of man, hast thou seene this? Then he brought me, & caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer were very many c trees on the one side, and on the other.

8 Then said he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into one d sea: they shall runne into another sea, and the e waters shalbe wholsome.

9 And euery thing that liueth, which moueth, whereseouer the riuers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall bee wholsome, and euery thing shall liue whither the riuer commeth.

10 And then the f fishers shall stand vpon it, & from En-gedi euen vnto g En-eglaim, they shall spred out their nets: for their fish shalbe according to their kinds, as the fish of h the maine sea, exceeding many.

11 But i the myrie places thereof, and the marishes thereof shall not be wholsome: they shall be made salt pits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side shall growe all ‖ fruitfull trees, whose leafe shall not fade, neither shall the fruit thereof faile: it shall bring forth new fruit according to his moneths, because their waters run out of the Sanctuarie: and the fruite thereof shall be meate, and the leafe thereof shalbe for f medicine. ‖*Or, tree for meate.* ‖*Or, for bruises and sores.*

13 ¶ Thus saith the Lord God, This shall be the border, whereby yee shall inherit the land according to the twelue tribes * of Israel: Ioseph shall haue two portions. *Gen.48.22.*

14 And ye shall inherit it, one as well as an other: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shal fall vnto you for inheritance. *Gen.12.7 & 13.15. & 15.18. and 26.4. deut.34.4.*

15 And this shall bee the border k of the land toward the Northside, from the maine sea toward Hethlon as men goe to Zedadah: k By the land of promise he signifieth the spiritual land, whereof this was a figure.

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall bee Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall bee the North part.

18 But the East side shall yee measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, and from the border vnto the East sea: and so shall bee the East part.

19 And the Southside shall bee toward Teman from Tamar to the waters of ‖ Meriboth in Kadesh, and the riuer to the maine sea: so shalbe the South part toward Teman. ‖*Or, strife.*

20 The West part also shall be the great sea from the border, till a man came ouer against Hamath: this shalbe the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you as borne in the countrey among the children of Israel, l they shall part inheritance with you in the mids of the tribes of Israel. l Meaning, that in this spirituall kingdome there should be no difference betweene Iew nor Gentile, but that al should be partakers of this inheritance in their head Christ.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

1 The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the citie, and of the Prince are rehearsed.

NOw these are the names of the a tribes: From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward the coast of Hamath, euen from the East side to the West shall bee a portion for Dan. a The tribes, after that they entred into the land vnder Iosua, diuided the land somewhat otherwise then is here set foorth by this vision.

2 And by the border of Dan from the East side to the West side, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a portion for Naphtali.

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the Kingdome of Christ.
b Signifying, that the graces of God should neuer decrease, but euer abound in his Church.
c Meaning, the multitude of the that should be refreshed by the spirituall waters.
d Shewing that the abundance of these graces should be so great, that all the worlde should be ful therof, which is here meant by the Persian sea, or Genezareth, and the sea called Mediterraneum, Zech.14.8.
e The waters which of nature are salt and vnholesome, shalbe made sweete and comfortable.
f Signifying that when God bestoweth his mercies in such abundance the ministers shall by their preaching winne many.
g Which were cities at the corners of the salt or dead sea.
h They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred.
i That is, the wicked & reprobate.

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4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah, from the East part vnto the West part [b] shall bee the offering which they shall offer of fiue and twentie thousand reeds broad, and of length as one of the other parts, from the East side vnto the West side, and the Sanctuarie shal be in the midst of it.

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be diuided into three parts: for the Priests, for the Prince, and for the citie.

9 The oblation that yee shall offer vnto the Lord shall bee of fiue and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priests, shalbe this holy oblation, toward the North fiue and twentie thousand long, and toward the West ten thousand broad, and toward the East ten thousand broad, and toward the South fiue and twentie thousand long, and the Sanctuarie of the Lord shall bee in the midst thereof.

11 It shall bee for the Priests, that are sanctified of the sonnes of *Zadok, which haue kept my charge, which went not astray, when the children of Israel went astray, as the Leuites went astray.

*Chap. 44. 15.

12 Therefore this oblatiõ of the land that is offered, shalbe theirs, as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests, the Leuites shall haue fiue & twentie thousand long, and ten thousand broad: all the length shall be fiue and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue & twenty thousand, shall be a prophane place for the citie, for housing, and for suburbes, and the citie shalbe in the midst thereof.

16 And these shall be the measures thereof, the North part fiue hundreth and foure thousand, and the South part [c] fiue hundreth and foure thousande, and the East part fiue hundreth and foure thousand, and the West part fiue hundreth and foure thousand.

c Meaning, that it should bee square.

17 And the suburbs of the citie shall bee toward the North two hundreth and fiftie, and toward the South two hundreth and fiftie, and toward the East two hundreth and fiftie, and toward the West two hundreth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shall bee ten thousand Eastward, and tenne thousand Westward, and it shall be ouer against the oblation of the holy portion, and the increase thereof shal be for food vnto them that serue in the citie.

19 And they that serue in the citie, shall bee of all the tribes of Israel that shall serue therein.

20 All the oblation shall be fiue and twentie thousand with [d] fiue and twentie thousand: you shal offer this oblatio foure square for the Sanctuarie, and for the possession of the citie.

d Euery way it shall be fiue and twentie thousand.

21 And the residue shall bee for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twenty thousand of the oblation toward the East border, and West ward ouer against the fiue & twentie thousand toward the West border, ouer against thalbe for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie shalbe in the midst thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the middes shalbe the princes: betweene the border [e] of Iudah, and betweene the border of Beniamin shall bee the princes.

e So that Iudah was on the North side of the Princes and Leuites portions, and Beniamin on the South side.

23 And the rest of the tribes shall be thus: from the East part vnto the West part, Beniamin shall bee a portion.

24 And by the border of Beniamin, from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward [f] Temath, the border shall bee euen from Tamar vnto the waters of Meribath in Kadesh, & to the [g] riuer, that runneth into the maine sea.

f Which is here taken for Idumea.

g Which was Iericho, the citie of Palme trees.

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side fiue hundreth, and foure thousand measures.

h Meaning Nilus, that runneth into the sea called Mediterraneum.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the East side fiue hundreth and foure thousand, and three gates, one gate of Ioseph, one gate of Beniamin, and one gate of Dan.

33 And at the South side, fiue hundreth and foure thousand measures, & three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side fiue hundreth and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteene thousand measures, and the name of the citie from that day shall be, ‡ The Lord is there.

‡ Ebr. Iehouah shammah.

¶ Daniel.

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Daniel.

THE ARGVMENT.

THe great prouidence of God, and his singular mercie toward his Church are most liuely here set forth, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last end of the world, and to the generall resurrection, as of the foure monarchies and empires of all the world, to wit, of the Babylonians, Persians, Grecians and Romans. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreouer he sheweth Christs office & the cause of his death, which was by his sacrifice to take away sins, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 *The captiuitie of Iehoiakim king of Iudah.* 4 *The king chuseth certaine yong men of the Iewes to learne his law.* 5 *They haue the kings ordinarie appointed,* 8 *But they abstaine from it.*

a Reade 2. King. 24. 1. and Iere. 25. 1.

IN the a third yere of the raigne of Iehoiakim King of Iudah, came Nebuchad-nezzar king of Babel vnto Ierusalem, and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hande, with part of the vessels of the house of God, which he carted into the land of b Shinar, to the house of his god, and he brought the vessels into his gods treasurie.

b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

3 And the king spake vnto c Ashpenaz the master of his d Eunuches, that hee should bring certaine of the children of Israel, of the e Kings seede, and of the princes:

c Who was as master of the wards.

d Hee calleth them eunuches whom the King nourished and brought vp to be rulers of other countreyes afterward.

4 Children in whom was no blemish, but wel f fauoured, and instructed in all wisdome, and well seene in knowledge, and able to vtter knowledge, and such as were able to stand in the kings palace, and whom they might teach the g learning, and the tongue of the Caldeans.

e His purpose was to keepe them as hostages, and that he might shew himselfe victorious, and also by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and so to be able to serue him as gouernours in their land: moreouer by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men. f The King required three things, that they should be of noble birth, that they should be witty and learned, & that they should be of a strong and comely nature, that they might do him better seruice: this he did for his owne commoditie, therefore it is not to prayse his liberalitie: yet in this he is worthy of praise, that he esteemed learning, and knewe that it was a necessarie meane to gouerne by. g That they might forget their owne religion and country fashions, to serue him the better to his purpose: yet it is not to bee thought that Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things and superstition, insomuch that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things. h That by their good entertainement, they might learne to forget the mediocritie of their owne people.

5 And the king appointed them prouision euery day of a h portion of the kings meate, and of the wine which he dranke, so nourishing them i three yere, that at the end thereof, they might stand k before the king.

h To the intent that in this time they might both learne the manners of the Caldeans, & also their tongue.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

7 Vnto whom the chiefe of the eunuches l gaue other names: for he called Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

k As well to serue at the table, as in other offices.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion, therefore this was a great tentation and a signe of seruitude which they were not able to resist.

8 ¶ But Daniel had determined in his heart, that hee would not m defile himselfe with the portion of the kings meat, nor with the wine which he dranke: therefore he required the chiefe of the Eunuches that hee might not defile himselfe.

m Not that he thought any religion to be in the meate or drinke (for afterward he did eate) but because the king should not entice him by this sweete poyson, to forget his religion and accustomed sobrietie, and that in his meate and drinke he might dayly remember of what people hee was: and Daniel bringeth this in to shewe howe God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches sayd vnto Daniel, n I feare my lorde the king, who hath appointed your meate and your drinke: therefore if hee see your faces worse liking then the other children, which are of your sort, then shall yee make mee lose mine head vnto the king.

n He supposed they did this for their religion, which was contrary to the Babylonians: and therefore herein he representeth them which are of no religion: for neither hee would condemne theirs, nor maintaine his owne.

11 Then said Daniel to Melzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael and Azariah,

12 Proone thy seruants, I beseech thee, o ten dayes, and let them giue vs p pulse to eate, and water to drinke.

o Meaning, that within this space hee might haue the triall, and that no man should be able to discerne it: and thus he spake, being moued by the Spirit of God.

p Not that it was a thing abominable to eat daintie meates and to drinke wine, as both before and after they did, but if they should haue hereby beene wonne to the King, and haue refused their owne religion, that meat and drinke had beene accursed.

13 Then let our countenances be looked vpon before thee: and the countenances of the children that eate of the portion of

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the kings meat: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and proued them ten dayes.

15 And at the end of tenne dayes, their q countenances appeared fairer, and in better liking then all the children, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they should drinke, and giue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning r and wisedome: also hee gaue Daniel vnderstanding of all s visions and dreames.

18 Now when the time was t expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the King.

20 And in all matters of wisedome, and vnderstanding that the king enquired of them, hee found them ten times better then all the inchanters & astrologians, that were in all his realme.

21 And Daniel was vnto u the first yeere of King Cyrus.

q This bare feeding, & that also of Moses, when he fled from the court of Egypt, declareth that we must liue in such sobriety as God doth cal vs vnto, seeing hee will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth.

‡ *Ebr. fatter in flesh.*

r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall arts which are forbidden, Deut. 18. 11.

s So that he only was a Prophet, and none of the other: for by dreames and visions God appeared to his Prophets, Numb. 12. 6.

t Of the three yeres aboue mentioned vers 5.

u That is, he was esteemed in Babylon as a Prophet so long as that common wealth stood.

CHAP II.

1 *The dreame of Nebuchadnezzar.* 13 *The king commaundeth all the wise men of Babylon to bee slaine because they could not interpret his dreame.* 16 *Daniel requireth time to solute the question.* 24 *Daniel is brought vnto the king, and sheweth him his dreame and the interpretation thereof.* 44 *Of the euerlasting kingdome of Christ.*

AND in the second yeere of the reigne of a Nebuchad-nezzar, Nebuchad-nezzar dreamed b dreames wherewith his spirit was c troubled, and his d sleepe was vpon him.

2 Then the king commanded to call the inchanters, and the astrologians & the sorcerers, and the e Caldeans for to shewe the King his dreames: so they came and stoode before the King.

3 And the king sayd vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the King in the f Aramites language, O king liue for euer: shew thy seruants thy dreame, and we shall shew the interpretation.

5 And the King answered, and said to the Caldeans, The thing is gone from mee. If ye will not make me vnderstand the dreame with the interpretation thereof, ye shal bee drawen in pieces, & your houses shalbe made a takes.

6 But if yee declare the dreame, and the interpretation thereof, ye shall receiue of mee gifts and rewards, and great honour: therefore shew me the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the King shewe h his seruants the dreame, and we wil declare the interpretation thereof.

8 Then the King answered and sayd, I know certainely that yee ‡ would game the time, because yee see the thing is gone from me.

9 But if yee will not declare mee the dreame, there is but one iudgement for you: for ye haue prepared lying & corrupt words, to speake before me till the time be changed: therefore tell mee the dreame, that I may know, if yee can declare mee the interpretation thereof.

10 Then the Caldeans answered before the King, and sayde, There is no man vpon earth, that can declare the Kings matter: yea, there is neither king nor prince nor lord that asked such things at an inchanter or astrologian, or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the King was angrie and in great furie, and commaunded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine, and they i sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the Kings ‖chiefe steward, which was gone forth to put to death the wise men of Babel.

15 Yea, he answered and said vnto Arioch the Kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that he would giue him leasure, and that hee would shewe the King the interpretation thereof.

17 ¶ Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secret, that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secret reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said, *The name of God be praised for euer and euer: for wisedome and strength are his.

21 And hee changeth the times and seasons: hee taketh away kings: hee setteth vp kings: hee giueth wisedome vnto the wise, and

a The father and the sonne were both called by this name, so that this is meant of the sonne, when he reigned alone: for he reigned also after a sort with his father.

b Not ‡ he had many dreames, but because many matters were contained in this dreame.

c Because it was so rare and strange a dreame that he had not had the like.

d He was so heauy with sleepe, that he began to sleep againe. Some read, and his sleepe was broken from him.

e For all these astrologers and sorcerers called themselues by this name of honour as though all the wisedome and knowledge of the countrey depended vpon them, and that all other countreys were voide of the same.

f That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, and therefore the learned vse to speake it: as the Iewish writers doe to this day.

g This is a iust reward of their arrogacy (which vanted of themselues that they had the knowledge of all things) that they should be proued fooles, and that to their perpetual shame and confusion.

h Herein appeared their ignorance, that notwithstanding their rags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, & so as deluders of the people, they were worthy to die.

‡ *Ebr. redeeme the time.*

i Which declareth, that God would not haue his seruant ioyned in the company of these sorcerers and astrologers, whose arts were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale.

‖ *Or, the captaine of the guard.*

Psal. 113. 2. and 115. 18.

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and vnderstanding to those th at vnderstād.

22 Hee discouereth the deepe and secret things: he knoweth what is in the darknes, and the [k] light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my [l] fathers, that thou hast giuen me wisedome and [m] strength, and hast shewed mee nowe the thing that we desired of thee: for thou hast declared vnto vs the Kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whome the King had ordeined to destroy the wise men of Babel: hee went and sayd thus vnto him, Destroy not [n] the wise men of Babel, but bring me before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king and said vnto Daniel, whose name was Belteshazzar, Art thou able to shew me the dreame which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and sayd, The secret which the king hath demaunded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the king.

28 But there is a God in [o] heauen that reuealeth secrets, and sheweth the king Nebuchad-nezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O king, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and hee that reuealeth secrets, telleth thee what shall come.

30 As for [p] me, this secret is not shewed mee for any wisedome that I haue, more then any other liuing, but onely to shewe the King the interpretation, and that thou mightest knowe the thoughts of thine heart.

31 O king, thou sawest, and behold, there was a great Image: this great image whose glorie was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine [q] gold, his brest and his armes of siluer, his belly and his thighes of brasse,

33 His legs of yron, and his feete were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut

k He sheweth that man hath neither wisedome nor knowledge, but very darke blindnes and ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing.

l To whom thou madest thy promise, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interpret it.

n Whereby appeareth that many were slaine, as verse. 13. and the rest at Daniels offer were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie, because the king proceeded according to his wicked affection, and not considering if their science were lawfull or no.

o He affirmeth that man by reason & arte is not able to attaine to the cause of Gods secrets, but the vnderstanding only thereof must come of God: whereby hee smiteth the king with a certaine feare and reuerence of God, that hee might be the more apt to receiue the high mysteries that should be reueiled.

p Because he had said that God onely must reueile the significations of his dreame, the king might haue asked, why Daniel did enterprise to interpret it. and therfore he sheweth that he was but Gods minister, and had no gifts, but such as God had giuen him to set foorth his glorie.

q By gold, siluer, brasse, and yron, are meant, the Caldeans, Persians, Macedonian and Romane kindome, which should successiuely rule all the world till Christ (which heere is called the stone) come himselfe and destroy the last: and this was to assure the Iewes, that their afflictions should not end with the Empire of the Caldeans, but that they should patiently abide the comming of Messiah, which should be at the end of this fourth Monarchie.

without hands, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer and the gold broken altogether, and became like the chaffe of the Summer flowers, and the wind carried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and wee will declare before the king the interpretation thereof.

37 ¶ O king, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, strength, and glorie.

38 And in all places where the children of men dwell, the beastes of the fielde, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art [r] this head of gold.

39 And after thee shall rise another kingdome, inferiour to thee, of siluer, and another [r] third kingdome shall be of brasse, which shal beare rule ouer all the earth.

40 And the fourth kingdome shall bee strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiseth all these things, so shall it breake in [u] pieces, and bruise all.

41 Whereas thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shall be [x] diuided: but there shall be in it the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feet were part of yron, and part of clay, so shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay and earth, they shall mingle themselues with [y] y seede of men: but they shall not ioyne one with another, as yron cannot be mixt with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdome, which [z] shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake and destroy all these kingdomes, and it shall stand for euer.

45 Whereas thou sawest that the [a] stone was cut off the mountaine without handes, and that it brake in pieces the yron, the brasse, the clay, the siluer and the gold; so

r Daniel leaueth out the kingdom of the Assyrians, which was before the Babylonian, both because it was not a Monarchie and generall Empire, and also because he would declare the things that were to come, to the comming of Christ, for the comfort of the elect among these wonderfull alterations: and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked and cruell.

s Meaning, the Persians, which were not inferiour in dignitie, power, and riches, but were worse, touching ambition, cruelty, and all kind of vice: shewing, that the world should grow worse and worse, till it was restored by Christ.

t That is, of the Macedonians shall be of brasse, not alluding to the hardnesse thereof, but the vilenesse in respect of siluer.

u That is, the Romane empire shall subdue these other aforenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians, and Egyptians.

x They shal haue ciuil warres, and continual discords among themselues.

y They shall by marriages and affinities, thinke to make themselues strong, yet shall they neuer bee ioyned in hearts.

z His purpose is to shew that all the kingdomes of the world are transitorie, and that the kingdome of Christ shall onely remaine for euer.

a Meaning Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning should be small and without beautie to mans iudgement, but should at length growe and fil the whole earth which he calleth a great mountaine, as verse. 35. And this kingdome which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shall be eternall: for the spirit that is in them is life eternal, Rom. 8. 10.

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the great God hath shewed the King what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchad-nezzar fell vpon his face, and [b] bowed himselfe vnto Daniel, and commanded that they should offer meat offerings, and sweet odours vnto him.

47 Also the king answered vnto Daniel, and sayd, I know of a trueth that your [c] God is a God of gods, and the Lord of kings, and the reuealer of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gaue him many and great [d] gifts. He made him gouernour ouer the whole prouince of Babel, and chefe of the rulers, and aboue all the wise men of Babel.

49 Then Daniel [e] made request to the king, and hee set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel sate in the [f] gate of the king.

b Though this humbling of the king seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred if hee suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as appeared soone afterward.

d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grieuously oppressed in this their captiuity, and also he receiued them, lest he should offend this cruel king, which willingly gaue them.

e Hee did not this for their priuat profit, but that the whole Church which was then there in affliction, might haue some release and ease by this benefit.

f Meaning, that either he was a Iudge, or that hee had the whole authoritie, so that none could be admitted to the kings presence, but by him.

CHAP. III.

1 The king setteth vp a golden image. 8 Certaine are accused because they despised the kings commandement, and are put into a burning ouen. 25 By beliefe in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

[a] Vnder pretence of religion and holinesse in making an image to his idole Bel, he sought his owne ambition & vaine glory: and this declareth, that he was not touched with the true feare of God before, but that he confessed him on a sudden motion, as the wicked, when they are ouercome with the greatnesse of his workes. The Greeke interpreters write that this was done eighteene yeeres after the dreame, and as may appeare, the king feared least the Iewes by their religion should haue altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his owne quietnesse then Gods glory.

b Shewing that the idole is not knowen for an idole so long as he is with the workeman: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god.

c This was sufficient with the wicked at all times to approue their religion, if the kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods word did permit.

NEbuchad-nezzar the king made [a] an image of golde, whose height was three score cubites, and the breadth thereof sixe cubites: hee set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king sent foorth to gather together the Nobles, the Princes and the Dukes, the Iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces, that they should come to the [b] dedication of the image, which Nebuchad-nezzar the [c] king had set vp.

3 So the nobles, princes and dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set vp: and they stood before the image, which Nebuchad-nezzar had set vp.

4 Then an herald cried aloude, Vnto it knowen to you, O people, [c] nations, and languages,

5 That when ye heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musicke, ye fall downe and worship the golden image that Nebuchad-nezzar the king hath set vp.

6 And whosoeuer falleth not downe and worshippeth, shall the same houre be cast into the midst of an hote fierie fornace.

7 Therefore assoone as all the people heard the sound of the cornet, trumpet, harp, sackbut, psalterie, and all instruments of musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grieuously accused the Iewes.

9 For they spake and sayde to the king Nebuchad-nezzar, O king, liue for euer.

10 Thou, O king, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musicke, shall fall downe and worship the golden image,

11 And whosoeuer falleth not downe, and worshippeth, that hee should be cast into the midst of an hote fierie fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, [c] Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commaundement, neyther will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.

14 And Nebuchad-nezzar spake and said vnto them, Is it of purpose? will not you, Shadrah, Meshach, and Abednego serue my god, nor worship the golden image that I haue set vp?

15 [f] Now therefore are ye ready when ye heare the sound of the cornet, trumpet, harp, sackbut, psalterie, and dulcimer, and all instruments of musicke, to fall downe and worship the image, which I haue made? for if ye worship it not, ye shall be cast immediatly into the middes of an hote fierie fornace: for who is that God that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered, and sayde to the king, O Nebuchad-nezzar, wee [g] are not carefull to answere thee in this matter.

17 Beholde, our God whom wee serue, is able

b The dedication of the image, which Nebuchad-nezzar the king had set vp.

c Nations, and languages,

d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude, and the cruelty of the punishment: for though some feared God yet the multitude which consented to the wickednesse, astonied them: and here the king required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true religion.

c It seemeth that they named not Daniel, because he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image, was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying, that he would receiue them to grace, if they would now at the length obey his decree.

g For they should haue done iniury to God if they should haue doubted in this holy cause, and therefore they say, that they are resolued to die for Gods cause.

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h They ground on two points, first on the power and prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, & so make open confession, that they will not so much as outwardly consent to idolatrie.

i This declareth that ỹ more that tyrants rage, and the more wittie they shew themselues in inuenting strange and cruell punishments, the more is God glorified by his seruants to whom he giueth patience & constancie to abide the cruelty of their punishment: for either bee deliuereth them from death, or els for this life giueth them a better.

k For the Angels were called the sonnes of God because of their excellency: therefore the King called this Angell, whom God sent to comfort his in these great torments, the sonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time appointed, as Noah remained in the Arke till the Lord called him foorth.

m He was mooued by the greatnesse of the miracle to praise God, but his heart was not touched. And here we se that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be annexed, without the which there can be no faith.

a able to deliuer vs from the hote fierie fornace, and he will deliuer vs out of thine hand, O King.

18 But if not, be it knowen to thee, O King, that we will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the fourme of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heate the fornace at once seuen times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, and to cast them into the hot fierie fornace.

21 So these men were bound in their coates, their hosen, and their clokes, with their other garments, and cast into the midst of the hote fiery fornace.

22 Therefore, because the kings commandement was straite, that the fornace should be exceeding hote, the flame of the fire slewe those men that brought foorth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the midst of the hote fierie fornace.

24 ¶ Then Nebuchad-nezzar the King was astonied and rose vp in haste, and spake, and sayd vnto his counsellers, Did not wee cast three men bound into the middes of the fire? Who answered, and said vnto the king, It is true, O king.

25 And hee answered, and sayd, Loe, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the fourme of the fourth is like the [k] Sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, and spake and sayd, Shadrach, Meshach, and Abednego, the seruants of the High God, goe foorth and come hither: so Shadrach, Meshach, and Abednego [l] came foorth of the middes of the fire.

27 Then the nobles, princes, and dukes, and the kings counsellers came together to see these men, because the fire had no power ouer their bodies; for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherfore Nebuchad-nezzar spake and sayd, [m] Blessed bee the God of Shadrach, Meshach, and Abednego, who hath sent his Angell, and deliuered his seruants, that put their trust in him, and haue changed the Kings commaundement, and yeelded their bodies rather then they would serue or worship any God, saue their owne God.

29 Therfore I make a decree, that euery people, nation, and language, which speake any [o] blaspheme against the God of Shadrach, Meshach, and Abednego, shall bee drawen in peeces, and their houses shall be made a takes, because there is no God that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations and languages, that dwel in all the [p] world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the high God hath wrought towards me.

33 How great are his signes, and howe mightie are his wonders! his kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

m If this heathen king mooued by Gods spirit would not see blaspheme vnpunished, but made a law, and set a punishment to such transgressours, much more ought all they that professe religion, to take order that such impietie reigne not, lest according as their knowledge and charge is greater, so they suffer double punishment. o Meaning, so farre as his dominion extended. p Read Chap. 2. 44.

CHAP. IIII.

2 Another dreame of Nebuchad nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud king he should become as a beast. 31 After he confesseth the power of God, and is restored to his former dignitie.

NEbuchad-nezzar being at [a] rest in mine house, and flourishing in my palace,

2 Sawe a [b] dreame, which made me afraid, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whom I told the dreame, but [c] they could not shew me the interpretation thereof,

5 Till at the last Daniel came before me, (whose name was [d] Beltesshazzar, according to the name of my God, which hath the spirit of the holy gods in him) and before him I told the dreame, saying,

6 O Beltesshazzar, [e] chiefe of the inchanters, because I know that the spirit of the holy gods is in thee, and no secret troubleth ther, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And behold, I sawe a [f] tree in the middes of the earth, and the height thereof was great:

8 A great tree and strong, and the height therof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruite thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the field, and the

a There was no trouble that might cause me to dreame, and therefore it came only of God.

b This was another dreame besides that which hee saw of the foure empires: for Daniel both declared what that dreame was, and what it meant: and here he onely expounded the dreame.

c In that that he sent abroad to others whose ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessity, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel, not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did, to make him forget the true religion of God. e Which also was a great griefe to the Prophet, to be numbred among the sorcerers, and men whose practises were wicked and contrary to Gods word. f By the tree, is signified the dignitie of a king, whom God ordeineth to be a defence for all kind of men, and whose state is profitable for mankind.

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foules of the heauen dwelt in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head, vpon my bed, and behold, a ſ watchman, and an holy one came downe from heauen,

11 And cried aloud, and ſayd thus, Hew downe the tree, and breake off his branches: ſhake off his leaues, and ſcatter his fruit, that the beaſts may flee from vnder it, and the foules from his branches.

12 Neuertheleſſe leaue the ſtumpe of his rootes in the earth, and with a band of iron and braſſe bin le it among the graſſe of the field, and let it be wet with the dew of heauen, and let his portion be with the beaſts among the graſſe of the field.

13 h Let his heart be changed from mans nature, and let a beaſts heart be giuen vnto him, and let ſeuen times be paſſed ouer him.

14 i The ſentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was anſwered, to the intent that liuing men may know, that the moſt High hath power ouer the kingdom of men, and giueth it to whomſoeuer he will, and appointeth ouer it the moſt abiect among men.

15 This is the dreame, that I King Nebuchad-nezzar haue ſeene: therefore thou, O Belteſhazzar, declare the interpretation therof: for all the wiſe men of my kingdome are not able to ſhew me the interpretation: but thou art able, for the ſpirit of the holy gods is in thee.

16 ¶ Then Daniel (whoſe name was Belteſhazzar) held his k peace by the ſpace of one houre, and his thoughts troubled him, and the king ſpake and ſaid, Belteſhazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteſhazzar anſwered, and ſaid, My lord, the dreame be to them that hate thee, and the interpretation therof to thine enemies.

17 The tree that thou ſaweſt, which was great and mighty, whoſe height reached vnto the heauen, and the ſight thereof throughout all the world,

18 Whoſe leaues were faire and the fruit thereof much, and in it was meate for all, vnder the which the beaſtes of the field dwelt, and vpon whoſe branches the foules of the heauen did ſit,

19 It is thou, O king, that art great and mightie: for thy greatneſſe is growen, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king ſaw a watchman, and an holy one that came downe from heauen, and ſaid, Hewe downe the tree, and deſtroy it, yet leaue the ſtumpe of the rootes thereof in the earth, and with a band of iron and braſſe bind it among the graſſe of the field, and let it bee wet with the dewe of heauen, and let his portion bee with the beaſtes of the field, l till ſeuen times paſſe ouer him,

21 This is the interpretation, O king, and it is the decree of the moſt High, which is come vpon my lord the King,

22 That they ſhall driue thee from men, and thy dwelling ſhall be with the beaſts of the field: they ſhall make thee to eate graſſe as the m oxen, and they ſhall wet thee with the dewe of heauen: and ſeuen times ſhall paſſe ouer thee, till thou know, that n the moſt High beareth rule ouer the kingdome of men, and giueth it to whomſoeuer he will.

23 Whereas they ſaid, that one ſhould leaue the ſtumpe of the tree rootes, the kingdome ſhall remaine vnto thee: after that, thou ſhalt know that the heauens haue the rule.

24 Wherefore, O king, let my counſell be acceptable vnto thee, and o breake off thy ſinnes by righteouſnes, and thine iniquities by mercie toward the poore: loe, let there be an p healing of thine errour.

25 All theſe things ſhall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue q moneths, he walked in the royall palace of Babel.

27 And the king ſpake and ſayd, Is not this great Babel, that I haue built for the houſe of the kingdome by the might of my power, and for the honour of my maieſtie?

28 While the worde was in the Kings mouth, a voyce came downe from heauen, ſaying, O king Nebuchad-nezzar, to thee be it ſpoken, Thy kingdome is departed from thee,

29 And they ſhall driue thee from men, and thy dwelling ſhall be with the beaſtes of the field: they ſhall make thee to eate graſſe, as the oxen, and ſeuen times ſhall paſſe ouer thee, vntill thou knoweſt, that the moſt High beareth rule ouer the kingdome of men, and giueth it vnto whomſoeuer he will.

30 The very ſame houre was this thing fulfilled vpon Nebuchad-nezzar, and hee was driuen from men, and did eate graſſe as the oxen, and his bodie was wet with the dew of heauen, till his haires were growen as Egles feathers, and his nayles like birds clawes.

31 And at the end of theſe r dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderſtanding was reſtored vnto me, and I gaue thankes vnto the moſt High, and I praiſed and honoured him that liueth for euer, * whoſe power is an euerlaſting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: & according to his ſ will he worketh in the army of heauen, and in the inhabitants of the earth: & none can ſtay his hand, nor ſay vnto him, What doeſt thou?

33 At the ſame time was mine vnderſtanding reſtored vnto me, and I returned to the honour of my kingdome: my glory and my beauty was reſtored vnto mee, and my counſellers t and my princes ſought vnto me, and I was eſtabliſhed in my kingdome, and my glorie was augmented toward me.

34 Nowe therefore, I Nebuchad-nezzar to ſtand content therewith, and giue him the glory, ſeemeth that he had bene put from his kingdome before.

u praiſe

g Meaning, the Angel of God, which neither eateth nor ſleepeth, but is euer ready to do Gods will, and is not infected with mans corruption, but is euer holy: & in that that he commandeth to cut downe this tree, he knew yt it ſhould not be cut downe by man, but by God.

h Hereby hee meaneth that Nebuchad-nezzar ſhould not onely for a time loſe his kingdom, but be like a beaſt.

i God hath decreed this iudgement, and the whole army of heauen haue as it were ſubſcribed vnto it, like as alſo they deſire the execution of his decree againſt all them that lift vp themſelues againſt God.

k He was troubled for the great iudgement of God which hee ſaw ordained againſt the King: and ſo the Prophets vſed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compaſſion vpon mã, and alſo to conſider that they ſhould be ſubiect to Gods iudgements, if he did not regard them with pitie.

l Whereby he meaneth a long ſpace, as ſeuen yeeres. Some interpret ſeuen moneths, and others ſeuen weekes: but it ſeemeth he ment of yeeres.

m Not that his ſhape or forme was changed into a beaſt, but that he was either ſtriken mad, and ſo auoided mans company, or was caſt out for his tyranny, and ſo wandred among ỹ beaſts, and ate herbes, and graſſe.

n Daniel ſheweth the cauſe why God thus punithed him.

o Ceaſe from prouoking God to anger any longer by thy ſinnes, that he may mitigate his puniſhment, if thou ſhew by thine vpright life that thou haſt true faith and repentance.

p Suffer the errours of thy former life to be redreſſed.

q After that Daniel had declared this viſion: & this his pride declareth that it is not in man to conuert to God except his Spirit mooue him, ſeeing that theſe terrible threatnings could not moouе him to repent.

r When the terme of theſe ſeuen yeeres was accompliſhed. *Chap.* 7. 14. *micah* 4. 7. *luke* 1. 33.

ſ He confeſſeth Gods will to be the rule of all iuſtice, and a moſt perfit law whereby he gouerneth both man and Angels, and deuils, ſo that none ought to murmure or aske a reaſon of his doings, but onely

t By whom it

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u He doeth not onely praise God for his deliuerance, but also confesseth his fault, that God may only haue the glory and man the shame, and that he may be exalted and man cast downe.

u praysle and extoll and magnifie the king of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abase.

CHAP. V.

5 Belshazzar King of Babylon seeth an hand writing on the wall. 8 The sooth sayers called of the king cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The king is slaine. 31 Darius inioyeth the kingdome.

a Daniel reciteth this history of king Balthazzar Euilmerodachs sonne, to shew Gods iudgemẽts against the wicked, for the deliuerance of his Church, and how the prophesie of Ieremiah was true, that they should be deliuered after seuenty yeeres.

KIng a Belshazzar made a great feast to a thousand of his princes, and dranke wine b before the thousand.

b The kings of the East parts then vsed to sit alone commonly, and disdained that any should sit in their company: and now to shew his power, and how little he set by his enemy, which then besieged Babylon, he made a solemne banquet, and vsed excesse in their company, which is meant here by drinking wine: thus the wicked are most dissolute and negligent when their destruction is at hand.

2 And Belshazzar ‖ whiles hee tasted the wine, commaunded to bring him the golden and siluer vessels, which his c father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the king and his princes, his wiues, and his concubines might drinke therein.

‖ *Or, ouercome with wine.*

c Meaning, his grandfather.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the king and his princes, his wiues, and his concubines dranke in them.

4 They dranke wine and praysed the d gods of gold and of siluer, of brasse, of yron, of wood and of stone.

d In contempt of the true God they praised their idoles, not that they thought that the gold or siluer were gods, but that there was a certaine vertue and powet in them to do them good, which is also the opinion of all idolaters.

5 At the same houre appeared fingers of a mans hand, which wrote ouer e against the candlesticke vpon the playster of the wall of the kings palace, & the king sawe the palme of the hand that wrote.

e That it might the better be seene.

6 Then the Kings countenaunce was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his f knees smote one against another.

f So he that before contemned God, was mooued by this sight to tremble for feare of Gods iudgements.

7 Wherefore the King cryed aloude, that they shoulde bring g the Astrologians, the Caldeans and the soothsayers. And the king spake and sayde to the wise men of Babel, Whosoeuer can reade this writing, and declare me the interpretation thereof, shall bee clothed with purple, and shall haue a chaine of golde about his necke, and shall be the third ruler in the kingdome.

g Thus the wicked in their troubles seeke many meanes, who draw them from God, because they seeke not to him who is the onely comfort in all afflictions.

8 Then came all the kings wise men, but they could neither reade the writing, nor shew the king the interpretation.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 Now the h Queene by reason of the talke of the king and his princes, came into the banket house, and the Queene spake, and sayd, O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

h To wit, his grandmother Nebuchadnezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisedome like the wisedome of the gods, was found in him: whom the king Nebuchad nezzar thy father the king, I say, thy father, made chiefe of the i Inchanters, Astrologians, Caldeans, and Sooth sayers,

i Reade Chap. 4. 6. and this declareth that both this name was odious vnto him, and also that he did not vse these vile practises, because he was not among them when all were called.

12 Because a more excellent spirit, and knowledge, and vnderstanding (for he did expound dreames, and declare hard sentences, and dissolued doubts) were found in him, euen in Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king spake, and sayd vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iurie?

14 Now I haue heard of thee that k the spirit of the holy gods is in thee, and that light and vnderstanding and excellent wisdome is found in thee.

k For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophesie, and vnderstanding came of them.

15 Now therefore, wise men, and Astrologians haue bene brought before me, that they should reade this writting, and shewe mee the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolue doubts: now if thou canst read the writting, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of gold about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and sayd before the king, Keepe thy rewardes to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the king, and shew him the interpretation.

18 O King, heare thou, the most High God gaue vnto l Nebuchad-nezzar thy father a kingdome, and maiestie, and honour and glory.

l Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be mooued to giue him the glory, considering his wonderful worke toward his grandfather, and so sheweth that he doth not sinne of ignorance, but of malice.

19 And for the maiesty that he gaue him, all people, nations, and languages trembled, and feared before him: hee put to death whom he would: he smote whom he would: whom he would he set vp, and whom hee would he put downe.

20 But when his heart was puft vp, and his mind hardened in pride, he was deposed from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, & his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grasse like oxen, and his body was wet with the dew of the heauen, till he knew that the most High God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoeuer hee pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But

23 But hast lift thy selfe vp against the Lord of heauen, & they haue brought the vessels of his house before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and golde, of braſſe, yron, wood, and stone, which neither see, neither heare, nor vnderstand, and the God in whose hande thy breath is and all thy wayes, him hast thou not glorified.

24 m Then was the palme of the hande sent from him, & hath written this writing.

25 And this is the writing that hee hath written, n MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, thou art weighed in the balance, and art found ‖ too light.

28 PERES, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar, they clothed Daniel with purple, and put a chayne of golde about his necke, and made a proclamation concerning him, that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius o of the Medes tooke the kingdome, being threescore & two yeere old.

m After that God had so long time deferred his anger, and patiently waited for thine amendment.

n This word is twise written for the certainty of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselues against him.

‖ Or, wanting.

o Cyrus his sonne in lawe gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made rul r ouer the gouernours. 5 An act against Daniel. 16 He u put into a den of lions by the commandement of the King. 23 He u deliuered by faith in God. 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set ouer the kingdome a an hundreth and twentie gouernours, which should be ouer the whole kingdome.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernors might giue accompts vnto them, and the King ‖ should haue no damage.

3 Now this Daniel b was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the king thought to set him ouer the whole realme.

4 ¶ Wherefore the rulers and gouernours c sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then sayd these men, Wee shall not find an occasion against this Daniel, except we find it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the king, and sayd thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers, and dukes haue counted together to make a decree for the king, and to establish a statute, that whosoeuer shall aske a petition of any god or man for thirtie dayes saue of thee, O king, he shall be cast into the den of lions.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius d sealed the writing and the decree.

10 ¶ Now when Daniel vnderstoode that he had sealed the writing, he went into his house, and his e window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed, and praised his God, as he did afore time.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the king concerning the kings decree, Hast thou not sealed the decree, that euery man that shall make request to any God or man within thirty dayes, saue to thee, O king, shall be cast into the denne of lions? The king answered, and sayd, The thing is true, according to the Lawe of the Medes and Persians, which altereth not.

13 Then answered they, and sayde vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O king, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these wordes, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the Sunne went downe to deliuer him.

15 Then these men assembled vnto the king, and sayd vnto the king, Vnderstand, O king, that the Lawe of the Medes and Persians is, that no decree nor statute which the king confirmeth, may be f altered.

16 ¶ Then the king commaunded, and they brought Daniel, and cast him into the denne of lions: now the king spake, and said vnto Daniel, Thy God, whom thou alway seruest, euen he will deliuer thee.

17 And a stone was brought, and layd vpon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musicke brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the morning, and went in all haste vnto the den of lions.

20 And when he came to the denne, hee cryed with a lamentable voice vnto Daniel: and

a Reade Esther Chap. 1. 1.

‖ Or, not be troubled.

b This heathen King preferred Daniel a stranger to all his nobles and familiar, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedy then to walke vprightly in the feare of God, and to haue a good conscience.

d Herein is condemned the wickednesse of the king, who would be let vp as a god, and passed not what wicked lawes he approued for the maintenance of the same.

e Because hee would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when hee prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people, whe they should pray toward that Temple, and also that other might see, that he would neither consent in heart nor deed for these fewe dayes to any thing that was contrary to Gods glory.

f Thus the wicked maintaine euill lawes by constancie and authoritie, which is oft times either lightnesse, or stubbornnesse, when as the innocents thereby perish, and therefore gouernours neither ought to feare nor be ashamed to breake such.

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and the king spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whome thou alway seruest) able to deliuer thee from the lions?

21 Then sayd Daniel vnto the king, O king, liue for euer.

22 My God hath sent his Angell, and hath shut the lyons mouthes, that they haue not hurt me: for my h iustice was found out before him: and vnto thee, O king, I haue done no hurt.

23 Then was the King exceeding glad for him, and commaunded that they should take Daniel out of the den: so Daniel was brought out of the den, and no maner of hurt was found vpon him, because hee k beleeued in his God.

24 And by the commaundement of the king, these men which had accused Daniel, were brought, and were l cast into the den of lions, euen they, their children, & their wiues: and the lions had the mastery of them, and brake all their bones in pieces, or euer they came at the ground of the den.

25 ¶ Afterward king Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble & feare m before the God of Daniel: for he is the n liuing God, and remaineth for euer: and his kingdome shall not perish, and his dominion shalbe euerlasting.

27 He rescueth & deliuereth, and he worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lyons.

28 So this Daniel prospered in the reigne of Darius, and in the reigne of Cyrus of Persia.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

h My iust cause and vprightnesse in this thing, wherein I was charged, is approued of God.

i For he did disobey the kings wicked commandement, to obey God, and so did no iniury to the king, who ought to command nothing, whereby God should be dishonoured.

k Because he committed himselfe wholly vnto God, whose cause he did defend, he was assured that nothing but good could come vnto him: wherein we see the power of faith, as Heb. 11. 33.

l This is a terrible example against all the wicked, which do against their conscience make cruell lawes to destroy the children of God, and also admonisheth Princes how to punish such, when their wickednesse is come to light: though not in euery poynt, or with like circumstances, yet to execute true iustice vpon them.

m This prooueth not that Darius did worship God aright, or els was conuerted: for then he would haue destroyed all superstition and idolatry, & not only giuen God the chiefe place, but also haue set him vp, and caused him to be honoured according to his word: but this was a certayne confession of Gods power, whereunto he was compelled by this wonderfull miracle.

n Which hath not onely life in himselfe, but is the only fountayne of life, and quickeneth all things, so that without him there is no life.

CHAP. VII.

3 A vision of foure beastes u shewed vnto Daniel. 8 The ten hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

a In the first yere of Belshazzar king of Babel Daniel saw a dreame, and there were visions in his head, vpon his bed: a then he wrote the dreame, & declared the summe of the matter.

2 Daniel spake, and sayde, I sawe in my vision by night, and beholde, the foure windes of the heauen stroue vpon b the great sea:

3 And foure great beasts came vp from the sea, one diuers from another.

4 The first was as a c lion, and had egles wings: I beheld, til the wings thereof were pluckt off, & it was lifted vp from the earth, and set vpon his feete as a man, and a mans heart was giuen him.

5 And beholde, another beast which was the second, was like a d beare, and stood vpon the e one side: and hee had three ribbes in his f mouth betweene his teeth, & they sayd thus vnto him, Arise, and deuoure much flesh.

6 After this, I beheld, and loe, there was another like a h leopard, which had vpon his backe i foure wings of a foule: the beast had also foure heads, and k dominion was giuen him.

7 After this, I sawe in the visions by night, and beholde, the l fourth beast was fearefull, and terrible, and very strong. It had great m yron teeth: it deuoured, and brake in pieces, and stamped n the residue vnder his feete: and it was vnlike to the beasts that were before it: for it had o tenne hornes.

8 As I considered the hornes, beholde, there came vp among them another little p horne, before whom there were q three of

a Whereas the people of Israel looked for a continuall quietnesse after these seuenty yeres, as Jeremiah had declared, he sheweth that this rest shall not be a deliuerance from all troubles, but a beginning, and therefore encourageth them to looke for a continuall affliction till the Messiah be vttered and reuealed, by whome they should haue a spirituall deliuerance, and all the promises fulfilled: whereof they should haue a certayne token in the destruction of the Babylonicall kingdome.

b Which signified that there should be horrible troubles and afflictions in the world, in all corners of the world, and at sundry times.

c Meaning, the Assyrian and Caldean Empire, which was most strong and fierce in power and most soone come to their authority, as though they had had wings to fly: yet their wings were pulled by the Persians, and they went on their feete, and were made like other men, which is here meant by mans heart.

d Meaning the Persians, which were barbarous and cruel.

e They were small in the beginning, and were shut vp in their mountaines and had no bruit.

f That is, destroyed many kingdomes, & was insatiable.

g To wit, the Angels by Gods commaundement, who by this meanes punished the ingratitude of the world.

h Meaning, Alexander the king of Macedonia.

i That is, his foure chiefe captaines, which had the empire among thē after his death Seleucus had Asia the great, Antigonus ỹ lesse, Cassander, and after him Antipater was king of Macedony, and Ptolemeus had Egypt.

k It was not of himselfe, nor of his owne power, that hee gate al these countries: for his army conteined but thirty thousand men, and he ouercame in one battel Darius, which had tenne hundred thousand, when he was so heauy with sleepe, that his eyes were scarce open, as the stories report: therefore this power was giuen him of God.

l That is, the Romane Empire, which was as a monster, and could not be compared to any beast, because the nature of none was able to expresse it.

m Signifying the tyranny and greedinesse of the Romanes.

n That which the Romanes could not quietly inioyin other coūtries, they would giue it to other kings and rulers that all times when they would, they might take it againe: which liberality is here called the stamping of the rest vnder the feete.

o That is, sundry & diuers prouinces, which were gouerned by the Deputies and Proconsuls, whereof euery one might be compared to a King.

p Which is meant of Iulius Cæsar, Augustus, Tiberius, Caligula Claudius and Nero, &c. who were as Kings in effect, but because they could not rule but by the consent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernment: therefore this cannot bee applied vnto them. And also in this prophesie the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist.

q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was plucke away. For Augustus tooke from the Senate the libertie of chusing the Deputies to send into the prouinces, and tooke the gouernment of certaine countreys to himselfe.

the

the first hornes pluckt away: and beholde, in this horne were r eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the s thrones were set vp, and the t Ancient of daies did sit, whose garment was white as snow, and the hatre of his head like the pure wooll: his throne was like the fiery flame, and his wheeles as burning fire.

10 A fiery streame issued, and came foorth from before him: thousande thousandes ministred vnto him, and ten thousande u thousandes stoode before him: the iudgement was set, and the x bookes opened.

11 Then I beheld, y because of the voyce of the presumptuous words, which the horne spake: I beheld, euen till the beast was slayne, and his body destroyed, and giuen to the burning fire.

12 As z concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 ¶ As I beheld in visions by night, behold, a one like the sonne of man came in the cloudes of heauen, and b approched vnto the Ancient of dayes, and they brought him before him,

14 And he gaue him c dominion, and honour, & a kingdome, that all people, nations, and languages should serue him: his dominion is an euerlasting dominion, which shall neuer be taken away: and his kingdome shal neuer be destroyed.

15 ¶ I Daniel was d troubled in my spirite in the middes of my body, and the visions of mine heade made mee afrayd.

16 Therefore I came vnto e one of them that stoode by, and asked him the trueth of all this: so hee tolde mee, and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure kings, which shall arise out of the earth.

18 And they shall take the f kingdome of the Saints of the g most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this I would know the trueth of the fourth beast, which was so h vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the residue vnder his feete.

20 Also to know of the tenne hornes that were in his head, & of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose i looke was more stout then his fellowes.

21 I beheld, and the same i horne made battel against the Saints, yea, and preuayled against them,

22 Until k the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approched, that the Saints possessed the kingdome.

23 Then he sayd, The fourth beast shalbe the fourth kingdome in the earth, which shal be vnlike to all the kingdomes, and shall deuoure the whole earth, & shal tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten kings that shall rise: & another shall rise after them, and he shall be vnlike to the first, and he shall subdue l three kings,

25 And shall speake words against m the most High, and shall consume the Saints of the most High, & thinke that he may n change times and lawes, and they shall be giuen into his hand, vntill a o time, and times, and the diuiding of time.

26 But the p iudgement shal sit, and they shal take away his dominion, to consume and destroy it vnto the end.

27 And the q kingdome, and dominion,

r These Romane Emperors at the first vsed a certaine humanity, and gentlenesse, and were content that others, as the Consuls and Senate should beare the name of dignity, so that they might haue the profit, and therefore in elections and counsels would behaue themselues according as did other Senators: yet against their enemies & those that would resist them, they were fierce and cruell, which is here meant by the proud mouth.

s Meaning, the places where God and his Angels should come to iudge these Monarchies, which iudgment should beginne at the first comming of Christ.

t That is, God which was before all times, and is here described as mans nature is able to comprehend some portion of his glory.

u That is, an infinite number of Angels, which were ready to execute his commaundement. x This is meant of the first comming of Christ, when as the will of God was plainly reuealed by his Gospell. y Meaning, that hee was astonyed when hee saw these Emperours in such dignity and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchy was subiect to men of other nations. z As the three former Monarchies had an ende, at the time that God appoynted, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appoyntment, shall enioy the promises. a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as hee was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinity. b To wit, when he ascended into the heauens, and his diuine Maiesty appeared, that all power was giuen vnto him in respect of that that he was our Mediatour. c This is meant of the beginning of Christs kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that hee should gouerne here his Church in earth continually, till the time that hee brought them to eternall life. d Through the strangenesse of the vision. e Meaning, of the Angels, as verse 10.

f Because Abraham was appoynted heire of all the world, Rom. 4.13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beasts or tyrants should inuade, and vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length.

g That is, of the most hie things, because God hath chosen them out of this world that they should looke vp to the heauens, whereon all their hope dependeth.

h For the other three monarchies were gouerned by a king, and the Romane Empire by consuls: the Romans changed their gouernours yeerely, and the other monarchies reteined them for terme of life: also the Romans were the strongest of all the other, and were neuer quiet among themselues. i Reade verse 7. k This is meant of the fourth beast, which was more terrible then the other. l Meaning, the Romane Emperors, who were most cruell against the Church of God both of the Iewes and of the Gentiles. m Till God shewed his power in the person of Christ, & by the preaching of the Gospel gaue vnto his some rest, and so obteined a famous name in the world, and were called the Church of God, or the kingdome of God. n Reade the exposition hereof verse 8. o That is, shal make wicked decrees and proclamations against Gods word, and send thorowout all their dominion, to destroy all that did professe it. p These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c. q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time and times, but at length hee will asswage these troubles, and shorten the times for his elects sake, Matth. 24.22. which is here meant by the diuiding of time. r God by his power shall restore things that were out of order, and so destroy this little horne that it shall neuer rise vp againe. s Hee sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which although they doe not fully inioy here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these words, *Vnder the heauens*: and therefore hee here speaketh of the beginning of Christs kingdome in this world, which kingdom the faithful haue by the participation that they haue with Christ their head.

and

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and the greatnes of the kingdome vnder the whole heauen shall be giuen to the holy people of the most High, whose kingdome is an euerlasting kingdome, and all [c] powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many [u] cogitations which troubled mee, and my countenance changed in me: but I kept the matter in my heart.

[c] That is, some of euery sort that beare rule.

[u] Though hee had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet hee was content with that which God reuealed, and kept it in memory, and wrote it for the vse of the church.

CHAP VIII.

1 A vision of a battell bet weene a ramme and a goate. 20 The vnderstanding of the vision.

IN the third yere of the reigne of king Belshazzar, a vision appeared vnto mee, euen vnto me Daniel, [a] after that which appeared vnto me at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the prouince [b] of Elam, and in a vision me thought I was by the riuer of Ulai.

3 Then I looked vp and saw, and behold there stood before the riuer a [c] ramme, which had two hornes: and these two hornes were hie: but one was [d] higher then another, and the highest came vp last.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no [e] beastes might stand before him, nor could deliuer out of his hand, but he did what hee listed, and became great.

5 And as I considered, behold, [f] a goate came from the West ouer the whole earth, and touched not the ground: and this goate had an [g] horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuer, and ran vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being moued against him, he [h] smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great [i] horne was broken: and for it came vp foure that [k] appeared towarde the foure winds of the heauen.

9 And out of one of them came forth a [l] little horne, which waxed very great towarde the [m] South, and toward the [n] East, and toward the [o] pleasant land.

10 Yea, it grewe vp vnto the [p] hoste of heauen, and it cast downe some of the hoste, and of the starres to the grounde, and trode vpon them,

11 And extolled himselfe against [q] the prince of the hoste from whom the [r] daily sacrifice was taken away, & the place of his sanctuary was cast downe.

12 And [s] a time shall bee giuen him ouer the daily sacrifice for the iniquity: and it shall [t] cast downe the trueth to the ground, & thus shall it doe, and prosper.

13 Then I heard one of the [u] Saints speaking, and one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the daily sacrifice, & the iniquity of the [x] desolation to tread both the Sanctuary and the [y] army vnder foote?

14 And he [z] answered me, Vnto the [a] euening, and the morning, two thousand & three hundreth: then shall the Sanctuarie bee cleansed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, behold, there stood before me [b] like the similitude of a man.

16 And I heard a mans voyce betweene the bankes of Ulai, which called and sayd, Gabriel, [c] make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraid, & fell vpon my face: but he said vnto me, Vnderstand, O sonne of man: for [d] in the last time shalbe the vision.

18 Now as he was speaking vnto me, I being asleepe fell on my face to the ground: but he touched me, & set me vp in my place.

19 And he sayd, Behold, I will shew thee what shall be in the last [e] wrath: for in the end of the time appointed it shall come.

20 The ramme which thou sawest hauing two hornes, are the kings of the Medes and Persians.

21 And the goat is the king of Grecia, and the great horne that is betweene his eyes, is the first king.

22 And that that is broken, and foure stood vp for it, are foure kingdomes, which shal stand vp [f] of that nation, but not [g] in his strength.

23 And in the ende of their kingdome, when the rebellious shalbe consumed, a king of [h] fierce countenance, and vnderstanding

[a] After the generall vision he commeth to certaine particular visions: as touching the destruction of the monarchy of the Persians and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

[b] That is, of Persia.

[c] Which represented the kingdome of the Persians and Medes which were ioyned together.

[d] Meaning, Cyrus, which after grew greater in power then Darius his vncle & father in law.

[e] That is, no kings or nations.

[f] Meaning, Alexander that came frō Grecia with great speed and expedition.

[g] Though hee came in ỹ name of all Grecia, yet he bare the title and dignity of the generall captaine, so that the strēgth was attributed to him which is meant by this horne.

[h] Alexander ouercame Darius in two sundry battels, & so had the two kingdomes of the Medes and Persians.

[i] Alexanders great power was broken: for whē he had ouercome all the East, he thought to returne toward Grecia, to subdue them that there had rebelled, and so dyed by the way.

[k] That is, which were famous: for almost in the space of fifteene yere, there were fifteen diuers successors before this monarchy was diuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, & Ptolemeus Egypt.

[l] Which was Antiochus Epiphanes, who was of a seruile and flattering nature, and also there were other betweene him and the kingdome, and therfore is here called ỹ little horne, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdome.

[m] That is, toward Egypt.

[n] Whereby he meaneth Ptolemais.

[o] That is, Iudea.

[p] Antiochus raged against the elect of God, and trode his precious starres vnder feet, which are so called because they are separated from the world.

[q] That is, God who gouerneth and maintaineth his Church.

[r] He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a little corner from all the rest of the world to haue his Name there truely called vpon.

[s] He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not suffer vtterly to abolish his religion.

[t] This horne shal abolish for a time the true doctrine, and so corrupt Gods seruice.

[u] Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certaine one, or a secret one, or a marueilous one.

[x] That is, the Iewes sinnes, which were cause of this destruction.

[y] That is, which suppresseth Gods religion, and his people.

[z] Christ answered me for the comfort of the Church.

[a] That is, vntil so many natural dayes be past, which make sixe yeeres, three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned.

[b] Which was Christ, who in this maner declared himselfe to the olde fathers how he would be God manifested in flesh.

[c] This power to commaund the Angel declared that he was God.

[d] The effect of this vision shall not yet appeare, but a long time after.

[e] Meaning that great rage, which Antiochus should shew against the Church.

[f] That is, out of Grecia.

[g] They shall not haue like power as had Alexander.

[h] Noting that this Antiochus was impudent, and cruell, and also craftie, that he could not be deceiued.

darke

darke sentences shall stand vp.

24 And his power shall bee mighty, but not in his i strength: and hee shall destroy wonderfully, and shall prosper and practise, and shall destroy the k mighty, and the holy people.

25 And through his l policie also, he shall cause craft to prosper in his hand, & hee shall extoll himselfe in his heart, & by m peace shall destroy many: he shall also stand vp against the n Prince of princes, but he shal be broken downe • without hand.

26 And the vision of the euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shalbe after many dayes.

27 And I Daniel was stricken and sicke q certaine dayes: but when I rose vp, I did the kings businesse, and I was astonished at the vision, but none vnderstood it.

i That is, not like Alexanders strength.
k Both the Gentiles that dwell about him, and also the Iewes.
l Whatsoeuer he goeth about by his craft, he shal bring it to passe.
m That is, vnder pretence of peace, or as it were in sport.
n Meaning, against God.
o For God would destroy him with a notable plague, and so comfort his Church, 2. Mac. 9. 9.
p Reade verse 14.
q For feare and astonishment.

CHAP. IX.

3 *Daniel desireth to haue that performed of God, which he had promised concerning the return of the people from their banishment in Babylon.* 5 *A true confession.* 20 *Daniels prayer is heard.* 21 *Gabriel the Angel expoũdeth vnto him the vision of the seuenty weekes.* 24 *The anointing of Christ.* 25 *The building againe of Ierusalem.* 26 *The death of Christ.*

IN the first yeere of Darius the sonne of a Ahashuerosh, of the seede of the Medes, which was made King ouer the b realme of the Caldeans,

2 Euen in the first yeere of his reigne, I Daniel vnderstood by c bookes the number of the yeeres, whereof the Lorde had spoken vnto Ieremiah the Prophet, that hee would accomplish seuenty yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lorde God, & d sought by prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, O Lorde God, which art e great & fearefull, and keepest couenant & mercie toward them which loue † thee, and toward them that keepe thy commandements,

5 Wee haue sinned, and haue committed iniquity and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For we would not obey thy seruants the Prophets, which spake in thy Name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lorde, f righteousnesse belongeth vnto thee, and vnto vs † open shame, as appeareth this day vnto euery man of Iudah, & to the inhabitants of Ierusalem: yea, vnto all Israel, both neere and farre off, through all the countreyes whither thou hast driuen them because of their offences, that they haue committed against thee.

8 O Lorde, vnto vs appertayneth open shame, to our g Kings, to our Princes, and to our fathers, because we haue sinned against thee.

9 Yet compassion and forginenes is in the Lorde our God, albeit wee haue rebelled against him.

10 For wee haue not obeyed the h voyce of the Lord our God, to walke in his lawes, which he had layd before vs by the ministery of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy Lawe, and are turned backe, and haue not heard thy voyce: therefore the i curse is powred vpon vs, & the othe that is written in the Lawe of Moses the seruant of God, because we haue sinned against him.

12 And hee hath confirmed his wordes, which he spake against vs, and against our iudges that ‖ iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not beene the like, as hath beene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the Law of Moses: yet made we not our prayer before the Lord our God, that wee might turne from our iniquities, and vnderstand thy trueth.

14 Therefore hath the Lord † made ready the plague, and brought it vpon vs: for the Lorde our God is righteous in all his workes which hee doeth: for we would not heare his voyce.

15 * And now, O Lord our God, that hast brought thy people out of the lande of Egypt with a mighty hand, and hast gotten thee renowme, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy k righteousneſſe, I beseech thee, let thine anger and thy wrath be turned away from thy citie Ierusalem thine holy mountaine: for because of our sinnes, and for the iniquities of our fathers, Ierusalem & thy people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to l shine vpon thy Sanctuary, that lieth waste for the m Lords sake.

18 O my God, incline thine eare, and heare: open thine eyes, and beholde our desolations, and the citie whereupon thy Name is called: for wee doe not present our supplications before thee for our owne n righteousnes, but for thy great tender mercies.

19 O Lord heare, O Lord forgiue, O Lord o conlider, and doe it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy city, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the

a Who was also called Astyages.
b For Cyrus led with ambition, went about wars in other countries, and therefore Darius had y title of the kingdome, though Cyrus was king in effect.
c For though he was an excellent Prophet, yet he dayly increased in knowledge by reading of the Scriptures.
d He speaketh not of that ordinary prayer, which he vsed in his house thrise a day, but of a rare and vehement prayer, least their sinnes should cause God to delay the time of their deliuerance prophesied by Ieremiah.
e That is, hast all power in thy selfe to execute thy terrible iudgemẽts against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee. †*Ebr. him.*
f He sheweth that whensoeuer God punisheth, hee doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselues there is iust cause why he should so intreat them. †*Ebr. confusion of face.*

g Hee doeth not excuse the kings because of their authority, but prayeth chiefly for them as the chiefe occasions of these great plagues.
h He sheweth that they rebel against God, which serue him not according to his commandement and word.
i As Deut. 27. 15. or the curse confirmed by an othe.
‖ *Or, gouerned vs.*

† *Ebr. watched vpon the euill. Exod. 14. 28. baruc. 2. 11.*
k That is, according to all thy mercifull promises and the performance thereof.
l Shew thy selfe fauourable.
m That is, for thy Christs sake in whom thou wilt accept all our prayers.
n Declaring, that the godly flee only vnto Gods mercies, and renounce their owne workes when they seeke for remission of their sinnes.
o Thus he could not content himselfe with any vehemencie of wordes: for he was so led with a feruent zeale cõsidering Gods promise, made to the citie in respect of his Church, and for the aduancement of Gods glory.

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Chap. 8. 16.

p He alludeth to Ieremiahs prophesie, who prophesied that their captiuity should be seuenty yeres: but now Gods mercy should seuen fold exceede his iudgement which should bee foure hundred & ninety yeres, euen to the comming of Christ, and so then it should cõtinue for euer.

q Meaning, Daniels nation, ouer whom hee was carefull.

r To shew mercy, & to put sin out of remembrance.

s That is, from the time ỹ Cyrus gaue them leaue to depart.

t These weekes make 49. yeeres, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation.

u Counting from the sixt yeere of Darius who gaue the second commandement for the building of the Temple, are 62. weekes, which make 434. yeeres, which comprehend the time from the building of the Temple, vnto the baptisme of Christ. ‡ *Ebr. in streights of time.*

x In this last weeke of the seuenty, shall Christ come and preach and suffer death.

y He shall seeme to haue no beauty, nor to be of any estimation, as Isa. 53. 2.

z Meaning, Titus, Vespasians sonne, who should come and destroy both the Temple and the people without all hope of recouery.

a By the preaching of the Gospel he confirmed his promise, first to the Iewes, & after to the Gentiles.

b Christ accomplished this by his death and resurrection.

c Meaning that Ierusalem and the sanctuary should bee vterly destroyed for their rebellion against God, and their idolatry: or as some read, that the plagues shalbe so great, that they shall all bee astonied at them.

the holy mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel whome I had seene before in the vision, came flying, and touched me about the time of the euening oblation.

22 And he informed me, and talked with mee, and sayde, O Daniel, I am nowe come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commaundement came forth, and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter and consider the vision.

24 Seuenty p weeks are determined vpon q thy people, and vpon thine holy citie to finish the wickednes, & to seale vp the sinnes, and to reconcile the iniquity, and to bring in euerlasting righteousnes, and to seale vp the vision and prophesie, and to anoynt the most Holy.

25 Know therefore and vnderstand, that from the going r forth of the commandement to bring againe the people, and to build Ierusalem, vnto Messiah the prince, shal be seuen s weeks, and t threescore and two weeks, and the streete shalbe built againe, and the wall euen in a ‡ troublous time.

26 And after threescore and two x weeks, shall Messiah bee slaine, and shall y haue nothing, & the people of z the prince that shall come, shal destroy the citie and the Sanctuary, & the end therof shalbe with a flood: and vnto the end of the battel it shal be destroyed by desolations.

27 And he shall a confirme the couenant with many for one weeke: and in the mids of the weeke he shall cause the sacrifice & the oblation to b ceasse, c & for the ouerspreading of the abominations, hee shall make it desolate, euen vntill the consummation determined shalbe powred vpon the desolate.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, 11 *which sheweth him wherfore he is sent.*

a He noteth this third yere because at this time the building of the Temple began to be hindered by Cambyses Cyrus sonne, when the father made war in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.

b Which is to declare that the godly should not hasten too much, but patiently to abide the issue of Gods promise.

IN the a third yeere of Cyrus king of Persia, a thing was reuealed vnto Daniel (whose name was called Belteshazzar) and the worde was true, but the time appointed was b long, and he vnderstood the thing, and had vnderstanding of the vision.

2 At the same time, I Daniel was in heauinesse for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoynt my selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the c first moneth, as I was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, there was a man d clothed in linnen, whose loynes were girded with fine gold of * Vphaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete were like in colour to polished brasse, and the voyce of his words was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, & saw this great visiõ, and there remained no strength in mee: for my ‡ strength was turned in mee into corruption, and I reteined no power.

9 Yet heard I the voyce of his words, and when I heard the voyce of his words, I slept on my face: and my face was toward the ground.

10 And behold, an hand e touched mee which set mee vp vpon my knees and vpon the palmes of my hands,

11 And he said vnto me, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when hee had said this word vnto mee, I stood trembling.

12 Then said he vnto me, Feare not Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard, and I am come for thy words.

13 But the f prince of the kingdome of Persia withstood me one and twenty dayes: but loe, g Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Persia.

14 Nowe I am come to shew thee what shall come to thy people in the latter dayes: for yet the h vision is for many dayes.

15 And when hee spake these words vnto mee, I set my face toward the ground, and held my tongue.

16 And behold, one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and saide vnto him that stood before mee, O my Lord, m by the vision my sorrowes are returned vpon me, and I haue reteined no strength.

17 For how can the seruant of this my Lord talke with my Lord being such a one? for as for mee, straightway there remained no strength in mee, neither is there breath left in me.

c Called Abib which cõtaineth part of March, & part of April.

d Being caried by the spirit of prophesie to haue the sight of this riuer Tygris.

e This was the Angel of God, which was sent to assure Daniel in this prophesie that followeth. *Iere.* 10. 9.

‡ The word also signifieth comelinesse or beauty, so that for feare he was like a dead man for deformity.

f Which declareth that when we are stricken downe with the maiesty of God, we cannot rise, except he also lift vs vp with his hand, which is his power.

g Meaning, Cambyses, who reigned in his fathers absence, and did not onely for this space hinder the building of the Tẽple, but would haue further raged, if God had not sent me to resist him, and therefore haue I stayed for the profite of the Church.

h Though God could by one Angel destroy al the world, yet to assure his children of his loue, hee sendeth foorth double power, euen Michael, that is, Christ Iesus the head of Angels.

k For though the Prophet Daniel should end and cease, yet his doctrine should continue till the cõming of Christ for the comfort of his church.

l This was the same Angel that spake with him before in the similitude of a man.

m I was ouercome with feare and sorrow, when I saw the vision.

18 Then

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n He declareth hereby that God would be merciful vnto the people of Israel.

o Which declareth ỹ when God smiteth down his children, he doth not immediatly lift thē vp at once (for now the Angel had touched him twise) but by little and little.

p Meaning, ỹ hee would not onely himselfe bridle the rage of Cambyses, but also the other kings of Persia by Alexander the king of Macedonia.

18 Then there came againe, and touched me one like the appearance of a man, and he strengthened me,

19 And sayde, O man, greatly beloued, feare not: n peace be vnto thee: bee strong and of good courage. And when hee had spoken vnto me, o I was strengthened, and saide, Let my Lorde speake: for thou hast strengthened me.

20 Then said he, Knowest thou wherfore I am come vnto thee? but now will I return to fight with the prince of Persia: and when I am gone forth, loe, the p prince of Grecia shall come.

21 But I will shewe thee that which is decreed in the Scripture of trueth: q and there is none that holdeth with mee in these things, but Michael your prince.

q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

1 A prophesie of the kingdoms which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

a The Angel assureth Daniel that God hath giuen him power to performe these things, seeing hee appointed him to assist Darius when hee ouercame the Caldeans.

ALso I, in the first yeere of Darius of the Medes, euen I a stood to encourage and to strengthen him.

2 And now will I shewe thee the trueth. Behold, there shal stand vp yet b three kings in Persia, and the fourth shalbe farre richer then they all: and by his strength, and by his riches he shal stir vp c all against the realme of Grecia.

b Whereof Cambyses that now reigned, was the first, the second Smerdes, ỹ third Darius the son of Hystaspis, and the fourth Xerxes, which all were enemies to ỹ people of God, and stood against thē.

3 But a d mighty king shall stande vp, that shall rule with great dominion, and doe according to his pleasure.

c For he raised vp all the East countries to fight against the Grecians: and albeit he had in his army nine hundred thousand men, yet in foure battels hee was discomfited and fled away with shame.

4 And when he shal stand vp, e his kingdome shalbe broken, f and shalbe diuided toward the g foure windes of heauen: & not to his h posterity, nor according to i his dominiō, which hee ruled: for his kingdome shall be pluckt vp, euē to be for others besides k those.

d That is, Alexander the great.

5 And the King of the South shall bee mighty, & one of l his princes, and shall preuaile against him, and beare rule: his dominion shalbe a great dominion.

e For when his estate was most flourishing he ouercame himselfe with drinke, and so fell into a disease: or as some write, was poisoned by Cassander.

f For his twelue chiefe princes first diuided his kingdom among themselues.

g After this his monarchy was diuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, & Ptolemeus Egypt.

h Thus God reuenged Alexanders ambition & cruelty, in causing his posterity to be murthered, partly of ỹ fathers chiefe friends, and partly one of another.

i None of these foure shalbe able to be compared to the power of Alexander.

k That is, his posterity hauing no part therof.

l To wit, Ptolemeus king of Egypt.

6 And in the end of yeres they shalbe ioyned together: for the kings m daughter of the South shal come to the king of the North to make an agreement, but she shall not retaine the power of the n arme, neither shal he continue, nor his o arme: but she shall be deliuered to death, & they that brought her, and he that begate her, and he that comforted her in these times.

m That is, Alexander the great.

7 But out of the budde of her p rootes shall one stande vp in his stead, q which shall come with an armye, and shall enter into the fortresse of the king of the North, and doe with them as hee list, and shall preuaile,

n Meaning, ỹ hee would not onely himselfe bridle the rage of Cambyses, but also the other kings of Persia by Alexander the king of Macedonia.

o That force and strength shall not continue: for soone after, Berenice and her yong sonne alter her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but putaway for this womans sake.

p Neither Ptolemeus, nor Antiochus.

q Some reade seede, meaning the childe begotten of Berenice.

8 And shall also cary captiues into Egypt their gods with their moulten images, and with their precious vessels of siluer and of golde, and he shall continue r moe yeeres then the king of the North.

r Some reade, shee that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this mariage, were destroyed.

9 So the king of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his s sonnes shalbe stirred vp, and shall assemble a mighty great army: and one t shall come and ouerflow, and passe thorow: then shal u he returne, and be stirred vp at his fortresse.

s Meaning, that Ptolemeus Euergetes after the death of his father Philadelphus, should succeede in the kingdome, being of the same stocke that Berenice was.

11 And the King of the South shall bee angry, and shall come forth, and fight with him, euen with the King of the North: for hee shall set forth a great x multitude, and the multitude shall bee giuen into his hand.

t To reuenge his sisters death against Antiochus Calinicus king of Syria.

12 Then the multitude shall bee proude, and their heart shall bee lifted vp: for hee shall cast downe thousands: but hee shal not still preuaile.

u For this Ptolemeus reigned fiue and fourtie yeeres.

13 For the king of the North y shall returne, & shall set forth a greater multitude then afore, and shall come forth (after certaine yeres) with a mighty armie, and great riches.

x Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus shall make warre against Ptolemeus Philopater the sonne of Philadelphus.

14 And at the same time there shall z many stand vp against the king of the South: also the rebellious children of thy a people shall exalt themselues to stablish the vision, but they shall fall.

y For his elder brother Seleucus died, or was slaine whiles the warres were preparing.

15 So the King of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall b not resist, neither his chosen people, neither shall there bee any strength to withstand.

z That is, Philopater when hee shall see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt.

a For Antiochus had sixe thousande horsemen, and threescore thousande footemen.

16 But hee that shall come, shall doe vnto him as hee list, and none shall stand a-

b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heyre.

c For not onely Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with them.

d For vnder Onias which falsly alledged that place of Isaiah 19.19. certayne of the Iewes retired with him into Egypt to fulfill this prophesie: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God.

e The Egyptians were not able to resist Stopas Antiochus captaine.

gainst

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f Hee sheweth that he shall not onely afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof he admonisheth them before, that they may know that all these things come by Gods prouidence.

g This was the second battell that Antiochus fought against Ptolemeus Epiphanes.

h To wit, a beautifull woman which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter, in respect of the kingdome of Egypt.

k She shall not agree to his wicked counsell, but shall loue her husband, as her duetie requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the sea called Mediterraneum: for ẏ Iewes called all countries yles, which were diuided from them by sea.

against him: and he shall stand in the [1] pleasant land, which by his hand shall be consumed.

17 Againe he shall [s] set his face to enter with the power of his whole kingdome, and his confederates with him: thus shall he do, and he shall giue him the [h] daughter of women, to destroy [i] her: but [k] she shall not stand on his side, neither be for him.

18 After this shall he turne his face vnto the [l] yles, and shall take many: but a prince [m] shall cause his shame to light vpon him, beside that he shall cause his owne shame to turne vpon [n] himselfe.

19 For he shall turne his face toward the fortes of his [o] owne land: but he shalbe ouerthrowen and fall, and be no more [p] found.

20 [q] Then shall stand vp in his place in the glory of the kingdome, one that shall raise taxes: but after few dayes hee shall bee destroyed, neither in [r] wrath, nor in battell.

21 And in his place shall stand vp a [t] vile person, to whom they shall not giue the honour of the kingdome: but he shall come in peaceably, & obteine the kingdome by flatteries.

22 And the [u] armes shall be ouerthrowen with a flood before him, and shall be broken: and also the prince of [x] the couenant.

23 And after [x] the league made with him, he shall worke deceitfully: for he shall come vp, and ouercome with a [y] small people.

24 He shal enter into the quiet and plentifull prouince, and he shall doe that which his fathers [z] haue not done, nor his fathers fathers: he shall diuide among them the prey and the spoyle, and the substance, yea, and he shall forecast his deuices against the strong holdes, euen for a [a] time.

25 Also he shall stir vp his power and his courage against the king of the South with a great army, and ẏ king of the South shall bee stirred vp to battell with a very great and mightie armie: but he shall not [b] stand:

for they shall forecast and practise against him.

29 Yea, they that feede of the portion of [c] his meate, shall destroy him: and his armie [d] shall ouerflow: and many shall fall, and be slaine.

27 And both these kings hearts shall bee to doe [e] mischiefe, and they shall talke of deceite at one table: but it shall not auaile: for [f] yet the ende shall be at the time appointed.

28 Then shall hee returne into his lande with great [g] substance: for his heart shall be against the holy couenant: so shall he do and returne to his owne land.

29 At the time appointed he shal returne, and come toward the South: but the last shall not be as the first.

30 For the ships [h] of Chittim shall come against him: [i] therefore he shalbe sory and returne, and fret against the holy couenant: so shall hee doe, he shall euen returne: [k] and haue intelligence with them that forsake the holy couenant.

31 And armes [l] shall stand on his part, and they shall pollute the Sanctuarie [m] of strength, and shall take away the dayly sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly [n] breake the couenant, shall he cause to sinne by flatterie: but the people that do know their God, shall preuaile and prosper.

33 And they that vnderstand among [o] the people, shall instruct many: [p] yet they shall fall by sword, and by flame, by captiuity and by spoyle, many dayes.

34 Now when they shall fall, they shall be holpen with a [q] little helpe: but many shall cleaue vnto them [r] fainedly.

35 And some of them [s] of vnderstanding shall fall to trie them, and to purge, and to make them white, tell the time bee out: for there is a time appointed.

m For whereas Antiochus was woont to contemne the Romanes, & put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight, & caused his shame to turne on his owne head.

n By his wicked life, and obeying of foolish counsel.

o For feare of the Romanes he shall flee to his holdes.

p For when as vnder the pretence of pouertie he would haue robbed the Temple of Iupiter Dodonæus, the countrey men slew him.

q That is, Seleucus shall succeed his father Antiochus.

r Not by forreine enemies, or battell, but by treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruell, and flattering nature, & defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.

t Hee sheweth that great forraine powers shall come to helpe the yong sonne of Seleucus against his vncle Antiochus, and yet shall be ouerthrowen.

u Meaning Ptolemeus Philometor Philopaters sonne, who was this childes cousin germane, and is here called the prince of the couenant, because hee was the chiefe, and all other followed his conduct.

x For after the battell, Philometor and his vncle Antiochus made a league.

y For he came vpon him at vnawares, and when he suspected his vncle Antiochus nothing.

z Meaning, in Egypt.

a Hee will content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefest.

b Hee shalbe ouercome with treason.

ing ẏ all things are done by Gods prouidence.

h That is, the Romane power shall come against him: for P. Popilius the ambassador appointed him to depart in the Romans name: to which thing hee obeyed, although with griefe, and to reuenge his rage, hee came against the people of God the second time.

i With the Iewes which shal forsake the couenant of the Lord: for first he was called against the Iewes by Iason the hie Priest, and this second time by Menelaus.

k A great faction of the wicked Iewes shall holde with Antiochus.

l So called because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, & so began to corrupt the pure seruice of God in Meaning, such as bare the name of Iewes, but in deede were nothing lesse: for they sold their soules and betrayed their brethren for gaine.

m They that remaine constant among the people, shall teach others by their example, and edifie many in the true religion.

n Whereby hee exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long.

o As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe as they may still seeme to fight vnder the crosse, as hee did in the time of the Maccabees, whereof hee here prophesieth

p That is, there shall bee euen of this small number, many hypocrites.

q That is, there shall bee euen of this small number, many hypocrites.

r To wit, of them that feare God, and will lose their life for the defence of true religion, signifying also, that the Church must continually be tried and purged, and ought to looke for one persecution after another: for God hath appointed the time: therefore we must obey.

c Signifying his princes and the chiefe about him.

d Declaring that his soulders shall burst out and venture their liues to slay and to be slaine for the safegard of their prince.

e The vncle and the nephew shall take truce, and banket together, yet in their hearts they shal imagine mischiefe one against an other.

f Signifying that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God who ruleth the kings by a secret bridle, that they cannot doe what they list themselues.

g Which hee shall take of the Iewes in spoyling Ierusalem and the Temple, and this is told them before, to moouе them to patience, know-

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f Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the comming of Christ, he now speaketh of the Monarchie o the Romanes, which he noteth by the name of a king, who were without all religion, and contemned the true God.

t So long the tyrants shall prevaile as God hath appointed to punish his people: but hee sheweth that it is but for a time.

u The Romans shall observe no certaine forme of religion as other nations, but shall chãge their gods at their pleasures, yea, contemne them, & preferte themselues to their gods.

x Signifying, that they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2 Sam. 1.26

y That is, the god of power and riches: they shall esteeme their owne power aboue all their gods, and worship it. z Vnder pretence of worshipping the gods, they shall inrich their citie with the most precious iewels of all the world, because that herby all men should haue them in admiration for their power & riches. a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should haue bene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, that the profite euer came to the Romanes. b That is, both the Egyptians and the Syrians shallat length fight against the Ronanes, but they shalbe ouercome. c The Angel forewarneth the Iewes, that when they should see the Romans inuade them, and that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods prouidence, forasmuch as he warned them of it so long afore, & therfore he would stil preserue them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus ouercame the Parthians, and recouered that which Antonius had lost. f the Romanes after this reigned quietly through all countreyes, and from sea to sea, and in Iudea: but at length for their cruelty God shall destroy them.

36 And the t king shall doe what him list: he shall exalt himselfe, and magnifie himselfe against all, that is God, and shall speake marueilous things against the God of gods, and shall prosper till the wrath be accomplished: for the determination is made.

37 Neither shall hee regard the u God of his fathers, nor the desires x of women, nor care for any god: for he shall magnifie himselfe aboue all.

38 But in his place shall hee honour the y god Mauzzim, and the god whom his fathers knew not shall hee honour with z gold and with siluer, and with precious stones, and pleasant things.

39 Thus shall hee doe in the a holdes of Mauzzim with a strange god whom he shall acknowledge: he shall encrease his glory, and shall cause them to rule ouer many, and shall diuide the land for gaine.

40 And at the ende of time shall the king of the b South push at him, and the king of the North shall come against him like a whirlewinde, with charets, and with horsemen, and with many shippes, and hee shall enter into the countreys, and shall ouerflow and passe thorow.

41 Hee shall enter also into the c pleasant land, and many countreys shalbe ouerthrowen: but these shall escape out of his hande, euen Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch foorth his hands also vpon the countreys, and the land of Egypt shall not escape.

43 But he shall haue power ouer the treasures of golde and of siluer, and ouer all the precious things of Egypt, and of the Libranes, and of the blacke Moores where he shall passe.

44 But the tidings out of the East and the North shall d trouble him: therefore hee shall goe forth e with great wrath to destroy and roote out many.

45 And he shall plant the tabernacles f of his palace betweene the seas in the glorious and holy mountaine, yet he shall come to his ende, and none shall helpe him.

A Nd at that g time shal Michael stand vp, the great prince, which standeth for the children of thy people, and there shall bee a time of trouble, such as neuer was since there beganne to be a nation vnto that same time: and at that time thy people shalbe deliuered, euery one that shalbe found written in the booke.

2 And many h of them ỹ sleepe in the dust of the earth, shall awake, some to euerlasting life, & some to shame & perpetuall contempt.

3 And they that be i wise, shall shine, as the brightnesse of the firmament: and they that k turne many to righteousnesse, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, l shut vp the wordes, and seale the booke m till the ende of the time: many shall runne to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the brinke of the n riuer, & the other on that side of the brinke of the riuer.

6 And one said vnto the man clothed in linen, which was vpon the waters of the riuer, When shal be the end of these wonders?

7 And I heard the man clothed in linnen, which was vpon the waters of the riuer, when hee held vp his o right hand & his left hand vnto heauen, & sware by him that liueth for euer, that it shall tary for a p time, two times and an halfe: and when he shall haue accomplished q to scatter the power of the holy people, all these things shalbe finished.

8 Then I heard it, but I vnderstood it not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Goe thy way, Daniel: for the wordes are closed vp, and sealed, till the ende of the time.

10 Many shall be purified, made white and tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the r daily sacrifice shalbe taken away, and the abominable desolation set vp, there s shall be a thousand two hundreth and ninetie dayes.

12 Blessed is hee that waiteth and commeth to the thousand three hundreth and t fiue and thirtie dayes.

13 But goe u thou thy way till the end be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

a The Angel here noteth two things: first that the Church shall be in great affliction and trouble at Christs comming, & next that God will send his Angel to deliuer it, whom here he calleth Michael, meaning Christ, which is published by ỹ preaching of the Gospel.

b Meaning, all shall rise at the generall resurrection, which thing he here nameth, because the faithfull should haue euer their respect to that: for in the earth there shalbe no sure comfort.

c Who haue kept the true feare of God and his religion.

d Hee chiefly meaneth the ministers of Gods word, & next all ỹ faithfull which instruct ỹ ignorãt and bring them to the true knowledge of God.

e Though the most part despise this prophesie, yet keepe thou it sure and esteeme it as a treasure.

f Till the time that God hath appointed for the full reuelation of these things, and then many shall run to and fro to search the knowledge of these mysteries, which things they obteine now by the light of the Gospel.

g Which was Tigris. h Which was as it were a double other, and did the more confirme the thing. i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should haue an end. k When the Church shalbe scattered and diminished in such sort as it shall seeme to haue no power. l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the law. m Signifying that the time shalbe long of Christs second comming, and yet the children of God ought not to be discouraged, though it be deferred. n In this number he addeth a moneth and an halfe to the former number, signifying that it is not in man to appoint the time of Christs comming, but that they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

¶ HOSEA.

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Hosea.

THE ARGVMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsell of Ieroboam the sonne of Nebat, and in stead of his true seruice commaunded by his word, worshipped him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grewe euer worse and worse, and still abused Gods benefits. Therefore now when their prosperity was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Michaiah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away the kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuenty yeeres, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselues by the sweetenesse of Gods promises, he setteth before them the two principall parts of the Law, which are the promise of saluation, and the doctrine of life: for the first part hee directeth the faithfull to Messiah, by whome onely they should haue true deliuerance: and for the second, he vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or els by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe containe these two poynts, yet the Prophets moreouer note peculiarly, both the time of Gods iudgements and the maner.

CHAP I.

1 *The time wherein Hosea prophesied.* 2 *The idolatry of the people.* 10 *The calling of the Gentiles.* 11 *Christ the head of all people.*

THE worde of the Lorde that came vnto Hosea the sonne of Beeri, in the dayes of [a] Vzziah, Iotham, Ahaz, and Hezekiah [b] kings of Iudah, and in the daies of Ieroboam the son of Ioash king of Israel.

2 At the beginning the Lorde spake by Hosea, and the Lord sayd vnto Hosea, Goe, take vnto thee a wife [c] of fornications, and children of fornications: for the lande hath committed great whoredome, departing from the Lord.

3 So he went, and tooke [d] Gomer the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord sayd vnto him, Call his name [e] Izreel: for yet a litle, and I will visite the blood of Izreel vpon the house [f] of Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that [g] day will I also breake the bow of Israel, in the valley of Izreel.

6 She conceiued yet againe, and bare a daughter, and God sayd vnto him, Call her name [h] Lo-ruhamah: for I will no more haue pitie vpon the house of Israel: but I will vtterly [i] take them away.

7 Yet I will haue mercie vpon the house of Iudah, and will [k] saue them by the Lorde their God, and will not saue them by bowe, nor by sword, nor by battell, by horses, nor by horsemen.

8 Now when shee had weined Lo-ruhamah, she conceiued and bare a sonne.

9 Then sayd God, Call his name [l] Loammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the [m] children of Israel shall be as the sand of the sea, which cannot bee measured nor tolde: and in the place where it was sayd vnto them, Yee are not my people, it shall be said vnto them, Ye are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be [n] gathered together, and appoynt themselues one head, and they shall come vp out of the land: for great is the [o] day of Izreel.

a Called also Azariah, who being a leper, was deposed from his kingdome.
b So that it may be gathered by the reigne of these foure kings, that he preached aboue three score yeeres.
c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or els was commanded by God to set forth vnder this parable or figure the idolatry of the Synagogue, and of the people her children.
d Gomer signifieth a consumption or corruption, and Diblaim clusters of figges, declaring that they were all corrupt like rotten figges.
e Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe citie of the ten tribes vnder Ahab, where Iehu shed so much blood, 2. Kings 10 8, 11.
f I will bee reuenged vpon Iehu for the blood that hee shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet hee did them for his owne ambition, and not for the glory of God, as the end declared: for hee built vp that Idolatry, which he had destroyed.
g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force.
h That is, not obteining mercy: whereby he signifieth, that Gods fauor was departed from them.
i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.
k For after their captiuitie he restored them miraculously by the meanes of Cyrus, Ezra. 1. 1.
l That is, not my people.
m Because they thought that God could not haue bene true in his promise except he had preserued them, hee declareth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes, and the Gentiles, Rom 9. 26.
n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles.
o The calamitie and destruction of Izreel shall be so great, that to restore them shall be as a miracle.

CHAP. II.

1 *The people is called to repentance.* 5 *He sheweth their idolatrie and threatneth them except they repent.*

SAy vnto your [a] brethren, Ammi, and to your sisters, Ruhamah,

2 Pleade with your [b] mother: pleade

a Seeing that I haue promised you deliuerance, it remaineth that you encourage one another to embrace the same, considering that ye are my people on whom I will haue mercie.
b God sheweth that the fault was not in him but in their Synagogue, and their idolatries, that hee forsooke them, Isa 50. 1.

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with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, and her adulteries c from betweene her breasts,

3 d Lest I strip her naked, and set her as in the day that she was e borne, and make her as a wilderneſſe, and leaue her like a dry land, and slay her for thirst.

4 And I will haue no pitie vpon her children; for they be the f children of fornications.

5 For their mother hath played the harlot: shee that conceiued them, hath done shamefully: for shee said, I will goe after my g louers that giue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore behold, I will stoppe h thy way with thornes, and make an hedge, that she shall not find her paths.

7 Though shee follow after her louers, yet shall shee not come at them: though shee seeke them, yet shall she not find them: then shall shee say, i I will goe and returne to my first husband: for at that time was I better then now.

8 Now shee did not know that I k gaue her corne, and wine, and oyle, and multiplied her siluer and gold, which they bestowed vpon Baal.

9 Therefore I will returne, & take away l my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe lent to couer her shame.

10 And now will I discouer her m lewdneſſe in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I will also cause all her mirth to ceaſe, her feast dayes, her new moones, and her Sabbaths, and all her solemne feasts.

12 And I will destroy her vines, and her fig trees, whereof shee hath sayd, These are my rewards that my louers haue giuen me: and I will make them as a forrest, and the wilde beasts shall eate them.

13 And I will visit vpon her the daies n of Baalim, wherein she burnt incense to them: and she decked herselfe with her o earerings and her iewels, and she followed her louers, and forgate me, saith the Lord.

14 Therefore, behold, I will p allure her, and bring her into the wilderneſſe, & speake friendly vnto her,

15 And I will giue her her vineyardes from thence, and the valley q of Achor for the doore of hope, and she shall r sing there as in the dayes of her youth, & as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me s Ishi, and shalt call me no more t Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall bee no more remembred by their u names.

18 And in that day will I make a couenant for them, with the x wilde beasts, and with the fowles of the heauen, and with that that creepeth vpon the earth, & I will breake the bow and the sword and the battell out of the earth, and will make them to lie safely.

19 And I will marry thee vnto mee for euer: yea, I will marry thee vnto mee in righteouſneſſe, and in iudgement, and in mercie and in compaſſion.

20 I will euen marry thee vnto mee in y faithfulnes, and thou shalt know the Lord.

21 And in that day I will heare, saith the Lord, I will euen heare z the heauens, and they shall heare the earth,

22 And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Iezreel.

23 And I will sow her vnto mee in the earth, and I will haue mercy vpon her, that was not pitied, & I will say vnto them which were not my people, * Thou art my people. And they shall say, Thou art my God.

CHAP. III.

1 The Iewes shall be cast off for their idolatry. 5 Afterward they shall returne to the Lord.

Then said the Lord to me, a Goe yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and b loued the wine bottels.

2 So c I bought her to mee for fifteene pieces of siluer, & for an homer of barley and an halfe homer of barley.

3 And I said vnto her, Thou shalt abide with d me many dayes: thou shalt not play the harlot, and thou shalt bee to none other man, and I will be so vnto thee.

4 For the children of Israel shal e remaine many dayes without a king, and without a f prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert, and seeke the Lord their God, and g Dauid their King, and shal feare the Lord, and his goodneſſe in the latter dayes.

c Meaning that their idolatrie was so great that they were not ashamed, but boasted of it, Ezek. 16.25.

d For though this people were as an harlot for their idolatries, yet he hath left them with their apparel & dowry & certaine signes of his fauour, but if they continued still, hee would vtterly destroy them.

e When I brought her out of Egypt, Ezek. 16.4.

f That is, bastards, & begotten in adultery.

g Meaning, the idoles which they serued and by whom they thought they had wealth and abundance.

h I will punish thee, that then thou mayest try whether thine idoles can helpe thee, and bring thee into such straitneſſe, that thou shalt haue no lust to play the wanton.

i This he speaketh of the faithfull which are truely conuerted, and also sheweth the vse and profit of Gods rods.

k This declareth that idolaters defraud God of his honour, when they attribute his benefites to their idoles.

l Signifying that God will take away his benefits when man by his ingratitude doeth abuse them.

m That is, all her seruice, ceremonies, and inuentions, whereby she worshipped her idoles.

n I will punish her for her idolatry.

o By shewing how harlots trimme themselues to please others, hee declareth how the superstitious idolaters set a great part of their religion in decking themselues on their holy dayes.

p By my benefits in offering her grace & mercy, euen in that place where she shall thinke herselfe destitute of all helpe and comfort.

q Which was a plentifull valley, and wherein they had great comfort when they came out of the wilderneſſe, as Iosh 7.26. and is called the doore of hope, because it was a departing frō death, and an entry into life.

r She shall then praise God as she did when she was deliuered out of Egypt.

s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.

t That is, my master: which name was applyed to their idoles.

u No idolatry shall once come into their mouth but they shall serue me purely according to my word.

x Meaning, that he will so bleſſe them, that all creatures shall fauour them.

y With a couenant that neuer shalbe broken.

z Then shall the heauen desire raine for y earth which shal bring forth for the vse of man. *Rom 9.25. 1.Pet.2.10.*

a Herein the Prophet representeth the person of God, which loued his Church before hee called her, and did not withdraw the same when she gaue herselfe to idoles.

b That is, gaue themselues wholly to pleasures, and could not take vp, as they that are giuen to drunkennesse.

c Yet I loued her, and payed a small portion for her, leſt she abused mee and were but halfe the a long time as in perceiuing the greatneſſe of my loue, should haue not been vnder duetie: for fifteene pieces of siluer price of a slaue, Exod. 21.32.

d I will trie thee thy widowhood whether thou wilt be mine or no. e Meaning, not onely all the time of their captiuitie, but also vnto Christ.

f That is, they should neither haue policie nor Religion, and their idoles also wherein they put their confidence, should be destroyed.

g This is meant of Christs kingdome, which was promised vnto Dauid to be eternall, Psalme 72.17.

CHAP. IIII.

A complaint against the people, and the priests of Israel.

Heare

HEare the word of the Lord, yee children of Israel: for the Lord [a] hath a controuersie with the inhabitants of the land, because there is no truth, nor mercie, nor knowledge of God in the land.

2 By swearing and lying, and killing, and stealing, and whoring, they breake out, and [b] blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein, shall be cut off, with the beasts of the field, and with the foules of the heauen, and also the fishes of the sea shalbe taken away.

4 Yet [c] let none rebuke, nor reproue another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the [d] day, and the Prophet shall fall with thee in the night, and I will destroy thy [e] mother.

6 My people are destroyed for lacke of knowledge: because [f] thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to mee: and seeing [g] thou hast forgotten the Lawe of thy God, I will also forget thy children.

7 As they were [h] increased, so they sinned against me: therefore will I change their glory into shame.

8 [i] They eate vp the sinnes of my people, and lift vp their minds in their iniquitie.

9 And there shall bee like people, like [k] Priest: for I will visite their wayes vpon them, and reward them their deeds.

10 For they shall eate, and not haue enough: they shall [l] commit adulterie, & shall not increase, because they haue left off to take heed to the Lord.

11 [m] Whoredome, and wine, and newe wine, take away their heart.

12 My [n] people aske counsell at their stockes, and their staffe teacheth them: for the [o] spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hils vnder the okes, and the poplar tree, and the elme, because the shadowe thereof is good: therefore your daughters shall be [p] harlots, and your spouses shall be whores.

14 I will not [q] visite your daughters when they are harlots, nor your spouses when they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that doth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, yet [r] let not Iudah sinne: come not yee vnto [s] Gilgal, neither goe ye vp to [t] Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruly heifer. Now the Lord will feede them as a [u] lambe in a large place.

17 Ephraim [x] is ioyned to idoles: let him alone.

18 Their [y] drunkennesse stinketh: they haue committed whoredome: their rulers loue to say with shame, [x] Bring ye.

19 The winde hath [y] bound them vp in her wings, and they shall bee ashamed of their sacrifices.

a Because the people would not obey the admonitions of the Prophet, he citeth them before the iudgement seat of God against whom they chiefly offended, Isa. 7. 13. Micah. 6. 1, 2. Zech. 12. 10.

b In euery place appeareth a libertie to most heinous vices, so that one followeth in the necke of another.

c As though he would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets and Priests whose office it is chiefly to rebuke them.

d Ye shall perish all together: the one, because he would not obey, and the other because he would not admonish.

e That is, the Synagogue wherein thou boastest.

f That is, the Priests shall be cast off, because that for lacke of knowledge, they are not able to execute their charge, and instruct others, Deut 33. 3. Mal. 2. 7.

g Meaning, the whole body of the people which were weary with hearing the word of God.

h The more I was beneficiall vnto them.

i To wit, the Priests seeke to eate the peoples offerings, and flatter them in their sinnes.

k Signifying that as they haue sinned together, so shall they be punished together.

l Shewing that their wickednesse shalbe punished on all sorts: for though they thinke by the multitude of wiues to haue many children, yet they shall be deceiued of their hope.

m In giuing themselues to pleasures, they become like bruit beasts.

n Thus bee speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stockes and stickes.

o They are caried away with a rage.

p Because they take away Gods honour, and giue it to idoles, therefore he will giue them vp to their lustes, that they shall dishonour their owne bodies, Rom. 1. 28.

q I will not correct your shame to bring you to amendement, but let you run headlong to your owne damnation.

15 Though thou, Israel, play the harlot, yet [r] let not Iudah sinne: come not yee vnto [s] Gilgal, neither goe ye vp to [t] Beth-auen, nor sweare, The Lord liueth.

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17 Ephraim [x] is ioyned to idoles: let him alone.

18 Their [y] drunkennesse stinketh: they haue committed whoredome: their rulers loue to say with shame, [x] Bring ye.

19 The winde hath [y] bound them vp in her wings, and they shall bee ashamed of their sacrifices.

r God complaineth that Iudah is infected, and willeth them to learne by their example to returne in time.

s For albeit the Lord had honored this place in times past by his presence, yet because it was abused by their idolatrie, hee would not that his people should resort thither.

t Hee calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped.

u God will so disperse them, that they shall not remaine in any certaine place.

x They are so impudent in receiuing bribes, that they will command men to bring them vnto them.

y To carry them suddenly away.

CHAP. V.

1 *Against the Priestes and rulers of Israel.*
13 *The helpe of man is in vaine.*

OYe Priests, heare this, and hearken ye, O house of Israel, and giue yee eare, O house of the King: for iudgement is toward you, because ye haue beene a [a] snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profound, to decline to [b] slaughter, though I haue bene a [c] rebuker of them all.

3 I know [d] Ephraim, and Israel is not hid from me: for now, O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication is in the midst of them, and they haue not knowen the Lord.

5 And the [e] pride of Israel doth testifie to his face: therefore shall Israel & Ephraim fall into their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullocks to seeke the Lord: but they shall not find him: for hee hath withdrawen himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten [f] strange children: nowe shall a moneth deuoure them with their portions.

8 Blow ye the trumpet in Gibeah, and the shawme in Ramah: crye out at Beth-auen, after thee, O [h] Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to [i] know the truth.

10 The princes of Iudah were like them that [k] remoue the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in

a The Priests and Princes catched the poore people in their snares, as the foulers did the birds, in these two hie mountaines.

b Notwithstanding they seemed to be giuen altogether to holines, and sacrifices, which here he calleth slaughter in contempt.

c Though I had admonished them continually by my Prophets.

d They boasted themselues not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.

e Meaning their contemning of all admonitions.

f That is, their children are degenerate, so that there is no

hope in them.

g Their destruction is not farre off.

h That is, all Israel comprehended vnder this part, signifying that the Lordes plagues should pursue them from place to place, till they were destroyed.

i By the successe they shall know that I haue surely determined this.

k They haue turned vpside downe all politicall order, and all maner of religion.

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iudgement, because he willingly walked after the [1] commandement.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim saw his sicknesse, and Iudah his wound, then went Ephraim vnto [m] Ashur, and sent vnto king [n] Iareb: yet could hee not heale you, nor cure you of your wound.

14 For I will bee vnto Ephraim as a lyon, and as a lyons whelpe to the house of Iudah: I, euen I will spoyle, and goe away: I will take away, and none shall relcue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.

COme, and let vs [a] returne to the Lord: for hee hath spoyled, and hee will heale vs: he hath wounded vs, and hee will binde vs vp.

2 After two dayes will [b] hee reuiue vs, and in the third day hee will raise vs vp, and we shall liue in his sight.

3 Then shall wee haue knowledge, and indeuour our selues to know the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I entreate thee? for [c] your goodnesse is as a morning cloude, and as the morning dewe it goeth away.

5 Therefore haue I [d] cut downe by the Prophets: I haue slaine them by the words of my mouth, and [e] thy iudgements were as the light that goeth forth.

6 For I desired [f] mercie, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they like [g] men haue transgressed the couenant: there haue they trespassed against me.

8 [h] Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as theeues wait for a man, so the companie of Priestes murder in the way by consent: for they worke mischiefe.

10 I haue seene villanie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a [i] plant for thee, whiles I would returne the captiuitie of my people.

1 To wit, after king Ieroboams commandement, and did not rather follow God.

m In stead of seeking for remedy at Gods hand.

n Who was king of the Assyrians.

a He sheweth the people how they ought to turne to the Lord that he might call backe his plagues.

b Though hee correct vs from time to time, yet his helpe will not be farre off, if we returne to him.

c You seeme to haue a certaine holinesse, and repentance, but it is vpon the sudden, and as a morning cloud.

d I haue still laboured by my Prophets, and as it were framed you to bring you to amendment: but all was in vaine: for my word was not meate to feede them, but a sword to slay them.

e My doctrine which I taught thee, was most euident.

f Hee sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice.

g That is, like light and weake persons.

h Which was the place where the Priestes dwelt, and which should haue beene best instructed in my word.

i That is, doth imitate thine idolatrie, and hath taken graffes of thy trees.

CHAP. VII.

1 Of the vices and wanionnesse of the people. 12 Of their punishment.

WHen I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednesse of Samaria: for they haue dealt falsely: and the [a] thiefe commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them aboue: they are in my sight.

3 They make the [b] king glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, and as a very [c] ouen heated by the baker, which ceaseth from raising vp, & from kneading the dough vntill it be leauened.

5 This is the [d] day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorners.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue [e] deuoured their Iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath [f] mixt himselfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his strength, and hee knoweth it not: yea, [g] gray haires are here and there vpon him, yet hee knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceiued, without [h] heart: they call to Egypt: they goe to Ashur.

12 But when they shall goe, I will spread my net vpon them, and draw them downe as the fowles of the heauen: I wil chastise them as their [i] congregation hath heard.

13 Woe vnto them: for they haue fled away from me: destruction shalbe vnto them, because they haue transgressed against mee: though I haue [k] redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto me with their hearts, [l] when they howled vpon their beds: [m] they assemble themselues for corne and wine, and they rebell against me.

15 Though I haue bound, and strengthened their armes, yet doe they imagine mischiefe against me.

16 They returne, but not to the most high: they are like a deceitfull bow: their princes shall fall by the sword, for the rage [n] of their tongues: this shall bee their derision in the land of Egypt.

a Meaning, that there was not one kinde of vice among them, but that they were subiect to all wickednesse, both secret and open.

b They esteeme their wicked king Ieroboam aboue God, and seeke but how to flatter and please him.

c He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leauened and raised.

d They vsed all ryot and excesse in their feasts and solemnities, whereby their king was ouercome with surfeit, and brought into diseases, and delighted in flatteries.

e By their occasion God hath depriued them of all good rulers.

f That is, he counterfeiteth the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other: that is, neither through hot nor through colde, but partly a Iew, and partly a Gentile.

g Which are a token of his manifold afflictions.

h That is, without all iudgment, as they that cannot tell whether it is better to cleaue onely to God, or to seeke the helpe of man.

i According to my curses made to the whole congregation of Israel.

k That is, diuers times redeemed them, and deliuered them from death.

l When they were in affliction, and cried out for paine, they sought not vnto me for helpe.

m They only seeke their owne commoditie and wealth, and passe not for mee their God.

n Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal. 73. 9.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

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a God encourageth the Prophet to signifie the speedy comming of the enemie against Israel, which was once the people of God.

SEt the trumpet to thy mouth: he shall come as an Egle against the house of the Lord, because they haue transgressed my couenant, and trespassed against my Law.

2 Israel shall [b] cry vnto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They haue set vp a [c] king, but not by me: they haue made princes, and I knew it not: of their siluer and their gold haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long wil they be without [d] innocencie!

6 [e] For it came euen from Israel: the workeman made it, therefore it is not God: but the calfe of Samaria shall bee broken in pieces.

7 For they haue [f] sowen the wind, & they shal reape the whirlewind: it hath no stalke: the bud shall bring forth no meale: if so bee it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shal they be among the Gentiles as a vessell wherein is no pleasure.

9 For they are gone vp to Assur: they are as a [g] wild asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them, and they shall sorrow a little, for the [h] burthen of the king, and the princes.

11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.

12 I haue written to them the great things of my Law: but they were counted as a [i] strange thing.

13 They sacrifice flesh for the sacrifices of mine offrings, and eate it: but [k] the Lord accepteth them not: now will he remember their iniquity, and visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shal deuoure the palaces thereof.

b They shall crie like hypocrites, but not from the heart, as their deeds declare.

c That is, Ieroboam by whom they sought their owne liberty, and not to obey my will.

d That is, vpright iudgement and godly life.

e Meaning, the calfe was inuented by themselues, and of their fathers in the wildernesse.

f Shewing that their religion hath but a shew, and in it selfe is but vanitie.

g They neuer cease, but ruu to and fro to seeke helpe.

h That is, for the tribute which the king and the princes shall lay vpon them: which meanes the Lord vseth to bring them to repentance.

i Thus the idolaters count the word of God is strange in respect of their owne inuentions.

k Saying that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

CHAP. IX.

Of the hunger and captiuitie of Israel.

a For although all other people should escape, yet thou shalt be punished.

b Thou hast committed idolatry in hope of reward, and to haue thy barnes filled, Ier 44.17.

REioyce not, O Israel, for ioy, [a] as other people: for thou hast gone a whoring from thy God: thou hast loued [b] a reward vpon euery corne floore.

2 [c] The flooze, & the winepresse shall not feed them, & the new wine shall fayle in her.

3 They wil not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Assur.

4 They shall not offer [d] wine to the Lord, neither shall their sacrifices be pleasant vnto him: but they shall bee vnto them as the breade of mourners: all that eate thereof, shall be polluted: for their bread [e] for their soules shall not come into the house of the Lord.

5 What wil ye doe [f] then in the solemne day, and in the day of the feast of the Lord?

6 For loe, they are gone from [g] destruction: but Egypt shal gather them vp, & Memphis shall bury them: the nettle shal possesse the pleasant places of their siluer, and the thorne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: [h] the prophet is a foole: the spirituall man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim [i] should be with my God: but the prophet is the snare of a fouler in all his wayes, and hatred in the house of his God.

9 They [k] are deepely set: they are corrupt as in the dayes of Gibeah: therefore hee will remember their iniquitie, he will visite their sinnes.

10 I found Israel like [l] grapes in the wildernes: I saw your fathers as the first ripe in the figtree at her first time: but they went to Baal-peor, and separated themselues vnto that shame, and their abominations were according to [m] their louers.

11 Ephraim their glory shall flee away like a bird: from the birth [n] and from the wombe, and from the conception.

12 Though they bring vp their children, yet will I depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I sawe, is as a tree [o] in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murtherer.

14 O Lorde, giue them: what wilt thou giue them? giue them a [p] barren wombe and drie breasts.

15 All their wickednesse is in [q] Gilgal: for there doe I hate them: for the wickednesse of their inuentions, I will cast them out of mine house: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruit: yea, though they bring forth, yet will I slay euen the deerest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

c The meate offering which they offered for themselues.

d When the Lord shall take away all the occasions of seruing him, which shall be the most grieuous point of your captiuity, when you shall see your selues cut off from God.

e Though they thinke to escape by flying the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

f Then they shall know that they were deluded by them who chalenged to themselues to be their Prophets & spirituall men.

g The Prophets duetie is to bring men to God, and not to be a snare to pull them from God.

h This people is so rooted in their wickednes, that Gibeah which was like to Sodome, was neuer more corrupt, Iudg. 19. 22.

i Meaning, that he so esteemed them and delited in them.

k They were as abominable vnto me, as their louers the idols.

l Signifying, that God would destroy their children by these sundry meanes, and so consume them by little & little.

m As they kept tender plants in their houses in Tyrus, to preserue them from the cold a te of the sea, so was Ephraim at the first vnto me, but now will I giue him to the slaughter.

n The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children.

o The chiefe cause of their destruction is, that they commit idolatry, and corrupt my religion in Gilgal.

CHAP. X.

1 *Against Israel and his idoles,* 14 *His destruction for the same.*

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ISrael is an [a] emptie vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruit thereof hee hath increased the altars: according to the [b] goodnesse of their land they haue made faire images.

2 Their heart is [c] diuided: now shal they be found faulty: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, Wee haue no [d] king because we feared not the Lord: and what should a king do to vs?

4 They haue spoken words, swearing falsly in making a [e] couenant: thus [f] iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall [g] feare because of the calfe of Beth auen: for the people thereof shall mourne ouer it, and the [h] Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Asshur, for a present vnto king Iareb: Ephraim shal receiue shame, & Israel shalbe ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed as the fome vpon the water.

8 The hie places also of [i] Auen shalbe destroyed, euen the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shal say to the mountaines, *Couer vs, and to the hils, Fall vpon vs.

9 ¶ O Israel, thou hast [k] sinned from the dayes of Gibeah: there they [l] stood: the battell in Gibeah against the children of iniquitie did not [m] touch them.

10 It is my desire [n] that I should chastise them, and the people shall bee gathered against them, when they shall gather themselues in their two [o] furrowes.

11 And Ephraim is as an heifer vsed to delight [p] in threshing: but I will passe by her [q] faire necke: I will make Ephraim to ride: Iudah shall plowe, and Iaakob shall breake his clods.

12 Sowe to your selues in righteousnesse: reape after the measure of mercy: [r] breake vp your fallow ground: for it is time to seeke the Lord, till he come and raine righteousnesse vpon you.

13 But you haue plowed wickednesse: ye haue reaped iniquity: you haue eaten [s] the fruit of lies: because thou didst trust in thine own waies, & in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people, and all thy munitions shall bee destroyed, as [t] Shalman destroyed Betharbel in the day of battell. the mother with the children was dashed in pieces.

15 So shall Beth el do vnto you, because of your malicious wickednes: in a morning shall the king of Israel be destroyed.

CHAP. XI.

1 The benefits of the Lorde toward Israel. 5 Their ingratitude against him.

WHen Israel [a] was a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, but [b] they went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, as one should beare them in his armes: but they knew not that I healed them.

4 I led them with cords [c] of a man, euen with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and I layd the meat vnto them.

5 He shall no more returne into the land of Egypt: but Asshur shall be his [d] king, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them because of their owne counsels.

7 And my people are bent to rebellion against me: though [e] they called them to the most High, yet none at all would exalt him.

8 [f] How shall I giue thee vp, Ephraim? how shall I deliuer thee, Israel? how shall I make thee, as [g] Admah? how shall I set thee as Zeboim? mine heart is turned within me: [h] my repentings are rolled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim, for I am God, and not man, the Holie one in the mids of thee, and I will not enter into the city.

10 They shall walke after the Lord: hee shall roare like a lyon: when he shall roare, then the children of the West shall feare

11 [k] They shall feare as a sparrow out of Egypt, and as a doue out of the land of Asshur, and I will place them in their houses, saith the Lord.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Iudah yet ruleth [l] with God, and is faithfull with the Saints.

a Wherof though the grapes were gathered, yet euer as it gathered newe strength, it encreased new wickednesse, so that the correction which should haue brought them to obedience, did but vtter their stubbornnes.

b As they were rich and had abundance.

c To wit, from God.

d The day shall come that God shall take away their king, and then they shall feele the fruit of their sinnes and how they trusted in him in vaine, 2. King. 17. 6, 7.

e In promising to be faithfull toward God.

f Thus their integrity and fidelity which they pretended, was nothing but bitternesse and griefe.

g When the calfe shall be caried away.

h Chemarims were certain idolatrous priests which did weare blacke apparell in their sacrifices and cried with a loude voyce: which superstition Eliiah derided, 1. King. 18. 27. reade 2. Kin. 23. 5.

i This he speaketh in contempt of Beth-el, reade Chap. 4. 15. *Isa* 2. 19. *luk.* 23. 30. *reuel* 6. 16. *and* 9. 6.

k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deeds were as wicked as theirs.

l To wit, to fight, or the Israelites remained in their stubbornnesse from that time.

m The Israelites were not moued by their example to cease from their sinnes.

n Because they are so desperate, I will deliuer to destroy them.

o That is, when they haue gathered all their strength together.

p Wherein is pleasure, as in plowing is labour and paine.

q I will laye my yoke vpon her fat necke.

r Read Ierem. 4. 4.

s That is, Shalmanazzar in the destruction of that citie spared neither kind nor age.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.

b They rebelled and went a contrary way when the Prophets called them to repentance.

c That is, friendly and not as beasts or slaues.

d Seeing they contemne all this kindnesse, they shall be led captiue into Assiria.

e To wit, the Prophets.

f God considereth with himselfe, and that with a certaine griefe, how to punish them.

g Which were two of the cities that were destroyed with Sodom, Deut. 29. 23.

h Meaning, that his loue wherewith he first loued them, made him betweene doubt and assurance what to do: and herein appeareth his fatherly affection, that his mercy toward his shall ouercome his iudgements, as he declareth in the next verse.

i To consume thee, but will cause thee to yeeld and so receiue thee to mercy: and this is meant of the small number who shall walke after the Lord

k The Egyptians and Assyrians shall bee afraide when the Lord maintaineth his people.

l Gouerneth their estate according to Gods word, and doth not degenerate.

CHAP. XII.

He admonisheth by Iaakobs example to trust in God and not in man.

EPhraim is fed [a] with the wind, and followeth after the East wind: he increaseth dayly lies and destruction, and they doe make a couenant with Asshur, and [b] oyle is carried into Egypt.

2 The Lorde hath also a controuersie with [c] Iudah, and will visit Iaakob, according to his waies: according to his workes will he recompense him.

a That is, flattereth himself with vain confidence.

b Meaning, presents to get friendship.

c Which in these points was like to Ephraim, but not in idolatries.

3 He

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3 Hee tooke his brother by the heele in the wombe, and by his strength hee had d power with God,

4 And had e power ouer the Angel, and preuailed: he wept and prayed vnto him: he found him in Beth-el, and there he spake with vs.

5 Yea, the Lord God of hostes, the Lord is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 He is g Canaan: the balances of deceit are in his hand, he loueth to oppresse.

8 And Ephraim said, Notwithstanding I am rich, I haue found me out riches in all my labours: they shall finde none iniquitie in me, h that were wickednesse.

9 Though I am the Lord thy God from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in i the dayes of the solemne feast.

10 I haue spoken also by the Prophets, and I haue multiplied visions, & vsed similitudes by the ministerie of the Prophets.

11 Is there k iniquitie in Gilead? surely they are vanitie: they sacrifice bullockes in Gilgal, and their altars are as heapes in the furrowes of the field.

12 l And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.

13 And by a m Prophet the Lord brought Israel out of Egypt, and by a Prophet was he reserued.

14 But Ephraim prouoked him with bie places: therefore shall his blood bee powred vpon him, and his reproch shall his Lord reward him.

d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.

e Reade Gen. 32.28.

f God found Iakob as he lay sleeping in Beth-el. Gen. 28.12. and so spake with him there, that the fruit of that speech appertained to the whole bodie of the people, whereof we are.

g As for Ephraim, he is more like the wicked Canaanites, then godly Abraham or Iaakob.

h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should reproue their doings.

i Seeing thou wilt not acknowledge my benefits, I will bring thee againe to dwel in tents as in the feast of the Tabernacles, which thou doest nowe contemne. k The people thought that no man durst haue spoken against Gilead that holy place, and yet the Prophet saith, that all their religion was but vanitie. l If you boast of your riches and nobilitie, yee seeme to reproch your father who was a poore fugitiue and seruant. m Meaning Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.

CHAP. XIII.

1 The abomination of Israel, 9 And cause of their destruction.

a He sheweth the excellencie and authoritie that this tribe had aboue all the rest.

b Hee made a king of his tribe

c The Ephraimites are not farre from destruction, and haue lost their authoritie.

d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and hee sheweth how they would exhort one another to the same, and to kisse and worship these calues which were their idoles.

WHen Ephraim spake, there was a trembling: he b exalted himselfe in Israel, but he hath sinned in Baal, c and is dead.

2 And nowe they sinne more and more, and haue made them molten images of their siluer, and idoles according to their owne vnderstanding: they were all the worke of the craftesmen: they say one to another whiles they sacrifice a d man, Let them kisse the calues.

3 Therefore they shall be as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lorde thy God e from the lande of Egypt, and thou shalt know no God but mee: for there is no Sauiour beside mee.

5 I did know thee in the wildernesse, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a very lyon, and as a leopard in the way of Asshur.

8 I will meete them as a Beare that is robbed of her whelps, and I will breake the kall of their heart, and there will I deuoure them like a lyon: the wilde beast shall teare them.

9 O Israel, one f hath destroyed thee, but in me is thy helpe.

10 g I am: where is thy king, that should helpe thee in all thy cities? and thy Iudges of whom thou saydest, Giue me a king, and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

12 The iniquitie of Ephraim is h bound vp: his sinne is hid.

13 The sorrowes of a trauailing woman shall come vpon him: he is an vnwise sonne, else would he not stand still at the time, euen at the i breaking forth of the children.

14 I will redeeme them from the power of the graue: I will deliuer them from death: O k death, I will bee thy death: O graue, I will be thy destruction: l repentance is hid from mine eyes.

15 Though hee grow vp among his brethren, an East winde shall come, euen the winde of the Lorde shall come vp from the wilderneſſe, and ~~shall~~ dry vp his veine, and his fountaine shall bee dryed vp: he shall spoyle the treasure of all pleasant vessels.

e He calleth them to repentance, and reproueth their ingratitude.

f Thy destruction is certaine, & my benefits toward thee declare that it commeth not of me: therefore thine owne malice, idolatrie and vaine confidence in men must needes be the cause thereof.

g I am all one, Iames 1.17.

h It is surely laid vp to be punished, as Iere. 17.1.

i But would come out of the wombe, that is, out of this danger, wherein he is, and not tarie to be stifeled.

k Meaning, that no power shal resist God when he will deliuer his, but euen in death will he giue them life.

l Because they will not turne to me, I will not change my purpose.

CHAP. XIIII.

1 The destruction of Samaria 2 He exhorteth Israel to turne to God, who requireth prayse and thankes.

SAmaria shall be desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shall bee dashed in peeces, and their women with childe shall be ript.

2 O Israel, a returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you wordes, and turne to the Lord, and say vnto him, b Take away all iniquitie, and receiue vs graciously: so will we render the calues of our c lips.

4 Asshur shall d not saue vs: neither will wee ride vpon horses: neither will wee say any more to the worke of our hands, Yee are our Gods: for in thee the fatherlesse findeth mercie.

5 e I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will bee as the dewe vnto Israel: hee shall growe as the lillie, and fasten his

a He exhorteth them to repentance, to auoide all these plagues, willing them to declare by words their obedience and repentance.

b He sheweth them, how they ought to confesse their sinnes.

c Declaring, that this is the true sacrifice, that the faithfull can offer, euen thankes and praise Heb. 13.15.

d We will leaue off all vaine confidence and pride.

e Hee declareth how ready God is to receiue them that doe repent.

roots,

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rootes as the trees of Lebanon.

7 His branches shall spread, and his beautie shalbe as the olive tree, and his smel as Lebanon.

f Whosoeuer ioyne themselues to this people, shall be blessed.

8 They that dwell vnder his f shadow shall returne: they shall reuiue as the corne, and flourish as the vine: the sent thereof shal be as the wine of Lebanon.

9 Ephraim shall say, What haue I to doe any more with idoles? I haue heard him, and looked vpon him: I am like a greene firre tree: vpon mee is thy fruite found.

g God sheweth how prompt he is to heare his, whē they repent, and to offer himself as a protection and safegard vnto them, as a most sufficient fruit and profit.

10 Who is h wise, & he shall vnderstand these things? and prudent, and hee shall knowe them? for the wayes of the Lord are righteous, and the iust shall walke in them: but the wicked shall fall therein.

h Signifying, that the true wisdom and knowledge consisteth in this, euen to rest vpon God.

Ioel.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine remaine stil obstinate. Secondly, he threatneth greater plagues, because they grew dayly to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and procede from the heart, because they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers: but will send his Christ, who shall gather the scattered sheepe, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 *A propheſie against the Iewes.* 2 *He exhorteth the people to prayer and fasting, for the miserie that was at hand.*

THe worde of the Lorde that came to Ioel the sonne of Pethuel.

a Signifying, the Princes, the Priests, and the gouernours.

2 Heare yee this, O a Elders, and hearken, all yee inhabitants of the land, whether b such a thing hath bene in your dayes, or yet in the dayes of your fathers.

b He calleth the Iewes to the consideration of Gods iudgements who had now plagued the fruites of the ground for the space of foure yeeres, which was for their sinnes, and to call them to repentance.

3 Tell you your children of it, and let your children shewe to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the caterpillar eaten.

5 Awake yee c drunkardes, and weepe, and howle all ye drinkers of wine, because of the new wine: for it shall be pulled from your mouth.

c Meaning, that the occasion of their excesse and drunkennesse, was taken away.

6 For, d a nation commeth vpon my land, mightie, and without number, whose teeth are like the teeth of a lion, and he hath the iawes of a great lyon.

d This was an other plague wherewith God had punished them, when he stirred vp the Assyrians against them.

7 He maketh my vine waste, and pilleth off the barke of my figge tree: he maketh it bare, and casteth it downe: the branches thereof are made white

8 Mourne like a virgine girded with sackcloth for the e husband of her youth.

e Mourne grieuously as a woman which hath lost her husband, to whom shee hath bene married in her youth.

9 The meate offring, and the drinke offring is f cut off from the house of the Lord: the Priests the Lords ministers mourne.

f The tokens of Gods wrath did appeare in his Temple, in so much as Gods seruice was left off.

10 The field is wasted: the land mourneth: for the corne is destroyed, & the newe wine is dried vp, and the oyle is decayed.

11 Bee yee ashamed, O husbandmen: howle, O ye vine dressers for the wheat, and for the barley, because the harueste of the field is perished.

12 The vine is dried vp, and the fig tree is decayed: the pomegranate tree, and the palme tree, and the apple tree, euen all the trees of the field are withered: surely the ioy is withered away from the sonnes of men.

g All comfort and substance for nourishment is taken away.

13 h Gird your selues and lament, yee Priestes, howle yee ministers of the altar: come, and lie all night in sackcloth, yee ministers of my God: for the meate offering, and the drinke offering is taken away from the house of your God.

h He sheweth that the onely meanes to auoid Gods wrath, and to haue all things restored, is vnfeined repentance.

14 Sanctifie you a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the land into the House of the Lord your God, and crie vnto the Lord,

15 Alas: for the day, for the i day of the Lord is at hand, & it commeth as a destruction from the Almightie.

i We see by these great plagues that vtter destruction is at hand.

16 Is not the meate cut off before our eyes? and ioy, and gladnesse from the house of our God?

17 The seed is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 Howe did the beastes mourne? the heards of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured the pastures of the wildernesse, and the flame hath burnt vp all the trees of the field.

20 The beasts of the field crie also vnto thee: for the riuers of waters are dried vp, and the k fire hath deuoured the pastures of the wildernesse.

k That is, drought.

CHAP. II.

He propheſieth of the comming and cruelty of their enemies. 13 *An exhortation to moue them to conuert.* 18 *The loue of God toward his people.*

BLowe a the trumpet in Zion, and shoute in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

a He sheweth the great iudgements of God which are at hand, except they repent.

2 A b day of darkenesse, and of blackenesse, a day of cloudes, and obscuritie, as the morning spread vpon the mountaines, so is there a c great people, and a mightie: there was none like it from the beginning, neither shall be any more after it, vnto the yeres of many generations.

b Of affliction and trouble.

c Meaning, the Assyrians.

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3 A fire deuoureth before him, and behind him a flame burneth vp: the lande is as the garden of d Eden before him, & behind him a desolate wildernesse, so that nothing shall escape him.

d The enemy destroyeth our plentifull countrey, where so he commeth.

4 The beholding of him is like the sight of horses, & like the horsmen, so shal they run.

5 Like the noise of charets in the toppes of the mountaynes shall they leape, like the noyse of a flame of fire that deuoureth the stubble, and as a mighty people prepared to the battell.

6 Before his face shal the people tremble: all faces e shall gather blacknesse.

e They shall bee pale and blacke for feare, as Nahum 2.10.

7 They shal run like strong men, and goe vp to the wall like men of warre, and euery man shall go forward in his waies, and they shall not stay in their paths.

f For none shall be able to resist them.

8 Neither shall one f thrust another, but euery one shal walke in his path: and when they fall vpon the sworde, they shall not bee wounded.

g Reade verses 2.31. and isa. 13.10. ezek. 32.7. chap. 3.15. mat. 24.29.

9 They shall runne to and fro in the city: they shall runne vpon the wall: they shall clime vp vpon the houses, and enter in at the windowes like the theefe.

h The Lord shall stirre vp the Assyrians to execute his iudgements. *Ier.* 30 7 *amos* 5. 18. *zeph.* 1.15.

10 The earth shall tremble before him, the heauens shall shake, the sunne and the moone shall bee darke, and the starres shall withdraw their shining.

i Mortifie your affections, and serue God with purenes of heart, and not with ceremonies.

11 And the Lord shall h vtter his voice before his hoste: for his hoste is very great: for he is strong that doth his word: *for the day of the Lorde is great and very terrible, and who can abide it?

k He speaketh this to stirre vp their slouthfulnes, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Ier. 18.8.

12 Therefore also now the Lorde sayeth, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning.

l That as al haue sinned, so all may shew forth signes of their repentance, that men seeing the children which are not free frō Gods wrath, might be the more liuely touched with the consideration of their owne sinnes. *Psal.* 79.10.

13 And i rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindnes, and repenteth him of the euill.

m If they repent, he sheweth that God will preserue and defend them with a most ardent affection.

14 Who knoweth, if he will k returne and repent and leaue a blessing behind him, euen a meate offering, and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, sanctifie a fast, call a solemne assembly.

16 Gather the people: sanctifie the Congregation, gather the Elders: assemble the l children, & those that sucke the breastes: let the bridegroome go forth of his chamber, and the bride out of her bride chamber.

17 Let the Priestes, the ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare thy people, O Lorde, and giue not thine heritage into reproch that the heathe should rule ouer them. *Wherefore should they say among the people, Where is their God?

n That is, the Assyrians your enemies.

18 Then will the Lord bee m ielous ouer his land, and spare his people.

19 Yea, the Lord will answere, & say vnto his people, Behold, I will send you corne and wine, and oyle, and you shal be satisfied therwith: and I wil no more make you a reproch among the heathen.

20 But I will remoue farre off from you the n Northren armie, and I will drine him into a lande, barren and desolate, with his face toward the o East sea, and his ende to the vtmost sea, and his stinke shall come vp, and his corruption shall ascend, because hee hath exalted himselfe to doe this.

o Called the salt sea, or Persian sea: meaning, that though his armie were so great, that it filled all from this sea to the sea called Mediterraneum, yet he would scatter them.

21 Feare not, O land, but be glad and reioyce: for the Lord will doe great things.

22 Bee not afraid, yee beasts of the field: for the pastures of the wildernes are greene: for the tree beareth her frute: the figge tree and the vine doe giue their force.

p That is, such as should come by iust measure, and as was woont to be sent when God was reconciled with them. *Leuit.* 26 4. *deut.* 11.14.

23 Be glad then ye children of Zion, and reioyce in the Lord your God: for hee hath giuen you the raine of p righteousnes, * and he wil cause to come down for you the raine, euen the first raine, and the latter raine in the first moneth.

q That is, in greater abundance, & more generally then in time past: & this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Isa. 44.3. act. 2.17. ioh. 7.38, 39.

24 And the barnes shall be ful of wheate, and the presses shal abound with wine & oile.

25 And I will render you the yeeres that the grashopper hath eaten, the canker worm and the caterpiller, and the palmer worme, my great hoste which I sent among you.

26 So you shall eate and be satisfied, and praise the Name of the Lord your God, that hath dealt marueilously with you: and my people shall neuer be ashamed.

27 Yee shall also knowe that I am in the mids of Israel, and that I am the Lord your God, and none other, and my people shall neuer be ashamed.

28 And afterward wil I powre out q my Spirit vpon all flesh: and your sonnes and your daughters shal prophelie: your old men shall dreame r dreames, and your yong men shall see visions.

r As they had visions & dreames in olde time, so shall they now haue clearer reuelations.

29 And also vpon the seruants, and vpon the maydes in those dayes will I powre my Spirit.

30 And I wil shew s wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

s He warneth the faithfull what terrible things should come, to the intent that they should not looke for continuall quietnesse in this world, and yet in all these troubles he would preserue them.

31 The t sunne shalbe turned into darknesse, and the moone into blood, before the great and terrible day of the Lord come.

t The order of nature shal seeme to be changed for the horible afflictions that shall bee in the world. Isa 13.10. ezek. 32.7. chap. 3.15. matth. 24.29.

32 But whosoeuer shal call u on the Name of the Lord, shalbe saued: for in mount Zion and in Ierusalem, shalbe deliuerance, as the Lord hath sayd, and in the x remnant, whom the Lord shall call.

u Gods iudgements are for the destruction of the infidels, and to moouue the godly to call vpon the Name of God, who will giue them saluation.

x Meaning hereby the Gentiles, Rom. 10.13.

CHAP. III.

Of the iudgement of God against the enemies of his people.

FOr behold, in a those dayes, and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

a When I shall deliuer my Church, which standeth of the Iewes and of the Gentiles.

2 I will also gather all nations, and will bring them downe into the b valley of

b It appeareth that hee alludeth to that great victorie of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chron. 20.26. also hee hath respect to this word Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church as he did there.

Iehoshaphat,

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Iehoshaphat, and will pleade with them there for my people, and for mine heritage Israel, whom they haue scattered among the nations, and parted my land.

3 And they haue cast lots for my people, & haue giuen the childe for the harlot, & sold the girle for wine, that they might drinke.

4 Yea, and what haue you to doe with me, O Tyrus and Sidon, and all the coasts of Palestina? will yee render me a recompense? and if yee recompense me, swiftly and speedily will I render your recompense vpon your head:

5 For yee haue taken my siluer and my golde, and haue caried into your temples my goodly and pleasant things.

6 The children also of Iudah and the children of Ierusalem haue you solde vnto the Grecians, that ye might send them farre from their border.

7 Behold, I will raise them out of the place where ye haue sold them, and will render your reward vpon your owne head.

8 And I will sell your sonnes and your daughters into the hand of the children of Iudah, and they shall sel them to the Sabeans, to a people farre off: for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare warre, wake vp the mighty men: let all the men of warre draw neere and come vp.

10 Breake your plowshares into swords, and your sithes into speares: let the weake say, I am strong.

11 Assemble your selues, and come all yee heathen, and gather your selues together round about: there shal the Lord cast downe thy mighty men.

12 Let the heathen bee wakened, and come vp to the valley of Iehoshaphat: for there will I sit to iudge al the heathen round about.

13 Put in your sithes, for the haruest is ripe: come, get you downe, for the winepresse is full: yea, the wine presses runne ouer, for their wickednesse is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing.

15 The sunne & moone shalbe darkened, and the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and vtter his voice from Ierusalem, and the heauens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall yee know that I am the Lord your God dwelling in Zion, mine holy mountaine: then shall Ierusalem bee holy, and there shall no strangers go thorow her any more.

18 And in that day shall the mountaines drop downe new wine, and the hilles shall flow with milke, and all the riuers of Iudah shall run with waters, and a fountaine shall come forth of the house of the Lord, and shall water the valley of Shittim.

19 Egypt shall bee waste, and Edom shalbe a desolate wildernesse, for the iniuries of the children of Iudah, because they haue shed innocent bloud in their land.

20 But Iudah shall dwell for euer, and Ierusalem from generation to generation.

21 For I will cleanse their bloud, that I haue not cleansed, and the Lord will dwell in Zion.

c That which the enemie gate for the sale of my people, he bestowed vpon harlots and drinke.

d He taketh the cause of his Church in hand against the enemie, as though the iniurie were done to himselfe.

e Haue I done you wrong that yee will render me the like?

f For afterward God sold them by Nebuchadnezzar, and Alexander the great, for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs.

g When I shall execute my iudgments against mine enemies, I will cause euery one to be ready, and to prepare their weapons to destroy one another for my Church sake.

h Thus he shall encourage the enemies, when their wickednesse is full ripe, to destroy one another, which he calleth the valley of Gods iudgement.

i God assureth his against all troubles, that when hee destroyeth his enemies, his children shall be deliuered.

k The strangers shall no more destroy his Church: which if they doe, it is the people which by their sinnes make the breach for the enemie.

l He promiseth to his Church abundance of graces, read Ezekiel 47.1. which should water and comfort the most barren places, Amos 9.13.

m The malicious enemies shall haue no part of this grace. n He had suffered his Church hitherto to lie in their filthinesse, but nowe promiseth to cleanse them and to make them pure vnto him.

Amos.

THE ARGVMENT.

AMong many other Prophets that God raised vp to admonish the Israelites of his plagues for their wickednesse and idolatrie, he stirred vp Amos, who was an herdman or shepherd of a poore towne, and gaue him both knowledge and constancie to reproue al estates & degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by vnfained repentance. And finally he comforteth the godly with hope of the comming of the Messiah, by whom they should haue perfect deliuerance and saluation.

CHAP. I.

1 *The time of the prophesie of Amos.* 3 *The word of the Lord against Damascus,* 6 *the Philistims, Tyrus, Idumea and Ammon.*

THE wordes of Amos, who was among the heardmen a at Tecoa, which he saw vpon Israel, in the dayes of Vzziah king of Iudah, and in the dayes of b Ieroboam the sonne of Ioash king of Israel, two yere before the c earthquake.

2 And he said, The Lord shall roare from Zion, and vtter his voyce from Ierusalem, and the dwelling places of the shepheardes shall perish, and the toppe of d Carmel shall wither.

3 Thus sayeth the Lord, For e three transgressions of Damascus, and for foure, I will not turne to it, because they haue f threshed Gilead with threshing instruments of yron.

4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the g palaces of Ben-hadad.

a Which was a towne fixe miles from Ierusalem in Iudea, but he prophesied in Israel.

b In his dayes the kingdome of Israel did most flourish.

c Which, as Iosephus writeth, was when Vzziah would haue vsurped the Priests office, and therefore was smitten with the leprosie.

d Whatsoeuer is fruitful and pleasant in Israel shall shortly perish.

e He sheweth first that all the people round about should be destroyed for their manifold sinnes: which are meant by three and foure which make seuen, because the Israelites should the more deepely consider Gods iudgements toward them.

f If the Syrians shall not bee spared for committing this cruelties against one citie, it is not possible that Israel should escape punishment, which hath committed so many and grieuous sinnes against God and man.

g The antiquitie of their buildings shall not auoid my iudgements, reade Ierem. 49.27.

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5 I will breake also the barres of Damascus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall goe into captiuitie vnto h Kir, saith the Lord.

6 Thus sayeth the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they i caried away prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore I will send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

9 ¶ Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembred the k brotherly couenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword: and did ‡ cast off all pitie, and his anger spoyled him euermore, and his wrath watched him l alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus sayeth the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they m haue ript vp the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlewind.

15 And their King shall goe into captiuitie, hee and his princes together, saith the Lord.

h Tiglath Pileser led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir.

i They ioyned themselues with the Edomites their enemies, which caried them away captiues.

k For Esau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admonished the of their brotherly friendship, and not to haue prouoked them to hatred.

‡ *Ebr. corrupt his compassions.*

l He was a continuall enemie vnto him.

m He noteth the great crueltie of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the household of Abraham.

CHAP. II.

Against Moab, Iudah, and Israel.

THus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the a bones of the king of Edom into lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kirioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the Iudge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, b I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore I will send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus sayeth the Lord, For three transgressions of c Israel, and for foure, I will not turne to it, because they sold the righteous for silver, & the poore for d shoes.

7 They gape ouer the head of the poore in the e dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a maid to dishonour mine holy Name.

8 And they lie downe vpon clothes layd to pledge f by euery altar: and they g drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the h Amorite before them, whose height was like the height of the cedars, and he was strong as the okes: notwithstanding I destroyed his fruit from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeeres thorow the wildernesse, to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophets, and i of your yong men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophesie not.

13 Behold, I am k pressed vnder you, as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the l swift, and the strong shall not strengthen his force, neither shall the mighty saue his life.

15 Nor hee that handleth the bowe, shall stand, and hee that is swift of foote, shall not escape, neither shall he that rideth the horse, saue his life.

16 And he that is of a mighty courage among the strong men, shall flee away naked in that day, saith the Lord.

a For the Moabites were so cruel against the King of Edom, that they burnt his bones after that he was dead, which declared their barbarous rage, seeing they would reuenge themselues of the dead.

b Seeing the Gentiles that had not so farre knowledge, were thus punished, Iudah, which was so fully instructed of the Lords will, might not thinke to escape.

c If he spare not Iudah vnto whom his promises were made much more he will not spare this degenerate kingdome.

d They esteemed most vile bribes more then mens liues.

e When they haue spoyled him and throwen him to the ground, they gape for his life.

f Thinking by these ceremonies, that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.

g They spoyle others and offer therof vnto God, thinking that hee will dispense with them, when hee is made partaker of their iniquitie.

h The destruction of their enemies, & his mercie toward them, should haue caused their hearts to melt for loue toward him.

i Yee contemned my benefits, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets.

k You haue wearied me with your sinnes, Isa. 1.14.

l None shall be deliuered by any meanes.

CHAP. III.

He reproueth the house of Israel of ingratitude, 11 for the which God will punish them.

HEare this word that the Lord pronounceth against you, O children of Israel, euen against the whole familie which I brought vp from the land of Egypt, saying,

2 You a onely haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be b agreed?

4 Will a c lion roare in the forrest, when he hath no pray? or will a lyons whelpe cry out of his den if he haue taken nothing?

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me

b Hereby the Prophet signifieth that he speaketh not of himselfe, but as God guideth and mooueth him, which is called the agreement betweene God and his Prophets.

c Will God threaten by his Prophets, except there be some great occasion?

5 a Can

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5 [d] Can a bird fall in a snare vpon the earth, where no fouler is? or will he take vp the [e] snare from the earth, and haue taken nothing at all?

6 Or [f] shall a trumpet bee blowen in the citie, and the people be not afraide? or shall there [g] bee euill in a citie, and the Lord hath not done it?

7 Surely the Lorde God will doe nothing, but he [h] reuealeth his secret vnto his seruants the Prophets.

8 The lyon hath roared: who will not be afraid? The Lord God hath spoken: who can but [i] prophesie?

9 Proclaime in the palaces at [k] Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so behold the great tumults in the mids thereof, and the oppressed in the mids thereof.

10 For they know not to do right, saith the Lord: they store vp violence, and robberie [l] in their palaces.

11 Therefore thus saith the Lord God, An aduersarie shall come euen round about the countrey, and shall bring downe thy strength from thee, and thy palaces shall be spoyled.

12 Thus saieth the Lorde, As the shepheard taketh [m] out of the mouth of the Lyon two legges, or a piece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the corner of a bed, and in [n] Damascus, as in a couch.

13 Heare and testifie in the house of Iaakob, saith the Lord God, the God of hostes.

14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Beth-el, and the hornes of the altar shalbe broken off, and fall to the ground.

15 And I wil smite the winter house with the summer house, and the houses of yuorie shall perish, and the great houses shalbe consumed, saith the Lord.

d Can any thing come without Gods prouidence?

e Shall his threatnings be in vaine?

f Shall the Prophets threaten Gods iudgements, and the people not be afraid?

g Doeth any aduersitie come without Gods appoyntment? Isa. 45.7.

h God dealeth not with the Israelites as hee doeth with other people: for he euer warneth them before of his plagues, by his Prophets.

i Because the people euer murmured against the Prophets, he sheweth that Gods Spirit mooued them so to speak as they did.

k He calleth the strangers, as the Philistims and Egyptians to be witnesses of Gods iudgments against the Israelites for their crueltie and oppression.

l The fruit of their crueltie & theft appeareth by their great riches, which they haue in their houses. m When the Lion hath satiate his hunger, the shepheard findeth a legge, or a tip of an eare, to shewe that the sheepe haue bene woried. n Where they thought to haue had a sure hold, and to haue bene in safety.

CHAP. IIII.

Against the gouernours of Samaria.

HEare this worde yee [a] kine of Bashan, that are in the mountaine of Samaria, which oppresse the poore, & destroy the needie, and they say to their masters, [b] Bring, and let vs drinke.

2 The Lord God hath sworne by his holinesse, that loe the dayes shall come vpon you, that hee will take you away with [c] thornes and your posteritie with fishhooks.

3 And yee shall goe out at the breaches, euery kowe forward: and yee shall cast your selues out of the palace, saith the Lord.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefits, forgate God, and therefore he calleth them by the name of beasts and not of men.

b They encourage such as haue authoritie ouer the people, to powle them so that they may haue profite by it. c Hee alludeth to fishers which catch fish by hookes and thornes.

4 Come to [d] Beth el, and transgresse: to Gilgal, and multiplie transgression, and bring your sacrifices in the morning, & your tithes after three [e] yeeres.

5 And offer a thanksgiuing [f] of leauen, publish and proclaime the free offerings: for this [g] liketh you, O yee children of Israel, saith the Lord God.

6 And therefore haue I giuen you [h] cleannesse of teeth in all your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there were yet three [i] monethes to the haruest, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or three cities wandered vnto one citie, to drinke water, but they were [k] not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, and mildew: your great gardens and your vineyardes, and your figge trees, and your oliue trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of [l] Egypt: your yong men haue I slaine with the sword, and haue taken away your horses: and haue made the stinke of your tents to come vp euen into your nostrels: yet haue ye not returned vnto me, saith the Lord,

11 I haue ouerthrowen you, as God ouerthrew Sodome and Gomorah: and yee were as a [m] firebrand pluckt out of the burning, yet haue ye not returned vnto me, saith the Lord.

12 Therefore thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to [n] meet thy God, O Israel.

13 For lo, he that formeth the mountains, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the high places of the earth, the Lorde God of hostes is his Name.

d He speaketh this in contempt of them which reserted to these places, thinking that their great deuotiō & good intention had bene sufficient to haue bound God vnto them.

e Reade Deut. 14.28.

f As Leuit. 7.13.

g You onely delite in these outward ceremonies and haue none other respect.

h That is, lacke of bread and meate.

i I stayed ȳ raine til the fruits of the earth were destroyed with drouth, and yet you would not consider it to returne to me by repentance.

k They could not finde water ynough where they had heard say it had rained.

l As I plagued the Egyptians, Exod 9.10.

m You were almost all consumed, and a few of you wonderfully preserued, 2. King. 14.26.

n Turne to him by repentance.

CHAP. V.

A lamentation for the captiuitie of Israel.

HEare ye this word, which I lift vp vpon you, euen a lamentation of the house of Israel.

2 The [a] virgine Israel is fallen, and shal no more rise: she is left vpon her land, and there is none to raise her vp.

3 For thus saith the Lord God, The citie which went out by a thousand, shall leaue an [b] hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into [c] Gilgal, and goe not to Beer-sheba: for Gilgal shall go into captiuitie, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, lest he

a He so calleth them, because they so boasted of themselues, or because they were giuen to wantonnesse and daintinesse.

b Meaning, that the tenth part should scarcely be saued.

c In these places they worshipped new idoles which aforetime serued for the true honour of God: therefore he saith that these shall not saue them.

breake

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breake out like fire in the house of Ioseph, and deuoure it, and there be none to quench it in Beth-el.

7 They turne [d] iudgement to wormewood, & leaue off righteousnes in the earth.

8 He [e] maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and he maketh the day dark as night: he calleth the waters out of the sea, and powreth them out vpon the open earth: the Lorde is his name.

9 He strengtheneth the destroyer against the mighty: and the destroyer shall come against the fortresse.

10 They haue hated him, [f] that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 Forasmuch then as your treading is vpon the poore, and [g] ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I knowe your manifolde transgressions, and your mightie sinnes: they afflicte the iust, they take rewards, and they oppresse the poore in the gate.

13 Therefore [h] the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good and not euil, that ye may liue: and the Lord God of hosts shalbe with you, as you haue spoken.

15 Hate the euill & loue the good, and establish iudgement in the gate: it may be that the Lord God of hosts will be merciful vnto the remnant of Ioseph.

16 Therefore the Lord God of hostes, the Lord sayeth thus: Mourning shall be in all streetes: and they shall say in all the high wayes, Alas, alas: & they shal call the [i] husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines shalbe lamentation: for I will passe thorow thee, sayth the Lord.

18 Woe vnto you, that [k] desire the day of the Lord: what haue you to doe with it? the day of the Lord is darknesse and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lorde bee darknesse, and not light? euen darknes and no light in it.

21 I hate & abhorre your feast daies, and I will not smell in your solemne assemblies.

22 Though you offer me burnt offerings and meat offerings, [l] I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I will not heare the melody of thy viols.)

24 And let iudgement runne downe as [m] waters, & righteousnes as a mighty riuer.

25 Haue ye offred vnto me sacrifices and offerings in the wilderness fortie yeeres, O house of Israel?

26 But you haue borne [n] Siccuth your king, & Chiun your images, and the starre of your gods, which ye made to your selues,

27 Therefore will I cause you to go into captiuity beyond Damascus, saith the Lord, whose Name is the God of hosts.

CHAP. VI.

Against the princes of Israel liuing in pleasure.

WOe to them that are at ease in Zion, and trust in the mountaine of Samaria, [b] which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: bee [c] they better then these kingdomes? or the border of their lands greater then your border,

3 Yee that put farre away the [d] euill day, and approch to the seat of iniquity?

4 They lye vpon beds of yuory, & stretch themselues vpon their beddes, and eate the lambes of the flocke, and the calues out of the stall.

5 They sing to the sound of the viole: they inuent to themselues instrumentes of musicke like [e] Dauid.

6 They drinke wine in bowles, & anoynt themselues with the chiefe oyntments, but no man is [f] sory for the affliction of Ioseph.

7 Therefore now shall they goe captiue with the first that goe captiue, and [g] the sorrow of them that stretched themselues, is at hand.

8 [h] The Lord God hath sworne by himselfe, saith the Lord God of hostes, I abhorre [i] the excellencie of Iaakob, and hate his palaces: therefore will I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his vncle [k] shal take him vp and burne him to carry out the bones out of the house, and shall say vnto him that is by the [l] sides of the house, Is there yet any with thee? And he shall say, [m] None. Then shall he say, Hold thy tongue: for wee may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses [n] runne vpon the rocke? or will one plowe there with oxen? for yee haue turned iudgement into gall, and the fruite

a The Prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

b These two cities were famous by their first inhabitants the Cananites: and seeing before time they did nothing auaile them that were there borne, why should you looke that they should saue you which were brought in to dwell in other mens possessions.

c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater straitnesse, then yours are yet, thinke you to be better, or to escape?

d Ye that continue still in your wickednesse and thinke that Gods plagues are not at hand, but giue your selues to all idlenesse, wantonnesse and ryot.

d In stead of iudgement and equity, they execute cruelty and oppression.

e He describeth the power of God, Iob 9.9.

f They hate the Prophets, which reproue them in the open assemblies.

g Ye take both his money and also his foode wherewith he should liue.

h God wil so plague them, that they shall not suffer the godly once to open their mouthes to admonish them of their faults.

i So that all degrees shall haue matter of lamentation for the great plagues.

k Thus hee speaketh because the wicked & hypocrites sayd they were content to abide Gods iudgments, whereas the godly tremble and feare, Iere. 30.7. ioel. 2. 2, 11. zeph. 1. 15.

l Because ye haue corrupted my true seruice and remaine obstinate in your vices, Isa. 1. 11. ierem. 6. 20.

m Doe your dutie to God and to your neighbour, and so ye shall feele his grace plentifully, if you shew your abundant affections according to Gods word.

n That idole which you esteemed as your king, and caried about as you did Chiun, in the which images you thought that there was a certaine diuinity.

e As he caused diuers kindes of instruments to be made to serue Gods glory, so these did contend to inuent as many to serue their wanton affections and lustes.

f They pitied not their brethren, whereof now many were slayne, and caryed away captiue.

g Some reade, the ioy of them that stretch themselues shall depart.

h Reade Ierem. 51. 14.

i That is, the riches and pompe.

k The destruction shalbe so great, that none almost shal bee left to bury the dead: and therefore they shall burne them at home, to cary out the burnt ashes with more ease.

l That is, to some neighbour that dwelleth rounde about.

m They shall be so astonied at this destruction, that they shall no more boast of the name of God, and that they are his people: but they shalbe dumbe when they heare Gods Name, and abhorre it, as they that are desperate or reprobate.

h Hee compareth them to barren rockes whereupon it is in vayne to bestow labour: shewing that Gods benefits can haue no place among them.

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o Reade Chap. 5.7.

fruit of righteousnesse into o wormewood.

13 Ye reioyce in a thing of nought: yee say, Haue we not gotten vs p hornes by our owne strength?

14 But beholde, I will raise vp against you a nation, O house of Israel, sayeth the Lord God of hoste: and they shal afflict you, from the entring in of q Hamath vnto the riuer of the wildernesse.

p That is, power and glory.

q From one corner of the countrey to another.

CHAP. VII.

God sheweth certaine visions, whereby hee signifieth the destruction of the people of Israel. 10 *The false accusation of Amaziah.* 12 *His crafty counsell.*

THus hath the Lorde God shewed vnto me, and behold, he formed a grashoppers in the beginning of the shooting vp of the latter growth: and loe, it was in the latter growth b after the kings mowing.

a To deuoure the land: and he alludeth to the inuading of the enemies.

b After the publike commandement for mowing was giuen: or as some reade, when the Kings sheepe were shorne.

2 And when they had made an ende of eating the grasse of the land, then I sayd, O Lord God, spare, I beseech thee: who shall raise vp Iaakob? for he is small.

3 So the Lord c repented for this. It shal not be, saith the Lord.

c That is, stayed this plague at my prayer.

4 ¶ Thus also hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement by fire: d and it deuoured the great deepe, and did eate vp a part.

d Meaning, that Gods indignatiō was inflamed against the stubburnnesse of this people.

5 Then sayd I, O Lorde God, cease, I beseech thee: who shall raise vp Iaakob? for he is small.

6 So the Lord repented for this. This also shall not be, saith the Lord God.

7 ¶ Thus againe hee shewed me, and behold, the Lord stood vpon a wall made by line e with a line in his hand.

e Signifying, that this should be the last measuring of the people, and that he would deferre his iudgement no longer.

8 And the Lord saide vnto mee, Amos, what seest thou? And I sayd, A line. Then sayde the Lord, Beholde, I will set a line in the mids of my people Israel, and will passe by them no more.

9 And the hie places of Isaak shalbe desolate, f the temples of Israel shalbe destroyed: and I wil rise against the house of Ieroboam with the sword.

f That is, when Amos had prophesied that the King should be destroyed: for this wicked priest more for hatred he bare to the Prophet, then for loue toward the king, thought this accusation sufficient to condemn him, wheras none other could take place.

10 ¶ g Then Amaziah h Priest of Bethel, sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the lande is not able to beare all his words.

g When this instrument of Satan was not able to compasse his purpose by the king, he assayed by another practise: that was, to feare the Prophet, that hee might depart, and not reproue their idolatrie there openly, and so hinder his profit.

11 For thus Amos saith, Ieroboam shal die by the sword, and Israel shalbe led away captiue out of their owne land.

12 Also i Amaziah sayd vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eate thy bread and prophesie there.

13 But prophesie no more at Beth-el: for it is the kings chappel, and it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no k Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wild figs.

h Thus he sheweth by his extraordinarie vocation, that God hath giuen him a charge which hee must needs execute.

15 And the Lord tooke me as I followed the flocke, and the Lord sayd vnto me, Goe, prophesie vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou saist, Prophesie not against Israel, and speak nothing against the house of Isaak.

17 Therefore thus sayth the Lord, l Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be diuided by line: and thou shalt dye in a polluted lande, and Israel shall surely goe into captiuity foorth of his land.

i Thus God vsed to approue the authority of his Prophets by his plagues & iudgements against the which were malicious enemies, Ier. 28.12. & 29. 21,25. as this day he doeth against them that persecute the ministers of his Gospel.

CHAP. VIII.

1 *Against the rulers of Israel.* 7 *The Lorde sweareth.* 11 *The famine of the word of God.*

THus hath the Lorde God shewed vnto me, f behold, a basket of summer frutt.

2 And hee sayd, Amos, what seest thou? And I sayde, A basket of summer a frutt. Then sayd the Lorde vnto me, The ende is come vpon my people of Israel, I will passe by them no more

3 And the songes of the Temple shall be howlings in that day, sayeth the Lord God: many dead bodies shalbe in euery place: they shall cast them forth with b silence.

4 Heare this, O ye that c swallow vp the poore, that yee may make the needy of the land to fayle,

5 Saying, When will the d new moneth be gone, that wee may sell corne? and the Sabbath, that we may set forth wheat, and make the Ephah smal, and the shekel great, and falsifie the waights by deceit?

6 That we may buy the poore for siluer, and the needy for shooes: yea, and sell the refuse of the wheat?

7 The Lord hath sworne by the excellencie of Iaakob, Surely I wil neuer forget any of their works.

8 Shal not the land tremble for this? and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shalbe cast out, and g drowned as by the flood of Egypt.

9 And in that day, sayeth the Lord God, I wil euen cause the sunne to goe downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, & all your songs into lamentatiō: and I will bring sackecloth vpon all loynes, and baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the dates come, saith the Lord God, that I will send a famine in the lande, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shal wander from sea to sea, and from the North euen vnto the East shal they run to and fro to seeke the h word of the Lord, and shall not find it.

13 In that day shal the faire virgins and

a Which signified the ripenesse of their sinnes, & the readinesse of Gods iudgments.

b There shalbe none left to mourne for them.

c By slaying the sale of food and necessary things which you haue gotten into your owne hands, & so cause the poore to spend quickly that little that they haue, and at length for necessitie to become your slaues.

d When the dearth was once come, they were so greedy of gaine, that they thought the holy day to be an hinderance vnto them.

e That is, the measure smal, and the price great.

f That is, the inhabitants of the land shall bee drowned, as Nilus drowneth many when it ouerfloweth.

g In the mids of their prosperity I will send great affliction.

h Whereby he sheweth that they shal not only perish in body, but also in soule for lacke of Gods word, which is the food thereof.

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the yong men perish for thirst.

14 They that sweare by the sinne i of Samaria, and that say, Thy God, O Dan, liueth, and k the maner of Beersheba liueth, euen they shal fall, and neuer rise vp againe.

i For the idolaters did vse to sweare by their idoles, which here he calleth their sinne, as the Papists yet do by theirs. k That is, the common maner of worshipping, and the seruice or religion there vsed,

CHAP. IX.

1 Threatnings against the Temple, 2 and against Israel. 11 The restoring of the Church.

I Saw the Lord standing vpon the a altar, and he said, Smite the lintell of the doore, that the postes may shake: and cut them in pieces, euen the b heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shall not flee away: & he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hande take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the toppe of Carmel, I will search and take them out thence: and though they bee hid from my sight in the bottome of the Sea, thence will I commaund the c serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I commaund the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 Hee buildeth his d spheres in the heauen, & hath layd the foundation of his globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are yee not as the Ethiopians e vnto mee, O children of Israel, sayeth the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from f Caphtor, and Aram from Kir?

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel. b Both the chiefe of them and also the common people.

c He sheweth ỹ God will declare himselfe enemie vnto them in all places, and that his elements and all creatures shall be enemies to destroy them. d He declareth by the wonderfull power of God, by the making of the heauens, and the elements, that it is not possible for man to escape his iudgements when he punisheth. e Am I more bound to you then to the Ethiopians or blacke Moores? yet haue I bestowed vpon you greater benefits.

f Read Ierem. 47.4.

8 Beholde, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not vtterly g destroy the house of Iaakob, sayth the Lord.

9 For loe, I will commaund, and I will sift the house of Israel among all nations, like as corne is sifted in a sieue: yet shall not the h least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the i tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I wil raise vp his ruines, and I will build it, as in the dayes of old,

12 That they may possesse the remnant of k Edom, and of all the heathen, because my Name is called vpon them, sayth the Lord, that doeth this.

13 Beholde, the dayes come, sayeth the Lorde, that the plowman shall l touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall m droppe sweet wine, and all the hilles shall melt.

14 And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabite them, and they shall plant vineyardes, and drinke the wine thereof, they shall also make gardens, and eate the fruits of them.

15 And n I will plant them vpon their land, and they shall no more bee pulled vp againe out of their land, which I haue giuen them, sayth the Lord thy God.

g Though he destroy the rebellious multitude, yet he wil euer reserue the remnant his Church to call vpon his Name. h Meaning, that none of his should perish in his wrath. i I will send the Messiah promised, and restore by him the spirituall Israel, Actes 15. 16. k Meaning, that the very enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie & body, whereof Christ should be the head. l Signifying, that there shall be great plentie of all things, so that when one kind of fruit is ripe, another. should follow, & euery one in course, Leuit. 26.5. m Read Ioel 3. 18. n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer bee pulled, after they are once graffed therein.

¶ Obadiah.

THE ARGVMENT.

THe Idumeans which came of Esau, were mortall enemies alwayes to the Israelites, which came of Iaakob: and therfore did not onely vexe them continually with sundry kinds of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and misery, God raised vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, hwich he had promised.

THe vision of Obadiah. Thus sayeth the Lorde God against Edom, a Wee haue heard a rumour from the Lord, and an ambassadour is sent among the heathen: arise, and b let vs rise vp against her to battell.

2 Beholde, I haue made thee small among the heathen: thou art vtterly despised.

3 The c pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation is hie, that saith in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the egle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 d Came theeues to thee or robbers by night?

a God hath certainely reueled to his Prophets that hee will raise vp the heathen to destroy the Edomites, whereof the rumor is now published, Iere. 49. 14. b Thus the heathen encourage themselues to rise against Edom. c Which despiseth all other in respect of thy selfe, & yet are but an handfull in comparison of others, and art shut vp among the hils as separate from the rest of the world. d God will so destroy them that he will leaue none, though theeues when they come, take but till they haue enough, and they that gather grapes, euer leaue some behinde them, Ierem. 49.9.

night? how wast thou brought to silence? would they not haue stollen, till they had enough? if the grape gatherers came to thee, would they not leaue some grapes?

6 Howe are the things of Esau sought vp, and his treasures searched?

7 All the men of thy confederacie e haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed against thee: they that eate thy bread, haue laid a wound vnder thee: there is none vnderstanding in him.

8 Shal not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afrayd, because euery one of the mount of Esau shall be cut off by slaughter.

10 For thy crueltie against thy g brother Iaakob, shame shal couer thee, and thou shalt be cut off for euer.

11 When thou stoodest h on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that he was made i a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layde handes on their substance in the day of their destruction.

14 Neither shouldest thou haue stoode in the crosse wayes to cut off them, that should escape, neither shouldest thou haue shutte vp the remnant thereof in the day of affliction.

15 For the day k of the Lord is neere vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as ye haue l drunke vpon mine holy mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shall bee m as though they had not bene.

17 But vpon mount Zion shall be deliuerance, and it shall bee holy, and the houle of Iaakob shall possesse their possessions.

18 And the house of Iaakob shall bee a n fire, and the houle of Ioseph a flame, and the houle of Esau as stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the houle of Esau: for the Lord hath spoken it.

19 And they shall possesse the South side of the o mount of Esau, and the plaine of the Philistims: and they shall possesse the fields of Ephraim, and the fields of Samaria, and Beniamin shall haue Gilead.

20 And the captiuitie of this hoste of the children of Israel, which were among the p Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they q that shall saue, shal come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

e They in whom thou didst trust, for to haue helpe and friendship of them, shall be thine enemies and destroy thee.

f That is, thy familiar friendes & ghests haue by secret practises destroyed thee.

g He sheweth the cause why the Edomites were so sharpely punished: to wit, because they were enemies to his Church, whom now hee comforteth by punishing their enemies.

h When Nabuchad-nezzar came against Ierusalem, thou ioynedst with him, and haddst part of the spoile, and so diddest reioyce, when my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied & holpen thy brother.

i When the Lorde depriued them of their former dignitie, & gaue them to be caried into captiuitie.

k When hee will summon all the heathen, & send them to destroy thee.

l That is, reioyced and triumphed.

m The Edomites shall bee vtterly destroyed, and yet in despight of all the enemies, I will reserue my Church, and restore it.

n God attributeth this power to consume his enemies to his Church, which power is onely proper to himselfe, as Isa. 10. 17. deut. 4. 24. hebr. 12. 29.

o He describeth how the Church shall be enlarged and haue great possessions, but this chiefly is accomplished vnder Christ, when as the faithfull are made heires and lordes of all things by him which is their head.

p By the Canaanites, the Iewes meane the Dutch men, and by Zarephath, France, and by Sepharad, Spaine.

q Meaning that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of this kingdome.

Ionah.

THE ARGVMENT.

WHen Ionah had long propheſied in Iſrael, & had little profited, God gaue him expreſſe charge to goe & denounce his iudgements againſt Nineueh the chiefe citie of the Aſſyrians, becauſe hee had appointed, that they which were of the heathen, ſhould conuert by the mighty power of his word, and that within three dayes preaching, that Iſrael might ſee how horribly they had prouoked Gods wrath, which for the ſpace of ſo many yeeres, had not conuerted to the Lord for ſo many Prophets, and ſo diligent preaching. He propheſied vnder Ioaſh & Ieroboam, as 2. Kings 14 25.

CHAP. I.

3 *Ionah fled when he was ſent to preach.* 4 *A tempeſt ariſeth, and he is caſt into the ſea for his diſobedience.*

THe word of the Lorde came a also vnto Ionah the sonne of Amittai, saying,

2 Arise, and goe to b Nineueh that c great citie, and cry against it: for their wickednesse is come vp before me.

3 But Ionah rose vp to d flee into Tarshish from the presence of the Lorde, and went downe to e Iapho: and hee found a shippe going to Tarshish: so hee payed the

a After that hee had preached a long time in Israel: and so Ezekiel, after that for a time he had propheſied in Iudah, he had viſions in Babylon, Ezek. 1. 1.

b For ſeeing the great obſtination of the Iſraelites, hee ſent his Prophet to the Gentiles, that they might prouoke them to repentance, or at the leaſt make them inexcuſable: for Nineueh was the chiefe citie of the Aſſyrians.

c For as authours write, it conteined in circuit about eight and fourtie mile, and had a thouſand and fiue hundred towers, and at this time there were an hundreth and twentie thouſand children therein, Chap. 4. 11.

d Whereby he declared his weakeneſſe, that would not promptly follow the Lordes calling, but gaue place to his owne reaſon, which perſwaded him that hee ſhould nothing at all profit there, ſeeing he had done ſo ſmall good among his owne people, Chap. 4. 2.

e Which was the hauen and port to take ſhipping thither, called alſo Ioppe.

Tarſ.

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f From that vocation whereunto God had called him, and wherein hee would haue assisted him.

g As one that would haue cast off this care and solicitude by seeking rest and quietnesse.

h As they had called on their idoles: which declareth that idolaters haue no stay nor certaintie, but in their troubles seeke they cannot tell to whom.

i Which declareth that the matter was in great extremitie and doubt, which thing was Gods motion in them for the triall of the cause: and this may not be done but in matters of great importance.

k This declareth that ỹ very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shead mans blood, whereas they know no manifest signe of wickednesse.

l They were touched with a certaine repentance of their life past, and began to worship the true God by whom they saw themselues so wonderfully deliuered: but this was done for feare, and not of a pure heart and affection, neither according to Gods word.

m Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was enioyned him.

fare thereof, and went downe into it, that he might goe with them vnto Tarshish, from the [f] presence of the Lord.

4 But the Lord sent out a great winde into the Sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraide, and cryed euery man vnto his God, and cast the wares that were in the ship, into the sea to lighten it of them: but Ionah was gone downe into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the Shipmaster came to him, and said vnto him, [g] What meanest thou, O sleeper? Arise, call vpon thy [h] God, if so be that God wil thinke vpon vs, that we perish not.

7 And they said euery one to his fellow, Come, and let vs cast [i] lots, that we may knowe, for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? what is thine occupation? & whence commest thou? which is thy countrey? and of what people art thou?

9 And hee answered them, I am an Ebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and said vnto him, Why hast thou done this? (for the men knewe, that he fled from the presence of the Lord, because hee had told them)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the Sea wrought and was troublous)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know, that for my sake this great tempest is vpon you.

13 Neuertheless, the men rowed to bring it to the land, but they could not: for the sea wrought and was troublous against them.

14 Wherefore they cryed vnto the Lord, and said, [k] We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, & the sea ceased from her raging.

16 Then the men [l] feared the Lorde exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Nowe the Lord had prepared a great fish to swallow vp Ionah: and Ionah was in the [m] belly of the fish three dates and three nights.

CHAP. II.

1 Ionah is in the fishes belly. 2 His prayer. 10 He is deliuered.

THen Ionah prayed vnto the Lorde his God [a] out of the fishes belly,

2 And saide, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly [b] of hell cryed I, and thou heardest my voyce.

3 For thou hadst cast me into the bottome in the mids of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I sayd, I am [c] cast away out of thy sight: yet will I looke againe towarde thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my [d] life from the pit, O Lorde my God.

7 When my soule fainted within mee, I remembred the Lord, and my prayer came vnto thee, into thine holy Temple.

8 They that wait vpon lying [e] vanities forsake their owne [f] mercie.

9 But I will sacrifice vnto thee with the voyce of thanksgiuing, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

a Being now swallowed vp of death, and seeing no remedy to escape, his faith brast out vnto the Lord, knowing that out of the very hell he was able to deliuer him.

b For he was now in the fishes belly, as in a graue or place of darkenesse.

c This declared what his prayer was, and how he laboured betweene hope and despaire, considering the neglect of his vocation, and Gods iudgements for the same: but yet in the end faith gate the victory.

d Thou hast deliuered me from the belly of the fish, and all these dangers, as it were raising mee from death to life.

e They that depend vpon any thing saue on God alone.

f They refuse their owne felicitie, and that goodnesse which they should else receiue of God.

CHAP. III.

1 Ionah is sent againe to Nineueh. 5 The repentance of the King of Nineueh.

AND the word of the Lord came vnto [a] Ionah the second time, saying,

2 Arise, goe vnto Nineueh that great citie, and preach vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the word of the Lord: now Nineueh was a [b] great and excellent citie of three dayes iourney.

4 And Ionah began to enter into the citie a [c] dayes iourney, and he cryed, and said, Yet fourtie dayes, and Nineueh shall be ouerthrowen.

5 So the people of Nineueh [d] beleeued God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For word came vnto the King of Nineueh, and he arose from his throne, and layed his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaimed and said through Nineueh, (by the counsel of the king and his nobles) saying, Let neither man, nor [e] beast, bullocke nor sheepe taste any thing, neither feede nor drinke water.

8 But let man and beast put on sacke-

a This is a great declaration of Gods mercy, that he receiueth him againe & sendeth him forth as his Prophet, which had before shewed so great infirmitie.

b Reade Chap. 1.2.

c He went forward one day in the citie, and preached, and so he continued till the citie was conuerted.

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that the dumbe beastes had sinned or could repent, but that by their example man might be astonished, considering that for his sinne the anger of God hanged ouer all creatures.

cloth, and f cry mightily vnto God: yea, let euery man turne from his euill way, and from the wickednesse that is in their hands.

9 g Who can tell if God will turne, and repent & turne away from his fierce wrath, that we perish not?

10 And God sawe their h workes that they turned from their euill wayes: & i God repented of the euill that he had said, that he would doe vnto them, and he did it not.

f He willed, that the men should earnestly call vnto God for mercie.

g For partly by the threatning of the Prophet, and partly by the motion of his owne conscience he doubted whether God would shew them mercy.

h That is, the fruits of their repentance, which did proceed of faith, which God had planted by the ministery of his Prophet.

i Reade Iere. 18.8.

CHAP. IIII.

The great goodnesse of God toward his creatures.

a Because hereby he should be taken as a false prophet, and so the Name of God which he preached should be blasphemed.

b Reade Chap. 1.3.

c Thus he prayed of griefe, fearing lest Gods Name by this forgiuenesse might bee blasphemed, as though hee sent his Prophets foorth to denounce his iudgements in vaine.

d Wilt thou be iudge when I do things for my glory, and when I doe not?

THerefore it displeased a Ionah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I preuented it to flee vnto b Tarshish: for I knew that thou art a gracious God, and mercifull, slowe to anger, and of great kindnesse, and repentest thee of the euill.

3 Therefore now, O Lorde, take, I beseech thee, my life c from me: for it is better for me to die then to liue.

4 Then said the Lord, Doest thou well to be d angry?

5 So Ionah went out of the citie, & sate on the East side of the city, and there made him a boothe, and sate vnder it in the shadow e till he might see what should be done in the citie.

6 And the Lord God prepared a f gourd, and made it to come vp ouer Ionah, that it might be a shadowe ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next day: and it smote the gourd that it withered.

8 And when the Sunne did arise, God prepared also a feruent East winde: and the Sunne beat vpon the head of Ionah, that hee fainted, and wished in his heart to die, and said, It is better for mee to die, then to liue.

9 And God said vnto Ionah, Doest thou wel to be angry for the gourd? And he said, I doe well to be g angry vnto the death.

10 Then said the Lord, Thou hast had pitie on the gourd for the which thou hast not laboured, neither madest it growe, which came vp in a night, and perished in a night,

11 And shoulde h not I spare Nineueh that great citie, wherein are fiue score thousand persons, that i cannot discerne betweene their right hand and their left hand, and also much cattell?

e For he doubted as yet whether God would shew them mercie or no: and therefore after fourtie dayes he departed out of the city, looking what issue God would send.

f Which was a further meanes, to couer him from the heat of the Sunne, as he remained in his boothe.

g This declareth the great inconueniences where into Gods seruants doe fall when they giue place to their owne affections, and doe not in all things willingly submit themselues to God.

h Thus God mercifully reproueth him which would pitie himselfe and this gourd, and yet would restraine God to shew his compassion to so many thousand people.

i Meaning, that they were children and infants.

¶ Micah.

THE ARGVMENT.

Micah the Prophet of the tribe of Iudah, serued in the worke of the Lord, concerning Iudah and Israel, at the least thirtie yeeres, at what time Isaiah prophesied. He declareth the destruction, first of the one kingdome and then of the other, because of their manifold wickednes, but chiefly for their idolatry. And to this end he noteth the wickednesse of the people, the cruelty of the princes and gouernours, and the permission of the false prophets, and the delighting in them. Then he setteth foorth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which resisted Ahab, and all his false prophets, as 1. King. 22.8. but another of the same name.

CHAP. I.

1 The destruction of Iudah and Israel because of their idolatry.

THE word of the Lord, that came vnto Micah the a Morashite in the dayes of Iotham, Ahaz, and Hezekiah kings of Iudah, which hee sawe concerning Samaria and Ierusalem.

2 Heare, b all yee people: hearken thou, O earth, and all that therein is, and let the Lord God be witnesse against you, euen the Lord from his holy Temple.

3 For beholde, the Lorde commeth out of his place, and will come c down, and tread vpon the hie places of the earth.

4 And the mountaines shall melt vnder him (so shall the valleys cleane) as wax before the fire, and as the waters that are powred downeward.

5 For the wickednesse of Iaakob is all this, and for the sinnes of the house of Israel: what is the wickednesse of Iaakob? Is not d Samaria? and which are the hie e places of Iudah? Is not Ierusalem?

6 Therefore I will make Samaria as an heape of the fielde, and for the planting of a vineyard, and I will cause the stones thereof to tumble downe into the valley, and I will discouer the foundations thereof.

7 And all the grauen images thereof shal be broken, and all the f gifts thereof shall be burnt

a Borne in Mareshah a citie of Iudah.

b Because of the malice and obstinacie of the people whom he had so oft exhorted to repentance, he summoned them to Gods Iudgements, taking all creatures and God himselfe to witnesse, that the preaching of his Prophets, which they haue abused, shalbe reuenged.

c Meaning hereby, that God will come to iudgement against the strong cities and holds.

d Samaria which should haue bene an example to all Israel of true religion and iustice, was the puddle and stewes of all idolatry and corruption, and boasted themselues of their father Iaakob.

e That is, the idolatrie & infection.

f Which they gathered by euill practises, and thought that their idoles had enriched them therewith for their seruice vnto them.

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burnt with the fire, and all the idols thereof will I destroy: for the gathered it of the hire of an harlot, and they shall returne s to the wages of an harlot.

8 Therefore will I mourne and howle: I will goe without clothes, and naked: I wil make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grieuous: for it is come into Iudah: the enemie is come vnto the gate of my people, vnto Ierusalem.

10 Declare yee it not at h Gath, neither weepe ye: for the houle of i Aphrah roule thy selfe in the dust.

11 Thou that dwellest at k Shaphir, goe together naked with shame: the that dwelleth at Zaanan, shall not come forth in the mourning of Beth-ezel: the enemie shall l receiue of you for his standing.

12 For the inhabitant of Maroth waited for good, but euill came from the Lord vnto the m gate of Ierusalem.

13 D thou inhabitant of Lachish, binde the charet to the beastes n of vnice: the o is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Morasheth p Gath: the houses of Achzib shalbe as a lie to the kings of Israel.

15 Yet will I bring an q heire vnto thee, D inhabitant of Mareshah, hee shall come vnto Adullam, r the glory of Israel.

16 Make thee balde: and shaue thee for thy delicate children: enlarge thy baldnesse as the egle: for they are gone into captiuitie from thee.

g The gaine that came by their idols, shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.

h Lest the Philistims our enemies reioyce at our destruction.

i Which was a citie neere to Ierusalem, Iosh. 18. 23. there called Ophrah, & signifieth dust: therefore he willeth them to mourne, and roule themselues in the dust, for their dustie citie.

k These were cities whereby the enemie should passe as he came to Iudah.

l He shall not depart before he hath ouercome you, and so you shall pay for his tarying.

5 Therefore thou shalt haue none that shall cast a cord by lot, in the c congregation of the Lord.

6 d They that prophesied, Prophesie ye not. e They shall not prophecie to them, neither shall they take shame.

7 D thou that art named the house of Iaakob, is the Spirit of the Lord shortned? f are these his workes? are not my workes good vnto him s that walketh vprightly?

8 But hee that was h yesterday my people, is risen vp on the other side, as against an enemie: they spoyle the i beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, and from their children haue ye taken away k my glory continually.

10 Arise and depart, for this is not your l rest: because it is polluted, it shall destroy you, euen with a sore destruction.

11 If a man m walke in the Spirit, and would lie falsely, saying, n I will prophesie vnto thee of wine, and of strong drinke, hee shall euen be the Prophet of this people.

12 I will surely gather o thee wholly, D Iaakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, euen as the flocke in the middes of their folde: the cities shall bee full of braue men.

13 The p breaker vp shall come before them: they shall breake out and passe by the gate, and goe out by it, and their king shall goe before them, and the Lord shall be q vpon their heads.

m Ye shall haue no more lands to diuide, as you had in times past, and as you vsed to measure them in the Iubile.

d Thus the people warne ỹ Prophets that they speake to them no more: for they cannot abide their threatnings.

e God saith that they shall not prophesie, nor receiue no more of their rebukes nor taunts.

f Are these your workes according to his law?

g Doe not the godly finde my words comfortable?

h That is, afore-time.

i The poore can haue no commoditie by them, but they spoyle them as though they were enemies.

k That is, their substance and liuing, which is Gods blessing, and as it were part of his glorie.

l Ierusalem shall not be your safegard, but the cause of your destruction.

m That is, shew himselfe to bee a Prophet.

n Hee sheweth what Prophets they delight in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities.

o To destroy thee.

p The enemie shall breake their gates and walles, and leade them into Caldea.

q To driue them forward, and to helpe their enemies.

CHAP. II.

1 Threatnings against the wanton and daintie people. 6 They would teach the Prophets to preach.

WOe vnto them that imagine iniquity, and worke wickednesse vpon their beddes: a when the morning is light they practise it, because their hand t hath power.

2 And they couet fields, and take them by violence, & houses, and take them away: so they oppresse a man and his house, euen man and his heritage.

3 Therefore thus saieth the Lord, Behold, against this familie haue I deuised a plague, wherefrom yee shall not plucke your necks, and ye shal not goe so proudly, for this time is euill.

4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and say, b Wee bee vtterly wasted: he hath changed the portion of my people: how hath hee taken it away to restore it vnto me? he hath diuided our fields.

a Assoone as they rise, they execute their wicked deuices of the night and according to their power hurt other.

t *Ebr. ù in power.*

b Thus the Iewes lament, and say, that there is no hope of restitution, seeing their possessions are diuided among the enemies.

CHAP. III.

1 Against the tyrannie of princes and false prophets.

AND I said, Heare, I pray you, D heads of Iaakob, and yee princes of the house of Israel: Should not yee knowe a iudgement?

2 But they hate the good, and loue the euill: they plucke off their skins from them, and their flesh from their bones.

3 And they eate also the b flesh of my people, and flay off their skinne from them, and they breake their bones, and choppe them in pieces, as for the pot, and as flesh within the caldron.

4 Then c shall they crie vnto the Lord, but hee will not heare them: hee will euen hide his face from them at that time, because they haue done wickedly in their works.

a That thing which is iust and lawfull, both to gouerne my people aright, and also to discharge your owne conscience?

b The Prophet condemneth the wicked gouernours not onely of couetousnesse, theft and murther, but com-

pareth them to wolues, lions, and most cruell beastes.

c That is, though I heare the godly when I shall visite their wickednesse: for though they crie, before they crie, Isa. 65. 24. yet I will not heare them. Isa. 1. 15. ezek. 8. 18. Iam. 2. 13. 1. pet. 3. 11, 12.

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d They deuoure all their substance, and then flatter them, promising that all shall goe well: but if one restraine from their bellies, then they inuent all wayes to mischiefe.

e As you haue loued to walke in darknesse and to prophesie lies, so God shall reward you with grosse blindnesse and ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blinde men grope as in the night.

f When God shal discouer them to the world, they shalbe afraid to speake: for all shall know that they were but false prophets and did belie the word of God.

5 Thus saith the Lord, Concerning the prophets that deceiue my people, and d bite them with their teeth, and crie Peace, but if a man put not into their mouthes, they prepare warre against him,

6 Therefore e night shalbe vnto you for a vision, and darkenesse shall be vnto you for a diuination, and the sunne shall goe downe ouer the Prophets, and the day shalbe darke ouer them.

7 Then shall the Seers be ashamed, and the soothsayers confounded: yea, they shall all couer f their lippes, for they haue none answere of God.

8 Yet notwithstanding, I am full g of power by the Spirit of the Lord, and of iudgement, and of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heads of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with h blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewards and the Priestes thereof teach for hire, and the Prophets thereof prophesie for money: yet will they i leane vpon the Lord, and say, Is not the Lord among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake bee k plowed as a field, and Ierusalem shalbe an heape, and the mountaine of the house, as the hie places of the forest.

g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God both gaue him giftes, abilitie and knowledge to discerne betweene good and euill, and also constancie to reproue the sinnes of the people, and not to flatter them. h They build them houses by briberie, which he calleth blood and iniquitie. i They will say, that they are the people of God, and abuse his name, as a pretence to cloke their hypocrisie. k Reade Iere. 26, 18.

CHAP. IIII.

1 Of the kingdome of Christ and felicitie of his Church.

a When Christ shall come, and the Temple shall be destroyed.

b Reade Isa. 2. 2.

c He sheweth that there is no true Church, but whereas the people are taught by Gods pure word.

d By his corrections & threatnings, he will bring the people into subiection, which are in the vtmost corners of the world.

e They shall abstaine from all euill doing, and exercise themselues in godlinesse and in well doing to others.

BVt in the a last dayes it shall come to passe, that the mountaine of the house of the Lord shalbe prepared in the toppe of the mountaines, and it shalbe exalted aboue the b hils, and people shall flow vnto it.

2 Yea, many nations shall come and say, Come, and let vs go vp to the mountaine of the Lord, and to the house of the God of Iaakob, and hee will c teach vs his wayes, and wee will walke in his paths: for the Law shall goe foorth of Zion, and the word of the Lord from Ierusalem.

3 And hee shall iudge among many people, and d rebuke mighty nations afarre off, and they shall breake their swords into mattockes, and their speares into e sithes: nation shall not lift vp a sword against nation, neither shall they f learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his figge tree, and none shal make them afraid: for the mouth of the Lord of hostes hath spoken it.

5 For all people will walke g euery one in the Name of his god, and we will walke in the Name of the Lord our God, for euer and euer.

6 At the same day, saith the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, h a remnant, and her that was cast farre off, a mightie nation: and the Lord shall raigne ouer them in mount Zion, from henceforth euen for euer.

8 And thou, O i tower of the flocke, the strong hold of the daughter Zion, vnto thee shall it come, euen k the first dominion, and kingdome shall come to the daughter Ierusalem.

9 Now why doest thou crie out with lamentation? is l there no king in thee? is thy counseller perished? for sorrow hath taken thee, as a woman in trauaile.

10 Sorrow & mourne, O daughter Zion, like a woman in trauaile: for now shalt thou goe foorth of the citie, and dwell in the field, and shalt goe into Babel, but there shalt thou bee deliuered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shalbe condemned, and our eye shall looke vpon Zion.

12 But they m know not the thoughts of the Lord: they vnderstand not his counsell, for he shall gather them as the sheaues in the barne.

13 Arise, and thresh, n O daughter Zion: for I will make thine horne yron, and I will make thine hoofes brasse, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole world.

f Hee sheweth that the people of God ought to remaine constant in their religion, albeit all ỹ world should giue themselues to their superstition and idolatrie.

g Hee sheweth that the people of God ought to remaine constant in their religion, albeit all ỹ world should giue themselues to their superstition and idolatrie.

h I will cause that Israel, which is now as one lame and halting, and so almost destroyed, shall liue againe, and grow into a great people.

i Meaning Ierusalem, where the Lords flocke was gathered.

k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the comming of Christ.

l In the meane season he sheweth that they should endure great troubles and tentations, when they saw themselues neither to haue king nor counsell.

m He sheweth that the faithfull ought not to measure Gods iudgements by the braggs and threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance.

n God giueth his Church victorie, so oft as hee ouercommeth their enemies: but the accomplishment heereof shall bee at the last comming of Christ.

CHAP. V.

1 The destruction of Ierusalem. 2 The excellencie of Beth-lehem.

NOw assemble thy garisons, O daughter o of garisons: he hath layd siege against vs: they shal smite the Iudge of Israel with a rod vpon the cheeke.

2 And thou Beth-lehem Ephrathah, art p little to bee among the thousands of Iudah, yet out of thee shall hee come forth vnto mee, that shall bee the ruler in

a He forewarneth them of the dangers that shal come, before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with

c He sheweth that the comming of Christ and all his wayes were appointed of God from all eternitie.

Israel: whose c goings forth haue bene from the beginning and from euerlasting.

3 Therefore will he giue them vp, vntill the time that d he which shal heare, shal trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he e shall stand, and feede in the strength of the Lord, and in the maiestie of the Name of the Lorde his God, and they shall dwell still: for now shall he be magnified vnto the ends of the world.

5 And he f shalbe our peace when Asshur shall come into our land: when he shall tread in our palaces, then shall wee raise against him seuen shepheards, and eight principall men.

6 And they shall destroy g Asshur with the sword, and the land of Nimrod with their swords: thus shall he b deliuer vs from Asshur, when hee commeth into our land, and when hee shall tread within our borders.

7 And the i remnant of Iaakob shall bee among many people, as a dewe from the Lord, and as the showers vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shall be among the Gentiles, in the middes of many people, as the lyon among the beasts of the forrest, and as the lyons whelpe among the flocks of sheepe, who when he goeth through, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shall be cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine k horses out of the middes of thee, and I will destroy thy charets.

11 And I wil cut off the cities of thy land, and ouerthrew all thy strong holds.

12 And I will cut off thine inchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp the groues out of the mids of thee: so will I destroy thine enemies.

15 And I wil execute a vengeance in my wrath and indignation vpon the heathen, l which they haue not heard.

2 Heare yee, O mountaines, the Lords quarrell, and ye mightie foundations of the earth: for the Lord hath a quarrell against his people, and he will plead with Israel.

3 O my people, what haue I done vnto thee: or wherein haue I grieued thee? testifie against me.

4 Surely I b brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I hauesent before thee Moses, Aaron, and Miriam.

5 O my people, remember nowe what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from c Shittim vnto Gilgal, that yee may know the d righteousnesse of the Lord.

6 Wherewith e shall I come before the Lord, and bow my selfe before the hie God? Shall I come before him with burnt offerings, and with calues of a yeere olde?

7 Will the Lord be pleased with thousands of rammes, or with ten thousand riuers of oyle? shall I giue my f first borne for my transgression, euen the fruite of my body for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lord requireth of thee: g surely to doe iustly, and to loue mercie, and to humble thy selfe, to walke with thy God.

9 The Lords voyce crieth vnto the h citie, and the man of wisedome shall see thy name: Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abominable?

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men i thereof are full of crueltie, and the inhabitants thereof haue spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy sinnes.

14 Thou shalt eate and not be satisfied, and k thy casting downe shall be in the mids of thee, and thou shalt take hold, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the oliues, but thou shalt not annoint thee with oyle: and make sweete wine, but shalt not drinke wine.

16 For the m statutes of Omri are kept,

b I haue not lure thee, but bestowed infinite benefits vpon thee.

c That is, remember my benefits from the beginning, how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into your land promised.

d That is, the trueth of his promise, and his manifold benefits toward you.

e Thus the people by hypocrisie aske how to please God, and are content to offer sacrifices, but will not change their liues.

f There is no thing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoid his angers but they will neuer be brought to mortifie their owne affections, & to giue themselues willingly to serue God as he commandeth.

g The Prophet in fewe words calleth them to the obseruation of the second table, to know if they will obey God aright or no, saying, that God hath prescribed them to do this.

h Meaning, that when God speaketh to any city or nation, the godly wil acknowledge his Maiestie, & consider not the mortal man that bringeth the threatning, but God that sendeth it.

i That is, of Ierusalem.

k Thou shalt be consumed with inward griefe and euils.

l Meaning, that the citie should goe about to saue her men, as they that lay hold on that which they would preserue.

m You haue receiued all the corruption and idolatrie, wherewith the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the kings vnrighteous lawes, and statutes, and also wisedome and policie in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luk. 12. 47.

f If shall be so terrible, that the like hath not bene heard of.

CHAP. VI.

An exhortation to the dum creatures to heare the iudgement against Israel being vnkind. 6 What maner of sacrifices do please God

HEarken ye now what the Lord saith, Arise thou, and contend before the a mountaines, and let the hils heare thy voyce.

a He taketh the high mountaines and hard rockes to witnesse against the obstinacie of his people.

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and all the manner of the house of Ahab, and yee walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall beare the reproch of my people.

CHAP. VII.

1 A complaint for the small number of the righteous. 4 The wickednesse of those times. 14 The prosperitie of the Church.

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruits are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to crueltie and deceit, so that none spareth his owne brother.

WOe is me, for I am as a the Summer gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruits.

2 The good man is perished out of the earth, and there is none righteous among men: b they all lie in waite for blood: every man hunteth his brother with a net.

b He sheweth that the Prince, the iudge, and the rich man are linked together, all to do euill and to cloke the doings one of another.

3 To make good for the euill of their hands, the prince asked, and the Iudge iudgeth for a reward: therefore the c great man he speaketh out the corruption of his soule: so d they wrap it vp.

c That is, the rich man that is able to giue money, abstaineth from no wickednesse, nor iniurie.

4 The best of them is as e a brier, and the most righteous of them is sharper then a thorne hedge: the day of f thy watchmen and thy visitation commeth: then shall be their confusion.

d These men agree among themselues, and conspire with one consent to doe euill.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lieth in thy bosome.

e They that are of most estimation, & are counted most honest among them, are but thornes and briers to pricke.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore g I will looke vnto the Lord: I will wait for God my Sauiour: my God will heare me.

f Meaning, of the Prophets and gouernours.

8 Reioyce not against me, h O mine enemy: though I fall, I shall arise: when I shall sit in darkenesse, the Lord shalbe a light vnto me.

g The Prophet sheweth that the onely remedy for the godly in desperate euils, is to flee vnto God for succour.

9 I will beare the wrath of the Lorde, because I haue sinned against him, vntill he plead my cause, and execute iudgement for me: then will he bring me forth to the light, and I shall see his righteousnesse.

h This is spoken in the person of the Church, which calleth the malignant Church her enemy.

10 Then shee that is mine enemy, shall looke vpon it, and shame shall couer her, which said vnto me, Where is the Lord thy God? mine eyes shall behold her: now shall shee bee troden downe as the mire of the streetes.

11 This is i the day that thy walles shalbe built: this day shall driue farre away k the decree.

i To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.

12 In this day also they shall come vnto thee from l Ashur, and from the strong cities and from the strong holds euen vnto the riuer, and from sea to sea, and from mountaine to mountaine.

k Meaning, the cruell empire of the Babylonians.

13 Notwithstanding, the land shalbe desolate because of them that dwell therin, and for the fruits of m their inuentions.

l When the Church shal be restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holds, riuers, seas, nor mountaines shall be able to let them.

14 n Feed thy people with thy rodde, the flocke of thine heritage (which dwell solitary in the wood) as in the mids of Carmel: let them feede in Bashan and Gilead, as in olde time.

m Afore this grace appeare, he sheweth how grieuously the hypocrites themselues shall be punished, seeing that the earth it selfe, which cannot sinne, shal be made waste because of their wickednesse.

15 o According to the dayes of thy coming out of the land of Egypt will I shewe vnto him marueilous things.

n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitary places in Babylon, and to be beneficiall vnto them, as in time past.

16 The nations shall see, and be confounded for all their power: they shall p lay their hand vpon their mouth: q their eares shall be deafe.

o God promiseth to be fauourable to his people, as he had be ne afore time.

17 They shall r licke the dust like a serpent: they shall moue out of their holes like wormes: they shalbe afraid of the Lord our God, and shall feare because of thee.

p They shall be as dumme men, and dare brag no more.

18 Who is a God like vnto thee, that taketh away iniquitie, and s passeth by the transgression of the remnant of his heritage? He retaineth not his wrath for euer, because mercy pleaseth him.

q They shalbe astonished, and afraid to heare men speake, lest they should heare of their destruction.

19 He will turne againe, and haue compassion vpon vs: he will subdue our iniquities, and cast all t their sinnes into the bottome of the sea.

r They shall fall flat on the ground for feare.

20 Thou wilt performe thy u trueth to Iaakob, and mercie to Abraham, as thou hast sworne vnto our fathers in old time.

s As though he would not see it, but winke at it.

t Meaning of his elect.

u The Church is assured, that God will declare in effect the trueth of his mercifull promise, which hee had made of old to Abraham, and to all that should apprehend the promise by faith.

Nahum.

THE ARGVMENT.

AS they of Nineueh shewed themselues prompt and ready to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of Religion, & so returned to their vomite, and prouoked Gods iust iudgement against them in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad nezzar) enioyed the Empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth he prophecied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP.

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CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THE [a] burden of Nineueh. [b] The booke of the vision of Nahum the [c] Elkeshite.

2 God [d] is ielous, and the Lord reuengeth: the Lord reuengeth: euen the Lord [e] of anger, the Lord will take vengeance on his aduersaries, and he reserueth wrath for his enemies.

3 The [f] Lord is slow to anger, but hee is great in power, and will not surely cleare the wicked: the Lorde hath his way in the whirlewind, and in the storme, and the cloudes are the dust of his feete.

4 He rebuketh the sea, and drieth it, and he drieth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world and all that dwell therein.

6 [g] Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lord is good, [h] and as a strong hold in the day of trouble, and hee knoweth them that trust in him.

8 But passing ouer as with a flood, hee will vtterly destroy the [i] place thereof, and darkenesse shall pursue his enemies.

9 What do yee [k] imagine against the Lord? he wil make an vtter destruction: affliction shall not rise vp the second time.

10 For [l] he shall come as vnto thornes folden one in another, and as vnto drunkards in their drunkennesse: they shalbe deuoured as stubble fully dried.

11 There [m] commeth one out of thee that imagineth euil against the Lord, euen a wicked counsellour.

12 Thus sayth the Lord, Though they be [n] quiet, and also many, yet thus shall they be cut off when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be [o] sowen: out of the house of thy gods will I cut off the grauen and the molten image: I will make it thy graue for thee, for thou art vile.

15 * Behold, vpon the mountaines the feete of him that declareth and publisheth [p] peace: O Iudah, keepe thy solemne feasts, performe thy vowes: for the wicked shall no more passe through thee: he is vtterly cut off.

a Reade Isa. 13.1.
b The vision or reuelation which God commanded Nahum to write concerning the Ninenites.
c That is, borne in a poore village in the tribe of Simeon.
d Meaning, of his glory.
e With his he is but angry for a time, but his anger neuer aswageth toward the reprobate, though for a time he deferre it.
f Thus the wicked would make Gods mercy an occasion to sinne, but the Prophet willeth them to consider his force and iustice.
g If all creatures bee at Gods commandement, and none is able to resist his wrath, shall man flatter himselfe and thinke by any meanes to escape when he prouoketh his God to anger?
h Lest the faithfull should bee discouraged by hearing the power of God, hee sheweth them that his mercies appertaine vnto them, and that he hath care ouer them.
i Signifying, that God will suddenly destroy Nineueh, and the Assyrians, in such sort, as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.
k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore he would so destroy them at once, that he should not neede to returne the second time.
l Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him.
m Which may be vnderstood either of Sancherib, or of the whole body of the people of Nineueh.
n. Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by, he will destroy them: notwithstanding hee comforteth his Church, and promiseth to make an end of punishing them by the Assyrians.
o Meaning, Sancherib, who should haue no more children, but be slaine in the house of his gods, 2. King. 19.36,37. *Isa.* 52.7. *rom.* 10.15.
p Which peace the Iewes should enioy by the death of Sancherib.

CHAP. II.

He describeth the victories of the Caldeans against the Assyrians.

THE [a] destroyer is come before thy face: keepe the munition: looke to the way: make thy loines strong: increase thy strength mightily.

2 For the Lord hath [b] turned away the glory of Iaakob, as the glory of Israel: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The shield of his mightie men is made red: [d] the valiant men are in scarlet: the charets shall be as in the fire and flames in the day of his preparation, and [e] the firre trees shall tremble.

4 The charets shall rage in the streetes: they shall runne to and fro in the bie wayes: they shall seeme like lampes: they shal shoot like the lightning.

5 [f] He shall remember his strong men: they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shall be prepared.

6 The gates of the riuers shalbe opened, and the palace shall melt.

7 And Huzzab the Queene shall be led away captiue, and her maides shal lead her as with the voyce of doues smiting vpon their breasts.

8 But Nineueh is [g] of olde like a poole of water: yet they shall flee away. Stand, stand, shall they crie: but none shall looke backe.

9 [h] Spoyle ye the siluer, spoyle the golde: for there is none end of the store, and glory of all the pleasant vessels.

10 [i] She is emptie and voide, and waste, and the heart melteth, and the knees smite together, and sorrow is in all loynes, and the faces [k] of them all gather blackenesse.

11 Where is the [l] dwelling of the lyons, and the pasture of the lyons whelpes? where the lyons and the lyonesse walked, and the lyons whelpe, and none made them afraid.

12 The lyon did teare in pieces ynough for his whelpes, and wozied for his lyonesse, and filled his holes with praye, and his dennes with spoyle.

a That is, Nebuchad-nezzar is in a readinesse to destroy the Assyrians: and the Prophet derideth the enterprises of the Assyrians, which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom hee scourged them: reade Isa. 10, 12.
c Signifying, that the Israelites were vtterly destroyed.
d Both to feare the enemie, and also that they themselues should not so soone espie blood one of another to discourage them.
e Meaning, their speares should shake and crash together.
f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.
g The Assyrians will flatter themselues and say that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes cannot touch: but they shall be scattered, and shall not looke backe though men would call them.
h God commandeth the enemies to spoile Nineueh, and promiseth them infinite riches and treasures.
i That is, Nineueh and the men thereof shall be after this sort.
k Reade Ioel 2.6.
l Meaning Nineueh, whose inhabitants were cruell like lions, and giuen to all oppression, and spared no violence or tyranny to prouide for their wiues and children.

13 Behold,

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13 Behold, I come vnto thee, ſaith the Lord of hoſts, and I will burne her charets in the [m] ſmoke, and the ſword ſhall deuoure thy yong lyons, and I will cut off thy ſpoile from the earth, and the voice of thy [n] meſſengers ſhall no more be heard.

m That is, as ſoone as my wrath beginneth to kindle.
n Signifying the heralds, which were accuſtomed to proclaime warre. Some reade, of thy gumme teeth, wherewith Nineueh was wont to bruiſe the bones of the poore.

CHAP. III.

1 Of the fal of Nineueh. 8 No power can eſcape the hand of God.

O Bloodie citie, it is all full of lies, and robberie: [a] the pray departeth not:

2 The noiſe of a whip, [b] and the noiſe of the mouing of the wheles, and the beating of the horſes and the leaping of the charets.

3 The horſeman lifteth vp both the bright ſword, and the glittering ſpeare, and a multitude is ſlaine, and the dead bodies are many: there is none end of their corpſes; they ſtumble vpon their corpſes,

4 Becauſe of the multitude of the fornications of the [c] harlot that is beautifull, and is a miſtreſſe of witchcraft, and ſelleth the people through her whoredome, and the nations through her witchcrafts.

5 Behold, I come vpon thee, ſaith the Lord of hoſts, and will diſcouer thy ſkirts vpon thy face, and will ſhew the nations thy filthineſſe, and the kingdomes thy ſhame.

6 And I will caſt filth vpon thee, & make thee vile, and will ſet thee as a gaſing ſtocke.

7 And it ſhall come to paſſe, that all they that looke vpon thee, ſhal flee from thee, and ſay, Nineueh is deſtroyed, who will haue pity vpon her? where ſhall I ſeeke comforters for thee?

8 Art thou better then [d] No, which was full of people, that lay in the riuers, and had the waters round about it, whoſe ditch was the ſea, and her wall was from the ſea?

9 Ethiopia and Egypt were her ſtrength, and there was none end: Put and Lubim were ‖ her helpers.

‖ Or, thine.

10 Yet was ſhee caried away, and went into captiuitie: her yong children alſo were daſhed in pieces at the head of all y ſtreetes: and they caſt lots for her noble men, and all her mightie men were bound in chaines.

11 Alſo thou ſhalt be drunken: thou ſhalt hide thy ſelfe, and ſhalt ſeeke helpe, becauſe of the enemy.

12 All thy ſtrong cities ſhall be like figge trees with the firſt ripe figges: for if they be ſhaken, they fall into the mouth of the eater.

13 Beholde, thy people within thee are women: the gates of thy land ſhalbe opened vnto thine enemies, and the fire ſhal deuoure thy barres.

14 Draw thee waters for the ſiege: fortifie thy ſtrong holds: go into the clay, and temper the mortar: make ſtrong bricke.

15 There ſhall the fire deuoure thee: the ſword ſhall cut thee off: it ſhall eate thee vp like the [e] locuſts, though thou be multiplied like the locuſts, and multiplied like the graſſhopper.

16 Thou haſt multiplied thy merchants aboue the ſtarres of heauen: the locuſt ſpoileth and flieth away.

17 Thy princes are as the graſſhoppers, and thy captaines as the great graſſhoppers which remaine in the hedges in the colde day: but when the ſunne ariſeth, they flee away, and their place is not knowen where they are.

18 Thy [f] ſhepheards do ſleepe, O king of Aſſhur: thy ſtrong men lie downe: thy people is ſcattered vpon the mountains, and no man gathereth them.

19 There is no healing of thy wound: thy plague is grieuous: all that heare the bruit of thee ſhall clap the hands ouer thee: for vpon [g] whom hath not thy malice paſſed continually?

a It neuer ceaſeth to ſpoile and robbe.
b He ſheweth how the Caldeans ſhall haſte, and how courageous their horſes ſhalbe in beating the ground, when they come againſt the Aſſyrians.
c He compareth Nineueh to an harlot, which by her beautie and ſubtiltie entiſeth young men and bringeth them to deſtruction.
d Meaning, Alexandria, which was in league with ſo many nations, and yet was now deſtroyed.
e Signifying that Gods iudgements ſhould ſuddenly deſtroy the Aſſyrians, as theſe vermine are with raine or change of weather.
f Thy princes and counſellers.
g Meaning, that there was no people to whom the Aſſyrians had not done hurt.

Habakkuk.

THE ARGVMENT.

THe Prophet complaineth vnto God, conſidering the great felicitie of the wicked, and the miſerable oppreſſion of the godly, which endure all kind of affliction and cruelty, and yet can ſee none end. Therefore he had this reuelation ſhewed him of God, that the Caldeans ſhould come and take them away captiues, ſo that they could looke for none ende of their troubles as yet, becauſe of their ſtubburneſſe and rebellion againſt the Lord. And leſt the godly ſhould deſpaire, ſeeing this horrible confuſion, he comforteth them by this, that God will puniſh the Caldeans their enemies, when their pride and cruelty ſhalbe at height: wherefore he exhorteth the faithfull to patience by his owne example, and ſheweth them a forme of prayer, wherewith they ſhould comfort themſelues.

CHAP. I.

2 A complaint againſt the wicked that perſecute the iuſt.

a The Prophet complaineth vnto God, and bewaileth that among the Iewes is left none equitie nor brotherly loue: but inſtead hereof reigneth cruelty, theft, contention & ſtrife.

THe burden which Habakkuk the Prophet did ſee.

2 O Lord, how long ſhal I cry, and thou wilt not heare! euē cry out vnto thee [a] for violence, and thou wilt not helpe!

3 Why doeſt thou ſhew me iniquity, and cauſe me to behold ſorrow? for ſpoyling, and violence are before me: and there are that raiſe vp ſtrife and contention.

4 Therefore the Lawe is diſſolued, and iudgement doth neuer go forth: for the wicked doeth [b] compaſſe about the righteous: therefore [c] wrong iudgement proceedeth.

5 Beholde among the heathen, and regard, and wonder, and maruelle: for I will worke a worke in your dayes: [d] yee will not beleeue it, though it be told you.

6 For loe, I raiſe vp the Caldeans, that bitter and furious nation, which ſhall goe vpon the breadth of the land to poſſeſſe the dwelling places, that are not theirs.

b To ſuppreſſe him if any ſhould ſhew himſelfe zealous of Gods cauſe.
c Becauſe the iudges which ſhould redreſſe this exceſſe, are as euill as the reſt.
d As in times paſt you would not beleeue Gods word, ſo ſhall ye not now beleeue the ſtrange plagues which are at hand.

7 They

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e They themselues shalbe your iudges in this cause and none shall haue authority ouer them, to controll them. *Zeph. 3.3.*

f For the Iewes most feared this winde, because it destroyed their fruites.

g They shal be so many in number.

h They shall cast vp mounts against it.

i The Prophet comforteth the faithful that God will also destroy the Babylonians, because they shall abuse this victory & become proud and insolent, attributing the praise hereof to their idoles.

k He assureth the godly of Gods protection, shewing that the enemie can doe no more then God hath appointed, & also that their sinnes required such a sharper rod.

l So that the great deuoureth the smal, and the Caldeans destroy all the world.

7 They are terrible and fearefull: their iudgement and their dignitie shall proceede of themselues.

8 Their horses also are swifter then the leopards, & are more fierce then the wolues in the * euening: and their horsemen are many: and their horsemen shall come from far: they shall flie as the eagle hasting to meate.

9 They come all to spoyle: before their faces shall be an f East winde, and they shall gather the captiuitie as the sand.

10 And they shall mocke the kings, and the Princes shall be a scorne vnto them: they shall deride euery strong hold: for they shal gather [h] dust, and take it.

11 Then shall they [i] take a courage, and transgresse and doe wickedly, imputing this their power vnto their god.

12 Art not thou of olde, O Lord my God, mine holy one? we shall [k] not die: O Lord, thou hast ordeined them for iudgement, & O God, thou hast established them for correction.

13 Thou art of pure eyes, & canst not see euil: thou canst not behold wickednes: wherefore doest thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man that is more righteous then he?

14 And makest men as the [l] fishes of the sea, and as the creeping things that haue no ruler ouer them?

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their [m] net, and burne incense vnto their yarne, because by them their portion is fatte, and their meate plenteous.

17 Shal they therfore stretch out their net & not spare continually to slay [n] the nations?

m Meaning, that ỹ enemies flatter themselues, & glorie in their own force, power, & wit.

n Meaning, that they should not.

CHAP. II.

2 A vision 5 against pride, couetousnesse, drunkennesse, and idolatrie.

1 I Will stand vpon my [a] watch, and set mee vpon the towre, and will looke & see what hee would say vnto me, and what I shall answere to him that rebuketh me.

2 And the Lord answered mee, and said, Write the vision, and make it plaine vpon tables, that he may runne [b] that readeth it.

3 For the vision is yet for an appointed time, but at the [c] last it shall speake, and not lie: though it tarie, waite: for it shall surely come, and shall not stay.

4 Behold, [d] hee that lifteth vp himselfe, his mind is not vpright in him, but the iust shall liue by his faith.

5 Yea, in deede the proud man is as [e] hee that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, & a taunting prouerbe against him, and say, Vo, hee that increaseth that which is not his! how long? and he that ladeth himselfe with thicke clay?

7 Shall [g] they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their prey?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoile thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Vo, he that coueteth an euill couetousnesse to his house, that he may set his nest on high, to escape from the power of euill.

10 Thou [h] hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the [i] stone shall cry out of the wall, and the beame out of the timber shall answere it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the [k] Lord of hosts, that the people shall labour in the very fire? the people shall euen wearie themselues for very vanitie.

14 For the earth shall bee [l] filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour [m] drinke: thou powrest thine heate, and makest him drunken also, that thou mayest see their priuities.

16 Thou art filled with shame [n] for glorie: drinke thou also, and be made naked: the cup of the Lords right hand shall be turned vnto thee, and shamefull spuing shall bee for thy glory.

17 For the [o] crueltie of Lebanon shall couer thee: so shall the spoyle of the beasties, which made them afraide, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the [p] image? for the maker therof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumbe idoles.

19 Woe vnto him that saith to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee: [q] beholde, it is layde

a I will renounce mine owne iudgment, and onely depend on God to be instructed what I shall answere them that abuse my preaching, and to be armed against all tentations.

b Write it in great letters, that he that runneth, may reade it.

c Which conteined the destruction of the enemie, and the comfort of the Church: which thing though God execute not according to mans hastie affections, yet the issue of both is certaine at his time appointed.

d To trust in himselfe or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith, Rom 1.17. gal.3 11. heb.10.38.

e He compareth the proud and couetous man to a drunkard that is without reason and sense, whom God wil punish, and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.

f Signifying, that all the world shall with the destruction of tyrants, and that by their oppression & couetousnesse, they heape but vpon themselues more heauie burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians, that should destroy the Babylonians?

h Signifying, that the couetous man is the ruine of his owne house, when as hee thinketh to enrich it by crueltie and oppression.

i The stones of the house shall crie, and say that they are built of blood, and the wood shall answere and say the same of it selfe.

k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labors, as though they were consumed with fire.

l In the destruction of the Babylonians his glory shall appeare thorow all the world.

m He reproacheth thus the king of Babylon, who as hee was drunken with couetousnesse and crueltie, so hee prouoked others to the same, and inflamed them by his rage, & so in the end brought them to shame.

n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.

o Because the Babylonians were cruell, not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like cruelty shall hee executed against them.

p Hee sheweth that the Babylonians gods could nothing availe them: for they were but blocks and stones, read Iere.10.8.

q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

ouer

ouer with golde and siluer, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I haue heard thy voyce, and was afraide: O Lord, reuiue thy [c] worke in the middes of the people, in the middes of the yeeres make it knowen: in wrath remember mercie.

3 God commeth from [d] Teman, and the holy one from mount Paran, Selah. his glory couereth the heauens, and the earth is full of his praise,

4 And his brightnesse was as the light: [e] hee had hornes comming out of his handes, and there was the hiding of his power.

5 Before him went the pestilence, and burning coles went forth before his feete.

6 He stood and measured the earth: hee beheld and dissolued the nations, and the euerlasting mountaines were broken, and the ancient hilles did bow: his [f] wayes are euerlasting.

7 [g] For his iniquitie I saw the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the [h] riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride [i] vpon thine horses? thy charets broughte saluation.

9 Thy [k] bowe was manifestly reuealed, and the [l] othes of the tribes were a sure word, Selah, thou [m] diddest cleaue the earth with riuers.

10 The mountaines sawe thee, and they trembled: the streame of the water [n] passed by: the deepe made a noyse, and lift vp his hand on high.

11 The [o] Sunne and Moone stood still in their habitation: [p] at the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger, and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, euen for saluation with thine [q] Anointed: thou hast wounded the head of the house of the wicked, and discouerdst the foundations vnto the necke. Selah.

14 Thou diddest [r] strike thorow with his owne staues the heades of his villages: they came out as a whirlewinde to scatter mee: their reioycing was as to deuoure the poore secretly.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I [t] heard, my bellie trembled: my lippes shooke at the voice: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in [u] the day of trouble: for when he commeth vp [x] vnto the people, he shall destroy them.

17 For the figge tree shall not flourish, neither shall frute be in the vines: the labour of the Olme shall faile, and the fields shall yeeld no meate: the sheepe shalbe cut off from the fold, and there shall be no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy [y] in the God of my saluation.

19 The Lord God is my strength: he will make my feete like hindes feete, and hee will make mee to walke vpon mine high places. [z] To the chiefe singer on Neginothai.

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.

b Thus the people were affraid when they heard Gods threatnings, and praied.

c That is, the state of thy Church which is now readie to perish, before it come to halfe a perfect age, which should be vnder Christ.

d Teman and Paran were neere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.

e Whereby is meant a power that was ioyned with his brightnesse, which was hid to the rest of the world: but was reueiled in mount Sinai to his people, Psal. 31.16.

f Signifying that God hath wonderfull meanes, and euer had a marueilous power when hee would deliuer his Church.

g The iniquitie of this king of Syria in vexing the people, was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 3.10. and also of the Midianites, which destroyed themselues, Iudg. 7.22.

h Meaning, that God was not angrie with the waters, but that by this meanes hee would destroy his enemies, and deliuer his Church.

i And so dideſt vse all the elements as instruments for the destruction of thine enemies.

k That is, thy power.

l For hee had not onely made a couenant with Abraham, but renued it with his posteritie.

m Reade Num. 20.11.

n He alludeth to the red sea and Iorden, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their hands.

o As appeareth, Ioſh. 10.12.

p According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

q Signifying that there is no saluation but by Christ.

r From the top to the toe thou hast destroyed the enemies.

s God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.

t He returneth to that which he spake in the second verse, and sheweth how he was afraide of Gods iudgements.

u Hee sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.

x That is, the enemie: but the godly shall bee quiet, knowing that all things shall turne to good vnto them.

y Hee declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared.

z The chiefe singer vpon the instruments of musicke shall haue occasion to praise God for this great deliuerance of his Church.

Zephaniah.

THE ARGVMENT.

SEeing the great rebellion of the people, and that there was now no hope of amendement, hee denounceth the great iudgement of God which was at hand, shewing that their countrey should bee vtterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull, hee prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continually care ouer them. And as the wicked should bee punished for their sinnes and transgressions: so hee exhorteth the godly to patience, and to trust to finde mercie by reason of the free promises of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the ende they should bee gathered vnto him, and counted as his people and children.

CHAP.

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CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatrie.

THe word of the Lord which came vnto Zephaniah the son of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the daies of *Iosiah, the sonne of *Amon king of Iudah.

2.*King.*22.1. 2.*King.*21.19.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the [a] foules of the heauen, and the fishes of the sea, and ruines shalbe to the wicked, and I wil cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the [b] Chemarims with the Priests,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, and sweare by [c] Malcham,

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Bee still at the presence of the Lorde God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his ghests.

8 And it shall be in the day of the Lords sacrifice, that I will visite the Princes and the kings children, and all such as are clothed with [d] strange apparell.

9 In the same day also will I visite all those that [e] daunce vpon the threshold so proudly, which fill their masters houses by cruelty and deceit.

10 And in that day, saith the Lord, there shall be a noyse, and cry from the [f] fish gate, and an howling from the second gate, and a great destruction from the hilles.

11 Howle yee inhabitants of [g] the lowe place: for the company of the merchants is destroyed: all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with [h] lights, and visite the men that are frosen [i] in their dregs, and say in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shalbe spoyled, and their houses waste: * they shall also build houses, but not inhabite them, and they shall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord is neere: it is neere and hasteth greatly, euen the voyce of the day of the Lord: [k] the strong man shal cry there bitterly.

15 * That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscuritie and darkenesse, a day of cloudes and blacknesse,

16 A day of the trumpet and alarme against the strong cities, and against the hie towers.

17 And I will bring distresse vpon men, that they shall walke like blind men, because they haue sinned against the Lord, and their blood shall be powred out as dust, and their flesh as the dung.

18 * Neither their siluer nor their golde shalbe able to deliuer them in the day of the Lords wrath, but the * whole land shall bee deuoured by the fire of his iealousie: for hee shal make euen a speedy riddance of all them that dwell in the land.

k They that trusted in their owne strength and contemned the Prophets of God. *Iere.*30.7. *ioel* 2.11. *amos* 5.18.

*Ezek.*7.19. *Chap.*3.8.

CHAP. II.

He moueth to returne to God, 5 prophesying destruction against the Philistims, Moabites, and others.

GAther [a] your selues, euen gather you, O nation not worthy to be loued,

2 Before the decree come forth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the meeke of the earth, which haue [b] wrought his iudgement: seeke righteousnesse, seeke lowlinesse, if so be that yee may be hid in the day of the Lords wrath.

4 For [c] Azzah shalbe forsaken, and Ashkelon desolate: they shall driue out Ashdod at the noone day, and Ekron shall be rooted vp.

5 Woe vnto the inhabitants of the sea [d] coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

6 And the sea coast shalbe dwellings, and cottages for shepheards and sheepefolds.

7 And that coast shall bee for the [e] remnant of the house of Iudah to feede thereupon: in the houses of Ashkelon shall they lodge toward night: for the Lord their God shall visite them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vpbrayded my people, and [f] magnified themselues against their borders.

9 Therefore as I liue, saith the Lorde of hostes, the God of Israel, Surely Moab

a He exhorteth them to repentance, and willeth them to descend into themselues, and gather themselues together, lest they bee scattered like chaffe.

b That is, which haue liued vprightly and godly, according as he prescribeth by his word.

c He comforteth the faithfull in that, that God would change his punishments from them vnto the Philistims their enemies and other nations.

d That is, Galilea: by these nations he meaneth the people that dwelt neere to the Iewes, and in stead of friendship were their enemies: therefore he calleth them Canaanites whome the Lorde appointed to bee slaine.

e He sheweth why God would destroy their enemies, because their countrey might bee a resting place for his Church.

f These nations presumed to take from the Iewes that countrey which the Lord had giuen them.

a Not that God was angry with these dumbe creatures, but because man was so wicked for whose cause they were created, God maketh them to take part of the punishment with him.

b Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplaines, reade 2.King.23.5. Hosea 10.5.

c He alludeth to their idole Molech, which was forbidden, Leuit.20.2. yet they called him their king, and made him as a God: therefore he here noteth them that will both say they worship God, and yet will sweare by idoles, and serue them: which halting is here condemned, as Ezek. 20.39.1.King. 18.21.2.King. 17.33.

d Meaning, the courtiers, which did imitate the strange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, Reade Ezek.23.14.

e Hee meaneth the seruants of the rulers which inuade other mens houses, and reioyce and leape for ioy when they can get any pray to please their masters withall.

f Signifying, that all the corners of the Citie of Ierusalem should bee full of trouble.

g This is meant of the street of the Merchants, which was lower then the rest of the place about it.

h So that nothing shall escape me.

i By their prosperitie they are hardened in their wickednesse. *Deut.*28,30. *amos* 5.11.

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shall be as Sodom, and the children of Ammon as Gomorah, euen the breeding of nettles and salt pits, and a perpetuall desolation: the residue of my folke shall spoile them, and the remnant of my people shall possesse them.

10 This shall they haue for their pride, because they haue reproched, and magnified themselues against the Lord of hosts people.

11 The Lord will bee terrible vnto them, g for he wil consume al the gods of the earth, and euery man shall worship him from his place, euen all the yles of the heathen.

12 Ye Morians also shall be slaine by my sword with them.

13 And hee will stretch out his hand against the North, and destroy Assur, and will make Nineueh desolate, and waste like a wilderneſſe.

14 And flockes shall lie in the middes of her, and all the beastes of the nations, and the h pelicane, and the ‖ owle shall abide in the vpper postes of it: the voyce of birdes shall sing in the windowes, and desolations shall be vpon the postes: for the cedars are vncouered.

15 This is the i reioycing citie that dwelt careleſſe, that sayd in her heart, I am, and there is none beſides me: how is shee made waste, and the lodging of the beastes! euery one that passeth by her, shal hisse and wagge his hand.

g When he shall deliuer his people and destroy their enemies and idoles, his glory shall shine throughout all the world.

h Reade Isay 34.11.

‖ *Or, hedgehogge.*

i Meaning, Nineueh, which reioycing so much of her strength and prosperitie should be thus made waste, and Gods people deliuered.

CHAP. III.

4 Against the gouernours of Ieruſalem. 8 Of the calling of all the Gentiles. 13 A comfort to the reſidue of Iſrael.

WOe to her that is filthy and polluted, to the robbing a city.

a That is, Ieruſalem. *Ezek.* 22.25,27. *micah* 3.11. *Habak.* 1.8.

2 She heard not the voyce: she receiued not correction: she trusted not in the Lord: she drew not neere to her God.

b They are so greedy that they eate vp bones and all.

3 Her princes within her are as roaring * lyons: her Iudges are as * wolues in the euening, which b leaue not the bones till the morrow.

c The wicked thus boasted that God was euer among them, but the Prophet answereth that that cannot excuse their wickednes: for God will not beare with their sinnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance, but he profited nothing.

4 Her prophets are light, & wicked persons: her priests haue polluted the sanctuarie: they haue wrested the Law.

5 The c iuſt Lord is in the mids thereof: he will doe none iniquitie: euery morning doeth he bring his iudgement to light, hee faileth not: but the wicked will not learne to be ashamed.

d By the destruction of other nations, he sheweth that the Iewes should haue learned to feare God.

6 I haue d cut off the nations: their towers are desolate: I haue made their streetes waste, that none shall passe by: their cities are destroyed without man and without inhabitant.

7 I said, Surely thou wilt feare me: thou wilt receiue instruction: so their dwelling should not be destroyed, howsoeuer I visited them, but e they rose early and corrupted all their works.

e They were most earnest and ready to do wickedly.

8 Therefore f wait ye vpon me, saith the Lorde, vntill the day that I rise vp to the praye: for I am determined to gather the nations, and that I will assemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shal be deuoured with the fire of my ielousie.

f Seeing ye will not repent, you shall looke for my vengeance aswell as other nations.

9 Surely g then will I turne to the people a pure language, that they may all call vpon the Name of the Lorde, to serue him ‡ with one consent.

g Left any should thinke then that Gods glory should haue perished when Iudah was destroyed, he sheweth that he will publish his grace through all the world.

‡ *Ebr. with one shoulder, as Hoſe.6.9.*

10 From beyond the riuers of Ethiopia, the h daughter of my dispersed, praying vnto me, shall bring me an offering.

h That is, the Iewes shall come as well as the Gentiles: which is to be vnderstood vnder the time of the Gospel.

11 In that day shalt thou not be ashamed for i all thy workes, wherein thou hast transgressed against me: for then I will take away out of the mids of thee them that reioyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

i For they shall haue full remiſsion of their sinnes: and the hypocrites which boasted of the Temple, which was also thy pride in time past, shalbe taken from thee.

12 Then will I leaue in the mids of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lies: neither shall a deceitfull tongue be found in their mouth: for they shalbe fed, and lie downe, and none shal make them afraid.

14 Reioyce, O daughter Zion: be ye ioyfull, O Israel: be glad and reioyce with all thine heart, O daughter Ieruſalem.

15 The Lorde hath taken away thy k iudgements: he hath cast out thine l enemie: the King of Israel, euen the Lord is in the mids of m thee: thou shalt see no more euill.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations.

16 In that day it shall be sayd to Ieruſalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the middes of thee is mightie: he will saue, he will reioyce ouer thee with ioy: he will quiet himselfe in n his loue: hee will reioyce ouer thee with ioy.

m To defend thee, as by thy sinnes thou hast put him away and left thy selfe naked, as Exod. 32.25.

n Signifying, that God delighteth to shew his loue and great affection toward his Church.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproch for o it.

o That is, them that were had in hatred and reuiled for the Church, and because of their religion.

19 Behold, at that time I will bruise all that afflict thee, and I will p saue her that halteth, and gather her that was cast out, and I will get them prayse and fame in all the q lands of their shame.

p I will deliuer the Church which is now afflicted, as Micah. 4.6.

q As among the Assyrians and Caldeans which did mocke them, and put them to shame.

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and prayse among all people of the earth, when I turne backe your captiuitie before your eyes, sayth the Lord.

¶ Haggai.

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Haggai.

THE ARGVMENT.

VVHen the time of the seuentie yeres captiuitie, propheſied by Ieremiah, was expired, God raiſed vp Haggai, Zechariah, and Malachi to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the ſpirituall Temple and Church of God, whoſe perfection and excellencie ſtood in Chriſt. And becauſe that all were giuen to their owne pleaſures and commodities, hee declareth that that plague of famine, which God ſent among them, was a iuſt rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promiſe of greater felicitie, foraſmuch as the Lorde will finiſh the worke that hee hath begun, and ſend Chriſt whom hee had promiſed, and by whome they ſhould attaine to perfect ioy and glory.

CHAP. I.

1 *The time of the Propheſie of Haggai.* 8 *An exhortation to build the Temple againe.*

IN the ſeconde yeere of King [a] Darius, in the firſt moneth, the firſt day of the moneth, came the word of the Lord (by the miniſterie of the Prophet Haggai) vnto [b] Zerubbabel the ſonne of Shealtiel, a prince of Iudah, and to Iehoſhua the ſonne of Iehozadak, the hie Prieſt, ſaying,

2 Thus ſpeaketh the Lord of hoſtes, ſaying, This people ſay, The time is not yet come, [c] that the Lordes houſe ſhould bee builded.

3 Then came the word of the Lord by the miniſterie of the Prophet Haggai, ſaying,

4 Is it time for you your ſelues to dwell in your [d] ſieled houſes, & this houſe lie waſte?

5 Now therefore thus ſaith the Lord of hoſtes, Conſider your owne wayes in your hearts.

6 [e] Yee haue ſowen much, and bring in little: yee eate, but yee haue not enough: yee drinke, but yee are not filled: yee clothe you, but yee are not warme: and hee that earneth wages, putteth the wages into a broken bag.

7 Thus ſaith the Lord of hoſtes, Conſider your owne wayes in your hearts.

8 Goe [f] vp to the mountaine, and bring wood, and build this houſe, and [g] I will bee fauourable in it, and I will [h] bee glorified, ſaith the Lord.

9 Yee looked for much, and loe, it came to little: and when yee brought it home, I did blowe [i] vpon it. And why, ſaith the Lord of hoſtes? becauſe of mine houſe that is waſte, and yee runne euery man vnto his owne houſe.

10 Therefore the heauen ouer you ſtayed it ſelfe from deaw, and the earth ſtayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oile, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the ſonne of Shealtiel, and Iehoſhua the ſonne of Iehozadak the high Prieſt with all the remnant of the people, heard the [k] voyce of the Lorde their God, and the wordes of the Prophet Haggai (as [l] the Lord their God had ſent him) then the people did feare before the Lord.

13 Then ſpake Haggai the Lords meſſenger in the Lordes meſſage vnto the people, ſaying, I am with you, ſaith the Lord.

14 And the Lord ſtirred vp the [m] ſpirit of Zerubbabel, the ſonne of Shealtiel a prince of Iudah, and the ſpirit of Iehoſhua the ſonne of Iehozadak the hie Prieſt, and the ſpirit of all the remnant of the people, and they came, and did the worke in the houſe of the Lorde of hoſts their God.

CHAP. II.

He ſheweth that the glory of the ſecond Temple ſhall exceede the firſt.

IN the foure and twentieth day of the ſixt moneth, in the ſecond yere of king Darius,

2 In the ſeuenth moneth, in the one and twentieth day of the moneth, came the word of the Lord by the miniſtery of the Prophet Haggai, ſaying,

3 Speake now to Zerubbabel the ſonne of Shealtiel prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the hie Prieſt, and to the reſidue of the people, ſaying,

4 Who is left among you, that ſaw this [a] houſe in her firſt glory, and how doe you ſee it now? Is it not in your eyes, in compariſon of it as nothing?

5 Yet now bee of good courage, O Zerubbabel, ſayeth the Lorde, and be of good comfort, O Iehoſhua, ſonne of Iehozadak the high Prieſt: and be ſtrong all ye people of the land, ſaith the Lord, and [b] doe it: for I am with you, ſaith the Lord of hoſtes,

6 According to the word that I couenanted with you, when yee came out of Egypt: ſo my ſpirit ſhall remaine among you, feare ye not.

7 For thus ſayeth the Lorde of hoſtes, [c] Yet a litle while, and I will ſhake the heauens, and the earth, and the ſea, and the dry land:

a Who was the ſonne of Hyſtaſpis, and the third king of the Perſians, as ſome thinke.

b Becauſe the building of the Temple began to ceaſe by reaſon that the people were diſcouraged by their enemies: and if theſe two notable men had need to be ſtirred vp and admoniſhed of their dueties, what ſhall we thinke of other gouernours, whoſe doings are either againſt God, or very cold in his cauſe?

c Not that they condemned the building thereof, but they preferred policie, and priuate profit to religion, being content with ſmall beginnings.

d Shewing that they ſought not onely their neceſſities, but their very pleaſures before Gods honour.

e Conſider the plagues of God vpon you for preferring your policie to his religion, and becauſe ye ſeeke not him firſt of all.

f Meaning, that they ſhould leaue off their owne commodities, and goe forward in the building of Gods Temple, and in the ſetting forth of his religion.

g That is, I will heare your prayers according to my promiſe, 1. King. 8. 21, 29.

h That is, my glory ſhall be ſet forth by you,

i And ſo bring it to nothing.

k This declared that God was the authour of the doctrine, and that he was but the miniſter, as Exod. 14. 31. Iud. 7. 20. Acts 15. 28.

l Which declareth that men are vnapt and dull to ſerue the Lord, neither can they obey his word or his meſſengers before God reforme their hearts, and giue them new ſpirits, Iohn 6. 44.

m He exhorteth them to patience, though they ſee not as yet this Temple ſo glorious as the Prophets had declared: for this ſhould bee accompliſhed in Chriſt, by whom all things ſhould be renewed.

a For the people according as Iſa. 32. 11. and Ezek. 41. 1. had propheſied, thought this Temple ſhould haue bene more excellent then Salamons Temple, which was deſtroyed by the Babylonians, but the Prophets meant the ſpirituall Temple the Church of Chriſt.

b That is, go forward in building the Temple.

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d Meaning Christ, whom all ought to looke for and desire: or by desire, hee may signifie all precious things, as riches and such like.

8 And I will moue all nations, and [d] the desire of all nations shall come, and I will fill this house with glory, sayeth the Lord of hostes.

9 The [e] siluer is mine, and the golde is mine, sayeth the Lord of hostes.

10 The glory of this last house shall bee greater then the first, sayeth the Lorde of hosts: and in this place will I giue [f] peace, sayth the Lord of hostes.

11 ¶ In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus sayeth the Lord of hostes, Aske now the priests concerning the Law, and say,

13 If one beare g holy flesh in the skirt of his garment, and with his skirt doe touch the bread, or the pottage, or the wine, or oyle, or any meat, shall it be holy? and the Priests answered, and sayd, No.

14 Then said Haggai, If a polluted person touch any of these, shall it bee vncleane? And the Priests answered, and said, It shall be vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the workes of their hands, and that which they offer here is vncleane.

16 And now, I pray you, consider in your mindes: from this [h] day, and afore, euen afore a stone was layed vpon a stone in the Temple of the Lord:

17 [i] Before these things were, when one came to an heape of twentie measures, there were but tenne: when one came to the wine presse for to draw out fiftie vessels out of the presse, there were but twentie.

18 I smote you with blasting, and with mildew, and with haile, in all the labours of your hands; yet you turned not to mee, saith the Lord.

19 Consider I pray you, in your mindes, from [k] this day, and afore from the foure and twentieth day of the ninth moneth, euen from the day that the foundation of the Lords Temple was laid: consider it in your mindes.

20 Is the [l] seed yet in the barne? as yet the vine, and the fig tree, and the pomegranate, and the oliue tree hath not brought foorth: from this day will I blesse you.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I [m] will shake the heauens and the earth,

23 And I will ouerthrowe the throne of kingdomes, and I will destroy the strength of the [n] kingdomes of the heathen, and I will ouerthrowe the charets, and those that ride in them, and the horse and the riders shall come downe, euery one by the [o] word of his brother.

24 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my seruant the sonne of Shealtiel, saith the Lorde, and wil make thee as a [o] signet: for I haue chosen thee, saith the Lord of hostes.

e Therfore when his time cōmeth, he can make all the treasures of the world to serue his purpose: but the glory of this second Temple doeth not stand in materiall things, neither can be built.

f Meaning, all spirituall blessings and felicitie purchased by Christ, Phil. 4.7.

g That is, the flesh of the sacrifices: whereby he signifieth that that thing, which of it self is good, cannot make an other thing so: and therfore they ought not to iustifie themselues by their sacrifices and ceremonies: but contrary, hee that is vncleane and not pure of heart, doeth corrupt those things, and make them detestable vnto God, which else are good and godly.

h Consider how God did plague you with famine afore you began to build the Temple.

i That is, before the building was begun.

k From the time they began to build the Temple, he promiseth that God would blesse them: and albeit as yet the fruit was not come forth, yet in the gathering they should haue plentie.

l He exhorteth them to patience and to abide till the haruest came, and then they should see Gods blessings.

m I will make a change, and renew all things in Christ of whom Zerubbabel here is a figure.

n Hereby hee sheweth that there shalbe no let or hinderance when God will make this wonderfull restitution of his Church.

o Signifying, this his dignitie should be most excellent, which thing was accomplished in Christ.

¶ Zechariah.

THE ARGVMENT.

TWo moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he putteth them in remembrance for what cause God had so sore punished their fathers; and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue, from death and sinne, by Christ. But because they still remained in their wickednesse and coldnesse to set forth Gods glory and were not yet made better by their long banishment, he rebuketh them most sharpely: yet for the comfort of the repentant, he euer mixeth the promise of grace, that they might by this meanes be prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAP. I.

2 Hee exhorteth the people to returne to the Lord, and to eschew the wickednesse of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.

a Who was the sonne of Hystaspis.

b This was not that Zechariah, whereof is mention, 2. Chro. 24.20. but had the same name, and is called the sonne of Berechiah, as hee was, because he came of those progenitors, as of Ioiada or Berechiah and Iddo.

IN the eight moneth of the second yeere of [a] Darius came the worde of the Lorde vnto [b] Zechariah the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,

2 The Lorde hath bene [c] sore displeased with your fathers.

3 Therefore say thou vnto them, Thus sayeth the Lorde of hostes, [d] Turne yee vnto mee, sayeth the Lorde of hostes, and I will turne vnto you, sayeth the Lorde of hostes.

4 Be ye not as your fathers, vnto whom

c He speaketh this to feare them with Gods iudgements, that they should not prouoke him, as their fathers had done, whom hee so grieuously punished.

d Let your fruites declare, that you are Gods people, and that he hath wrought in you by his Spirit, and mortified you: for els man hath no power to returne to God, but God must conuert him, as Ierem. 31. 18. Lament. 5. 21. Isaiah 21. 8. and 31. 6. and 45. 21.

the

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Iere. 3, 12. *ezek.* 18. 30. *hose.* 14. 2 *ioel* 2. 12.

c Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the prophets be dead, yet their doctrine remaineth for euer, 2 Pet. 1. 15.

f Seeing ye saw the force of my doctrine in punishing your fathers, why doe not ye feare the threatnings conteined in the same, and declared by my Prophets?

g As men astonished with my iudgements, and not that they were touched with true repentance.

h Which conteineth part of Ianuarie and part of Februarie.

i This vision signifieth the restauration of the Church, but as yet it should not appeare to mans eyes, which is here ment by the night, by the bottome and by the myrrhe trees, which are blacke and giue a darke shadow: yet he compareth God to a king, who hath his postes and messengers abroad, by whom he still woorketh his purpose, and bringeth his matters to passe.

the *former Prophets haue cryed, saying, Thus sayeth the Lord of hostes, Turne you nowe from your euill wayes, and from your wicked woorkes: but they would not heare, nor hearken vnto me, sayeth the Lord.

5 Your fathers, where c are they? and do the Prophets liue for euer?

6 But did not my woordes and my statutes, which I commanded by my seruants the Prophets, take holde of f your fathers? And g they returned, and said, As the Lord of hostes hath determined to doe vnto vs, according to our owne wayes, and according to our woorkes, so hath hee dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth h Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I i saw by night, and beholde k a man riding vpon a red horse, and he stood among the myrrhe trees that were in a bottome, and behinde him were there l red horses speckled and white

9 Then said I, O my Lord, What are these? And the Angel that talked with mee, said vnto mee, I will shew thee what these bee.

10 And the man that stoode among the myrrhe trees, answered and said, These are they whom the Lord hath sent to go thorow the world.

11 And they answered the Angel of the Lord, that stoode among the myrrhe trees, and said, Wee haue gone thorow the world: and behold, all the world sitteth still, and is at rest.

12 Then the m Angel of the Lord answered, and said, O Lord of hostes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yeeres?

13 And the Lord answered the Angel that talked with me, with good woords and comfortable woords.

14 So the Angel that communed with mee, said vnto mee, Crie thou, and speake, Thus sayeth the Lord of hostes, I am n tenlous ouer Ierusalem and Zion with a great zeale,

15 And am greatly angrie against the careleste heathen: for I was angrie but o a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will returne vnto Ierusalem with tender mercy: mine house shall bee builded in it, sayeth the Lord of hostes, and a line p shall be stretched vpon Ierusalem.

17 Crie yet, and speake, Thus sayth the Lord of hostes, My cities shall yet q bee dronken with plentie: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes, and sawe, and behold, r foure hornes.

19 And I said vnto the Angel that talked with me, What be these? And he answered me, These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lord shewed mee foure s carpenters.

21 Then said I, What come these to doe? And hee answered, and sayd, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah to scatter it.

j I saw by night, and beholde k a man riding vpon a red horse, and he stood among the myrrhe trees that were in a bottome, and behinde him were there l red horses speckled and white

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p To measure out the buildings.

q The abundance shall be so great, that the places of store shall not be able to containe these blessings, that God will send, but shall euen breake for fulnesse.

r Which signified all the enemies of the Church, East, West, North, South.

s These carpenters or smithes are Gods instruments, which with their mallets and hammers breake these hard and strong hornes, which would ouerthrow the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe and looked, and behold, a a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And hee said vnto mee, To measure Ierusalem, that I may see what is the breedth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with mee, went foorth: and another Angel went out to meet him,

4 And said vnto him, Runne, speake to this b yong man, and say, c Ierusalem shalbe inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord, will be vnto her a wall of d fire round about, and will e be the glory in the mids of her.

6 Ho, ho, f come foorth, and flee from the land of the North, saith the Lord: for I haue scattered you into the foure g windes of the heauen, saith the Lord.

7 Saue h thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hosts, After this i glory hath he sent me vnto the nations, which spoyled you: for hee that toucheth

a That is, the Angel, who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternall essence is God, and so called.

b Meaning, himselfe Zechariah.

c Signifying the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospel thorow all the world, and should neede no materiall walles, nor trust in any worldly strength, but should be safely preserued, and dwel in peace among all their enemies.

d To defend my Church, to feare the enemies, and to destroy them if they approch neere.

e In me they shall haue their full felicitie and glory.

f Hee calleth to them, which partly for feare, and partly for their owne ease remained still in captiuitie, and so preferred their owne priuate commodities to the benefits of God promised in his Church.

g As it was I that scattered you, so haue I power to restore you.

h By fleeing from Babylon, and comming to the Church.

i Seeing that God hath begun to shew his grace among you by deliuering you, hee continueth the same still toward you, and therefore sendeth mee his Angel and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

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k Yee are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal 17.8.
l Vpon the heathen your enemies.
m They shall be your seruants, as you haue bene theirs.
n This must necessarily be vnderstood of Christ, who being God equall with his Father, was sent as he was Mediatour to dwell in his Church, and to gouerne them.

pon, toucheth the k apple of his eye.
9 For behold, I will lift vp mine hand l vpon them: and they m shall bee a spoyle to those that serued them, and yee shall know, that the Lord of hostes hath n sent me.
10 Reioyce, and bee glad, O daughter Zion: for loe, I come, and will dwell in the midst of thee, saith the Lord.
11 And many nations shall bee ioyned to the Lord in that day, and shall be my people: and I will dwell in the middes of thee, and thou shalt know that the Lord of hostes hath sent me vnto thee.
12 And the Lord shall inherit Iudah his portion in the holy land, and shall chuse Ierusalem againe.
13 Let all flesh be still before the Lord: for he is raised vp out of his holy place.

CHAP. III.

A prophecie of Christ, and of his kingdome.

a He prayed to Christ the Mediator for the state of the Church.
b Which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Ephes. 6.12.
c That is, Christ speaketh to God as the Mediator of his Church, that he would rebuke Satan: and here he sheweth himselfe to be the continuall preseruer of his Church.
d Meaning, that Iehoshua was wonderfully preserued in the captiuitie, and now Satan sought to afflict and trouble him, when hee was doing his office.

AND hee shewed mee Iehoshua the high Priest, a standing before the Angel of the Lord, and b Satan stoode at his right hand to resist him.
2 And the c Lord said vnto Satan, The Lord rebuke thee, O Satan: euen the Lord that hath chosen Ierusalem, rebuke thee. Is not this a d brand taken out of the fire?
3 Now Iehoshua was clothed with filthie garments, and stood before the Angel.
4 And he answered and spake vnto those that stoode before him, saying, Take away the e filthie garments from him. And vnto him hee said, Behold, I haue f caused thine iniquitie to depart from thee, and I will clothe thee with change of raiment.
5 And I said, Let them set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.
6 And the Angel of the Lord testified vnto Iehoshua, saying,
7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also g iudge mine house, and shalt also keepe my i courts, and I will giue thee place among k these that stand by.
8 Heare now, O Iehoshua the high Priest, thou and thy fellowes that sit before thee: for they l are monstrous persons: but behold, I will bring forth the m Branch my seruant.
9 For loe, the n stone that I haue layde before Iehoshua: vpon one stone shall be seuen eyes: behold, I will cut out the o grauing thereof, saith the Lord of hostes, and I will take p away the iniquity of this land in one day.
10 In that day, saith the Lord of hostes, shall ye call euery man his neighbour vnder the q vine, and vnder the figge tree.

e That is, filthie sinnes.
f He sheweth of what apparel he speaketh, which is, when our filthie sinnes are taken away, and we are clad with Gods mercies, which is meant of the spirituall restitution.
g The Prophet prayeth, that besides the raiment, the Priest might also haue tyre for his head accordingly, that is, that the dignitie of the Priesthood might bee perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselues with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it.
h That is, haue rule and gouernment in my Church, as thy predecessours haue had.
i Whereby hee meaneth, to haue the whole charge and ministery of the Church.
k That is, the Angels who represented the whole number of the faithful: signifying, that all the godly should willingly receiue him.
l Because they folow my word, they are contemned in the world, and esteemed as monsters, Isa. 8. 18.
m That is, Christ, who did so humble himselfe, that not onely hee became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 11.1. Iere. 23 5. and. 33.14, 15.
n He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is ful of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap. 4.10.
o That is, I wil make it perfect in all points, as a thing wrought by the hand of God.
p Though I haue punished this land for a time, yet I will euen now bee pacified, and visite their sinnes no more.
q Yee shall then liue in peace and quietnesse, that is, in the kingdome of Christ, Isa. 2.2. micah 4.4. hag. 2.10.

CHAP. IIII.

The vision of the golden candlestick, and the exposition thereof.

a Which was euer in the midst of the Temple, signifying that the grace of Gods spirit should shine there in most abundance, and in all perfection.
b Which conueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithful, that God had sufficient power in himselfe to continue his graces, and to bring his promise to passe, though hee had no helpe of man.

AND the Angel that talked with mee, came againe and waked mee, as a man that is raised out of his sleepe,
2 And said vnto mee, What seest thou? and I said, I haue looked, and beholde, a a candlestick all of gold, with a bowle vpon the top of it, and his seuen lampes thereon, and seuen b pipes to the lampes, which were vpon the top thereof.
3 And two oliue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.
4 So I answered, and spake to the Angel that talked with mee, saying, What are these, my Lord?
5 Then the Angel that talked with mee, answered and said vnto me, Knowest thou not what these bee? And I said, No, my Lord.
6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto c Zerubbabel, saying, Neither by d an armie nor strength, but by my Spirit, saith the Lord of hostes.
7 Who art thou, O e great mountaine, before Zerubbabel? thou shalt bee a plaine, and f hee shall bring forth the head stone

c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members.
d Hee sheweth that Gods power onely is sufficient to preserue his Church, though hee vse not mans helpe thereunto.
e Hee compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies dayly labour to let in the building of his spirituall Temple, but all in vaine.
f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that hee would continue his grace and fauour toward the Temple.

thereof,

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thereof, with shoutings, crying, Grace, grace vnto it.

8 Moreouer the word of the Lord came vnto me, saying,

9 The handes of Zerubbabel haue layd the foundation of this house: his hands shall also finish it, and thou shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the [h] small things? but they shall reioyce, and shall see the stone of [i] tinne in the hand of Zerubbabel: [k] these seuen are the eyes of the Lord, which goe thorow the whole world.

11 Then answered I, and said vnto him, What are these two olive trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What bee these two olive branches, which thorow the two golden pipes emptie themselues into the golde?

13 And he answered me, and said, Knowest thou not what these be? and I said, No my Lord.

14 Then said hee, These are the two [l] olive branches, that stand with the ruler of the whole earth.

g Meaning, the Prophet, that I am Christ, sent of my Father for the building and preseruation of my spirituall Temple.

h Signifying, that all were discouraged at the small and poore beginnings of the Temple.

i Whereby he signifieth the plummet & line, that is, that Zerubbabel which represented Christ, should go forward with his building to the ioy and comfort of the godly, though ỹ world be against him, and though his for a while bee discouraged, because they see not things pleasant to the eye.

k That is, God hath seuen eyes: meaning a continuall prouidence, so that neither Satan nor any power in the world can goe about or bring any thing to passe to hinder his worke, Chap. 3. 9.

l Which were euer greene and full of oyle, so that still they powred forth oyle into the lampes: Signifying, that God will continually maintaine and preserue his Church, and endue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of theeues, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

THen I turned mee, and lifted vp mine eyes, and looked, and behold, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying [a] booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

3 Then said hee vnto mee, This is the curse that goeth forth ouer the whole earth: for euery one that [b] stealeth, shall be cut off aswell on this [c] side, as on that: and euery one that [d] sweareth shall be cut off, aswell on this side, as on that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the theefe, and into the house of him that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shal consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went forth and said vnto mee, Lift vp now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And hee said, This is an [e] Ephah that goeth forth. Hee said moreouer, This is the [f] sight of them, thorow all the earth.

7 And beholde, there was lift vp a talent of lead: and this is a [h] woman that sitteth in the mids of the Ephah.

8 And he said, This is [i] wickednes, and he cast it into the mids of the Ephah, and hee cast the waight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and behold, there came out two [k] women, and the wind was in their wings (for they had wings like the winges of a storke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then said I to the Angel that talked with mee, Whither doe these beare the Ephah?

11 And hee said vnto mee, [l] To build it an house in the land of Shinar, and it shall bee established and set there vpon her owne place.

a Because the Iewes had prouoked Gods plagues by contemning his word, & casting off all iudgement and equitie, he sheweth ỹ Gods curses written in this booke had iustly light both on them, & their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.

b That is, vseth any iniury toward his neighbour.

c Meaning, whersoeuer hee be in the world.

d Hee that transgresseth the first table, and seeueth not God aright, but abuseth Gods name.

e Which was a measure in dry things, conteining about ten pottels.

f That is, all the wickednesse of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it, or open it at his pleasure.

g To couer the measure.

h Which representeth iniquitie, as in the next verse.

i Signifying that Satan should not haue such power against the Iewes to tempt them, as he had in time past, but that God would shut vp iniquity in a measure as in a prison.

k Which declared that God would execute his iudgements by the meanes of weake and infirme meanes.

l To remoue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure monarchies.

AGaine, I turned and lift vp mine eyes, and looked: & behold, there came foure [a] charets out from betweene [b] two mountaines, & the mountaines were mountaines of brasse.

2 In the first charet were [c] red horses, and in the second charet [d] blacke horses,

3 And in the third charet [e] white horses, and in the fourth charet, horses of [f] diuers colours, and reddish.

4 Then I answered, and said vnto the Angel that talked with me, What are these my Lord?

5 And the Angel answered, and said vnto mee, These are the [g] foure spirits of the heauen, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into the land of the North, and the white went out after them, and they of diuers colours went forth toward the [h] South countrey.

7 And the [i] reddish went out, and required to goe, and passe thorow the world. And he said, Go passe thorow the world. So they went thorowout the world.

8 Then cryed he vpon me, and spake vnto mee, saying, Behold, these that goe toward

a By charets here, as by horses afore, he meaneth the swift messengers of God to execute and declare his will.

b By the brasen mountaines he meaneth the eternall counsell and prouidence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.

c Which signified the great cruelty and persecutions that the Church had endured vnder diuers enemies.

d Signifying, that they had endured great afflictions vnder the Babylonians.

e These represented their state vnder the Persians which restored them to libertie.

f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nineueh and Babylon, and other their enemies.

g Meaning, all the actions & motions of Gods spirit, which according to his vnchangeable counsell hee causeth to appeare thorow all the world.

h That is, toward Egypt, and other countreyes thereabout.

i That is, they of diuers colours, which aske leaue, to signifie that Satan hath no power to hurt or afflict till God giue it him, Iob. 1. 12.

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the North countrey, haue pacified my [k] spirit in the North countrey.

9 And the word of the Lord came vnto me, saying,

10 Take of them of the captiuitie, euen of Heldai, and of Tobiiah, and Iedaiah, which are come from Babel, and come thou the same day, and go vnto the house [l] of Iosiah, the sonne of Zephaniah.

11 Take euen siluer and golde, and make crownes, and set them vpon the [m] head of Iehoshua, the sonne of Iehozadak the high Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hoastes, and sayth, Behold the man whose name is the [n] Branch, and hee shall grow [o] vp out of his place, and he shall [p] build the Temple of the Lord.

13 Euen he shall build the Temple of the Lord, and he shall beare the [q] glory, and shall sit and rule vpon his throne, and hee shall be a Priest vpon his throne, and the counsell of peace shalbe betweene [r] them both.

14 And the crowne shall bee to [s] Helem, and to Tobiiah, and to Iedaiah, [t] to [c] Hen the sonne of Zephaniah, for a [u] memoriall in the Temple of the Lord.

15 And they that are [x] farre off, shall come and builde in the Temple of the Lord, and yee shall know that the Lord of hoastes hath sent mee vnto you. And this shall come to passe, if yee will [y] obey the voyce of the Lord your God.

k By punishing the Caldeans, mine anger ceased, & you were deliuered.

h To receiue of him and the other three, money to make the two crownes. which were men of great authoritie among the Iewes & doubted of the restitution of the kingdome and of the priesthood, and hurt others by their example.

m Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King.

n Meaning, Christ, of whome Iehoshua was the figure: for in Greeke they were both called Iesus.

o That is, of himselfe, without the helpe of man.

p Which declareth that none could build this Temple, whereof Haggai speaketh but onely Christ: and therefore it was spirituall, and not materiall, Haggai. 2.10.

q Whereof Iehoshua had but a shadow.

r The two offices of the kingdome and priesthood shall be so ioyned together, that they shalbe no more diuiseured.

s Who was also called Heldai.

t Hee was also called Iosiah.

u That they may acknowledge their infirmitie, which looked that all things should haue beene restored incontinently: and of this their infidelitie these two crownes shall remaine as tokens. Actes 1. 6.

x That is, the Gentiles by the preaching of the Gospel shall help toward the building of this spirituall temple.

y If yee will beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

AND in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in [a] Chisleu,

2 For [b] they had sent vnto the house of God Sharezer, and Regem-melech, and their men to pray before the Lord,

3 And to speake vnto the Priests, which were in the house of the Lord of hoastes, and to the Prophets, saying, Should I [c] weepe in the fift moneth, and [d] separate my selfe as I haue done these so many [e] yeeres?

4 Then came the word of the Lorde of hoastes vnto me, saying,

5 Speake vnto all the people of the land, and to the [f] Priests, & say, When yee fasted, and mourned in the fift and seuenth month, euen these seuentie yeres, did ye fast vnto me? s doe I approue it?

6 And when ye did eat, and when ye did drinke, did yee not eate [h] for your selues, and drinke for your selues?

7 Should yee not heare the words which the Lord [i] hath cryed by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hoastes, saying, [k] Execute true iudgement, and shew mercie and compassion, euery man to his brother,

10 And oppresse not the widow, nor the fatherlesse, the stranger, nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and [l] pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an Adamant stone, lest they should heare the law and the words which the Lord of hoastes sent in his [m] spirite by the ministery of the former Prophets: therefore came a great wrath from the Lord of hoastes.

13 Therefore it is come to passe, that as he cryed, and they would not heare, so they cried, and I would not heare, saith the Lord of hoastes.

14 But I scattered them among all the nations, whome they knew not: thus the land was desolate [n] after them, that no man passed thorow nor returned: for they layed the pleasant land [o] waste.

a Which contained part of Nouember and part of December.

b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these feastes were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroied, and the other when Gedaliah was slaine, Ier. 41.2.

c By weeping and mourning appeare what exercises they vsed in their fasting.

d That is, prepare my selfe with all deuotion to this fast.

e Which was now since the time the Temple was destroyed.

f For there were both of the people, and of the Priestes, which doubted as touching this controuersie, besides them which as yet remained in Caldea, and reasoned of it, as of one of the chiefe points of their religion.

g For they thought they had deserued toward God, because of this fast, which they inuented of themselues: and though fasting of it selfe bee good, yet because they thought it a seruice toward God, and trusted therein, it is here reproued.

h Did you not eate and drinke for your owne commoditie and necessitie? and so likewise ye did absteine according to your own fantasies, & not after the prescript of my law.

i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, and by such things as they inuented, and in the meane season would not serue him as he had commanded.

k He sheweth that they did not fast with a sincere heart, but for hypocrisie, and that it was not done of a pure religion, because they lacked these offices of charitie, which should haue declared that they were godly, Matth. 23.23.

l And would not carry the Lordes burden, which was sweet and easie: but would beare their owne, which was heauie and grieuous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehem. 9.29.

m Which declareth that they rebelled not only against the Prophets, but against the Spirit of God that spake in them.

n That is, after they were caried captiue.

o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the word of the Lord of hoastes came to me, saying,

2 Thus sayth the Lord of hoastes, I was [a] iealous for Zion with great iealousie, and I was iealous for her with great wrath.

3 Thus sayth the Lord, I will returne vnto Zion, and will dwell in the middes of Ierusalem: and Ierusalem shall bee called a [b] citie of trueth, and the Mountaine of the Lord

a I loued my citie with a singular loue, so that I could not abide that any should do her any iniury.

b Because she shall bee faithfull & loyall toward me her husband.

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Lord of hostes, the holy mountaine.

4 Thus saith the Lord of hostes, There shall yet [c] olde men and old women dwell in the streetes of Ierusalem, and euery man with his staffe in his hand for very age.

5 And the streets of the citie shall be ful of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hosts, Though it be [d] vnpossible in the eyes of the remnant of this people in thele dayes, should it therefore be unpossible in my sight, saith the Lord of hosts?

7 Thus saith the Lord of hostes, Behold, I will deliuer my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall [e] dwell in the mids of Ierusalem, and they shall be my people, and I will bee their God in trueth and in righteousnesse.

9 Thus saith the Lord of hostes, Let your [f] hands be strong, ye that heare in these dayes these words by the mouth of the Prophets, which were in the day that the foundation of the House of the Lord of hostes was laide, that the Temple might bee builded.

10 For before these dayes there was no hire for [g] man, nor any hire for beast, neither was there any peace to him that went out, or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now I wil not intreate the residue of this people as afore time, saith the Lord of hostes.

12 For the seede shall bee prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as yee were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish [h] you, when your fathers prouoked mee vnto wrath, saith the Lord of hosts, and repented not,

15 So againe haue I determined in these dayes [i] to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall doe. Speake yee euery man the trueth vnto his neighbour: execute iudgement truely and vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oath: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast of the [k] tenth shall bee to the house of Iudah ioy and gladnes, and prosperous high feasts: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shall yet come [l] people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall goe to another, saying, * Up, let vs goe and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 Yea, great people and mightie nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, In those dayes shall ten men take hold out of all languages of the nations, euen take hold of the skirt of him that is a Iew, and say, We will goe with you: for wee haue heard that God is with you.

c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserue them so long as nature would suffer them to liue, and increase their children in great abundance.

d He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Gene. 18. 14. Rom. 4. 20.

e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shal bee sure and stable.

f Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which incourage you thereunto.

g For God cursed your worke, so that neither man nor beast had profit of their labours.

h Reade Ezek. 18. 20.

i Which declareth that man cannot turne to God till hee change mans heart by his Spirit, and so begin to doe well, which is to pardon his sinnes, and to giue him his graces.

k Which fast was appointed when the citie was besieged, and was the first fast of these foure: and here the Prophet sheweth that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to shew signes of heauinesse: for God wil send them ioy and gladnesse.

l He declareth the great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ. *Isa.* 2. 2. *micah.* 4. 1.

CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Christ.

THe burden of the word of the Lord in the land of [a] Hadrach: and Damascus shall bee his [b] rest: when the eyes of man, euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border [d] thereby: Tyrus also and Zidon, though they bee [e] very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and gold as the mire of the streetes.

4 Behold, the Lord will spoyle her, and he will smite her [f] power in the Sea, and she shalbe deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorowfull, and Ekron: for her countenance shalbe ashamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the [g] stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his [h] teeth: but hee that remaineth, euen he shall be for our God, and hee shall be as a prince in Iudah, but [i] Ekron shall be as a Iebusite.

8 And I will campe about [k] mine house against the armie, against him that passeth by, and against him that returneth,

a Whereby he meaneth Syria.

b Gods anger shall abide vpon their chiefe citie, and not spare so much as that.

c When the Iewes shall conuert and repent, then God will destroy their enemies.

d That is, by Damascus: meaning that Hamath or Antiochia should be vnder the same rod and plague.

e He secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtiltie, which they cloked with this name of Wisedome.

f Though they of Tyrus thinke themselues inuincible by reason of the Sea that compasseth them round about, yet they shall not escape Gods iudgements.

g Meaning, that all should bee destroyed saue a very few, that should remaine as strangers.

h Hee promiseth to deliuer the Iewes when he shall take vengeance on their enemies for their crueltie, and wrongs done to them.

i As the Iebusites had beene destroyed, so should Ekron and all the Philistims.

k He sheweth that Gods power onely shall bee sufficient to defend his Church against all aduersaries, bee they neuer so cruell, or assemble their power neuer so often.

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and no oppression shall come vpon them any more: for now I haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: behold, thy king commeth vnto thee: m hee is iust, and saued himselfe, poore, and riding vpon an u asse, and vpon a colt the foale of an asse.

10 And I will cut off the o charets from Ephraim, and the horse from Ierusalem: the bowe of the battell shall bee broken, and hee shall speake peace vnto the heathen, and his dominion shall bee from p sea vnto sea, and from the q riuer to the ende of the land.

11 r Thou also shalt bee saued through the blood of the Couenant, I haue loosed thy s prisoners out of the pit wherein is no water.

12 Turne you to the t strong holde, yee u prisoners of hope: euen to day doe I declare, that I will render the x double vnto thee.

13 For Iudah haue I y bent as a bow for mee: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shal be seene ouer them, and his arrow shall goe forth as the lightning: and the Lord God shal blow the trumpet, z shall come forth with the whirlewinds of the South.

15 The Lord of hosts shall defend them, and they shall deuoure them, z and subdue them with sling stones, and they shal drinke, and make a noyse as through wine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shall bee as the a stones of the crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! corne shall make the yong men cheerefull, and new wine the maides.

CHAP. X.

2 The vanitie of idolatrie. 3 The Lord promiseth to visite and comfort the house of Israel.

Aske you of the a Lord raine in the time of the latter raine: so shall the Lord make white cloudes, and giue you showres of raine, and to euery one grasse in the field.

2 Surely the b idoles haue spoken vanitie, and the soothsayers haue seene a lie, and the dreamers haue told a vaine thing: they comfort in vaine: therefore c they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepheards, and I did visit the d goates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as e his beautifull horse in the battell.

4 Out f of him shall the corner come forth: out of him the naile, out of him the bow of battell, and out of him euery sappointer of tribute also.

5 And they shall be as the mightie men, which tread downe their enemies in the mire of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders and horses shall be confounded.

6 And I will strengthen the house of Iudah, and I will preserue the house g of Ioseph, and I will bring them againe, for I pitie them, and they shalbe as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a gyant, and their heart shall reioyce as through wine: yea, their children shall see it, and bee glad: and their heart shall reioyce in the Lord.

8 I will h hisse for them, and gather them: for I haue redeemed them: and they shal increase, as they haue increased.

9 And I will k sowe them among the people, and they shall remember me in farre countreyes: and they shall liue with their children, and l turne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Assyria: and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them.

11 And hee m shall goe into the Sea with affliction, and shall smite the waues in the sea, and all the depths of the riuer shall drie vp: and the pride of Assyria shall bee cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

1 That is, God hath now seene the great iniuries and afflictions wherewith they haue beene afflicted of their enemies.

m That is, hee hath righteousnesse and saluation in himselfe for the vse and commoditie of his Church.

n Which declareth that they should not looke for such a king as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Matt. 21.5.

o No power of man or creature shalbe able to let this kingdome of Christ, and he shall peaceably gouerne them by his word.

p That is, from the red sea to the sea called Syriacum: and by these places which the Iewes knew, he meant an infinite space and compasse ouer the whole world.

q That is, from Euphrates.

r Meaning, Ierusalem, or the Church which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is heere called the couenant of the Church, because God made it with his Church, and left it with them, for the loue that hee bare vnto them.

s God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great.

t That is, into the holy land, where the citie and the Temple are, where God will defend you.

u Meaning, the faithfull, which seemed to bee in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie.

x This is, double benefites and prosperitie, in respect of that, which your fathers enioyed from Dauids time to the captiuitie.

y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which hee heere meaneth by the Grecians.

z Hee promiseth that the Iewes shall destroy their enemies, and haue abundance and excesse of all things, as there is abundance on the altar when the sacrifice is offered: which things are not to mooue them to intemperancie, but to sobrietie, and a thankfull remembrance of Gods great liberalitie.

a The faithfull shalbe preserued, and reuerenced of all, that the very enemies shall be compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great, when he met Iadi the high Priest.

a The Prophet reproueth the Iewes, because by their owne infidelitie they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoid this plague, he willeth them to turne to God, and to pray in faith to him, and so he will giue them abundance.

b He calleth to remembrance Gods punishments in times past, because they trusted not in him but in their idols and sorcerers, who euer deceiued them.

c That is, the Iewes went into captiuitie.

d Meaning, the cruel gouernours which did oppresse the poore sheepe, Ezek. 34.16,17.

e He will be mercifull to his Church, and cherish them as a King or Prince doeth his best horse, which shall bee for his owne vse in the warre.

f Out of Iudah shall the chiefe gouernour proceed, who shall be as a corner to vphold the building and as a naile to fasten it together.

g Ouer their enemies.

b That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.

i Wherby he declareth the power of God, who needeth no great preparation when hee will deliuer his: for with a becke or hisse hee can call them from all places suddenly.

k Though they shall yet be scattered, and seeme to be lost, yet it shal bee profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospel, among whom it was first preached.

l Not that they should returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Gospel.

m He alludeth to the deliuerance of the people out of Egypt, whereas the Angel smote the floods and riuers,

CHAP.

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CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithfull is committed to Christ. 7 A grieuous vision against Ierusalem and Iudah.

OPen thy doores, O a Lebanon, and the fire shall deuoure the cedars.

2 Howle, b firre trees: for the cedar is fallen, because all the mighty are destroyed: howle ye, O okes of Bashan, for the c defenced forest is cut downe.

3 There is the voice of the howling of the shepheards: for their d glory is destroyed: a voice of the roaring of lions whelps: for the pride of Iorden is destroyed.

4 Thus sayth the Lord my God, Feede the sheepe of the e slaughter.

5 They that possesse them, slay them, f and sinne not: and they that sell them, say, g Blessed bee the Lord: for I am rich, and their owne shepheards spare them not.

6 Surely I will no more spare those that dwell in the land, sayth the Lord: but loe, h I will deliuer the men euery one into his neighbours hand, and into the hand of his i king: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the k poore of the flocke, and I tooke vnto mee l two staues: the one I called Beauty, and the other I called Bands, and I fed the sheepe.

8 m Three shepheards also I cut off in one moneth, and my soule loathed n them, and their soule abhorred me.

9 Then said I, I will not feede you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one the flesh of his neighbour.

10 And I tooke my staffe, euen Beauty, and brake it, that I might disanull my couenant, which I had made with all people.

11 And it was broken in that day: and so the o poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I said vnto them, If ye thinke it good, giue mee p my wages: and if no, leaue off: so they weighed for my wages thirtie pieces of silver.

13 And the Lord said vnto me, Cast it vnto the q potter: a goodly price, that I was valued at of them. And I tooke the thirtie pieces of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, euen the Bandes, that I might dissolue the brotherhood betweene Iudah and Israel.

14 And the Lord said vnto mee, Take to thee yet r the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that s standeth vp: but he shal eate the flesh of the fat, and teare their clawes in pieces.

17 O Idole shepheard that leaueth the flocke: the sword shall bee vpon his t arme, and vpon his right eye. His arme shall bee cleane dried vp, and his right eye shalbe vterly darkened.

a Because the Iewes thought themselues so strong by reason of this mountain that no enemie could come to hurt them, the Prophet theweth that when God sendeth the enemies, it shal shew it selfe ready to receiue them.
b Shewing, that if the strong men were destroyed, the weaker were not able to resist.
c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to hold out.
d That is, the renoume of Iudah and Israel should perish.
e Which being now ordinate to bee slaine, were deliuered as out of the Lions mouth.
f Their gouernours destroy them without any remorse of conscience or yet thinking that they doe euill.
g He noteth the hypocrites, which euer haue the name of God in their mouthes, though in their life and doings they deny God, attributing their gaine to Gods blessing, which commeth of the spoyle of their brethren.
h I will cause one to destroy another.
i Their gouernours shal execute cruelty ouer them.
k That is, the small remnant, whom he thought worthy to shew mercy vnto.
l God sheweth his great benefits toward his people to conuince them of greater ingratitude, which would neither be ruled by his most beautifull order of gouernement, neither continue in the bands of brotherly vnity, and therefore hee breaketh both the one and the other. Some reade, for Bands destroyers, but in the 14. verse the first reading is confirmed.
m Whereby hee theweth his care and diligence that hee would suffer them to haue no euill rulers, because they should consider his great loue.
n Meaning the people, because they would not acknowledge these great benefits of God.
o He sheweth that the least part euer profite by Gods iudgements.
p Besides their ingratitude God accuseth them of malice and wickednes, which did not onely forget his benefits, but esteemed them as things of nought.
q Shewing that it was too little to pay his wages, which could scarce suffice to make a few tiles for to couer the Temple.
r Signifying, that they should haue a certaine kinde of regiment, and outward shew of gouernement: but in effect it should be nothing: for they should be wolues and deuouring beasts in stead of shepheards.
s And is in health and sound.
t By the arme he signifieth strength, dome and iudgement by the eye, that is, the plague of God shall take away both thy strength and iudgement.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the word of the Lord vpon a Israel, sayth the Lord, which spread the heauens, and layd the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem a b cup of poyson vnto all the people round about: and also with Iudah will bee be, in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heauy stone for all people: all that lift it vp, shall be torne, though all the people of the earth be gathered together against it.

4 In that day, sayth the Lorde, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

5 And the princes of Iudah shall say in their hearts, The c inhabitants of Ierusalem shall be my strength in the Lord of hosts their God.

6 In that day will I make the princes of Iudah like coles of fire among the wood, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand and on the left: and Ierusalem shall bee inhabited againe in her owne place, euen in Ierusalem.

7 The Lord also shal preserue the d tents of Iudah, as afore time: therefore the glory of the house of Dauid shall not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid shalbe as Gods house, and as the Angel of the Lorde before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of

a That is, the ten tribes which neglected Gods benefit in deliuering their brethren, & had rather remaine in captiuitie, then to returne home, when God called them.
b Ierusalem shall be defended against all her enemies: so shal God defend all Iudah also, and shall destroy the enemies
c Euery captaine that had many vnder him afore shall now thinke that the small power of Ierusalem shalbe sufficient to defend them against all enemies because the Lord is among them.
d The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no lesse preserued by my power, then if they were vnder their kings, (which is meant by the house of Dauid) or in their defenced cities.

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Dauid, and vpon the inhabitants of Ierusalem the Spirit of e grace and of compassion, and they shall looke vpon me, whom they haue f pierced, and they shall lament for g him, as one mourneth for his onely sonne, and be sory for him as one is sory for his first borne.

11 In that day shall there bee a great mourning in Ierusalem, as the h mourning of i Hadadrimmon in the valley of Megiddon.

12 And the k land shall bewaile euery family apart, the family of the m house of Dauid apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart and their wiues apart: the family of n Shemei apart, and their wiues apart.

14 All the families that o remaine, euery family apart, and their wiues apart.

e They shal haue the feeling of my grace by faith, and know that I haue compassion on them.

f That is, whom they haue continually vexed w their obstinacie, and grieued my spirit, Iohn 19. 37. where it is referred to Christs body, which here is referred to the Spirit of God.

g They shall turne to God by true repentance, whom before they had so grieuously offended by their ingratitude.

h They shall lament and repent exceedingly for their offences against God.

i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2. Chron. 35. 22.

k That is, in all places where the Iewes shall remaine.

l Signifying, that this mourning or repentance should not bee a vaine ceremony: but euery one touched with his owne griefe shall lament.

m Vnder these certaine families he containeth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes pierced Christ.

n Called also Simeon.

o To wit, which were elect by grace, and preserued from the common destruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatry. 3 The zeale of the godly against false prophets.

1 IN that day there a shall bee a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleannesse.

2 And in that day, sayeth the Lorde of hosts, I will cut off the b names of the idoles out of the land: and they shal no more be remembred: and I will cause the c prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet d prophesie, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lies in the Name of the Lord: and his father and his mother that begate him, e shall thrust him through, when he prophesieth.

4 And in that day shal the prophets f be ashamed euery one of his vision, when hee hath prophesied: neither shall they weare a rough garment to deceiue.

5 But he shall say, I am no g Prophet: I am an husbandman: for man taught mee to be an herdman from my youth vp.

6 And one shall say vnto him, What are these h wounds in thine hands? Then hee shall answere, Thus was I wounded in the house of my friends.

7 Arise, O sword, vpon my i shepheard, and vpon the man that is my fellow, saith the Lord of hosts: smite the shepheard, and the sheepe shall bee scattered, and I will turne mine hand vpon the little ones.

8 And in all the lande, sayth the Lord, k two parts therein shall bee cut off, and die, but the third shall be left therein.

9 And I will bring that third part thorow the fire, and will fine them as the siluer is fined, and will try them as gold is tryed: they shal call on my Name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

a He sheweth what shalbe the fruite of their repentance, to wit, remission of sinnes by the blood of Christ, which shall be a continuall running fountaine, and purge them from all vncleannesse.

b He promiseth that God will also purge them from all superstition, and that their religion shalbe pure.

c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.

d That is, when they shall prophesie lies, and make God, which is the authour of trueth, a cloke thereunto.

e He sheweth what zeale the godly shall haue vnder the kingdome of Christ, Deut. 13. 6, 9.

f God shall make them ashamed of their errors and lies, and bring them to repentance, and they shall no more weare Prophets apparell to make their doctrine seeme more holy.

g They shal confesse their former ignorance, and be content to labour for their liuing.

h Hereby hee sheweth that though their parents and friends dealt more gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the markes and signes should remaine for euer.

i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should bee an horrible dissipation among the people: for their gouernours and pastours should bee destroyed, and the people should bee as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all pastours, Matth. 26. 31.

k The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shall be tried with great afflictions, so that it shall bee knowen that onely Gods power and his mercies doe preserue them.

CHAP. XIIII.

1 Of the doctrine that shall proceede out of the Church, and of the restauration thereof.

1 BEhold, the day of the Lord commeth, and thy spoyle shall bee a diuided in the mids of thee.

2 For I will gather all nations against Ierusalem to battell, and the citie shalbe taken, and the houses spoyled, and the women defiled, and halfe of the citie shall goe into captiuitie, and the residue of the people shall not be cut off from the citie.

3 Then shal the Lord go forth, and fight against those nations, as when b he fought in the day of battell.

4 And his feete shall stande in that day vpon the c mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shall cleaue in the middes thereof: toward the East and toward the West there shall bee a very great d valley, and halfe of the mountaine shall remooue towarde the North, and halfe of the mountaine toward the South.

5 And yee shall flee vnto the e valley of the mountaines: for the valley of the mountaines shal reach vnto Azal: yea, ye shal flee like as yee fled from the f earthquake in the dayes of Vzziah King of Iudah: and the Lord g my God shall come, and all the saints with thee.

6 And in that day shal there be no cleere light, but darke.

7 And there shalbe a day (it is knowen to

a He armeth the godly against the great tentations that should come before they enioyed this prosperous state promised vnder Christ, that when these dangers should come, they might know that they were warned of them afore.

b As your fathers and you haue had experience both at the red sea and at all other times.

c By this maner of speach the Prophet sheweth Gods power and care ouer his Church, and how he will as it were by miracle saue it.

d So that out of all the parts of the world they shall see Ierusalem, which was before hid with this mountaine: and this hee meaneth of the spirituall Ierusalem the Church.

e Hee speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountains.

f Reade Amos 1. 1.

g Because they did not credite the Prophets words, he turneth to God, and comforteth himselfe in that that hee knew that these things should come, and sayth, Thou, O God, with thine Angels wilt come to performe this great thing.

the

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b Signifying, that there ſhould be great troubles in the Church, and that ſ time hereof is in the Lords handes, yet at length (which is here meant by the euening) God would ſend comfort.

i That is, the ſpiritual graces of God, which ſhould euer continue in moſt abundance.

k All idolatry & ſuperſtition ſhall be aboliſhed, and there ſhalbe one God, one faith, and one religion.

l This new Ieruſalem ſhall be ſeene through all the worlde, and ſhall excell the firſt in excellencie, wealth and greatneſſe.

m God will not onely rayſe vp war without, but ſedition at home to trie them.

n To hurt and oppreſſe him.

the Lord) b neither day nor night, but about the euening time it ſhall be light.

8 And in that day ſhall there i waters of life goe out from Ieruſalem, halfe of them toward the Eaſt ſea, and halfe of them toward the vttermoſt ſea, and ſhall be both in ſummer and winter.

9 And the Lord ſhall be king ouer all the earth: in that day ſhall there be one k Lord, and his Name ſhall be one.

10 All the land ſhalbe turned l as a plaine from Geba to Rimmon, toward the South of Ieruſalem, and it ſhalbe lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the firſt gate, vnto the corner gate, and from the tower of Hananiel, vnto the kings wineprelles.

11 And men ſhall dwell in it, and there ſhall be no more deſtruction, but Ieruſalem ſhalbe ſafely inhabited.

12 And this ſhalbe the plague wherewith the Lord ſhall ſmite all people, that haue fought againſt Ieruſalem: their fleſh ſhall conſume away, though they ſtand vpon their feete, and their eyes ſhall conſume in their holes, and their tongue ſhal conſume in their mouth.

13 But in that day m a great tumult of the Lord ſhalbe among them, and euery one ſhall take the n hand of his neighbour, and his hand ſhal riſe vp againſt the hand of his neighbour,

14 And Iudah ſhal fight alſo againſt Ieruſalem, and the arme of all the heathen ſhal bee gathered round about, with o golde and ſiluer, and great abundance of apparell.

15 Yet this ſhalbe the plague of the horſe, of the mule, of the camel, and of the aſſe, and of all the beaſts that be in theſe tents as this p plague.

16 But it ſhal come to paſſe that euery one that is left of all the nations, which came againſt Ieruſalem, ſhall goe vp from yeere to yeere to worſhip the King the Lord of hoſts, and to keepe the feaſt of Tabernacles.

17 And who ſo will not come vp of all the families of the earth vnto Ieruſalem to worſhip the king the Lord of hoſtes, euen vpon them ſhall come no raine.

18 And if the family of q Egypt goe not vp, and come not, it ſhal not raine vpon them. This ſhall be the plague wherewith the Lord will ſmite all the heathen, that come not vp to keepe the feaſt of Tabernacles.

19 This ſhall bee the puniſhment of Egypt, and the puniſhment of all the nations, that come not vp to keepe the feaſt of Tabernacles.

20 In that day ſhall there be written vpon the r bridles of the horſes, The holineſſe vnto the Lord, and the ſ pots in the Lords houſe ſhalbe like the bowles before the altar.

21 Yea, euery pot in Ieruſalem and Iudah ſhalbe holy vnto the Lord of hoſtes, and all they that ſacrifice, ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the t Canaanite in the houſe of the Lord of hoſtes.

o The enemies are rich, and therefore ſhall not come for a pray, but to deſtroy and ſhed blood.

p As the men ſhould be deſtroyed, verſ. 12.

q By the Egyptians, which were greateſt enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what ſeruice they were put now (whether to labour, or to ſerue in warre) they were now holy, becauſe the Lord had ſanctified them.

ſ As precious the one as the other, becauſe they ſhal be ſanctified.

t But all ſhalbe pure and cleane, and there ſhall neither be hypocrite, nor any that ſhal corrupt the true ſeruice of God.

Malachi.

THE ARGVMENT.

THis Prophet was one of the three, which God raiſed vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptiſt was ſent, which was either a token of Gods wrath, or an admonition that they ſhould with more feruent deſires looke for the comming of Meſſiah. He confirmeth the ſame doctrine that the two former doe, but chiefly he reproueth the Prieſts for their couetouſneſſe, and for that they ſerued God after their owne fantaſies, and not according to the preſcript of his word. He alſo noteth certaine peculiar ſinnes, which were then among them, as marrying of idolatrous and many wiues, murmurings againſt God, impatience and ſuch like. Notwithſtanding, for the comfort of the godly, hee declareth that God would not forget his promiſe made vnto their fathers, but would ſend Chriſt his meſſenger, in whom the Couenant ſhould bee accompliſhed, whoſe comming ſhould be terrible to the wicked, and bring all conſolation and ioy vnto the godly.

CHAP. I.

A complaint againſt Iſrael & chiefly the Prieſts.

a Reade Na. 1.1.

THe a burden of the worde of the Lord to Iſrael by the miniſtery of Malachi.

2 I haue loued you, ſayth the Lord: yet ye ſay, b Wherein haſt thou loued vs? Was not Eſau Iaakobs brother, ſayth the Lord? yet I loued Iaakob,

3 And I c hated Eſau, and made his mountaines waſte, and his heritage a wilderneſſe for dragons.

4 Though Edom ſay, We are impouerriſhed, but wee will returne, and builde the deſolate places, yet ſayth the Lord of hoſtes, They ſhall build, but I will deſtroy it, and they ſhall call them, The border of wickedneſſe, and the people with whom the Lorde is angry for euer.

5 And your eyes ſhall ſee it, and ye ſhall ſay, The Lord will be magnified vpon the border of Iſrael.

6 A ſonne honoureth his father, d a ſeruant his maſter. If then I be a father, where is mine honour? And if I be a maſter, where is my feare, ſayth the Lord of hoſts vnto you, d O Prieſts that deſpiſe my Name? and yee ſay, e Wherein haue we deſpiſed thy Name?

b Which declareth their great ingratitude that did not acknowledge this loue, which was ſo euident in that he choſe Abraham from out of all the worlde, and next choſe Iaakob the yonger brother of whom they came, and left Eſau the elder.

c For beſides that the ſignes of mine hatred appeared euen when hee was made ſeruant vnto his yonger brother, being yet in his mothers belly, and alſo afterward in that he was put from his birthright, yet euen now before your eyes the ſignes hereof are euident, in that that his country lieth waſte, and hee ſhall neuer returne to inhabite it, whereas ye my people, whom the enemie hated more then them, are by my grace and loue toward you deliuered, reade Rom. 9. 13.

d Beſides the reſt of the people he condemneth the Prieſts chiefly, becauſe they ſhould haue reproued others for their hypocriſie, and obſtinacie againſt God, and not haue hardened them by their example to greater euils.

e He noteth their groſſe hypocriſie, which would not ſee the ir faults, but moſt impudently couered them, and ſo were blinde guides,

7 Ye

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f Ye receiue all maner offerings for your owne greedinesse, and doe not examine whether they be according to my Law or no.

g Not that they sayd thus, but by their doings they declared no lesse.

h You make it no fault: whereby he condemneth them, that thinke it sufficient to serue God partly as he hath commaunded, and partly after mans fantasie, and so come not to that pureness of religion, which he requireth, and therefore in reproch he sheweth them that a mortall man would not be content to be so serued.

i He derideth the Priests who bare the people in hand, that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.

k Will God consider your office and state, seeing ye are so couetous and wicked? l Because the Leuites who kept the doores, did not trie whether the sacrifices that came in, were according to the Lawe, God witheth that they would rather shut the doores, then to receiue such as were not perfect. m God sheweth that their ingratitude, and neglect of his true seruice, shalbe the cause of the calling of the Gentiles: and here the Prophet that was vnder the Lawe, framed his wordes to the capacitie of the people, and by the altar and sacrifice he meaneth the spirituall seruice of God, which should be vnder the Gospel, when an ende should be made to all these legall ceremonies by Christs onely sacrifice. n Both the Priestes, and the people were infected with this errour, that they passed not what was offered: for they thought that God was as well content with the leane as with the fatte: but in the meane season they shewed not that obedience to God which hee required, and so committed both impietie, and also shewed their contempt of God, and couetousnesse. o The Priests and people were both weary with seruing God, and passed not what manner of sacrifice and seruice they gaue to God: for that which was least profitable, was thought good enough for the Lord. p That is, hath abilitie to serue the Lord according to his word, and yet will serue him according to his couetous minde.

7 Yee offer f vncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say, The table of the Lord is not g to be regarded.

8 And if yee offer the blinde for sacrifice, it is h not euill: and if yee offer the lame and sicke, it is not euill: offer it nowe vnto thy Prince: will hee bee content with thee, or accept thy person, sayth the Lord of hostes?

9 And nowe, I pray you, i pray before God, that hee may haue mercie vpon vs: this hath beene by your meanes: will hee regard k your persons, sayth the Lorde of hostes?

10 Who is there euen among you, l that would shut the doores, and kindle not fire on mine altar in vaine? I haue no pleasure in you, sayeth the Lorde of hostes, neither will I accept an offering at your hand.

11 For from the rising of the Sunne vnto the going downe of the same, my Name is m great among the Gentiles, and in euery place incense shall bee offered vnto my Name, and a pure offering: for my Name is great among the heathen, sayeth the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is n polluted, and the fruit thereof, euen his meate is not to be regarded.

13 Yee sayd also, Behold, it is a o wearines, and ye haue snuffed at it, sayth the Lord of hostes, and yee offered that which was torne, and the lame, and the sicke: thus ye offered an offering: should I accept this of your hand, sayth the Lord?

14 But cursed bee the deceiuer, which hath in his flocke p a male, and voweth, and sacrificeth vnto the Lorde a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

CHAP. II.

Threatnings against the Priests, being seducers of the people.

AND now, O ye a Priests, this commandement is for you.

2 If ye wil not heare it, nor consider it in your heart, to giue b glory vnto my Name, sayth the Lord of hostes, I will euen send a curse vpon you, & will curse your c blessings: yea, I haue cursed them already, because yee doe not consider it in your heart.

2 Behold, I will corrupt d your seed, and cast dung vpon your faces, euen the e dung of your solemne feasts, and you shall bee like vnto it.

4 And ye shall know, that I haue f sent this commandement vnto you, that my couenant which I made with Leui, might stand, sayth the Lord of hostes.

5 My g couenant was with him of life and peace, and I h gaue him feare, and hee feared mee, and was afraid before i my Name.

6 The law of k trueth was in his mouth, and there was no iniquitie found in his lippes: hee walked with mee in peace and equitie, and did turne many away from iniquitie.

7 For the Priestes l lips should preserue knowledge, and they should seeke the Lawe at his mouth: for hee is the m messenger of the Lord of hostes.

8 But yee are gone out of the way: yee haue caused many to fall by the Lawe: yee haue broken the couenant of Leui, sayth the Lord of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because yee kept not my wayes, but haue been partiall in the Law.

10 Haue we not all one n father? hath not one God made vs? why doe wee transgresse euery one against his brother, and breake the couenant of o our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holinesse of the Lord, which he loued, and hath married the p daughter of a strange god.

12 The Lord will cut off the man that doeth this: both the master and the seruant out of the Tabernacle of Iaakob, and him that q offereth an offering vnto the Lord of hostes.

13 And this haue yee done againe, and r couered the altar of the Lord with teares, with weeping, and with mourning: because

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.

b To serue me according to my word.

c That is, the abundance of Gods benefits.

d Your seede sowen shal come to no profit.

e You boast of your holinesse, sacrifices, and feasts, but they shall turne to your shame, and be as a vile as dung.

f The Priests obiected against the Prophet, that hee could not reproue them, but hee must speake against the Priesthood, and the office established of God by promise, but hee sheweth that the office is nothing slandered, when these villaines and dung are called by their owne names.

g He sheweth what were the two conditions of the couenant made with the tribe of Leui on Gods part, that he would giue them long life and felicitie, and on their part, that they should faithfully serue him according to his worde.

h I prescribed Leui a certaine Lawe to serue me.

i He serued me and set foorth my glory with all humilitie and submission.

k He sheweth that the Priest ought to haue knowledge to instruct others in the word of the Lord.

l He is as the treasure house of Gods word, and ought to giue euery one according to their necessitie, and not to reserue it for himselfe.

m Shewing, that whosoeuer doeth not declare Gods will is not his messenger and Priest.

n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God, nor their brethren.

o Whereby they had bound themselues to God to be an holy people.

p They haue ioyned themselues in marriage with them that are of another religion.

q That is, the Priestes.

r Ye cause the people to lament, because that God doeth not regard their sacrifices, so that they seeme to sacrifice in vaine.

the

f This is another fault, whereof hee accuseth them, that is, that they brake the lawes of marriage.

the offering is no more regarded, neither received acceptably at your hands.

14 Yet yee say, [f] Wherein? Because the Lord hath bene witnesse betweene thee and the wife of thy youth, against whome thou hast transgressed: yet she is thy [t] companion, and the wife of thy [u] couenant.

t As the one halfe of thy selfe.

u She that was ioyned to thee by a solemne couenant, and by the inuocation of Gods Name.

15 And did not [x] he make one? yet had he y abundance of spirit: and wherefore one? because hee sought a godly [z] seede: therefore keepe your selues in your spirit, and let none transgresse against the wife of his youth.

x Did not God make man and woman as one flesh and not many?

y By his power & vertue he could haue made many women for one man.

z Such as should be borne in lawfull and moderate mariage wherein is no excesse of lusts.

16 If thou hatest her, [b] put her away, saith the Lord God of Israel, yet he couereth [c] the iniurie vnder his garment, saith the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.

a Conteine your selues within your bounds, and be sober in mind, & bridle your affections.

b Not that he doth allow diuorcement, but of the two faults, hee sheweth which is the lesse.

17 Ye haue [d] wearied the Lord with your words: yet ye say, Wherein haue we wearied him? When ye say, Euery one that [e] doth euill, is good in the sight of the Lord, and he delighteth in them. Or where is the God of [f] iudgement?

c He thinketh it sufficient to keepe his wife still, albeit he take others, and so as it were couereth his fault.

d Ye murmured against God, because he heard you not assoone as yee called.

e In thinking that God fauoured the wicked, and hath no respect to them that serue him.

f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

CHAP. III.

1 Of the messenger of the Lord Iohn Baptist, and of Christs office.

BEhold, I will send my [a] messenger, and he shall prepare the way before mee: and the [b] Lord whom ye seeke, shall speedily come to his Temple: euen the [c] messenger of the couenant whom yee desire: behold, hee shall come, saith the Lord of hostes.

a This is meant of Iohn Baptist, as Christ expounded it, Luke 7.27

b Meaning, Messias as Psal. 40.1, 7. dan. 9 17, 25.

c That is, Christ by whō the couenant was made & ratified, who is called the Angel or messenger of the couenant, because he reconcileth vs to his Father: and is Lord or King, because he hath the gouernment of his Church.

2 But who may [d] abide the day of his comming? and who shall endure, when hee appeareth? for hee is like a purging fire, and like fullers sope.

3 And he shall sit downe to trie and fine the siluer: hee shall euen fine the sonnes of [e] Leui, and purifie them as gold and siluer, that they may bring offerings vnto the Lord in righteousnesse.

d He sheweth that the hypocrits which wish so much for ỹ Lords comming, wil not abide when hee draweth neere: for he will consume them, and purge his, and make them cleane.

e He beginneth at the Priests, that they might be lights & shine vnto others.

4 Then shall the offrings of Iudah and Ierusalem bee acceptable vnto the Lord, as in old time, and in the yeeres afore.

5 And I will come neere to you to iudgement, and I will be a swift witnesse against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vexe the widow and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

6 For I am the Lord: I change not, and yee sonnes of Iaakob [f] are not consumed.

f They murmured against God, because they saw not his help euer present to defend them: and therfore he accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token that he doth still defend them, and so his mercy toward them neuer changeth.

7 From the dayes of your fathers, yee are gone away from mine ordinances, and haue not kept them: [g] returne vnto mee, and I will returne vnto you, saith the Lord of hostes: but yee said, Wherein shall wee returne?

g Reade Zech. 1.3.

8 Will a [h] man spoyle his gods? yet haue ye spoyled me: but ye say, Wherein haue we spoyled thee? In [i] tithes and offerings.

h There are then so of the heathen that barbarous, their will defy and hogods of their honour, or deale deceitfully with them.

9 Ye are cursed with a curse: for ye haue spoyled me, euen this whole nation.

i Whereby the seruice of God should haue bene maintained, and the Priests, and the poore relieued.

10 Bring yee all the tithes into the storehouse, that there may be meat in mine house, and proone me now herewith, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing [k] without measure.

k Not hauing respect how much yee neede, but I will giue you in all abundance, so that yee shall lacke place to put my blessings in.

11 And I will rebuke the [l] deuourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine bee barren in the field saith the Lord of hostes.

l Meaning, the caterpiller, and whatsoeuer destroyeth corne and fruits.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hostes.

13 Your words haue bene stout [m] against me, saith the Lord: yet yee say, What haue we spoken against thee?

m The Prophet condemneth them of double blasphemie against God: first in that they said that God had no respect to them that serued him, and next that the wicked were more in his fauour then the godly.

14 Yee haue said, It is in vaine to serue God: and what profit is it that we haue kept his commaundement, and that wee walked humbly before the Lord of hosts?

15 Therefore we count the proud blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are [n] deliuered.

n They are not onely preferred to honour, but also deliuered from dangers.

16 [o] Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a [p] booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

o After these admonitions of the Prophet some were liuely touched, and encouraged others to feare God.

p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might bee an example of Gods mercies, to all penitent sinners.

17 And they shall be to me, saith the Lord of hosts, in that day [q] that I shal doe this, for a flocke, and I will [r] spare them, as a man spareth his owne sonne that serueth him.

q When I shall restore my Church according to my promise, they shalbe as mine owne proper goods.

r That is, forgiue their sinnes, and gouerne them with my spirit.

18 Then shall you returne, and discerne betweene the righteous and wicked: betweene him that serueth God, and him that serueth him not.

CHAP. IIII.

The day of the Lord, before the which Eliiah should come.

FOr behold, the day commeth, that shall [a] burne as an ouen, and all the proud, yea, and all that do wickedly, shalbe stubble, and the day that commeth, shall burne them vp, saith the Lord of hostes, and shall leaue them neither roote nor branch.

a He propheseth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.

2 But vnto you that feare my Name, shal the

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b Meaning Christ, who with his wings or beames of his grace should lighten and comfort his Church, Ephes. 5.14. and he is called the Sunne of righteousnesse, because in himselfe hee hath all perfection, and also the iustice of the Father dwelleth in him: whereby hee regenerateth vs into righteousnesse, clenseth vs from the filth of this world, and reformeth vs to the image of God. c Ye shalbe set at libertie and increase in the ioy of the Spirit, 2.Cor.3.17. d Because the time was come, that the Iewes should be destitute of Prophets vntill the time of Christ, because they should with more feruent mindes desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all tentations.

the b sunne of righteousnesse arise, and health shall be vnder his wings, and yee shall c goe forth, and grow vp as fat calues.

3 And yee shall tread downe the wicked: for they shall bee dust vnder the soles of your feete in the day that I shall doe this, saith the Lord of hosts.

4 d Remember the Lawe of Moses my seruant, which I commaunded vnto him in Horeb for all Israel with the statutes and iudgements.

5 Behold, I will send you e Eliah the Prophet before the comming of the great and f fearefull day of the Lord.

6 And hee shall g turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come h and smite the earth with curling.

e This Christ expoundeth of Iohn Baptist, Mat.11.13,14. who both for his zeale, and restoring of religion is aptly compared to Elijah. f Which as it is true for the wicked, so doeth it waken the godly, and call them to repentance. g Hee sheweth wherein Iohns office should stand: in the turning of men to God, and ioyning the father and children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is converted to Christ, and the sonne shall embrace the faith of the true fathers Abraham, Izhak and Iaakob. h The second point of his office, was to denounce Gods iudgements against them that would not receiue Christ.

The end of the Prophets.

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APOCRYPHA.

THE ARGVMENT.

THese bookes that follow in order after the Prophets vnto the new Testament, are called APOCRYPHA, that is, bookes which were not receiued by a common consent to bee read and expounded publikely in the Church, neither yet serued to proue any point of Christian religion, saue in as much as they had the consent of the other Scriptures called Canonicall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to bee read for the aduancement and furtherance of the knowledge of the historie, and for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophets, & so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

1 *Iosias appointeth Priestes, and keepeth the Passeouer.* 7 *Offrings for the Priestes & the people.* 11 *The order of the Leuites.* 23 *The vpright life of Iosias.* 25 *His death and the occasion thereof, and the lamentation for him.* 34 *Ioachaz appointed king.* 53 *The destruction of Ierusalem.*

2.*King.*23.21. 2.*chron.* 35.1.

AND Iosias kept the *Passeouer to his Lord in Ierusalem, and offred the Passeouer in the fourteenth day of the first moneth,

2 And appointed the Priests according to their dayly courses, being clothed with long garments in the Temple of the Lord.

3 And hee spake to the Leuites the holy ministers of Israel, that they should sanctifie themselues to the Lord, to set the holy Arke of the Lord in the house, which Salomon the sonne of king Dauid had built,

4 And sayd, Yee shall no more beare the Arke vpō your shoulders: now therfore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid king of Israel, and according to the maiesty of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passeouer, & make ready the sacrifices for your brethren, and keepe the Passeouer after the Lordes commandement giuen to Moses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kids with three thousand calues.

8 These were giuen of the kings possessions according to the promise, to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias and ‖ Syelus the gouernours of the Temple, to the priests for the Passeouer two thousand six hundreth sheepe, and three hundreth calues.

9 Furthermore, Iechonias, & Samaias and Nathanael his brethren, and ‖ Sabias, and ‖ Ethelus, and ‖ Ioram captaines gaue to the Leuites for the Passeouer fiue thousand sheepe, and seuen hundreth calues.

10 And when these things were done, the Priests & the Leuites stood in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moyses: and thus they did in the morning.

12 And they rosted the Passeouer with fire as * appertained, and they sod their offerings with perfumes in caldrons and pots, *Exod.*12.8.

13 And set it before all them that were of the people, and afterward they prepared for themselues, and for the Priestes their brethren the sonnes of Aaron.

14 For the Priests offered the fatte vnto the euening, and the Leuites did make readie for themselues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, and Azarias, and ‖ Eddinus, which was of the kings appointment. ‖*Or, Iedithum.*

16 And the porters were at euery gate so that it was not lawfull that any should passe his ordinary watch: for their brethren the Leuites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passeouer,

18 And offer sacrifices vpon the altar of the Lord, according to the commaundement of king Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer, and the feast of vnleauened bread seuen dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the kinges of Israel did not offer such a Passeouer, as did Iosias, and the Priests and the Leuites, and the Iewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yeere of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpright before

‖*Or, Iehiel.*

‖*Or, Hasabias.* ‖*Or, Iehiel.* ‖*Or, Charaba.*

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before his Lord with a heart full of godlines.
24 And concerning the thinges which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lord, above every nation and kingdome, and grieued him with ‖sensible things, so that the wordes of the Lord stood vp against Israel.
Or, by worshipping sensible creatures.
25 ¶ Now after all these acts of Iosias, *2.Chron. 35. 20.* it came to passe that when Pharaoh king of Egypt came to moue war at Carchamis vpon Euphrates, Iosias went out against him
26 But the king of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea?
27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lord hasteneth me forward: depart from me, and be not against the Lord.
28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet, by the mouth of the Lord.
29 But hee set himselfe in battell aray against him in the field of Megiddo, and the Princes came downe to king Iosias.
30 And the King said to his seruants, Conuey me out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.
31 So hee gate vp on his second chariot, & being come againe to Ierusalem he changed his life, & was buried in his fathers graue.
32 And in all Iudea was Iosias bewayled, yea, Ieremias the Prophet did lament for Iosias, and the gouernours, and their wiues did lament him vnto this day: and this was ordeined in all the kinred of Israel, to be done continually.
33 But these things are written in the booke of the stories of the kings of Iudea, & euery one of the acts that Iosias did, and his glory, and his knowledge in the law of the Lord, and the things which hee did before, and the thinges now rehearsed are registred in the booke of the kings of Israel & Iudea.
34 Then they of the nation tooke * Ioachaz the sonne of Iosias, and made him king in stead of his father Iosias, when hee was three and twenty yeere old. *2.King.23.30. 2.chron. 36. 1.*
35 And he reigned in Iudea and in Ierusalem three moneths: for the king of Egypt deposed him from reigning in Ierusalem.
36 Hee taxed also the people of an hundreth talents of siluer, & one talent of gold.
37 And the king of Egypt made Ioacim his brother king of Iudea and Ierusalem.
38 And hee bound Ioachaz and his gouernours: but when hee had taken Zaraces his brother, he led him away into Egypt.
39 Twenty and fiue yeere old was Ioacim, when he reigned in Iudea and Ierusalem, and he did euill in the sight of the Lord.
40 Wherefore against him came vp Nabuchodonosor king of Babylon, who when he had bound him with a chaine of brasse, led him away into Babylon.
41 Then Nabuchodonosor tooke of the holy vessels of the Lorde, and caried them away, & set them in his temple at Babylon.
42 But all his actes, and his prophanation, and his reproch, are written in the booke of the Chronicles of the kings.
43 And Ioacim his sonne reigned for him: and when he was made king, hee was eighteene yeere old.
44 And hee reigned three moneths and ten dayes in Ierusalem, and hee did euill in the sight of the Lord.
45 ¶ So a yeere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.
46 And he made Sedecias king of Iudea and Ierusalem, when he was one and twenty yeere old, and he reigned eleuen yeeres.
47 And hee did euill in the sight of the Lord, neither did he feare the wordes spoken *by Ieremias the Prophet from the mouth of the Lord. *Iere. 38. 21.*
48 For after that he was sworne to king Nabuchodonosor, hee forsware himselfe by the name of the Lord, and fell away, and hardened his necke and his heart, & transgressed the lawes of the Lord God of Israel.
49 Also the gouernours of the people, and the Priests committed many things against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.
50 Neuertheless the God of their fathers sent his messengers to cal him backe, because he spared them, and his owne Tabernacle.
51 But they derided his messengers, and in the day, that the Lord spake vnto them, they mocked his Prophets,
52 So that hee, being moued to anger against his people for their great wickednes, comanded the kings of the Chaldeans to inuade them.
53 These killed their young men with the sword round about their holy Temple, neither did they spare young man, nor mayden, neither old man nor child among them.
54 But hee deliuered them all into their handes, and all the holy vessels of the Lord, both great and small, with the vessels of the Arke of God: and they tooke, and caryed away the kings treasures into Babylon.
55 And they set fire in the house of the Lord, and brake downe the walles of Ierusalem, and burnt their towers with fire.
56 They consumed also all the precious things thereof, and brought them to nought, and those that were left by the sword, hee caried away into Babylon.
57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of *Ieremias, *Iere. 25. 11. and 29. 10.*
58 And that the land might enioy her Sabbaths all the time, that it was desolate, till seuenty yeeres were accomplished.

CHAP. II.

1 *Cyrus gaue leaue to the Iewes to returne.* 10 *Hee sent the holy vessels.* 13 *The names of them that returned.* 16 *Their aduersaries did let their building, and the Kings letters for the same.*

IN * the first yeere of the reigne of Cyrus king of the Perſians, to fulfill the word of the Lord by the mouth of Ieremias, *2. Chron 36. 22. ezra 1. 1.*

2 The

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2 The Lord raised vp the spirit of Cyrus King of the Persians, and he made proclamation throughout all his kingdome, euen by expresse letters,

3 Saying, Thus sayeth Cyrus King of the Persians, The Lord of Israel, euen the most hie Lord, hath made me King ouer the whole world,

4 And he hath cõmanded me to build him an house in Jerusalem which is in Judea.

5 If there be any therefore of you of his people, let the Lord euen his Lord bee with him, and let him goe vp to Jerusalem, which is in Judea, and build the house of the Lord of Israel: he is the Lord which dwelleth in Jerusalem.

6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with golde and siluer,

7 With gifts, with horses and cattell, and other things, which shal be brought, according to the vowes, into the temple of the Lord, which is in Jerusalem.

8 ¶ Then arose the chiefe of the families of Judea, and of the tribe of Beniamin, and the Priests and Leuits, and all whose mind the Lord had moued to go vp, and build an house to the Lord in Jerusalem.

9 And those that were about them, helped them in all things with siluer and gold, horses, and cattell, and with diuers vowes of many whose minds were stirred vp.

10 Also king Cyrus brought out the holy vessels of the Lord, which Nabuchodonozor had caried out of Jerusalem, and had consecrated them in the temple of his idoles.

11 Now when Cyrus King of the Persians had brought them out, he deliuered them to Mithridates his treasurer.

12 By whom they were giuen to ‖ Abassar the gouernour of Judea.

‖ Or, *Shash-basar, or, Sanabassar.*

13 Whereof this was the number: a thousand golden cups, & a thousand siluer cups, basins of siluer for the sacrifices, nine and twenty, viols of gold thirty, & of siluer two thousand foure hundreth and tenne, and a thousand other vessels.

14 So all the vessels of golde and siluer, which they caried away, were fiue thousand foure hundreth, threescore and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babylon to Jerusalem.

16 ¶ But in the time of Artaxerxes King of the Persians, ‖ Belemus, & Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and ‖ Semellius the secretary, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this Epistle here following against them that dwelt in Judea and Jerusalem,

Ezra 4. 6.

‖ Or, *Beselemus.*

‖ Or, *Shimshi.*

TO THE KING ARTAXERXES OVR LORD,

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretary, and the rest of their councell, and the Judges which are in Coelosyria and Phenice.

18 Bee it now therefore knowen to our Lord the King, that the Iewes which came vp from you, are come to vs into Jerusalem, that rebellious and wicked citie, and build the market places, and make vp the wals thereof, and lay the foundations of the Temple.

19 Therefore if this citie bee built, and the walles be finished, they will not onely not endure to pay tribute, but also will resist kings.

20 And because the things pertaining to the Temple goe forward, we thought it not meete to passe ouer such a thing,

21 But to declare it to our lord the King, that if it bee thy pleasure, it may bee sought out in the bookes of thy fathers,

22 And thou shalt find in the Chronicles the writings concerning these things, and shalt know that this city did alwayes rebel, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this city was made desolate.

24 Now therefore, O lord the King, we declare it, that if this citie bee built, and the wals therof repaired, you shal haue no more passage into Coelosyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltethmus, and to Semellius the secretary, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria, & Phenice, these things that follow.

26 I haue read the Epistle, which ye sent to me: therfore I commanded, that it should be sought out, & it was found, that this city hath alwayes practised against kings,

27 And that the men thereof were giuen to rebellion and wars, and how that mighty kings and fierce haue reigned in Jerusalem, which tooke tribute of Coelosyria, and Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the city, & that it be taken heed that no more be done,

29 And that those wicked things which should molest the king, go not forward.

30 Then when Rathumus, and Semellius the secretary, & the rest, which were ioyned with them, had read the things, which King Artaxerxes had written, they mooued their tents with speede to Jerusalem with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Jerusalem ceased vnto the second yere of the reigne of Darius king of the Persians.

CHAP. III.

1 *The feast of Darius.* 16 *The three wise sentẽces.*

NOw when Darius reigned, he made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernors & captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twenty prouinces.

3 And when they had eaten and dronke, and were satisfied, they departed, and King Darius went into his chamber, and slept & he wakened againe.

4 ¶ In the meane time three yong men of the

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the guard, keepers of the kings body, sayde one to another,

5 Let euery one of vs speake a sentence, and he that shal ouercome, & whose sentence shall appeare wiser then the others, Darius the king shall giue him great gifts, & great things in token of victory,

6 As to weare purple, and to drinke in golde, and to sleepe in golde, and a chariot with bridles of gold, an head tire of fine linnen, and a chaine about his necke.

7 And he shal sit next to Darius for his wisdome, and shalbe called Darius cousin.

8 Then euery man wrote his sentence, and sealed it, and put it vnder the pillow of king Darius,

9 And sayde, when the King rose, they would giue him the writing, & whose sentence the king and the three princes of Persia should iudge to be wisest, to him should the victory be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but trueth ouercommeth all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and he read them,

14 And sent and called all the noble men of Persia and of Media, and the gouernors and the captaines, and lieutenants, and the Consuls,

15 And sate him downe in the Councell, and the writing was read before them.

16 Then he said, Call the yong men that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first bega, which had spoken of the strength of wine,

18 And sayd on this maner, O ye men, howe strong is wine! it deceiueth all men that drinke it.

19 It maketh the minde of the king and of the fatherlesse both one, of the bonde man and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no maner of sorow nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernor, and causeth to speake all things by ||talents.

|| Or, pounds.

22 When men haue dronke, they haue no minde to loue either friends or brethren, and a little after they draw out swords.

23 But when they are from the wine, they do not remember what they haue done.

24 O ye men, is not wine strongest, which compelleth to doe such things? and he held his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a king. 13 *Of the strength of women.* 34 *Of the strength of trueth, which sentence is approued,* 47 *and his petition granted.*

THen the second which had spoken of the strength of the king began to say,

2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is Lord of them, so that they doe all things which he commandeth them.

4 If he bid them make war one against another, they doe it: if he send them out against the enemies, they go & breake downe mountaines, and walles, and towers.

5 They kill & are killed, and do not passe the commandement of the king: if they ouercome, they bring all to the king, as well the spoyles as all other things,

6 And those also which go not to warre and battell, but till the earth: for when they haue sowen it again, they reape it, & bring it to the king, and compell one another to pay tribute to the king.

7 Yet he is but one man: if he bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if hee bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people, and all his armies obey one man: in the meane while he sitteth down, he eateth, and drinketh, and sleepeth.

11 For these keepe him round about: neither can any one go & do his owne business, neither are they disobedient vnto him.

12 O ye men, how should not the king be strongest, seeing he is thus obeyed? So hee held his tongue.

13 ¶ Then the third which had spoken of women & of the truth (this was Zorobabel) began to speake,

14 O yee men, nether the mighty King, nor many men, nor wine is strongest: who then ruleth them or hath dominion ouer them? are they not women?

15 Women haue borne the king, & all the people which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them which planted y vines of which the wine is made.

17 They also make mens garments and make men honourable, neither can men bee without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, do they not loue a faire and beautifull woman?

19 Do they not leaue all those things and giue themselues wholly vnto her, and gape, and gaze vpon her, & all men desire her more then gold or siluer, or any precious thing?

20 A man leaueth his owne father which hath nourished him, and his owne country, and is ioyned with his wife.

21 And for the woman he ieopardeth his life, and neither remembreth father nor mother nor country.

22 Therefore by this ye may know that the women beare rule ouer you: doe ye not labour and trauel, and giue and bring all to the women?

23 Yea, a man taketh his sword and goeth forth to kil and to steale, and to sayle vpon the sea, and vpon riuers,

24 And he seeth a Lion & goeth in darknes, and when he hath stolen, rauished and spoyled, he bringeth it to his loue.

25 Wherfore a man loueth his owne wife more then father or mother.

26 Yea,

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26 Yea, many haue run mad for women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Howe therefore doe you not beleeue mee? is not the King great in his power? doe not all regions feare to touch him?

29 Yet I saw him and Apame, the kings concubine, the daughter of the famous Bartacus, sitting on the right hand of the King,

30 And shee tooke the crowne off the Kings heade, and put it vpon her owne, and strooke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: and if she laughed at him, hee laughed: and if shee were angrie with him, hee did flatter her, that hee might be reconciled with her.

32 Howe then, O ye men, are not women moze strong, seeing they doe thus?

33 ¶ Then the King and the Princes looked one vpon an other, and he began to speake of the trueth.

34 O ye men, are not women stronger? great is the earth, and the heauen is high, and the Sun is swift in his course: for he turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not he great that maketh these things? therefore the trueth is greater and stronger then all.

36 All the earth calleth for trueth, and the heauen blesseth it: and all things are shaken and tremble, neither is there any vniust thing with it.

37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked workes are such, and there is no truth in them, and they perish in their iniquitie.

38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but she doeth the things which are iust, & abstaineth from vniust and wicked things, and all men fauour her workes.

40 Neither is there any vniust thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of trueth.

41 So hee ceased to speake, and then all the people cried and said, Trueth is great and strongest.

42 Then the King said vnto him, Aske what thou wilt besides that which is appointed, and wee will giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by mee, and shalt be called my cousin.

43 ¶ Then he sayd to the King, Remember the vowe that thou hast vowed to builde Ierusalem, in the day that thou tookest the kingdome,

44 And to send again all the vessels that were taken out of Ierusalem, which Cyrus set apart when hee made a vow to cut off Babylon, and vowed to send them thither.

45 Thou also hast vowed to build the Temple, which the Idumeans burnt when Iudea was destroyed by the Chaldeans.

46 And now, O lorde the king, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the vowe which thou hast vowed with thine owne mouth to do to the King of heauen.

47 Then king Darius riling vp, kissed him, and wrote him letters to all the Stewards, and lieutenants, and captains, & gouernours, that they should bring on the way both him, and all that were with him, which went vp to build Ierusalem.

48 And hee wrote leters to all the Lieutenants in Coelosyria, and Phenice, and to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, and build the citie with him.

49 And hee wrote for all the Iewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no prince nor Lieutenant, nor gouernor nor Steward should enter into their doores,

50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Iewes which they held,

51 And that euery yeere there should be giuen for the building of the Temple twentie talents, vntill it were built,

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer seuenteene) other ten talents euery yeere:

53 And that all they which went from Babylon to build the citie, should haue libertie, as well they as their posteritie, and all the Priests that went away.

54 Hee wrote also touching the charges, and the Priestes garment, wherein they should minister.

55 And hee wrote that they should giue the Leuites their charges, vntill the house were finished, and Ierusalem built.

56 Also hee wrote that they should giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels which Cyrus had set apart out of Babylon, and whatsoeuer Cyrus had commanded to doe, hee also commanded to doe it, and to send to Ierusalem.

58 And when the ‖ young man was gone foorth, hee lift vp his face to heauen towardes Ierusalem, and gaue thankes to the King of heauen, ‖ *Or, Zorobabel.*

59 Saying, Of thee is the victorye, and of thee is wisedome, and of thee is glory, and I am thy seruant.

60 Blessed be thou which hast giuen me wisdome: for vnto thee I acknowledge it, O Lorde of our fathers.

61 ¶ So hee tooke the letters, and went out and came to Babylon, and told all his brethren.

62 And they blessed the God of their fathers, because hee had giuen them freedome and libertie

63 To goe vp and to builde Ierusalem, and the Temple, where his Name is renowned, and they reioyced with instruments of musicke and ioy seuen dayes.

CHAP V.

1 *The number of them that returne from the captiuitie.* 42 *Their vowes and sacrifices.* 54 *The Temple is begunne to be built.* 66 *Their enemies would craftily ioyne with them.*

After

Ezra.2.1. AFter these things, the chiefe of the houses of their fathers, were chosen after their tribes, and their wiues, and their sonnes, & their daughters, and their seruants, and their maydes, and their cattell.

2 And Darius sent with them a thousand horsemen, till they were restored to Ierusalem in safetie, and with musicall instruments, with tabrets and flutes.

3 And a ll their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priests. The sonnes of Phinees, the sonne of Aaron, Iesus sonne of Iosedec, sonne of Saraias, and Joacim the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kinred of Phares, of the tribe of Juda,

6 ‖Who spake wise wordes to Darius the King of the Persians in the second yeere of his reigne, in the moneth Nisan, which is the first moneth.

‖Or, Zorobabel.

7 ¶ And these are they of Judea, which came out of the captiuitie, where they dwelt, whome Nabuchodonosor King of Babylon had caried away into Babylon,

8 And returned vnto Ierusalem, and to the rest of Judea, euery one into his own city: which came with Zorobabel, and Iesus, Neemias, ‖Zacharias, Reesaias, Enenius, Mardocheus, Beellarus, Alpharatus, Reelius, Romus, and Baana their guides.

‖Or, Saraia.

9 The number of them of the nation and their gouernours: The sonnes of Phares two thousand an hundreth, seuentie and two, the sonnes of Saphat, foure hundreth, seuentie and two.

10 The sonnes of ‖Ares, seuen hundreth, fiftie and fiue.

‖Or, Areh.

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hundreth, fiftie and foure: the sonnes of Zathui, nine hundreth fourtie and fiue: the sonnes of Cozbe, seuen hundreth and fiue: the sonnes of Bani, fiue hundreth fourtie and eight.

13 The sonnes of ‖Bibe, fiue hundreth, twentie and three: the sonnes of ‖Sadas, three thousand, two hundreth twenty and two.

‖Or, Bibai. ‖Or, Azgad.

14 The sonnes of Adonikam, fiue hundreth, sixtie and seuen: the sonnes of Bagoi, two thousand, sixtie and fiue: the sonnes of Adinu, foure hundreth fiftie and foure.

‖Or, Aterhezecia.

15 The sonnes of ‖Aterisias, ninette and two: the sonnes of Ceilan and Azotus, sixtie and seuen: the sonnes of Azucan, foure hundreth, thirtie and two.

16 ‖The sonnes of Ananias, an hundreth and one: the sonnes of Arom, & the sonnes of Bassa, three hundreth twentie and three: the sonnes of Arsiphurith, an hundreth and two.

‖Or, the sonnes of Anania an hundreth, the sonnes of Aromoze, the sons of Besai three hundreth twentie and three.

17 The sonnes of Weterus, three thousand and fiue: the sonnes of ‖Bethlomon, an hundreth twenty and three.

‖Or, Bethlehem.

18 They of ‖Netophas, fiftie and fiue: they of ‖Anaboth, an hundreth fiftie and eight: they of Bethsamos fourtie and two.

‖Or, Netophah. ‖Or, Anathoth.

19 They of ‖Cariathiarius, twentie and fiue: they of Caphiras and Beroth, seuen hundreth, fourty and three: they of ‖Piras, seuen hundreth.

‖Or, Kariathiarim. ‖Or, Pirah.

20 They of Chadias and Ammidioi, fiue hundreth, twentie and two: they of ‖Cirama and Gabdes, sixe hundreth, twentie and one

‖Or, Aramah.

21 They of ‖Bacalon, an hundreth twentie and two: they of ‖Betolius, fiftie and two: the sonnes of ‖Nephis, an hundreth, fiftie and fiue.

‖Or, Macamos. ‖Or, Bethel. ‖Or, Nebus.

22 The sonnes of Calamolalus and Onus, seuen hundreth, twentie and fiue: the sonnes of Jerechus three hundreth, fourtie and fiue.

23 The sonnes of ‖Annaas, three thousand, three hundreth and thirtie.

‖Or, Sanaab.

24 The Priestes, the sonnes of Jeddu, the sonnes of Iesus, which are counted among the sonnes of Sanassib, nine hundreth, seuentie and two: the sonnes of Meruth, a thousand, fiftie and two.

25 The sonnes of ‖Phassaron, a thousand, fourty and seuen: the sonnes of ‖Carme, a thousand and seuenteene.

‖Or, Phassur ‖Or, Charim.

26 ¶ The Leuits. The sonnes of Iessue, Cadmiel, Bannu, and Suin, seuentie and foure.

27 ¶ The sonnes which were holy singers. The sonnes of Asaph, an hundreth fourtie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Jatal, the sonnes of ‖Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Samai: all were an hundreth, thirty and nine.

‖Or, Talmon ‖Or, Ceros. ‖Or, Suia.

29 The ministers of the Temple. The sonnes of Esau, the sonnes of Alipha, the sonnes of Tabaroth, the sonnes of Ceras, the sonnes of ‖Sud, the sonnes of Phalen, the sonnes of Labana, the sonnes of ‖Agraba,

‖Or, Hagaba.

30 The sonnes of ‖Acrua, the sonnes of ‖Duta, the sonnes of Cetab, the sonnes of ‖Agaba, the sonnes of ‖Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of ‖Geddur,

‖Or, Acub. ‖Or, Hagab. ‖Or, Sibe. ‖Or, Cedur. ‖Or, Raia. ‖Or, Neroda ‖Or, Gazema

31 The sonnes of ‖Airus, the sonnes of Daisan, the sonnes of ‖Noeba, the sonnes of Chaseba, the sonnes of ‖Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Asara, the sonnes of ‖Basthai, the sonnes of Asana, the sonnes of ‖Meani, the sonnes of ‖Naphisi, the sonnes of ‖Acub, the sonnes of ‖Alipha, the sonnes of ‖Alur, the sonnes of Pharacim, the sonnes of ‖Basaloth.

‖Or, Baste. ‖Or, Meunim ‖Or, Naphisio ‖Or, Bacubub. ‖Or, Acupha ‖Or, Assur. ‖Or, Baroloth ‖Or, Mehida.

32 The sonnes of ‖Meeda, the sonnes of Coutha, the sonnes of ‖Cozea, the sonnes of Charcus, the sonnes of Alerar, the sonnes of ‖Thomoi, the sonnes of ‖Nasith, the sonnes of Atipha.

‖Or, Charescha. ‖Or, Barcus ‖Or, Thomoth ‖Or, Nasib.

33 The sonnes of the seruants of Salomon. The sonnes of ‖Asaphion, the sonnes of ‖Pharira, the sonnes of ‖Jeeli, the sonnes of Lozon, the sonnes of Isdael, the sonnes of ‖Sapheth,

‖Or, Hazophoreth. ‖Or, Pharuda ‖Or, Ieelah.

34 The sonnes of Agia, the sonnes of ‖Phachthieth, the sonnes of ‖Sabie, the sonnes of Sarothie, the sonnes of Wallas, the sonnes of Gar, the sonnes of ‖Addus, the sonnes of ‖Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

‖Or, Staphelia. ‖Or, Phacareth. ‖Or, Sabin. ‖Or, Spartia. ‖Or, Addu. ‖Or, Subah.

35 All the ministers of the Temple, and the sonnes of the seruaunts of Salomon, were three hundreth, seuentie and two.

‖Or, Thelmelah, & Thelharsa, Carathalar, and Alar.

36 These came vp from ‖Thermeleth, and Thelersas: Caraathalat and Alar leading them.

37 Neither

37 Neither could they shew their families nor their stocke how they were of Israel, the sonnes of ‖ Ladan the sonne of ‖ Ban, the sonnes of ‖ Necodan, sixe hundreth fiftie and two.

38 And of the Priests those which exercised the office of the Priests, and were not found the sonnes of ‖ Obdia, the sonnes of ‖ Accos, the sons of Addus, * which had taken to wife Augia, one of the daughters of ‖ Berzelaius,

39 And was called after his name: and when the description of the kinred of these men had beene sought in the register, and could not bee found, they were set apart from the office of Priests.

40 For ‖ Neemias and Attharias sayd to them, that they should not bee partakers of the holy thinges, till there arose an hie Priest clothed with doctrine and trueth.

41 So all they of Israel, from them of twelue yeere olde, and little children, were ‖ fortie thousand, besides men seruants and women seruants, two thousand three hundreth and sixtie.

42 Their seruants and handmaides were seuen thousand, three hundreth fortie and seuen: the singing men and women, two hundreth, fortie and fiue:

43 Camels, foure hundreth thirtie and fiue: and horses, seuen hundreth thirtie and sixe: mules, two hundreth fortie and fiue: ‖ beasts that bare the yoke, fiue thousand, fiue hundreth, twentie and fiue.

44 And there were of the gouernours after their families, which when they were come to the Temple in Jerusalem, vowed to build the house in his owne place according to their power,

45 And to giue to the treasure of the works, a ‖ thousand pound in gold, and fiue thousand pound in siluer, and an hundreth priestly garments.

46 And the Priests and the Leuites and the people dwelt in Jerusalem, and in the countrey, and the holy singers and the porters, and all Israel in their ‖ villages.

47 ¶ But * when the seuenth moneth was neere, and when the children of Israel were euery one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then Jesus the sonne of Josedec and his brethren the Priests, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made ready the altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offred sacrifices according to the season, and burnt offrings to the Lord, morning and euening.

51 They kept also the feast of tabernacles, as it is * ordeined in the Law, and offred sacrifices euery day, as was requisite,

52 And afterward, the continuall oblations and offrings of the Sabbaths, and of the new moneths and of all holy feasts.

53 ¶ And all * they which had made any vow to God, began to offer sacrifice vnto God in the first day of the seuenth moneth, although the temple of God was not yet built.

54 They gaue also money to the masons and to the workemen, and meate and drinke with gladnesse,

55 And charets to the Sidonians, & to those of Tyrus to bring Cedar wood out of Libanus, which should bee brought by flotes to the hauen of Joppe, according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the second yeere and second moneth came into the Temple of God in Jerusalem, Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedec, and their brethren, and the Priests and Leuites, and all they that came out of captiuitie into Jerusalem,

57 And * layd the foundation of the house of God in the first day of the second moneth of the second yeere, after their returne into Judea and Jerusalem.

58 And they appointed the Leuites from twenty yeere old ouer the workes of the Lord, and Jesus and his sonne and his brethren, and his brother Cadmiel, and the sonnes of Madiabon with the sonnes of Joda, the sonne of Heliadun, with their sonnes and brethren, euen all the Leuites with one accord did follow after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priests stood clothed with their long garments with musicall instruments, and trumpets, and the Leuites the sonnes of Asaph with cymbales.

60 Singing and blessing the Lord, according to the ordinance of Dauid king of Israel.

61 And they sung with lowd voyce songs to the prayse of the Lord, because his mercie and glory is for euer in all Israel.

62 Then all the people blew trumpets, and cryed with lowd voyce, praysing the Lord for the raysing vp of the house of the Lord.

63 Also some of the Priests and Leuites, and chiefe men, to wit, the Ancients which had seene the former house,

64 Came to see the building of this with weeping & great crying, and many with trumpets and toy cried with lowd voyce,

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude y blew trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Juda and Beniamin heard it, they came to know what noise of trumpets it was,

67 And they knew that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Jesus, and the chiefe of the families, sayd vnto them, Let vs build also with you.

69 For wee obey your Lord as you doe, and sacrifice vnto him since the dayes of ‖ Asbasareth king of the Assyrians, which brought vs hither.

70 Then Zorobabel, and Jesus, and the chiefe of the families of Israel sayd to them, It doeth not appertaine to vs, and to you to builde an house to the Lord our God.

71 For we alone will build it to the Lord God

‖Or, Dalaias ‖Or, Tubia ‖Or, Necoda.

‖Or, Hobia. †Or, Hacoz. Ezra 2.61. ‖Or, Barzelaus.

‖Or, Nehemias and Attharias.

‖Or, fourtie and two thousand, three hundreth and sixtie.

‖Or, asses.

‖Or, of gold 1000. thousand pound, and of siluer, fiue &c.

‖Or, quarters. Ezra 3.1.

Leui. 23.34.

Ezra 3.6.

Eccles 49. 12.

‖Or, Ascararet, or Asachadon.

Ezra.4.3 of Israel, as it becommeth vs, and as *Cyrus the king of the Persians bad vs.

72 Howbeit the people of the land made them sluggish that were in Judea, and letted them to build the worke, and by their ambushments and seditions and conspiracies hindred the finishing of the building,

73 All the time of king Cyrus life: so that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 *Of Aggeus and Zacharias.* 2 *The building of the Temple.* 3 *Sisinnes would let them.* 7 *His Epistle to Darius.* 23 *The Kings answere to the contrary.*

Ezra.5.1. nehe.1.1. BVt * in the second yeere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets prophesied to the Iewes, euen vnto them that were in Judea and Jerusalem, in the Name of the Lord God of Israel, which they called ‡ vpon.

‡Greeke vpon them.

2 Then Zorobabel sonne of Salathiel, and Jesus the sonne of Ioledec stood vp, and began to build the house of the Lord, which is in Jerusalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Sisinnes the gouernour of Syria and Phenice, and Sathrabouzanes with his companions came vnto them,

4 And sayd vnto them, By whose commandement build you this house and this building, and enterprise all these other thinges? and who are the builders that enterprise such things?

5 But the ancients of the Iewes had grace of the Lord, after that hee had visited the captiuitie,

6 That they were not letted to build, vntill it was signified vnto Darius of these matters, and an answere was receiued.

7 ¶ The copie of the Epistle, which hee did write and sent to Darius: SISINNES gouernour of Syria and of Phenice, and Sathrabouzanes, and their companions, presidents in Syria and Phenice, saiute king Darius.

8 It may please the king our master plainely to vnderstand, that when wee came to the countrey of Judea, and entred into the citie of Jerusalem, wee found in the citie of Jerusalem the ancients of the Iewes that were of the captiuitie,

9 Building an house to the Lord great and new, of hewen stones, and of great price, and the timber already layd vpon the walles.

10 And these workes are done with great speed, yea, and the worke hath good successe in their handes, so that it will bee finished with all glory and diligence.

11 Then we asked their ancients, saying, By whose commandement build you this house, and lay the foundation of these workes?

12 Wee asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demanded the names of the gouernours in writing.

13 But they answered saying, Wee are the seruants of the Lord, which hath created the heauen and the earth.

1.King.6.2. 14 And *this house was built vp many yeres agoe by a king of Israel great and strong, and was finished.

15 But when our fathers, prouoking GOD to wrath, sinned against the Lord of Israel, which is in heauen, * hee deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans, 2.King.24.1

16 Who brake downe the house, and burnt it, and caried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this house should be built vp.

18 And the holy vessels of gold and of siluer, which Nabuchodonosor had caried out of the house of Jerusalem, and had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to ‖ Sanaballarus ruler. ‖Or, Shashbazar.

19 And a commaundement was giuen vnto him, that he should cary away those vessels, and put them in the Temple at Jerusalem, and that this Temple of the Lord should bee built in this place.

20 Then the same Sanaballarus, being come hither, layde the foundations of the house of the Lord at Jerusalem, and since that time till now, it is in building, and is not finished.

21 Now therefore if it please the king, let it bee sought vp in the kings libraries concerning Cyrus.

22 And if it be found that the building of the house of the Lord at Jerusalem hath beene done by the consent of king Cyrus, and if it seeme good to the lord our king, let him make vs answere concerning these things.

23 Then king Darius commaunded to search in the kings libraries that were in Babylon, and there was found in Ecbatane, which is a tower in the region of Media, a place where such things were laid vp for memorie.

24 In the first yeere of the reigne of Cyrus, king Cyrus commaunded the house of the Lord at Jerusalem to be builded, where they did sacrifice with the continuall fire.

25 Of the which the height should be of threescore cubites, the breadth of threescore cubites, with three rowes of hewen stones, and one row of new wood of that countrey, and that the costes should bee payed out of the house of king Cyrus,

26 And that the holy vessels of the house of the Lord, as wel those of gold as of siluer, which Nabuchodonosor had carried out of the house in Jerusalem, and brought into Babylon, should bee restored to the house which is in Jerusalem, and set in the place where they were afore.

27 Also hee commaunded that Sisinnes gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, & those which were constitute captaines in Syria & Phenice, should take heed to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Judea, and the Elders of the Iewes to build that house of the Lord in that place.

28 And I also haue commaunded to build it cleane vp againe, and that they bee diligent to helpe them of the captiuitie of the Iewes, til the house of the Lord be finished.

29 And that same part of the tribute of Coelosyria

losyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also corne, and salt, and wine, and oile continually euery yeere without faile, as the Priests which are in Ierusalem shall testifie to bee spent euery day,

31 That offerings may be made to the hie God for the king and his children, and that they may pray for their liues.

32 Furthermore he commanded that whosoeuer should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should be taken out of his possession, and hee bee hanged thereon, and that his goods should be the kings.

33 And therefore let the Lord whose name is there called vpon, destroy euery king and nation, which stretcheth out his hand to hinder or doe euill to that house of the Lord which is in Ierusalem.

Esra.6.12. 34 * I Darius the King haue ordeined that it should be diligently executed according to these things.

CHAP. VII.

1 Esdras and his companions follow the Kings commandement, and helpe the Iewes to build the Temple. 5 The time that it was built. 10 They keepe the Passeouer.

Esra.6.13. THen Sisinnes the * gouernour of Coelosyria and Phenice, and Sathrabouzanes, and their companions obeying King Darius commandements,

2 Assisted diligently the holy works, working with the ancients & gouernors of the Sanctuary

3 And the holy workes prospered by Aggeus and Zacharias the Prophets which prophecied.

4 So they finished all things by the commandement of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes kings of the Persians.

5 Thus the holy house was finished in the three and twentieth day of the moneth Adar in the sixt yeere of Darius king of the Persians.

6 ¶ And the children of Israel, and the Priestes and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyses.

7 And they offered for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth rammes, foure hundreth lambes,

8 And twelue goates for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priests and the Leuites stood according to their kinreds, clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyses, and also the porters in euery gate.

10 And the children of Israel offred the Passeouer together with them of the captiuitie, in the fourteenth day of the first moneth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselues.

13 Then all the children of Israel which were of the captiuitie did eate, euen all they that had separated themselues from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of vnleauened bread seuen dayes, reioycing before the Lord,

15 Because hee had turned the counsell of the King of the Assyrians towards them to strengthen their hands in the workes of the Lord God of Israel.

CHAP. VIII.

1 Esdras commeth from Babylon to Ierusalem. 10 The copie of the commission giuen by Artaxerxes. 29 Esdras giueth thankes to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

AND after these things when Artaxerxes King of the Persians reigned, Eldzas the sonne of ‖ Saratas, the sonne of Ezerias, the sonne of Helcias, the sonne of Salum, ‖Or, Azarias

2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of ‖ Ezias, the sonne of ‖ Memeroth, the sonne of ‖ Zaraias, the sonne of ‖ Saulas, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the hie Priest. ‖Or, Azarias ‖Or, Meraioth. ‖Or, Sama. ‖Or, Azi.

3 This Eldzas went out of Babylon, and was a scribe well taught in the Law of Moyses, giuen by the Lord God of Israel.

4 Also the King gaue him great honour, and hee found grace in his sight in all his requests.

5 With him also there departed some of the children of Israel, and of the Priestes and Leuites, and of the holy singers, and of the Porters, and of the ministers of the Temple vnto Ierusalem,

6 In the seuenth yeere of the reigne of Artaxerxes, and in the fift moneth: this was the seuenth yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speede in their iourney.)

8 For Eldzas had gotten great knowledge, so that hee would let nothing passe that was in the Law of the Lord, and in the commaundements. and hee taught all Israel all the ordinances and iudgements.

9 So the Commission written by King Artaxerxes was giuen Eldzas the Priest, and reader of the Law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Eldzas the Priest, and reader of the Law of the Lord, Salutation.

11 For as much as I consider things with pitie, I haue commaunded that they that will and desire of the nation of the Iewes, & of the Priests and Leuites, which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to mee and my seuen friends the counsellers,

13 That they may visite the things that are

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in Judea and Jerusalem diligently, as it is contained in the Law of the Lord,

14 And carie the gifts to the Lord of Israel in Jerusalem, which I and my friends haue vowed: also al the gold and siluer, which shalbe found in the countrey of Babylon appertaining to the Lord in Jerusalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Jerusalem, as well siluer as golde, for bulles and rammes, and lambes, and things thereunto pertaining,

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Jerusalem.

17 And whatsoeuer thou and thy brethren will doe with the golde or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the kings treasure.

20 And I also King Artaxerxes haue commaunded the treasures of Syria and Phenice, that whatsoeuer Esdras, the Priest and reader of the Lawe of the highest God, shall send for, they should giue it him with all speede, euen to the summe of an hundreth talents of siluer,

21 And likewise vnto an hundreth cores of corne, and an hundreth pieces of wine and other things in abundance.

22 Let all things be done to the highest God, according to the Law of God with diligence, that wrath come not vpon the kingdome of the king and of his sonnes.

23 Also to you it is commaunded, that of none of the Priests or Leuites, or holy singers, or Porters, or ministers of the Temple, or of the workmen of this Temple, no tribute nor tare bee taken, nor that any haue power to tare them in any thing.

24 Thou also, Esdras, according to the wisedome of God, ordeine iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Law of God and the King, bee diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the Scribe, said, Blessed be the onely Lord God of my fathers, which hath put this in the heart of the King to glorifie his house which is in Jerusalem,

27 And hath honoured mee before the King, and the counsellers, and all his friends and gouernours.

Ezra. 8. 1. 28 ¶ * Therefore I was incouraged by the helpe of the Lord my God, and gathered men of Israel to goe vp with me.

29 These are the guides after their families and order of dignities, which came vp with mee out of Babylon in the reigne of Artaxerxes the King.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Danid, ‖ Lettus. ‖Or, Hattus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundreth and fifte men.

32 Of the sonnes of ‖ Salomon, Abelliacnias the sonne of Zacharias, and with him two hundreth men. ‖Or, Pahath Moab, Elioenai.

33 Of the sonnes of Zathoe, Sechenias the sonne of ‖ Jezelus, and with him three hundreth men: of the sonnes of Adin, ‖ Obeth sonne of Jonathas, and with him two hundreth and fifte men. ‖Or, Ieziel. ‖Or, Obed.

34 Of the sonnes of Elam ‖ Jesias sonne of Gotholias, and with him seuentie men. ‖Or, Jesaias.

35 Of the sonnes of Saphatias, Zarias, sonne of ‖ Wachael, and with him seuentie men. ‖Or, Michael

36 Of the sonnes of Joab, ‖ Badias sonne of Jezelus, and with him two hundreth and twelue men. ‖Or, Obadiah sonne of Iechiel.

37 Of the sonnes of ‖ Banid, Assalimoth sonne of Jolaphias, and with him an hundreth and threescore men. ‖Or, Baniah, Esolomith.

38 Of the sonnes of Babi, Zacharias sonne of Bebi, and with him twentie and eight men.

39 Of the sonnes of ‖ Astath, Johannes sonne of Acatan, and with him an hundreth and tenne. ‖Or, Asgad, Iohanan, sonne of Ecethan.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalat, ‖ Jeouel and Maias, and with them seuentie men: of the sonnes of ‖ Bagouthi sonne of Istacourus, and with him seuentie men. ‖Or, Fehel. ‖Or, Semaias ‖Or, Bagoi. Vti sonne of Istacuri.

41 ¶ And I gathered them together to the flood called * Theras, and pitched out tents there three dayes, and numbred them. Ezra. 8. 15.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came ‖ Maaiman, and Alnathan, and Samaian, and ‖ Jozibon, and Nathan, Ennatan, Zachariah, and Mosollamon the chiefe, and best learned. ‖Or, Masma, Aluathan. ‖Or, Jorib, Elnathan, Zacharie, & Mosollam.

44 And I bade them to goe to Daddeus the captaine which was in the place of the treasurie,

45 With charge to bid Daddeus and his brethren, and the treasurers that were there, to send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hand of our Lord learned men of the sonnes of Moli, the sonne of Leui, the sonne of Israel, to wit, ‖ Sisebebzan and his sonnes, and his brethren being eighteene. ‖Or, Seredia.

47 And Asebia, and ‖ Annon, and Osaian his brethren of the sonnes of ‖ Canaineus, with their sonnes, twentie persons. ‖Or, Annus, Iesaias. ‖Or, Canaanien.

48 And of the ministers of the temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundreth and twentie, of whom all the names were registred.

49 ¶ And * there I proclaimed a fast for the young men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell. Ezra. 8. 21.

50 For I was ashamed to aske the King footemen or horsemen, or conduct for safe-

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gard against our enemies,

51 Because we had said to the king, that the power of our Lord should bee with them that sought him, to direct them in all things.

52 Wherefore we prayed our Lord againe according to these things, whom we found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priests, twelue men, to wit, ‖Elebnas and Assamus, and with them tenne of their brethren. ‖Or, Serebias

54 And I weighed them the siluer and the golde, and the holy vessels of the house of our Lorde, which the King and his counsellers, and his princes, and all Israel had giuen.

55 And I weighed them, fiue hundreth and fiftie talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of golde,

56 And twenty golden bassins, and twelue vessels of brasse, of fine brasse shining like gold.

57 And I sayd to them, you are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vowe to the Lorde of our fathers.

58 Watch, and keepe them, till that you giue them to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Jerusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the siluer and the golde, and the vessels, and caried them to Jerusalem to the Temple of the Lord.

60 And wee departed from the flood Thera, in the twelfth day of the first moneth, and came to Jerusalem, according to the mighty power of our Lorde with vs: and the Lorde deliuered vs from the beginning of our iourney from all enemies. So wee came to Jerusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the golde was deliuered in the house of our Lord to ‖Warmoth the Priest, the sonne of Iouri, ‖Or, Marimoth the sonne of Iorie of Vrie.

62 And with him to Eleazar the sonne of Phinees: and there were with them, Iosabad the sonne of Jesus, and ‖Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight. ‖Or, Noadia, sonnes sonne of Banuu.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue bulles for all Israel, rams fourescore and sixteene,

65 Lambes threescore and twelue, twelue goates for salnation, all in sacrifice to the Lord.

66 And they presented the commandements of the King to the Kings stewards, and to the gouernours of Coelosyria and Phenice, who honoured the people, and the Temple of God.

67 ¶ *When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priestes, and the Leuites haue not separated from them the strange people of the land, *Ezra 9.1.

68 For the pollutions of the Gentiles, to wit, of the Cananites, and Chetites, and Pherestes, and Iebusites and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seed is mixed with the strange people of the land, and the gouernours and rulers haue been partakers of this wickednesse from the beginning of the thing.

70 And as soone as I had heard these things, I rent my clothes, and the holy garment, and I pulled the haire off mine head, and off my beard, and sate me downe sorowfull, and very sad.

71 Then also all they that were moued with the word of the Lord God of Israel came to mee whiles I wept for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and bowed my knees, and stretched foorth mine hands to the Lord,

73 And sayd, *O Lord, I am ashamed, and confounded before thy face. *Ezra 9.1.

74 For our sinnes are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers, we with our brethren, with our Kings & Priests haue been giuen vp to the Kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercy been, O Lord, that there should be left vs a roote and name in the place of thy holinesse!

78 And that thou shouldest reueale to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Judea and Jerusalem.

81 And nowe, O Lord, what shall wee say, hauing these things? for wee haue transgressed thy Commandements, which thou hast giuen by the handes of thy seruants the Prophets, saying,

82 *Because the land which yee goe to inherite, is a lande polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse, *Deut. 7.

83 Therefore nowe yee shall not ioyne their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shal you desire to haue peace with them for euer, that yee may be made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lorde, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: but wee againe haue turned backe to transgresse thy Law, and to mixe vs with the vncleannesse of the people of the land.

87 Wightest thou not bee angrie with vs to destroy vs, so that thou shouldest neither

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leaue vs roote, nor seede, nor name?
88 But, O Lord of Israel, thou art true: for there is a roote left, euen vnto this day.
89 Behold, we are now before thee with our iniquities, neither can we endure before thee for these things.
Ezra 10 1. 90 ¶ And as Esdras prayed and confessed and wept, and lay vpon the ground before the Temple, a very great multitude was gathered vnto him out of Jerusalem, of men and women, and yong children: for there was great lamentation among the multitude.
‖Or, Jeiel. 91 Then Iechonias the sonne of ‖ Jeel of the sonnes of Israel, crying out, sayd, O Esdras, we haue sinned against the Lord God: we haue taken in mariage strange women of the nations of the land.
92 And now all Israel is doubtfull: therfore let vs make an othe concerning this to the Lord to put away all our wiues, which are strangers, with their children.
93 If it seeme good to thee, and to all them that obey the law of the Lord, rise vp and put it in execution.
94 For to thee doth it appertaine, and we are with thee to make thee strong.
95 Then Esdras arose, and made all the chiefe of the families of the Priests and Leuites of all Israel to sweare, that they would doe thus: and they sware.

CHAP. IX.

7 After Esdras had read the lawe for the strange wiues, 10 they promised to put them away.

Ezra 10.6. THen* Esdras rose from the court of the Temple, and went to the chamber of Joannan the sonne of Eliasib,
2 And being lodged there, hee did eate no bread, nor dranke water, but mourned for the great iniquities of the multitude.
3 And there was a proclamation in all Judea and Jerusalem, to all them that were of the captiuitie, that they should be gathered to Jerusalem,
4 And that all they which should not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and he cast out from among them of the captiuitie.
5 Then all they which were of the tribe of Juda, & Beniamin came together within three dayes into Jerusalem: this was the ninth moneth, and twentieth day of the moneth.
6 And all the multitude sate in the broade place of the Temple shaking, because of the extreme winter.
7 Then Esdras arose and sayd to them, Yee haue sinned: for ye haue married strange wiues, so that ye haue augmented the sinnes of Israel.
8 Nowe therefore confesse and glorifie the Lord God of our fathers,
9 And doe his will, and separate your selues from the people of the land, & from the strange wiues.
10 Then all the multitude cried out and said with a loude voice, Wee will doe as thou hast sayd.
11 But because the multitude is great, and the time is winter, so that wee cannot stande without, and the worke is not of one day nor of two, seeing that many of vs haue sinned in this matter,
12 Let the chiefe men of the multitude, and al they which haue strange wiues of our families, tarrie:
13 And let the Priest and Iudges come out of all places at the day appointed, till they haue appeased the wrath of the Lord against vs for this matter.
14 Then Jonathas Asaels sonne, and ‖ Ezecias sonne of ‖ Thecan were appointed concerning these things, and Mololleam and Sabbateus did helpe them. ‖Or, Iahazias. ‖Or, Thecua.
15 And they which were of the captiuitie, did after all these things.
16 Esdras the Priest also chose him certaine men, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.
17 And they made an ende of the things pertaining to them that had maried strange wiues in the first day of the first moneth. ‖Or, Maasias
18 And there were found of the Priests which had married strange wiues, ‖Or, Iedaliah
‖Or, Anani, and Zabiah.
19 Of the sonnes of Jesus, the sonne of Josedec, and of his brethren, ‖ Mathelas, and Eleazar, and Joribus, and ‖ Jonadan. ‖or, Phashur, Elionai, Maasias, Jesmael.
20 Who also gaue their hands to cast out their wiues, and offered a ramme for their reconciliation in their purgation. ‖Or, Obidel, and Alasa.
21 And of the sonnes of Emmer, ‖ Ananias, and Zabdeus, and Canes, and Samelus, and Hiereel, and Azarias. ‖Or, Iosabad, Semei.
22 And of the sonnes of ‖ Phaisu, Ellionas, Massias, Ismaelus, and Nathanael, and ‖ Ocidelus, and Talsas. ‖Or, Galias, Pathias, Jobudas.
23 And of the Leuites, ‖ Jozabadus, and Semis, and Colius, who was called ‖ Calitas, and Patheas, and Doudas, and Jonas. ‖Or, Eliasib, and Bacur.
24 Of the holy singers, ‖ Eliazurus, Bacchurus. ‖Or, Sallum. ‖Or, Remas. ‖or, Banadias
25 Of the porters, ‖ Sallumus, & Tolbanes. ‖Or, Elam.
26 Of them of Israel, of the sonnes of Phorus, ‖ Hiermas, & Eddias, and Melchias, and Maelus, and Eleazar, & Alibias, and ‖ Banatas. ‖Or, Iehiel. ‖or, Ieremoth and Helias.
27 Of the sonnes of ‖ Ela, Matthanias, Zacharias, and ‖ Hierielas, and ‖ Hieremoth, and Aedias. ‖Or, Zathone, Eliadas, Elisib.
28 And of the sonnes of ‖ Jamoth, Eliadas, Eliûmus, Othonias, Jarimoth, and ‖ Sabatus, and Sardeus. ‖Or, Sabad, and Sardai.
29 Of the sonnes of ‖ Bebai, Joannes, and Ananias, and ‖ Josabad, and Ematheas. ‖Or, Bebe.
30 Of the sonnes of ‖ Mani, Olamus, Mamuchus, Jedaias, Jasubus, Jasael, and Jeremoth. ‖Or, Iosabat, and Emah.
31 And of the sonnes of ‖ Addi, Naathus, Noolias, Laccunus, and Naidus, & Mathanias, and ‖ Sescbel, and Balnuus, and Manasseas. ‖Or, Bani, Olam, Malluch, Iedaia, Jasub.
32 And of the sonnes of Annas, Elionas, and Aleas, and Melchias, & Sabbeus, and Simon a Chosamite. ‖Or, Addin, Naatus, Laccum, Banatias.
33 And of the sonnes of ‖ Asom, Altaneus, and ‖ Matthias, and Bannaias, Eliphalat, and Manasses, and Semei. ‖Or, Bezelel, Balnus, Manasses.
34 And of the sonnes of ‖ Maani, Jeremias, Momdis, Omairus, Inel, Mamai, and Baclias, and Amos, Carabalion, and Enalibus and Mammimatanaius, Eliphalis, Manus, Eliali, Samis, Seleucias, Nathanias, and of the sonnes of Dzoras, Selis, Efril, Azaelus, Samaras, ‖Or, Hasam. ‖Or, Mathmias, Mattathias. ‖Or, Ban, Ieremias, Modi, Esdram.

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Samaras, Sambis, Iolliphus.
35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.
36 All these married strange wines, and put them away with their children.
37 And the Priests and the Leuites dwelt in Ierusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.
Neh. 8.1. 38 ¶ * Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East,
39 And spake to Esdras the Priest, and reader, that he should bring the Lawe of Moyses, which had bin giuen by the Lord God of Israel.
40 Then brought Esdras the chiefe Priest the Law to all the multitude, both man and woman, & to all the Priests, that they might heare the Law the first day of the seuenth moneth.
41 And he read in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Lawe.
42 So Esdras the Priest and reader of the Law, stood vpon a Pulpit of wood that was prepared.
‖Or, Matithias. 43 And there stood by him ‖ Matgathias, Sammus, Anantas, Azarias, Urias, Ezecias, Balasamus at his right hand,
‖Or, Pedaias. 44 And at his left hand ‖ Phaldains, and Sail, Melchias, Asthalaphus, Nabarias.
45 Then Esdras tooke the booke of the Law before the multitude (for he sate honourably before them all)
46 And they all stood vpright when hee expounded the Law, and Esdras blessed the Lord the most high God, the most mightie God of hostes.
47 And the whole multitude cryed, Amen.
48 Then Iesus, and ‖ Anus, and Sarabias, and Adinus, and Iacobus, Sabataias, Autanias, Maianias, and Calitas, Azarias, and Ioazabdus and Ananias, & Biatas the Leuites lift vp their hands, and fell downe on the ground, and worshipped the Lord,
‖Or, Bani.
49 And taught the Lawe of the Lorde, and stood alle earnestly vpon the reading.
50 Then sayd ‖ Athytharates to Esdras the chiefe Priest and Reader, and to the Leuites, that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Law.
‖Or, Nehemias.
51 Goe therefore and eate the fatte meates and drinke the sweete drinkes, and send presents to them that haue not.
52 For this day is holy to the Lord, and be not sory: for the Lord God will glorifie you.
53 So the Leuites commaunded all these things to the people, saying, This day is holy to the Lord: be not sad.
54 Then they departed all to eat and drinke, and to reioyce, and to giue presents to them that had not, and to make good cheere.
55 For they were yet filled with the wordes wherwith they were instructed, when they were assembled together.

II. Esdras.

CHAP. I.

¶ *The people is reproued for their vnfaithfulnesse.* 30 *God will haue another people, if these will not bee reformed.*

Exa 7.1. THe second booke of the Prophet * Esdras, the son of Saraias, the sonne of Azarias, the son of Helcias, the sonne of Sadamias, the son of Sadoc, the son of Achitob,
2 The sonne of Achatas, the son of Phinees, the son of Heli, the son of Amarias, the sonne of Asie, the sonne of Marimoth, the sonne of Arua, the sonne of Osias, the sonne of Bouith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar.
3 The sonne of Aaron (of the tribe of Leui) which Esdras was prisoner in the land of Medes, in the reigne of Artaxerxes king of Persia.
Ysa. 58.1. 4 * And the word of the Lord came vnto me, saying,
5 Goe, and shew my people their sinnes, and their children their wickednes, which they haue committed against mee, that they may tell their childrens children.
6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offered vnto strange gods.
7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and despised my counsels.
8 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not beene obedient vnto my Lawe, but they are a rebellious people.
9 How long shall I forbeare them, vnto whom I haue done so much good?
10 * Many kings haue I destroyed for their sakes: Pharao with his seruants and all his armie haue I smitten downe.
Exod. 14.28.
11 All the nations haue I destroyed before them: * I haue destroyed the East, the people of the two countreys Tyrus and Sidon, and haue slaine all their enemies.
Num. 21.24. Ieſh. 8.12.
12 Speake thou therefore vnto them, saying, Thus sayth the Lord,
13 * I haue led you thorow the Sea, and haue giuen you a sure ‖ way, since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest.
Exod. 14.29
‖Or, streete.
Exod 3.10. and 4.14.
14 * I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, sayth the Lord.
Exo. 13.21.
15 Thus sayth the Almighty Lorde, The quailes * were a token vnto you: I gaue you tents for safegard, wherein ye murmured:
Exod. 16.13. pſal. 104 40.
16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmure still.
17 Where are the benefits that I haue done for you? when ye were hungry in the wildernes, * did ye not crie vnto me,
Num. 14.3.
18 Saying, Why hast thou brought vs into this wildernesse, to kill vs? It had been better for vs to haue serued the Egyptians, then to die in this wildernesse.
19 I had pitie vpon your mournings, and gaue you Manna to eate: * so yee did eate Angels
Wiſd. 16.20.

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Angels foode.

Num.20.11. wisd.11.4. 20 *When ye were thirstie, did not I cleaue the stone, and waters did flowe out to satisfie you? from the heate I couered you with the leaues of the trees,

21 And I gaue you fat countreys: I cast out the Canaanites, the Pherezites, and Philistims

Isa.5.4. before you: *What shal I doe more for you, saith the Lord?

Exo.15.23. 22 Thus sayth the Almighty Lord, *When ye were in the wildernesse at the bitter waters, being athirst, and blaspheming my name,

23 I gaue you not fire for the blasphemies, but cast a tree into the water, and made the riuer sweete.

24 What shall I doe vnto thee, O Iacob? thou *Iuda wouldest not obey: I will turne me

Exo.32.8. to other nations, and vnto those will I giue my Name, that they may keepe my lawes.

25 Seeing ye haue forsaken me, I will also forsake you: when ye aske mercie of mee, I will not haue pitie vpon you.

Isa.1.15. 26 *When yee call vpon mee, I will not heare you: for ye haue defiled your handes with blood, and your feete are swift to commit murther,

27 Although yee haue not forsaken mee, but your owne selues, saith the Lord.

28 Thus sayth the Almighty Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nurse her yong babes,

29 That yee would bee my people, as I am your God, and that ye would be my children, as I am your father?

Mat.23.37 30 *I gathered you together as an henne gathereth her chickens vnder her wings: but now what shall I doe vnto you? I will cast you out from my sight.

Isa.1.13. 31 *When you bring gifts vnto mee, I will turne my face from you: for your solemne feast dayes, your new moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophets whom ye haue taken and slaine, and torne their bodies in pieces, whose blood I will reuenge, sayth the Lord.

33 Thus sayth the Almighty Lorde, Your house shall be desolate: I will cast you out as the winde doeth the stubble.

34 Your children shall not haue generation: for they haue despised my commaundement, and done the thing that I hate, before me.

35 Your houses will I giue vnto a people to come, who shall beleeue mee though they heare mee not, and they vnto whom I neuer shewed miracle, shall doe the things that I commaund them.

36 Though they see no Prophets, yet shall they hate their iniquities.

37 ¶ I will declare the grace that I will doe for the people to come, whose children reioyce in gladnesse, and though they haue not seene mee with bodily eyes, yet in heart they beleeue the things that I say.

38 Now therefore brother, behold what great glory, & see the people that come from the East.

39 Vnto whom I wil giue for leaders, Abraham, Isaac, Iacob, Oseas, Amos, Micheas, Joel, Abdias, Jonas,

40 Naum, Abacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the *messenger of the Lord.) Malac.3.1

CHAP. II.

The Synagogue findeth fault with her owne children. 18 The Gentiles are called.

THus saith the Lord, I brought this people out of bondage: I gaue them also my commaundements by my seruants the Prophets, whome they would not heare, but despised my counsels.

2 The mother that bare them, sayth vnto them, Goe you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnesse, but with sorow and heauinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I nowe doe vnto you? I am a widow and forsaken: goe yee, O my children, and aske mercie of the Lord,

5 And thee, O Father I call for a witnesse for the mother of these children, which would not keepe my couenant,

6 That thou bring them to confusion, and their mother to a spoyle, that their kinred be not continued.

7 Let their names bee scattered among the heathen: let them be put out of the earth, for they haue despised my couenant,

8 Woe vnto thee, Assur: for thou hidest the vnrighteous in thee: O wicked people, remember *what I did vnto Sodome and Gomorah, Gen.19.24.

9 Whose faith is mixed with clouds of pitch and heapes of ashes: so will I doe vnto them, that heare me not, saith the Almighty Lord.

10 ¶ Thus sayth the Lord vnto Esdras, Tel my people, that I will giue them the kingdome of Jerusalem, which I would haue giuen vnto Israel.

11 And I will get me glory by them, and giue them the euerlasting tabernacles, which I had prepared for those.

12 They shal haue at will the tree of life smelling of ointment: they shal neither labour nor be weary.

13 Goe ye, and ye shal receiue it: pray that the time which is long, may be shortned: the kingdome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I haue abolished the euill, and created the good: for I liue, saith the Lord.

15 Mother, embrace thy children, and bring them vp with gladnesse: make their feete as fast as a pillar: For I haue chosen thee, saith the Lord.

16 And those that be dead will I raise vp from their places, and bring them out of the graues: for I haue knowen my name in Israel.

17 Feare not thou mother of the children: for I haue chosen thee, saith the Lord.

18 I wil send thee my seruants Esai and Jeremie to helpe thee, by whose counsel I haue sanctified and prepared for thee twelue trees laden with diuers fruits,

19 And as many fountaines, flowing with milke and honie, and seuen mighty mountaines, whereupon there grow roses and lilies, whereby I will fill thy children with ioy.

20 Execute iustice for the widow: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.

21 Heale

21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the creeple, and let the blind come into the light of my clearenesse.

22 Keepe the old and the yong that are within thy wals.

Tobit.1.17. 23 * Whersoeuer thou findest the dead, take them and burie them, and I will giue thee the first place in my resurrection.

24 Abide still, O my people, and rest: for thy quietnesse shall come.

25 Nourish thy children, O thou good nurse: stablish their feete.

26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among the number.

27 Be not wearie: for when the day of trouble and heauinesse commeth, other shall weepe and be sorrowfull, but thou shalt be merrie, and haue abundance.

28 The heathen shall enuie thee, and shall doe nothing against thee, saith the Lord.

29 Mine hands shall couer thee, so that thy children shall not see hell.

30 Bee ioyfull, O thou mother, with thy children: for I will deliuer thee, saith the Lord.

31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and will shew mercie vnto them: for I am mercifull, saith the Lord Almightie.

32 Embrace thy children, vntill I come and shew mercie vnto them: for my fountaines runne ouer, and my grace shall not faile.

33 I Esdras receiued a charge of the Lord vpon the mount Horeb, that I should goe vnto them of Israel, but when I came to them, they cast me off, and despised the commaundement of the Lord.

34 And therefore I say vnto you, O yee heathen, that heare and vnderstand, Watte for your shepheard, who shall giue you euerlasting rest: for he is neere at hand, that shall come in the ende of the world.

35 Bee ready to the reward of the kingdome: for the euerlasting light shall shine vpon you for euermore.

36 Flee the shadowe of this world: receiue the ioy of your glorie: I testifie my Sauiour openly.

37 Receiue the gift that is giuen you, and bee glad, giuing thankes vnto him that hath called you to the heauenly kingdome.

38 Arise and stand vp, and behold the number of those that are sealed for the feast of the Lord,

39 Which are departed from the shadowe of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whome thou longest for, is fulfilled: beseech the power of the Lord, that the people which haue beene called from the beginning may be sanctified.

Reue.7.9. 42 * I Esdras saw vpon mount Sion a great people whom I could not number, and they all praised the Lord with songs.

43 And in the mids of them there was a yong man higher in stature then them all, and vpon euery one of their heads hee set crownes, and was higher then the others, which I much marualled at.

44 So I asked the Angel, and said, Who are these my Lord?

45 Who answered and said vnto mee, These be they that haue put off the mortal clothing, and haue put on the immortall, and haue confessed the Name of God: now are they crowned, and receiue the palmes.

46 Then said I vnto the Angel, What young man is it that setteth crownes on them, and giueth them the palmes in their hands?

47 And he answered, and said vnto me, It is the Sonne of God, whom they haue confessed in the world. Then began I greatly to commend them, that had stood so stronglie for the Name of the Lord.

48 Then the Angel said vnto mee, Goe thy way, and tell my people, what, and how great wonders of the Lord God thou hast seene.

CHAP. III.

4 The wonderous workes, which God did for the people, are recited. 31 Esdras marueileth that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

IN the thirtieth yeere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to mine heart,

2 Because I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my spirit was sore mooued, so that I began to speak fearefull words to the most High, and said,

4 O Lord, Lord, thou spakest at the beginning when thou alone plantedst the earth, and gauest commandement vnto the people,

5 * And a body vnto Adam without soule, who was also the workmanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee, *Gene.2.7.*

6 And ledst him into Paradise, which thy right hand had planted, or euer the earthly [*Or, went forward.*] fourth,

7 Euen then thou gauest him commaundement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him and his generation, of whom came nations, tribes, people, and kinreds out of number.

8 * And euery people walked after their owne will, and did wonderfull things before thee, and despised thy commandements. *Gene.6.12.*

9 * But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyedst them, *Gene. 7 10.*

10 So that by the flood, that came to euery one of them, which came by death vnto Adam.

11 Yet thou leftest one, euen * Noe, with his houshold of whom came all righteous men. *1.Pet.3 20.*

12 And when they that dwelt vpon the earth, began to multiplie, and the number of the children, people, and many nations were increased, they began to be more vngodly then the first.

13 Now when they liued wickedly before thee, * thou didst chuse thee a man from among them, whose name was * Abraham *Gene. 12.1. Gene.17.5.*

14 Whom thou louedst, and vnto whom onely thou shewedst thy will,

15 And madest an euerlasting couenant with him, promising him that thou wouldest neuer forsake his seede. *Gen. 21 2,3 Gene.25.2,3, 26*

16 * And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Iacob and Esau, * and *Mal. 1.2,3. rom.9.13.*

Iacob

didst chuse Jacob, and cast off Esau, and so Jacob became a great multitude.

17 And when thou ledst his seed out of Egypt,
Exod.19.1. deut.4.10. thou broughtest them vp to mount Sina,

18 And inclinedst the heauens, and bowedst downe the earth, and didst moue the ground, and cause the depths to shake, and didst astonish the world.

19 And the glorie went thorow foure gates of fire, with earthquakes, wind and cold, that thou mightest giue the Law vnto the seede of Jacob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Law might bring foorth fruit in them.

Gene.3.6. 21 For *Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weakenesse ioyned with the Law in the hearts of the people, with the wickednesse of the roote: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeeres
1.Sam.16.13. were brought to an end, * til thou didst raise thee
2.Sam.5.1. and 7.5,13. vp a seruant called Dauid,

24 *Whom thou commandedst to build a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeeres, the inhabitants forsooke thee,

26 Following the wayes of Adam and all his generation: for they had also a wicked heart.

27 Therefore thou gauest the citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon, any better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.

31 I cannot perceiue howe this commeth to passe. Are the deeds of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleeued thy Testimonies as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I haue gone heere & there thorowout the heathen: & I see them flourish, and thinke not vpon the commandements.

34 Weigh thou therefore our wickednes now in the ballance, and theirs also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth haue not sinned in thy sight? or what people haue so kept thy commandements?

36 Thou shalt surely find that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 *The Angel reproueth Esdras, because hee seemed to enter into the profound iudgements of God.*

AND the Angel that was sent vnto me, whose name was Uriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the highest.

3 Then said I, Yea, my Lord. And he answered mee, and said, I am sent to shewe thee three wayes, and to set foorth three similitudes before thee,

4 Whereof if thou canst declare mee one, I will shew thee also the way that thou desirest to see, and I will shew thee from whence the wicked heart commeth.

5 And I said, Tell on, my Lord. Then said he vnto me, Goe thy way, weigh mee the weight of the fire, or measure me the blast of the wind, or call me againe the day that is past.

6 Then answered I, and said, What man is borne, that can do that which thou requirest me, concerning these things?

7 And he said vnto me, If I should aske thee how deepe dwellings are in the mids of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Paraduenture thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But now haue I asked thee but of fire and winde, and of the day, whereby thou hast passed, and from the which things thou canst not bee separated, and yet canst thou giue mee none answere of them.

10 Hee said moreouer vnto mee, Thine owne things, and such as are growen vp with thee, canst thou not know:

11 How should thy vessell then bee able to comprehend the wayes of the Highest, and now outwardly in the corrupt world, to vnderstand the corruption, that is euident in my sight?

12 Then said I vnto him, It were better that wee were not at all, then that wee should liue in wickednes, and to suffer, and not to know wherefore.

13 And hee answered mee, and said, * I came *Iudg.9.8. 2.chr.25.18* to a forrest in the plaine where the trees held a councell,

14 And said, Come, let vs goe fight against the sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea tooke counsell, and said, Come, let vs goe vp and fight against the trees of the wood, that we may get another countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand stood vp and stopped them.

18 If thou wert iudge betweene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered, and said, Verily it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the Sea hath his place to beare his floods.

20 Then answered hee me, and said, Thou hast giuen right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the

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Isa.55.8, 9. John 3. 31, 1.cor.2.13, 14.

the wood, and the sea for the floods, so *they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue ỹ height of the heauens.

22 Then answered I, and sayd, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to enquire of thine high thinges, but of such as wee dayly meddle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loued, is giuen ouer to wicked nations, and why the law of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why we are tossed to and fro through the world as the grashoppers, and our life is a very feare, and we are not thought worthy to obtaine mercy.

25 But what will he doe to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, & said, The more thou searchest, the more thou shalt marualle: for the world hasteth fast to passe away,

27 And cannot comprehend the thinges that are promised to the righteous in time to come: for this world is full of vnrighteousnesse and weakenesse.

28 But to declare thee the thinges whereof thou askest, the euill is sowen, but the destruction thereof is not yet come.

29 If the euill now that is sowen, be not turned vpside downe, & if the place where the euill is sowen, passe not away, then cannot the thing come, that is sowen with good.

30 For the corne of euil seed hath bin sowen in the heart of Adam from the beginning, and how much vngodlines hath he brought vp vnto this time? And how much shall hee bring foorth vntill the harnest come?

31 Ponder with thy selfe, how much fruite of wickednesse the corne of euill seed bringeth foorth,

32 And when the stalkes shall be cut downe which are without number, how great an harnest must be prepared.

33 Then I answered, and sayd, How, and when shall these things come to passe? wherefore are our yeeres few and euill?

34 And he answered me, saying, Hast not to bee aboue the most High: for thou labourest in vaine to bee aboue him, though thou endeuour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when commeth the fruite of my barne and our wages?

36 And vpon this Jeremiel the Archangel answered, and sayd, When the number of the seeds is filled in you: for hee hath weighed the world in the ballance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I and said, O Lord, Lord, we are all euen full of sinne,

39 And for our sake peraduenture the harnest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered mee and sayd, Goe and aske a woman with child, when shee hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then said I, No, Lord, she cannot. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as shee that is with childe, hasteth to escape the necessitie of the trauell, so doe these places hast to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall bee shewed thee from the beginning.

44 Then answered I, and sayd, If I haue found grace in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me whether there be more to come then is past, or more things past, then are to come.

46 What is past, I know, but what is to come, I know not.

47 And he said vnto me, Stand on the right side, and I will expound thee this by example.

48 So I stood, and behold, a hote burning ouen passed before me: and when the flame was gone by, I looked, and behold, the smoke had the vpper hand.

49 After this there passed before me a watery cloud, & sent downe much raine with a storme: and when the stormy raine was past, the drops came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand, and the drops and the smoke were much.

51 Then I prayed, and sayd, May I liue, thinkest thou, vntill that time? Or what shall come to passe in those dayes?

52 He answered me and said, Of the tokens whereof thou askest mee, I can tell thee a part: but I am not sent to shew thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times trueth shalbe hid. 10 Vnrighteousnes and all wickednesse shall reigne in the world. 23 Israel is reiected, and God deliuereth them. 35 God doeth all things in season.

NEuertheless concerning the tokens, behold, the times shall come, that they which dwell vpon earth, shall bee taken in a great number, and the way of the truth shall bee hid, and the land shall be barren from faith,

2 And *iniquitie shalbe increased more then thou hast seene now, or hast heard in time past: Mat.24.12.

3 And it shall come to passe that one shall set in foote, and thou shalt see the land desolate, which now reigneth.

4 Yea, if God graunt thee to liue, thou shalt see after the third trumpet, that the sunne shall suddenly shine againe in the night, & the moone three times a day.

5 Blood shall drop out of the wood, and the stone shall giue his voyce, and the people shall be moued.

6 And he shall rule, of whome they hope not that dwell vpon earth, & the soules shall change place.

7 And

7 And the sea of Sodom shall cast out fish, and make a noyse in the night, which many shall not know, but they shall all heare the voyce thereof.

8 There shalbe a confusion in many places, and the fire shall oft breake foorth, and the wild beastes shall change their places, and menstruous women shall beare monsters,

9 And salt waters shalbe found in the sweet, and all friends shall fight one against another: then shall wit hide it selfe, and understanding depart into his secret chamber.

10 It shall be sought of many, and yet not be found: then shall unrighteousnes and voluptuousnesse haue the vpper hand vpon earth.

11 One land also shall aske another, and say, Is righteous iustice gone thorow thee? And it shall say, No.

12 At the same time shall men hope, but not obtaine: they shall labour, but their enterprises shall not prosper.

13 To shew thee such tokens I haue leaue, and if thou wilt pray againe, and weep as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorow all my body, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, held me, comforted me, and set mee vp vpon my feet.

16 And in the second night, Salathiel the captaine of the people came vnto mee, saying, Where hast thou been? and why is thy countenance so heauy?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 Vp then and eate, and forsake vs not, as the shepherd that leaueth his flock in the hands of the cruell wolues.

19 Then sayd I vnto him, Goe thy wayes from me, and come not neere me: and when hee heard it, he went from me.

20 And I fasted seuen dayes, mourning, and weeping, as Uriel the Angel had commaunded me.

21 And after seuen dayes the thoughts of mine heart were verie grieuous vnto mee againe,

22 And I had a desire to reason againe, and I began to talke with the most High againe,

23 And said, O Lord, Lord: of euery forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyard.

24 And of all landes of the world thou hast chosen thee one pit, and of all the flowers of the ground thou hast chosen thee one lilie,

25 And of all the depths of the sea thou hast filled thee one riuer, and of al builded cities thou hast sanctified Sion vnto thy selfe.

26 And of al the foules that are created, thou hast named thee one doue, and of all the cattell that are made, thou hast appointed thee one sheepe.

27 And among all the multitude of people, thou hast gotten thee one people, and vnto this people whome thou louedst, thou gauest a law, that is proued of all.

28 And now, O Lord, why hast thou giuen this one people ouer vnto many? and vpon one roote thou hast set others, & hast scattered thine onely people among many.

29 They treade them downe, which haue withstood thy promises, and beleeue not thy testimonies.

30 And if thou diddest so much hate thy people, they should haue beene punished with thine owne hands.

31 ¶ Now when I had spoken these wordes, the Angel that came to me the night afore, was sent vnto me,

32 And said vnto me, Heare mee, and I will teach thee, and hearken that I may instruct thee further.

33 And I sayd, Speake on, my Lord. Then sayd he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou them better then he doth that made them?

34 And I sayd, No, Lord: but of very sorow haue I spoken: for my reines paine mee euery houre, while I labour to comprehend the way of the most High, & to seeke out part of his iudgement.

35 And hee sayd vnto mee, Thou canst not. And I sayd, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Iaakob, and the griefe of the stocke of Israel.

36 And he sayd vnto me, Number vnto mee the things that are not yet come, or gather mee the drops that are scattered, or make me the withered flowers greene againe.

37 Open me the places that are closed, and bring mee foorth the windes that are shut vp therein: shew mee the image of a voyce, and then will I declare thee the thing, that thou askest and labourest to know.

38 And I said, O Lord, Lord, who can know these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these thinges, whereof thou askest mee?

40 Then said he vnto me, Like as thou canst doe none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I sayd, Behold, O Lord, the last things are present vnto thee, and what shall they doe that haue bin before mee, or we that be now, or they that shall come after vs?

42 And hee sayd vnto mee, I will compare my iudgement vnto a ring: as there is no slacknesse of the last, so there is no swiftnesse of the first.

43 Then I answered, and sayd, Couldest thou not make at once those that haue beene, those that are now, and those that shall come, that thou mightest shew thy iudgement the sooner?

44 Then answered hee mee, The creature, said he, cannot preuent the Creator, neither can the world hold them at once, that shalbe created therein.

45 And I sayde, As thou hast taught thy seruant, that thou which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it

now

now also conteine all men at once.

46 And hee sayd vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest toorth? require her to bring forth ten at once.

47 And I sayd, Surely she cannot, but by distance of time.

48 Then said he vnto me, So haue I diuided the number of the earth by times when seede is sowen vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordeyned the time which I haue created.

50 ¶ I asked againe, and sayd, Seeing thou hast now shewed mee the way, I will proceed to speake before thee: for our mother, whom thou hast tolde mee is young, draweth the neere vnto age?

51 He answered me, and said, Aske a woman that trauelleth, and she will tell thee.

52 Say vnto her, Wherefore are not they whome thou hast nowe brought forth, like those that were before thee, but lesse of stature?

53 And thee shall answere thee, Some were borne in the flowre of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy selfe, how that ye are lesse of stature then those that were before you.

55 And so are they that come after you, lesse then yee, as the creatures which now begin to bee olde, and haue passed ouer the strength of youth.

56 Then sayd I, Lord, I beseech thee, if I haue found fauour in thy sight, shewe thy seruant, by whom doest thou gouerne thy workemanship?

CHAP. VI.

God hath foreseene all things in his secret counsell, and is author thereof, and hath created them for his children. 25 *The felicity of the age to come.*

AND hee sayd vnto mee, In the beginning when the rounde worlde was made, and before the borders of the worlde were set, and before the windes blewe one against another:

2 Before the noyse of thunders sounded, before the bright lightning did shine forth, before the foundations of Paradise were layd:

3 Before the faire floures did appeare, before the mooueable powers were established, before the innumerable armies of Angels were gathered:

4 Before the heightes of the ayre were lifted vp, before the measures of the heauens were named, before the chimnies in Sion were sore:

5 Before the present yeeres were sought out, and before the affections of them that nowe sinne, were turned away, and they that haue layed vp the treasure of fayth, were sealed,

6 Then did I purpose these things, and they were made by mee alone, and by none other: by mee also they shall bee ended, and by none other.

7 Then answered I, and sayd, What shall be the diuision of times? or when shall bee the end of the first, and the beginning of it that followeth?

8 And hee sayde vnto mee, From Abraham vnto Isaac, when Jacob and Esau were borne of him, * Jacobs hand held first the heele of Esau. *Gen. 25. 26.*

9 For Esau is the end of this world, and Jacob is the beginning of it that followeth.

10 The hande of man is betwixt the heele and the hand. Other thing, Esdras, aske thou not.

11 ¶ I answered then, & said, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an end to shewe thy seruant thy tokens, whereof thou shewedst me part the last night.

13 So he answered me, and said, Stand vp vpon thy feete, and heare a mighty sounding voyce.

14 There shall come as an earthquake, but the place where thou standest shall not bee moued.

15 And therefore when he speaketh, bee not afrayd: for of the end shall bee the worde, and of the foundation of the earth shall it bee vnderstood.

16 Therefore while one speaketh of them, it trembleth and is moued: for it knoweth that it must be changed at the end.

17 And when I had heard it, I stood vp vpon my feete, and hearkened, & beholde there was a voice that spake, and the sound of it was like the sound of many waters:

18 And it sayd, Behold, the dayes come, that I will come and inquire of them that dwell vpon the earth,

19 And when I beginne to enquire of them, who by their vnrighteousnesse haue hurt others, and when the affliction of Sion shall be fulfilled,

20 And the world that shal vanish away, shal be sealed, then will I shew these signes: the bookes shalbe opened before the heauen, and they shal see all it together.

21 And the children of a yeere old shal speake with their voyces: the women with childe shall bring forth vntimely children of three or foure moneths olde, and they shall liue that are raysed vp.

22 Then suddenly shall the sowen places appeare as the vnsowen, and the full storehouses shall suddenly be found empty.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afrayd.

24 At that time shall friendes fight with friendes, as with enemies: and the earth shall feare with them: the springs of the welles shall stand still, and in three houres they shall not runne.

25 Whosoeuer remaineth from al these things that I haue told thee, shall bee saued and see my saluation, and the end of your world.

26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall be changed, and turned to another meaning.

27 For euill shall be put out, and deceit shalbe quenched.

28 But faith shall flourish: corruption shalbe ouercome, and the truth which hath bene so long without fruit, shall come forth.

29 ¶ And

29 ¶ And when hee talked with me, behold, I looked a little vppon him before whome I stood.

30 And these words sayd he vnto mee, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe, and fast seuen dayes more, I will tel thee more things, & greater then these, which I haue heard in the day.

32 For thy voyce is heard before the Highest: surely the Mighty hath seene thy righteous dealings: he hath seene also thy chastity, which thou hast kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Bee of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe, and fasted seuen daies in like maner, that I might fulfil the three weekes which he had appointed me.

36 And in the eight night was mine heart vexed within me againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I sayd, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst *that the heauen & the earth should be made, and the worke followed thy word. *Gen. 1. 1.*

39 And then was there the spirit, and the darknesse was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly aire, and commandedst it, that going betweene, it should make a diuision between the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commaundedst, that the waters should be gathered together in the seuenth part of the earth: sixe parts diddest thou drye, & kept them to the intent that of these there should be that should serue thee, being sowen of God and tilled.

43 Assoone as thy word went forth, the worke was incontinently made.

44 For immediatly great and innumerable fruit did spring vp, & many diuers pleasures for the taste, & floures of vnchangeable colour, and odours of a most wonderfull smel, & these things were created the third day.

45 *Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres, *Gen. 1. 14.*

46 And gauest them a charge, to do *seruice euen vnto man that was for to be made. *Gen. 1. 14, 15. deut. 4. 19.*

47 And vpon the fift day thou saidst vnto the seuenth part * where the waters were gathered, that it should bring forth beasts, as foules and fishes: and it was so. *Gen. 1. 20.*

48 For the dumbe waters, and without life, brought forth liuing things at the commaundement of God, that the nations might praise thy wonderous works.

49 Then diddest thou prepare two liuing things: the one thou calledst ‖ Behemoth, and the other thou calledst Leuiathan, ‖ *Or, Enoch.*

50 And didst separate the one from the other: for the seuenth part where the water was gathered, could not hold them.

51 Vnto Behemoth thou gauest one part, which was dried vp the third day, that he should dwell in the same part, wherein are a thousand hilles.

52 But vnto Leuiathan thou gauest the seuenth part, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the first day thou gauest commandement vnto the earth, that before thee it should bring forth beasts, cattell, and creeping things.

54 And besides this Adam, whome thou madest lord ouer all the works which thou hast created, of him come we all, & the people also, whom thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spettle, and hast compared their riches vnto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou hast called the first borne, the only begotten, and thy feruent louer) are giuen into their hands.

59 If the world then bee created for our sakes, why haue wee not the inheritance thereof in possession? or how long shall we suffer these things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God aduertiseth all in time. 28 The comming and death of Christ. 32 The resurrection and last iudgement, 43 after the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnesse of God.

AND when I had made an ende of these wordes, there was sent vnto mee an Angel, which had beene sent downe to mee the nights afore.

2 And he said vnto me, Vp, Esdras, & heare the words that I am come to tell thee.

3 And I sayde, Speake on, my God. Then sayd he vnto me, The sea is set in a wide place, that it might be deepe and great.

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who could go into the sea to looke vpon it, and to rule it? if he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a citie is builded, and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow, & in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betwixt them, euen betwixt the fire and the water, so that there could go but one man there.

9 If this citie were giuen vnto a man for an inheritance, if hee neuer went thorow the perill before it, how could he receiue his inheritance?

10 And

10 And I sayd, It is so, Lord. Then said hee, so is the portion of Israel.

11 Surely for their sakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the worlde made narrow, full of sorrow and trauaile: they are but few and euill, and full of perils, and very painefull.

13 For the entrances of the fore world were wide and sure, and brought immortall fruit.

14 If then they that are liuing, labour not to enter by these strait and brittle things, they can not attaine to those things that are hid.

15 Why then disquieteth thou they selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

Deut. 8. 1. 17 Then sayd I, O Lord, Lord, * seeing thou hast ordeined in thy Lawe, that the righteous should inherit these things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffered straitnesse, shal not see the large things.

19 Then he sayd vnto mee, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, to oft as they came, what they should doe to haue life, and what they should obserue to auoyd punishment.

22 Neuertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselues by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Esdras, vnto the emptie are emptie things, and to the full, full things.

26 Behold, the time shall come, that these tokens which I haue tolde thee, shall come to passe, and the bride shall appeare, and shee shall come foorth, and be seene that now is vnder the earth.

27 And whosoeur shall escape these euils, hee shall see my wonders.

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundreth yeeres.

29 After these same yeeres shall my sonne Christ die, and all men that haue life.

30 And the world shalbe turned into the old silence for seuen dayes, as in the fore iudgements, so that no man shall remaine.

31 But after seuen dayes, the worlde that is yet asleepe, shall be rayled vp: and that shall die, that is corrupt.

32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of iudgement, and miseries shall vanish away, and long suffering shall haue an ende.

34 Iustice onely shall continue: the trueth shall remaine, and faith shall be stroug.

35 The worke shall follow, and the reward shalbe shewed: the good deeds shall be of force, and vnrighteousnesse shall beare no more rule.

36 Then sayd I, * Abraham prayed first for the Sodomites, and * Moyses for the fathers that sinned in the wildernesse: *Gene. 18. 23 Exod. 32. 3, 11.*

37 And they that came after him, for Israel in the time of Achaz and Samuel,

38 And * Dauid for the destruction, * and Salomon for them that came into the Sanctuarie, *2 Sam. 24. 17.*

39 * And Elias for those that receiued raine, and for the dead that he might liue, *2 Chro. 6. 14 1 King 17 21 and 18 42, 45.*

40 And * Ezechias for the people in the time of Sennacherib, and diuers others for many. *2 King 19. 15.*

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect follow also now?

42 Then he answered mee, and sayd, This present life is not the end, oft times honour is retained in it: therefore haue they prayed for the weake.

43 But the day of iudgement shall be the end of this world, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: infidelitie shall be cut off: righteousnesse shall grow vp, and the veritie shall spring vp.

45 Then shall no man bee able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.

46 I answered then, and sayd, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned.

47 For what profit is it for men in this present life to be in heauinesse, and after death to feare punishment?

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee. *Rom 5. 18.*

49 For what profit is it vnto vs, if there be promised an immortall life, when wee doe the works that bring death?

50 And that an euerlasting hope should bee promised vs, seeing that wee betide our selues to deadly vanitie?

51 And that there should bee appointed vs dwellings of health and safetie, if we haue liued wickedly?

52 And that the glory of the most High should bee kept to defend them which haue led a patient life, if wee haue walked in the wicked wayes?

53 And that an eternall Paradise should bee shewed, whose fruit remaineth incorruptible, wherein is saletie and health, if we will not enter into it?

54 (For we haue bene conuersant in vnpleasant places.)

55 And that the faces of them, which haue

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abstained, should shine more then starres, if our faces be blacker then darkenesse?

56 For while we liued, we did not remember when we did vnrighteously, that we should suffer after death.

57 Then answered he me, and sayd, This is the maner of the battell, which man, that is borne in the earth shall fight,

58 That if he be ouercome, he should suffer as thou hast sayd, but if he get the victory, he should receiue the thing that I sayd.

59 For this is the life whereof Moyses spake
Deut.30.19. vnto the people, while he liued, saying, * Chuse thee life that thou mayst liue.

60 Neuertheless they beleeued him not, neither the Prophets after him, nor me also which haue sayd vnto them,

61 That heauinesse should not so bee to their destruction, as ioy should come vnto them, to whome saluation is perswaded.

62 I answered then and said, I know, Lord, that the most High is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pitie on those that walke in his Law,

64 And that * hee is patient: for he long suf-
Rom.2.4. fereth those that haue sinned as his creatures,

65 And that he is liberall: for he will giue as much as needeth,

66 And that he is of great mercie: for he ouercommeth in mercie those that are present, and that are past, and them which are to come.

67 For if hee were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnesse, that they which haue done euill might be releeued from their wickednesse, the ten thousand part of men should not remaine aliue.

69 And if he, being iudge, forgaue not those that he healed with his worde, and tooke away the multitude of sinnes,

70 There should peraduenture bee very fewe left in an vnnumerable multitude.

CHAP. VIII.

1 *The number of the godly is small.* 6 *The workes of God are excellent.* 20 *Esdras prayer for him and for his people.* 39 *The promise of saluation to the iust.* 55 *The destruction of the vniust.*

AND he answered me, saying, The most high made this world for many, but the world to come for few.

2 I will tell thee a similitude, O Esdras. As when thou asketh the earth, it shall say vnto thee that it giueth much earthy matter to make pots, but litle dust that gold commeth of, so is it with the worke of this world.

Mat.20.16. 3 * There be many created, but few shall bee saued.

4 Then answered I, and sayd, Then swallow vp the wit, O my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may entreat thee, that thou mayest giue seed vnto our heart, and prepare our vnderstanding, that there may come fruit of it, whereby euery one which is corrupt, may liue, who can set himselfe for man?

7 For thou art alone, & we all are one workmanship of thy handes as thou hast sayd.

8 For when the body is fashioned now in the wombe, as thou hast giuen it members, thy creature is preserued by fire & water, and the worke created by thee, doeth suffer nine monethes the creature, which is fashioned in it,

9 But the thing that conteineth, and that which is conteined, shall both be preserued, and when time is come, the wombe, being preserued, deliuereth the things that grew in it.

10 For thou hast commanded the members, euen the breasts, to giue milke vnto the fruit appointed to the breasts,

11 That the thing, which is created, may be nourished for a time, till thou disposest it to thy mercie.

12 Thou bringest it vp with thy righteousnesse, nurturest it in thy lawe, and reformest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labours is fashioned, it is an easie thing to appoint by thy commandement, that the thing also which is made, might be preserued.

15 Nowe therefore, O Lord, I will speake (as touching men in generall thou shalt rather prouide) but concerning thy people, for whose sake I am sory,

16 And for thine inheritance, for whose cause I mourne: for Israel, for whome I am woful, and for Iacob, for whose sake I am grieued.

17 For them will I pray before thee, aswell for my selfe as for them: for I see our faults that dwell in the land.

18 ¶ But I haue heard the sudden comming of the iudge, which is to come.

19 Therefore heare my voice, and vnderstand my words which I will speake before thee. The beginning of the words of Esdras, before he was taken vp:

20 O Lorde, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throne is inestimable, and his glorie incomprehensible, before whome the host of the Angels stand with trembling,

22 Whose keeping is turned in winde and fire, whose worde is true, and sayings stedfast, whose commandement is strong, and gouernement terrible,

23 Whose looke driueth vp the depthes, and wrath maketh the mountaines to melt away as the thing beareth witnesse,

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let

29 Let it not bee thy will to destroy them, which haue liued like beastes, but looke vpon them that haue clearely taught thy Law.

30 Take not displeasure with them, which appeare worse then beasts, but loue them, that alway put their trust in thy righteousnesse and glory.

31 For we and our fathers haue all the same sickenes, but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou shalt bee called mercifull towardes vs which haue no workes of righteousnesse.

33 For the righteous, which haue laid vp many good workes, let them receiue the reward of their owne deeds.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest bee so grieued towards it?

1. King. 8. 46. 2. Chron. 6. 36. 35 *For verely there is no man among them that he borne, but hee hath done wickedly, nor any that doth confesse thee, which hath not done amisse.

36 For in this, O Lord, thy righteousnesse and thy goodnesse shalbe praised, if thou be mercifull vnto them, which haue not the substance of good workes.

37 ¶ Then answered he me, and said, Some things hast thou spoken aright, and according to thy words it shall be.

38 For I will not verely consider the works of them, before the death, before the iudgement, before the destruction:

Gen. 4. 4. 39 But *I will reioyce in the wayes of the righteous, and I will remember the pilgrimage, the saluation, & the reward that they shall haue.

40 Like as I haue spoken now, so shall it come to passe.

41 For as the husbandman soweth much seed vpon the ground, and planteth many trees, and yet alway the thing that is sowen, commeth not vp in time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world, be saued.

42 I answered then & said, If I haue found grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raine in due season, or if it bee destroyed with too much raine:

44 So perisheth man which is created with thine hands, and thou art called his paterne, because he is created to thine image, for whose sake thou hast made al things, and likened him vnto the husbandmans seed.

45 Bee not wroth with vs, O Lord, but spare thy people, and haue mercy vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, & said, The things present are for the present, & the things to come for such as be to come.

47 For thou art farre off, that thou shouldest loue my creature aboue me: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also art thou marueilous before the Highest,

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries & calamities remaine for them, that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glorie for such as be like vnto thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnes made ready: the citie is builded: and rest is prepared, perfect goodnes and absolute wisedome.

53 The root of euil is sealed vp from you: the weaknes and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorrowes are vanished away, and in the end is shewed the treasure of immortalitie.

55 Therfore aske thou no more questions concerning the multitude of them that perish:

56 For when they had libertie, they despised the most High: they contemned his Law, and forsooke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 *Saying in their heart, that there was no God, though they knew that they should die. Psal. 14. 1. and 53. 1.

59 For as the thing that I haue spoken of, is made ready for you: so is thirst & paine prepared for the: for God would not that man should perish.

60 But they, after that they were created, haue defiled the name of him that made them, and are vnthankefull vnto him, which prepared life for them.

61 Therfore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and sayd,

63 Behold now, O Lord: thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude, 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered me then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand, that it is the time wherein the most High will begin to visite the world which he made.

3 Therefore when there shall bee seene an *earthquake in the world, and an vprore of the people, Mat. 24. 7.

4 Then shalt thou vnderstand that the most High spake of those things, from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, & the end is manifest:

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shal escape safe, & shall bee deliuered by his workes, and by the faith wherein ye haue beleeued,

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8 Shalbe preserued from the said perils, and shall see my saluation in my land, and within my borders: for I haue kept mee holy from the world.

9 Then shall they haue pitie of themselues, which now haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paines.

10 For such as in their life haue receiued benefits, and haue not knowen me,

11 But haue abhorred my law, while they were yet in libertie, and when they had yet leasure of amendment, and would not vnderstand but despised it,

12 They must be taught it after death by paine.

13 And therefore be thou no more carefull, to know how the vngodly shall be punished, but inquire how the righteous shall be saued, & whose the world is, and for whom it is, and when.

14 Then answered I, and sayd,

15 I haue afore sayd that which I say now and will speake it hereafter, that there be many moe of them which perish, then of them that shal be * saued,

Chap. 8. 3. matth. 20. 16.

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the seed: as the flowers be, so are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwel in that now liue, no man spake against me.

19 For then euery one obeyed, but now the maners of them that are created in this world, that is made, are corrupted by a perpetuall seed, and by a law, whereout they cannot rid themselues.

20 So I considered the world, and behold, there was perill, because of the deuiles, that were sprung vp into it.

21 Yet when I saw it, I spared it greatly, and haue kept me one graps of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape bee kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuertheless, if thou wilt cease seuen dayes moe (but thou shalt not fast in them,

24 But shalt goe into a faire field, where no house is builded, and shalt eat onely of the flowers of the field, and eat no flesh, nor drinke wine, but the flowers onely,

25 And pray vnto the most High continually) then will I come, and talke with thee.

26 So I went my way, as he had commanded me, into the field, which is called Ardath, and there I sate among the flowres, and did eat of the herbes of the field, and the meate of the same satisfied me.

27 And after seuen dayes, as I sate vpon the grasse, and my heart was vexed within mee, as afore,

28 I opened my mouth, and began to talke before the most High, and to say,

Exod. 19. 9. and 24. 3. dent. 4. 12.

29 O Lord, when thou wouldest shew thy selfe vnto vs, * thou declaredst thy selfe vnto our fathers in the wildernesse, in a place where no man dwelleth, in a barren place, when they came out of Egypt,

30 And expressly spakest vnto them, saying, Heare me, O Israel, and marke my words, thou seed of Jacob.

31 For behold, I sow my law in you, that it may bring forth fruit in you, and that ye may be honoured by it for euer.

32 But our fathers which receiued the Law, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appeare, neither could it, for it was thine.

33 * For they that receiued it, perished be- *Exod. 32. 28*
cause they kept not the thing that was sowen in them.

34 And loe, it is a custome when the ground receiueth seed, or the sea a ship, or a vessell meate and drinke, if that perish wherein a thing is sowen, or wherein any thing is put,

35 Likewise the thing that is sowen, or is put therein, and the things that are receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For wee that haue receiued the Law, perish in sinne, & our heart also which receiued it:

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I shake these things in mine heart, I looked about mee, and vpon the right side * I saw a woman, which mourned sore, and *Chap. 10. 44*
lamented with a loud voyce, and was grieued in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts, wherin I was occupied, and turned me vnto her,

40 And sayd vnto her, Wherefore weepest thou? why art thou so sory in mind?

41 And she said vnto mee, Sir, let me alone, that I may bewaile my selfe, and increase sorrow: for I am sore vexed in my mind, & brought very low.

42 Then I sayd vnto her, What aileth thee? tell me.

43 And she sayd to mee, I thy seruant haue bene barren, and haue had no child, hauing an husband thirtie yeeres.

44 And euery houre, & euery day these thirty yeeres I pray to the most High day and night.

45 And after thirtie yeeres God heard mee thine handmayd, and looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and we gaue great honour vnto the Almighty.

46 And I nourished him with great trauel.

47 So when hee grew vp, and came to take a wife, I made a feast.

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

BVt when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrew the lights, and all my neighbours rose vp to comfort mee: so I rested vntill the second day at night.

3 And when they had all left off to comfort mee, that I should be quiet, then I rose vp by night, and fledde, and am come into this

field

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field as thou seest,

4 And am not purposed to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne and fast, untill I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and said,

6 Thou foolish woman above all other, seest thou not our heauinesse, and what commeth vnto vs?

7 For Sion our mother is all wofull, and is sore afflicted, and mourneth extremely.

8 Seeing wee bee all now in heauinesse, and make our mone (for we be all sorrowfull) art thou sore for one sonne?

9 Demaund the earth, and shee shall tell thee that it is shee which ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning, all men are borne of her, and other shall come, and behold, they walke almost all into destruction, and the multitude of them shalbe destroyed.

11 Who should then rather mourne, shee that hath lost so great a multitude, or thou which art sore but for one?

12 But if thou wouldest say vnto mee, My mourning is not like the mourning of the earth (for I haue lost the fruite of my wombe, which I brought forth with heauinesse, and bare with sorrowes,

13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauell, so the earth also from the beginning giueth her fruite vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorrow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt be commended therein.

17 Goe thy way then into the citie to thine husband.

18 Then she said vnto me, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake more with her, and said,

20 Doe not so, but be counselled: for how many sailes hath Sion? Be of good comfort, because of the sorrow of Jerusalem.

21 For thou seest that our Sanctuarie is laide waste: our altar is broken downe: our Temple is destroyed.

22 Our Psalterion fainteth, and the song ceaseth, and our mirth is vanished away, and the light of our candlestick is quenched, and the Arke of our Couenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priestes are burnt, and our Leuites are caried into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men spoyled, and our children destroyed, and our young men are brought in bondage, and our strong men are become weake.

23 And, which is the greatest of all, Sion the seale hath lost her worship: for shee is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauinesse, and put away the multitude of sorrowes, that the Almightie may bee mercifull vnto thee and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraid of her, and mused what it might be.

26 And behold, immediatly she cast out a great voice, very fearefull, so that the earth shooke at the noyse of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie buildes, and a place was shewed from the ground and foundation. Then was I afraide, and cried with a lowde voice, and said,

28 Where is Uriel the Angel * which came to me at the first? for hee hath caused mee to come into many and deepe considerations, and mine end is turned into corruption, and my prayer to rebuke. *Chap. 4. 1.

29 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and he tooke me by the right hand and comforted mee, and set mee vpon my feete, and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sorie?

32 And I said, Because thou hast forsaken mee, and I haue done * according vnto thy words: I went into the fielde, and there haue I seene things, and see that I am not able to expresse. *Chap. 5. 30.

33 Then said hee vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto mee, my Lord, and forsake me not, lest I die through rashnesse.

35 For I haue seene that I knew not, and heare that I doe not know.

36 Or is mine vnderstanding deceiued, or doeth my minde being hastie, erre?

37 Now therefore, I beseech thee, that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and said, Heare me, and I will enforme thee, and tell thee wherefore thou art afraide: for the most High hath reuealed many secret things vnto thee.

39 Hee hath seene thy good purpose, that thou art sorie continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while agoe.

41 Thou sawest a woman mourning, and thou begannest to comfort her.

42 But now seest thou the likenesse of the woman no more, but there appeared vnto thee a citie builded.

43 And whereas shee told thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, shee is Sion: and whereas she told thee (euen she which thou seest now a citie builded)

45 And as touching that shee said vnto thee, that she was barren thirtie yeeres, this was concerning that there was euen thirtie yeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built

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the citie, and offered offerings: then bare the barren a sonne.

47 And whereas shee told thee, that she nourished him with labour, that was the inhabiting of Jerusalem.

48 But whereas shee told thee that her sonne, as his chance was, died when shee came into her chamber, that is the fall that is come to Jerusalem.

49 And when thou sawest her like one that mourned for her sonne, thou begannest to comfort her: of these things which have chanced, these are to be opened vnto thee.

50 For nowe the most High seeth, that thou art sorie in thy mind, & because thou sufferest with all thine heart for her, hee shewed thee the clearenesse of her glory, and the fairenesse of her beautie.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knew that the most High would shew these things vnto thee.

53 Therfore I commanded thee to go into the field, where no foundation nor building is.

54 For the worke of mans building cannot stand in that place where the Citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but goe in, and see the beautie and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morow at night thou shalt remaine here,

59 And the most High shall shew thee visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another, as he had commanded me.

CHAP. XI.

1 *The vision of an Eagle comming foorth of the sea, and of her feathers.* 37 *Of a Lion comming out of the forrest.*

THen saw I a dreame, and behold, there came vp from the sea an Eagle, which had twelue feathered wings, and three heads.

2 And I saw, and behold, she spread her wings ouer all the earth, and all the windes of the ayre blew on her, and gathered themselues.

3 And I beheld, and out of her feathers grew out other contrarie feathers, and they became little feathers and small.

4 But her heads remained still, and the head in the mids was greater then the other heads, yet rested it with them.

5 Moreouer, I saw that the eagle flew with his feathers, and reigned vpon earth, and ouer them that dwell therein.

6 And I sawe that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I saw also that the eagle stood vp vpon her clawes, and spake to her feathers, saying,

8 Watch not all together: sleepe euery one in his owne place, and watch by course.

9 But let the heads be preserued for the last.

10 Neuertheless, I saw that the voyce went not out of her heads, but from the middes of her body.

11 Then I numbred her contrarie feathers, and behold, there were eight of them.

12 And I looked, and behold, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the ende of it came, and the place thereof appeared no more. So the next stood vp, and reigned: it continued a long time.

14 And when it had reigned, the ende of it came also, and as the first, so it appeared no more.

15 Then there came a voice vnto it, and said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more.

17 There shal none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, and behold, in processe of time the feathers that followed, stood vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, and behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the eagles bodie, but two heads that rested, and fiue wings.

24 Then saw I also, that two wings diuided themselues from the fiue, and remained vnder the head that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnderwings thought to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and lo, the two that remained, thought also in themselues to reigne.

29 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the mids: for that was greater then the two.

30 And then I sawe that the two heads were ioyned therewith.

31 And behold, the head was turned with them, that were with it, and did eate vp the two vnderwings that would haue reigned.

32 But this head put the whole earth in feare, and bare rule in it, ouer all those that dwelt vpon earth, with much labour, and it had the gouernance of the world, more then all the wings that had beene.

33 After this I looked, and behold, the head that was in the mids, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.

35 And I beheld, and loe, the head vpon the right

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right side deuoured it that was vpon the left side.

36 ¶Then I heard a voyce which sayd vnto mee, Looke before thee, and consider the thing that thou seest.

37 So I saw, and beholde, as it were a lyon that roareth, running hastily out of the wood: and I saw that hee sent out a mans voyce vnto the Eagle, and spake, and sayd,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that, that of the foure beasts remainest, whom I made to reigne in my world, that by them the ende of times might come,

40 And the fourth is come, and hath ouercome all the beastes that were past, and hath power ouer the world with great fearefulnesse, and ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit?

41 For thou hast not iudged the world with trueth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued lyers, and destroyed the dwellings of them that brought forth fruit, and hast cast downe the walles of such as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pride vnto the Mighty.

44 The most High also hath looked vpon the proud times, and beholde, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine body,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that thee may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

AND when the Lion spake these words to the Eagle, I saw,

2 And beholde, the head that had the vpper hand appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselues to reigne, whose kingdome was small and full of vproares.

3 And I sawe, and behold, they appeared no more, and the whole body of the Eagle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and from the great feare, and sayd vnto my spirit,

4 Loe, this hast thou done vnto me in that thou searchest out the wayes of the most High.

5 Loe, yet am I weary in my mind, and very weake in my spirit, and little strength is there in me, for the great feare that I receiued this night.

6 Therefore now, will I beseech the most High, that he will comfort me vnto the end.

7 And I sayd, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deede be come vp before thy face,

8 Comfort me, and shew me thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule,

9 Seeing thou hast iudged mee worthy to shew me the last times.

10 ¶Then he sayd vnto me, This is the interpretation of this vision,

11 The Eagle whom thou sawest come vp from the sea, is the *kingdome which was seene in the vision of thy brother Daniel. *Dan.7.7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shall be feared aboue all kingdomes that were before it.

14 In it shall twelue kings reigne one after another.

15 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie, which thou sawest.

17 As for the voyce that thou heardest speake, and that thou sawest not go out from the heads, but from the mids of the body thereof, this is the interpretation,

18 That after the time of that kingdome, there shall arise great strife, and it shalbe in danger to fall, but it shall not then fall, but shall bee restored againe to his beginning.

19 Concerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shal arise eight kings, whose time shall be but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time commeth, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shal be kept vnto the end.

22 And whereas thou sawest three heads resting, this is the interpretation.

23 In his last dayes shall the most High raise vp three kingdomes, and shall call againe many things into them, and they shall haue the dommon of earth,

24 And of those that dwell therein, with much griefe about all those that were before them: therefore are they called the heads of the Eagle:

25 For they shall accomplish his wickednesse and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bedde, and yet with paine.

27 For the two that remaine, the sword shall deuoure them.

28 For the sword of the one shall deuoure the other: but at the last shall hee fall by the sworde himselfe.

29 And whereas thou sawest two vnderwings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preserued for their ende, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lion whom thou sawest rising vp out of the wood and roaring, and speaking vnto the Eagle, and rebuking her for her vnrighteousnesse with all the wordes that thou hast heard,

32 This is the winde which the most High

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hath kept for them, and for their wickednesse vnto the ende, and he shall reproue them, and cast before them their spoyles.

33 For hee shall set them alone in the iudgement, and shall rebuke them and correct them.

34 For he will deliuer the residue of my people by affliction, which are preserued vpon my borders, and he shal make them ioyfull, vntill the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast been meete to know this secret of the most High.

37 Therefore write all these things that thou hast seene in a booke, and hide them.

38 And teach them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seuen dayes moe, that it may bee shewed thee whatsoeuer it pleaseth the most High to declare vnto thee: & with that he went his way.

40 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the citie, they gathered them altogether, from the least vnto the most, and came vnto me, and spake vnto me, saying,

41 What haue we offended thee? or what euil haue we done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as a hauen or ship preserued from the tempest.

43 Are not the euils which are come vnto vs, sufficient?

44 If thou then forsake vs, how much better had it been for vs, that we had been burnt also as Sion was burnt?

45 For we are no better then they that dyed there: and they wept with a loude voyce. Then answered I them, and sayd,

46 Be of good comfort, O Israel, and be not heauy thou house of Iacob.

47 For the most High hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, that I might seeke mercie for the lowe estate of your sanctuary.

49 And now goe your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie as I commanded them:

51 But I remained still in the fielde seuen dayes, as he had commanded mee, and did eate onely of the flowers of the fielde, and had my meate of the hearbes in those dayes.

CHAP. XIII.

1 *The vision of a winde comming foorth of the sea,* 3 *Which became a man.* 5 *His propertie and power against his enemies.* 21 *The declaration of this vision.*

AND after the seuē dates I dreamed a dreame by night.

2 And behold, there arose a wind from the sea, and it moued all the waues thereof.

3 And I looked, and beholde, there was a mighty man with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voice went out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, frō the foure windes of the heauen, to fight against the man that came out from the sea.

6 And I looked, and behold, he graued himselfe a great mountaine, and flew vpon it.

7 But I would haue seene the countrey or place whereout the hill was grauen, and I could not.

8 I sawe after these things, and behold, all they which came to fight against him were sore afraid, and yet they durst fight.

9 Neuertheselfe, when he saw the fierceneſſe of the multitude that came, he lifted not vp his hand: for he held no sworde nor any instrument of warre.

10 But onely, as I sawe, hee sent out of his mouth, as it had been a blast of fire, and out of his lips the winde of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were all mixt together, euen this blast of fire, the wind of the flame, and the great storme, & fell with violence vpon the multitude which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust and smell of smoke, When I saw this, I was afraid.

12 ¶ Afterward sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offred: and I was sicke through great feare, and awaked, and sayd,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted mee worthy to receiue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Woe vnto them that shal be left in those dayes, and much more woe vnto them that are not left behind.

17 For they that were not left, were in heauinesse.

18 Nowe vnderstand I the things that are layd vp in the latter daies, which shall come both vnto them, and to those that are left behind.

19 Therefore are they come into great perils, and many necessities, as these dreames declare.

20 Yet is it easier, that he that is in danger should fall into these, and forelee the things to come hereafter, then to passe away as a cloude out of the world.

21 ¶ Then answered he me, and sayd, The interpretation of the vision will I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation.

23 He that shal beare the danger in that time, hee shall keepe himselfe. They that bee fallen into danger, are such as haue workes and

faith

faith toward the most mighty.
24 Know therefore, that they which bee left behind, are more blessed then they that be dead.
25 These are the meanings of the vision. Whereas thou sawest a man comming vp from the mids of the sea,
26 The same is he whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and he shall order them that are left behinde.
27 ¶ And whereas thou sawest, that out of his mouth there came as a blast with fire and storme,
28 And that hee neither held sword nor weapon, but that by his fiercenesse he destroyed the whole multitude that came to fight against him, this is the interpretation,
29 Behold, the dayes come that the most High will begin to deliuer them that are vpon the earth:
30 And hee shall astonish the hearts of them that dwell vpon the earth:
31 And one shall prepare to fight against another, citie against citie, and place against place, and nation against nation, and realme against realme.
Mat. 24.7.
32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shal my sonne be reuealed, whom thou sawest goe vp as a man.
33 And when all the people heare his voyce, euery man shall in their owne land leane the battell that they haue one against another.
34 And an innumerable multitude shalbe gathered as one, as they that be willing to come, & to fight against him.
35 But he shall stand vpon the top of mount Sion.
36 And Sion shall come, and shall be shewed to all, being prepared and builded, as thou sawest the hill grauen foorth without any hands.
37 And this my sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest,
38 And into torments like to flame, whereby they shall be tormented: and without any labour will he destroy them euen by the Law, which is compared vnto the fire.
39 And whereas thou sawest that he gathered another peaceable people vnto him,
40 Those are the ten tribes which were caried away captiues out of their owne land * in the time of Oseas the king, whom Salmanasar the king of the Assyrians tooke captiue, and caried them beyond the riuer: so were they brought into another land.
2. King. 17.3
41 But they tooke this counsel to themselues, that they would leaue the multitude of the heathen, and goe foorth into a further countrey, where neuer mankind dwelt,
42 That they might there keepe their statutes, which they neuer kept in their owne land.
43 And they entred in at the narrow passages of the riuer Euphrates.
44 For the most High then shewed them signes, * and stayed the springs of the flood till they were passed ouer.
Exod. 14.21. Iosh. 3.15, 16
45 For through the countrey there was a great iourney, euen of a yeere and a halfe, and the same regon is called ‖ Ararcth.
‖ Or, Araraeth.
46 Then dwelt they there vntill the latter time: and when they come foorth againe,
47 The most High shall hold still the springs of the riuer againe, that they may goe through: therefore sawest thou the multitude peaceable.
48 But they that be left behinde of thy people, are those that be found within my borders.
49 Now when hee destroyeth the multitude of the nations that are gathered together, he shal defend the people that remaine.
50 And then shall he shew great wonders vnto them.
51 Then sayd I, O Lord, Lord, shew me this, wherefore haue I seene the man comming vp from the mids of the sea?
52 And hee sayd vnto me, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man vpon earth see my sonne, or those that bee with him, but in the time of that day.
53 This is the interpretation of the dreame which thou sawest, and whereby thou onely art lightned.
54 For thou hast forsaken thine owne lawe, and applied thy diligence vnto mine, and sought it.
55 Thy life hast thou ordered in wisedome, and hast called vnderstanding thy mother.
56 Therefore haue I shewed thee the rewards with the most High: and after three other dayes I will speake other things vnto thee, and will declare vnto thee great and wonderous things.
57 Then went I forth vnto the field, glorifying and praysing the most High for the wonders which he did in time,
58 Which he gouerneth, & such things as come in their seasons: and there I sate three dayes.

CHAP. XIIII.

3 How God appeared to Moses in the bush. 10 All things decline to age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

VPon the third day I sate vnder an oke, and behold, there came foorth a voyce vnto mee out of the bush, and sayd, Esdras, Esdras.
2 And I sayd, Here am I, Lord, and stood vp vpon my feete.
3 Then sayd he vnto me, * In the bush I reuealed my selfe, and spake vnto Moyses, when my people serued in Egypt.
Exod. 3.2, &c.
4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long season,
5 And I told him many wonders, & shewed him the secrets of the times and the ende, and commanded him, saying,
6 These words shalt thou declare, and these shalt thou hide.
7 And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.
8 For thou shalt be taken away from all, and thou shalt remaine hencefoorth with my counsell, and with such as be like thee, vntill the times be ended,
9 For the world hath lost his youth, and the times

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times begin to ware old.

10 For the world is diuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughts: cast away from thee the burdens of men, and put off now the weake nature,

14 And set aside thy most grieuous thoughts, and haste thee to depart from these times.

15 For greater euils then those, which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the euils bee increased vpon them that dwell therein.

17 For the trueth is fled farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and sayd before thee,

19 Behold, O Lord, I will goe as thou hast commanded me, and reforme the people, which are present: but they that shall bee borne afterward, who shall admonish them?

20 Thus the world is set in darkenesse, and they that dwell therein, are without light.

21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the works that shalbe done.

22 But if I haue found grace before thee, send the holy Ghost into mee, and I will write all that hath been done in the world since the beginning, which was written in thy Law, that men may find the path, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Goe and gather the people, and say vnto them, that they seeke thee not for forty dayes,

24 But prepare thee many bore tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus, and Asiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out, til the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfect men, and some things shalt thou shew secretly vnto the wise: to morrow this houre shalt thou begin to write.

27 Then went I forth, as hee commanded me, and gathered al the people together, and said,

28 Heare these words, O Israel.

29* Our fathers at the beginning were strangers in Egypt, from whence they were deliuered, *Gen.47.4.*

30 And receiued the Law of life, * which they kept not, which yee also haue transgressed after them. *Act.7.53.*

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and yee also haue done vnrighteously, and haue not kept the wayes, which the most High commanded you.

32 And for so much as he is a righteous iudge, he tooke from you in time the thing that he had giuen you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, and reforme your heart, ye shalbe kept aliue, and after death ye shall obtaine mercie.

35 For after death shall the iudgement come, when wee shall liue againe: and then shall the names of the righteous bee manifest, and the workes of the vngodly shalbe declared.

36 Let no man therefore come now vnto mee, nor seeke me these forty dayes.

37 So I tooke the fiue men, as he commanded me, and we went into the field, and remained there.

38 The next day, behold, a voyce called me, saying, Esdras, *open thy mouth, and drinke that I giue thee to drinke. *Ezek.3.2.*

39 Then opened I my mouth, and beholde, he reached mee a full cup, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had dronke it, mine heart had vnderstanding, and wisedome grew in my breast: for my spirit was strengthened in memory.

41 And my mouth was opened, and shut no more.

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the high things of the night, which they vnderstood not.

43 But in the night they did eate bread, but I spake by day, and held not my tongue by night.

44 In forty dayes, they wrote two hundred and foure bookes.

45 And when the forty dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthy and vnworthy may reade it.

46 But keep the seuenty last, that thou mayest giue them to the wise among thy people.

47 For in them is the veine of vnderstanding, and the fountaine of wisedome, and the riuer of knowledge: and I did so.

CHAP. XV.

1 The prophecie of Esdras is certaine. 5 The euils that shall come on the world. 9 The Lord will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition 20 and punishment vpon the kings of the earth. 24 Cursed are they that sin. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEholde, speake thou in the eares of my people the wordes of prophecie, which I will put in thy mouth, sayth the Lord:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that spake against thee.

4 For euery vnfaithfull shall die in his vnfaithfulnesse.

5 Behold, sayth the Lord, I will bring plagues vpon all the world, the sword, famine, death and destruction.

6 Because that iniquity hath fully polluted all the earth, & their wicked workes are fulfilled.

7 Therefore, sayth the Lord, I will holde my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

8 Behold,

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Reue.6.10. and 19.2.

8 Behold, * the innocent and righteous blood crieth vnto me, and the soules of the iust crie continually.

9 I will surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt,

11 But I will bring them out with a mightie hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall bee smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Woe to the world, and to them that dwell therein.

15 For the sword, and their destruction draweth neere, and one people shall stand vp to fight against another with swordes in their hands.

16 For there shall bee sedition among men, and one shall inuade another: they shall not regarde their King, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the cities shall bee troubled, the houses shall bee afraide, men shall feare.

19 A man shall haue no pitie vpon his neighbour, but shal destroy their houses with the sword, and their goods shall be spoyled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the Kings of the earth to reuerence mee, which are from the ‖ East, and from the South, from the East, and from Libanus, to turne vpon them and to repay the things that they haue done to them.

‖ Or, West.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompense them in their bosome: thus saith the Lord God,

22 My right hand shall not spare the sinners, neither shall the sword cease from them, that shed innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Woe to them that sinne, and keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliereth hee them vnto death and destruction.

27 For now are the plagues come vpon the world, and ye shall remaine in them: for God will not deliuer you, because yee haue sinned against him.

28 Behold, an horrible vision commeth from the East,

29 Where generations of dragons of Arabia shall come out with many charets, and the multitude of them shall bee caried as the wind vpon the earth, that all they which heare them, may feare and tremble,

30 Euen the Carmanians raging in wrath, shall goe foorth as the boares of the forrest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shall bee troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemie beliege them, and consume some of them, and in their hoste shalbe feare and dread, and strife among their kings.

34 Behold clouds from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, and the blood shall bee from the sword vnto the belly,

36 And the dung of man vnto the Camels litter.

37 And there shalbe great fearefulnesse and trembling vpon earth, and they that see the wrath, shalbe afraide, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shall winds arise, and shall open it with the cloud, which hee raised vp in wrath, and the starre, raised to feare the East and West wind, shalbe destroyed.

40 And the great and mightie clouds shall be lift vp full of wrath, and the starres that they may make all the earth afraide, and them that dwell therein, and that they may powre out ouer euery high place, and lifted vp, an horrible constellation,

41 As fire and haile, and flying swords, and many waters, that all fields may bee full, and all riuers with the abundance of great waters.

42 And they shall breake downe the cities, and wals and mountaines, and hils, and the trees of the wood, and the grasse of the meadowes, and their corne.

43 And they shall goe with a straight course vnto Babylon, and make it afraide.

44 They shall come to her and beliege her, and shall powre foorth the constellation, and all the wrath against her: then shall the dust and smoke goe vp vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall doe seruice vnto them that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glorie of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast decked thy daughters to whoredome, that they might please and glorie in thy louers, which haue alway desired to committe whoredome with thee.

48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,

49 I will

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49 I will send plagues vpon thee, widowhood, pouertie, and famine, and the sword, and pestilence, to waste thine houses with destruction and death.

50 And the glorie of thy power shall bee dried vp, as a flowre when the heate riseth, that is sent vpon thee.

51 Thou shalt bee sicke as a poore wife that is plagued and beaten of women. So that the mightie and the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alway slaine my chosen, exalting the stroke of thine hands, and said ouer their death, when thou wast drunken,

54 Set foorth the beautie of thy countenance:

56 The reward of thy whoredome shall bee in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all the men shall fall by the sword in the field.

58 And they that bee in the mountaines, shall die of hunger, and eat their owne flesh, and drinke their owne blood for want of bread and thirst of water.

59 And thou, as vnhappie, shalt come thorow the Sea, and receiue plagues againe.

60 In the passage they shall cast downe the slaine citie, and shall roote out one part of thy land, and consume the portion of thy glorie, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt bee to them as stubble, and they shall be to thee as fire.

62 And they shall destroy thee, and thy cities, thy land, and thy mountaines: all thy woods and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they carie away captiue, and shall spoyle thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 *Against Babylon, Asia, Egypt and Syria.* 18. 38. *Of the euils that shall come vpon the world, with admonition how to gouerne themselues in afflictions.* 54 *To acknowledge their sinnes, and to commit themselues to the Lord,* 55 *whose mightie prouidence and iustice is to be reuerenced.*

WOe to thee, Babylon, and Asia: woe to thee, Egypt and Syria.

2 Gird your selues with sacke and haircloth, and mourne your children, and bee lorie: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungry Lion in the wood? or quench the fire in stubble when it hath once beganne to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can driue them away? the fire is gone foorth in his wrath, and who can quench it?

7 Hee shall cast lightnings, and who shall not feare? hee shall thunder, and who shall not be afraide?

8 The Lord shall threaten, and who shall not vtterly bee broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord and the glorie of his power.

9 For strong is his right hand, that bendeth the bow: his arrowes that be shooteth, are sharpe, and shall not misse, when they begin to be shot into the ends of the world.

10 Behold, the plagues are sent, and shall not turne againe till they come vpon the earth.

11 The fire is kindled, and shall not be put out till it consume the foundations of the earth.

12 As an arrow which is shotte of a mightie archer, returneth not backward, so the plagues that shall bee sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorrowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine, and plague, and trouble, and anguish are sent as scourges for amendement.

16 But for all these things they will not turne from their wickednesse, nor be alway mindfull of the scourges.

17 Behold, vitailes shalbe so good cheape vpon earth, that they shall thinke themselues to bee in good case: but then shall the euils bud foorth vpon earth, euen the sword, the famine, and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall be cast out as dung, and there shall bee no man to comfort them: for the earth shall bee wasted, and the cities shall be cast downe.

20 There shall be no man left to till the earth, and to sowe it: the trees shall giue fruit, but who shall gather them?

21 The grapes shalbe ripe, but who shall tread them? for all places shall bee desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shall bee ten left, and two of the field which shall hide themselues in the thicke woods, and in the clefts of rockes.

23 As when there remaine three or foure oliues in the place where olines growe, or among other trees.

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shall bee three or foure left by them that search their houses with the sword.

26 And the earth shall bee left waste, and the fields thereof shall ware olde, and her wayes and all her pathes shall grow full of thornes, because no man shall trauaile thereth[r]ough.

27 The

27 The virgins shall mourne, hauing no bridegromes: the women shall make lamentation hauing no husbands: their daughters shall mourne hauing no helpers.

28 In the warres shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, yee seruants of the Lord, heare these things, and marke them.

30 Behold the word of the Lord, receiue it: beleeue not the gods of whome the Lord speaketh: behold, the plagues draw neere, and are not slacke.

31 And as a trauailing woman which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her body, and when the childe commeth to birth, they tarie not a whit:

32 So shal not the plagues be slacke to come vpon the earth, and the world shall mourne, and sorowes shall come vpon it on euery side.

33 O my people, heare my word: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as he that fleeth his way, and hee that buyeth, as one that wil lose.

35 Who so occupieth merchandise, as he that winneth not: and hee that buildeth, as hee that shall not dwell therein:

36 He that soweth, as one that shal not reape: he that cutteth the vine, as he that shall not gather the grapes:

37 They that marry, as they that shall get no children: and they that marry not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruites, and spoyle their goodes, and ouerthrow their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, & their owne persons,

41 So much more will I bee angry against them, for their sinnes, saith the Lord.

42 As a whore enuieth an honest and vertuous woman,

43 So shall righteousnes hate iniquitie, when she decketh herselfe, and shall accuse her openly, when he shall come that shall bridle the authour of all sinne vpon earth.

44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long, iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glory.

Luke 16. 16 46 Behold, the Lord *knoweth al the works of men, their imaginations, their thoughts and their hearts.

Gene. 1. 1. 47 *For assoone as hee said, Let the earth be made, it was made: let the heauen be made, and it was created.

48 By his word were the starres established, and he *knoweth the number of them. *Psal.* 147. 4.

49 He searcheth the depth, and the treasures thereof: he hath measured the sea, and what it containeth.

50 He hath shut the sea in the middes of the waters, and with his word hath hee hanged the earth vpon the waters.

51 He spreadeth out the heauen like a vault: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to powre out floods from the high rocks to water the earth.

53 Hee made man, and put his heart in the middes of the body, and gaue him breath, life, and vnderstanding.

54 And the spirit of the almighty God, which made all things, and hath searched all the hidde things in the secrets of the earth,

55 Hee knoweth your inuentions, and what ye imagine in your heart when ye sinne & would hide your sinnes.

56 Therefore hath the Lord searched and sought out all your workes, and will put you all to shame.

57 And when your sinnes are brought forth before men, yee shall be confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will yee doe, or how will you hide your sinnes before God and his Angels?

59 Behold, God himselfe is the Iudge: feare him: cease from your sinnes, and forget your iniquities, & meddle no more from henceforth with them: so shall God lead you forth, and deliuer you from all trouble.

60 For behold, the heat of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meate to the idoles.

61 And they that consent vnto them, shall be had in derision, and in reproch, and troden vnder foote.

62 For in euery place & cities that are neere, there shall bee great insurrection against those that feare the Lord.

63 They shall bee like mad men: they shall spare none: they shall spoyle, and waste such as yet feare the Lord.

64 For they then shal waste and spoyle their goods, and cast them out of their houses.

65 Then shal the triall of my chosen appeare, as the gold is tryed by the fire.

66 Heare, O ye my beloued, saith the Lord, Behold, the dayes of trouble are at hand, but I will deliuer you from them: be not yee afraid, doubt not, for God is your captaine.

67 Who so keepeth my commandements and precepts, saith the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift themselues vp.

68 Woe vnto them that are bound with their sinnes, and couered with their iniquities, as a field is hedged in with bushes, & the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to bee deuoured with fire.

Tobit,

Tobit.

CHAP. I.

1 Tobits parentage. 3 His godlinesse. 6 His equitie. 8 His charity and prosperity. 19 Hee fleeth, and his goods are confiscate, 22 And after restored.

THe booke of the wordes of Tobit the sonne of Tobiel, the sonne of Ananeel, the sonne of Aduel, the sonne of Gabael, of the seed of Asael, and of the tribe of Nephthalim,

2 Who in the time of ‖ Enemessar King of the Assyrians was * leade away captiue out of Thisbe, which is at the right hand of that citie, which is called properly Nephthalim, in Galile aboue Aser.

3 I Tobit haue walked all my life long in the way of trueth and Iustice, and I did many things liberally to the brethren, which were of my nation, and came with mee to Nineue into the land of the Assyrians.

4 And when I was in mine owne countrey in the land of Israel, being but young, all the tribe of Nephthalim my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the Tabernacle of the most High was consecrated, and built vp for all ages.

5 *Now all the tribes which fell from God, yea, and my father Nephthalims house offered to the heifer called Baal.

6 But I (as it was ordeined to all Israel by an euerlasting decree) went alone often to Jerusalem, at the feastes, * bringing the first fruits, and the tenths of beasts, with that which was first shorne, and offered them at the altar to the Priests the children of Aaron.

7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Jerusalem: the other tenth part I solde, and came and bestowed it euery yeere at Jerusalem.

8 The third tenth part I gaue vnto them to whom it was meete, as Deborа my fathers mother had commaunded me, for my father left me as a pupill.

9 ¶ Furthermore, when I was come to the age of a man, I married Anna of * mine owne kinred, and of her I begate Tobias.

10 ¶ But when I was led captiue to Nineue, all my brethren, and those which were of my kinred, did eat of the * bread of the Gentiles.

11 But I kept my selfe from eating,

12 Because I remembred God with all mine heart.

13 Therefore the most high gaue mee grace and fauour before Enemessar, so that I was his purueior.

14 ¶ And I went into Media, and I deliuered tenne talents of siluer to Gabael, the ‖ brother of Gabrias ‖ in the land of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not go vnto Media.

16 ¶ But in the time of ‖ Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about the walles of Nineue, I buried him.

18 And if the King Sennacherib had slaine any, when he * was come and fled from Judea, I buried them priuily (for in his wrath he killed many) but the bodies were not found when they were sought for of the king.

19 Therefore when a certaine Ninenite had accused mee to the King, because I did burie them, I hid my selfe: and because I knew that I was sought to be slaine, I withdrew my selfe for feare.

20 Then all my goods were spoiled, neither was there any thing left mee besides my wife Anna, and my sonne Tobias.

21 Neuertheles * within fiue and fifty dayes two of his sonnes killed him, and they fled into the mountaines of Ararath, and Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accounts, and ouer all his domesticall affaires, Achiacharus my brother Anaels sonne.

22 And when Achiacharus had made a request for mee, I came againe to Nineue: now Achiacharus was cupbearer and keeper of the signet, and steward, and ouersaw the accounts: So Sarchedonus appointed him next vnto him, and he was my brothers sonne.

Tobias being captiue among the Assyrians, did not leaue the way of trueth.

‖ *Or, Salmanasar.*

2. King. 17.

Tobias was mercifull.

1. King. 12. 30.

He fled from idoles. *Exod. 22. 29 deut. 11. 6.*

Hee marieth to wife, Anna, which beareth to him Tobias. *Num. 36. 7. Gen. 43. 32.*

He found grace in the sight of Salmanasar.

‖ *Or, sonne.*

‖ *Or, in Rages a city of Media.*

‖ *Or, Salmanasar.*

The charitie of Tobias.

2. King. 19. 35, 36. Isa. 37. 36, 37. ecclus 48. 18, 22. 1. mac 7. 41. 2 mac. 8. 19.

Tobit fleeth from the face of Sennacherib. *2. King. 19. 37. 2. chron. 32. 21.*

Tobit returneth.

CHAP. II.

2 Tobit calleth the faithfull to his table. 3 Hee leaueth the feast to burie the dead. 10 How he became blind. 13 His wife laboureth for her liuing. 14 Shee reprocheth him bitterly.

NOw when I was come home againe, and my wife Anna was restored vnto mee with my sonne Tobias, in the feast of Pentecost, which is the holy feast of the seuen weekes, there was a great dinner prepared me, in the which I sate downe to eate.

2 And when I saw abundance of meate, I sayd to my sonne, Goe, and bring what poore man soeuer thou shalt finde of our brethren, which doth remember God, and loe, I will tarie for thee.

3 But he came againe, and sayd, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meate, I start vp, and brought him into mine house vntill the going downe of the Sunne,

5 Then I returned and washed, and ate my meat in heauinesse,

6 Remembring that prophesie of * Amos which had sayd, Your solemne feastes shall bee turned into mourning, and your ioyes into wailing.

7 Therefore I wept, and after the going downe of the Sunne I went and made a graue and buried him.

8 But my neighbours mocked me, and said, Doeth hee not feare to die for this cause, who * fled away, and yet loe, hee burieth the dead againe?

9 The same night also when I returned from the buriall, and slept at the wall of mine house, because I was polluted, and hauing my face vncouered,

Tobit doth bid to dinner those which feare God.

Tobit leauing his ghests, taketh vp the dead bodie into his house to burie it. *Amos 8, 10. 1. mac. 1. 14.*

Tobit is rebuked of his neighbours. *Chap. 1. 19.*

10 And

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He is made blinde for an example of patience to his posteritie.

10 And I knew not that sparrowes were in the wall, and as mine eyes were open, the sparrowes cast downe warme dung into mine eyes and a whiteneſſe came in mine eyes, and I went to the Phiſicians, but they helped me not. Moreouer Achiacharus did nourish me, vntill I went into Elymais.

The wife of Tobit laboreth for her liuing.

11 And my wife Anna did take womens workes to doe.

12 And when she had sent them home to the owners, they payed the wages, and gaue a kidde.

The innocencie of Tobit. *Deut.* 22. 1.

13 Which when it was at mine house, and began to bleat, I sayd vnto her, From whence is this kidde? is it not stollen? render it to the owners: * for it is not lawfull to eate any thing that is stollen.

14 But she said, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to reuder it to the owners, and I did blush because of her. Furthermore shee sayd, * Where are thine almes, and thy righteouſneſſe? behold, they all now appeare in thee.

Job 2. 9.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her praier heard. 19 The Angel Raphael sent.

Then I being sorrowfull, did weepe, & in my sorrow prayed, saying,

2 O Lord, thou art iuſt, and all thy workes, and all thy waies are mercy and truth, and thou iudgeſt truly and iuſtly for euer.

3 Remember me, and looke on mee, neyther punish me according to my sinnes or mine ignorances, or my fathers, which haue sinned before thee.

Deut. 28. 15, 37. ‖ *Or, thy iudgements are many and true.*

4 For they haue not obeyed thy commandements: wherefore thou haſt deliuered vs * for a spoyle, and vnto captiuity, & to death, and for a Prouerbe of a reproch to all them among whom we are diſperſed, and now ‖ thou haſt many and iuſt cauſes,

5 To doe with mee according to my sinnes, and my fathers, because wee haue not kept thy commaundements, neyther haue walked in trueth before thee.

6 Now therefore deale with me as seemeth beſt vnto thee, and commaund my spirit to bee taken from me, that I may be diſſolued, and become earth: for it is better for me to die then to liue, because I haue heard falſe reproches, and am very sorrowfull: commaund therfore that I may be diſſolued out of this diſtreſſe, and go into the euerlasting place: turne not thy face away from me.

Sarra is checked of her fathers maydes.

7 ¶ It came to paſſe the same day that in Ecbatane a citie of Media, Sarra the daughter of Raguel was also reproched by her fathers maydes,

8 Becauſe shee had beene married to seuen husbands, whome Aſmodeus the euill spirit had killed before that they had lyen with her. Doeſt thou not know, sayd they, that thou haſt strangled thine husbandes? thou haſt had now seuen husbands, neither waſt thou named after any of them.

9 Wherefore doeſt thou ‖ beat vs for them? if they bee dead, goe thy wayes hence to them, that wee may neuer see of thee eyther sonne or daughter.

‖ *Or when she beat them for their faults, they sayd.*

10 When shee heard these things, shee was very sorrowful, so that she thought to haue strangled herselfe. And she said, I am the only daughter of my father, and if I do this, I shall slander him, and shall bring his age to the graue with sorrow.

11 Then she praied toward the window, and said, Bleſſed art thou, O Lord my God, and thine holy and glorious name is bleſſed, and honourable for euer: let all thy workes praiſe thee for euer.

Sarra praieth and fasteth, that she may be deliuered from shame.

12 And now, O Lord, I set mine eyes, and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

14 Thou knoweſt, O Lord, that I am pure from all sinne with man,

The innocencie of Sarra. Her chaſtity.

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuity: I am the only daughter of my father, neither hath he any man child to bee his heire, neyther any † neere kinſman or child borne of him, to whom I may keepe my selfe for a wife: my seuen husbands are now dead, & why should I liue? But if it pleaſe not thee that I should die, command to looke on me, & to pitie me, that I do no more heare reproch.

† *Greek, nere brother.*

16 So the prayers of them both were heard before the maieſty of the great God.

The prayers of Tobit and Sarra are heard both at a time.

17 And Raphael was sent to heale them both, that is, to take away the whitenes of Tobits eies, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to bind Aſmodeus the euill spirit, because she belonged to Tobias by right. The selfesame time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

In that day Tobit remembred * the siluer, which he had deliuered to Gabael in Rages a city of Media, *Chap.* 1. 14.

2 And sayde with himselfe, I haue wished for death: wherefore doe I not call for my sonne Tobias that I may admonish him before I dye?

3 And when he had called him, he sayd, My sonne, after that I am dead, bury me, and deſpiſe not thy mother, but * honour her all the dayes of thy life, and do that which shall pleaſe her, and anger her not.

Tobits exhortation to his sonne, when hee thought he should die. The mother is to be reuerenced. *Exod.* 20. 12. *ecclus.* 7. 27.

4 Remember my sonne, how many dangers she suſteined, when thou waſt in her wombe,

5 And when she dieth, bury her by mee in the same graue.

6 My sonne, let our Lord God alwayes before thine eyes, and let not thy will bee set to sinne, or to transgreſſe the commandements of God. Doe vprightly all thy life long, and follow not the wayes of vnrighteouſneſſe: for if thou deale truely, thy doings shall proſperouſly succeede to thee, and to all them which liue iuſtly.

God must bee in our hearts.

7 Giue * almes of thy substance: and when thou giueſt almes, let not thine eye bee enuious, neyther turne thy face from any poore, leſt that God turne his face from thee.

Almes. *Prouer.* 3. 9. *ecclus* 4. 1. & 14. 13. *luke* 14. 13. *Ecclus.* 35. 10.

8 * Giue almes according to thy substance: if thou haue but a little, be not afraid to giue a little almes.

9 For

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9 For thou laiest vp a good store for thy selfe, against the day of necessity.

Eccla.29.13 10 *Because that almes doeth deliuer from death, and suffereth not to come into darkenesse.

11 For almes is a good gift before the most High to all them which vse it.

Adultery. *1.Thes.4.3.* 12 Beware of all *whoredome, my sonne, and chiefely take a wife of the seede of thy fathers, and take not a strange woman to wife, which is not of thy fathers stocke: for we are the children of the Prophets: Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember, my sonne, that they married wiues of their owne kinred, and were blessed in their children, and their seede shall inherit the land.

Pride. 13 Now therfore, my sonne, loue thy brethren and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, and much trouble, and in fiercenesse is scarcity and great pouerty: for ‖ fiercenesse is the mother of famine.

‖ *Or, vnprofitablenesse.*

Wages of an hired seruant. *Leuit.19.13 deut.24.14, 15. Mat.7.12. luke 6.31.* 14 Let not the* wages of any man, which hath wrought for thee, tary with thee, but giue him it out of hand: for if thou serue God, he will also pay thee: bee circumspect, my sonne, in all things that thou doest, and be well instructed in all thy conuersation.

15 *Doe that to no man which thou hatest: drinke not wine to make thee drunken, neither let drunkennesse goe with thee in thy iourney.

Luke 14.13 The hungry. *Mat.6.1.* 16 *Giue of thy bread to the hungry, and of thy garments to them that are naked, and * of all thine abundance giue almes, and let not thine eye be enuious, when thou giuest almes.

‖ *Or, be liberall to the iust, euen to their death.* 17 ‖Powre out thy bread on the buriall of the iust, but giue nothing to the wicked.

18 Alwe counsell alway of the wise, & despise not any counsell that is profitable.

Counsell. God is to be blessed. 19 Blesse thy Lord God alway, and desire of him that thy wayes may be made streight, & that all thy purposes & counsels may prosper: for euery nation hath not counsell: but the Lord giueth all good things, & he humbleth whom he will, as he will: now therefore, my sonne, remember my commandements, neither let them at any time be put out of thy mind.

Chap.1.14. 20 *Furthermore, I signify this to thee, that I deliuered tenne talents to Gabael the sonne of Gabrias at Rages in Media.

Pouerty with the feare of God. 21 And feare not, my sonne, for as much as we are made poore: for thou hast many things, if thou feare God, and flee from all sinne, & do that thing which is acceptable vnto him.

CHAP. V.

1 Tobias sent to Rages. 4 Hee meeteth with the Angel Raphael which did conduct him.

Tobias sent by his father to Rages, seeketh a companion, and meeteth with Raphael, whom hee bringeth to his father.

TObias then answered, and sayde, Father, I will do all things which thou hast commanded me.

2 But how can I receiue the siluer, seeing I know him not?

3 Then he gaue him the hand writing, and sayd vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and go and receiue the money.

4 Therefore when hee was gone to seeke a man, he found Raphael the Angel.

5 But he knew not, and said vnto him, May I goe with thee into the land of Media? and knowest thou those places well?

6 To whom the Angel sayd, I will go with thee: for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tary for mee, till I tell my father.

8 Then he said vnto him, Go, and tary not: so he went in, and said to his father, Behold, I haue found one, which will goe with me. Then he said, Call him vnto mee, that I may know of what tribe he is, and whether hee be faithfull to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said vnto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Doest thou seeke a stock or family, or an hired man to go with thy sonne? Then Tobit said vnto him, I would know, brother, thy kinred and thy name.

12 Then he said, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

13 Then Tobit saide, ‖ Thou art welcome, brother: be not now angry with mee, because I haue enquired to know thy kinred and thy family: for thou art my brother of an honest and good stocke: for I know Ananias and Jonathas, sonnes of that great Samatias: for we went together to Ierusalem to worship, and offered the first borne, and the tenths of the fruits, and they were not deceyned with the errour of our brethren: my brother, thou art of a great stocke.

‖ *Or, thou commest happily.*

14 But tell me, what wages shall I giue thee? wilt thou a groat a day, & things necessary, as to mine owne sonne?

15 Yea, moreouer, if ye returne safe, I will adde something to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, and goe you on Gods name. And when his sonne had prepared all things for the iourney, his father sayd, Go thou with this man, & God which dwelleth in heauen, prosper your iourney, and the Angel of God keepe you company. So they went forth both, and departed, and the dog of the yong man with them.

Tobias goeth forth, the Angel keepeth him company. *Chap.10.4.*

17 But *Anna his mother wept, and sayd to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

His mother weepeth.

18 Would to God wee had not layd money vpon money, but that it had beene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doth suffice vs.

20 Then sayd Tobit, Be not carefull, my sister: he shall returne in safty, and thine eyes shall see him.

21 For the good Angel doth keepe him company, and his iourney shall be prosperous, and he shall returne safe.

22 Then she made an end of weeping.

CHAP. VI.

2 Tobias deliuered from the fish. 7 Raphael sheweth him certaine medicines. 10 He conducteth him toward Sarra.

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AND as they went on their iourney, they came at night to the flood Tigris, and there abode.

Tobias inuaded of a fish, is deliuered by the Angel.

2 And when the young man went to wash himselfe, a fish leaped out of the riuer, and would haue deuoured him.

3 Then the Angel sayd vnto him, Take the fish. And the young man tooke the fish, and drew it to land.

4 To whom the Angel sayd, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the young man did as the Angel commanded him: and when they had rosted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the young man sayd to the Angel, Brother Azarias, what auaileth the heart, and the liuer and gall of the fish?

7 And he sayd vnto him, Touching the heart and the liuer, if a deuill or an euill spirit trouble any man, we must make a perfume of this before the man or the woman, and hee shall be no more vexed.

8 As for the gall, annoint a man that hath whitenesse in his eyes, and he shalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel sayd to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin: he also hath one onely daughter named Sarra: I will speake for her that shee may be giuen thee for a wife.

Num 27.8. and 36.8. 11 For to thee doth the *right of her pertaine, seeing thou alone art the remnant of her kinred.

12 And the maide is faire and wise: nowe therefore heare me, and I will speake to her father, that we may make the marriage when we are returned from Rages: for I know that Raguel cannot marrie her to another, according to the Law of Moses: els he should deserue death, because the right doth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this mayde hath bene giuen to seuen men, who all died in the marriage chamber.

14 And I am the onely begotten sonne of my father, and I am afraid least I go in to her, and die as the other before: for a wicked spirit loueth her, which hurteth no body, but those which come in to her: wherfore I also feare lest I die, and bring my fathers and my mothers life because of mee to the graue with sorow: for they haue no other sonne to bury them.

15 Then the Angel sayd vnto him, Doest thou not remember the precepts which thy father gaue thee, that thou shouldest marry a wife of thine owne kinred? wherefore, heare me, O my brother: for she shall be thy wife, neither be thou carefull of the euill spirit: for this same night shall she be giuen thee in marriage.

16 And when thou shalt go into the marriage chamber, thou shalt take of the hote coales for perfumes, and make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirit do smell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, & pray to God which is mercifull, who will haue pitie on you, and saue you: feare not, for she is appointed vnto thee from the beginning, and thou shalt keepe her, and hee shall goe with thee: moreouer I suppose that she shall beare thee children: now when Tobias had heard these things, hee loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

AND when they were come to Ecbatane, they came to the house of Raguel, & Sarra met them, and after they had saluted one another, she brought them into the house. Raphael and Tobias come to Raguel.

2 Then said Raguel to Edna his wife, How like is this yonng man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren? To whom they sayd, that thy were of the tribe of Nephthalim, and of the captiues that dwelt at Nineue.

4 Then he said to them, Doe ye know Tobit our kinseman? And they sayd, Wee know him: Then sayd he, Is he in good health?

5 And they said, He is both aliue, and in good health: and Tobias sayd, He is my father.

6 Then Raguel leaped, & kissed him, & wept,

7 And blessed him, and sayd vnto him, Thou art the sonne of an honest & good man: but when he had heard that Tobit was blinde, he was sorrowfull, and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreouer, they receiued them with a readie mind, & after that they had killed a ramme of the flocke, they set much meat on the table. Then sayd Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this businesse may be dispatched. Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Raguel, and Raguel sayde to Tobias, Eate, and drinke, and make merry.

10 For it is meete that thou shouldest marry my daughter: neuertheless, I will declare vnto thee the trueth.

11 I haue giuen my daughter in marriage to seuen men, who died that night which they came in vnto her: neuertheless, be thou of a good courage and mery. But Tobias sayd, I will eate nothing here, vntil ye bring her hither, and betroth her to me.

12 Raguel sayd then, Marry her then according to the custome: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and shee came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Beholde, take her after the * Law of Moyses, and leade her away to thy father: and he blessed them, Raguel giueth his daughter Sarra to Tobias. *Num. 36.6.*

14 And called his wife Edna, and he tooke a booke, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and sayd vnto her, Sister prepare another chamber, and bring her in thither.

17 Which when shee had done, as he had bidden her, she brought her thither: then Sarra wept, and her mother wiped away her daughters teares,

18 And sayde vnto her, Bee of good comfort, my daughter: the Lorde of heauen and earth

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gine thee ioy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesseth the Lord.

AND when they had supped, they brought Tobias in vnto her.

Tobias followeth Raphaels counsell, as Chap. 6.7.

2 And as he went, he remembred the words of Raphael, and tooke coales for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

3 The which smell when the euill spirit had smelled, he fled into the ‖vtmost parts of Egypt, whom the Angel bound.

‖Or, vpmost.

4 And after that they were both shut in, Tobias rose out of the bed, & sayd, Sister, arise and let vs pray, that God would haue pitie on vs.

Tobias prayer.

5 Then beganne Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thee, and all thy creatures.

Gen. 2.7, 18, 22.

6 Thou madest Adam, and gauest him *Eua his wife for an helpe, and stay: of them came mankind: thou hast sayd, It is not good, that a man should be alone: let vs make vnto him an ayde like vnto himselfe.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore grant me mercy, that we may become aged together.

8 And she said with him, Amen.

Raguel thinking Tobias was dead, made a graue for him.

9 So they slept both that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He sayd to his wife Edna, Send one of the maides, and let them see whether he be aliue: if not, that I may bury him, and none know it.

13 So the maide opened the doore, and went in, and found them both asleepe,

14 And came foorth, and tolde them that hee was aliue.

Raguel prayseth God for Tobias.

15 Then Raguel praised God, & said, O God, thou art worthy to be praised with all pure and holy praise: therefore let thy Saints prayse thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

16 Thou art to be praised, O Lord: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the onely begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with ioy and mercy.

18 Then Raguel bade his seruants to fill the graue.

19 And he kept the wedding feast foureteene dayes.

Raguel giueth halfe of his goods towards ỹ mariage of his daughter to Tobias.

20 For Raguel had sayd vnto him by an oth, that he should not depart before that the foureteene daies of the marriage were expired,

21 And then hee should take the halfe of his goods, and returne in safetie to his father, and should haue the rest, when hee and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

THen Tobias called Raphael, and sayd vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring mee the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the dayes: and if I tary long, he will be sory.

Tobits care for his son. The Angell goeth on Tobias message.

5 So Raphael went out, and came to Gabael, and gaue him the hand writing, who brought forth bags which were sealed vp, and gaue them to him.

6 And in the morning they went foorth both together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

1 Tobias and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

NOw Tobit his father counted euery day, & when the dayes of the iourney were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

The father and mother are in heauinesse for Tobias tarrying. *Chap. 5. 17.*

3 Therefore he was very sory.

4 Then his wife sayd to him, My sonne is dead, seeing he tarieth: and she beganne to *bewayle him, and sayd,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whome Tobit sayd, Holde thy peace: be not carefull, for he is safe.

7 But shee said, Hold thy peace, and deceiue me not, my sonne is dead: and she went out euery day, by the way which they went, neither did she eate meate on the day time, and did consume whole nights in bewayling her sonne Tobias, vntill the foureteene dayes of the wedding were expired, which Raguel had sworn, that he should tary there. Then Tobias sayde to Raguel, Let mee goe: for my father and my mother looke no more to see mee.

8 But his father in law said vnto him, Tary with me, and I will send to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let me go to my father.

Raguel giueth Tobias and his wife leaue to depart.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and money.

Sarra instructed by her parents.

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And he sayd to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may heare good report of thee: and he kissed them. Edna also sayd to Tobias, The Lord of heauen restore thee, my deare brother, and graunt that I may see the children of my daughter Sarra, that I may reioyce before the Lord. Beholde now, I commit to thee my daughter, as a pledge: doe not entreate her euill.

CHAP. XI.

1 The returne of Tobias to his father. 9 How hee was received. 10 His father had his sight restored, and prayseth the Lord.

After

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AFter these thinges Tobias went his way, praysing God that hee had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way till he drew nere to Nineue.

2 Then Raphael sayd to Tobias, Thou knowest brother, how thou didst leaue thy father.

3 Let vs haste before thy wife, and prepare the house,

4 And take in thine hand the gall of the fish. So they went their way, and the dog followed them.

The Angels counsell to Tobias.

5 Now Anna sate in the way looking for her sonne,

6 Whom when she saw comming, shee sayd to his father, Behold, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father shall receiue his sight.

8 Therefore anoynt his eyes with the gall, and being pricked therewith, he shall rubbe and make the whitenesse to fall away, and shall see thee.

9 Then Anna ranne forth, and fell on the necke of her sonne, and sayd vnto him, Seeing I haue seene thee, my sonne, from henceforth I am content to die, and they wept both.

10 Tobit also went forth toward the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke hold of his father, and sprinckled of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes began to pricke, hee rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when he saw his sonne, he fell vpon his necke.

14 And hee wept, and sayd, Blessed art thou O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged mee, and hast had pitie on me: for behold I see my sonne Tobias: and his sonne, being glad, went in, and told his father the great thinges that had come to passe in Media.

16 Then Tobit went out to meet his daughter in law, reioycing and praysing God to the gate of Nineue: and they which saw him goe, marueiled, because he had receiued his sight.

17 But Tobit testified before them all, that God had had pitie on him. And when he came neere to Sarra his daughter in law, hee blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee vnto vs, and blessed bee thy father: and there was great ioy among all his brethren, which were at Nineue.

18 And Achiacharus and Nasbas his brothers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

2 Tobias declareth to his father the pleasure that Raphael had done him. 5 The which he would recompense. 11. 15 Raphael declareth that he is an Angel sent from God.

THen Tobit called his sonne Tobias, and sayd vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.

2 And hee sayd vnto him, O father, it shall not grieue me to giue him halfe of those things which I haue brought.

3 For he hath brought mee againe to thee in safetie, and hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then the old man sayd, It is due vnto him.

5 So he called the Angel, and sayd vnto him, Take halfe of all that ye haue brought, and goe away in safetie.

6 But hee tooke them both apart, and sayd vnto them, Praysle God, and confesse him, and giue him the glory, and praise him for the things which he hath done vnto you before al them that liue. It is good to praise God, and to exalt his Name, and to shew forth his euident workes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secrets of a King, but it is honourable to reueale the works of God: doe that which is good, and no euill shall touch you.

8 Prayer is good with fasting, and almes and righteousnesse. A little with righteousnesse is better then much with vnrighteousnesse: it is better to giue almes, then to lay vp gold.

9 For almes doth deliuer from death, and doth purge al sinne. Those which exercise alms and righteousnesse, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing from you: neuertheless, I sayd it was good to keepe close the secret of a King, but that it was honorable to reuelle the works of God.

12 Now therefore when thou didst pray, and Sarra thy daughter in law, I did bring to memorie your prayer before the holy One: And when thou diddest bury the dead, I was with thee likewise.

He that will be acceptable to God, must be proued with tétation.

13 And when thou wast not grieued to rise vp, and leaue thy dinner to bury the dead, thy good deed was not hid from mee: but I was with thee.

14 And now God hath sent me to heale thee, and Sarra thy daughter in law.

15 I am Raphael, one of the seuen holy Angels, which present the prayers of the Saintes, and which goe forth before his holy Maiestie.

16 Then they were both troubled, and fel vpon their face: for they feared.

17 But he layd vnto them, Feare not, for it shall goe well with you: praysle God therefore.

18 For I came not of mine own pleasure, but by the good will of your God: wherefore praysle him in all ages.

19 * All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you saw it in vision. *Gene. 18. 8. and 19. 3. Iudges 13. 16.*

20 Now therefore giue God thankes: for I goe vp to him that sent me: but write all things which are done, in a booke.

21 And when they rose, they saw him no more.

22 Then they confessed the great and wonderfull workes of God, and how the Angel of the Lord had appeared to them.

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CHAP. XIII.

A thanksgiuing of Tobit, who exhorteth all to praise the Lord.

THen Tobit wrote a prayer of reioycing, and sayd, Blessed bee God that liueth for euer, and blessed be his kingdome.

2 *For he doeth scourge and hath pitie: hee leadeth to hell, and bringeth vp, neither is there any that can auoyde his hand. *Deut. 32. 39. 1. sam. 2. 6. wisd. 16. 13.*

3 Confesse him before the Gentiles, yee children of Israel: for he hath scattered you among them.

4 There declare his greatnesse, and extoll him before all the liuing: for he is our Lord and our God, and our father for euer.

5 Hee hath scourged vs for our iniquities, and will haue mercy againe, and will gather vs out of all nations, among whom we are scattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then will hee turne vnto you, and will not hide his face from you, but yee shall see what hee will doe with you: therefore confesse him with your whole mouth, and prayse the Lord of righteousnesse, and extoll the euerlasting King. I wil confesse him in the land of my captiuitie, and will declare his power, and greatnesse to a sinfull nation. O ye sinners, turne and doe iustice before him: who can tell if he will receiue you to mercie, and haue pitie on you?

7 I will extoll my God, and my soule shall prayse the King of heauen, and shal reioyce in his greatnesse.

8 Let all men speake, and let all prayse him for his righteousnesse.

9 O Ierusalem the holy citie, he wil scourge thee for thy childrens workes, but hee will haue pittie againe on the sonnes of righteous men.

10 Giue prayse to the Lord duely, and praise the euerlasting King, that his Tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captaines, and loue in thee for euer those that be miserable.

11 Many nations shall come from farre to the Name of the Lord God, with gifts in their handes, euen gifts to the King of heauen: all generations shall prayse thee, and giue signes of ioy.

12 Cursed are all they which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iust: for they shalbe gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shal reioyce in thy peace. Blessed are they which haue been sorowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

15 Let my soule blesse God the great King.

16 For Ierusalem shall be built vp with Saphires, and Emeraudes, and thy walles with precious stones, and thy towres, and thy bulwarkes with pure gold.

17 And the streets of Ierusalem shall be paued with Berall, and Carbuncle, and stones of ‖ Dphir. ‖*Or, Souphir*

18 And all her streets shall say, ‖ Hallelujah, and they shall prayse him, saying, Blessed be God which hath extolled ‖ it for euer. ‖*Or, prayse ye the Lord.* ‖*That is, Ierusalem.*

CHAP. XIIII.

3 Lessons of Tobit to his sonne. 4 He prophecieth the destruction of Nineue, 7 And the restoring of Ierusalem and the Temple. 13 The death of Tobit, and his wife. 14 Tobias age and death.

SO Tobit made an end of praysing God.

2 And he was eight and fiftie yeere olde, when he lost his sight, which was restored to him after eight yeere, and hee gaue almes, and hee continued to feare the Lord God, and to prayse him.

3 And when he was very aged, he called his sonne, and fiue of his sonnes sonnes, and sayd to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life.)

4 Goe into Media my sonne: for I surely beleeue those things which Ionas the Prophet spake of Nineue, that it shall be destroyed, and for a time peace shall rather be in Media, and that our brethren shall be scattered in the earth from that good land, and Ierusalem shall be desolate, and the house of God in it shal be burned, and shall be desolate for a time.

5 Yet againe God * wil haue pitie on them, and bring them againe into the land where they shall build a Temple, but not like to the first, vntill the times of that age bee fulfilled, which being finished, they shall returne from euery place out of captiuitie, and build vp Ierusalem gloriously, and the house of God shall be built in it for euer with a glorious building, as the Prophets haue spoken thereof. *Ezra 3. 8. and 6. 14.*

6 And all nations shall turne, and feare the Lord God truely, and shall bury their idoles.

7 So shall all nations praise the Lord, and his people shall confesse God, and the Lord shall exalt his people, & all those which loue the Lord in trueth and iustice, shall reioyce, and those also which shew mercy to our brethren.

8 And now my sonne, depart out of Nineue, because that those thinges which the Prophet Ionas spake, shall surely come to passe.

9 But keepe thou the Law, and the commandements, and shew thy selfe mercifull and iust, that it may goe well with thee.

10 And burie mee honestly, and thy mother with mee: but tarie no longer at Nineue. Remember my sonne, how Aman handled Achiacharus that brought him vp, how out of light hee brought him into darkenesse, and how hee rewarded him againe: yet Achiacharus hee went downe into darkenesse. Manasses gaue almes, and escaped the snare of death, which they had set for him, but Aman fel into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousnesse doeth deliuer. When he had sayd these things, ‖ he gaue vp the ghost in the bed, being an hundreth and eight and fiftie yeere old, and he buried him honourably. ‖*Or, his soule failed him in the bed.*

12 And when Anna was dead, hee buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel

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guel his father in law.

13 Where he became olde with honour, and he buried his father and mother in law honourably, and he inherited their substance and Tobits his father.

14 And hee died at Ecbatane in Media, being an hundreth and euen and twentie yeere olde.

15 But before he died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death hee reioyced for Nineue.

Iudeth.

CHAP. I.

2 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 12 He threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arpharad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane, the wals round about of hewen stone, three cubits broad, and fiue cubits long, and made the height of the wall seuentie cubites and the breadth thereof fiftie cubits,

3 And made the towres thereof in the gates of it of an hundreth cubits, and the breadth thereof in the foundation threescore cubits,

4 And made the gates therof euen gates that were lifted vp on high, seuentie cubites, and the breadth of them fortie cubites, for the going forth of his mightie armies, and for the setting in aray of his footmen)

5 Euen in those dayes, king Nabuchodonosor made warre with King Arpharad in the great fielde, which is the fielde in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris, and Hydaspes, and the countrie of Arioch the King of the Elymeans, and very many nations assembled themselues to the battell of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the higher Galile, and the great field of Esdrelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Jorden vnto Jerusalem, and Betane, and Chelus, and Cades, and the riuer of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and till one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commaundement of Nabuchodonosor King of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, hee was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with al this countrey, and sware by his throne and kingdome, that he would surely bee auenged vpon all those coasts of Cilicia and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then hee marched in battell aray with his power against King Arpharad in the seuenteenth yeere, and he preuailed in his battell: for he ouerthrew all the power of Arpharad, and all his horsemen, and all his charets.

14 And hee wanne his cities, and came vnto Ecbatane, and tooke the towers, and spoyled the streetes thereof, and turned the beautie thereof into shame.

15 He tooke also Arpharad in the mountaines of Ragau, and smote him thorow with his darts, and destroyed him vtterly that day.

16 So he returned afterward to Nineue, both hee, and all his companie with a very great multitude of men of warre, and there hee passed the time, and banqueted, both he and his armie, an hundreth and twentie dayes.

CHAP. II.

5 Nabuchodonosor commaunded presumptuously that all people should bee brought into subiection, 6 and to destroy those that disobeyed him. 15 The preparation of Olofernes armie. 23 The conquest of his enemies.

AND in the eightteenth yere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor King of the Assyrians, that hee should auenge himselfe on all the earth, as he had spoken.

2 So he called vnto him all his Officers and all his Nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commaundement of his mouth.

4 And when hee had ended his counsell, Nabuchodonosor King of the Assyrians called Olofernes his chiefe captain, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Behold, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footmen, an hundreth and twentie thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the West countrey, because they disobeyed my commaundement.

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7 And thou shalt declare vnto them, that they prepare for mee the land and the water: for I will goe forth in my wrath against them, and will couer the whole face of the earth with the feete of mine army, and I will giue them as a spoyle vnto them,

8 So that their wounded shall fill their valleyes, and their riuers, and the floods shall ouerflow, being filled with their dead.

9 And I will bring their captiuitie to the vtmost parts of all the earth.

10 Thou therefore shalt depart hence, and take vp for me all their countrie: and if they yeeld vnto thee, thou shalt reserue them for mee vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoyle them wheresoeuer thou goest.

12 For as I liue, and the power of my kingdome, whatsoeuer I haue spoken, that will I doe by mine hand.

13 And take thou heede that thou transgresse not any of the commaundements of thy lord, but accomplish them fully, as I haue commaunded thee, and deferre not to doe them.

14 ¶ Then Holofernes went forth from the presence of his lord, and called all the gouernors, and captaines, and officers of the army of Assur,

15 And he mustred the chosen men for the battell, as his lord had commaunded him, vnto an hundred and twentie thousand, and twelue thousand archers on horsebacke.

16 And hee set them in aray according to the maner of setting a great army in aray.

17 And hee tooke camels and asses for their burdens, a very great number, and sheepe, and oxen, and goates without number for their prouision,

18 And vitaile for euery man of the army, and very much golde and siluer out of the Kings house.

19 Then hee went forth and all his power, to goe before in the voyage of king Nabuchodonosor, and to couer all the face of the earth Westward, with their charets and horsemen, and chosen footemen.

20 A great multitude also of sundrie sortes came with them like grashoppers, and like the grauel of the earth: for the multitude was without number.

21 And they went forth of Nineue three dayes iourney toward the countrey of Bectileth, and pitched from Bectileth neere the mountaine which is on the left hand of the vpper Cilicia.

22 Then hee tooke all his armie, his footemen and horsemen, and charets, and went from thence into the mountaines,

23 And he destroyed Phud and Lud, and spoyled all the children of Rasses, and the children of Ismael, which were toward the wildernesse at the South of the Chelians.

24 Then he went ouer Euphrates, and went thorow Mesopotamia, and destroyed all the high cities that were vpon the riuer of Arbonai, vntill one come to the sea.

25 And hee tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Japheth, which were toward the South, and ouer against Arabia.

26 Hee compassed also all the children of Madian, and burnt vp their tabernacles, and spoyled their lodges.

27 Then hee went downe into the countrey of Damascus, in the time of wheate haruest, and burnt vp al their fields, and destroyed their flocks and the heards: hee robbed their cities, and spoyled their countrey, and smote all their young men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the Sea coast, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: and they that dwelt in Azotus and Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 Hee destroyed their gods, that Nabuchodonosor might onely bee worshipped.

SO they sent ambassadours to him with messages of peace, saying,

2 Behold, wee are the seruants of Nabuchodonosor the great King: we lie downe before thee: vse vs as shall be good in thy sight.

3 Behold, our houses and all our places, and all our fields of wheate, and our flockes and our heards, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Behold, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Holofernes, and declared vnto them after this maner.

6 Then came he downe toward the sea coast, both he and his army, and set garisons in the hie cities, and tooke out of them chosen men for the warre.

7 So they and all the countrey round about receiued them with crownes, and dances, and with timbrels.

8 Yet hee brake downe all their borders, and cut downe their woods: for it was inioyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor onely, and that all tongues and tribes should call vpon him as God.

9 Also he came against Esdraelon, neere vnto Judea, ouer against the great strait of Judea.

10 And hee pitched betweene Geba, and a citie of the Scythians, and there hee taried a moneth, that hee might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraid and defended their countrey. 6 Joacim the Priest writeth to Bethulia, that they should fortifie themselues. 9 They cried to the Lord, and humbled themselues before him.

NOwe the children of Israel that dwelt in Judea, heard all that Holofernes the chiefe captaine of Nabuchodonosor King of the Assyrians had done to the nations, and how hee had spoyled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Jerusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled

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assembled in Judea, and the vessels and the altar of the house had been sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethora, and Belmen, and Jericho, and to Choba, and Elora, and to the valley of Salem,

5 And tooke al the tops of the hie mountains, and walled the villages that were in them, and put in vitailes for the prouision of war: for their fields were of late reaped.

6 Also Joacim the hie Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Eldraelon, toward the open countrey neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Judea, and it was easie to let them that would come vp, because the passage was straite for two men at the most.

8 And the children of Israel did as Joacim the high Priest had commanded them with the ancients of all the people of Israel which dwelt at Jerusalem.

9 Then cryed euery man of Israel to God with great feruency, and their soules with great affection.

10 Both they, and their wiues, and their children, and their cattell, and euery stranger, and hireling, and their bought seruants put sackecloth vpon their loines.

11 Thus euery man and woman, and the children, and the inhabitants of Jerusalem fel before the Temple, and sprinkled ashes vpon their heads, and spred out their sackecloth before the face of the Lord: also they put sackecloth about the altar,

12 And cried vnto the God of Israel, all with one consent most earnestly, that he would not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, and the sanctuary to pollution and reproch, and vnto derision vnto the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Judea and Jerusalem before the Sanctuary of the Lord Almighty.

14 And Joacim the high Priest, and all the Priests that stood before the Lord, and ministred vnto the Lord, had their loynes girt with sackecloth, & offered the continual burnt offring, with prayers, and the free gifts of the people,

15 And had ashes on their miters, and cryed vnto the Lord with all their power for grace, and that hee would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the maner of the Israelites.

THen was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the tops of the hie hils, and had layd impediments in the champion countrey.

2 Wherewith he was very angry, and called all the Princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast.

3 And he layd vnto them, Shew me, O yee sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what king or captaine is rayled among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the West?

5 Then said Achior the captaine of all the sonnes of Ammon, Let my lord heare the worde of the mouth of his seruant, and I will declare vnto thee the trueth concerning this people, that dwell in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy seruant. *Chap. 11.7,9*

6 This people come of the stocke of the Chaldeans.

7 And * they dwelt before in Mesopotamia, because they would not followe the gods of their fathers, which were in the land of Chaldea. *Gen. 11.31.*

8 But they went out of the way of their ancestors, and worshipped the God of heauen, the God whom they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many dayes.

9 Then * their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much cattell. *Gen. 12.5.*

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their linage.

11 * Therefore the King of Egypt rose vp against them, and vsed deceit against them, and brought them low with labouring in bricke, and made them slaues. *Exod. 1.8.*

12 Then they cried vnto their God, and hee smote all the land of Egypt with incurable plagues: so the * Egyptians cast them out of their sight. *Exod. 12.31, 33.*

13 And * God dryed the redde sea in their presence, *Exod. 14.21.*

14 And * brought them into mount Sina and Cades Barnea, and cast forth all that dwelt in the wildernesse. *Exod. 19.1.*

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing ouer Jordan, they inheritted all the mountaines.

16 And they * cast forth before them the Chanaanites, and the Pherelites, and the Jebulites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes. *Josh. 12.8.*

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquity was with them.

18 But * when they departed from the way which hee appointed them, they were destroyed in many battels after a wonderfull sort, * and were ledde captiues into a lande that was not theirs: and the Temple of *Judg. 2.11. and 3.8.* *2. King. 25. 1,11.*

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their God was cast to the ground, and their cities were taken by the enemies.

Exod.1.3. 19 But *now they are turned to their God, and are come vp from the scattering wherein they were scattered, and haue possessed Hierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and gouernour, if there be any fault in this people, so that they haue sinned against their God, let vs consider that this shall bee their ruine, and let vs goe vp, and we shall ouercome them.

21 But if there bee none iniquitie in this people, let my lord passe by, least their Lord defend them, and their God be for them, and we become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Holofernes, & all that dwelt by the sea side, and in Moab, spake that he should kill him.

23 For, say they, wee feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mighty armie.

24 Let vs therefore go vp, O lord Holofernes, and they shalbe meat for thy whole armie.

CHAP. VI.

Holofernes blasphemeth God whom Achior confesseth. 14 *Achior is deliuered into the hands of them of Bethulia.* 18 *The Bethulians crie vnto the Lord.*

AND when the tumult of the men that were about the counsell was ceased, Holofernes the chiefe captaine of the armie of Assur, sayd vnto Achior before all the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast sayd that the people of Ierusalem is able to fight, * because their God will defend them: and who is god but Nabuchodonosor?

Chap.5.5,21

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to sustaine the power of our horses.

4 For we will treade them vnder feete with them, and their mountaines shall bee drunken with their blood, and their fields shall bee filled with their dead bodies, and their footsteps shall not be able to stand before vs: but they shall vtterly perish.

5 The king Nabuchdonosor lord of all the earth hath sayd, euen he hath sayd, None of my words shalbe in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these words, in the day of thine iniquitie, thou shalt see my face no more from this day, vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of the that serue me passe through thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall carie thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mind, that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my words shall be in vaine.

10 Then commaunded Holofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the mids of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe them from the top of the mountaine, they tooke their armour, and went foorth of the citie vnto the top of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came down from their citie, and stood about him, and loosed him and brought him into Bethulia, and presented him to the gouernours of their citie,

15 Which were in those dayes Ozias the sonne of Micha, of the tribe of Simeon, & Chabris the sonne of Gothoniel, and Charmis the sonne of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, & their women to the assembly: and they set Achior in the mids of all their people. Then Ozias asked him of that which was done.

17 And hee answered and declared vnto them the words of the counsell of Holofernes, and all the wordes that hee had spoken in the middes of the princes of Assur, and whatsoeuer Holofernes had spoken proudly against the house of Israel.

18 Then the people fell downe, and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, behold their pride, and haue mercie on the baseneſſe of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and praysed him greatly.

21 And Ozias tooke him out of the assembly into his house, and made a feast to the Elders, & they called on the God of Israel all that night for helpe.

CHAP. VII.

1 *Holofernes doth besiege Bethulia.* 8 *The counsell of the Idumeans and other against the Israelites.* 23 *The Bethulians murmure against their gouernours for lacke of water.*

THe next day Holofernes commanded all his armie and all his people, which were come to take his part, that they should remoone their camps against Bethulia, and that they should take all the streits of the hill, and to make warre against the children of Israel.

2 Then their strong men remooued their campes in that day, and the armie of the men of warre was an hundreth thousand and seuentie footmen, and twelue thousand horsemen, beside the baggage and other men that were

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were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spread abroad toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdraelon.

4 Now the children of Israel, when they saw the multitude, were greatly troubled, and sayd euery one to his neighbour, Now will they shut vp all the whole earth: for neither the hie mountaines, nor the valleys, nor the hilles are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towers, they remained and watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and came to the fountaines of their waters, and tooke them, and set garisons of men of warre ouer them, and remooued toward his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the sea coast, and sayd,

9 Let our captaine now heare a worde, lest an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the tops of their mountaines.

11 Now therefore my lord, fight not against them in battell aray, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the countrey, that commeth forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and wee and our people will goe vp to the toppes of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children shall bee consumed with famine, and before the sword come against them, they shall bee ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these words pleased Holofernes and all his souldiers, and he appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, and with them fiue thousand of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountaines of the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon, and camped in the mountaines ouer against Dothaim, and they sent some of themselues toward the South, and toward the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole lande: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots and horsemen, foure and thirty dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wiues and yong men failed for thirst, and fell downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie, both yong men and women, and children, and cryed with a loude voyce, and sayd before all the Elders,

24 The* Lorde bee iudge betweene vs and you: for you haue done vs great iniurie, in that yee haue not required peace of the children of Assur. *Exod.5.26.

25 For now wee haue no helper: but God hath solde vs into their hands, that we should be throwen downe before them with thirst & great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoyle to the people of Holofernes, and to all his armie.

27 For it is better for vs to be made a spoyle vnto them, then to die for thirst: for wee will be his seruants, that wee may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 We take to witnesse against you, the heauen and the earth, and our God and lord of our fathers, which punisheth vs according to our sinnes, and the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crie of all with one consent in the middes of the assemblie, and they cryed vnto the Lord God with a loude voyce.

30 Then sayd Ozias to them, Brethren, be of good courage: let vs waite yet fiue dayes, in the which space the Lorde our God may turne his mercie toward vs: for he will not forsake vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towres of their citie, and sent their wiues and their children into their houses, and they were very lowe brought in the citie.

CHAP. VIII.

The parentage, life and conuersation of Judeth. 11 *Shee rebuketh the faintnesse of the gouernours.* 12 *She sheweth that they should not tempt God, but waite vpon him for succour.* 33 *Her enterprise against the enemies.*

Now

NOw at that time, Judeth heard thereof, which was the daughter of Merari, the sonne of Or, the sonne of Joseph, the sonne of Oziel, the sonne of Elcia the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Elim, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salaladai, the sonne of Israel.

2 And Manasses was her husband, of her stocke and kinred, who died in the barley harueſt.

3 For as hee was diligent ouer them that bound sheaues in the field, the heate came vpon his head, and he fell vpon his bed, and died in the citie of Bethulia, and they buried him with his fathers in the field betweene Dothaim and Balamo.

4 So Judeth was in her house a widow three yeeres and foure moneths.

5 And shee made her a tent vpon her house, and put on sackcloth on her loines, and ware her widowes apparell.

6 And she fasted all the dayes of her widowhood, saue the day before the Sabbath, and the Sabbaths, and the day before the new moones, and in the feasts and solemne dayes of the house of Israel.

7 Shee was also of a godly countenance, and very beautifull to behold: and her husband Manasses had left her gold and siluer, and men seruants, and mayd seruants, and cattell, and possessions where she remained.

8 And there was none that could bring an euill report of her: for she feared God greatly.

9 Now when she heard the euill wordes of the people against the gouernour, because they fainted for lacke of waters (for Judeth had heard all the wordes that Ozias had spoken vnto them, and that he had *sworne vnto them to deliuer the citie vnto the Assyrians within fiue dayes.) *Chap.7.26, 31.*

10 Then shee sent her mayd that had the gouernement of all things that shee had, to call Ozias and Chabris and Charmis the ancients of the citie.

11 And they came vnto her, and she sayd vnto them, Heare mee, O yee gouernours of the inhabitants of Bethulia: for your words that yee haue spoken before the people this day, are not right, touching this othe which yee made and pronounced betweene God and you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now yee seeke the Lord Almighty, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can yee perceiue the things that hee thinketh: how then can you search out God, that hath made all these things, and know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lorde our God to anger.

15 For if hee will not helpe vs within these fiue dayes, he hath power to defend vs when hee will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore binde the counsels of the Lord our God: for God is not as man that he may be threatned, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs wait for saluation of him, and call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any nowe in these dayes, neither tribe nor family, nor people, nor citie among vs, which worship the gods made with handes, as hath been aforetime.

19 For *the which cause our fathers were giuen to the sword, and for a spoyle, & had a great fall before our enemies, *Judg.2.13 and 4.1. and 6.1.*

20 But we know none other God: therefore we trust that hee will not despise vs, nor any of our linage.

21 Neither when we shall be taken, shall Iudea bee so famous: for our Sanctuary shall bee spoyled, and hee will require the prophanation thereof at our mouth,

22 And the feare of our brethren, and the captiuitie of the countrey, and the desolation of our inheritance wil be turne vpon our heads among the Gentiles, whereseuer we shalbe in bondage, and we shall bee an offence and a reproch to all them that possesse vs.

23 For our seruitude shall not bee directed by fauour, but the Lord our God shall turne it to dishonour.

24 Now therefore, O brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, and the Sanctuary, and the House, and the Altar rest vpon vs.

25 Moreouer, let vs giue thankes to the Lord our God, which trieth vs euen as hee did our fathers.

26 Remember what things he did to *Abraham, and how hee tryed Isaac, and all that hee did to *Jacob in Mesopotamia of Syria when hee kept the sheepe of Laban his mothers brother. *Gen.22.1.* *Gen.28.7.*

27 For hee hath not tryed vs as hee did them to the examination of their hearts, neither doeth hee take vengeance on vs, but the Lorde punisheth for instruction them that come neere to him.

28 ¶ Then sayd Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy words.

29 For it is not to day that thy wisedome is knowen, but from the beginning of thy life all the people haue knowen thy wisedome: for the deuice of thine heart is good.

30 But the people were very thirstie, & compelled vs to doe vnto them as wee haue spoken, and haue brought vs to an othe, which wee may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, and that we may faint no more.

32 Then sayde Judeth vnto them, Heare me, and I will doe a thing which shall be declared in all generations, to the children of our nation.

33 You shall stand this night in the gate, and I will goe foorth with mine handmaide: and within the dayes that yee haue promised to

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to deliuer the citie to our enemies, the Lord will visit Israel by mine hand.

34 But enquire not you of mine acte: for I wil not declare it vnto you, till the things be finished that I doe.

35 Then said Ozias and the princes vnto her, Goe in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Judeth humbleth her selfe before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

THen Judeth fell vpon her face, and put ashes vpon her head, & put off the sackcloth wherewith shee was clothed. And about the time that the incense of that euening was offered in Jerusalem in the house of the Lord, Judeth cried with a lowde voice, and said,

2 O Lord God of my father *Simeon, to whom thou gauest a sword to take vengeance of the strangers which opened the wombe of the maide, and defiled her, and discouered the thigh with shame, and polluted the wombe to reproch (for thou hadst commaunded that it should not so bee,

Gen.34.2, 25.

3 Yet they did things for the which thou gauest their princes to the slaughter, for they were deceiued and washed their beds with blood) and hast stricken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray, and their daughters to bee captiues, and all their spoyles for a booty to the children that thou louedst: which were moued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for ayde, O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Behold, we are here: for all thy wayes are readie, and thy iudgements are foreknowen.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselues with horses and horsemen: they glorie in the strength of their footemen, they trust in shield, speare, and bowe, and sling, and doe not know that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, and to pollute the Tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the Altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceiued.

Judg.4.21. & 5.26.

10 *Smite by the deceite of my lips, the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

Judg.7.2. 2.chron.14. 11. & 16.8. and 20.6.

11 *For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weake, and the protectour of them that are forlaken, and the sauiour of them that are without hope.

12 Surely, surely thou art the God of my father and the God of the inheritance of Israel, the Lord of heauen and earth, the Creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt mee wordes and craft, and a wound, and a stroke against them that enterprise cruell things against thy Couenant, and against thine holy Houle, and against the toppe of Sion, and against the house of the possession of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may know that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1 Judeth decketh her selfe, and goeth foorth of the citie. 11 She is taken of the watch of the Assyrians, and brought to Oloferne.

NOw after she had ceased to crie vnto the God of Israel, and had made an ende of all these words,

2 She rose where shee had fallen downe, and called her maide, and went downe into the house in the which shee abode in the Sabbath dayes, and in the feast dayes.

3 And putting away the sackcloth wherewith she was clad, and putting off the garments of her widowhood, shee washed her body with water, and anoynted it with much oyntment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnesse, wherewith shee was clad, during the life of Manasses her husband.

4 And shee put slippers on her feete, and put on bracelets, and sleeues, and rings, and earerings, and all her ornaments, and shee decked her selfe brauely, to allure the eyes of all men that should see her.

5 Then shee gaue her maide a bottle of wine, and a pot of oyle, and filled a scrip with flowre, and with drie figges, and with fine bread, so shee lapped vp all these things together, and laid them vpon her.

6 Thus they went foorth to the gate of the citie of Bethulia, and found standing there Ozias, and the Ancients of the citie, Chabris and Charmis.

7 And when they saw her, that her face was changed, and that her garment was changed, they maruelled greatly at her wonderfull beauty, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And shee said vnto them, Commaund the gates of the citie to bee opened vnto mee, that I may goe foorth to accomplish the things which you haue spoken to mee. So they commaunded the yong men to open vnto her, as shee had spoken.

10 And

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10 And when they had done so, Judeth went out, shee, and her maide with her, and the men of the citie looked after her, vntill shee was gone downe the mountaine, and till shee had passed the valley, and could see her no more.

11 Thus they went straight foorth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence commest thou? and whither goest thou? And shee sayde, I am a woman of the Hebrewes, and am fled from them: for they shall bee giuen you to bee consumed.

13 And I come before Holofernes the chiefe captaine of your armie, to declare him true things, and I will shewe before him the way whereby hee shall goe and winne all the mountaines without losing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beautie, and said vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lord: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, bee not afraide in thine heart, but shewe vnto him according as thou hast to say, and hee will entreat thee well.

17 Then they chose out of them an hundreth men, and prepared a charet for her and her mayde, and brought her to the tent of Holofernes.

18 Then there was a running to and fro throwout the campe: for her comming was bruited among the tents: and they came and stood round about her: for shee stood without the tent of Holofernes, vntill they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondered at the children of Israel, because of her, and euery one said vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Holofernes garde went out, and all his seruants, and they brought her into the tent.

21 Now Holofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

22 So they shewed him of her, and hee came foorth into the entry of his tent, and they caried lampes of siluer before him.

23 And when Judeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and shee fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Holofernes comforteth Iudeth, 3 and asketh the cause of her comming. 5 She deceiueth him by her faire words.

THen said Holofernes vnto her, Woman, bee of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the king of all the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised mee, I would not haue lifted vp my speare against them: but they haue procured these things to themselues.

3 But now tell mee wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue from this night, and hereafter.

4 For none shall hurt thee, but intreate thee well, as they doe the seruants of King Nabuchodonosor my lord.

5 Then Judeth said vnto him, Receiue the words of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaide, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall bee made subiect to him by thee, but also the beastes of the fieldes, and the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisedome and of thy prudent spirit, and it is declared throughout the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in feates of warre marueilous.

9 *Now as concerning the matter which Achior did speake in thy counsell, we haue heard his words: for the men of Bethulia did take him, and he declared vnto them all that hee had spoken vnto thee.

10 Therefore, O lorde and gouernour, reiect not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sworde preuaile against them, except they sinne against their God. *Chap. 5. 5.*

11 Now therefore lest my lord should bee frustrate, and voide of his purpose, and that death may fall vpon them, and that they may bee taken in their sinne whiles they prouoke their God to anger, which is so oft times as they doe that which is not beseeming,

12 (For because their vitailes faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eate by his Lawes:

13 Yea, they haue purposed to consume the first fruites of the wheate, and the tithes of the wine, and of the oyle which they had reserued and sanctified for the Priestes that serue in Jerusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Moreouer, they haue sent to Jerusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

15 Now when they shall bring them word, they will doe it, and they shall bee giuen thee to be

be destroyed the same day.

16 Wherefore I thine handmayd, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shal wonder, and whosoever shal heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that he may reuelle vnto me when they shall commit their sinnes,

18 And I will come and shew it vnto thee: then thou shalt goe forth with all thine armie, and there shall be none of them that shall resist thee.

19 And I will lead thee through the middes of Iudea, vntill thou come before Ierusalem, and I will set thy throne in the mids thereof, and thou shalt drive them as sheepe that haue no shepheard, and a dogge shall not barke with his mouth against thee: for these things haue beene spoken vnto me, and declared vnto mee according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her wordes pleased Holofernes, and all his seruants, and they marueiled at her wisedome, and sayd,

21 There is not such a woman in all the world, both for beautie of face, and wisedome of words.

22 Likewise Holofernes sayd vnto her, God ‖ hath done this, to send thee before the people, that strength might be in our hands, & destruction vpon them that despise my lord.

‖ Or, hath done well.

23 And now thou art both beautifull in thy countenance, and wittie in thy words: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, & shalt be renowned throughout the whole earth.

CHAP. XII.

2 Judeth would not pollute herselfe with the meat of the Gentiles. 5 She maketh her request that shee might goe out by night to pray. 11 Holofernes causeth her to come to the banquet.

THen he commaunded to bring her in where his treasures were layd, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Judeth sayd, * I may not eate of them, lest there should bee an offence, but I can suffice my selfe with the things that I haue brought

Gen. 43. 32. dan. 1. 8. iubit. 1. 11.

3 Then Holofernes sayd vnto her, If the things that thou hast, should faile, how should we giue thee the like? for there is none with vs of thy nation.

4 Then sayd Judeth vnto him, As thy soule liueth, my lord, thine handmaid shall not spend those things that I haue, before the Lord worke by mine hand the things that he hath determined.

5 Then the seruants of Holofernes brought her into the tent, and she slept vntill midnight, and arose at the morning watch,

6 And sent to Holofernes, saying, Let my lord command that thy handmaid may go forth vnto prayer.

7 Then Holofernes commaunded his garde that they should not stay her; thus shee abode in the campe three dayes, and went out into the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, shee prayed vnto the Lord God of Israel, that hee would direct her way to the exaltation of the children of her people.

9 So she returned, and remained pure in the tent, vntill she ate her meat at euening.

10 ¶ And in the fourth day Holofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affaires in hand.

11 Then said he to Bagoas the eunuch who had charge ouer all that hee had, Goe and perswade this Hebrew woman, which is with thee, that she come vnto vs and eate and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we doe not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Holofernes, and came to her, and said, Let not this faire maide make difficulty to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to bee intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Judeth vnto him, Who am I now, that I should gainesay my lord? Surely whatsoeuer pleaseth him, I will do speedily, and it shall be my ioy vnto the day of my death.

15 So shee arose and trimmed her with garments, and with all the ornaments of women, and her maid went, and spread foorth her skins on the ground ouer against Holofernes, which shee had receiued of Bagoas for her dayly vse, that she might sit and eate vpon them.

16 Nowe when Judeth came and sate downe, Holofernes heart was rauished with her, and her spirit was moued, and hee desired greatly her company: for hee had waited for the time to deceiue her from the day that hee had seene her.

17 Then said Holofernes vnto her, Drinke now and be merry with vs.

18 So Judeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke, & ate, and dranke before him the things, that her maid had prepared.

20 And Holofernes reioyced because of her, and drank much more wine then he had drunke at any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 She smiteth off Holofernes necke. 10 She returneth to Bethulia and reioyceth her people.

NOw when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beds: for they were all weary because the feast had beene long.

2 And

2 And Iudeth was left alone in the tent, and Holofernes was stretched along vpon his bed: for he was filled with * wine.

Eccl. 31. 20, 25.

3 ¶ Now Iudeth had commaunded her mayd to stand without her chamber, and to wait for her comming forth as shee did dayly: for she sayd, she would goe forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth in her presence, and none was left in the chamber neither little nor great: then Iudeth standing by his bed, said in her heart, O Lord God of all power, behold at this present the works of mine hands for the exaltation of Ierusalem.

5 For now is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed, which was at Holofernes head, and tooke downe his fauchin from thence,

7 And approched to the bed, and tooke hold of the haire of his head, and sayd, Strengthen me, O Lord God of Israel this day.

8 And she smote twise vpon his necke with all her might, and she tooke away his head from him,

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Holofernes head to her maid.

10 And she put it in her scrippe of meate: so they twaine went together according to their custome vnto prayer, and passing through the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then sayd Iudeth a farre off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shew his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.

12 Now when the men of her citie heard her voyce, they made haste to goe downe to the gate of their citie, and they called the Elders of the city.

13 And they ranne altogether both small and great: for it was aboue their expectation, that she should come. So they opened the gate & receiued her, and made a fire for a light, and stood round about them twaine.

14 Then she sayd to them with a loud voice, Prayse God, praise God: for hee hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So shee tooke the head out of the scrippe, and shewed it, and sayd vnto them, Beholde the head of Holofernes, the chiefe captaine of the armie of Assur, and beholde the canopie, wherein he did lie in his drunkennesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept mee in my way that I went, my countenance hath deceiued him to his destruction, and hee hath not committed sinne with mee by any pollution or villenie.

17 Then all the people were wonderfully astonished, and bowed themselues, and worshipped God, and sayd with one accord, Blessed bee thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most high God aboue all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer:

20 And God turne these things to thee for a perpetuall praise, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people sayd, So be it, so be it.

CHAP. XIIII.

1 *Iudeth causeth to hang vp the head of Holofernes.* 10 *Achior ioyneth himselfe to the people of God.* 11 *The Israelites goe out against the Assyrians.*

THen sayd Iudeth vnto them, Heare me all my brethren, and * take this head, and hang it vpon the highest place of your walles.

2. Mac. 15. 35.

2 And so soone as the morning shall appeare, and the Sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a captaine ouer them, as though you would goe downe into the fielde, toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, & shall go into their campe, and raise vp the captaines of the armie of Assur, and they shall runne to the tent of Holofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before your face.

4 So you and all that inhabite the coasts of Israel shall pursue them, and ouerthrow them as they goe.

5 But before you doe these things, call mee Achior the Ammonite, that hee may see, & know him that despiseth the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when hee was come and saw the head of Holofernes in a certaine mans hand in the assembly of the people, hee fell downe on his face, and his spirit failed.

7 But when they had taken him vp, hee fell at Iudeths feete, and reuerenced her, and sayd, Blessed art thou in all the Tabernacle of Iuda, and in all nations, which hearing thy name, shalbe astonished.

8 Now therefore tell mee all the thinges, that thou hast done in these dayes. Then Iudeth declared vnto him in the midst of the people, all that she had done from the day that shee went forth, vntill that houre shee spake vnto them.

9 And when shee had left off speaking, the people reioyced with a great voyce, and made a noyse of gladnesse through their citie.

10 And Achior, seeing all things that God had done for Israel, beleeued in God vnfainedly,

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nedly,and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ Assoone as the morning arose,they hanged the head of Holofernes out at the wall. and euery man tooke his weapons, and they went forth by bands vnto the straits of the mountaine.

12 But when the Assyrians sawe them, they sent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Holofernes tent,and said to him that had the charge of al his things,Waken our Lord: for the slaues haue bene bolde to come downe against vs to battel, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Judeth.

15 But because none answered, he opened it, and went into the chamber, and found him cast vpon the flooze,& his head was taken from him.

16 Therefore he cried with a loud voice,with weeping and mourning,and a mightie crie,and rent his garments.

17 After,he went into the tent of Judeth where she vsed to remaine,and found her not: then he leaped out to the people, and cried,

18 These slaues haue committed wickednes: one woman of the Hebrews hath brought shame vpon the house of King Nabuchodonosor: for beholde,Holofernes lieth vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these words,they rent their coats,and their heart was wonderfully troubled,and there was a crie and a very great noise thorowout the campe.

CHAP. XV.

1 The Assyrians are afraid and flee. The Israelites pursue them. 8 Ioacim the hie Priest commeth to Bethulia to see Iudeth and to praise God for her.

AND when they that were in the tents, heard,they were astonished at the thing that was done.

2 And feare and trembling fel vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by euery way of the playne and of the mountaines.

3 They also that had camped in the mountains round about Bethulia, were put to flight: then the children of Israel,euery one that was a warriour among them,rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai,and Chobai,and Chola,and to all the coasts of Israel,such as should declare vnto them the things that were done, & that all should rush forth vpon their enemies to destroy them.

5 Nowe when the children of Israel heard it,they all fell vpon them together vnto Choba: likewise also they that came frō Jerusalem, and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad, and in Galile,chased them with a great slaughter, vntill they came to Damascus, and to the coastes thereof.

6 And the residue that dwelt at Bethulia,fell vpon the campe of Assur, and spoyled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter,had the rest, and the villages and the cities that were in the mountaines and in the plaine, had a great bootie, for the abundance was very great.

8 Then Joacim the hie Priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to consume the benefits that God had shewed to Israel, and to see Judeth, and to salute her.

9 And when they came vnto her,they blessed her with one accord,and said vnto her, Thou art the exaltation of Jerusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almighty Lord for euermore: and all the people sayd,So be it.

11 And the people spoyled the campe the space of thirtie dayes,and they gaue vnto Judeth Holofernes tent, and all his siluer, and beds, and basins,and all his stuffe, and shee tooke it, and layd it on her mules,and made ready her charets,and layd them thereon.

12 Then all the women of Israel came together to see her,and blessed her,and made a dance among them for her, and she tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with oliues,and her that was with her,and she went before the people in the dance,leading all the women: and all the men of Israel followed in their armour, with crownes,and with songs in their mouthes.

CHAP. XVI.

Iudeth praiseth God with a song. 19 She offreth to the Lord Holofernes stuffe. 23 Her continencie,life and death. 25 All Israel lamenteth her.

THen Judeth began this confession in all Israel, and all the people sang this song with a loude voice.

2 And Judeth sayd, Beginne vnto my God with tymbrels: sing to my Lord with cymbals: tune vnto him a Psalme: exalt his praise, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the mids of his people, and deliuered me out of the hand of the persecuters.

4 Assur came from the mountaines foorth of the North: hee came with thousands in his armie, *whose multitude hath shut vp the riuers, and their horsemen haue couered the valleys. *Chap.2.15.*

5 Hee sayd that hee would burne vp my borders, and kill my yong men with the sword, and dash the sucking children against the ground, and make mine infants as a pray, and my virgins a spoyle.

6 But the almighty Lord hath brought them to nought by the hand of a woman.

7 For the mightie did not fall by the young men, neither did the sonnes of Titan smite him, nor the high Giants inuade him, but

Judeth

Judeth the daughter of Merari did discomfit him by the beautie of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound up her haire in a coife, and tooke a linnen garment to deceive him.

9 Her slippers ravished his eyes: her beauty tooke his mind prisoner, and the cimitare passed through his necke.

10 The Persians were astonished at her boldnes, and the Medes were troubled with her hardinesse,

11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted up their voice, and turned backe.

12 The children of maids pearced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I will sing unto the Lord a long and praise, O Lord, thou art great & glorious, marvellous and invincible in power.

Gen. 1. 24. Psal. 33. 9.

14 Let all thy creatures serve thee: * for thou hast spoken, and they were made: thou hast sent thy spirit, and hee made them up: and there is none that can resist thy voice.

15 For the mountaynes leape up from their foundations with the waters: the rocks melt at thy presence like wax: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a sweet savour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Wo to the nations that rise up against my kinred: the Lord Almighty will take vengeance of them in the day of iudgement, in sending fire and wormes upon their flesh, and they shall feele them and weepe for ever.

18 ¶ After when they went unto Jerusalem, they worshipped the Lord, and as soone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judeth also offred all the stuffe of Holofernes, which the people had given her, and gave the canopie which she had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Jerusalem by the Sanctuary for the space of three moneths, and Judeth remained with them.

21 After this time, every one returned to his owne inheritance, & Judeth went to Bethulia, and remayned in her owne possession, & was for her time honourable in all the countrey.

22 And many desired her, but none had her company all the daies of her life, after that Manasses her husband was dead, and was gathered to ‖ his people.

‖ Or, her people.

23 But shee increased more and more in honour, and waxed olde in her husbands house, being an hundreth and five yeere olde, and made her mayd free: so she dyed in Bethulia, and they buried her in the graue of her husband Manasses.

24 And * the house of Israel lamented her seven dayes, and before she died, she did distribute her goods to al them that were neerest of kinred to Manasses her husband, & to them that were the neerest of her kinred.

Gen. 50. 10.

25 And there was none that made the children of Israel any more afrayd in the dayes of Judeth, nor a long time after her death.

Esther.

Certaine portions of the storie of Esther, which are found in some Greeke and Latine translations: which follow the tenth Chapter.

THen Mardocheus said, God hath done these things.

5 For I remeber a dreame, which I saw concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the King married, and made Queene.

7 And the two Dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Jewes.

9 And my people is Israel, which cried to God, and are saved: for the Lord hath saved his people, and the Lord hath delivered us from all these evils, and God hath wrought signes and great wonders, which have not bene done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, & another for all the Gentiles.

11 And these two lots came before God for all nations, at the houre and time appointed, & in the day of iudgement.

12 So God remembred his owne people, and iustified his inheritance.

13 Therefore those dayes shalbe unto them in the moneth Adar the foureteenth and fifteenth day of the same moneth, with an assembly and ioy, and with gladnesse before God, according to the generations for ever among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolemeus and Cleopatra Dositheus, who said he was a Priest & Leuite, and Ptolemeus his sonne that brought the former letters of ‖ Phurai, which the saide Lysimachus the sonne of Ptolomeus, which was at Jerusalem, interpreted,

‖ Or, lots.

2 In the second yeere of the reigne of great Artaxerxes, in the first day of the moneth Nisan, Mardocheus the sonne of Jarus, the sonne Semei, the sonne of Cis of the tribe of Beniamin had a dreame:

3 A Jew dwelling in the citie of Susis, a noble man, that bare office in the kings court.

4 Hee was also one of the captiuitie which Nabuchodonosor the king of Babylon brought from

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from Jerusalem with Jechonias.

5 And this was his dreame, Behold, a noyse of a tempest with thunders & earthquakes, and vprore in the land.

6 Beholde two great Dragons come forth ready to fight one against another.

7 Their crie was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenesse and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amazed, and being ready to die, cried vnto God.

10 And while they were crying, the litle wel grew into a great riuer, and flowed ouer with great waters.

11 The light & the sunne rose vp, and the lowly were exalted and deuoured the glorious.

12 Now when Mardocheus had seene this dreame, hee awoke and rose vp, and thought in his heart vntill the night, what God would doe, and so he desired to know all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the Kings Court with Bagathas and Thara, the Kings eunuches and keepers of the palace.

Esther 2.21. and 6.2. 2 * But when he heard their purpose, & their imaginations, hee perceiued that they went about to lay their hands vpon ỹ king Artaxerxes, and so he certified the king thereof.

3 Then caused the King to examine the two eunuches with torments, and when they had confessed it, they were put to death.

4 This the King caused to be put in the Chronicles: Mardocheus also wrote the same thing.

5 So the king commanded that Mardocheus should remaine in the Court, and for the auertisment he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the King, went about to hurt Mardocheus and his people, because of the two eunuches of the king that were put to death.

CHAP. XIII.

1 *The copie of the leters of Artaxerxes against the Iewes.* 8 *The prayer of Mardocheus.*

Ioseph antiq. lib. 11. cap. 6. THe copie of the Letters was this. The great king Artaxerxes writeth these thinges to the princes & gouernours that are vnder him from Iudia vnto Ethiopia in an hundreth and seuen and twentie prouinces.

2 When I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equitie alway, and gentlenesse, to gouerne my subiects, and wholy to set them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely go thorow on euery side, and to renew peace againe, which all men desire.

3 Now when I asked my counsellers howe these thinges might be brought to passe, one that was conuersant with vs, of excellent wisedome, and constant in good will, and shewed himselfe to be of sure fidelitie, which had the second place in the kingdome, euen Amen,

4 Declared vnto vs, that in all nations there was scattered abroade a rebellious people, that had lawes contrary to all people, and haue alway despised the commaundements of Kings, and so that this generall Empire, that we haue begunne, cannot bee gouerned without offence.

5 Seeing nowe wee perceiue that this people alone are altogether contrary vnto euery man, vsing strange and other maner of lawes, and hanting an euill opinion of our doinges, and goe about to stablish wicked matters, that our kingdome should not come to good estate,

6 Therefore haue wee commaunded that all they that are appoynted in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second father) shall all with their wiues and children bee destroyed and rooted out with the swoorde of their enemies without all mercie, and that none bee spared the fourteenth day of the twelfth moneth Adar of this yeere,

7 That they which of old, and now also haue euer beene rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles and well gouerned in all points.

8 Then Mardocheus thought vpon all the workes of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the king almightie (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstand thee.

10 For thou hast made heauen and earth, and all the wondrous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lorde, that it was neither of malice, nor presumption, nor for any desire of glory that I did this, and not bow downe to proude Aman.

13 For I would haue beene content with good will for the saluation of Israel to haue kissed the sole of his foote.

14 But I did it, because I would not prefer the honour of a man aboue the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God and King, haue mercy vpon thy people: for they imagine howe they may bring vs to nought, yea, they would destroy the inheritance, that hath bene thine from the beginning.

16 Despise not the portion which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and bee mercifull vnto thy portion: turne our sorrow into ioy, that wee may liue, O Lord, and praise thy Name: shut not the mouthes of them that praise thee.

18 All Israel in like maner cried most earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIIII.

The prayer of Esther for the deliuerance of her, and her people.

QUeene Esther also, being in danger of death resorted vnto the Lord,

2 And layd away her glorious apparell, and put on the garments of sighing, and mourning. In the stead of precious ointment, shee scattered ashes and dung vpon her head: and she humbled her body greatly with fasting, and all the places of her ioy filled she with the haire that she plucked off.

3 And shee prayed vnto the Lord God of Israel, saying, O my Lord, thou only art our king: help me desolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in the kinred of my father, that thou, O Lord, tookest Israel from among all people, and our fathers from their predecessors for a perpetuall inheritance, and thou hast performed that which thou didest promise them.

6 Nowe Lorde, wee haue sinned before thee: therefore hast thou giuen vs into the handes of our enemies,

7 Because wee worshipped their gods: O Lord, thou art righteous.

8 Neuertheless, it satisfied them not, that wee are in bitter captiuitie: but they haue stroken hands with their idoles,

9 That they will abolish the thing that thou with thy mouth hast ordened, and destroy thine inheritance, to shut vp the mouth of them that praise thee, and to quench the glory of the Temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshly king for euer.

11 O Lorde, giue not thy scepter vnto them that be nothing, least they laugh vs to scorne in our miserie: but turne their deuise vpon themselues, and make him an example, that hath begun the same against vs.

12 Thinke vpon vs, O Lorde, and shew thy selfe vnto vs in the time of our distresse, and strengthen me, O king of gods, and Lorde of all power.

13 Giue me an eloquent speech in my mouth before the Lion: turne his heart to hate our enemie, to destroy him, and all such as consent vnto him.

14 But deliuer vs with thine hand, and helpe me that am solitary, which haue no defence but onely thee.

15 Thou knowest all things, O Lorde: thou knowest, that I hate the glory of the vnrighteous, and that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon my head, what time as I must shewe my self, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe,

17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleasure in the kings feast, nor drunke the wine of the drinke offerings,

18 And that I thine handmaide haue no ioy since the day that I was brought hither vntill this day, but in thee, O Lord God of Abraham.

19 O thou mightie God aboue all, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 *Mardocheus moueth Esther to goe in to the king, and make intercession for her people,* 9 *And she performeth his request.*

MArdocheus also bade Esther to goe in vnto the King, and pray for her people, and for her countrey.

2 Remember, sayth hee, the dayes of thy low estate, howe thou wast nourished vnder mine hand: for Aman which is next vnto the King, hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lord, & speake for vs vnto the king, and deliuer vs from death.

4 And vpon the third day when shee had ended her prayer, she layd away the mourning garments, and put on her glorious apparell,

5 And decked her selfe goodly, after that she had called vpon God, which is the beholder and Sauiour of all things, & tooke two handmaids with her.

6 Vpon the one shee leaned her selfe, as one that was tender.

7 And the other followed her, and bare the traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her face was cheerefull & amiable, but her heart was sorrowfull for great feare.

9 Then shee went in thorow all the doores, and stood before the King, and the King sate vpon his royall throne, & was clothed in his goodly aray, all glittering with gold & precious stones, and he was very terrible.

10 Then hee lift vp his face that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned herselfe vpon the head of the mayde that went with her.

11 Neuertheles, God turned the kings minde that hee was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till she came to herselfe againe: and comforted her with louing words, and said,

12 Esther, what is the matter? I am thy brother, be of good cheere,

13 Thou shalt not die: for our commaundement toucheth the commons, & not thee. Come neere:

14 And so he held vp his golden scepter, and layd it vpon her necke,

15 And kissed her, and said, Talke with me.

16 Then said shee, I saw thee, O lord, as an angel of God, and mine heart was troubled for feare of thy maiestie.

17 For wonderfull art thou, O lord, and thy face is full of grace.

18 And as shee was thus speaking vnto him, she fell downe againe for faintnesse.

19 Then the King was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby hee reuoketh those which he first sent forth.

The

Ioseph. Ant. 11. cap. 6.

THe great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundreth and seuen and twenty prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proud,

3 And endeauour not onely to hurt our subiects, but not content to liue in wealth, doe also imagine destruction against those that do them good,

4 And take not onely all thankefulnes away from men, but in pride and presumption, as they that be vnmindful of benefits, they thinke to escape the vengeance of God, that seeth al things, and is contrary to euil.

5 And oftentimes many, which be set in office, and vnto whom their friendes causes are committed, by vaine intisements doe wrappe them in calamities, that cannot bee remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicity and gentlenesse of princes with lying tales.

7 This may bee prooued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences as are not worthie to beare rule.

8 Therfore we must take heed hereafter that wee may make the kingdome peaceable for all men, what change soeuer shall come,

9 And discerne the things that are before our eyes, to withstand them with gentlenes.

10 For Aman, a Macedonian, the sonne of Amadathus, being indeed a stranger from the Persians blood, and farre from our goodnesse, was receiued of vs,

11 And hath prooued the friendship that wee beare toward all nations, so that hee was called our father, & was honoured of euery man, as the nert person vnto the king.

12 But hee could not vse himselfe soberly in this great dignity, but went about to depriue vs of the kingdome, and of our life.

13 With manifold deceit also hath he desired to destroy Mardocheus our preseruer, which hath done vs good in all things, and innocent Esther the partaker of our kingdome, with all her nation.

14 For his minde was (when hee had taken them out of the way) to lay wait for vs, & by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But we find that the Iewes (which were accused of this most wicked mã that they might be destroyed) are no euil doers, but vse most iust lawes,

16 And that they be the children of the most high and Almightie and euerliuing God, by whome the kingdome hath bene preserued vnto vs, and our progenitors, in very good order.

17 Wherfore ye shall do well, if ye do not put in execution those letters that Aman the son of Amadathus did write vnto you.

18 For hee that inuented them, hangeth at Sulis before the gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deseruing.

19 Therefore ye shall publish the copy of this letter in all places, that the Iewes may freely liue after their owne lawes.

20 And yee shall ayde them, that vpon the thirteenth day of the twelfth moneth Adar, they may bee auenged of them, which in the time of their trouble would haue oppressed them.

21 For Almighty God hath turned to ioy the day, wherein the chosen people should haue perished.

22 Moreouer, among other solemne dayes, ye shall keepe this day with all gladnesse,

23 That both now and in time to come, this day may bee a remembrance of deliuerance for vs and al such as loue the prosperity of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreyes that doe not this, shall horribly bee destroyed with sword and fire, and shall not onely not bee inhabited of men, but bee abhorred also of the wilde beasts and foules for euer.

The Wisedome of Salomon.

CHAP. I.

1 *How we ought to search and enquire after God.* 2 *Who be the those that find him.* 5 *The holy Ghost.* 8 11 *We ought to flee from backebiting and murmuring.* 12 *Whereof death commeth.* 15 *Righteousnesse and vnrighteousnesse.*

2. Kings. 3. 3 isa. 56. 1.

LOue * righteousnesse, yee that be Iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

Deut. 4. 2. 2. chro. 15. 4.

2 * For he wil be found of them that tempt him not, and appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God: and his power when it is tryed, reproueth the vnwise.

4 Because wisedome cannot enter into a wicked heart, nor dwell in the bodie that is subiect vnto sinne.

Iere. 4. 22.

5 For the holy * Spirit of discipline fleeth from deceit, and withdraweth himselfe from the thoughts that are without vnderstanding, and is rebuked when wickednesse commeth.

Gala. 5. 22.

6 For the spirit of wisedome * is louing, and will not absolue him, that blasphemeth with his lips: for God is a witnesse of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the spirit of the Lord filleth all the world: & the same that maintaineth all things hath knowledge of the voyce.

8 Therefore hee that speaketh vnrighteous things, cannot bee hid: neither shall the iudgement of reproch let him escape.

9 For inquisition shall bee made for the thoughts of the vngodly, and the sound of his words shall come vnto God for the correction of his iniquities.

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10 For the care of iustice heareth all things, and the noyse of the grudgings shall not be hid.
11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from slander: for there is no word so secret, that shall goe for nought, & the mouth that speaketh lies, slayeth the soule.
12 Seeke not death in the error of your life: * destroy not your selues through the workes of your owne hands.
13 * For God hath not made death, neither hath he pleasure in the destruction of the liuing.
14 For he created all things, that they might haue their being: and the generations of the world are preserued, and there is no poison of destruction in them, and the kingdome of hell is not vpon earth.
15 For righteousnes is immortall, but vnrighteousnes bringeth death.
16 And the vngodly call * it vnto them both with hands and wordes: and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

Deut. 4.23.
Ezek. 18.23. and 33.11.
a To wit, death.

CHAP. II.

The imagination and desires of the wicked, and their counsell against the faithfull.

FOr the vngodly say, as they falsely imagine with themselues, * Our life is short and tedious: and in the death of a man there is no recouery, neither was any knowen that hath returned from the graue.
2 For wee are borne at all aduenture, and we shall be hereafter, as though we had neuer been: for the breath is a smoke in our nostrils, and the word as a sparke raysed out of our heart.
3 Which being extinguished, the body is turned into ashes, and the spirit vanisheth as the soft aire.
4 Our life shall passe away as the trace of a cloud, and come to nought as the mist that is driuen away with the beames of the sunne, and cast downe with the heat thereof. Our name also shall be forgotten in time: and no man shall haue our workes in remembrance.
5 * For our time is as a shadow that passeth away, and after our end there is no returning: for it is fast sealed, so that no man commeth againe.
6 * Come therefore, and let vs enioy the pleasures that are present. and let vs cheerefully vse the creatures as in youth.
7 Let vs fill our selues with costly wine, and ointments, and let not the flowre of life passe by vs.
8 Let vs crowne our selues with rose buds afore they be withered,
9 Let vs all bee partakers of our wantonnesse: let vs leaue some token of our pleasure in euery place: for that is our portion, and this is our lot.
10 Let vs oppresse the poore that is righteous: let vs not spare the widow, nor reuerence the white haires of the aged, that haue liued many yeeres.
11 Let our strength be the law of vnrighteousnesse: for the thing that is feeble, is reproued as vnprofitable.
12 Therefore let vs deceaue the righteous, for he is not for our profit, and he is contrary to our doings: he checketh vs for offending against the Law, and blameth vs as transgressours of discipline.
13 Hee maketh his boast to haue the knowledge of God: and he calleth himselfe the sonne of the Lord.
14 He is made to * reproue our thoughts.
15 It grieueth vs also to looke * vpon him: for his life is not like other mens: his wayes are of another fashion.
16 He counteth vs as bastards, and he withdraweth himselfe from our waies as from filthinesse: hee commendeth greatly the latter end of the iust, and boasteth that God is his father.
17 Let vs see then if his words be true: let vs proue what end he shall haue.
18 For if the righteous man be the * sonne of God, he will help him, and deliuer him from the hands of his enemies.
19 Let vs * examine him with rebukes and torments, that we may know his meekenes, and proue his patience.
20 Let vs condemne him vnto a shamefull death: for hee shalbe preserued as hee himselfe saith.
21 Such things doe they imagine, and goe astray: for their owne wickednesse hath blinded them.
22 And they doe not vnderstand the mysteries of God, neither hope for the reward of righteousnesse, nor can discerne the honour of the soules that are faultlesse.
23 For God created man without corruption, and made him after the * image of his own likenesse.
24 * Neuertheless, through enuie of the deuil came death into the world: and they that holde of his side, proue it.

Iob. 7. 1. and 14. 1. mat. 22. 23. 1. cor. 15. 32
Deut. 33. 3
Chap. 5. 4.
Rom. 8. 24. 2. cor. 5. 1. 1 pet. 1. 13.
Exod. 16. 4. deut. 8. 2.
Mat. 13. 43.
Mat. 19. 28. 1. cor. 6. 2.
Mat. 25. 42.
1. Chr. 29. 15 chap. 5. 9.
Isa. 22. 23. and 56. 12. 1. cor. 15. 32
John 7. 7. ephes. 5. 13. Isa. 53. 3.
Psal. 22. 8, 9 matt. 27. 43.
Iere. 11. 19.
Gen. 1. 27. and 2. 7. and 5. 1. eccl. 17. 2, 3. Gen. 3. 1, 2.

CHAP. III.

1 *The conuersation & assurance of the righteous.* 7 *The reward of the faithful.* 11 *Who are miserable.*

BUt the * soules of the righteous are in the hand of God, and no torment shall touche them.
2 * In the sight of the vnwise they appeared to die, and their end was thought grieuous,
3 And their departing from vs, to be vtter ruction, but they are in peace.
4 And though they suffer paine before men, yet is * their hope full of immortalitie.
5 They are punished but in few things, yet in many things shall they bee well rewarded: * For God proueth them, and findeth them meet for himselfe.
6 He tryeth them as the gold in the furnace, and receiueth them as a perfect fruit offering.
7 * And in the time of their vision they shall shine, and runne thorow as the sparkes among the stubble.
8 They * shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer.
9 They that trust in him shall vnderstand the truth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.
10 * But the vngodly shall bee punished according to their imaginations: for they haue despised

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despised the righteous, and forsaken the Lord.

11 Who so despiseth wisedome and discipline, is miserable, and their hope is vaine, and their labours are foolish, & their workes vnprofitable.

12 Their wiues are vndiscreet, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is *Isa.56.5.* vndefiled, and knoweth not the sinfull bed: *she shall haue fruit in the visitation of the soules.

14 And the Eunuch, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shall bee giuen the special gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruit of good labours, and the roote of wisdome shall neuer fade away.

16 But the children of adulterers shall not be partakers of the holy things, and the seede of the wicked bed shalbe rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shall bee without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 *The death of the righteous and the condemnation of the vnfaithfull.*

BEtter is barrennesse with vertue: for the memorial therof is immortall: for it is knowen with God and with men.

2 When it is present, men take example thereat, and if it goe away, yee they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewards.

3 But the multitude of the vngodly which abound in children is vnprofitable: and the bastard plants shall take no deepe roote, or lay any fast foundation.

4 For though they bud foorth in the branches for a time, *yet they shall be shaken with the *Matth.7.19.* winde: for they stand not fast, and through the vehemencie of the wind they shalbe rooted out.

5 For the vnperfect branches shalbe broken, and their fruit shall bee vnprofitable and sowre to eate, and meete for nothing.

6 For all the children that are borne of the wicked bed, shall be witnesse of the wickednesse against their parents when they be asked.

7 But though the righteous bee preuented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisedome is the gray haire, and an vndefiled life is the old age.

10 *He pleased God and was beloued of him, *Gene.5.24. heb.11.5.* so that whereas he liued among sinners, he translated him.

11 Hee was taken away, lest wickednesse should altar his vnderstanding, or deceit beguile his minde.

12 For wickednesse by bewitching obscureth the things that are good, and the vnstedfastnes of concupiscence peruerteth the simple mind.

13 Though hee was soone dead, yet fulfilled he much time.

14 For his soule pleased God: therefore hasted he to take him away from wickednesse.

15 Yet the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his saints, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the vngodly which are liuing: & the youth that is soone brought to an ende, the long life of the vnrighteous.

17 For they see the end of the wise, but they vnderstand not what God hath deuised for him, & wherefore the Lord hath preserued him in safety.

18 They see him and despise him, but the Lord will laugh them to scorne.

19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voice shal he burst them, and cast them down, and shake them from the foundations, so that they shal be vtterly wasted, and they shalbe in sorow, and their memorial shall perish.

20 So they being afraide, shall remember their sinnes, and their owne wickednesse shall come before them to conuince them.

CHAP. V.

1 *The constantnesse of the righteous before the persecutors.* 14 *The hope of the vnfaithfull is vaine.* 15 *The blessednesse of the Saints and godly.*

THen shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shall bee vered with horrible feare, and shall bee amased for his wonderfull deliuerance,

3 And shall change their minds, and sigh for griefe of mind, and say within themselues, This is he whom we sometime had in derision, and in a parable of reproch.

4 *We fooles thought his life madnesse, and *Chap.3.22.* his end without honour.

5 How is he counted among the children of God, and his portion is among the Saints!

6 Therefore we haue erred from the way of trueth, and the light of righteousnesse hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.

7 We haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous wayes: but wee haue not knowen the way of the Lord.

8 What hath pride profited vs? or what profit hath the pompe of riches brought vs?

9 All those things are *passed away like a *1.Chron.29. 15 chap.2.5.* shadow, and as a poste that passeth by:

10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods:

11 Or *as a bird that flieth through the *Prou.30.19.* ayre, & no man can see any token of her passage, but onely heare the noyse of her wings, beating the light wind, parting the ayre through the vehemencie of her going, and flieth on, shaking her wings, whereas afterward no token of her way can be found:

12 Or as when an arrow is shot at a marke, it parteth the ayre, which immediatly commeth together againe, so that a man cannot

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know where it went thorow.

13 Euen so we, assone as we were borne, we began to draw to our end, and haue shewed no token of vertue, but are consumed in our owne wickednesse.

Iob 8.9.psa. 1.4. & 143. 4.pro.10 25. & 11.7.iam. 1.10,11.

14 For* the hope of the vngodly is like the dust that is blowen away with the winde, and like a thinne fome that is scattered abroad with the storme, and as the smoake which is dispersed with the winde, and as the remembrance of him passeth, that tarrieth but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lord, & the most High hath care of them.

16 Therefore shall they receiue a glorious kingdome, and a beautiful crowne of the Lords hand: for with his right hand shall hee couer them, and with his arme shall he defend them.

17 He shall take his iealousie for armour, and shall arme the creatures to bee reuenged of the enemies.

18 He shall put on righteousnesse for a breastplate, and take true iudgement in stead of an helmet.

19 He wil take holines for an inuincible shield

20 Hee will sharpen his fierce wrath for a sword, and the world shal fight with him against the vnwise.

21 Then shall the thunderbolts goe straight out of the lightnings, and shall flie to the marke as out of the bent bow of the clouds, and out of his anger that throweth stones, shal thicke haile be cast, and the waters of the sea shall be wroth against them, and the floods shall mightily ouerflow.

22 And a mighty wind shall stand vp against them, and like a storme shall scatter them abroad. Thus iniquitie shall bring all the earth to a wildernesse, and wickednes shall ouerthrow the thrones of the mightie.

CHAP. VI.

The calling of Kings, Princes, and Iudges, which are also exhorted to search wisedome.

HEare therefore, O yee Kings, and vnderstand: learne ye that be Iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes, and glorie in the multitude of people.

Rom.13.2. 3 For the rule* is giuen you of the Lord, and power by the most High, which will trie your workes, and search out your imaginations.

4 Because that ye being officers of his kingdome, haue not iudged aright, nor kept the law, nor walked after the will of God,

5 Horribly and suddainely will hee appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For he that is most low, is worthy mercie, but the mightie shall bee mightily tormented.

Deut.10.17. 2.chro.19.7. iob.34.19. eccle.35.12, 16.actes 10. 34.rom.2.11 gal.2.6.eph. 6.9.coloss.3. 25.1.pet.1. 17.

7 For he that is Lord ouer all, will spare no* person, neither shal he feare any greatnesse: for he hath made the small and great, and careth for all alike.

8 But for the mighty abideth the surer triall.

9 Vnto you therfore, O tyrants, do I speake, that ye may learne wisdome, and not go amisse.

10 For they that keepe holinesse holily, shall bee holy, and they that are learned there, shall finde a defence.

11 Wherefore set your delight vpon my words and desire them, and ye shalbe instructed.

12 Wisdome shineth and neuer fadeth away, and is easily seene of them that loue her, & found of such as seeke her.

13 She preuenteth them that desire her, that she may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shall haue no great trauaile: for he shall finde her sitting at his doores.

15 To thinke vpon her then is perfit vnderstanding: and who so watcheth for her, shall bee soone without care.

16 For shee goeth about, seeking such as are meete for her, and sheweth her selfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortalitie:

19 And immortalitie maketh vs neere vnto God.

20 Therefore the desire of wisedome leadeth to the kingdome.

21 If your delight bee then in thrones, and scepters, O kings of the people, honour wisedome, that ye may reigne for euer.

22 Now I will tell you what wisedome is, and whence it commeth, and will not hide the mysteries from you, but will seeke her out from the beginning of her nativitie, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to doe with consuming enuie: for such a man shall not be partaker of wisedome.

24 But the multitude of the wise is the preseruation of the world, and a wise King is the stay of the people.

25 Be therefore instructed by my words, and yee shall haue profit.

CHAP. VII.

Wisedome ought to be preferred aboue all things.

I My selfe am also mortall and a man like all other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to be flesh in ten moneths: I was* brought together into blood of the seede of man, and by the pleasure that commeth with sleepe. *Iob.10.10, 11.*

3 And when I was borne, I receiued the common ayre, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other doe.

4 I was nourished in swadling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

6 All* men then haue no entrance vnto life, and a like going out. *Iob.1.21. 1.tim.6.7.*

7 Wherefore I prayed, and vnderstanding was giuen me: I called, and the spirit of wisedome came vnto me.

8 I preferred her to scepters & thrones, and counted riches nothing in comparison of her.

9 *Neither did I compare precious stones vnto her: for all golde is but a little grauell in respect of her, and siluer shall bee counted *Iob.28.15.*

but

but clay before her.

10 I loued her aboue health and beauty, and purposed to take her for my light: for her light cannot be quenched.

1 *King.*3.13 *matth.* 6.33. 11 All * good things therefore came to me together with her, and innumerable riches thorow her hands.

12 So I was glad in all: for wisedome was the authour therof, and I knew not that she was the mother of these things.

13 And I learned vnfainedly, and communicated without enuie, and I doe not hide her riches.

14 For shee is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my mind, and to iudge worthily of the things that are giuen me: for he is the leader vnto wisedome, and the directer of the wise.

16 For in his hande are both wee and our wordes, and all wisedome, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, so that I know how the world was made, and the powers of the elements,

18 The beginning and the end, and the mids of the times: how the times alter, & the change of the seasons,

19 The course of the yere, the situation of the starres,

20 The nature of liuing things, and the furiousnes of beasts, the power of the windes, and the imaginations of men, the diuersities of plants, and the vertues of rootes.

21 And all things both secret and knowen do I know: for wisedome the worker of all things hath taught me it.

22 For in her is the spirit of vnderstanding, which is holy, the onely begotten, manifolde, subtil, moueable, cleare, vndefiled, euident, not hurtfull, louing the good, sharpe, which cannot be letted, doing good,

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing thorough all intellectuall, pure, and subtill spirits.

24 For wisedome is nimbler then all nimble things: shee goeth thorow and attaineth to all things, because of her pureneſſe.

25 For she is the breath of the power of God, and a pure influence that floweth from the glory of the Almighty: therefore can no defiled thing come vnto her.

*Hebr.*1.3. 26 For * shee is the brightneſſe of the euerlasting light, the vndefiled mirrour of the Maiesty of God, and the image of his goodneſſe.

27 And being one, she can doe all things, and remaining in her selfe, renueth all, and according to the ages she entreth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with wisedome.

29 For she is more beautiful then the Sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night commeth vpon it, but wickedneſſe cannot ouercome wisedome.

CHAP. VIII.

The effects of wisedome.

Shee also reacheth from one end to another mightily, and comely doeth shee order all things.

2 I haue loued her, and sought her from my youth: I desired to marrie her, such loue had I vnto her beauty.

3 In that she is conuersant with God, it commendeth her nobility: yea, the Lord of all things loueth her.

4 For shee is the Schoolemistresse of the knowledge of God, and the chooser out of his workes.

5 If riches bee a possession to bee desired in this life, what is richer then wisedome, that worketh all things?

6 For if prudence worketh, what is it among all things that worketh better then she?

7 If a man loue righteousneſſe, her labours are vertuous: for shee teacheth soberneſſe and prudencie, righteousnes, and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, and discerne things to come: shee knoweth the subtilties of wordes & the solutions of darke sentences: shee foreseeth the signes and wonders, or euer they come to passe, and the succeſſe of seasons and times.

9 Therefore I purposed to take her vnto my company, knowing that shee would counsell mee good things, and comfort mee in cares and griefes.

10 For her sake shall I haue glory among the multitude, & honour among the Elders though I be yong.

11 I shall be found of sharpe iudgement, & that I shall bee marueilous in the sight of great men.

12 When I holde my tongue, they shall abide my leasure: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

13 Moreouer, by her I shall obteine immortalitie, and leaue an euerlasting memorial among them that come after me.

14 I shall gouerne the people, and the nations shall be subdued vnto me.

15 Horrible tyrants shall be afraid when they heare me: among the multitude I shall be counted good, and mighty in battell.

16 When I come home I shall rest with her: for her company hath no bitterneſſe, and her fellowship hath no tediousneſſe, but mirth and ioy.

17 Nowe when I considered these things by my selfe, and pondered them in mine heart, how that to bee ioyned vnto wisedome is immortalitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, and glory by communing with her, I went about, seeking how I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled body.

21 Neuertheleſſe, when I perceiued that I

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could not enioy her, except God gaue her (and that was a point of wisedome also, to knowe whose gift it was) I went vnto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Salomon to obtaine Wisedome.

O God of Fathers, and Lord of mercie, which hast made all things with thy word,

2 And ordained man through thy wisedome, that he should haue *dominion ouer the creatures which thou hast made,

3 And gouerne the world according to equitie and righteousnesse, and execute iudgement with an vpright heart:

4 Giue me * that wisedome, which sitteth by thy throne, and put me not out from among thy children.

5 For I * thy seruant, and the sonne of thine handmayde, am a feeble person, and of a short time, and yet lesse in the vnderstanding of iudgement and the lawes.

6 And though a man bee neuer so perfect among the children of men, yet if thy wisedome be not with him, he shalbe nothing regarded.

7 * Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes and daughters.

8 Thou hast commaunded mee to builde a Temple vpon thine holy mount, and an altar in the citie, wherein thou dwellest, a likenesse af thine holy Tabernacle, which thou hast prepared from the beginning,

9 And thy *wisedome with thee, which knoweth thy workes, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy commandements.

10 Send her out of thine holy heauens, and send her from the throne of thy Maiestie, that shee may be with mee, and labour, that I may know what is acceptable in thy sight.

11 For shee knoweth and vnderstandeth all things, & she shall leade me soberly in my works, and preserue me by her glory.

12 So shall my workes bee acceptable, and then shall I gouerne thy people righteously, and be meet for my fathers throne.

13 For * what man is hee that can know the counsel of God, or who can thinke what the will of God is?

14 For the thoughts of mortal men are fearefull, and our forecasts are vncertaine.

15 Because a corruptible body is heauy vnto the soule, & the earthly mansion keepeth downe the minde that is full of cares:

16 And hardly can wee discerne the things that are vpon the earth, & with great labour find we out the things which are before vs: who can then seeke out the things that are in heauen?

17 Who can know thy counsell, except thou giue him wisedome, and sende thy holy Spirit from aboue?

18 For so the wayes of them which are vpon earth are reformed, and men are taught the things that are pleasant vnto thee, and are preserued through wisedome.

CHAP. X.

The deliuerance of the righteous, and the destruction of the enemies commeth through wisedome.

Shee preserued the first father of the worlde, that was formed, and kept him when he was created alone, and brought him out his offence,

2 And * gaue him power to rule all things.

3 *But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie.

4 For whose cause the * earth was ouerflowen, but wisedom preserued it againe, gouerning the iust man by a little wood.

5 Moreouer, *when the nations were ioyned in their malicious confederacies, she knew the righteous, & preserued him faultlesse vnto God, and ‖ kept him sure, because shee loued him tenderly as a sonne.

6 Shee preserued the righteous, * when the vngodly perished, when he fled from the fire that fell downe vpon the fiue cities.

7 Of whose wickednesse the waste land that smoketh, yet giueth testimonie, and the trees that beare fruit that neuer commeth to ripenesse: and for a remembrance of the vnfaithfull soule, there standeth a pillar of salt.

8 For all such as regarded not wisedome, had not onely this hurt, that they knew not ỳ things which were good, but also left behinde them vnto men a memorial of their foolishnesse, so that in the things wherein they sinned, they cannot lie hid.

9 But wisedome deliuered them ỳ serued her.

10 *When the righteous fled because of his brothers wrath, she led him ỳ right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable.

11 Against the couetousnes of such as defrauded him, she stood by him and made him rich.

12 She saued him from the enemies, and defended him from them that lay in waite, and she gaue him the price in a mighty battell, that he might know that the feare of God is stronger then all things.

13 *When the righteous was solde, shee forsooke him not, but deliuered him from sinne: she went downe with him into the dungeon,

14 And failed him not in the bands, till shee had brought him the scepter of the Realme, and power against those that oppressed him, and them that had accused him shee declared to bee lyars, and gaue him perpetuall glory.

15 * She deliuered the righteous people and faultlesse seede from the nations that oppressed them.

16 She entred into the soule of the seruant of the Lord, and stoode * by him in wonders and signes against the terrible kings.

17 She gaue the Saints the reward of their labours, and led them foorth a marueilous way: on the day time shee was a shadow vnto them, and a light of starres in the night.

18 * Shee brought them through the red sea, and carried them through the great water,

19 But shee drowned their enemies, and brought them out of the bottome of the deepe.

20 So the righteous tooke the spoyles of the vngodly, * and praysed thy holy Name, O Lord, and magnified thy victorious hande, with one accord.

21 For wisedome openeth the mouth of the dumbe, & maketh the tongues of babes eloquent.

CHAP.

Gen.1.1,28

1.King.3.9.

Psa.116.16

1.Chr.28.5. 2.chro.1.9.

Pro.8.22. iohn 1.1,2, 3,10.

Isa.40.13. rom.11.34. 1.cor.2.16.

Gen.2.19.

Gen.4.8.

Gen.7.21.

Gen.11.1, 31.and 12.1

‖Or, kept him strong in his tender loue toward his sonne.

Gen.19.16.

Gen.28.5.

Gen.37.28. and 39.7. acts 7.10.

Exod.1.10. and 12.42.

Exod.5.1.

Exod.14.21, 22 psal.78. 13.

Exod.15.1.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 21 The great power and mercie of God.

She prospered their workes in the hands of thine holy Prophet.

Exod. 16. 1. 2 *They went through the wildernesse that was not inhabited, and pitched their tents in places where there lay no way.

Exod. 17. 10, 11. 3 *They stood against their enemies, and were auenged of their aduersaries.

Num. 20. 11. 4 *When they were thirstie they called vpon thee, and water was giuen them out of the high rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their neede.

6 For in stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, but thou gauest vnto thine owne abundance of water vnlooked for,

7 Declaring by the thirst that was at that

Exod. 17. 20. time, *how thou hadst punished thine aduersaries.

8 For when they were tried and chastised with mercy, they knew how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous King, when thou didst examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, and the remembrance of things past.

11 For when they perceiued that through their torments good came vnto them, they felt the Lord,

12 And seeing the things that came to passe, at the last they wondred at him, whom afore they had cast out, denied and derided: for they had another thirst then the iust.

13 Because of the foolish deuices of their wickednesse wherewith they were deceiued, and worshipped *serpents, that had not the vse of

Chap. 12. 24. rom. 1. 23. reason, and vile beastes, thou sendedst a multitude of vnreasonable beasts vpon them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he bee punished.

14 For vnto thine almighty hand, that made the world of *nought, it was not vnpossible to

Gen. 1. 1. heb. 11. 3. send among them a multitude of *Beares, or

Lewit. 26. 22 ier. 8. 16, 17. chap. 16. 1. fierce Lions,

15 Or furious beastes newly created and vnknowen, which should breathe out blastes of fire, and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.

16 Which might not onely destroy them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue been cast downe with one winde, being persecuted by thy vengeance, and scattered abroad through the power of thy Spirite: but thou hast ordered all things in measure, number, and weight.

18 For thou hast euer had great strength and might, and who can withstand the power of thine arme?

19 For as the small thing that the ballance weigheth, so is the world before thee, and as a drop of the morning dewe that falleth downe vpon the earth.

20 But thou hast mercie vpon all: for thou hast power of all things, and makest as though thou sawest not the sinnes of men, because they should amend.

21 For thou louest all the things that are, and hatest none of them whom thou hast made: for thou wouldest haue created nothing that thou hadst hated.

22 And how might any thing endure, if it were not thy will? or how could any thing bee preserued, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

2 The mercie of God toward sinners. 14 The works of God are vnreproueable. 19 God giueth leasure to repent.

For thine incorruptible Spirite is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of the things wherein they haue offended, that leauing wickednesse, they may beleeue in thee, O Lord.

Deut. 9. 3. and 12. 31. and 11, 9, 12 3 *As for those olde inhabitants of the holy land, thou didst hate them.

4 For they committed abominable workes, as sorceries and wicked sacrifices,

5 And slaying of their owne children without mercie, and eating of the bowels of mans flesh in banketting, where the raging priest shed abominable blood.

6 And the fathers were the chiefe murtherers of the soules, destitute of all helpe, whom thou wouldest destroy by the handes of our fathers,

7 That the land which thou louest aboue all other, might be a meete dwelling for the children of God.

Exod. 33. 3. deut. 2. 22. 8 *Neuertheless, thou sparedst them also, as men, and sendedst the forerunners of thine hoste, euen hornets to destroy them by little and little,

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beasts, or with one rough word to destroy them together.

10 But in punishing them by little and little, thou gauest them space to repent, knowing wel that it was an vnrighteous nation, and wicked of nature, and that their thought could neuer be altered.

11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.

Rom. 9. 20. 12 For who dare say, *What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whome thou hast made? or who dare stand against thee to reuenge the wicked men?

1. Pet. 5. 7. 13 For there is none other God but thou, *that carest for all things, that thou mayest declare how that thy iudgement is not vnright.

14 There

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14 There dare neither king nor tyrant in thy sight, require accompts of them whom thou hast punished.

15 For so much then as thou art righteous thy selfe, thou orderest all things righteously, *thinking it not agreeable to thy power to condemne him, that hath not deserued to be punished. *Iob 10.2,3.*

16 For thy power is the beginning of righteousnesse, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfit power, thou declarest thy power, and reprouest the boldnesse of the wise.

18 But thou ruling thy power, iudgest with equitie, and gouernest vs with great fauour: for thou mayest shew thy power when thou wilt.

19 By such workes now hast thou taught thy people, that a man should be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednesse,

21 With how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast sworne and made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousand times more, to the intent that when wee iudge, we should diligently consider thy goodnesse, and when we are iudged, we should hope for mercy.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

Chap.11.13. Rom.1.23. 24 *For they went astray very farre in the waies of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the maner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should be in derision as children without reason.

26 But they that will not bee reformed by those scornefull rebukes, shal feele the worthy punishment of God.

27 For in those things when they suffred, they disdained: but in these whom they counted godly, when they saw themselues punished by them, they all acknowledged the true God, whom afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

1 All things be vaine, except the knowledge of God. 10 Idolaters and idoles are mocked.

SUrely all men are vaine by nature, and are ignorant of God,* and could not know him that is, by the good things that are seen, neither consider by the workes, the workemaster. *Rom.1.19.*

Deut.4.19. and 17.3. 2 * But they thought the fire or the winde, or the swift ayre, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the world and gods.

3 Though they had such pleasure in their beautie that they thought them gods, yet should they haue knowen how much more excellent hee is that made them: for the first author of beauty hath created these things.

4 Or if they marueiled at the power, and operation of them, yet should they haue perceiued thereby, how much he that made these things, is mightier.

5 For by the greatnesse of their beauty, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would finde him, and yet peraduenture doe erre.

7 For they * goe about by his workes to seeke him, and are perswaded by the sight, because the things are beautifull that are seene. *Rom.1.21.*

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discerne the world, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands, gold, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or any vaine stone that hath been made by the hand of antiquity.

11 *Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off all the barke thereof cunningly, and by arte maketh a vessell profitable for the vse of life. *Isa 44.13. Iere.10.3.*

12 And the things that are cut off from his worke, hee bestoweth to dresse his meate to fill himselfe,

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood, and full of knobs) he carueth it diligently at his leasure, and according as hee is expert in cunning, hee giueth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and couereth euery spot that is in it.

15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,

16 Prouiding so for it, lest it fall: for he knoweth that it cannot helpe it selfe, because it is an image, which hath need of helpe.

17 Then he prayeth for his goods, and for his mariage, and for children: hee is not ashamed to speake vnto it that hath no life.

18 Hee calleth on him that is weake, for health: he prayeth vnto him that is dead, for life: he requireth him of help, that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires, hee requireth furtherance of him that hath no maner of power.

CHAP. XIIII.

1 The detestation and abomination of images. 8 A curse of them, and of him that maketh them. 14 Whereof idolatry proceeded. 23 What euils come of idolatry.

AGaine, another man purposing to saile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the shippe that carieth him.

2 For as for ‖ it, couetousnesse of money hath found it out, and the craftsman made it by

‖ *Or, the ship.*

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by cunning.

3 But thy prouidence, O Father, gouerneth it: *for thou hast made a way, euen in the sea, and a sure path among the waues, *Exod. 14.22*

4 Declaring thereby that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Neuertheless, thou wouldest not that the workes of thy wisedome should bee vaine, and therefore doe men commit their liues to a small piece of wood, and passe ouer the stormie sea in a ship and are saued.

Gene. 6.4. & 7.10. 6 *For in the olde time also when the proud giants perished, the hope of the world went into a ship which was gouerned by thine hand, and so left seede of generation vnto the world.

7 For blessed is the tree wherby righteousnesse commeth.

8 But that is cursed that is made with hands, both it, and he that made it: he, because he made it, and it being a corruptible thing, because it was called god. *Psal. 115.8. baruch. 6.3.*

Psal. 5.5. 9 *For the vngodly and his vngodlinesse are both alike hated of God: so truely the worke and he that made it, shalbe punished together.

10 Therefore shal there be a visitation for the idoles of the nations: for of the creatures of God they are become abomination, * and stumbling blockes vnto the soules of men, and a snare for the feete of the vnwise. *Iere. 10.8. habac. 2.18.*

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vaine glory of men brought them into the world: therefore shall they come shortly to an end.

14 When a father mourned grieuously for his sonne that was taken away suddenly, hee made an image for him that was once dead, whom now he worshippeth as a god, and ordeined to his seruants ceremonies and sacrifices.

15 Thus by processe of time this wicked custome preuailed, and was kept as a lawe, and idoles were worshipped by the commandement of tyrants.

16 As for those that were so farre off, that men might not worship them presently, they did counterfeit the visage that was farre off, and made a gorgeous image of a king, whom they would honour, that they might by all meanes flatter him that was absent, as though he had bene present.

17 Againe, the ambition of the craftesman thrust forward the ignorant to increase the superstition.

18 For hee peraduenture willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so through the beautie of the worke the multitude was allured, and so tooke him nowe for a god, which a little afore was but honoured as a man.

20 And this was the deceiuing of mans life, when men, being in seruitude through calamitie and tyrannie, ascribed vnto stones and stockes the name, which ought not to bee communicate vnto any.

21 Moreouer, this was not enough for them that they erred in the knowledge of God: but whereas they liued in great warres of ignorance, those so great plagues called they peace.

22 For either *they slew their owne children in sacrifice, or vsed secret ceremonies, or raging dissolutenesse by strange rites, *Deut. 18.10. Iere. 7.9. and 19.4.*

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or else vexed him by adulterie.

24 So were all mixt together, blood and slaughter, theft and deceit, corruption, vnfaithfulnesse, tumults, periurie,

25 Disquieting of good men, vnthankefulnesse, defiling of soules, changing of birth, disorder in marriage, adulterie and vncleannesse.

26 For the worshipping of idoles, that ought not to be named, is the beginning and the cause, and the end of all euill.

27 For either they be mad when they be merrie, or prophesie lies, or liue vngodly, or els lightly forsweare themselues.

28 For in so much as their trust is in the idoles, which haue no life, though they sweare falsly, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished, because they haue an euill opinion of God, addicting themselues vnto idoles, and because they sweare vniustly to deceiue, and despise holinesse.

30 For it is not the power of them by whom they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The voyce of the faithfull, praising the mercie of God, by whose grace they serue not idoles.

BUt thou, O our God, art gracious and true, long suffering, and gouernest all things by mercie.

2 Though we sinne, yet are we thine: for we know thy power: but wee sinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteousnesse, and to know thy power, is the roote of immortalitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth the forme that hath no life, of a dead image.

6 They that loue such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

7 The *potter also tempereth soft earth, and fashioneth euery vessell with labour to our vse: but of the same clay hee maketh both the vessels that serue to cleane vses, and the contrary likewise: but whereto euery vessel serueth, the potter is the iudge. *Rom. 9.21.*

8 So by his wicked labour hee maketh a vaine god of the same clay: euen he, which is little afore was made of earth himselfe, and within a little while after goeth thither againe whence he was taken, * when he shall make account for the lone of his life. *Luke 12.20.*

9 Notwithstanding he careth not for the labour

bour he taketh, nor that his life is short, but bee striueth with the goldsmithes, and siluersmithes, and counterfeiteth the coppersmithes, and taketh it for an honour to make deceiueable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a passime, and our conuersation as a market, where there is gaine: for they say we ought to bee getting on euery side, though it be by euill meanes.

13 Now bee that of earth maketh fraile vessels and images, knoweth himselfe to offend aboue all other.

14 All the enemies of thy people, that hold them in subiection, are most vnwise, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to bee gods, which neither haue eye sight to see, nor noses to smell, nor eares to heare, nor fingers of hands to grope, and their feete are slow to goe.

16 For man made them, and he that hath but a borowed spirit, fashioned them: but no man can make a god like to himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that hee maketh with vnrighteous hands: he himselfe is better then they whom he worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beastes also, which are their most enemies, and which are the worst, if they bee compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beautie to be desired in respect of other beasts, for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 *The benefits done vnto the faithfull.*

Chap. 11. 13, 14. numb. 21. 6.

THerefore by such things they are worthily punished and * tormented by the multitude of beasts.

Num. 11. 31.

2 In steade of the which punishment thou hast beene fauourable to thy people, and to satisfie their appetite, hast prepared a meate of a strange taste, euen * quailes,

3 To the intent that they that desire meate, by the things which were shewed & sent among them, might turne away their necessarie desire, and that they, which had suffered penurie for a space, should also feele a new taste.

4 For it was requisite, that they which vsed tyrannie, should fall into extreame pouertie, and that to these onely it should be shewed, how their enemies were tormented.

Numb. 21. 6. 1. cor. 10, 9.

5 * For when the cruell fiercenesse of the beastes came vpon them, & they were hurt with the stings of cruell serpents,

6 Thy wrath endured not perpetually, but they were troubled for a little season, that they might bee reformed, hauing a ‖ * signe of saluation to remember the commaundement of thy Law.

‖ *The signe of the brasen serpent.*

Numb. 21. 9.

7 For he that turned toward it, was not healed by the thing that he saw, but by thee, O Sauiour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.

Exod. 8. 24. and 10. 4. reue. 9. 7.

9 * For the biting of grashoppers and flies killed them, and there was no remedy found for their life: for they were worthy to bee punished by such.

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercy came to helpe them, and healed them.

11 For they were pricked, because they should remember thy words, and were speedily healed, lest they should fall into so deepe forgetfulnesse, that they could not bee called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

Deut. 32. 39. 1. sam. 2. 6. tob. 13. 2.

13 For thou hast the power of life and death, * and leadest downe vnto the gates of hell, and bringest vp againe.

14 A man indeede by his wickednes may slay another: but when the spirit is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

Exod. 9. 23.

16 * For the vngodly that would not knowe thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they could not auoid, and were consumed with fire.

17 For it was a wonderous thing that fire might doe more then water, which quencheth all things: but the world is the auenger of the righteous.

18 For sometime was the fire so tame, that the beastes, which were sent against the vngodly, burnt not: and that, because they should see, and knowe, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the mids of the water, aboue the power of fire, that it might destroy the generation of the vniust land.

Exod. 16. 14 numb. 11. 7. psal. 78. 25. iohn 6. 31.

20 * In the stead whereof thou hast fed thine owne people with Angels foode, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meete for all tastes.

21 For thy sustenance declared thy sweetnesse vnto thy children, which serued to the appetite of him that tooke it, and was meete to that that euery man would.

Exod. 9. 22.

22 Moreouer, the * snow and yce abode the fire and melted not, that they might know, that the fire burning in the haile, and sparckling in the raine, destroyed the fruit of the enemies.

23 Againe it forgate his owne strength, that the righteous might be nourished:

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that haue neede thereof,

26 That thy children whom thou louest, O Lord, might knowe, * that it is not the increase of fruites that feedeth men, but that it is thy word,

Deut. 8. 3. matth. 4. 4.

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word, which preserueth them that trust in thee.

27 For that which could not bee destroyed with the fire, being onely warmed a little with the simne beames, melted,

28 That it might be knowen that we ought to preuent the sunne rising to giue thanks vnto thee, and to salute thee before the day spring.

29 For the hope of the vnthankfull shall melt as the winter yce, and flow away as vnprofitable waters.

CHAP. XVII.

The iudgement of God against the wicked.

GReat thy iudgements are great, and cannot be expressed: therefore men doe erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darknes, and long night, and being shut vp vnder the roofe, did lie there to escape the euerlasting prouidence.

3 And while they thought to be hid in their darke sinnes, they were scattered abroad in the darke couering of forgetfulnes, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the sounds that were about them troubled them, and terrible visions and sorowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleere flames of the starres lighten the horrible night.

6 For there appeared vnto them only a sudden fire, very dreadfull: so that being afraid of this vision, ‖ which they could not see, they thought the things which they saw to bee worse. ‖ That is, the mighty vision.

7 *And the illusions of the Magicall artes were brought downe, and it was a most shamefull reproch for the boasting of their knowledge. Exod. 7. 12. and 8. 7, 19.

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afraid at the beastes which passed by them, and at the hissing of the serpents: so that they died for feare, and said they saw not the ayre, which by no meanes can bee auoyded.

10 For it is a fearefull thing when malice is condemned by her owne testimony: and a conscience that is touched, doeth euer forecast cruell things.

11 For feare is nothing else, but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intollerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,

14 And sometimes were troubled with monstrous visions, and sometime they swooned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus whosoeuer fell downe, hee was kept, and shut in prison, but without chaines.

16 For whether he was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessitie,

17 (For with one chaine of darkenesse were they all bound) whether it were an hissing wind or a sweete song of the birdes among the thicke branches of the trees, or the vehemency of hastie running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beasts, that could not be seene, or the noyse of cruell beasts, that roared, or the ‖ sound that answereth againe in the hollow mountaines: these fearefull things made them to swoone. ‖ Or, Echo.

19 For all the world shined with cleare light, and no man was hindered in his labour.

20 Onely vpon them there fel an heauy night and image of that darkenesse that was to come vpon them: yea, they were vnto themselues more grieuous then darkenes.

CHAP. XVIII.

3 *The fiery pillar that the Israelites had in Egypt.* 8 *The deliuerance of the faithful.* 10 *The Lord smote the Egyptians.* 20 *The sinne of the people in the wildernesse.* 21 *Aaron stood betweene the liuing and the dead with his censer.*

BVt thy saints had a very great *light whose voyce because ‖ they heard, and saw not the figure of them, they thought the blessed, because they also had not suffered the like. Exod. 10. 23 ‖ Or, the Egyptians.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 *Therefore thou gauest them a burning pillar of fire to lead them in the vnknowen way, and mildest the sunne that it hurted not them in their honourable tourney. Exod. 13. 21 and 14. 24. psal. 78. 14. and 105. 39.

4 But they were worthy to bee deprined of the light, and to bee kept in darkenesse, which had kept thy children shut vp, by whom the incorrupt light of the law should bee giuen to the world.

5 *Whereas they thought to slay the babes of the Saints, by one child that was cast out, and preserued to reproone them, thou hast taken away the multitude of their children, and destroyed them altogether in the mighty water. Exod. 1. 16.

6 Of that night were our fathers certified afore, that they, knowing to what oathes they had giuen credite, might be of good cheere.

7 Thus thy *people receiued the health of the righteous, but the enemies were destroyed. Exod. 14. 24, 25.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a law of righteousnes by one consent, that the Saints should receiue good & euill in like maner, and that the fathers should first sing prayses.

10 But a disagreeing cry was heard of the enemies, and there was a lamentable noyse for the children that were bewailed.

11 For the *master and the seruant were punished with like punishment, and the common people suffered alike with the king. Exod. 11. 5. and 12. 29.

12 So they altogether had innumerable that died with one kind of death: neither were the liuing sufficient to bury them: for in the twinckling of an eye the noblest offspring of them was destroyed.

31 So they that could beleeue nothing, be-

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cause of the enchantments, confessed this people to be the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, and the night was in the middes of her swift course,

15 Thine almighty word leapt downe from heauen out of thy royall throne, as a fierce man of warre in the middes of the land that was destroyed,

16 And brought thine vnfained commandement, as a sharpe sword, and stood vp, and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreames vexed them suddenly, and fearefulnes came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now tentation of death touched the righteous also, and *among the multitude in the wilderneſſe there was a plague, but the wrath endured not long. *Num.16.46*

21 For the blameleſſe man made haſte, and defended them, and tooke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, & so brought the misery to an end, declaring that he was thy seruant.

22 For hee ouercame not the multitude with bodily power, nor with force of weapons, but with the word hee subdued him that punished, alledging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, hee stood in the mids, and cut off the wrath, and parted it from coming to the liuing.

Exod.28.6, 31. 24 *For in the long garment was all the ornament, and in the foure rowes of the stones was the glory of the fathers grauen with thy maiesty in the diademe of his head.

25 Vnto these the destroyer gaue place, and was afraid of them, for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 *The death of the Egyptians, and the great ioy of the Hebrewes.* 11 *The meat that was giuen at the desire of the people.* 17 *All the elements serue to the will of God.*

AS for the vngodly, the wrath came vpon them without mercy vnto the end: for hee knew what should come vnto them,

2 That they (when they had consented to let them go, and had sent them out with diligence) would repent and pursue them.

3 For while yet sorow was before them and they lamented by the graues of the dead, they deuised another foolishneſſe, so that they persecuted the in their fleeing, whom they had [a] cast out afore with prayer.

4 For the destinie wherevnto they were worthy, brought them to this end, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which remained, by torments,

5 Both that thy people might try a marueilous passage, & that these might finde a strange death.

6 For euery creature in his kind was fashioned anew, and serued in their owne offices enioyned them, that thy children might bee kept without hurt.

7 For the cloud ouershadowed their tents, and the dry earth appeared, where afore was water: so that in the red Sea there was a way without impediment, and the great deepe became a greene field.

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous marueiles.

9 For they ‖neyed like horses, and leaped like lambes, praysing thee, O Lord, which hadst deliuered them. ‖*Or, were fed.*

10 For they were yet mindfull of those things which were done in the land where they dwelt, how the ground brought foorth flies in stead of cattell, and how the riuer scrauled with the multitude of frogs in stead of fishes.

11 *But at the last they saw a new generation of birds, when they were intised with lust, and desired delicate meates. *Exod.16.13 num.11.31.*

12 *For the quailes came forth of the sea vnto the for comfort, but punishments came vpon the ‖sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednesse, because they shewed a cruell hatred toward strangers. *Chap.16.2.* ‖*Or, Egyptians.*

13 For the one sort would not receiue them when they were present, because they knew them not: the other sort brought the strangers into bondage that had done them good.

14 Beside all these thinges some would not suffer, that any regard should be had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banquetting, and admitted them to bee partakers of the same lawes, did afflict them with great labours.

16 Therefore they were striken with blindneſſe, as in old time certaine were at the doores of the *righteous, so that euery one being compassed with darkeneſſe, sought the entrances of his doore. *Gen.19.11.*

17 Thus the elements agreed among themselues in this change, as when one tune is changed vpon an instrument of musicke, and the melodie still remaineth, which may easily be perceiued by the light of the thinges that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kind to quench.

20 Againe, the flames did not hurt the flesh of the corruptible beasts that walked therin, neither melted they that which seemed to be [b] yce, and was of a nature that would melt, and yet was an immortall meat. [b] He meaneth Man, looke Exod. 16.14, 15. and numb. 11.7.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

[a] That is, the children of Israel whom they before had desired and prayed to goe their way.

The

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¶ The wisdome of Iesus the sonne of Sirach, called *Ecclesiasticus*.

¶ This argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Siraehs father was also called Iesus, and he liued in the latter times after the people had bene led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisedom among the Hebrewes, who did not onely gather the graue sentences of wise men that had bene before him, but he himselfe also spake many full of great knowledge and wisedome. So this first Iesus died, and left this which hee had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it *Wisdome*, intitling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of *Wisedome*, to allure the Reader to read this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes, with certaine diuine histories which are notable and ancient, euen of men that were approued of God, and certaine prayers and songs of the author himselfe: moreouer, what benefits the Lord had bestowed vpon his people, and what pl. gues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was indeed.

The Prologue of the wisdome of Iesus the sonne of Sirach.

WHereas many and great things haue bene giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisedome, whereby the readers ought not onely to become learned themselues, but also may bee able by the diligent study thereof to bee profitable vnto strangers, both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, he purposed also to write some thing pertaining to learning and wisedom, to the intent that they which were desirous to learne, and would giue themselues to these things, might profit much more in liuing according to the Law. Wherefore, I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though we seeme to come in some things not able to attaine to the interpretatiō of such words as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in themselues then when they are translated into another tongue: and not only these things, but other things also, as the Law it selfe, and the Prophets, and other bookes haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yere, when I came into Egypt vnder king Euergetes, and continued there, I found a copy full of great learning and I thought it necessary to bestow my diligence and trauel to interpret this booke. So for a certaine time with great watching & study I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might apply themselues vnto good maners, and liue according to the Law.

CHAP. I.

1 *Wisedome commeth of God.* 11 *A praise of the feare of God.* 29 *The meanes to come by Wisedome.*

ALl wisedome * commeth of the Lord, [and hath bene euer with him] and is with him for euer. *1.King.3.9. and 4.19.*

2 Who can number the sand of the sea, and the drops of the raine, and the dayes of the world? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisedome [of God which hath bene before all things?]

4 Wisedome hath bene created before all things, & the vnderstanding of prudence from euerlasting.

5 [The word of God most high is the fountaine of wisedome, and the euerlasting Commandements are the entrance vnto her.]

6 * Vnto whom hath the roote of wisedome bene declared? or who hath knowen her wise counsels? *Rom.11.34.*

7 [Vnto whom hath the doctrine of wisedome bene discouered & shewed? and who hath vnderstood the manifold entrance vnto her?]

8 There is one wise, [euen the most High Creatour of all things, the Almighty, the King of power] and very terrible, which sitteth vpon his Throne.

9 He is the Lord that hath created her [thorow the holy Ghost:] he hath seene her, numbred her, [and measured her.]

10 Hee hath powred her out vpon all his workes, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a merry heart, and giueth gladnesse, and ioy, & long life.

13 Who so feareth the Lord, it shall goe well with him at the last, and he shall finde fauour in the day of his death.

14 [The loue of God is honourable wisedome, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof.]

15 * The feare of the Lord is the beginning of wisedome, and was made with the faithfull in the wombe: [she goeth with the chosen women, and is knowen with the righteous and faithfull. *Psa.111.10. prou.9.10. Iob 28.28.*

16 The feare of the Lord is an holy knowledge.

17 Howlinesse shall preserue, and iustifie the heart, and giueth mirth and gladnesse.

18 Who

That which is marked with these two markes, [ ] is read in the Latine copies, and not in the Greeke.

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18 Who so feareth the Lord, shall prosper, and in the day of his end he shall be blessed.]
19 She hath built her euerlasting foundations with men, & is giuen to be with their seed.
20 To feare God is the fulnesse of wisedome, and filleth men with her fruits.
21 She filleth their whole house with [all] things desireable, & the garners with the things that thee bringeth foorth, and both twaine are gifts of God.
22 The feare of the Lord is the crowne of wisedome, and giueth peace and perfect healthy: he hath seene her, and numbred her.
‖Or, wisedome. 23 ‖ She raineth downe knowledge, and vnderstanding of wisedome, and hath brought vnto honour them that possessed her.
24 The feare of the Lord is the root of wisedome, and her branches are long life.
25 [In the treasures of wisedome is vnderstanding, and holy knowledge, but wisedome is abhorred of sinners.]
26 The feare of the Lord driueth out sinne, and when she is present, she driueth away anger:
27 ¶ For wicked anger cannot bee iustified: for his rashnesse in his anger shal be his destruction.
28 A patient man will suffer for a time, and then shall he haue the reward of ioy.
29 Hee will hide his wordes for a time, and many mens lips shall speake of his wisedome.
30 In the treasures of wisedome are the secrets of knowledge, but the sinner abhorreth the worship of God.
31 If thou desire wisedome, keepe the Commandements, and the Lord shall giue her vnto thee, [and will fill her treasures]
32 For the feare of the Lord is wisedom & discipline: he hath pleasure in faith and meekenes.
33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.
34 ¶ Bee not an hypocrite that men should speake of thee, but take heed what thou speakest.
35 Exalt not thy selfe, lest thou fall and bring thy soule to dishonour, and so God discouer thy secrets, and cast thee downe in the mids of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 Hee exhorteth the seruants of God to righteousnesse, loue, vnderstanding, and patience. 11 To trust in the Lord. 13 A curse vpon them that are faint hearted and impatient.

MY sonne, if thou wilt come into the seruice of God [stand fast in righteousnes and feare, and] prepare thy soule to tentation.
2 Settle thine heart, and be patient: [bow downe thine eare, & receiue the words of vnderstanding] and shrinke not away when thou art assailed. [but wait vpon God patiently]
3 Ioyne thy selfe vnto him, and depart not away, that thou mayst be increased at thy last end.
4 What euer commeth vnto thee, receiue it patiently, and bee patient in the change of thine affliction.
Wisd. 3.6. prou 17.3. 5 * For as gold [and siluer are] tried in the fire, euen so are men acceptable in the fornace of aduersitie.
6 Beleeue in God, and hee will helpe thee: order thy way aright, and trust in him: [holde fast his feare, and grow old therein.]
7 Ye that feare the Lord, wait for his mercy: shrinke not away from him that ye fall not.
8 Yee that feare the Lord, beleeue him, and your reward shall not faile.
9 O yee that feare the Lord, trust in good things, and in the euerlasting ioy and mercy.
10 [Ye that feare the Lord, loue him, & your hearts shalbe lightened.]
11 Consider the olde generations [of men, ye children,] marke them well: * was there euer any confounded that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whom did hee euer despise, that called vpon him? *Psal. 37.25.*
12 For God is gracious and mercifull, & forgiueth sinnes, and saueth in the time of trouble, [and is a defender for all them that seeke him in the trueth.]
‖Or, doubles. 13 Woe vnto them that haue a ‖ fearefull heart, [and to the wicked lips] and to the faint hands, and to the sinner that goeth two * maner of wayes. *1. King. 18. 21.*
14 Woe vnto him that is faint hearted: for he beleeueth not: therefore shall he not be defended.
15 Woe vnto you that haue lost patience, [and haue forsaken the right wayes, and are turned backe into the froward wayes:] for what will ye doe when the Lord shall visite you?
16 They that feare the Lord, will not disobey his word: and they that * loue him, will keepe his wayes. *John 14. 23,24.*
17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Law.
18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.
19 [They that feare the Lord, keep his Commandements, and will be patient til he see them,
20 Saying, if we do not repent] we shal fall into the hands of the Lord, & not into the hands of men:
21 Yet as his greatnesse is, so is his mercy.

CHAP. III.

2 To our father and mother ought we to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

[THe children of wisedome are the Church of the righteous, and their offspring is obedience and loue.]
2 Heare your fathers iudgement, O children, and do thereafter, that ye may be safe.
3 For the Lord will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.
4 Who so honoureth his father, his sinnes shal be forgiuen him, [and he shall abstaine from them, and shall haue his daily desires.]
5 And he that honoureth his mother, is like one that gathereth treasure.
6 Who so honoureth his father, shall haue ioy of his owne children, and when hee maketh his prayer, he shall be heard.
7 Hee that honoureth his father, shall haue a long

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long life, and hee that is obedient vnto the Lord, shall comfort his mother.

8 Hee that feareth the Lord, honoureth his parents, and doeth seruice vnto his parents, as vnto lords.

Exod.20.12. deut.5.16. matth.15.4. ephe.6.2.3. 9 *Honour thy father and mother in deede and in worde, [and in all patience,] that thou mayest haue ‖ Gods blessing, [and that his blessing may abide with thee in the end.]

‖ *Or, the blessing of men.*

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame,

12 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is dishonour to the children.

13 My sonne, helpe thy father in his age, and grieue him not as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good intreatie of thy father shall not be forgotten, but it shall be a fortresse for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shall be founded for thee in righteousnesse.]

16 And in the day of trouble thou shalt be remembred: thy sinnes also shall melt away as the yce in the faire weather.

17 He that forsaketh his father, shall come to shame, and he that angreth his mother, is cursed of God.

18 ¶ My sonne, performe thy doings with meekenesse, so shalt thou be beloued of them that are approued.

Phil.2.3. 19 The *greater thou art, the more humble thy selfe [in all things] and thou shalt find fauour before the Lord.

20 Many are excellent and of renowne: but the secrets are reuealed vnto the meeke.

21 For the power of the Lord is great, and he is honoured of the lowly.

Psal.131.1. pro 25.27. rom.12.3. 22 *Seeke not out the things that are too hard for thee, neither search the things rashly which are too mightie for thee.

23 [But] what [God] hath commaunded thee, thinke vpon that with reuerence, [and be not curious in many of his workes:] for it is not needful for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.

25 The medling with such hath beguiled many, and an euill opinion hath deceiued their iudgement.

26 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.

27 A stubburne heart shal fare euill at the last: and he that loueth danger, shall perish therein.

28 An heart that goeth two wayes, shall not prosper: and hee that is froward of heart, shall stumble therein.

29 An obstinate heart shall be laden with sorrowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proude is without remedy, and his steps shal be plucked vp. for the plant of sinne hath taken roote in him, [and hee shall not be esteemed.]

31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentiue eare is the desire of a wise man.

32 [An heart that is wise and vnderstanding, will abstaine from sinne, and shall prosper in the workes of righteousnesse.]

33 Water quencheth burning fire, * and almes taketh away sinnes. *Dan.4.24. psal.41.1.*

34 And hee that rewardeth good deeds, will remember it afterward, and in the time of the fall, hee shall find a stay.

CHAP. IIII.

1 Almes must bee done with gentlenesse. 12 The studie of wisedome and her fruite. 20 An exhortation to eschew euill, and to doe good.

MY sonne, defraud not the * poore of his liuing, and make not the needie eyes to waite long. *Deut.15.7.*

2 Make not a hungrie soule sorowfull, neither vexe a man in his necessitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore. *Tobit.4.7.*

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if hee curse thee in the bitternesse of his soule, his prayer shall be heard of him that made him.

7 Be courteous vnto the company [of poore, and humble thy soule vnto the Elder,] and bow downe thy head to a man of worship.

8 Let it not grieue thee to bow downe thine eare vnto the poore, [but pay thy debt] and giue him a friendly answere.

9 ¶ Deliuer him that suffereth wrong, from the hand of the oppressed, and be not faint hearted ‖ when thou iudgest.

‖ *Or, to defend him.*

10 Be as a father vnto the fatherlesse, and as an husband vnto their mother: so shalt thou bee as the sonne of the most High: and he shall loue thee more then thy mother doeth.

11 Wisedome exalteth her children, and receiueth them that seeke her, [and will goe before them in the way of righteousnesse.]

12 Hee that loueth her, loueth life, and they that seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shall inherit glory: for vnto whom shee entreth, him the Lord will blesse.

14 They that honour her, shalbe the seruants of the holy One, and them that loue her, the Lord doeth loue.

15 ¶ Who so giueth eare vnto her, shall iudge the nations, and hee that goeth vnto her, shall dwell safely.

16 Hee that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first shee will walke with him by crooked wayes, and bring him vnto feare and dread, and torment him with her discipline vntill shee haue tryed his soule, and haue proued him by her iudgements.

18 Then will shee returne the straight way vnto him, and comfort him, and shewe him her secrets, [and heape vpon him the treasures

of knowledge, and vnderstanding of righteousnesse.]

19 But if he goe wrong, she will forsake him: and giue him ouer vnto the hands of his destruction.

20 [¶ My sonne,] maketh much of time, and *eschew the thing that is euill,

Rom.12.9. 1 thes.5.22.

21 And be not ashamed [to say the truth] for thy life: for there is a [a] shame that bringeth sinne, and a shame that bringeth worship and fauour.

a To bee ashamed to confesse thy God, thy faith, to testifie the truth, and to reproue sinne, doth bring sinne vnto thee: the contrary shame bringeth worship.

22 Accept no person against thine owne conscience, that thou be not confounded to thine owne decay, [and forbeare not thy neighbour in his fault.]

23 And keepe not backe counsell when it may do good, neither hide thy wisedome when it may be famous.

24 For by the talke is wisedome knowen, and learning by the words of the tongue, [and counsell, wisedome and learning by the talking of the wise, and stedfastnesse in the workes of righteousnesse.]

25 In no wise speake against the worde of truth, but be ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy sinnes, and relist not the course of the riuer.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 Striue for the truth vnto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Be not hastie in thy tongue, neither slacke and negligent in thy works.

30 Be not as a lyon in thine owne house, neither beate thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]

31 *Let not thine hand be stretched out to receiue, and shut when thou shouldest giue.

Acts.20.35

CHAP. V.

1 *In riches may we not put any confidence. 7 The vengeance of God ought to bee feared, and repentance may not be deferred.*

TRust not vnto thy *riches, and say not, I haue enough for my life: [for it shall not helpe in the time of vengeance and indignation.]

Luke.12.15, 19,20 chap. 11.18,19. prou.10.2. ezek.7.19. zeph.1.18.

2 Followe not thine owne minde and thy strength to walke in the wayes of thine heart:

3 Neyther say thou, [Howe haue I had strength?] or who will bring mee vnder for my works? For God the auenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, and what euill hath come vnto mee? for the Almightie is a patient rewarder, but he will not leaue thee vnpunished.

5 Because thy sinne is forgiuen, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great: hee will forgiue my manifold sinnes: for mercie and wrath come from him, and his indignation commeth downe vpon sinners.

7 Make no tarying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake foorth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shall not helpe thee in the day of punishment [and vengeance.]

9 Be not caried about with euery wind, and goe not into euery way: for so doeth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding [and in the way and knowledge of the Lord] and haue but one maner of word, [and follow the word of peace and righteousnesse.

11 Be humble to heare the word of God, that thou mayest vnderstand it, and make a true answere with wisdome.]

12 *Bee swift to heare good things, and let thy life be pure, and giue a patient answere.

James 1.19.

13 If thou hast vnderstanding, answere thy neighbour: if not, lay thine hande vpon thy mouth, [lest thou bee trapped in an vndiscreet word, and so be blamed.]

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

15 Be not counted a *talebearer, and lie not in wait with thy tongue: for shame [and repentance] follow the theefe, and an euill condemnation is ouer him that is doubled tongued. [But he that is a backbiter shalbe hated, enuied and confounded.

Leuit.19.16

16 Doe not rashly, neither in small things nor in great.

CHAP. VI.

1 *It is the propertie of a sinner to be euill tongued. 6 Of friendship. 33 Desire to be taught.*

BE not of a friend [thy neighbours] [a] enemy: for such shall haue an euill name, shame and reproch, and he shall be in infamie as the wicked that hath a double tongue.

a For that is against the rule of charity, which loueth all, & hateth nothing but onely sinne.

2 Bee not proud in the deuice of thine owne minde, lest thy soule rent thee as a [b] bull,

b As a bull teareth in pieces a yong tree with his hornes, so thou trusting in thine owne wisdome, & standing in thine owne conceit, because of thy wit, thy power or riches, shouldest destroy thy selfe.

3 And eate vp thy leaues, and destroy thy fruit, and so thou be left as a drie tree [in the wildernesse.]

4 For a wicked soule destroyeth him that hath it, and maketh him to bee laughed to scorne of his enemies. [And bringeth him to the portion of the vngodly.]

5 A sweete talke multiplieth the friends [and pacifieth them that be at variance,] and a sweet tongue increaseth much good talke.

6 Hold friendship with many, neuertheless haue but one counseller of a thousand

7 If thou gettest a friend, prooue him first, and bee not hastie to credit him.

8 For some man is a friend for his owne occasion, & will not abide in the day of thy trouble.

9 And there is some friend that turneth to enmitie, and taketh part against thee, and in contention hee will declare thy shame.

10 Againe, some *friend is but a companion at the table, and in the day of thine affliction he continueth not.

Chap.37.5.

11 But in thy prosperity he wil be as thou thy selfe, and vse libertie ouer thy seruants.

12 If thou be brought lowe, he will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friendes.

14 A faithfull friend is a strong defence, and he that findeth such a one, findeth a treasure.

15 A faithfull friend ought not to be changed for any thing, and the weight [of golde and siluer] is not to bee compared to the goodnesse [of his faith.]

16 A

16 A faithfull friend is the medicine of life [and immortalitie,] & they that feare the Lord, shall find him.

17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou find wisedome [which shall endure] till thine old age.

19 Goe to her as one that ploweth, and soweth, and wait for her good fruits: for thou shalt haue but litle labour in her worke: but thou shalt eat of her fruits right soone.

20 How exceeding sharpe is shee to the vnlearned! he that is without iudgement, will not remaine with her.

21 Vnto such one shee is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisedome; but there be but few that haue ỳ knowledge of her.

23 [For with them that know her, shee abideth vnto the appearing of God.]

24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bow downe thy shoulder vnto her, and beare her, and be not weary of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and shee shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt find rest in her, and that shalbe turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, [and a sure foundation] & her chaines a glorious rament.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt bee taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the elders, which are wise, and ioyne with him that is wise.

Chap.8.9. 36 *Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foot weare the steps of his doores.

38 Let thy mind bee vpon the ordinances of the Lord, and be ‖ continually * occupied in his commandements: so shall hee establish thine heart, and giue thee wisedome at thine owne desire.

‖*Or, earnestly.*
Psal. 1. 2,3.

CHAP. VII.

2 *Wee must forsake euill, and yet not iustifie our selues.* 23 *The behauiour of the wise toward his wife, his friend, his children, his seruants, his father and mother.*

DO no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the furrowes of vnrighteousnesse, least that thou reape them seuen fold.

4 Alke not of the Lord preeminence, neither of the King the seat of honour.

5 *Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] & boast not thy wisedome in the presence of the king.

Iob.9.2. Psal.143.2 eccles 7.18. Iake 18.11.

6 Seeke not to be made a Iudge, least thou bee not able to take away iniquitie, and least thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy selfe among the people.

8 *Bind not two sinnes together: for in one sinne shalt thou not be vnpunished.

Chap.5.5.

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most high God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule: for [God which seeth all things] is hee * that can bring downe, and set vp againe.

1.Sam.2.7.

12 Sow not a lie against thy brother, neither doe the same against thy friend.

13 Vse not to make any maner of lie: for the custome thereof is not good.

14 Make not many words when thou art among the elders, neither * repeate a thing in thy prayer.

Mat.6.5,7.

15 Hate not laborious *worke, neither the husbandry which the most High hath created.

Rom.12.11.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy mind greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wise and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue gold.

20 ¶ *Whereas thy seruant worketh truely, intreate him not euill, nor the hireling that bestoweth himselfe wholly for thee.

Leuit.19.13 chap.33.29. and 34.23.

21 Let thy soule loue a good seruant, and defraud him not of libertie, [neither leaue him a poore man.]

22 *If thou haue cattell, looke well to them, and if they bee for thy profit, keepe them with thee.

Deut.25.4.

23 *If thou haue sonnes, instruct them, and bold their necke from their youth.

Chap.30.11.

24 If thou haue daughters, keepe their bodie, and shew not thy face cheerefull toward them.

25 Marry thy daughter, and so shalt thou performe a weighty matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

27 *Honour thy father from thy whole heart, and forget not the sorrowes of thy mother.

Chap.3.9. tobit 4.3.

28 Remember that thou wast borne of them, & how canst thou recompence them the things that they haue done for thee?

29 ¶ Feare the Lord with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy
Deut. 12. strength, *and forsake not his seruants.
18, 19.

31 Feare the Lord with all thy soule, and ho-
Leuit. 2. 3. nour the Priests, * and giue them their portion,
numb. 18. 15 as it is commaunded thee, the first fruits, [and purifications] and sacrifices for sin, and the offrings of the shoulders, & the sacrifices of sanctification, and the first fruits of the holy things.

32 Stretch thine hand vnto the poore, that
‖*Or, liberalitie.* thy ‖ blessing, [and reconciliation] may bee accomplished.

33 Liberalitie pleaseth all men liuing, and
Tobit. 2. 4, 7. * from the dead restraine it not.
and 4. 17.

34 * Let not them that weepe, bee without
Rom. 12. 15. [comfort:] but mourne with such as mourne.
Mat. 25. 36.

35 *Bee not slow to visite the sicke: for that shall make thee to be beloued.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heed with whom we haue to doe.

STriue not with a mighty man, least thou fall into his hands.

Math. 5. 24. 2 *Make not variance with a rich man, lest
Chap. 31. 6. thee on the other side weigh downe thy weight: * for gold [and siluer] hath destroyed many, and hath subuerted the hearts of kings.

3 Striue not with a man that is ful of words, and lay no sticks vpon his fire.

4 Play not with a man that is vntaught, least thy kindred be dishonoured.

Gal. 6. 1. 5 *Despite not a man that turneth himselfe away from sinne, nor call him not in the teeth withall, but remember that wee are all worthie blame.

Leuit. 19. 32 6 *Dishonour not a man in his old age: for they were as we which are not old.

7 Bee not glad of the death of thine enemie, but remember that we must all die, [and so enter into ioy.]

Chap. 6. 35. 8 *Despise not the exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of the thou shalt learne wisdome, [and the doctrine of vnderstanding,] and how to serue great men [without complaint.]

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answere in the time of need.

10 Kindle not the coales of sinners, [when thou rebukest them,] least thou be burnt in the fierie flames [of their sinnes.]

11 Rise not vp against him that doth wrong, that he lay not wait as a spie for thy mouth.

Chap. 29. 4. 12 *Lend not to him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Bee not suertie aboue thy power: for if thou be suertie, thinke to pay it.

14 Goe not to law with the iudge: for they will giue sentence according to his owne honour.

15 *Trauelle not by the way with him that *Gen.* 4. 8. is rash, least he noe thee mischiefe: for he followeth his owne wilfulnesse, and so shalt thou perish through his folly.

16 *Strike not with him that is angry, and *Prou.* 22, 24. goe not with him into the wildernesse: for blood is as nothing in his sight, and where there is no helpe he will ouerthrow thee.

17 Take no counsell at a foole: for he cannot keepe a thing close.

18 Doe no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, lest he be vnthankefull vnto thee, [and put thee to reproofe.]

CHAP. IX.

Of iealousie. 12 *An old friend is to be preferred before a new.* 18 *Righteous men should be bidden to thy table.*

BE not iealous ouer thy wife of thy bosome, neither a teach her by thy meanes an euill lesson. a Let her not haue rule ouer thee, for then will she be contrarie vnto thee, take away thy heart & strength, and bring thee to confusion among thine enemies, as did Heuah to Adam, Delilah to Samson, and strange women to Salomon.

2 Giue not thy life vnto a woman, least she ouercome thy strength, [and so thou be confounded.]

3 Meete not an harlot, least thou fall into her snares.

4 Vse not the company of a woman that is a singer, [and a dancer, neither heare her,] lest thou be taken by her craftinesse.

5 *Gaze not on a maid, that thou fall not by that that is precious in her.

6 *Cast not thy mind vpon harlots [in any maner of thing,] least thou destroy [both thy selfe and] thine heritage.

7 Goe not about gazing in the streets of the citie, neither wander thou in the secret places thereof.

8 *Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many * haue perished by the beautie of women: for thereby it loue is kindled as a fire.

9 [Euery woman that is an harlot, shall bee troden vnder foot as doung, of euery one that goeth by the way.

10 Many wondering at the beautie of a strange woman, haue bin cast out: for her words burne as a fire.]

11 Sit not at all with another mans wife, [neither lie with her vpon the bed,] nor banket with her: lest thine heart incline vnto her, and so through thy desire fall into destruction.

12 ¶ Forsake not an old friend: for the new shall not bee like him: a new friend is as new wine: when it is old, thou shalt drinke it with pleasure.

13 *Desire not the honour [and riches] of a *Iudg.* 9. 3. sinner: for thou knowest not what shall bee his *2. sam.* 15. 12. end.

14 Delight not in the thing that the vngodly haue pleasure in, but remember that they shal not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, least he take away thy life: remember that thou goest in the middes of snares, and that thou walkest *Chap.* 6. 36, vpon the towers of the citie, 38. *and* 8. 3

16 Try thy neighbour as neere as thou canst, *and* 37. 22. * and aske counsell of the wise. *Deut.* 6. 7.

17 *Let thy talke be with the wise, and all thy *and* 11. 19. commu-

communication in the Law of the most High.

18 Let iust men eat and drinke with thee, and let thy reioycing be in the feare of the Lord.

[Or, the workman is praised according to the worke.

19 Iust the hands of the craftesmen shall the workes bee commended, and the wise prince of people by his word, [and the word by the wisedome of the Elders.]

20 A man full of words is dangerous in the citie, and he that is rash in his talking, shall bee hated.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and couetousnesse are to be abhorred. 28 Labour is praised.

A Wise Iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

2 As the Iudge of the people is himselfe, so are his officers, and what maner of man the ruler of the citie is, such are all they that dwell therein.

1. King. 12. 1, 13, 14. 3 *An vnwise King destroyeth his people, but where they that bee in authoritie, are men of vnderstanding, there the citie prospereth.

4 The gouernment of the earth is in the hand of the Lord, [and all iniquitie of the nations is to bee abhorred,] and when time is, hee will set vp a profitable ruler ouer it.

5 In the hand of God is the prosperitie of man, and vpon the Scribes will he lay his honour.

Leui. 19. 19. 6 *Bee not angrie for any wrong, with thy neighbour, & doe nothing by iniurious practises.

7 Pride is hateful before God and man, and by both doth one commit iniquitie.

Iere 27. 6. dani. 4. 14. 8 *Because of vnrighteous dealing, and wrongs, and riches gotten by deceit, the kingdome is translated from one people to another.

9 There is nothing worse then a couetous man: [why art thou proud, O earth and ashes? there is not a more wicked thing, then to loue money:] for such one would euen sell his soule, and for his life euery one is compelled to put out his owne bowels.

10 [All tyrannie is of small indurance, and the disease that is hard to heale, is grieuous to the Physician.

11 The Physician cutteth off the sore disease, and he that is to day a King, to morow is dead.

12 Why is earth and ashes proud, seeing that when a man dieth, hee is the heire of serpents, beasts, and wormes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.

14 For pride is the originall of sinne, and hee that hath it, shall powre out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the perswasions [of the wicked] to dishonour, and destroyeth them in the end.

Luke 1. 52. & 14. 11. and 18. 14 1. Sam. 2. 7, 8 15 The Lord hath *cast downe the thrones of the [proud] princes, and set vp the meeke in their stead.

16 The Lord plucketh vp the rootes of the [proud] nations, and planteth the lowly with glory among them.

17 The Lord ouerthroweth the lands of the heathen, and destroyeth them vnto the foundations of the earth: hee causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 [God destroyeth the memoriall of the proude, and leaueth the remembrance of the humble.]

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a seede of man, which is an honourable seed: the honourable seed are they that feare the Lord: there is a seed of man, which is without honour: the seed without honour, are they that transgresse the commandements of the Lord: it is a seed that remaineth, which feareth the Lord, and a faire plant, that loue him: but they are a seed without honour, that despise the law, and a deceiueable seed that breake the commandements.

21 Bee that is the chiefe among brethren, is honourable: so are they that feare the Lord in his sight.

22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by crueltie and pride.

23 The feare of the Lord is the glory as well of the rich and the noble, as of the poore.

24 It is not meete to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the rich that is a wicked man.

25 The great man and the iudge, and the man of authoritie, are honourable, yet is there none of them greater then hee that feareth the Lord.

Prou. 17. 2. 2. Sam. 12. 13. 26 *Vnto the seruant that is wise, shall they that are free, doe seruice: *he that hath knowledge, will not grudge when hee is reformed, [and the ignorant shall not come to honour.]

27 Seeke not excuses when thou shouldest do thy worke, neither be ashamed thereof through pride in the time of aduersitie.

Pro. 12 9, 11 28 *Better is hee that laboureth, and hath plenteousnesse of all things, then he that is gorgeous, and wanteth bread.

29 My sonne, get thy selfe praise by meekenesse, and esteeme thy selfe as thou deseruest.

30 Who will count him iust that sinneth against himselfe? or honour him that dishonoureth his owne soule?

31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation because of his goods.

32 Hee that is honourable in pouertie, how much more shall he be when he is rich? and hee that is vnhonest being rich, how much more will he be so when he is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance ought wee not to iudge. 7 Of rash iudgement. 14 All things come of God. 29 All men are not to be brought into thine house.

WIsedome *lifteth vp the head of him that is lowe, and maketh him to sit among great men. Gen. 41. 40. dan. 6 3

2 Commend not a man for his beautie, neither despise a man in his vtter appearance.

3 The Bee is but small among the foules: yet doth her fruit passe in sweetnesse.

4 Bee not proud of clothing and raiment, *and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull [and glorious] secret, [and vnknowen] are his Act. 12 21, 23.

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workes among men.

5 Many tyrants haue sitte downe vpon the earth,* and the vnlikely hath worne the crown.

1 Sam. 15. 28. ester 6. 10.

6 Many mighty men haue bene brought to dishonour, and the honourable haue bene deliuered into other mens hands

7 ¶ * Blame no [man] before thou hast enquired the matter: vnderstand first, and then reproue [righteously.]

Deut. 13. 14. and 17. 4. 6. iosh. 7. 22. Pro. 18. 13.

8 * Giue no sentence before thou hast heard the cause, neither interrupt men in the mids of their tales.

9 Striue not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

10 My sonne, meddle not with many matters: * for if thou haue much, thou shalt not bee blameless, and if thou follow after it, yet shalt thou not attayne it, neyther shalt thou escape, though thou flee from it.

Mat. 19. 23 1. tim. 6. 9.

11 * There is some man that laboureth and taketh payne, and the more he hasteth, the more he wanteth.

Pro. 10. 3.

12 Againe there is some that is slouthfull, and * hath neede of helpe: for he wanteth strength, and hath great pouerty, yet the eye of the Lord looketh vpon him to good, and setteth him vp from his low estate,

Iob. 42. 10.

13 And he lifteth vp his head: so that many men marualle at him, [and giue honour vnto God.]

14 * Prosperity and aduersity, life and death, pouerty and riches come of the Lord.

Iob. 1. 21. ecclesiast. 28. 4.

15 Wisedome and knowledge, & vnderstanding of the Law are of the Lord: loue and good workes come of him.

16 Errour and darknesse are appointed for sinners, and they that exalt themselues in euill, ware old in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperity for euer.

18 ¶ Some man is rich by his care and niggardship, and this is the portion of his wages,

Luke 12. 19.

19 In that hee saith,* I haue gotten rest, and now will I eate continually of my goods, yet he considereth not that the time draweth nere that hee must leaue all these things vnto other men, and die himselfe.

20 Stand thou in thy state, and exercise thy selfe therein, and remayne in thy worke vnto thine age.

21 Marualle not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperity soone to flourish.

23 ¶ Say not, What profit and pleasure shall I haue? and what good things shal I haue hereafter?

24 Againe, say not, I haue enough, and possesse many things, and what euil can come to me hereafter?

25 * In thy good state remember aduersitie, and in aduersity forget not prosperity.

Chap. 18. 24.

26 For it is an easie thing vnto the Lord in the day of death to reward a man according to his wayes.

27 The aduersity of an houre maketh one to forget pleasure: and in a mans end, his workes are discouered.

28 Iudge none blessed before his death: for a man shalbe knowen by his children.

29 Bring not euery man into thine house: for the deceitfull haue many traines, [and are like stomackes that belch stinkingly.]

30 As a partridge is taken vnder a basket, [and the hinde is taken in the snare,] so is the heart of the proud man, which like a spie watcheth for thy fall.

31 For he lieth in waite, and turneth good vnto euill, and in things worthy praise he will find some fault.

32 Of one little sparke is made a great fire, [and of one deceitfull man is blood increased:] for a sinfull man layeth wait for blood.

33 Beware of a wicked man: for hee imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger, and hee will destroy thee with vnquietnesse, and driue thee from thine owne.

CHAP. XII.

1 Vnto whom we ought to doe good. 10 Enemies ought not to be trusted.

WHen thou wilt doe good, know to whom thou doest it, so shalt thou be thanked for thy benefits.

2 * Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most High.

Galat. 6. 10. 1 tim. 5. 8.

3 Hee cannot haue good that continueth in euill, and giueth no almes: [for the most High hateth the sinners, and hath mercie vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, and giue it not vnto him, lest he ouercome thee thereby: else thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, & keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot bee knowen in prosperitie, neither can an enemie bee vnknowen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemie: for like as an yron rusteth, so doeth his wickednesse.

11 And though he make much crouching and kneeling, yet abuse thy selfe, and beware of him, and thou shalt bee to him, as hee that wipeth a glasse, and thou shalt know that all his rust hath not beene well wiped away.

12 Set him not by thee, lest hee destroy thee, and stand in thy place.

13 Neither set him at thy right hand, lest hee seeke thy roome, and thou at the last remember my words, and bee pricked with my sayings.

14 * Binde not two sinnes together: for there shall not one be vnpunished.

Chap. 7. 8. and 21. 1.

15 Who

15 Who will haue pitie on the charmer, that is stinged of the serpent? or of all such as come neere the beasts? so is it with him that keepeth company with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will he bide with thee: but if thou stumble, he tarieth not.

Iere.41.6. 17 *An enemie is sweete in his lips: he can make many good words, and speake many good things: yea, hee can weepe with his eyes, but in his heart hee imagineth how to throw thee into the pit; and if he may finde opportunity, he will not be satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though hee pretend to helpe thee, yet shall he vndermine thee: he will shake his head, and clap his hands, and wil make many words, and dissemble his countenance.

CHAP. XIII.

1 The companies of the proud and of the rich are to bee eschewed. 15 The loue of God. 17 Like doe company with their like.

Deut.7.2. HE *that toucheth pitch, shall be defiled with it: and hee that is familiar with the proud, shalbe like vnto him.

2 Burthen not thy selfe aboue thy power, whilest thou liuest, and company not with one that is mightier, and richer then thy selfe: for howe agree the kettle and the earthen pot together? for if the one be smitten against the other, it shalbe broken.

3 The rich dealeth vnrighteously, & threatneth withall: but the poore being oppressed must intreat: if the rich haue done wrong, he must yet bee intreated: but if the poore haue done it, hee shall straightwayes be threatned.

4 If thou be for his profite, he vseth thee: but if thou haue nothing he will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare man, and will not care for it.

6 If he haue neede of thee, hee will defraude thee, and wil laugh at thee, and put thee in hope, and giue thee all good words, and say, What wantest thou?

7 Thus will he shame thee in his meate, vntil he hath cast thee vp cleane twise or thrise, and at the last he will laugh thee to scorne: afterward when he seeth thee, he will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou be not deceiued in thine own conceit, and brought downe by thy simplenesse: Be not too humble in thy wisedome.]

10 ¶ If thou be called of a mightie man, absent thy selfe: so shall he call thee the more oft.

11 Presse not thou vnto him, that thou be not shut out, but goe not thou farre off, lest he forget thee.

12 Withdraw not thy selfe from his speach, but beleeue not his many words: for with much communication will he tempt thee, and laughingly will he grope thee.

13 Hee is vnmercifull, and keepeth not promise: hee will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good heede: for thou walkest in perill of thine ouerthrowing: when thou heerest this, awake in thy sleepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 ¶ Euery beast loueth his like, and euerie man loueth his neighbour.

17 All flesh will resort to their like, and euery man will keepe company with such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What fellowship hath ‖ hyena with a dog? and what peace is betweene the rich and the poore?

‖ Which is a wilde beast that counterfeiteth the voice of men, and so entiseth them out of their houses and deuoureth them.

20 As the wilde asse is the Lions pray in the wildernesse, so are poore men the meate of the rich.

21 As the proude hate humility, so do the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend, hee hath many helpers: he speaketh proud wordes, and yet men iustifie him: but if a poore man falle, they rebuke him, and though hee speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue: and looke what hee saith, they praise it vnto the cloudes: but if the poore man speake, they say, What fellow is this? and if he doe amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience.] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerfull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happy is he that continueth in wisedom.

BLessed is the man *that hath not fallen by [the word of] his mouth, and is not tormented with the sorrow of sinne. Chap.19.6, 16.Iam.3.2.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard, and what should an enuious man doe with money?

4 He that gathereth together from his owne soule, heapeth together for others, that wil make good cheere with his goods.

5 He that is wicked vnto himselfe, to whom will he be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a rewarde of his wickednesse.

7 And if hee doe any good, hee doeth it not knowing thereof, and against his wil, and at the last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne soule.

10 A *wicked eye enuieth the bread, and there is scarcenesse vpon his table. Prou.27.20.

11 My sonne, do good to thy selfe of that thou hast, and giue the Lord his due offrings.
12 Remember that death tarieth not, and that the [a] couenant of the graue is not shewed vnto thee.
13 *Do good vnto thy friend before thou die, and according to thine abilitie stretch out thine hand, and giue him.
14 Defraud not thy selfe of the good day, and let not the portion of the good desires ouerpasse thee.
15 Shalt thou not leaue thy trauailes vnto another, and thy labours for the diuiding of the heritage?
16 Giue and take, and sanctifie thy soule: [worke thou righteousnesse before thy death:] for in the hell there is no meate to finde.
17 ¶ * All flesh waxeth olde, as a garment, and this is the condition of all times, Thou shalt die the death.
18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood: one commeth to an end, and another is borne.
19 All corruptible things shall faile, and the worker thereof shall goe withall.
20 [Euery excellent worke shall be iustified, and he that worketh it, shall haue honour thereby.]
21 * Blessed is the man that doeth meditate honest things by wisedome, [and exerciseth himselfe in iustice,] and hee that reasoneth of holy things by his vnderstanding,
22 Which considereth in his heart her wayes, and vnderstandeth her secrets.
23 Goe thou after her as one that seeketh her out, and lie in waite in her wayes.
24 He shall looke in at her windowes, and hearken at her doores.
25 He shall abide beside her house, and fasten a stake in her walles: hee shall pitch his tent besides her.
26 And hee shall remaine in the lodging of good men, and shal set his children vnder his couering, and shall dwell vnder her branches.
27 By her he shall be couered from the heate, and in her glory shall he dwell.

[a] That is, the day of death.
Chap. 4.1. *tob* 4.7. *luke* 14.13.
Isa 40.6. 1. *pet.* 1.24. *iames* 1.10.
Psal. 1.2.

CHAP. XV.

1 The goodnesse that followeth him which feareth God. 8 God reiecteth and casteth off the sinner. 11 God is not the author of euill.

HE that feareth the Lord, will doe good: and he that hath the knowledge of the Law, will keepe it sure.
2 As an [honourable] mother shall hee meete him, and shee, [a] as his wife married of a virgin, will receiue him.
3 [With the bread of life] and vnderstanding shall hee feede him, and giue him the * water of [wholesome] wisedome to drinke.
4 Hee shall assure himselfe in her, and shall not be moued, and shall holde himselfe fast by her, and shall not be confounded.
5 She shal exalt him aboue his neighbours, and in the middes of the congregation shall shee open his mouth: [with the spirit of wisedome, and vnderstanding shall she fill him, and clothe him with the garment of glory.]
6 She shal cause him to inherite ioy, and the crowne of gladnesse, and an euerlasting name.
7 But foolish men will not take holde vpon her: [but such as haue vnderstanding will meet her:] the sinners shall not see her.
8 For she is farre from pride [and deceite,] and men that lie cannot remember her: [but men of trueth shall haunt her, and shall prosper euen vnto the beholding of God.]
9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.
10 But if praise come of wisedome, [and bee plenteous in a faithfull mouth] then the Lorde will prosper it.
11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that he hateth.
12 Say not thou, He hath caused me to erre: for he hath no neede of the sinfull man.
13 The Lord hateth all abomination [of error] and they that feare God, loue it not.
14 * He made man from the beginning, and left him in the hand of his counsell, [& gaue him his commandements and precepts]
15 If thou wilt, thou shalt obserue the commandements, and keepe thy good will.
16 He hath set water and fire before thee: stretch out thy hand vnto which thou wilt.
17 * Before man is life and death, [good and euill:] what him liketh shall be giuen him.
18 For the wisedome of the Lord is great, and he is mighty in power, and beholdeth all things [continually]
19 * And the eyes [of the Lord] are vpon them that feare him, and he knoweth all the works of man.
20 Hee hath commanded no man to doe vngodly, neither hath hee giuen any man licence to sinne: [for hee deliuereth not a multitude of infidels, and vnprofitable children.]

[a] As a pure virgine newly maried, doth friendly intreat her husband: so shall iustice pure and vndefiled gently entertaine her louers.
John 4.10.
Gen. 1.27.
Iere. 21.8.
Psal. 34.15, 16. *heb* 4. 13.

CHAP. XVI.

1 Of vnhappy and wicked children. 17 No man can hide himselfe from God. 14 An exhortation to the receiuing of instruction.

DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioice not in them, except the feare of the Lord be with them.
2 Trust not thou to their life, neither rest vpon their multitude.
3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behinde him vngodly children.
4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shall be wasted incontinently.
5 Many such things haue I seene with mine eyes, and mine eare hath heard greater things then these.
6 * In the congregation of the vngodly shall a fire be kindled, and among vnfaithfull people shall the wrath be set on fire.
7 * He spared not the old giants which were rebellious, trusting to their owne strength.
8 * Neither spared hee whereas Lot dwelt, those whom he abhorred for their pride.
9 He had no pitie vpon the people that were destroyed, and puffed vp in their sinnes.
10 * And so hee preserued the fire hundreth thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them and

Chap. 21.9, 10.
Gen. 6.4.
Gen. 19.21, 25.
Num. 14.15, 16, 20. *and* 26.51.

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and pitying them, in shutting them and healing them, with mercie, and with chastisement.

11 Therefore if there bee one stiffenecked among the people, it is marueile if he escape vnpunished: for mercie and wrath are with him: he is mighty to forgiue, and to powre out displeasure.

Chap.5.6. 12 *As his mercie is great, so is his punishment also: hee iudgeth a man according to his workes.

13 The vngodly shall not escape with his spoile, and the patience of the godly shall not be delayed.

14 He will giue place to all good deedes, and euery one shall finde according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharao, that hee should not knowe him, and that his workes should bee knowen vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: he hath separated his light from the darkenes with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vpon me from aboue? I shal not be knowen in so great an heape of people: for what is my soule among such an infinite number of creatures?

2.Pet.3.10. *1.king.8.27.* *2.chro.6.18.* 18 Beholde, the heauen, and the *heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shall bee mooued when he shall visit.

19 All the world which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doth no heart vnderstand worthily, [but he vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see? for the most part of his works are hid.

22 Who can declare the workes of his righteousnesse? or who can abide them? for his ordinance is far off, and the trying out of all things faileth.

23 Hee that is humble of heart, will consider these things: but an vnwise and erronious man casteth his minde vpon foolish things.

24 My sonne, hearken vnto mee, and learne knowledge, and marke my wordes with thine heart.

25 I will declare thee weighty doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath hee sundred from the other when hee first made them.

27 Hee hath garnished his workes for euer, and their beginning so long as they shal endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hindereth another, neither was any of them disobedient vnto his words.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all maner of liuing beasts hath hee couered the face thereof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodnesse that God hath done vnto him. 20 Of almes, 22 and repentance.

THe *Lord hath created man of the earth, and turned him vnto it againe. *Gen.1.27. and 5.2.*

2 He gaue him the number of daies and certaine times, and gaue him power of the things that are vpon earth. *wisd.2.23. and 7.1,6. 1.cor.11.7. col.3.10.*

3 Hee clothed them with strength, as they had neede, and made them according to his image.

4 Hee made all flesh to feare him, so that hee had the dominion ouer the beasts, and foules.

5 [* He created out of him an helper like vnto himselfe,] and gaue them discretion and tongue, and eyes, eares, and an heart to vnderstand, and liuely hee gaue them a spirit, and seuenthly hee gaue them speach to declare his workes. *Gen.2.22. 1.cor.11.9.*

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 He set his eyes vpon their hearts, declaring vnto them his noble works,

8 And gaue them occasion to reioice perpetually in his miracles, that they should prudently declare his works, & that the elect should prayse his holy Name together.

9 Beside this, hee gaue them knowledge, and gaue them the Law of life for an heritage, that they might now know that they were *mortall. a Through their owne transgression.

10 Hee made an euerlasting conenant with them, and shewed them his iudgements.

11 Their eyes saw the maiestie of his glorie, and their eares heard his glorious voice.

12 And hee sayd vnto them, Beware of all vnrighteous things. *Hee gaue euery man also a commandement concerning his neighbour. *Exod.20.16, 17.and 22. 23.*

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their ylonie hearts cannot become bflesh. b That is, soft & gentle, for the holy Ghost to write his lawes in.

15 Hee appointed a ruler vpon euery people, when he diuided the nations of the whole earth.

16 *And hee did chuse Israel, as a peculiar people to himselfe, whom hee nourisheth with discipline as his first borne, and giueth him most louing light, and doth not forsake him. *Deut.4.20. and 10.15.*

17 All their workes are as the Sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hidde from him, but all their sinnes are before the Lord.

19 And as he is mercifull, and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 *The almes of a man is as a thing sealed vp before him, and hee keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes and daughters. *Chap.29.13*

21 *At the last shall hee arise, and reward them, and shall repay their reward vpon their heads. *Mat.25.35.*

22 *But vnto them that will repent, hee giueth them grace to returne, and exhorted such *Acts 3.19.*

such as faile, with patience, [and sendeth them the portion of the verrie.]

Ier.3.12. 23 *Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he will bring thee from darknesse vnto wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteousnes and iudgements of God: stand in the portion that is set forth for thee, and in the prayer of the most hie God, and goe in the parts of the holy world with such as be liuing and confesse God.]

Psal.6.5. Isa.38.18, 19. 26 *Who can praise the most High in the hel, as doe all they that liue and confesse him?

27 [Abide not thou in the errour of the vngodly, but praise the Lord before death.]

28 Thankefulnesse perisheth from the dead, as though he were not: but the liuing, and hee that is sound of heart praiseth the Lord, [and reioyceth in his mercie.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot bee in men, because the sonne of man is not immortall, [and they take pleasure in the vanitie of wickednesse.]

31 What is more cleare then the Sunne? yet shall it faile.

32 So flesh and blood that thinketh euil [shal be reproued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marueilous workes of God. 6. 7 The miserie and wretchednesse of man. 9 Against God wee ought not to complaine. 21 The performing of vowes.

Gen.1.1. HE that liueth for euer, * made all things together: the Lord who onely is iust, and there is none other but he, [and he remaineth a victorious King for euer.]

2 Hee ordereth the world with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath he giuen power to expresse his workes? who will seeke out the ground of his noble actes?

4 Who shall declare the power of his greatnesse? or who will take vpon him to tell out his mercie?

5 As for the woonderous workes of the Lord, there may nothing be taken from them, neither can any thing bee put vnto them, neither may the ground of them bee found out.

6 But when a man hath done his best, hee must begin againe, and when hee thinketh to come to an ende, hee must goe againe to his labour.

7 ¶ What is man? whereto serueth hee? what good or euill can he doe?

Psal.90.10. 8 *If the number of a mans dayes bee an hundreth yeeres, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the Sea, and as a grauell stone is in comparison of the sande, so are a *thousand yeeres to the dayes eternitie. *2.Pet.3.8.*

10 Therefore is [God] patient with them, and powreth out his mercie vpon them.

11 Hee saw and perceiued, that [the arrogancie of their heart, and their ruine was euill: therefore heaped hee vp his mercie vpon them, and shewed them the way of righteousnesse.]

12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chasteneth, and nurtureth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 He hath mercie on them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reproone not: and whatsoeuer thou giuest, vse no discomfortable words.

15 Shall not the deaw asswage the heate? so is a word better then a gift.

16 Lo, is not a word better then a good gift? but a gracious man giueth them both.

17 A foole will reproch churlishly, and a gift of the enuious puttereth out the eyes.

18 [Get thee righteousnesse before thou come to iudgement: learne before thou speake, and vse physicke or euer thou be sicke.

19 *Examine thy selfe before thou be iudged, and in the day of the visitation thou shalt finde mercie. *1.Cor.11.31*

20 Humble thy selfe before thou be sicke, and whiles thou mayest yet sinne, shewe thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to bee reconciled: [for the rewarde of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Thinke vpon the *wrath that shall be at the ende, and the houre of vengeance, when hee shall turne away his face. *Chap.7.17. 36.*

24 *When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and neede. *Chap.11.25.*

25 From the morning vntill the euening, the time is changed: and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the foole doeth not obserue the time.

27 ¶ Euery wise man knoweth wisedome, and knowledge, and prayseth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: [they vnderstand the truth and righteousnesse,] and powre out wise morall sentences for mans life.

29 The chiefe authority of speaking is of the Lord alone: for a mortall man hath but a dead heart.

30 ¶ *Follow not thy lustes, but turne thee from thine owne appetites. *Rom 6.12. and 13.14.*

31 For if thou giuest thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnesse,

ouſneſſe, and intangle not thy ſelfe with ſuch companie.

33 Become not a begger by making bankets of that that thou haſt borrowed, and ſo leaue nothing in thy purſe: elſ thou ſhouldeſt ſlanderouſly lie in wait for thine owne life.

CHAP. XIX.

2 Wine and whoredome bring men to pouertie. 6 In thy words vſe diſcretion. 22 The difference of the wiſedome of God and man. 27 Whereby thou mayeſt know what is in man.

A Labouring man that is giuen to drunkenneſſe, ſhall not be rich: and he that contemneth ſmall things, ſhall fall by little and little.

Gene. 19.33 1. king. 11. 1,2,4. 2 *Wine and women leade wiſe men out of the way, [and put men of vnderſtanding to reproofe.]

3 And he that companieth adulterers, ſhall become impudent: rottenneſſe and wormes ſhal haue him to heritage, and hee that is too bold, ſhall bee taken away, and be made a publike example.

Ioſh. 22.11, 12. 4 *He that is haſtie to giue credite, is light minded, and he that erreth, ſinneth againſt his owne ſoule.

5 Who ſo reioyceth in wickednеſſe, ſhall bee puniſhed: [ye that hateth to be reformed, his life ſhalbe ſhortned, and he that abhorreth babbling of words, quencheth wickednеſſe:] but he that reſiſteth pleaſures, crowneth his owne ſoule.

6 Hee that refraineth his tongue, may liue with a troubleſome man, and hee that hateth babbling, ſhall haue leſſe euill.

7 Rehearſe not to another that which is told vnto thee: ſo ſhalt thou not be hindred.

8 Declare not other mens maners, neither to friend nor foe: and if the ſinne appertaine not vnto thee, reueale it not.

6 For he will hearken vnto thee, and marke thee, and when he findeth opportunitie, hee will hate thee.

Chap. 22.22 and 27.17. 10 *If thou haſt heard a word [againſt thy neighbour,] let it die with thee, and bee ſure, it will not burſt thee.

11 A foole trauaileth when hee hath heard a thing, as a woman that is about to bring foorth a childe.

12 As an arrow that ſticketh in ones thigh, ſo is a word in a fooles heart.

Leuit. 19.17 mat. 18,15. 13 *Reprooue a friend, leſt he doe euill, and if he haue done it, that he doe it no more.

14 Reprooue a friend, that he may keepe his tongue: and if he haue ſpoken, that hee ſay it no more.

14 Tell thy friend his fault: for oft times a ſlander is raiſed, and giue no credence to euery word.

Iames 3.2. 16 A man falleth with his tongue, but not with his will: * and who is he, that hath not offended in his tongue?

17 Reprooue thy neighbor before thou threaten him, and being without anger, giue place vnto the Law of the moſt High.

18 The feare of the Lord is the firſt degree to bee receiued of him, and wiſedome obtaineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him, ſhall receiue the fruit of immortalitie.

20 The feare of the Lord is all wiſdome, and the performing of the Law is perfect wiſedome, and the knowledge of his almightie power.

21 If a ſeruant ſay vnto his maſter, I will not doe as it pleaſeth thee, though afterward he do it, he ſhall diſpleaſe him that nouriſheth him.

22 The knowledge of wickednеſſe is not wiſdome, neither is there prudence whereas the counſell of ſinners is: but it is euen execrable malice: and the foole is voide of wiſedome.

23 Hee that hath ſmall vnderſtanding, and feareth God, is better then one that hath much wiſdome, and tranſgreſſeth the Law of the moſt High.

24 There is a certaine ſubtiltie that is fine, but it is vnrighteous: and there is that wreſteth the open and manifeſt law: yet there is that is wiſe, and iudgeth righteouſly.

25 There is ſome, that being about wicked purpoſes, doe bow downe themſelues, and are ſad, whoſe inward parts burne altogether with deceit: he looketh downe with his face, and faineth himſelfe deafe: yet before thou perceiue, hee will be vpon thee to hurt thee.

26 And though he be ſo weake, that he can do thee no harme, yet when he may find opportunitie, he will doe euill.

27 ¶ A man may bee knowen by his looke, and one that hath vnderſtanding, may bee perceiued by the marking of his countenance.

Chap. 21. 20,23. 28 *A mans garment, & his exceſſiue laughter, and going, declare what perſon he is.

CHAP. XX.

Of correction and repentance. 6 To ſpeake and keepe ſilence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murtherer. 28 Gifts blinde the eyes of the wiſe.

THere is ſome rebuke that is not comely: againe, ſome man holdeth his tongue, and he is wiſe.

2 It is much better to reproue, then to beare euill will, and he that acknowledgeth his fault, ſhalbe preſerued from hurt.

Chap. 30,20, 3 As * when a gelded man through luſt would defile a maide, ſo is he that vſeth violence in iudgement.

4 How good a thing is it, when thou art reproued, to ſhew repentance? for ſo ſhalt thou eſcape wilfull ſinne.

5 Some man keepeth ſilence, and is found wiſe, and ſome by much babbling becommeth hatefull.

6 Some man holdeth his tongue, becauſe he hath not to anſwere: and ſome keepeth ſilence, waiting a conuenient * time.

Eccleſ. 3.7. Chap. 32.4.

7 *A wiſe man will hold his tongue till hee ſee opportunitie: but a triffler and a foole will regard no time.

8 He that vſeth many words, ſhall be abhorred, and hee that taketh authoritie to himſelfe, ſhall be hated.

9 Some man hath oft times proſperitie in wicked things, and ſometime a thing that is found, bringeth loſſe.

10 There is ſome gift that is not profitable for thee, and there is ſome gift, whoſe reward is double.

11 Some

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11 Some man humbleth himselfe for glories sake, and some by humblenesse lifteth vp the head.

12 Some man buyeth much for a little price: for the which he payeth seuen times more.

Chap. 6. 5. 13 *A wise man with his words maketh himselfe to bee loued, but the merrie tales of fooles shall be powred out.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for he looketh to receiue many things for one: he giueth little, and vpbraideth much: he openeth his mouth like a towne crier: to day he lendeth, to morow alketh he againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend: I haue no thanke for all my good deedes: and they that eat my bread, speake euill of me.

16 How oft, and of how many shall hee bee laughed to scorne? for he comprehendeth not by right iudgement that which hee hath: and it is all one as though he had it not.

17 The fall on a pauement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft told by the mouth of the ignorant.

19 A wise sentence loseth grace when it commeth out of a fooles mouth: for hee speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not grieued when he is alone.

21 Some man there is that destroyeth his owne soule, because hee is ashamed, and for the regard of persons loseth it.

22 Some man promiseth vnto his friend for shame, and getteth an enemie of him for nought.

Chap. 25. 2. 23 *A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise.

24 A thiefe is better then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of lyars are vnhonest, and their shame is euer with them.

26 A wise man shall bring himselfe to honour with his words, and hee that hath vnderstanding, shall please great men.

Prou. 12. 11. and 28. 19. 27 *He that tilleth his land, shall increase his heape: [he that worketh righteousnesse, shall bee exalted,] and hee that pleaseth great men, shall haue pardon of his iniquitie.

Exod. 23. 8. deut. 16. 19. 28 *Rewards and gifts blind the eyes of the wise, and make them dumbe, that they cannot reprooue faults.

29 Wisedome that is hid, and treasure that is hoarded vp, what profit is in them both?

30 Better is hee that keepeth his ignorance secret, then a man that hideth his wisedome.

31 The necessarie patience of him that followeth the Lord, is better then hee that gouerneth his life without the Lord.

CHAP. XXI.

1 *Not to continue in sinne.* 5 *The prayer of the afflicted.* 6 *To hate to be reproued.* 17 *The mouth of the wise man.* 26 *The thought of the foole.*

Chap. 5. 5. psal. 41. 4. luke 15. 21. MY sonne, hast thou sinned? doe so no more, * but pray for the foresinnes [that they may be forgiuen thee.]

2 Flee from sinne, as from a serpent: for if thou commest too neere it, it will bite thee: the teeth thereof are as the teeth of a lyon, to slay the soules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proude shalbe desolate.

Exod. 3 9. and 22. 23. 5 * The prayer of the poore going out of the mouth, commeth vnto the eares of the Lord, and iustice is done him incontinently.

6 ¶ Who so hateth to bee reformed, is in the way of sinners: but hee that feareth the Lord conuerteth in heart.

7 An eloquent talker is knowen afarre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

Chap. 16. 6. 9 *The congregation of the wicked is like towe wrapped together: their ende is a flame of fire to destroy them.

10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darkenesse and paines.]

‖Or, keepeth the vnderstanding thereof. 11 He that keepeth the Law of the Lord, ruleth his own affections thereby: and the increase of wisedome is the end of the feare of God.

12 He that is not wise, will not suffer himselfe to be taught: but there is some wit that increaseth bitternesse.

13 The knowledge of the wise shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

Chap. 33. 5. 14 *The inner parts of a foole are like a broken vessel: hee can keepe no knowledge whiles he liueth.

15 ¶ When a man of vnderstanding heareth a wise word, hee will commend it, and increaseth it: but if an ignorant man heare it, hee will disallow it, and cast it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comelinesse in the talke of a wise man.

17 They inquire at the mouth of the wise man in the Congregation, and they shall ponder his words in their heart.

18 As is an house that is destroyed, so is wisedome vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doctrine vnto fooles is as fetters on the feete, and like manicles vpon the right hand.

Chap. 19. 27, 28. 20 *A foole lifteth vp his voyce with laughter, but a wise man doth scarce smile secretly.

21 Learning is vnto a wise man a iewell of gold, and like a bracelet vpon his right arme.

22 A foolish mans foot is soone in his [neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but hee that is well nourtured, will stand without.

24 It is the point of a foolish man to hearken at the doore: for hee that is wise, will be grieued with such dishonour.

25 The lippes of talkers will be telling such things as perteine not vnto them, but the words of such as haue vnderstanding, are weighed in the ballance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 ¶ When

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27 When the vngodly curseth Satan, he curseth his owne soule.

Chap. 28. 13. 28 *A backbiter defileth his owne soule, and is hated wheresoeuer he is: [but he that keepeth his tongue, and is discreete, shall come to honour.]

CHAP. XXII.

1 Of the sluggard. 12 Not to speake much to a foole. 16 A good conscience feareth not.

a, b That is, like as the idle stone gathereth mosse and filth, so doth the slothfull both sickness of body and corruption of mind. And as euery man doth auoyd the filthines of dung, and shaketh it off: so doth he auoid the company of idle loiterers, lest he bee accounted like vnto them.

A Slauthfull man is like a a filthie stone, which euerie man mocketh at for his shame.

2 A slouthfull man is to be compared to the b dung of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euill nurtured sonne is the dishonour of the father: and the daughter is least to be esteemed.

4 A wise daughter is an heritage vnto her husband: but shee that liueth dishonestly, is her fathers heauinesse.

5 Shee that is bold, dishonoureth both her father and her husband, [and is not inferiour to the vngodly] but they both shal despise her.

6 A tale out of time is as musicke in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that glueth a potsheard together, and as hee that waketh one that sleepeth from a sound sleepe.

8 If children liue honestly, and haue wherewith, they shall put away the shame of their parents.

9 But if children be proude, with hautinesse and foolishnesse they defile the nobilitie of their kinred.

10 Who so telleth a foole of wisedome, is as a man which speaketh to one that is asleepe: when he hath told his tale, he saith, What is the matter?

Chap. 38. 16 11 *Weepe for the dead, for hee hath lost the light: so weepe for the foole, for hee wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Seuen dayes do men mourne for him that is dead: but the lamentation for the foole and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not

Chap. 12. 12. to him that hath no vnderstanding, *beware of him lest it turne thee to paine, and lest thou bee defiled when he shaketh himselfe. Depart from him, and thou shalt find rest, and shalt not receiue sorrow by his foolishnesse.

14 What is heauier then lead? and what other name should a foole haue?

Prou. 27. 3. 15 *Sand and salt, and a lumpe of yron is easier to beare, then an vnwise, [foolish & vngodly man.]

16 As a frame of wood ioyned together in a building cannot be loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discreete wisedome, is as a faire plaistering on a plaine wall.

18 As reedes that are set vp on high, cannot abide the wind, so the fearefull heart with foolish imagination can endure no feare.

19 Hee that hurteth the eye bringeth foorth teares, and hee that hurteth the heart, bringeth forth the affection.

20 Who so casteth a stone at the birds, frayeth them away: and hee that vpbraideth his friend, breaketh friendship.

21 Though thou drewest a sworde at thy friend, yet dispaire not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbraiding, or pride, or disclosing of secrets, or a traiterous wound doe not let: for by these things euery friend will depart.

23 Be faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest bee heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the rich that is foolish, to bee had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euill words [rebukes and threatnings] goe before bloodshedding.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him, though he should do me harme: whosoeuer heareth it, shall beware of him.

Psal. 141. 3. 26 Who shal set * a watch before my mouth, and a seale of wisedome vpon my lips, that I fal not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 A prayer of the author. 13 Of othes, blasphemie and vnwise communication. 16 Of three kindes of sinnes. 23 Many sinnes proceed of adultery. 27 Of the feare of God.

O Lord, father and gouernour of al my whole life, leaue me not to their counsell, and let mee not fall by ‖ them.

‖ Or, my lips.

2 Who will correct my thought, and put the doctrine of wisdome in mine heart, that they may not spare me in mine ignorance, neither let ‖ their faults passe?

‖ That is, of the tongue and lips.

3 Least mine ignorances increase, and my sinnes abound to my destruction, and least I fall before mine aduersarie, and mine enemies reioyce ouer mee, whose hope is farre from thy mercy.

4 O Lord, father and God of my life, [leaue me not in their imaginations] neither giue me a proud looke, but turne away from thy seruants a lewd mind.

5 Take from me vaine hope, and concupiscence, & retaine him in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent mind.

7 Heare, O ye children, the instruction of a mouth that shall speake truely: who so keepeth it, shall not perish through his lips. [Nor be hurt by wicked workes.]

8 The sinner shall be taken by his owne lips: for the euill speaker and the proud doe offend by them.

Exod. 20. 7. chap. 27. 15. matth. 5. 33. 34. 9 *Accustome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the Holie one:

one: [for thou shalt not be vnpunished for such things.]

10 For as a seruant which is oft punished, cannot be without some skarre, so he that sweareth, and nameth God continually, shall not be faultlesse.

11 A man that vseth much swearing, shall be filled with wickednes, and the plague shal neuer goe from his house: when hee shall offend, his fault shall be vpon him, and if he knowledge not his sinne, he maketh a double offence: and if hee sweare in vaine, he shall not be innocent, but his house shall be full of plagues.

12 There is a word which is clothed with death: God graunt that it bee not found in the heritage of Iacob: but they that feare God, eschew all such, and are not wrapped in sinne.

‖Or, inordinate sweating. 13 Vse not thy mouth to ‖ignorant rashnes: for therein is the occasion of sinne.

14 ¶ Remember thy father and thy mother when thou art set among great men, least thou bee forgotten in their sight, and so through thy custome become a foole, and wish that thou hadst not beene borne, and curse the day of thy nativitie.

2. Sam. 16. 7. 15 *The man that is accustomed to opprobrious wordes, will neuer bee reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, and the third bringeth wrath [and destruction:] a minde hote as fire that cannot bee quenched, til it be consumed: an adulterous man that giueth his bodie no rest, til he haue kindled a fire.

17 (All bread is sweet to a whoremonger: he will not leaue off till he perish.)

Isa. 29. 15. 18 A man that breaketh wedlocke, and thinketh thus in his heart, *Who seeth me? I am compassed about with darkenesse: the walles couer mee: no bodie seeth mee: whome need I to feare? the most High will not remember my sinnes.

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding all the waies of men, [and the ground of the deepe,] and considereth the most secret parts.

20 Hee knew all things or euer they were made, and after they be brought to passe alls, he looketh vpon them all.

Leuit. 20. 10 deut. 22. 22. 21 * The same man shall be punished in the streetes of the city, [and shall bee chased like a young horse foale,] and when hee thinketh not vpon it, he shall be taken: [thus shall hee be put to shame of euery man, because he would not vnderstand the feare of the Lord.]

22 And thus shall it goe also with euery wife that leaueth her husband, and getteth inheritance by another.

Exod. 20. 14 23 * For first shee hath disobeyed the Law of the most High, and secondly she hath trespassed against her owne husband, and thirdly she hath played the whore in adultery, and gotten her children by another man.

24 She shall bee brought out into the Congregation, and examination shalbe made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruit.

26 A shamefull report shall shee leaue, and her reproch shall not be put out.

27 And they that remaine, shall know that there is nothing better then y feare of the Lord, and that there is nothing sweeter then to take heed vnto the commandements of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 *A prayse of wisedome proceeding foorth of the mouth of God.* 6 *Of her works and place where she resteth.* 20 *She is giuen to the children of God.*

VVIsedome shal praise her selfe, [and be honoured in God,] and reioyce in the midst of her people.

2 In the congregation of the most High shal shee open her mouth, and triumph before his power.

3 [In the midst of her people shall she be exalted, and wondred at in the holy assembly.

4 In the multitude of the chosen she shalbe commended, and among such as be blessed, shee shall be praised, and shall say,]

5 I am come out of the mouth of the most High, [first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloud.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloud.

8 I alone haue gone round about the compasse of heauen, and haue walked in the bottome of the depth.

Prou. 8. 23. Exod. 31. 2. Psal. 132. 8. ‖Or, in Cades a Terebinth is a hard tree spread abroad with long boughs whereout runneth the gumme called a pure turpentine, which cleanseth the stomacke of putrified humours, and purifieth the eares: so the wisedome of God declared in his Scriptures, spreadeth abrod her manifold branches of knowledge and vnderstanding, to purge the inward eares and corruption of the soule.

9 I possessed the waues of the sea, and all the earth, and all people, and nations. [and with my power haue I troden downe the hearts of all, both high and low.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creatour of all things gaue mee a commandement, and he that made mee appointed me a tabernacle, and said, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 *He created mee from the beginning, and before the world, and I shall neuer faile: *In the holy habitation I haue serued before him, and so was I stablished in Sion.

13 *In the welbeloued citie he gaue mee rest, and in Ierusalem was my power.

14 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on hie like a cedar in Libanus, and as a Cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree ‖about the banks, and as a rose plant in Iericho, as a faire olive tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as the cinamon, and as a bagge of spices: I gaue a sweete odour as the best myrrhe, as Galbanum, and onix, and sweet storax, and perfume of incense in an house.

18 As the Terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 *As the vine haue I brought forth [fruit] of sweet sauour, and my flowers are the fruit of honour and riches.

20 I am the mother of beautifull loue, and of

John 15. 1.

of feare, and of knowledge, and of holy hope, I giue eternall things to all my children to whom God hath commanded.

21 [In me is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto me all ye that bee delirous of me, and fill your selues with my fruits.

Psal.19.10, 11. 23 * For the remembrance of me is sweeter then hony, and mine inheritance [sweeter] then the hony combe: [the remembrance of me indureth for euermore.]

24 They that eate mee, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so hearkeneth vnto me, shal not come to confusion, and they that worke by me, shal not offend: [they that make me to bee knowen, shall haue euerlasting life.]

26 All these things are the booke [of life] and the couenant of the most high God, [and the knowledge of the truth.] * and the Law *Exod.20.1 and 24.3. dent.4.1. and 29.9.* which Moses [in the precepts of righteousnes] commaunded for an heritage vnto the house of Iacob, [and the promises pertaining to Israel.]

27 Be not weary to behaue your selues valiantly with the Lord, that hee may also confirme you: cleaue vnto him: for the Lord Almighty is but one God, & beside him there is none other Sauiour.

28 [Out of Dauid his seruant he ordeined to raise vp a most mighty King that should sit in the throne of honour for euermore.]

29 He filleth all things with his wisedome, *Gen.2.11* as * Physon, and as Tygris in the time of the new fruits.

30 He maketh his vnderstanding to abound *Iosh.3.15.* like Euphrates, and as * Iorden in the time of the harueit.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not knowen her perfectly: no more shall the last searche her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisedome [haue cast out floods:] I am as an arme of the riuer: I runne into Paradise as a water conduit.

35 I sayd, I will water my faire garden, and will water my pleasant ground: and loe, my diech became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pearce thorowe all the lower parts of the earth: I will looke vpon all such as be asleepe, and lighten all them that trust in the Lord.]

38 I will yet powre out doctrine, as prophesie, and leaue it vnto all ages for euer.

Chap.33.16. 39 * Beholde that I haue not laboured for my selfe onely, but for all them that seeke wisedome.

CHAP. XXV.

1 *Of three things which please God, and of three which he hateth.* 7 *Of nine things that bee not to bee suspected.* 14 *Of the malice of a woman.*

THree things reioyce mee, and by them am I beautified before God and men: * the vnity of brethren, the loue of neighbours, a man and a wife that agree together. *Gen.13.2,5. rom.12.10.*

2 Three sorts of men my soule hateth, and I vtterly abhorre the life of them: a poore man that is proud, a rich man that is a liar, and an olde adulterer that doteth.

3 If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 O how pleasant a thing is it when graye headed men minister iudgement, and when the Elders can giue good counsell!

5 Oh, how comely a thing is wisedome vnto aged men, and vnderstanding and prudence to men of honour!

6 The crowne of old men, is to haue much experience, and the feare of God is their glory.

7 There be nine things, which I haue iudged in mine heart to be happy, & the tenth wil I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and seeth the fall of his enemies.

8 Well is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with his tongue, and that hath not serued such as are vnworthy of him. *Chap.14.1, and 19.16. iames 3.2.*

9 Well is him that findeth prudency, and he that speaketh in ỳ eares of them that will heare.

10 Oh, how great is he that findeth wisedome! yet is there none aboue him that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whom it is granted to haue the feare of God.] Vnto whom shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 [The greatest heauinesse is the heauinesse of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:

16 Or any assault, saue the assault of them that hate, or any vengeance, saue the vengeance of the enemy.

17 There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an ‖ enemy.

18 * I had rather dwell with a lion and dragon, then to keepe house with a wicked wife. ‖ *Or, woman Prou.21.19.*

19 The wickednesse of a woman changeth her face, and maketh her countenance blacke as ‖ a sacke. ‖ *Or, a beare.*

20 Her husband is sitting among his neighbours: because of her hee sigheth sore or hee be ware.

21 All wickednesse is but little to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climing vp of a sandy way is to the feete of the aged, so is a wife full of words to a quiet man.

23 * Stumble not at the beauty of a woman, and desire her not for thy pleasure. *Chap.42.12, 2. sam.11.2. and 13.2.*

24 If a woman nourish her husband, shee is angry and impudent, and full of reproch.

25 A wicked wife maketh a sory heart, an heauie

ute countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in heauinesse.

Gen. 3.6. 1.tim. 2.14. 26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a little,] neither giue a wicked woman liberty to go out.

28 If she walke not in thine obedience, [thee shall confound thee in y sight of thine enemies.]

a To wit, the bill of diuorcement. Cut her off then from thy flesh: a Giue her, and forsake her.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the ialous and drunken woman. 29 Of two things that cause sorrow, and of the third which moueth wrath.

BLessed is the man that hath a vertuous wife: for the number of his yeeres shall be double.

2 An honest woman reioyceth her husband, and thee shall fill the yeres of his life with peace.

3 A vertuous woman is a good portion, which shall be giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they shall at all times haue a cherefull countenance.

5 ¶ There bee three things that mine heart feareth, and my face is afraid of the fourth: treason in a citie, the assembly of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorow and griefe of the heart is a woman that is ialous ouer an other: and she that communeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that draw diuers wayes: hee that hath her, is as though he held a scorpion.

8 A drunken woman, and such as cannot be tamed, is a great plague: for she cannot couer her owne shame.

9 The whoredome of a woman may be knowen in the pride of her eyes, and eye lids.

Chap. 42. 11 10 ¶ * If thy daughter be not shamefast, hold her straitly, least she abuse her selfe through ouer much liberty.

11 Take heede of her that hath an vnshamefast eye, and maruelle not if she trespasse against thee.

12 As one that goeth by the way, and is thirsty, so shall she open hen mouth, & drinke of euery next water: by euery hedge shall shee sit downe, and open her quiuer against enery arrow.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman, and of a good heart, is a gift of the Lord, & there is nothing so much worth as a woman well instructed.

15 A shamefast and faithfull woman is a double grace, and there is no waight to be compared vnto her continent minde.

16 As the sunne when it ariseth in the high places of the Lorde, so is the beauty of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlesticke, so is the beauty of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are fayre feete with a constant minde.

19 [Perpetuall are the foundations that bee layd vpon a strong rocke: so are the commaundements of GOD in the heart of an holy woman.]

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through al the fields, sowe it with thine owne seed, trusting in thy nobility.

22 So thy stocke that shal liue after thee, shal growe, trusting in the great liberality of their nobility.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a tower against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shameleſſe woman contemneth shame: but a shamefast woman will reuerence her husband.

26 A shameleſſe woman is compared to a dogge: but she that is shamefast, reuerenceth the Lord.

27 A woman that honoureth her husband, shall be iudged wise of all: but she that despiteth him, shalbe blazed for her pride.

28 A loud crying woman, & a babbler, let her bee sought out to driue away the enemies: the mind of euery man that liueth with such, shall be constant among the troubles of warre.

29 There bee two things that grieue mine heart, and the third maketh me angry: a man of warre that suffereth pouerty: and men of vnderstanding that are not set by: & when one departeth from rightfoulnes vnto sinne: the Lord appointeth such to the sword.

30 [There be two things which me thinkes to bee hard and perilous,] a merchant cannot lightly keepe him from wrong, and a victualler is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The inconstantnesse of a foole. 16 The secrets of friends are not to be vttered. 26 The wicked immagineth euill which turneth vpon himselfe.

BEcause of pouerty haue many sinned: and * hee that seeketh to be rich, turneth his eyes aside. *Prou. 23.4. 1.tim. 6.9.*

2 As a naile in the wall sticketh fast betweene the ioynts of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If hee hold him not diligently in the feare of the Lorde, his house shall soone bee ouerthrowen.

4 As when one sifteth, the filthinesse remayneth in the siue, so the filth of man remaineth in his thought.

5 The fornace proueth the potters vessel: * so doth [temptation] try mens thoughts. *Pro. 27.21.*

6 * The fruit declareth if the tree haue bene trimmed: so the worde [declareth] what man hath in his heart. *Mat. 7.17.*

7 Praise no man except thou haue heard his talke: for this is the triall of men.

8 ¶ If

8 ¶ If thou followest righteousnesse, thou shalt get her, and put her on as a faire garment, [and thalt dwell with her, and she shall defend thee for euer: and in the day of knowledge thou shalt find stedfastnesse.]

9 The birds resort vnto their like: so doeth the trueth turne vnto them that are practised in her.

10 As the lion waiteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisedome: as for a foole, hee changeth as the Moone.

12 If thou be among the vndiscreet, obserue the time, but haunt still the assembly of them that are wise.

13 The talking of fooles is grieuous, & their sport is in the pleasure of sinne.

Chap. 23. 9, 10. 14 *The talke of him ỹ sweareth much, maketh the haire to stand vp: and to strine with such, stoppeth the eares.

15 The strife of the proude is bloodshedding, and their scoldings are grieuous to heare.

Chap. 19. 10 and 22. 22. 16 *Who so discouereth secrets, loseth his credit, and findeth no friend after his will.

17 Loue thy friend, and be faithfull vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemy, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a birde goe out of his hand, so if thou giuest ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for hee is too farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for wounds, they may bee bound vp againe: and an euill word may be reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credit.

Prou. 10. 1. 22 *Hee that winketh with the eyes, imagineth euill: and he that knoweth him, will let him alone.

23 When thou art present, he will speak sweetly, and praise thy words: but at the last hee will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on high, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wound.

Psal. 7. 15. prou. 26. 27. eccles. 10. 8. 26 Who so *diggeth a pit, shall fall therein, [and hee that layeth a stone in his neigbours way, shal stumble thereon,] and he that layeth a snare for another, shalbe taken in it himselfe.

27 He that worketh euill, shalbe wrapped in euill, and shal not know from whence they come vnto him.

28 Mockerie and reproch follow the proud, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shall bee taken in the snare, and anguish shall consume them before they die.

30 Despite & anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 *We ought not to desire vengeance, but to forgiue the offence,* 13 *Of the vices of the tongue, and of the dangers thereof.*

HE* that seeketh vengeance, shall find vengeance of the Lord, and he will surely keepe his sinnes. Deut. 32. 35. rom. 12. 19.

2 †Forgiue thy neighbour the hurt that hee hath done to thee, so shall thy sinnes be forgiuen thee also when thou prayest. †Man ought not to seeke vengeance.

3 Should a man beare hatred against man, and *desire forgiuenesse of the Lord? Mat. 6. 14.

4 He will shew no mercy to a man, which is like himselfe: and will hee aske forgiuenesse of his owne sinnes?

5 If he that is but flesh, nourish hatred, [and aske pardon of God,] who will intreat for his sinnes?

6 Remember the end, and let enmitie passe: imagine not death and destruction to another through anger, but perseuere in the commandements.

7 Remember the commandements: so shalt thou not bee rigorous against thy neighbour: [consider diligently] the Couenant of the most High, and forgiue his ignorance.

8 *Beware of strife, and thou shalt make thy sinnes fewer: for an angry man kindleth strife. Chap. 8. 1.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at peace.

10 *As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, & the more vehement the anger is, the more is hee inflamed. Prou. 26. 21.

11 An hastie brawling kindleth a fire, and an hastie fighting sheddeth blood: [a tongue that beareth false witnesse, bringeth death.]

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 †*Abhorre the slanderer and double tongued: for such haue destroyed many that were at peace. †The tongue Chap. 21. 28. a That is, the tongue which saith, and vnsaith, or speaketh one thing, & thinketh another.

14 The a double tongue hath disquieted many, & driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and beene the decay of mighty nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours. Or, ỹ tongue which speaketh neither out of the new or olde Testament, but of their own braine.

16 Who so hearkeneth vnto it, shall neuer find rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawen in that yoke, neither hath beene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of brasse.

21 The death thereof is an euill death: hell were better then such one.

22 It shal not haue rule ouer them that feare God, neither shall they bee burnt with the flame thereof.

23 Such as forsake the Lord, shall fall therein:

and it shall burne them, and no man shalbe able to quench it: it shal fall vpon them as a lion, and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make doores and barres for thy mouth.

25 Binde vp thy siluer and gold, and weigh thy words in a balance, and make a doore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it and so fall before him that lieth in wait, [and thy fal be incurable, euen vnto death.]

CHAP. XXIX.

1 *Doe lend money, and doe almes.* 15 *Of a faithfull man answering for his friend.* 24 *The poore mans life.*

† Of weldoing. *Deu.* 15.7,8. *mat.* 5.42. *luke* 6.35.

HEe that will shew mercy, † lendeth to his neighbour: and hee that hath power ouer himselfe, keepeth the commandements.

2 * Lend to thy neighbour in time of his need, and pay thou thy neighbour againe in due season.

3 Keepe thy word, and deale faithfully with him, and thou shalt alway finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckoned it to be found, and grieued them that had helped them.

5 Till they receiue, they kisse his hands, and for their neighbours goods they humble their voyce: but when they should pay againe, they prolong the terme, and giue a careleſse answere, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe again, & reckoneth the other as a thing found: els hee deceiueth him of his money, and maketh him an enemy without a cause: he paieth him with curling and rebuke, and giueth him euill words for his good deed.

7 There bee many which refuse to lend because of this inconuenience, fearing to bee defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe, and deferre not mercy from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his pouertie.

10 Lose thy money for the brothers & neighbours sake, & let it not rust vnder a stone to thy destruction.

Dan. 4.24. *mat.* 6.20. *luke* 11.41. *and* 12.33. *acts* 10.4. 1. *tim.* 6.18, 19.

11 *Bestow the treasure after the commandement of the most High, and it shall bring thee more profit then gold.

12 ‖Lay vp thine* almes in thy secret chambers, and it shall keepe thee from all affliction.

‖*Or, giue thine almes secretly.* *Tob.* 4.8, 9, 10.11.

13 [A mans almes is as a purse with him, and shall keepe a mans fauour as the aple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.]

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

† Of suertiship.

15 An honest man is † suerty for his neighbour: but he that is impudent, forsaketh him.

16 Forget not the friendship of the suerty: for he hath layd his life for thee.

17 The a wicked despiseth the good deed of his suerty.

a As he is a foole that is suertie for euery man: so is he vngodly that in no wise will be suertie for any man.

18 The wicked will not become suertie: and hee that is of an vnthankefull minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour and when he hath lost his honestie, hee will forsake him.]

20 Suertiship hath destroyed many a rich man, and remoueth them as the waues of the sea: mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lord, shall fall into suertiship: and he that medleth much with other mens busines, is intangled in controuerlies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 * The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy shame. *Chap.* 36,26

† Sober liuing.

24 † The poore mans life in his owne lodge, is better then delicate fare in another mans.

25 Be it little or much, hold thee contented, that the house speake not euill of thee.

26 For it is a miserable life to go from house to house: for where thou art a stranger, thou dareſt not open thy mouth.

27 Thou shalt lodge and feed vnthankefull men, and after shalt haue bitter words for the same, saying,

28 Come, thou stranger, and prepare the table, and feed me of that thou hast ready.

29 Giue place, thou stranger, to an honourable man: my brother commeth to bee lodged, and I haue need of mine house.

30 These things are heauy to a man that hath vnderstanding, the vpbraiding of the house, and the reproch of the lender.

CHAP. XXX.

1 *Of the correction of children.* 14 *Of the commoditie of health.* 17 *Death is better then a sorowfull life.* 22 *Of the ioy and sorow of the heart.*

HE that loueth his sonne, *causeth him oft to feele the rod, that hee may haue ioy of him in the end. *Prou.* 13.24. *and* 23.13.

2 Hee that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 He that * teacheth his sonne, grieueth the enemie, and before his friends he shal reioyce of him. *Deu.* 6.7.

4 Though his father die, yet is he as though hee were not dead: for hee hath left one behind him that is like him.

5 In his life he saw him, and had ioy in him, and was not sory in his death, [neither was hee ashamed before his enemies.]

6 He left behind him an auenger against his enemies, and one that should shew fauour vnto his friends.

7 He that flattereth his sonne, bindeth vp his wounds, and his heart is grieued at euery cry.

8 An vntamed horse will be stubborne, and a wanton child will be wilfull.

9 If thou bring vp thy sonne delicately, hee shall make thee afraide: and if thou play with him, he shall bring thee to heauinesse.

10 Laugh not with him, least thou bee sory with him, and left thou gnash thy teeth in the end.

11 *Giue him no libertie in his youth, and winke not at his folly. *Chap.* 7.23.

12 Bow

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12 Bowe downe his necke while he is yong, and beate him on the sides whiles hee is a child, lest he ware stubborne, and be disobedient vnto thee, and so bring sorrow to thine heart.

13 Chastise thy childe, and be diligent therein, least his shame grieue thee.

† The praise of health.

14 ¶ † Better is the poore being whole and strong, then a rich man that is afflicted in his body.

15 Health and strength is aboue all gold, and a whole body aboue infinite treasure.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [† long rest] then continuall sickenesse.

a Like as meat that is set vpon the graues of dead men is vnprofitable for that they eat it not: euen so knowledge in him that openeth not his mouth to vtter it, is vnprofitable, Chap. 41.14. *Chap.* 20.3. *Prou.* 12.25. *and.* 15.13. *and.* 17.22.

18 [a] The good things that are powred on a mouth shut vp, are as measles of meate set vpon a graue.

19 What good doeth the offering vnto an idole? for he can neither eate, nor smell: so is he that is persecuted of the Lord, [and beareth the reward of iniquity.]

20 Hee seeth with his eyes, and groneth like * a gelded man, that lieth with a virgine and sigheth.

21 * Giue not ouer thy minde to heauinesse, and vexe not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: driue sorrowe farre from thee: for sorrow hath slaine many, and there is no profite therein.

24 Enuy and wrath shorten the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet.

CHAP. XXXI.

1 Of couetousnes. 2 Of them that take paine to gather riches. 8 The praise of a rich man without a fault. 12 We ought to flee drunkennesse and follow soberneſſe.

† Couetousnesse. 1. *Tim.* 6.9, 10.

WAking † after * riches, pineth away the body, and the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as a great sickenesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest hee is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth off, he is still poore.

5 He that loueth golde, shall not be iustified, and hee that followeth corruption, shall haue enough thereof.

Chap. 8.2. 6 * Many are destroyed by the reason of gold, and haue found their destruction before them.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith.

Luke. 6.24. 8 Blessed is the * rich which is found without blemish, and hath not gone after gold, [nor hoped in money and treasures.]

9 Who is hee, and wee will commend him? for wonderfull things hath hee done among his people.

10 Who hath bene tried thereby, and found perfect? let him bee an example of glory, who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therefore shall his goods bee stablished, and the congregation shall declare his almes.

†Temperancie.

12 If thou sit at a costly table, † open not thy mouth wide vpon it, and say not, Behold much meate.

13 Remember that an euill eie is a shrew: and what thing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hande whereſoeuer it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and deuoure not least thou be hated.

17 Leaue thou off first for nurtures sake, and be not vnsatiable, least thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 * How little is sufficient for a man well taught? and thereby he belcheth not in his chamber, [nor feeleth any paine.] *Chap.* 37.29.

20 A wholesome sleepe commeth of a temperate belly: hee riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholericke diseases, and pangs of the belly are with an vnsatiable man.

21 If thou hast bene forced to eate, arise, goe forth, [a] vomite and then take thy rest: [so thou shalt bring no sickenesse vnto thy body.]

a This counsel only concerning the helth of the body, is here alledged, rather for a remedie to helpe digestion vnto a weake stomacke, then for an instruction to tolerate intemperancie: for surfetting is forbidde vs, Luke 21.34. *Prou.* 22.9.

22 My sonne, heare mee, and despise me not, and at the last thou shalt finde as I haue tolde thee: in all thy workes bee quicke, so shall there no sickenesse come vnto thee.

† Liberality. *Iudeth* 13. 2,8. *Psal.* 104 15 *pro.* 31.4,5, 6,7.

23 * Whoso is † liberall in his meate, men shall blesse him: and the testimony of his honesty shall be beleeued.

24 But against him that is a niggard of his meate, the whole city shall murmure: the testimonies of his niggardnesse shall be sure.

25 Shewe not thy valiantnesse in wine: for * wine hath destroyed many.

26 The fornace proueth the edge in the tempering: so doth wine the hearts of the proud by drunkenneſſe.

27 * Wine soberly dronken, is profitable for the life of man: what is his life that is ouercome with wine?

28 Wine was made [from the beginning] to make man glad, [† not for drunkenneſſe.] Wine measurably dronken and in time, bringeth gladnesse and cheerefulnesse of the minde.

29 But wine dronken with excesse, maketh bitternesse of mind with brawlings & scoldings.

30 Drunkennesse increaseth the courage of a foole, till he offend: diminisheth his strength and maketh wounds.

31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull words, and presse not vpon him with contrary words. *Chap.* 20.1.

CHAP. XXXII.

1 An exhortation to modesty. 3 Let the ancient speake. 14 To giue thankes after the repast. 15 Of the feare, faith and confidence in God.

†Humblenesse.

IF thou be made the master of the feast, † lift not thy selfe vp, but bee among them, as one of the rest: take diligent care for them, and so sit downe.

2 And when thou hast done all thy duty, sit

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downe, that thou mayest bee merry with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musicke.

4 Powre not out wordes, where there is no audience, * and shew not foorth wisedome out of time.

Eccles 3.7. chap 20.7.

5 The consent of musicians at a banket, is as a signet of carbuncle set in gold.

6 And as the signet of an Emmerald well trimmed with gold, so is the melody of musicke in a pleasant banquet.

7 [Giue eare, and be still, and for thy good behauiour thou shalt be beloued.]

8 Thou that art yong, speake if need be, and yet scarcely when thou art twise asked.

9 Comprehend much in few wordes: [in many things be as one that is ignorant:] bee as one that vnderstandeth, and yet hold thy tongue.

10 If thou be among * great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

Iob 32.6.

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last, but get thee home without delay.

13 And there take thy pastime, and doe what thou wilt, so that thou doe none euil, or vse proud words.

14 But aboue all things giue thanks vnto him that hath made thee, and replenished thee with his goods.

15 ¶ Who so feareth the Lorde, will receiue his doctrine, and they that rise early, shall finde fauour.

16 Hee that seeketh the Law, shall bee filled therewith: but the hypocrite shall bee offended thereat.

17 They that feare the Lorde, shall finde that which is righteous, and shall kindle iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstanding delighteth not counsell: but a lewd and proud man is not touched with feare, euen when he hath done rashly.

20 [My sonne] doe nothing without aduisement: so shalt it not repent thee after the deede.

21 Goe not in the way where thou maiest fall, nor where thou mayest stumble among ỹ stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heede of them, that bee thine owne housholde.]

23 In euery good worke, be of a faithfull heart: for this is the keeping of the commaundements.

24 Who so beleeueth in ‖ the Lorde, keepeth the commandements: and hee that trusteth in the Lord shall take no hurt.

‖ Or, *the law.*

CHAP. XXXIII.

1 *The deliuerance of him that feareth God.* 4 *The answere of the wise.* 12 *Man is in the hand of God, as the clay is in the hand of the potter.* 23 *Of euill seruants.*

THere shall no euill come vnto him that † feareth the Lord: but when he is in tentation, he will deliuer him againe.

† The feare of God.

2 A wise man hateth not the Law: but hee that is an hypocrite therein, is as a ship in a storme.

3 A man of vnderstanding walketh faithfully in the Law, and the Lawe is faithfull vnto him.

4 As the question is made, prepare the answer, and so shalt thou be heard: be sure of the matter, and so answere.

5 The heart of the * foolish is like a cart wheele: and his thoughts are like a roling axeltree.

Chap. 21.16

6 As a wild horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yeere come of the sunne?

8 The knowledge of the Lorde hath parted them asunder, and he hath by them disposed the times and solemne feasts.

9 Some of them hath he chosen and sanctified, and some of them hath he put among the dayes to number.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers.

Gen. 1. 27 and 2.7.

11 Some of them hath he blessed and exalted, and some of them hath he sanctified, and appropriate to himselfe: but some of them hath hee cursed, and brought them low, and put them out of their estate.

12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that he may reward them as liketh him best.

Iere. 18.4. rom. 9.20, 21

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the worke of the most High thou mayest see that there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my winepresse, like a grape gatherer.

16 * Behold, how I haue not laboured onely for my selfe, but for all them that seeke knowledge.

Chap. 24.39.

17 Heare me, O yee great men of the people, and hearken with your eares, yee rulers of the congregation.

18 Giue not thy sonne and wife, thy brother and friende, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreate for the same againe.

19 As long as thou liuest, and hast breath, a giue not thy selfe ouer to any person.

a That is, let no man vse thee as his seruant, when thou hast committed all thy goods into his hand.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the hands of thy children.

21 In all thy workes be excellent, that thy honour be neuer stained.

22 At the time when thou shalt ende thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whip, and the burden belong vnto the asse: and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt

shalt finde rest: but if thou let him go idle, he shal seeke libertie.

25 The yoke and the whippe bow downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour, that he goe not idle: for idlenesse bringeth much euill.

† How slaues were ordered in olde time.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, † put on more heauie fetters.

28 But be not excessiue toward any, and with out discretion doe nothing.

29 * If thou haue a faithfull seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, entreat him as thy brother: for thou hast need of him, as of thy selfe. If thou entreat him euill, and he run away, wilt thou seeke him?

Chap.7.20.

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offerings of the wicked. 22 The bread of the needie. 27 God doth not allow the workes of an vnfaithfull man.

† Dreames.

THe hope of a foolish man is vaine and false, † and dreames make fooles to haue wings.

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the wind.

3 Euen so is it with the appearings of dreames, as the likenesse of a face is before another face.

4 Who can bee cleansed by the vncleane? or what trueth can be spoken of a liar?

5 Soothsayings, witchcraft, and dreaming, is but vanity, and a mind that is occupied with fantasies, is as a woman that trauaileth.

6 Whereas such visions come not of the most High to trie thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The law shalbe fulfilled without lies, and wisdome is sufficient to a faithful mouth: [what knowledge hath he that is not tried?]

9 A man that is instructed, vnderstandeth much, and hee that hath good experience, can talke of wisedome.

10 He that hath no experience, knoweth little, and he that erreth, is full of craft.

11 When I wandered to and fro, I saw many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shall liue: for their hope is in him that can helpe them.

† The feare of the Lord.

14 Who so feareth the Lord, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust? who is his strength?

Psal.33.18. Psal.91.1,2.

16 * For the eyes of the Lord haue respect vnto them that loue him: he is their * mightie protection, and strong ground, a defence from the heate, and a shadow for the noone day, a succour from stumbling, and an helpe from falling.

17 He setteth vp the soule, and lightneth the eyes: he giueth health, life, and blessing.

Prou.21.27

18 ¶ He that * giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous please not him.

19 [But the Lord is theirs onely, that patiently abide him in the way of truth and righteousnesse.]

20 The most High doeth not allow the † offerings of the wicked, * neither is hee pacified for sinne by the multitude of sacrifice.

† The offerings of the wicked and their prayer, *Prou.15.8.*

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the sonne before the fathers eyes.

22 The bread of the needfull is the life of the poore: hee that defraudeth him thereof, is a murtherer.

23 He that taketh away his neighbors liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodshedder.

Deut.24.14, 15.chap.7.

24 ¶ When one buildeth, & another breaketh downe, what profit haue they then but labour?

20.

25 When one prayeth, and another curseth, whose voice will the Lord heare?

26 * Hee that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing?

Numb.19. 11,12.

27 * So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doth his fasting helpe him?

2.Pet.2.20, 21,22.

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherles, and of the widow, and him that humbleth himselfe.

VVHo so keepeth the Lawe, * bringeth offerings enow: he that holdeth fast the commandements, † offereth an offering of saluation.

1.Sam.15. 22.Jere.7.3, 5,6,7.

† True sacrifices.

2 Hee that is thankefull to them that haue well deserued, offereth fine flowre: * and he that giueth almes, sacrificeth praise.

Phil.4.18.

3 To depart from euill is a thankfull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

4 * Thou shalt not appeare emptie before the Lord.

Exod.23.15 and 34.20. deut.16.16.

5 For all these things are done because of the commandement.

6 * The offring of the righteous maketh the altar fat, and the smell thereof is swerte before the most High.

Gene 4.4,5.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.

8 Giue the Lord his honour with a good and liberall eye, and diminish not the first fruites of thine hands.

9 * In all thy giftes shew a ioyfull countenance, and dedicate thy tithes with gladnesse.

2.Cor.9.7.

10 Giue vnto the most High according as he hath enriched thee, * and looke what thine hand is able, giue with a cheerefull eye.

Tob.4.8. Leuit 22.21 22. deut.15. 21.

11 For the Lord recompenseth, and will giue thee seuen times as much.

12 * Diminish nothing of thine offering: for he will not receiue it, and abstaine from wrongfull sacrifices: for the Lord is the Iudge and regardeth no * mans person.

Deut.10.17. 2.chro.19.7. iob.34.19. wisd 6.7. act. 10 34.rom 2 11.gal.2.6. ephe 6 9.col. 3.25.1.pet. 1.17.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 Hee despiseth not the desire of the fatherlesse nor the widow, when shee powreth out her prayer.

15 Doth not the teares runne downe the widowes cheekes? and her cry is against him that causeth them: [for from her cheekes doe they goe vp vnto heauen, and the Lord which heareth them, doth accept them.]

16 He that serueth the Lord shall be accepted with fauour, and his prayer shall reach vnto the clouds.

17 The prayer of him that humbleth himselfe, goeth through the clouds, and ceaseth not till it come neere, & will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not be slacke, nor the Almightie will tarie long from them, till hee hath smitten in sunder the loynes of the vnmercifull, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruel, & broken the scepter of the vnrighteous, till he giue euery man after his workes, and reward them after their deuices, till he haue iudged the cause of his people, and comforted them with his mercy.

19 Oh, how faire a thing is mercy in the time of anguish & trouble! It is like a cloud of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men, against those that persecute his Church. 22 The praise of a good woman.

HAue mercie vpon vs, O Lord God of all things, and behold vs, and [shewe vs the light of thy mercies,]

†Against the wicked.

2 And send thy feare † among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous workes.]

Jere.10.25.

3 Lift vp thine *hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may know thee, as wee know thee: for there is none other God but onely thou, O Lord.

6 Renew the signes, and change the wonders, shewe the glorie of thine hand, and thy right arme, that they may shew forth thy wonderous acts.

7 Raise vp thine indignation, and powre out wrath: take away the aduersarie, and smite the enemie.

8 Make the time short: remember thine oath, that thy wonderous workes may be praised.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in sunder the heads of the Princes that bee our enemies, and say, There is none other but we.

†A prayer for the godly.

11 † Gather all the tribes of Iacob together, [that they may know that there is none other God but onely thou, and that they may shew thy wonderous workes, and inherite thou them as from the beginning.

Exod.4.22.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel, *whom thou hast likened to a first borne sonne.

13 Oh, be mercifull vnto Jerusalem the citie of thy Sanctuarie, the citie of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witnes vnto those that thou hast possessed from the beginning, and raise vp the prophecies that haue beene shewed in thy Name.

16 Reward them that waite for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants, according to the *blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousnesse] that all they which dwell vpon the earth, may knowe that thou art the Lord the eternall God.

Num.6.23.

18 ¶ The belly deuoureth all meates, yet is one meate better then another.

19 As the throate tasteth venison, so doeth a wise minde discerne false words.

20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beautie of a woman cheareth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenes, meeknesse, and wholesome talke, then is not her husband like other men.

†The praise of a good woman.

24 Hee that hath † gotten a [vertuous] woman, hath begunne to get a possession: she is an helpe like vnto himselfe, & a pillar to rest vpon.

25 Where no hedge is, there the possession is spoyled: and he that hath no wife, wandereth to and fro, mourning.

26 Who will trust a thiefe that is alway readie, and wandereth from towne to towne? and likewise him, that hath no rest, and lodgeth whereseuer the night taketh him?

CHAP. XXXVII.

1 How a man should know friends and counsellers. 12 To keepe his companie that feareth God.

EVery friend saith, † I am a friend vnto him also: but there is some friend, which is onely a friend in name.

†Of friendship.

2 Remaineth there not heauines vnto death, when a companion and friend is turned to an enemie?

3 O wicked presumption, from whence art thou spring vp to couer the earth with deceit?

4 *There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.

Chap.6.10.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemie.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

7 Seeke † no counsell at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee.

†Of whom we should take counsel

8 *Euery counseller praiseth his owne counsell: but there is some that counselleth for himselfe.

Chap.8.19. and 9.16.

9 Beware of the counseller, and be aduised afore ‖ whereto thou wilt vse him: for he will counsell for himselfe, lest he cast the lot vpon thee,

‖ *Or, what need he hath*

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Aske no counsell for religion of him that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touching her

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ching her of whom she is ielous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankefulnesse, nor of the vnmercifull touching kindnesse, [nor of an vnhonest man of honestie] nor of the slouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But bee continuall with a godly man whom thou knowest to keepe the commaundements of the Lorde, whose minde is according to thy minde, and is sory for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans mind is sometimes more accustomed to shew more then seuen watchmen that sit aboue in an hie tower.

15 And aboue all this pray to the most High, that he will direct thy way in trueth.

16 Let reason goe before euery enterprise, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is witty, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated, yea, he is destitute of all ‖ foode,

‖ Or, wisedome.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.

21 Another is wise for himselfe, and the fruits of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruits of his wisedome faile not.

23 A wise man shal be plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obteine credit among his people, and his name shall be perpetuall.

26 My sonne, prooue thy soule in thy life, and see what is euill for it, and permit it not to do it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

† Of temperance. Chap. 31.19, 20.

28 Be not † greedy in all delights, and be not too hasty vpon all meates.

29 * For excesse of meates bringeth sicknesse, and gluttonie commeth into cholericke diseases.

‖ Or, taketh heede.

30 By surfeit haue many perished: but he that ‖ dieteth himselfe, prolongeth his life.

CHAP. XXXVIII.

1 A Physician is commendable. 16 To bury the dead. 24 The wisedome of him that is learned.

† Of Physicians and Physicke.

HOnour the † Physician with that honour that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most High commeth healing, and he shall receiue gifts of the king.

3 The knowledge of the Physician lifteth vp his head, and in the sight of great men bee shalbe in admiration.

4 The Lord hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 * Was not the swater made sweete with wood, that men might knowe the vertue therof? Exod. 15.25

6 So he hath giuen men knowledge, that hee might bee glorified in his wonderous workes.

7 With such doth he heale men, and taketh away their paines.

8 Of such doth the Apothecary make a confection, & yet he cannot finish his owne workes: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 My sonne, faile not in thy sickenesse, but * pray vnto the Lord, and hee will make thee whole. Isa. 38.2, 5.

10 Leaue off from sinne, & order thine hands aright, and clense thine heart from all wickednesse.

11 Offer sweete incense, and fine floure for a remembrance: make the offering fat, for thou art not the † first giuer.

† God bestoweth first his benefits, and we must render a portion thereof, to such vses as hee appointeth.

12 Then giue place to the Physician: for the Lord hath created him: let him not goe from thee, for thou hast neede of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lorde, that hee would prosper that, which is giuen for ease, and their physicke for the prolonging of life.

15 He that sinneth before his maker, let him fall into the hands of the Physician.

16 My sonne, * powre forth teares ouer the dead, † and begin to mourne, as if thou haddest suffered great harme thy selfe, and then couer his body according to his ‖ appointment, and neglect not his burtall. Chap. 22.11. † Of mourning. ‖ Or, the custome.

17 Make a grieuous lamentation, and be earnest in mourning, and vse lamentation as hee is worthy, and that a day or two, least thou be euill spoken of, and then comfort thy selfe for thine heauinesse.

18 * For of heauinesse commeth death, and the heauinesse of the heart breaketh the strength. Pro. 15.13. and 17,22.

19 Of the affection of the heart commeth sorrowe, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt do him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shal be likewise, vnto mee yesterday, and vnto thee to day.

23 * Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him. 2. Sam. 12. 20.

24 ¶ The wisedome of a learned man commeth by vsing well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisedome.

25 How can hee get wisedome that holdeth the plough, and hee that hath pleasure in the goade, and in driuing oxen, and is occupied in their labours, and talketh but of the breede of bullocks?

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26 Hee gineth his minde to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and workemaster that laboureth night and day: and they that cut and graue seales, and make sundry diuersities, and giue themselues to counterfeit imagery, and watch to performe the worke.

28 The Smith in like maner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fire drieth his flesh, and he must fight with the heate of the furnace: the noyse of the hammer is euer in his eares, and his eyes looke still vpon the thing that hee maketh: hee setteth his minde to make vp his workes: therefore he watcheth to polish it perfectly.

29 So doeth the potter sit by his worke: hee turneth the wheele about with his feete: hee is carefull alway at his worke, and maketh his worke by number.

30 He fashioneth the clay with his arme, and with his feete he tempereth the hardnesse thereof: his heart imagineth howe to couer it with lead, and his diligence is to cleanse the ouen.

31 All these hope in their hands, and euery one is wise in his worke in his worke.

32 Without these cannot the cities bee maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they hie in the congregation, neither sit they vpon the iudgment seates, nor vnderstand the order of iustice: they cannot declare matters, according to the forme of the Lawe, and they are not meete for hard matters.

34 But they maintaine the state of the world, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man. 16 The workes of God. 24 Vnto the good, good things profite, but vnto the euill, euen good things are euill.

HE onely that applieth his minde to the Law of the most High, and is occupied in the meditation thereof, seeketh out the ‖ wisedome of all the ancient, and exerciseth himselfe in the prophesies.

‖ Of true wisedome.

2 Hee keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences.

3 He seeketh out the mysterie of graue sentences, and exerciseth himselfe in darke parables.

4 He shall serue among great men, and appeare before the prince: he shal trauaile through strange countreys: for hee hath tried the good and the euill among men.

5 He will giue his heart to resort early vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lord will, he shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thankes vnto the Lord in his prayer.

‖ Or the Lord.

7 ‖ Hee shall direct his counsell and knowledge: so shall he meditate in his secrets.

8 Hee shall shew foorth his science and learning, and reioyce in the Lawe and couenant of the Lord.

9 Many shall commend his vnderstanding, and his memory shall neuer be put out, nor depart away: but his name shall continue from generation to generation.

10 * The congregation shal declare his wisedome, and shew it. *Chap.* 44.15.

11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, he shall get the same.

12 Yet will I speake of moe things: for I am full as the moone.

13 Hearken vnto mee, yee holy children, and bring foorth fruit as the rose that is planted by the brookes of the field,

14 And giue ye a sweet smell as ‖ incense, and bring foorth flowres as the lilie: giue a smell, and sing a song of prayse: blesse the Lord in all his workes. ‖ *Or, Libanus*

15 Giue honour vnto his Name, and shewe foorth his prayse with the songs of your lippes, and with harpes, and yee shall say after this maner,

16 *All the workes of the Lord are exceeding good, and all his commandements are done in due season. *Gene.* 1.31. *mar.* 7.37.

17 And none may say, What is this, wherefore is that? for at time conuenient, they shall all be sought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselues.

18 His whole fauour appeared by his commandement, and none can diminish that which hee will saue.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 Hee seeth from euerlasting to euerlasting, and there is nothing wonderfull vnto him.

21 A man neede not to say, What is this? wherefore is that? for hee hath made all things for their owne vse.

22 His blessing shall burn ouer as the streame, and moisten the earth like a flood.

23 As hee hath turned the waters into saltnesse, so shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good are good things created from the beginning, and euill things for the sinners.

26 * The principall things for the whole vse of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing. *Chap.* 29.23.

27 All these things are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirits that are created for vengeance, which in their rigor lay on sure strokes: in the time of destruction they shew foorth their power, and accomplish the wrath of him that made them.

29 * Fire, and haile, and famine, and death: all these are created for vengeance. *Chap.* 40.9, 10.

30 The teeth of wild beasts, & the scorpions, and the serpents, and the swoorde execute vengeance for the destruction of the wicked.

31 They shall be glad to doe his commandements: and when neede is, they shalbe ready vpon earth: and when their houre is come, they shall not ouerpasse the commandement.

32 There-

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

Gen. 1. 31. 33 *All the workes of the Lord are good, and hee giueth euery one in due season, and when neede is:

34 So that a man needs not to say, This is worse then that: for in due season they are all worthy prayse.

35 And therefore praise the Lord with whole heart and mouth, and bresse the Name of the Lord.

CHAP. XL.

1 *Many miseries in mans life.* 14 *Of the blessing of the righteous, and prerogatiue of the feare of God.*

† The miseries of mans life.

GReat † trauell is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they goe out of their mothers wombe, till the day that they returne to the mother of all things,

2 Namely their thoughts, and feare of the heart, and their imagination of the things they waite for, and the day of death,

3 From him that sitteth vpon the glorious throne, to him that is beneath in the earth and ashes:

4 From him that is clothed in blue silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuie, trouble, and vnquietnes, and feare of death, and rigour, and strife, and in the time of rest, the sleepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterward in sleeping hee is as a watch towre in the day: hee is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe he awaketh, and marueileth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but seuen fold to the vngodly:

Chap. 39. 29, 30. 9 Moreouer, *death and blood, and strife, and sworde, oppression, famine, destruction, and punishment.

Gen. 7. 11. Gen. 3. 19. chap. 41. 10. Eccles. 1. 7. 10 These things are all created for the wicked, and for their sakes came the *flood also.

11 *All things that are of the earth, shall turne to earth againe: and they that are of the *waters, shall returne into the sea.

† Faithfulnesse. 12 All bribes and vnrighteousnesse shall be put away: but †faithfulnesse shall endure for euer.

13 The substance of the vngodly shalbe dried vp like a riuer, and they shall make a sound like a great thunder in the raine.

14 When he openeth his hand, he reioyceth: but all the transgressors shall come to nought.

15 The children of the vngodly shall not obtaine many branches: for the vncleane rootes are as vpon the hie rockes.

16 Their tender stalke by what water soeuer it be or water banke, it shall be pulled vp before all other herbes.

17 ¶ Friendlinesse is as a most plentifull garden of pleasure, and mercie endureth for euer.

Phil. 4. 12. 1. Tim. 6. 6. 18 *To labour and to be content with that a man hath, is a sweete life: but he that findeth a treasure is aboue them both.

19 Children, and the building of the city maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and musicke reioyce the heart: but the loue of wisedome is aboue them both.

21 The pipe and the psalterion make a sweete noise: but a pleasant tongue is aboue them both.

22 Thine eye desireth fauour and beauty: but a greene seede time rather then them both.

23 A friend and companion come together at opportunity: but aboue them both is a wife with her husband.

24 Friends and helpe are good in the time of trouble: but almes shall deliuer more then them both.

25 Gold and siluer fasten the feete: but counsell is esteemed aboue them both.

26 Riches and strength lift vp the mind: but the feare of the Lord is aboue them both: there is no want in the feare of the Lord, and it needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.

28 ¶ My sonne, leade not a beggars life: for better it were to die then to beg.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for hee tormenteth himselfe after other mens meate: but a wise man and well nourtured will beware thereof.

30 Begging is sweet in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 *Of the remembrance of death.* 3 *Death is not to be feared.* 8 *A curse vpon them that forsake the Law of God.* 12 *Good name and fame.* 14 *An exhortation to giue heede vnto wisedome.* 17 *Of what things a man ought to be ashamed.*

† Of death.

O † Death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperity in all things: yea, vnto him that yet is able to receiue meate!

2 O death, how acceptable is thy iudgement vnto the needfull, and vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despayreth, and hath lost patience!

3 Feare not the iudgement of death, remember them that haue been before thee, and that come after, this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou bee against the pleasure of the most High? whether it be tenne, or an hundreth, or a thousand yeeres, there is no defence for life against the graue.

5 ¶ The children of the vngodly are abominable children, and so are they that keepe company with the vngodly.

6 The inheritance of vngodly children shall perish, and their posteritie shall haue a perpetual shame.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Wo be vnto you, O ye vngodly, which haue forsaken the Lawe of the most High God: for though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cursing: if ye die, the curse shall be your portion.

10 *All that is of the earth, shal turne to earth againe: Chap. 40. 11.

againe: so the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shall be put out.

12 Haue regard to thy name: for that shall continue with thee aboue a thousand treasures of gold.

13 A good life hath the dayes numbred: but a † good name endureth for euer.

† A good name.

14 My children, keepe wisedom in peace: * for wisedome that is hid, and a treasure that is not seene, what profit is in them both? *Chap.20.29.*

15 A man that hideth his foolishnesse, is better then a man that hideth his wisedome.

16 Therefore beare reuerence vnto my words: for it is not good in all things to bee † ashamed: neither are all things allowed as faithfull in all men.

† Of shamefastnesse.

17 Bee ashamed of whoredome before father and mother: be ashamed of lies before the prince and men of authoritie:

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrighteousnesse before a companion and friend,

19 And of theft before the place where thou dwellest, and before the trueth of God and his Couenant, and to leane with thine elbowes vpon the ‖ bread, or to bee reprooued for giuing or taking,

‖ Or, table.

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be vnkindminded toward another mans wife,

22 Or to solicite any mans mayd, or to stand by her bed, or to reproch thy friendes with wordes,

23 Or to vpbraid when thou giuest any thing, or to report a matter that thou hast heard, or to reueale secret words.

24 Thus mayest thou well be shamefast, and shalt find fauour with all men.

CHAP. XLII.

2 The Law of God must bee taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the secrets of thine heart.

† In what things we ought not to be ashamed.

OF these things be not thou † ashamed, neither haue regard to offend for any person:

2 Of the Law of the most High and his Couenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, & of strangers, or of distributing the heritage among friendes:

4 To be diligent to keepe true balance, and weight, whether thou haue much or little:

5 To sel merchandise at an indifferent price, and to correct thy children diligently, & to beate an euill seruant to the blood:

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned, and the vnwise, and the aged, that contend against the young: thus shalt thou be well instructed, and approued of all men liuing.

‖ Or, a secret watche of the father.

9 The daughter ‖ maketh the father to watch secretly, and the carefulnesse that hee hath for her, taketh away his sleepe in the youth, lest shee should passe the flower of her age: and when shee hath an husband, lest shee should be hated:

10 In her virginitie, lest she should be defiled, or gotten with childe in her fathers house, and, when she is with her husband, lest shee misbehaue her selfe: and when she is married, lest she continue vnfruitfull.

11 * If thy daughter bee vnshamefast, keepe her straitly, lest she cause thine enemies to laugh thee to scorne, and make thee a common talke in the citie, and defame thee among the people, and bring thee to publique shame. *Chap.26.10.*

12 * Beholde not euery bodies beauty, and company not among women. *Chap.25.23*

13 For as the moth commeth out of garments: * so doeth wickednesse of the woman. *Gen.3 6.*

14 The wickednesse of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame and reproch.

15 ¶ I will remember the works of the Lord, and declare the thing that I haue seene: by the word of the Lord are his works.

16 The Sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lorde appointed that his Saints should declare all his wonderous works, which the Almighty Lord hath stablished to confirme all things by in his Maiestie?

18 He seeketh out the depth, and the heart, and hee knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

20 * No thought may escape him, neither may any word be hid from him. *Iob 41.4. Isa.29.15.*

21 He hath garnished the excellent workes of his wisedom, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, neither can he be diminished: he hath no neede of any counseller.

22 Oh, how delectable are all his works, and to be considered euen vnto the sparkes of fire!

23 They liue all and endure for euer: and whensoeuer neede is, they are all obedient.

24 They are all double one against another: he hath made nothing that hath any fault.

25 The one ‖ commendeth the goodnesse of the other, and who can bee satisfied with beholding Gods glory?

‖ Or, stablisheth.

CHAP. XLIII.

The summe of the creation of the workes of God.

† The wonderful works of God.

THis high ornament † the cleere firmament, the beautie of the heauen so glorious to behold,

2 The Sunne also, a marueilous instrument when it appeareth, declareth at his going out, the worke of the most High.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The Sunne burneth the mountains three times more then he that keepeth a furnace with continual heate: it casteth out the fiery vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he causeth it to runne hastily.

6 * The

Gen. 1.16. 6 *The moone also hath he made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

Exod. 12.2. 7 *The feasts are appointed by the moone: the light thereof diminisheth vnto the end.

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commaundement of the Holy one they continue in their order, & faile not in their watch.

Gen. 9.13; 14. 11 ¶ *Looke vpon the rainebow, and praysе him that made it: very beautifull is it in the brightnesse thereof.

Isa. 40.12. 12 *It compasseth the heauen about with a glorious circle, and the hands of the most High haue bended it.

13 ¶ Through his commaundement hee maketh the snowe to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the clouds flie forth as the foules.

15 In his power hath hee strengthened the clouds, and broken the hailestones.

16 The mountaines leape at the sight of him: the South wind bloweth according to his will.

17 The sound of his thunder beateth the earth: so doeth the storme of the North, the whirlewind also, as birds that flie, scattereth the snow, and the falling downe thereof is as the grashoppers that light downe.

18 The eye marueileth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frosen, it sticketh on the tops of pales.

20 When the colde Northwind bloweth, and yce is frosen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as with a brestplate.

21 It deuoureth the mountaines, and burneth the wildernesse, and destroyeth that that is greene, like fire.

22 The remedie of all these is when a cloude commeth hastily, and when a dew commeth vpon the heat, it refresheth it.

23 [By his word he stilleth the wind:] by his counsell hee appeaseth the deepe, and planteth Ilands therin.

24 They that saile ouer the Sea, tell of the perils thereof, and when wee heare it with our eares, we marueile thereat.

25 For there bee strange, and wonderous workes, diuers maner of beasts, and the creation of Whales.

26 Through him are all things directed to a good end, and are stablished by his word.

27 And when we haue spoken much, we can not attaine vnto them: but this is the summe of all, That he is all.

28 What power haue wee to praise him? for he is aboue all his workes.

Psal. 96.4. 29 The Lord is terrible, and very *great, and marueilous is his power.

30 Praise the Lord, and magnifie him as much as ye can, yet doeth he farre exceede: exalt him with all your power, and be not wearie, yet can ye not attaine vnto it.

31 *Who hath seene him, that he might tell vs? and who can magnifie him as he is? John 1.18. psal. 106.1.

32 For there are hid yet greater things then these be, & we haue seene but a few of his works.

33 For the Lord hath made all things, and giuen wisedome to such as feare God.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac, and Iacob.

LEt vs now commend the famous men, and our fathers, of whom we are begotten.

2 The Lord hath gotten great glorie by them, and that throught his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowmed for their power, and were wise in counsell, and declared prophecies.

4 *They gouerned the people by counsel, and by the knowledge of learning meete for the people, in whose doctrine were wise sentences. Exod. 18.25

5 They inuented the melody of musicke, and expounded the verses that were written.

6 They were rich and mightie in power, and liued quietly at home.

7 All these were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behinde them, so that their praise shall bee spoken of.

9 There are some also which haue no memoriall, * and are perished as though they had neuer beene, and are become as though they had neuer beene borne, and their children after them. Gen. 7.22.

10 But the former were merciful men, whose righteousnesse hath not beene forgotten.

11 For whose posteritie a good inheritance is reserued, and their seed is conteined in the couenant.

12 Their stocke is conteined in the couenant, and their posteritie after them.

13 Their seed shal remaine for euer, and their praise shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 *The people speake of their wisdome, and the congregation talke of their praise. Chap. 39.10.

16 † *Enoch pleased the Lord God: therefore was he translated for an ensample of repentance to the generations. † Enoch, Gen. 5.24. heb. 11.5.

17 † * Noe was found perfit, and in the time of wrath hee had a reward: therefore was hee left as a remnant vnto the earth, when the flood came. †Noe. Gen. 6.9. & 7.1. heb. 11 7.

18 An euerlasting couenant was made with him, that all flesh should * perish no more by the flood. Gen. 9.11.

19 † Abraham was a * great father of many people: in glory was there none like vnto him. †Abraham. Gen. 12.3. & 15.5. & 17.4.

20 Hee kept the Law of the most High, and was in couenant with him, and he set the couenant * in his flesh, and in tentation he was found faithfull. Gen. 21.4.

21 Therefore hee assured him by an * oath, that hee would blesse the nations in his seede, and that hee would multiply him as the dust Gen. 22.16, 17, 18. gala. 3.8.

of.

of the earth, and exalt his seed as the starres, and cause them to inherit from sea to sea, and from the riuer vnto the end of the world.

Gen.26.2,3. †*Isaac.* 22 *With †Isaac did hee confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant,

†*Iacob.* ‖*Or, knew him.* *Gene.27.28 and 28.1.* 23 And caused it to rest vpon the head of †Iacob, and ‖made himselfe knowen by *his blessings, and gaue him an heritage and diuided his portions, * and parted them among the twelue tribes.

Gene.28.14 †*Ioseph.* 24 And hee brought out of him a †mercifull man, which found fauour in the sight of al flesh.

CHAP. XLV.

The praise of Moses, Aaron and Phinees.

†*Moses.* *Exod.11.3. acts 7.22.* AND †Moyses the *beloued of God and men, brought he forth, whose remembrance is blessed.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

3 By his words hee caused the wonders to

Exod.6.7,8. 9.chapters. cease, and he made him *glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glorie.

Num.12.3. 4 *He sanctified him with faithfulnesse, and meekenesse, and chose him out of all men.

5 Hee caused him to heare his voyce, and

Exod,19.7. brought him into the darke cloud, * and there he gaue him the commandements before his face, euen the Law of life and knowledge, that hee might teach Iacob the couenant, and Israel his iudgements.

†*Aaron.* *Exod.4.28.* 6 He exalted †Aaron an holy man like vnto him, euen his * brother of the tribe of Leui.

7 An euerlasting couenant made hee with him, and gaue him the Priesthood among the people and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 Hee put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

9 Hee compassed him about with belles of

Exod.28.35. golde, and with many bels round about, * that when he went in, the sound might be heard, and might make a noise in the Sanctuarie, for a remembrance to the children of Israel his people.

10 And with an holy garment, with gold also, and blue silke, and purple, and diuers kinds of works, and with a brestlap of iudgement, and

†*Vrim and Thummim.* with the †signes of trueth,

11 And with worke of scarlet cunningly wrought, and with precious stones grauen like seales, and set in golde by goldsmiths worke for a memoriall, with a writing grauen after the number of the tribes of Israel,

12 And with a crowne of gold vpon the mite, bearing the forme and marke of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children: and his childrens children perpetually.

14 Their sacrifices were wholly consumed, euery day twise continually.

15 Moses filled *his hands, * and anoynted him with holy oyle: this was appointed vnto him by an euerlasting couenant, and to his seede

Leuit. 8.12. so long as the heauens should remaine, that hee should minister before him, and also to execute the office of the Priesthood, and bl esse his people in his name.

16 Before all men liuing the Lord chose him that he should present offerings before him, and a sweete sauour for a remembrance to make reconciliation for his people.

17 * Hee gaue him also his commandements *Deut.17.18. and 21.5.* and authoritie according to the Lawes appointed, that he should teach Iacob the testimonies, and giue light vnto Israel by his Law.

18 *Strangers stood vp against him, and enuied him in the wildernesse, euen the men that tooke Dathans & Abirams part, and the company of Core in fury and rage. *Num.16.1,2*

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: hee did wonders vpon them, and consumed them with the fiery flame.

20 * But he made Aaron more honourable, *Num.17.8.* and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him and to his seed.

22 * Els had he none heritage in the land of *Deut.12,18 and 18.1.* his people, neither had hee any portion among the people: for the Lord is the portion of his inheritance.

23 The third in glory is †*Phinees the sonne †Phinees. of Eleazar, because hee had zeale in the feare of *Num.25.12 13.1.mac.2. 54.* the Lord, & stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that hee should bee the chiefe of the Sanctuary and of his people, and that hee and his posterity should haue the dignity of the priesthood for euer.

25 And according to the couenant made with Dauid, that the inheritance of the kingdome should remaine to his sonne of the tribe of Iudah so the heritage of Aaron should bee to the onely sonne of his seede, and to his seed. God giue vs wisedome in our heart to iudge his people in righteousnesse, that the good things that they haue, be not abolished, and that their glory may endure for their posterity.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

IEsus †* the sonne of Naue was valiant in the †*Iosue.* wars, & was the successour of Moyses in pro- *Num.27.18.* phesies, who according vnto his name was a *deut.34.9* great saueour of the elect of God, to take vengeance of the enemies that rose vp against them, *iosh.1.2.and* and to set Israel in their inheritance. *12.7.*

2 *What glory gate he, when hee lift vp his *Iosh.8.1,2.* hand, & drew out his sword against the cities!

3 Who was there before him like to him? for he fought the battels of the Lord.

4 * Stood not the Sunne stil by his meanes *Iosh.10.12,* and one day was as long as two? *13,14.*

5 He called vnto the most high Gouernour, when the enemies prealled vpon him on euery side, and the mighty Lorde heard him with the haile stones, and with mighty power.

6 Hee rushed in vpon the nation in battell, and in the * going downe of Bethoron he de- *Iosh.10.11.*

stroyed

‖ *Or, that the Lord fauoured his battel.*

stroyed the aduersaries, that they might knowe his weapons, and that he fought ‖ in the sight of the Lord: for he ‖ followed the Almighty.

‖ *Or, pursued the mighty men.*

7 *In the time of Moyses also he did a good worke: hee and † Caleb the sonne of Iephunne stood against the enemy and withheld the people from sinne, and appeased the wicked murmuring.

Num.14.6. 1 mac.2.55, 56.

† Caleb. *Num.26.65 deu.1 35,36 Iosh.14.11*

8 *And of sixe hundred thousand people of foote, they two were preserued to bring them into the heritage, euen into the land that floweth with milke and hony.

9 *The Lord gaue strength also vnto Caleb, which remained with him vnto his olde age, so that he went vp into the hye places of the land, and his seed obtained it for an heritage.

10 That all the children of Israel might see, that it is good to follow the Lord.

† Iudges.

11 Concerning the † Iudges, euery one by name, whose heart went not a whooring, nor departed from the Lord, their memory be blessed.

Chap.49.10.

12 Let * their bones florish out of their place, and their names by succession remaine to them that are most famous of their children.

†Samuel. *1.Sam 10.1, and 16 13*

13 ¶ † Samuel the Prophet of the Lord, beloued of his Lord, * ordained kings, and anointed the princes ouer his people.

14 By the Lawe of the Lorde he iudged the congregation, and the Lord had respect vnto Iacob.

15 This Prophet was approued for his faithfulnes, & he was knowen faithfull in his word, and visions.

1.Sam.7.9, 10, 11.

16 *He called vpon the Lord Almighty, when his enemies preased vpon him on euery side, when he offered the sucking lambe.

17 And the Lord thundred from heauen, and made his voyce to be heard with a great noyse.

18 So he discomfited the princes of the Tyrians: and all the rulers of the Philistims.

1.Sam.12.3

19 *And before his long sleepe hee made protestation in the sight of the Lorde, and his annoynted, that he tooke no substance of any man, no not so much as a shooe, and no man could accuse him.

1.Sam.28. 18,19.

20 *After his sleepe also he told of the kings death, and from the earth lift hee vp his voyce, and prophesied that the wickednes of the people should perish.

CHAP. XLVII.

The praise of Nathan, Dauid, and Salomon.

†Nathan. *2.Sam. 12.1*

AFter him rose vp † * Nathan to prophesie in the time of Dauid.

† Dauid.

2 For as the fat is taken away from the peace offring, so was Dauid † chosen out of the children of Israel.

1 Sam.17.34 1.Sam. 17 49,50,51. 1.Sam. 18.7

3 *He played with the Lions, as with kids, and with beares, as with lambes.

4 *Slew he not a giant when he was yet but young, and tooke away the rebuke from the people, when hee lift vp his hand with the stone in the sling, to beat downe the pride of Goliah?

‖ *Or, the people.*

5 For hee called vpon the most high Lord, which gaue him strength in his right hand, to slay that mighty warrior, and that he might set vp the horne of his people.

‖ *Or, with blessings of the Lord.*

6 *So ‖ he gaue him the praise of ten thousand, and honoured him with ‖ great prayses, and gaue him a crowne of glory.

2.Sam.5.7.

7 *For hee destroyed the enemies on euerie side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

8 In all his workes he praised the Holy one, and the most high with honourable words, and with his whole heart he sung songs, & loued him that made him.

9 *Hee set singers also before the altar, and according to their tune hee made sweete songs, that they might praise God daply with their songs.

1.Chro. 16.4

10 He ordeined to keepe the feast dayes comely, and appointed the times perfectly, that they might prayse the holy Name of God, and make the Temple to sound in the morning.

11 * The Lord tooke away his sinnes, and exalted his horne for euer: hee gaue him the couenant of the kingdome, and the throne of glory in Israel.

2.Sam.13.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

13 † *Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, that he might build an house in his name, and prepare the Sanctuary for euer.

†Salomon. *1.King.4. 21,24.*

14 *How wise wast thou in thy youth, & wast filled with vnderstanding as with a flood!

1.King.4. 29,30.

15 Thy mind couered the whole earth, & hast filled it with graue and darke sentences.

16 Thy name went abroad in the yles, and for thy peace thou wast beloued.

17 * The countreys marueiled at thee for thy songs, and prouerbs, and similitudes, and interpretations.

1.King.4. 31,32.

18 By the Name of the Lorde God, which is called the God of Israel, thou hast * gathered golde as tinne, and hast as much siluer as lead.

1.King.10. 27.

19 * Thou diddest bow thy loynes to women, and wast ouercome by thy body.

1.King.11.1

20 Thou diddest staine thine honour, and hast defiled thy posteritie, & hast brought wrath vpon thy children, and hast felt sorow for thy folly.

21 * So the kingdome was diuided, & Ephraim began to be a rebellious kingdome.

1.King.12. 15,16,17.

22 * Neuertheless the Lord left not off his mercy, neyther was he destroyed for his workes: neither did he abolish the posterity of his elect, nor tooke away the seede of him that loued him, but he left a remnant vnto Iacob, and a roote of him vnto Dauid.

2.Sam.7.15.

23 Thus rested Salomon with his fathers, and of his seed he left behind him † Roboam, euen ‖ the foolishnes of the people, & one that had no vnderstanding, * who turned away the people through his counsell, and † Ieroboam the sonne of Nebat, * which caused Israel to sinne, & shewed Ephraim the way of sinne,

† Roboam. ‖ *Or, a most euident foole* *1.King.12. 10,11,13,14*

† Ieroboam. *1.King.12.*

24 So that their sinnes were so much increased, that they were driuen out of the land.

28,30.

25 For they sought out all wickednesse, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Elizeus, Ezekias and Isaias.

†Elias. *1.King.17.1*

THen stoode vp † * Elias the Prophet as a fire, and his word burnt like a lampe.

2 He

2 Hee brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the commaundements of the Lord.]

3 By the worde of the Lord he shut the heauen, * and three times brought he the fire from heauen.

4 O Elias, how honourable art thou by thy wondrous deeds! who may make his boast to be like thee!

5 *Which hast raised vp the dead from death, and by the worde of the most High out of the graue:

6 Which hast brought Kings vnto destruction, and the honourable from their seat:

7 Which heardest the rebuke of the Lorde in Sina, * and in Horeb the iudgement of the vengeance:

8 *Which diddest anoynt Kings that they might† recompense, and Prophets to be thy successors:

9 *Which was taken vp in a whirlewind of fire, and in a charet of fiery horses:

10 Which was appointed * to reproue in due season, and to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.

11 Blessed were they that saw thee, and slept in loue: for a we shall liue.

12 *When Elias was couered with the storme, † Eliseus was filled with his spirite: while he liued, he was not moued for any prince, neither could any bring him into subiection.

13 Nothing could ouercome him, * and after his death his body prophesied.

14 He did wonders in his life, and in death were his workes marueilous.

15 For all this the people repented not, neither departed they from their sinnes: * till they were carryed away prisoners out of their land, and were scattered through al the earth, so that there remained but a very few people with the prince vnto the house of Dauid.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 †*Ezekias made his city strong, and conueied water into the mids thereof: hee digged through the rocke with yron, & made fountaines for waters.

18 *In his time came Sennacherib vp, and sent Rabsaces, & lift vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, so that they sorrowed like a woman in trauaile.

20 But they called vpon the Lord, which is mercifull, and lift vp their hands vnto him, and immediatly the Holy one heard them out of heauen.

21 [Hee thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Elai.

22 * He smote the hoste of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lorde, and remained stedfastly in the wayes of Dauid his father, as † Esai the great Prophet & faithfull in his vision had commanded him.

24 *In his time the sunne went backward, and he lengthened the Kings life.

25 He saw by an excellent spirit what should come to passe at the last, and he comforted them that were sorrowfull in Sion.

26 He shewed what should come to passe for euer, & secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremie, Ezekiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

THe remembrance of †* Iosias is like the composition of the perfume that is made by the arte of the Apothecary: it is sweete as hony in all mouthes, and as musicke at a banquet of wine.

2 Hee behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 He * directed his heart vnto the Lord, & in the time of the vngodly he established religion.

4 All, except Dauid and Ezekias, and Iosias, committed wickednesse: for euen the Kings of Iuda forsooke the Law of the most High, and failed.

5 Therfore he gaue their ‖ honne vnto other, and their honour to a strange nation.

6 He burnt the elect citie of the Sanctuary, * and destroyed the streets thereof according to the ‖ prophesie of †Ieremias.

7 For they *intreated him euil, which nerthelesse was a Prophet, * sanctified from his mothers wombe, that he might root out and afflict, and destroy, and that hee might also build vp, and plant.

8 † *Ezekiel saw the glorious vision, which was shewed him vpon the charet of the Cherubims.

9 * For he made mention of the enemies vnder the figure of the raine, and directed them that went right.

10 ¶ * And let the bones of the twelue Prophets flourishont of their place, and let their memory be blessed: for they comforted Iacob, and deliuered them by assured hope.

11 ¶ * How shall we praise †Zorobabel, which was as a ring on the right hand!

12 So was †*Iesus also the sonne of Iosedec: these men in their time builded the house, and set vp ỳ Sanctuary of the Lord againe, which was prepared for an euerlasting worship.

13 ¶ *And among the elect was †Nehemias whose renowne is great, which set vp for vs the walles that were fallen, & set vp the gates and the bars, and laid the foundations of our houses.

14 ¶ But vpon the earth was no man created like †*Enoch: for he was taken vp from the earth.

15 Neither was there a like man vnto †*Ioseph the gouernour of his brethren, and the vpholder of his people, whose bones were kept.

16 †*Sem and †Seth were in great honour among men: and so was †Adam aboue euery liuing thing in the creation.

CHAP. L.

1 *Of Simon the sonne of Onias.* 22 *An exhortation to praise the Lord.* 27 *The authour of this booke.*

†SImon* the sonne of Onias the hye Priest, which in his life set vp the house againe, and in his dayes established the ‖ Temple,

2 Under

1.*King.*18. 38.& 2.*kin.* 1.10,12.

1.*King.*17. 21,22.

1.*King.*19. 15.

1.*King.*19. 16,17.

† The wickednesse of Achab and Iezabel.

2.*King.*2.11 *Malac.*4.5.

a That is, they that are such.

2.*King.*2. 11.15.

† Eliseus.

2.*King.*13. 21.

2.*King.*18. 11,12.

†Ezekias. 2.*King.*18.1

2.*King.*18. 13.

2.*Kin.*19.35 *Isa* 37.36. *Ecc.*1.18. 1 *mac.*7.41. 2.*mac.*8.19.

† Isaias.

2 *King.*20. 10,11. *Isa.*38.8.

† Iosias. 2.*King.*22.1 *and* 23.2. 2.*chro.*24.3

2.*King.*23 4

‖Or, power.

2.*Kin.*25.9

‖Or, hand.

† Ieremias. *Iere.* 38.6. *Iere.*1.5.

† Ezechiel. *Exe.*1.3,15

*Ezek.*1.3.9. & 38.11,16

*Chap.*46.12 *Hag.*2.24. *ezra.*3.2.

† Zorobabel

† Iesus. *Zech.*3.1. *ezra.*3.2. *hag.*1.12. *and* 2.3.

*Nehe.*7.1

† Nehemias.

† Enoch. *Gen.*5 24. *chap.*44.16 *hebr.*11.5.

† Ioseph. *Gen.*41.44 *and* 42.6. *and* 45.8.

† Sem. *Gen.*5.3. *and* 11.10.

† Seth.

† Adam.

† Simon. 2.*Mac.*3.4

‖Or, people.

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2 Under him was the foundation of the double height layed, and the high walles that compasseth the Temple.

3 In his dayes the places to receiue water, that were decayed, were restored, and the brasse was about in measure as the sea.

a Which Salomon made, 1. Kin. 7.23.

4 Hee tooke care for his people, that they should not fall, and fortified the citie against the siege.

5 How honourable was his conuersation among the people, and when he came out of the house couered with the vaile!

6 He was as the morning starre in the mids of a cloud, and as the moone when it is full,

7 And as the sunne shining vpon the temple of the most High, and as the rainebow that is bright in the faire clouds,

8 And as the flower of the roses in the spring of the yeere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of Summer,

9 As a fire and incense in the censer, and as a vessell of massie gold, set with all maner of precious stones,

10 And as a faire olme tree that is fruitfull, and as a cypresse tree, which groweth vp to the clouds.

11 When hee put on the garment of honour, and was clothed with all beautie, he went vp to the holy altar, and made the garment of holines honourable.

12 When hee tooke the portions out of the Priests hands, hee himselfe stood by the hearth of the altar, compassed with his brethren round about, as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And that hee might accomplish his ministerie vpon the altar, and garnish the offering of the most High and Almightie,

15 He stretched out his hand to the drink offering, & powred of the blood of the grape, and hee powred at the foote of the altar a perfume of good sauour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with brasen trumpets, and made a great noyse to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell downe to the earth vpon their faces to worship their Lord God Almighty, and most High.

18 The singers also sang with their voices, so that the sound was great, and the melody sweet.

19 And the people prayed vnto the Lord most high, with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went hee downe, and stretched out his hands ouer the whole Congregation of the children of Israel, that they should giue prayse with their lips vnto the Lord, and reioyce in his Name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue prayse al ye vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercy.

23 That he would giue vs ioyfulnes of heart, and peace in our dayes in Israel, as in old time,

24 That he would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people, that my heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwell in ‖ Sicimus.

‖ Or, Sichem

27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisedome of his heart.

28 Blessed is he that exerciseth himselfe therein: and he that layeth vp these in his heart shall be wise.

29 For if he do these things, he shalbe strong in all things: for he setteth his steps in the light of the Lord, which giueth wisedome to the godly. The Lord be praysed for euermore. So be it, so be it.

CHAP. LI.

A praier of Iesus the sonne of Sirach.

I Will confesse thee, O Lord & King, and praise thee, O God my Sauiour: I wil giue thanks vnto thy Name.

2 For thou art my defender and helper, and hast preserued my body from destruction, & from the snare of the slanderous tongue, & from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered mee according to the multitude of thy mercy, and for thy names sake, from the roaring of them that were ready to deuoure mee, and out of the handes of such as sought after my life, and from the manifold afflictions which I had,

4 And from the fire that choaked me round about, and from the mids of the fire that I burned not,

5 And from the bottome of the belly of hell, from an vncleane tongue, from lying wordes, from false accusation to the King, and from the slander of an vnrighteous tongue.

6 [My soule shall prayse the Lord vnto death:] for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed me on euery side, & there was no man to helpe mee: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine acts of old, how thou deliuerest such as wait for thee, and sauest them out of the hands of the ‖ enemies.

‖ Or, nations.

9 Then lifted I vp my prayer from ỳ earth, and prayed for deliuerance from death.

10 I called vpon the Lord the father of my Lord, that he would not leaue me in the day of my trouble, and in the time of the proud, without helpe.

11 I will prayse thy Name continually, and wil sing prayse with thanksgiuing: and my prayer was heard.

12 Thou sauedst me from destruction, and deliueredst me from the euill time: therfore will I giue thanks, and prayse thee, & blesse the name of the Lord.

13 When I was yet young, or euer I went abroad,

abroad, I desired wisedome openly in my praier.
14 I prayed for her before the Temple, and sought after her vnto farre countreys, & she was as a grape that wareth ripe out of the flower.
15 Mine heart reioyced in her: my foote walked in the right way, and from my youth vp sought I after her.
16 I bowed somewhat downe mine eare, and receiued her, and gate me much wisedome:
17 And I profited by her: therefore will I ascribe the glorie vnto him, that giueth me wisdome.
18 For I am aduised to doe thereafter: I wil be ielous of that that is good: so shall I not be confounded.
19 My soule hath wrastled with her, and I haue examined my workes: I lifted vp mine handes on high: and considered the ignorances thereof.
20 I directed my soule vnto her, and I found her in pureneſſe: I haue had mine heart ioyned with her from the beginning: therefore shall I not be forsaken.
21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.
22 The Lord hath giuen me a tongue for my reward, wherewith I wil praise him.
23 Draw neere vnto me, yee vnlearned, and dwell in the house of learning.
24 Wherefore are yee slow? and what say you of these things, seeing your soules are verie thirstie?
25 I opened my mouth, and sayd, *Buy her for you without money. *Isa.55.1.
26 Bowe downe your necke vnder the yoke, and your soule shall receiue instruction: shee is ready that ye may find her.
27 Beholde with your eyes, *how that I haue had but little labour, and haue gotten vnto me much rest. *Chap.6.18
28 Get learning with a great summe of money: for by her ye shall possesse much gold.
29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his praysе.
30 Doe your duetie betimes, and he will giue you a reward at his time.

Baruch.

CHAP. I.

1 Baruch wrote a booke during the captiuity of Babylon, which he read before Iechoniah and all the people. 10 The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.

AND these are the words of the booke, which Baruch the son of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of ‖Asadias, the son of Helcias wrote in at Babylon, ‖Or, Sedeciah.
2 In the fift yeere, and the seuenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.
3 And Baruch did read the wordes of this book, that Iechonias the sonne of Joacim king of Iuda might heare, & all the people that were come to heare the booke,
4 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the riuer ‖ Sud. ‖Or, Sodi.
5 Which when they heard it, wept, fasted, and made prayers vnto the Lord.
6 They made a collection also of money, according to euery mans power,
7 And sent it to Ierusalem vnto Joacim the sonne of Helcias the sonne of Salom Priest, and vnto the other priests, & to all the people, which were with him at Jerusalem,
8 When hee had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into the land of Iuda, the tenth day of the moneth ‖ Siuan, to wit, siluer vessels, which Sedecias the sonne of Josias king of Iuda had made, ‖Or, Siban.
9 After that Nabuchodonosor King of Babylon had ledde away Iechonias from Ierusalem, and his Princes and his Nobles, prisoners, and the people, and caried them to Babylon.
10 And they said, Behold, we haue sent you money, wherewith yee shall buy burnt offerings for sinne, and incense, and prepare a ‖ meate offering, and offer vpon the altar of the Lord our God, ‖Or, Manna, for Minhah, which was the euening and morning sacrifice.
11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen,
12 And that God would giue vs strength and lighten our eies, that we may liue vnder the shadow of Nabuchodonosor King of Babylon, and vnder the shadow of Baltasar his sonne, that we may long doe them seruice, and find fauour in their sight.
13 Pray for vs also vnto the Lord our God, (for we haue sinned against the Lord our God, and vnto this day the furie of the Lord, and his wrath is not turned from vs.)
14 And read this booke (which wee haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast dayes, and at time conuenient.
15 Thus shall ye say, *To the Lord our God belongeth righteousnesse, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Juda, and to the inhabitants of Jerusalem, *Chap.2.6.
16 And to our Kings and to our princes, and to our priests, and to our prophets, and to our fathers,
17 Because we haue *sinned before the Lord our God, *Dan.9.5.
18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandements that hee gaue vs openly.
19 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, we haue bin disobedient vnto the Lord our God, and wee haue been negligent to heare his voyce.
20 *Where-

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Deut. 28. 15. 20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moses his seruant at the time that hee brought our Fathers out of the land of Egypt to giue vs a land that floweth with milke and hony, as appeareth this day.

21 Neuertheless, we haue not hearkned vnto the voyce of the Lord our God, according to all the words of the prophets, whom he sent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 He promiseth that he will call againe the people from captiuitie, and giue them a new and euerlasting Testament.

THerefore the Lord our God hath performed his word, which he pronounced against vs, and against our Iudges that gouerned Israel, and against our Kings, and against our Princes, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things, that were written in the law of Moyses,

Deut. 28. 53. 3 That some among vs should * eat the flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreouer, he hath deliuered them to be in subiection to all the kingdoms that are round about vs, to be as a reproch and desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath, and not aboue, because wee haue sinned against the Lord our God, and haue not heard his voice.

Chap. 1. 15. 6 * To the Lord our God appertaineth righteousnesse, but vnto vs and to our fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue wee not prayed before the Lord that we might turne euery one from the imaginations of his owne wicked heart.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voice, to walke in the commaundements of the Lorde that he hath giuen vnto vs.

Dan. 9. 15. 11 * And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and an hie arme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,

12 O Lord our God, we haue sinned, we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for wee are but a few left among the heathen, where thou hast scattered vs.

14 Here our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, & giue vs fauour in the sight of them, which haue led vs away,

15 That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Israel, and vpon their posterity.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: incline thine eare, O Lord, and heare vs.

Deut. 26. 15 Isa. 63. 15. Psal. 6. 5, 6. and 115. 17. 18. Isa. 38. 18, 19. ‖ Or, glory, nor praise of righteousnesse.

17 * Open thine eyes, and behold: for the dead that are in the graues, and whose soules are out of their bodies, * giue vnto the Lord, neither ‖ praise nor righteousnesse.

18 But the soule that is vexed for the greatnesse of sinne, and hee that goeth crookedly, and weake, and the eyes that faile, and the hungry soule will giue thee praise and righteousnesse, O Lord.

19 For we do not require mercie in thy sight, O Lord our God, for the righteousnesse of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy ‖ seruants the Prophets, saying,

‖ Or, by the hand of thy seruants. Iere. 27. 7.

21 * Thus saith the Lord, Bow downe your shoulders, and serue the king of Babylon: so shal ye remaine in the land, that I gaue vnto your fathers.

22 But if yee will not heare the voyce of the Lord, to serue the king of Babylon,

23 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridgrome, and the voyce of the bride, and the land shall bee desolate of inhabitants.

24 But wee would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the words that thou spakest by thy seruants the Prophets, namely, that the bones of our Kings, and the bones of our fathers should be caryed out of their places.

25 And loe, they are cast out to the heat of the day, and to the colde of the night, and are dead in great misery with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast entreated vs according to equitie, and according to all thy great mercie,

28 As thou spakest by thy seruant Moyses, in the day when thou diddest commaund him to write thy Law before the children of Israel, saying,

Leuit. 26. 14 deut. 18. 15 29 * If yee will not abide my voyce, then shall this great swarme and multitude be turned into a very few among the nations where I will scatter them.

30 For I know that they will not heare me: for it is a stifnecked people: but in the lande of their captiuitie they shall remember themselues,

31 And know that I am the Lord their God: then will I giue them an heart to vnderstand, and eares,

32 And they shall heare, and praise mee in the land of their captiuitie, and thinke vpon

my Name.

33 Then shall they turne them from their hard backes, and from their euill workes: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an euerlasting couenant with them, that I will bee their God, and they shall be my people: and I will no more driue my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begun for their deliuerance. 9 He praiseth wisdom vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Onely God was the finder of wisedome. 37 Of the incarnation of Christ.

O Lord Almighty, O God of Israel, the soule that is in trouble, and the spirit that is vexed, crieth vnto thee.

2 Heare, O Lord, and haue mercie: for thou art mercifull, and haue pity vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we vtterly perish.

4 O Lord Almightie, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power and thy Name at this time.

6 For thou art the Lord our God, and thee O Lord, will wee praise.

7 And for this cause hast thou put thy feare in our hearts, that we should call vpon thy Name, and praise thee in our captiuity: for we haue considered in our mindes all the wickednesse of our fathers, that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to bee a reproch and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou mayst learne wisdome.

10 What is the cause, O Israel, that thou art in thine enemies land, and art waxen old in a strange countrey,

11 And art defiled with the dead, and art counted with them, that goe downe to the graues?

12 Thou hast forsaken the fountaine of wisedome:

13 For if thou haddest walked in the way of God, thou shouldest haue remained safe for euer.

14 Learne where is wisedome, where is strength, where is vnderstanding, that thou mayest knowe also from whence commeth long continuance, and life, and where the light of the eyes and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pastime with the fowles of the heauen, that hoarded vp siluer and gold, wherein men trust and made none end of their gathering?

18 For they that coined siluer, and were so carefull of their worke, and whole inuention had none end,

19 Are come to nought, and gone downe to hell, and other men are come vp in their steads.

20 When they were young, they sawe the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceiued the paths thereof, neither haue their children received it: but they were farre off from that way.

22 It hath not beene heard of in the land of Chanaan, neither hath it beene seene in Theman,

23 Nor the Agarines that sought after wisedome vpon the earth, nor the merchants of Merran, and of Theman, nor the expounders of fables, nor the searchers out of wisedome haue knowen the way of wisedome, neither doe they thinke vpon the pathes thereof.

24 O Israel, howe greate is the house of God! and howe large is the place of his possession!

25 It is great, and hath none end, it is high, and vnmeasurable.

26 There were the giants, famous from the beginning: that were of so great stature, and so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisedome, and perished through their owne foolishnesse.

29 Who hath gone vp into heauen to take her, and brought her downe from the cloudes?

30 Who hath gone ouer the sea to finde her, and hath brought her rather then fine gold?

31 No man knoweth her wayes, neither considereth her paths.

32 But he that knoweth all things, knoweth her, and he hath found her out with his vnderstanding: this same is hee which hath prepared the earth for euermore, and hath filled it with foure footed beasts.

33 When hee sendeth out the light, it goeth: and when hee calleth it againe it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cheerefulnesse they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloued.

37 Afterward he was seene vpon earth, and dwelt among men.

CHAP.

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CHAP. IIII.

1 The reward of them that keepe the Law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem, and vnder the figure therof the Church. 25 A consolation and comforting of the same.

THis is the booke of the commandements of God, and the Law that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnes before the light therof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel wee are blessed: for the thinges that are acceptable vnto God, are declared vnto vs.

5 Bee of good comfort, O my people, which art the memoriall of Israel.

6 Ye are sold to the nations, not for your destruction: but because ye prouoked God to wrath ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils, and not to God.

8 Yee haue forgotten him that created you, euen the euerlasting God, and yee haue grieued Ierusalem, that nourished you.

9 When shee saw the wrath comming vpon you from God, she said, Hearken, ye that dwell about Sion: for God hath brought mee into great heauinesse.

10 I see the captiuitie of my sonnes & daughters, which the euerlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousnesse, nor walke in the wayes of his commandements: neither did they enter into the paths of discipline, through his righteousnesse.

14 Come, yee that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the euerlasting hath brought vpon them.

15 For hee hath brought vpon them a nation from far, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pitie the yong: these haue caried away the deare beloued of the widowes, leauing me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way, for I am left desolate.

20 I haue put off the clothing of peace, and put vpon me the sackcloth of prayer, and so long as I liue, I will call vpon the euerlasting.

21 Bee of good comfort, O children: cry vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation through the euerlasting, and ioy is come vpon mee from the holy One, because of the mercy which shall quickly come vnto you from our euerlasting Sauiour.

23 For I sent you away with weeping, and mourning: but with ioy and perpetuall gladnes will God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glorie, and brightnes from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My darlings haue gone by rough wayes, and we are led away as a flocke that is scattered by the enemies.

27 Bee of good comfort, my children, and cry vnto God: for hee that led you away, hath you in remembrance.

28 And as it came into your minde to goe astray from your God: so endeuour your selues tenne times more, to turne againe and to seeke him.

29 For he that hath brought these plagues vpon you, will bring you euerlasting ioy againe, with your saluation.

30 Take a good heart, O Ierusalem: for he which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whome thy children serue: miserable is shee that hath taken thy sonnes.

33 For as she reioyced at thy decay, and was glad of thy fall, so shall shee be sory for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her ioy shall be turned into mourning.

35 For a fire shall come vpon her from the Euerlasting, long to endure, and she shalbe inhabited of deuels for a great season.

36 O Ierusalem looke toward the East, and behold the ioy that commeth vnto thee from thy God.

37 Loe, thy sonnes (whome thou hast let goe) come gathered together from the East vnto the West, reioycing in the word of the holy One vnto the honour of God.

CHAP. V.

1 Ierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.

PVt off thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worship & honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteousnesse, that commeth from GOD, and let a crowne vpon thine heade of the glorie of the euerlasting.

3 For God wil declare thy brightnesse to euery countrey vnder the heauen.

4 And God will name thee by this name for euer, The peace of righteousnesse, and the

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the glory of the worship of God.

5 Arise, O Jerusalem, and stand vp on hie, and looke about thee toward the East, and beholde thy children gathered from the East vnto the West by the word of the holy One, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led away from their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring downe euery high mountaine, and the long enduring rocks, and to fill the valleies, to make the ground plaine, that Israel may walke safely vnto the honour of God.

8 The woodes and all sweete smelling trees shall ouershadow Israel at the commandement of God.

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercie and righteousnesse that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT Jeremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

In this chapter are the makers and mainteiners of images mightily confuted.

BEcause of the sinnes, that yee haue committed against God, ye shal be led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.

2 So when ye be come into Babylon, ye shall remaine there many yeeres, and a long season, euen a seuen generations, and after that will I bring you away peaceably from thence.

a That is, seuentie yeeres.

3 *Now shall yee see in Babylon gods of siluer, and of gold, and of wood, borne vpon mens shoulders, to cause the people to feare:

*Isa 44.8,9, 10.& 46.5, 7.plal.115. 4.wisd.13. 10.

4 Beware therefore that ye in no wise be like the strangers, neither be ye afraid of them, when yee see the multitude before them and behinde them worshipping them.

5 But say yee in your hearts, O Lord, wee must worship thee.

6 For mine Angel shalbe with you: and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselues are gilted, and layd ouer with siluer: yet are they but lyes, and cannot speake.

8 And as they take gold for a mayde that loueth to be dekt,

9 So make they crownes for the heades of their gods: sometimes also the Priestes themselues conuey away the gold and siluer from their gods, and bestow it vpon themselues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood, with garments like men.

11 Yet cannot they be preserued from rust and wormes,

12 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though hee were a certaine Iudge of the countrey: yet can hee not slay such as offend him.

14 An other hath a dagger or an axe in his right hand: yet hee is not able to defend himselfe from battell, nor from theeues: so then it is euident that they be no gods.

15 Therefore feare them not: for as a vessell that a man vseth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feet of those that come in.

17 And as the ‖gates are shut in round about vpon him that hath offended the king: or as one that should be led to be put to death, so ye priestes keepe their temples with doores, & with lockes, and with barres, least their gods should be spoyled by robbers.

‖Or, courts.

18 They light vp candles before them: yea, more then for themselues, whereof they cannot see one: for they are but as one of the posts of the temple.

19 They confesse, that euen their hearts are gnawen vpon: but when the things that creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the Temple.

21 The owles, swallowes & birdes flie vpon their bodies, and vpon their heads, yea, and the cats also.

22 By this yee may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde, that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The thinges wherein is no breath, are bought for a most high price.

25 *They are borne vpon mens shoulders, because they haue no feet, whereby they declare vnto men, that they be nothing worth, yea, and they that worship them, are ashamed.

*Isa.46.7.

26 For if they fall to the ground at any time, they cannot rise vp againe of themselues, neither if one set them vpright, can they moue of themselues, neither if they bee bowed downe can they make themselues straight: but they set gifts before them, as vnto dead men.

27 As for the thinges that are offred vnto them, their Priestes sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childbed, touch their sacrifices: by these things ye may know that they are no gods: feare them not.

29 From whence commeth it then, that they are called gods? because the women bring gifts to the gods of siluer, and gold, and wood.

30 And their Priestes sit in their temples, hauing their clothes rent, whose heads and beardes are shauen, and being bare headed,

31 They roare and cry before their gods, as men do at the feast of one that is dead.

32 The Priests also take away of their garments, and cloth their wiues and children.

33 Whether it bee euill that one doeth vnto them, or good, they are not able to recompense it: they can neither set vp a King, nor put him downe.

34 In like maner they can neither giue riches nor money: though a man make a vowe vnto them, and keepe it not, they will not require it.

35 They

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35 They can saue no man from death, neither deliuer the weake from the mightie.

36 They cannot restore a blinde man to his sight, nor helpe any man at his neede.

37 They can shew no mercie to the widow, nor doe good to the fatherlesse.

38 Their gods of wood, gold, and siluer, are as stones that bee hewen out of the mountaine, and they that worship them, shall bee confounded.

39 How should a man then thinke or say, that they are gods?

40 Moreouer, the Chaldeans themselues dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,

41 And desire that hee would make him to speake, as though hee had any feeling: yet they that vnderstand these things, cannot leaue them: for they also haue no sence.

42 Furthermore, the women, girded with coards, sit in the streetes, and burne ‖ straw. ‖Or, *branne.*

43 And if one of them bee drawen away, and lie with such as come by, shee casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her coard broken.

44 Whatsoeuer is done among them, is lies: how may it then be thought or said, that they are gods?

45 Carpenters and goldsmiths make them, neither bee they any other thing, but euen what the workman will make them.

46 Yea, they that make them, are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there commeth any warre, or plague vpon them, the Priestes imagine with themselues, where they may hide themselues with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselues from warre, nor from plagues?

50 For *seeing they be but of wood, and of siluer, and of golde, men shall know hereafter that they are but lies, and it shalbe manifest to al nations and Kings, that they bee no gods, but the workes of mens hands, & that there is no worke of God in them. *Psal. 115.4. wisd. 13.10.*

51 Whereby it may be knowen, that they are no gods.

52 They can set vp no King in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of gold, the Priests will escape and saue themselues, but they burne as the balkes therein.

55 They cannot withstand any King or enemies: how can it then bee thought or said that they be gods?

56 Moreouer, these gods of wood, of golde, and of siluer can neither defend themselues from theeues nor robbers.

57 For they that are strongest, take away their gold and siluer, and apparell, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselues.

58 Therefore it is better to be a King, and so to shew his power, or else a profitable vessel in an house, whereby he that oweth it might haue profit, then such false gods: or to bee a doore in an house, to keepe such things safe as bee therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the Sunne, and the Moone, and the starres that shine, when they are sent downe for necessarie vses, obey.

60 Likewise also the lightning, when it shineth, it is euident: and the wind bloweth in euery countrey.

61 And when God commaundeth the clouds to goe about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hils and woods, it doth that which is commanded: but these are not like any of these things, neither in forme nor power.

63 Wherefore men should not thinke, nor say that they bee goods, seeing they can neither giue sentence in iudgement, nor doe men good.

64 Forsomuch now as yee are sure, that they be no gods, feare them not.

65 For they can neither curse, nor blesse Kings:

66 Neither can they shewe signes in the heauen among the heathen, neither shine as the Moone.

67 The beasts are better then they: for they can get them vnder a couert, and do themselues good.

68 So yee may be certified that by no maner of meanes they are gods: therefore feare them not.

69 For as a scarrow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of gold:

70 And likewise their gods of wood, and gold, and siluer, are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead body that is cast in the darke.

71 By the purple also and brightnesse which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they themselues shall be consumed at the last, and they shall bee a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for hee shall bee farre from reproofe.

¶ The song of the three holy children, which followeth in the third Chapter of Daniel, after this place, They fell downe bound into the middes of the hote herie fornace.

25 *The prayer of Azarias.* 46 *The cruelty of the king.* 48 *The flame deuoureth the Chaldeans.* 49 *The Angel of the Lord was in the fornace.* 51 *The three children praise the Lord, and prouoke all creatures to the same.*

24 AND they walked in the midst of the flame, praising God, and magnified the Lord.

25 Then Azarias stood vp, and prayed on this manner, and opening his mouth in the middes of the fire, said,

26 Blessed bee thou, O Lord God of our fathers: thy Name is worthy to bee praised and honoured for euermore.

27 For thou art righteous in all the things, that thou hast done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy citie of our fathers, thou hast executed true iudgments: for by right & equity thou hast brought all these things vpon vs because of our sinnes.

29 For wee haue sinned and done wickedly, departing from thee: in all things haue we trespassed,

30 And not obeied thy commandements, nor kept them, neither doneas thou hadst commanded vs, that we might prosper.

31 Wherfore in all that thou hast brought vpon vs, and in euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and most hatefull traitors, and to an vnrighteous king, and the most wicked in all the world.

33 And now we may not open our mouthes: wee are become a shame and reproofe vnto thy seruants, and to them that worship thee.

34 Pet for thy Names sake we beseech thee, giue vs not vp for euer, neither breake thy Couenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thy holy Israels sake.

36 To whom thou hast spoken and promised, that thou wouldest multiply their seede as the starres of heauen, and as the sand, that is vpon the sea shore.

37 For we, O Lord, are become lesse then any nation, and bee kept vnder this day in all the world, because of our sinnes:

38 So that now we haue neither Prince, nor Prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that we might find mercy.

39 Neuertheless, in a contrite heart, and an humble spirit let vs be receiued.

40 As in the burnt offering of rammes and bullocks, and as in ten thousand of fat lambes, so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto them, that put their trust in thee.

41 And now we folow thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glory, O Lord,

44 That all they that doe thy seruants euill, may be confounded: euen let them bee confounded by thy great force and power, and let their strength be broken,

45 That they may know, that thou onely art the Lord God, & glorious ouer the whole world.

46 Now the Kings seruants that had cast them in, ceased not to make the ouen hote with [a] naphtha, and with pitch, and with towe, and with fagots,

47 So that the flame went out of the fornace fourtie and nine cubits.

48 And it brake forth, and burnt those Chaldeans, that it found by the fornace.

49 But the Angel of the Lord went downe into the fornace with them that were with Azarias, and smote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a moyst hissing wind, so that the fire touched them not at all, neither grieued nor troubled them.

51 Then these three (as out of one mouth) praised, and glorified, and blessed God in the fornace, saying,

52 Blessed bee thou, O Lord God of our fathers, and praised, and exalted aboue all things for euer, and blessed bee thy glorious and holy Name, and praised aboue all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy glory, and praised aboue all things, and exalted for euer.

54 Blessed be thou that beholdest the depths, and sittest vpon the Cherubims, and praised aboue all things and exalted for euer.

55 Blessed bee thou in the glorious throne of thy kingdome, and praised aboue all things, and exalted for euer.

56 Blessed bee thou in the firmament of heauen, and praised aboue all things, and glorified for euer.

57 All yee workes of the Lord, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

58 O [b] heauens, blesse ye the Lord: praise him, and exalt him aboue all things for euer. *Psal* 148.4.

59 O Angels of the Lord, blesse yee the Lord, praise him, & exalt him aboue all things for euer.

60 All yee waters that be aboue the heauen, blesse yee the Lord, praise him, and exalt him aboue all things for euer.

61 All yee powers of the Lord, blesse yee the Lord: praise him, and exalt him aboue all things

[a] Which is a certaine kind of fat and chalkie clay, as Plinius writeth, 2. booke chap. 105.

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things for euer.

62 ¶ Sunne and Moone, bleſſe ye the Lord: praiſe him and exalt him aboue all things for euer.

63 ¶ Starres of heauen, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

64 Euery ſhowre and dewe, bleſſe yee the Lord: praiſe him and exalt him aboue all things for euer.

65 All yee windes, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

66 ¶ fire and heate, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

‖Or, colde. 67 ¶ ‖ yee winter and ſummer, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

‖Or, frоſts. 68 ¶ dewes and ‖ ſtormes of ſnow, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

69 ¶ froſt and cold, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

70 ¶ yce and ſnowe, bleſſe yee the Lorde: praiſe him, and exalt him aboue all things for euer.

71 ¶ nights and dayes, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

72 ¶ light and darkeneſſe, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

73 ¶ lightnings and cloudes, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

74 Let the earth bleſſe the Lord: let it praiſe him, and exalt him aboue all things for euer.

75 ¶ mountaines and hilles, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

76 All things that growe on the earth, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

77 ¶ fountaines, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

78 ¶ ſea, and floods, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

79 ¶ whales, and all that moue in the waters, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

80 All yee fowles of heauen, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

81 All yee beaſts and cattell, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

82 ¶ children of men, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

83 Let Iſrael bleſſe the Lord, praiſe him, and exalt him aboue all things for euer.

84 ¶ Prieſts of the Lord, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

85 ¶ ſeruants of the Lord, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

86 ¶ ſpirits and ſoules of the righteous, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

87 ¶ Saints and humble of heart, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

88 ¶ Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer: for hee hath deliuered vs from the hell, and ſaued vs from the hand of death, and deliuered vs out of the middes of the fornace, and burning flame: euen out of the middes of the fire hath hee deliuered vs.

89 Confeſſe vnto the Lord, that hee is gracious: for his mercie endureth for euer.

90 All yee that worſhip the Lord, bleſſe the God of gods: praiſe him, and acknowledge him: for his mercie endureth woꝛlds without ende.

‖Or, Seſanna

The hiſtorie of ‖ Suſanna, which ſome ioyne to the end of Daniel, and make it the thirteenth Chapter.

8 *The two gouernours are taken with the loue of Suſanna.* 19 *They take her alone in the garden.* 20 *They ſolicite her to wickednеſſe* 23 *She chuſeth rather to obey God, though it be to the danger of her life.* 34 *She is accuſed.* 45 *Daniel doth deliuer her.* 62 *The gouernours are put to death.*

THere dwelt a man in Babylon called Ioacim.

2 And he tooke a wife, whoſe name was Suſanna, the daughter of Helcias, a very faire woman, & one that feared God.

3 Her father and her mother alſo were godly people, and taught their daughter according to the Law of Moſes.

4 Now Ioacim was a great rich man, and had a faire garden ioyning vnto his houſe, and to him reſorted the Iewes, becauſe he was more honourable then all others.

5 The ſame yere were appointed two of the ancients of the people to be Iudges, ſuch as the Lord ſpeaketh of, that the iniquitie came from Babylon, and from the ancient Iudges, which ſeemed to rule the people.

6 Theſe haunted Ioacims houſe, and all ſuch as had any thing to doe in the Law, came thither vnto them.

7 Now when the people departed away at noone, Suſanna went into herhuſbands garden to walke.

8 And the two elders ſaw her that ſhe went in dayly and walked, ſo that their luſt was inflamed toward her.

9 Therefore they turned away their mind, and caſt downe their eyes, that they ſhould not ſee heauen, nor remember iuſt iudgements. a To wit, from God.

10 And albeit they were both wounded with

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her lone, yet durst not one shewe another his griefe.

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might finde her alone.

15 Now when they had spied out a conuenient time, that shee went in, as her maner was, with two maydes onely, and thought to wash her selfe in the garden, (for it was an hotte season)

16 And there was no body there, saue the two Elders that had hid themselues, and watched for her:

17 She saide to her maydes, Bring me oyle and sope, and shut the garden doores, that I may wash me.

18 And they did as shee bade them, and shut the garden doores, and went out themselues at a backe doore, to fet the thing that she had commanded them: but they saw not the Elders, because they were hid.

19 Now when the maides were gone foorth, the two Elders rose vp and ranne vnto her, saying,

20 Beholde, the garden doores are shut, that no man can see vs, and we burne in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, wee will beare witnesse against thee, that a yong man was with thee, and therefore thou didst sende away thy maydes from thee.

22 Then Susanna sighed, and said, I am in trouble on euery side: for if I doe this thing, it is death vnto me: and if I doe it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not doe it, then to sinne in the sight of the Lord.

24 With that Susanna cryed with a loude voyce, and the two elders cried out against her.

25 Then ranne the one, and opened the garden doore.

26 ¶ So when the seruants of the house heard the cry in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morrow after, came the people to Joacim her husband, and the two Elders came also, full of mischeuous imagination against Susanna, to put her to death,

29 And said before the people, Send for Susanna the daughter of Helcias Joacims wife. And immediatly they sent.

30 So she came with her father and mother, her children, and all her kinred.

31 Now Susanna was very tender, and faire of face.

32 And these wicked men commaunded to vncouer her face, (for she was couered) that they might be satisfied with her beauty.

33 Therefore they that were about her, and all that knew her, wept.

34 Then the two Elders stood vp in the middest of the people, and laid their hands vpon her head,

35 Which wept, and looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders sayde, As wee walked in the garden alone, shee came in with two maides, whom she sent away from her, and shut the garden doores.

37 Then a yong man, which there was hid, came vnto her, and lay with her.

38 Then wee which stoode in a corner of the garden, seeing this wickednesse, ran vnto them, and we saw them as they were together.

39 But wee could not hold him: for he was stronger then we, and opened the doore and leaped out.

40 Now when wee had taken this woman, we asked her what yong man this was, but shee would not tell vs: of these things are wee witnesses.

41 Then the assembly beleeued them, as those that were the Elders and iudges of the people: so they condemned her to death.

42 Then Susanna cryed out with a loude voyce, and sayd, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,

43 Thou knowest, that they haue borne false witnesse against mee, and beholde, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when shee was led to bee put to death, the Lord raised vp the holy spirit of a yong child, whose name was Daniel,

46 Who cryed with a loude voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and sayd, What meane these wordes, that thou hast spoken?

48 Then Daniel stoode in the middes of them, and sayd, Are yee such fooles, O Israelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders sayd vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then sayd Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put asunder one from another, hee called one of them and sayde vnto him, O thou that art old in a wicked life, nowe thy sinnes which thou hast committed afore time are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie goe free, albeit the Lorde sayth, * The innocent and righteous shalt thou not slay. *Exod. 23.*

54 Now then, if thou hast seene her, tell mee, Vnder what tree sawest thou them companying

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panying together? Who answered, Under a lentike tree.

55 Then sayd Daniel, Verely thou hast lyed against thine owne ‖head: for loe, the Angel of God hath received the sentence of God, to cut thee in two. ‖Or, life.

56 So put hee him aside, and commaunded to bring the other, and sayd vnto him, O thou seede of Chanaan, and not of Juda, beautie hath deceiued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Juda would not abide your wickednesse.

58 Now therefore tell me, Vnder what tree diddest thou take them companying together? Who answered, Vnder a ‖ pine tree. ‖Or, mirtle tree.

59 Then said Daniel vnto him, Verely thou hast also lied against thine head, for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cryed with a loud voyce, and praysed God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuicted them of false witnesse by their owne mouth.)

62 * And according to the Lawe of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day. *Deut. 19. 19. prou. 19. 5.*

63 Therefore Helcias and his wife praysed God for their daughter Susanna, with Joacim her husband, and all the kinred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And King Astiages was layed with his fathers, and Cyrus of Persia reigned in his stead.

¶ The historie of Bel and of the Dragon,

which is the fourteenth Chapter of Daniel after the Latine.

NOwe when King Astyages was layed with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the kings table, and was honoured aboue all his friends.

3 Now the Babylonians had an idole, called Bel, and there were spent vpon him euery day twelue [a] great measures of fine flowre, and fourtie sheepe, and fire great [b] pots of wine.

4 And the King worshipped it, and went dayly to honour it: but Daniel worshipped his owne God. And the King sayd vnto him, Why doest not thou worship Bel?

5 Who answered, and sayd, Because I may not worship idoles made with handes, but the liuing God which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then sayd the King vnto him, Thinkest thou not that Bel is a liuing God? Seest thou not how much hee eateth and drinketh euery day?

7 Then Daniel smiled and sayd, O king, be not deceiued: for this is but clay within, & brasse without, and did neuer eate any thing.

8 So the king was wroth, and called for his priests, and sayd vnto them, If yee tell mee not who this is that eateth vp these expenses, ye shall die:

9 But if yee can certifie me that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel sayd vnto the king, Let it bee according to thy word.

10 (Now the Priests of Bel were threescore and ten, beside their wiues and children:) and the King went with Daniel into the temple of Bel.

11 So Bels priests sayd, Behold, wee will goe out, and set thou the meate there, O King, and let the wine bee filled: then shut the doore fast, and seale it with thine owne signet.

12 And to morrow when thou comest in, if thou findest not that Bel hath eaten vp all, wee will suffer death, or els Daniel that hath lied vpon vs.

13 Now they thought themselues sure enough: for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the King set meates before Bel. Now Daniel had commaunded his seruants to bring ashes, and these they strowed throughout all the Temple, in the presence of the King alone: then they went out, and shut the doore, and sealed it with the Kings signet, and so departed.

15 Now in the night came the Priests with their wiues and children, (as they were wont to doe) and did eate and drinke vp all.

16 In the morning betimes, the King arose and Daniel with him.

17 And the King sayd, Daniel, are the seales whole? Who answered, Yea, O king, they bee whole.

18 And assoone as hee had opened the doore, the king looked vpon the table, and cryed with a loud voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the king that he should not goe in, and sayd, Behold now the pauement, and marke well whose footsteps are these.

20 And the king sayd, I see the footesteps of men, women, and children: therefore the king was angry,

21 And tooke the Priests, with their wiues, and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

22 There-

[a] Called Artaba, whereof euery one conteined somewhat more then nine gallons, which make in all an hundreth and eight gallons at the least.

[b] Called Metreta, and euery one of these measures conteined about ten gallons, which in all make threescore.

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22 Therefore the King slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 ¶ Moreouer in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the King sayd vnto Daniel, Sayest thou that this is of brasse also? loe, hee liueth, and eateth and drinketh, so that thou canst not say that he is no liuing God: therefore worship him.

25 Then sayd Daniel vnto the King, I will worship the Lord my God: for hee is the liuing God.

26 But giue me leaue, O King, and I will slay this Dragon without sword or staffe. And the King sayd, I giue thee leaue.

27 Then Daniel tooke pitch, and fatte, and hayre, and did seethe them together, and made lumpes thereof: this hee put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel sayd, Behold, whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the King, saying, The King is become a Iew: for hee hath destroyed Bel, and hath slaine the Dragon, and put the Priestes to death.

29 So they came to the King, and sayd, Deliuer vs Daniel, or else wee will destroy thee and thine house.

30 Nowe when the King sawe, that they preassed sore vppon him, and that necessitie constrayned him, hee deliuered Daniel vnto them:

31 Who cast him into the Lions den, where he was sixe dates.

32 In the denne there were seuen Lions, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread in a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord sayd vnto Abbacuc, Goe, carry the meate that thou hast, into Babylon vnto Daniel, which is in the Lyons denne.

35 And Abbacuc sayd, Lord, I neuer saw Babylon, neyther doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, & bare him by the haire of the head, and through a mighty wind set him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then sayd Daniel, O God, thou hast thought vpon me, and thou neuer forsakest them that seeke thee and loue thee.

39 So Daniel arose, and did eat, and the Angel of the Lord set Abbacuc in his owne place againe immediatly.

40 Vpon the seuenth day the King went to bewaile Daniel: and when he came to the den, he looked in, and behold, Daniel sate in the mids of the Lions.

41 Then cried the King with a loud voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out of the den, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

The first Booke of the Maccabees.

CHAP. I.

8 *The death of Alexexander the king of Macedonia.* 11 *Antiochus taketh the kingdome.* 12 *Many of the children of Israel make couenant with the Gentiles.* 21 *Antiochus subdueth Egypt and Ierusalem vnto his dominion.* 50 *Antiochus setteth vp idols.*

After that Alexander the Macedonian, the sonne of Philip, went forth of the land of Chettim, and [a] slew Darius King of the Persians and Medes, and reigned for him, as he had before in Greeia,

2 He tooke great warres in hand, and wanne strong holds, and slew the kings of the earth.

3 So went hee thorow to the endes of the world, and tooke spoyles of many nations, in so much that the worlde stoode in awe of him: therefore his heart was puffed vp and was hauty.

4 [b] Now when hee had gathered a mighty strong host.

5 And had reigned ouer regions, nations, and kingdomes, they became tributaries vnto him.

6 After these things hee fell sicke, and knew that he should die.

7 Then hee called for the chiefe of his seruants, which had beene brought vp with him of children, and parted his kingdom among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 [c] And his seruants raigned euery one in his roome.

10 And they all caused themselues to be crowned after his death, & so did their children after them many yeres, and much wickednesse increased in the world.

11 For out of these came the wicked root, euen Antiochus ‖ Epiphanes, the sonne of king Antiochus, which had beene an hostage at Rome, and hee reigned in the hundreth and seuen and thirtieth yeere of the kingdome of the Greeks.

12 [d] In those dayes went there out of Israel wicked men, which intised many, saying, Let vs goe and make a couenant with the

a The first battell with the Carthaginenses was fought at this time.

b The beginning of the kingdome of Egypt.

c The beginning of the kingdome of Syria.

‖ *Or, noble.*

d The beginning of the kingdome of the Parthians. *Ioseph Ant. 12. cap. 6.*

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the heathen that are round about vs: for since we departed from them, we haue had much sorrow.

13 So this deuice pleased them well.

14 And certaine of the people were readie, and went to the king, which gaue them licence to doe after the ordinances of the heathen.

e The wicked fal headlong into mischiefe.

15 e Then set they vp a place of exercise at Jerusalem, according to the fashions of the heathen,

16 And made themselues f vncircumcised, and forsooke the holy Couenant, and ioyned themselues to the heathen, and were sold to doe mischiefe.

f By drawing the skin ouer ſ part that was circumcised, as Celſ. 7. cap. 25 Epiph. lib. de ponderibus & mensuris.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie companie, with Charets, and Elephants, and with horsemen, and with a great nauie,

g The second battell with the Carthaginenſes.

19 g And moued warre against Ptolemeus King of Egypt: but Ptolemeus was afraide of him, and fled, and many were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and tooke away the spoyles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, hee turned againe in the hundreth fourtie and three yeere,

22 And went vp toward Israel and Jerusalem with a mightie people,

23 And entred proudly into the Sanctuarie, and tooke away the golden Altar, and the Candlesticke for the light, and all the instruments thereof, and the Table of the shewbread, and the powring vessels, and the bowles, and the golden basens, and the vaile, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 Hee tooke also the siluer and golde, and the precious iewels, and hee tooke the secret treasures that hee found, and when hee had taken away all, hee departed into his owne land,

25 After hee had murthered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the young women, and the yong men were made feeble, and the beautie of the women was changed,

28 Euery bridegrome tooke him to mourning, and she that sate in the marriage chamber was in heauinesse.

29 The land also was moued for the inhabitants thereof: for all the house of Jacob was couered with confusion.

h The battell of Macedonia.

30 h After two yeeres the king sent his chiefe taskemaster into the cities of Juda, which came to Jerusalem with a great multitude,

31 Who spake peaceable words vnto them in deceit, and they gaue credit vnto him.

32 Then he fell suddenly vpon the citie, and smote it with a great plague, & destroyed much people of Israel.

33 And when hee had spoyled the citie, he set fire on it, casting downe the houses thereof, and walls thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the city of David with a great & thicke wall, and with mightie towers, and made it a strong hold for them.

36 Moreouer, they set wicked people there, and vngodly persons, and fortified themselues therein.

37 And they stored it with weapons and vitailes, and gathered the spoyle of Jerusalem, and laide it vp there.

38 Thus became they a sore snare, and were in ambushment for the Sanctuarie, and were wicked enemies euermore vnto Israel.

39 For they shedde innocent blood on euery side of the Sanctuarie, and defiled the Sanctuarie,

40 Insomuch that the citizens of Jerusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom she had borne: for her owne children did leaue her.

41 Her Sanctuarie was left waste as a wildernesse: her holy dayes were turned into mourning, her Sabbaths into reproch, and her honor brought to nought.

42 As her glory had beene great, so was her dishonour, and her excellencie was turned into sorrow.

43 Also the king wrote vnto all his kingdom, that all the people should bee as one, and that euery man should leaue his lawes. *Joseph. Ant. 12. cap. 6. & 7.*

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Jerusalem, and to the cities of Juda, that they should follow the strange lawes of the countrey,

47 And that they should forbid the burnt offerings and sacrifices, and the ‖ offerings in the Sanctuarie, ‖ *Or, drinke offerings.*

48 And that they should defile the Sabbaths and the feasts,

49 And pollute the Sanctuarie and the holy men,

50 And to set vp altars and groues, and chappels of idoles, and offer vp swines flesh, and vncleane beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, and pollute themselues, that they might forget the Law, and change all the ordinances,

52 And that whosoeuer would not doe according to the commandement of the king, should suffer death.

53 In like manner wrote hee throughout all his kingdomes, and set ouerseers ouer all the people, for to compell them to doe these things.

54 And he commanded the cities of Juda to doe sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euill in the land.

56 And

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56 And they droue the Israelites into secret places, euen whereſoeuer they could flee for ſuccour.

57 The fifteenth day of Caſleu, in the hundreth and fiue and fortieth yeere, they ſet vp the abomination of deſolation vpon the altar, and they builded altars throughout the cities of Iuda on euery ſide.

58 And before the doores of the houſes, and in the ſtreetes they burnt incenſe.

59 And the bookes of the Law, which they found, they i burnt in the fire, and cut in pieces.

i It is a manifeſt note of the enemies of God, to burne the bookes of the Law, Hiſt. eccleſ. lib. 8. cap. 2.

60 Whoſoeuer had a booke of the Teſtament found by him, or whoſoeuer conſented vnto the Law, the kings commandement was, that they ſhould put him to death by their authoritie.

61 And they executed theſe things euery moneth vpon the people of Iſrael that were found in the cities.

62 And in the fiue and twentieth day of the moneth, they did ſacrifice vpon the altar, which was in the ſtead of the altars of ſacrifices.

63 And according to the commaundement, they put certaine women to death, which had cauſed their children to be circumciſed.

64 And they hanged vp the children at their neckes, and they ſpoyled their houſes, and ſlewe the circumciſers of them.

65 Yet were there many in Iſrael, which were of courage, and determined in themſelues, that they would not eat vncleane things,

66 But thoſe rather to ſuffer death, then to bee defiled with thoſe meates: ſo becauſe they would not breake the holy couenant, they were put to death.

67 And this ‖ tyrannie was very ſore vpon the people of Iſrael.

‖ Or, rage.

CHAP. II.

1 The mourning of Mattathias and his ſonnes for the deſtruction of the holy citie. 19 They refuſe to doe ſacrifice vnto idoles. 24 The zeale of Mattathias for the law of God. 33 They are ſlaine, and will not fight againe becauſe of the Sabbath day. 49 Mattathias dying, commaundeth his ſonnes to ſticke by the word of God, after the example of the fathers.

Ioſeph. Ant. 12. cap. 7.

IN thoſe dayes ſtood vp Mattathias the prieſt, the ſonne of Joannes, the ſonne of Simeon, of the ſonnes of Joarib of Jeruſalem, and dwelt in Modin.

2 And hee had fiue ſonnes, Joanan called Gaddis,

3 Simon called Thaſſi,

4 Judas which is called Maccabeus,

5 Eleazar called ‖ Abaron, and Jonathan, whoſe name was Apphus.

‖ Or, Anaran.

6 Now he ſaw the blaſphemies, which were committed in Juda and Jeruſalem:

7 And hee ſaid, Woe is me: wherefore was I borne, to ſee this deſtruction of my people, and the deſtruction of the holy citie, and thus to ſit ſtill? it is deliuered into the hands of the enemies.

8 And the Sanctuarie is in the hands of ſtrangers: their Temple is as a man that hath no renowme.

9 Her glorious veſſels are caried away into captiuitie: her infants are ſlaine in the ſtreetes, and her young men are fallen by the ſword of the enemies.

10 What people is it, that hath not ſome poſſeſſion in her kingdome, or hath not gotten of her ſpoyles?

11 All her glory is taken away: of a free woman, ſhee is become an handmaide.

12 Behold, our Sanctuary, and our beautie, and honour is deſolate, and the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, he, and his ſonnes, and put ſackecloth vpon them, and mourned very ſore.

15 ¶ Then came men from the King to the citie of Modin, to compell them to forſake God, and to ſacrifice.

16 So many of the Iſraelites conſented vnto them: but Mattathias and his ſonnes aſſembled together.

17 Then ſpake the commiſſioners of the king, and ſaid vnto Mattathias, Thou art the chiefe and an honourable man, and great in this citie, and haſt many children and brethren.

18 Come thou therefore firſt, and fulfill the Kings commandement, as all the heathen haue done, and alſo the men of Juda, and ſuch as remaine at Jeruſalem: ſo ſhalt thou and thy familie bee in the Kings fauour: and thou and thy children ſhall be enriched with ſiluer and gold, and with many rewards.

19 Then Mattathias anſwered & ſaid with a lowde voice, Though all nations that are vnder the kings dominion obey him, and fal away euery man from the religion of their fathers, and conſent to his commandements,

20 a Yet will I and my ſonnes, and my brethren, walke in the couenant of our fathers.

a The father pro miſeth for his children, that they ſhall ſerue God: ſo doeth Ioſhua for his houſhold, Ioſh. 24. 15.

21 God be mercifull vnto vs, that we forſake not the law and the ordinances.

22 Wee will not hearken vnto the Kings words to tranſgreſſe our religion, neither on the right ſide, nor on the left.

23 And when hee had left off ſpeaking theſe words, there came one of the Iewes, in the ſight of all, to ſacrifice vpon the altar which was at Modin, according to the kings commandement.

24 Now when Mattathias ſaw it, he was ſo inflamed with zeale, that his reines ſhooke, and his wrath was kindled according to the ordinance of the law: therefore hee ranne vnto him, and killed him by the altar:

b It is a griefe to the godly to ſee the people offend.

25 And at the ſame time hee ſlew the Kings commiſſioner, that compelled him to doe ſacrifice, and deſtroy the altar.

26 Thus bare he a zeale to the Law of God, * doing as Phinees did vnto Zambri the ſonne of Salomi.

Numb. 25. 7.

27 ¶ Then cried Mattathias with a lowde voyce in the citie, ſaying, Whoſoeuer is zealous of the Law, and will ſtand by the couenant, let him come forth after me.

28 So he, and his ſonnes fled into the mountaines, and left all that they had in the citie.

29 Then many that ‖ ſought after iuſtice and iudgement,

‖ Or, that liued iuſtly & vprightly.

30 Went downe into the wildernes to dwell there, both they, and their children, and their wiues and their cattell: for the afflictions increaſed ſore vpon them.

31 ¶ Now when it was told vnto the kings ſeruants,

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seruants, and to the garisons, which were in Ierusalem in the citie of Dauid, that men had broken the Kings commaundement, and were gone downe into the secret places in the wildernesse,

32 Then many pursued after them: & hauing ouertaken them, they camped against them and set the battell in aray against them on the Sabbath day,

33 And sayd vnto them, Let this now bee sufficient: come forth and do according to the commandement of the King, and ye shall liue.

34 But they answered, We will not goe forth, neither will we doe the kings commaundement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, or stopped the prime places,

37 But said, We will die all in our innocency: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and slew both men and cattell, their wiues & their children to the number of a thousand people.

39 ¶When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, If we all doe as our brethren haue done, and fight not against the heathen for our liues, and for our lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoeuer shall come to make battell with vs vpon the Sabbath day, wee will fight against him, that wee die not all, as our brethren that were murthered in the secret places.

42 Then came vnto them the assembly of the Assideans, which were of the strongest men of Israel, all such as were well minded toward the Law.

43 And all they that were fled for persecution, ioyned themselues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger, but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friendes went about and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel,

47 And they pursued after the proude men: and this act prospered in their hands.

48 So they recouered the Law out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Now when the time drewe neere, that Mattathias should die, hee sayd vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the Law, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall yee receiue great honour and an euerlasting name.

52 *Was not Abraham found faithfull in tentation, and it was imputed vnto him for righteousnesse? *Gen.22.9, 10.rom.4.3.*

53 *Ioseph in the time of his trouble kept the commaundement, and was made the Lord of Egypt. *Gen41.40.*

54 *Phinehes our father, because he was zealous and fernent, obteined the couenant of the euerlasting Priesthood. *Num.25.13 ecclus 45. 23,24.*

55 *Iesus for fulfilling the word, was made the gouernour of Israel. *Iosh.1.2.*

56 *Caleb, because he bare witnes before the congregation, receiued the heritage of the land. *Num 14.6, 7.ioth.14.*

57 *Dauid, because of his mercy, obtained the throne of the kingdome for euermore. *13. 2.Sam.2.4.*

58 *Elias, because hee was zealous and fernent in the Law, was taken vp euen vnto heauen. *2.King.2.11*

59 *Ananias, Azarias, and Misael by their faith were deliuered out of the flame. *Dan.3.16, 17,18,26.*

60 *Daniel, because of his innocencie, was deliuered from the mouth of the Lions. *Dan.6.22*

61 And thus yee may consider throughout all ages, that whosoeuer put their trust in him, shall not want strength.

62 *Feare not yee then the wordes of a sinfull man: for his glory is but dung and wormes. *Mat.10.26, 28,31.isa. 40.6,7.& 51.7,8.*

63 To day is he set vp, and to morrow he shall *not be found: for he is turned into his dust, and his purpose perisheth. *Iam 1.10. 1.pet. 1.24.*

64 Wherefore my sonnes, take good hearts, and shew your selues men for the Law: for by it shall you obtaine glory. *ecclus 14. 18.*

65 And behold, I know that your brother Simon is a man of counsell: giue eare vnto him alway: he shall be a father vnto you.

66 And Iudas Maccabeus hath beene mighty and strong, euen from his youth vp: let him be your captain, and fight you the battel for the people.

67 Thus shall ye bring vnto you all those that obserue the Law, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandement of the Law.

69 So he blessed them, and was laid with his fathers,

70 And died in the hundreth, fortie and first yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 *Iudas is made ruler ouer the Iewes.* 11 *Hee killeth Apollonius and Seron the princes of Syria.* 44 *The confidence of Iudas toward God.* 55 *Iudas determineth to fight against Lysias, whom Antiochus had made captaine ouer his host.*

THen Iudas his sonne, called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

3 So he gate his people great honour: he put on a brest plate as a gyant, and armed himselfe, and set the battell in aray, & defended the campe with his sword.

4 In his actes hee was like a Lyon, and as a Lions whelpe roaring after the pray.

5 For hee pursued the wicked, & sought them out, and burnt vp those that vexed his people.

6 So

6 So that the wicked fled for feare of him, and al the workers of iniquitie were put to trouble: and saluation prospered in his hand.

7 And hee grieued diuers Kinges, but Jacob reioyced by his acts, and his memoriall is blessed for euer.

8 Hee went also thorow the cities of Juda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was he renowmed vnto the ends of the earth, and he assembled together those that were ready to perish.

a Who was gouernour of Syria, Ioseph. Antiq. 12. chap. 9.

10 ¶ But a Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.

11 Which when Judas perceiued, hee went foorth to meete him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Judas tooke their spoiles, and tooke also Apollonius sword, and fought with it all his life long.

13 ¶ Now when Seron a prince of the armie of Syria, heard that Judas had gathered vnto him the congregation, and Church of the faithfull, and went forth to the warre,

14 He said, I will get me a name, and will be glorious in the realme: For I will goe fight with Judas, and them that are with him, which haue despised the kings commandement.

15 So he made him ready to go vp, and there went with him a mighty hoste of the vngodly to help him, and to be auenged of the children of Israel.

16 And when hee came neere to the going vp of Beth horon, Judas went forth to meete him with a small company.

17 But when they saw the armie comming against them, they said to Judas, How are wee able, being so few, to fight against so great a multitude, and so strong, seeing wee be so wearie, and haue fasted all this day?

18 Then said Judas, It is an easie thing for many to bee shut vp in the handes of few, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small compame.

19 For the victorie of the battell standeth not in the multitude of the hoste, but the strength commeth from heauen.

20 They come against vs with a cruell and proude multitude to destroy vs, and our wiues, and our children, and to robbe vs,

21 But we doe fight for our liues, and for our Lawes.

22 And God himselfe will destroy them before our face: therefore be not yee afraid of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his host destroyed before him.

24 And they pursued them from the going downe of Beth-horon vnto the plaine: where there were slaine eight hundreth men of them, & the residue fled into the land of the Philistims.

25 Then the feare and terrour of Judas and his brethren fell vpon the nations round about,

26 So that his fame came vnto the king: for all the Gentiles could tell of the warres of Judas.

27 ¶ But when king Antiochus heard these tidings, hee was angry in his minde: wherefore he sent foorth, and gathered all the power of his Realme, a very strong army,

28 And opened his treasure, and gaue his hoste a yeeres wages in hand, commanding them to be ready for a yeere for all occasions.

29 Neuertheless, when hee saw that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissension, and plagues that hee had brought vpon the land, in taking away the Lawes which had bene of old time,

30 He feared least he should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie hee farre passed the other kings that were before him.

31 Wherefore hee was heauie in his minde, and thought to goe into Persia, for to take tributes of the countreyes, and to gather much money.

32 So he left Lysias a noble man, and of the Kings blood to oucrsee the kings businesse, from the riuer of Euphrates, vnto the borders of Egypt,

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreouer hee gaue him halfe of his hoste and Elephants, and gaue him the charge of all things that he would haue done,

35 And concerning those which dwelt in Juda and Jerusalem, that hee should send an armie against them, to destroy and roote out the power of Israel and the remnant of Jerusalem, and to put out their memoriall from that place,

36 And to set strangers for to inhabite al their quarters, and part their land among them.

37 And the king tooke the halfe of the host that remained, and departed from Antiochia his royall citie, in the yeere an hundreth fourtie and seuen, and passed the riuer Euphrates, and went thorow the hie countreyes.

38 Then Lysias chose Ptolomeus the sonne of Dorimnus, and Nicanor, and Gorgias mighty men and the kings friends,

39 And sent with them fourtie thousand footmen, and seuen thousand horsemen, to goe into the land of Juda, and to destroy it, as the King commaunded.

40 So they went foorth with all their power and came & pitched by † Emmaus in the plaine countrey. † Emmaus.

41 Now when the merchants of the countrey heard the rumour of them, they tooke very much siluer and gold, and seruants, and came into the campe to buy the children of Israel for slaues, and the strength of Syria and of strange nations ioyned with them.

42 ¶ Now when Judas and his brethren saw that trouble encreased, and that the hoste drewe neere vnto their borders, considering the kinges words, whereby he had commaunded to destroy the people, and vtterly abolish them,

43 They sayd one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuary.

44 Then the congregation were soone ready gathered to fight, and to pray, and to desire mercy and compassion.

45 As for Jerusalem, it was not inhabited, but was as a wildernesse. There went none that was borne in it, in or out at it, and the Sanctuarie

Sanctuary was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Jacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselues together, and came to Maipha before Jerusalem: for in Maipha was the place where they prayed aforetime in Israel.

47 And they fasted that day, and put sackecloth vpon them, and cast ashes vpon their heads and rent their clothes,

48 And opened the booke of the Law, wherein the heathen sought to paint the likenesse of their idoles,

49 And brought the Priestes garments, and the first fruits, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cryed with a lowd voyce toward heauen, saying, What shall we do with these? and whither shall we cary them away?

51 For thy Sanctuarie is troden downe and defiled, and thy Priestes are in heauinesse, and brought downe.

52 And beholde, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blewe the trumpets, and cryed with a lowd voyce.

55 And after this Judas ordeined captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundreths, and captaines ouer fiftes, and captaines ouer ten.

56 And they commaunded them that builded houses, or married wiues, or planted Vineyards, or were fearefull, that they should returne euery one to his owne house, *according to the Law.

*Deut. 20.5. Iudg. 7.3.

57 So the hoste remooued, and pitched vpon the Southside of Emmaus.

58 And Judas said, Arme your selues and bee valiant men, and be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuary.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our Sanctuary.

60 Neuertheless, as the will of God is in heauen, so be it.

CHAP. III.

1 *Judas goeth against Gorgias which lieth in wait.* 14 *He putteth Gorgias and his hoste to flight.* 28 *Lysias inuadeth Iudea,* 29 *But Judas driueth him out.* 43 *Judas purifieth the Temple, and dedicateth the Altar.*

Then tooke Gorgias fiue thousand foote men, and a thousand of the best horsemen, and departed out of the campe by night,

Ioseph. lib. 12. chap. 10.

2 To inuade the campe of the Iewes, and to slay them suddenly: and the men of the fortresse were his guides.

3 Now when Judas heard it, hee remooued, and they that were valiant men, to smite the Kings army which was at Emmaus,

4 Whiles yet the army was dispersed from the campe.

5 In the meane season came Gorgias by night into Judas campe: and when he found no man there, hee sought them in the mountaines: for said he, they flee from vs.

6 But assoone as it was day, Judas shewed himselfe in the fielde with three thousand men, which had neither harneste nor swordes to their mindes.

7 And they saw that the armies of the heathen were strong and well armed, and their horsemen about them, and that these were expert men of warre.

8 Then sayd Judas to the men that were with him, Feare ye not their multitude, neither bee afraid of their assault.

9 Remember how our fathers were deliuered *in the Red sea, when Pharaoh pursued them with an army.

*Exod. 14.9, 29.

10 Therefore now let vs cry vnto heauen, and the Lord will haue mercy vpon vs, and remember the Couenant of our fathers, and will destroy this hoste before our face this day:

11 So shall all the heathen know, that there is one, which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, and saw them comming against them,

13 And they went out of their tents into the battell, and they that were with Judas blewe the trumpets.

14 So they ioyned together, and the heathen were discomfited, and fled by the plaine.

15 But the hindmost of them fel by the sword, and they pursued them vnto ‖ Gazeron, and into the plaines of Idumea, & of Azotus, and of Jamnia, so that there were slaine of them about three thousand men.

‖ *Or, Assemoth.*

16 So Judas turned againe with his hoste, from pursuing them,

17 And said vnto the people, Be not greedy of the spoiles: for there is a battell before vs.

18 And Gorgias and the army is here by vs in the mountaine: but stand yee now fast against your enemies, and ouercome them: then may yee safely take the spoiles.

19 As Judas was speaking these words, there appeared one part which looked from the mountaines.

20 But when Gorgias saw that his were fled, and that Judas souldiers burnt the tents: (for the smoke that was seene, declared what was done.)

21 When they saw these things, they were sore afraid, and when they sawe also that Judas and his hoste were in the field ready to set themselues in aray,

22 They fled euery one into the land of strangers.

23 So Judas turned againe to spoyle the tents, where hee gate much golde and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, and sung Psalmes and praised toward the heauen: for hee is gracious, and his mercy endureth for euer.

25 And so Israel had a great victory in that day.

26 ¶ Now all the strangers that escaped, came, and tolde Lysias all the things that were done.

27 Who when he heard these things was sore afraid & discouraged, because such things came not vpon Israel as he would, neither such things as the king had commanded him, came to passe.

28 Therefore the next yeere following, gathered Lysias threescore thousand choien foote men,

men, and fiue thousand horsemen to fight against Jerusalem.

29 So they came into ‖ Idumea, and pitched their tents at ‖ Beth-sura, where Judas came against them with ten thousand men.

30 And when he saw that mighty army, hee prayed, and sayd, Blessed be thou, O Sauiour of Israel, * which didst destroy the assault of the mighty man by the hand of thy seruant Dauid, * and gauest the hoste of the strangers into the hand of Jonathan, the sonne of Saul, and of his armour bearer:

31 Shut vp this army in the hand of thy people of Israel, and let them bee confounded with their power, and with their horsemen.

32 Make them afrayde, and consume their boldnesse and strength, that they may bee astonished at their destruction.

33 Cast them downe by the sword of them that loue thee: then shal all they that know thy Name, praise thee with songs.

34 So they ioyned together, and there were slaine of Lysias hoste, fiue thousand men, and they fell before them.

35 Then Lysias, seeing his army put to flight, and the manlinesse of Judas souldiers, and that they were ready, either to liue or die valiantly, he went into Antiochia, and gathered strangers, and when he had furnished his army, hee thought againe (being prepared) to come against Judea.

36 Then sayd Judas & his brethren, Behold, our enemies are discomfited: let vs now goe vp, to clense, and to repaire the Sanctuary.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now when they saw the Sanctuary layde waste, and the Altar defiled, & the doores burnt vp, and the shrubs growing in the courts, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cried toward heauen.

41 Then Judas commanded certaine of the men to fight against those which were in the castle, till he had clensed the Sanctuary.

42 So he chose Priestes that were vndefiled, such as delighted in the Law,

43 And they clensed the Sanctuary, and bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the altar of burnt offerings which was polluted.

45 So they thought it was best to destroy it, lest it should bee a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layed vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a prophet, to shew what should be done with them.

47 So they tooke whole stones according to the Law, and builded a new Altar according to the former,

48 And made vp the Sanctuary, & the things that were within the Temple, and the courts, and all things.

49 They made also newe holy vessels, and brought into the Temple the candlesticke, and the altar of burnt offerings, and of incense, and the Table.

50 And they burnt incense vpon the Altar, and lighted the lampes which were vpon the candlesticke, that they might burne in the Temple.

51 They set also the Shew bread vpon the table, and hanged vp the vailes, and finished all the workes that they had begun to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Challeu, in the hundreth and eight and fortieth yeere they arose vp betimes in the morning,

53 And offered sacrifice according to the Law, vpon the new altar of burnt offrings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day, was it made newe with songs, and harpes, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praysing toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the Altar eight dayes, offering burnt offerings with gladnesse, and offered sacrifices of deliuerance and praise,

57 And decked the forefront of the Temple with crownes of gold and shieldes, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnesse among the people, and the reproch of the heathen was put away.

59 So Judas and his brethren with the whole Congregation of Israel ordeined that the dayes of dedication of the Altar should bee kept in their season from yeere to yeere, by the space of eight dayes, from the fiue and twentieth day of the moneth Challeu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with hie walles and strong towres round about, least the Gentiles should come and tread it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Judas vanquished the heathen that goe about to destroy Israel, and is helped of his brethren Simon and Ionathan. 50 He ouerthroweth the city of Ephron, because they denied him passage thorow it.

NOw when the nations round about heard, that the Altar was builded, and the Sanctuary renewed as afore, they were sore grieued. *Ioseph lib. 13. cap. 13.*

2 Therefore they thought to destroy the generation of Jacob that was among them, and began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at ‖ Arabathene, because they besieged the Israelites, and he smote them with a great plague, and droue them to straites, and tooke their spoyles. ‖*Or, Arabathane.*

4 He thought also vpon the malice of the children of Bean, which had bene a snare and an hinderance vnto the people, when they lay in waite for them in the high way.

5 Wherefore hee shut them vp in towres, and besieged

§Or, Iudea.
§Or, Beth-horon.
1 Sam. 17. 50, 51.
1. Sam. 14. 13, 14.

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besieged them, and destroyed them vtterly, and burnt their towers with fire, with all that were in them.

6 Afterward, went hee against the children of Ammon, where hee found a mightie power, and a great multitude with Timotheus their captaine.

7 So hee had many battels with them, but they were destroied before him, and so he discomfited them,

8 And tooke Gazer, with the townes thereof, and so turned againe into Judea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Datheman,

10 And sent letters to Judas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs.

11 And they make them ready for to come, and to take the fortresse, whereunto wee are fled, and Timotheus is captaine of their hoste.

12 Come now therefore, and deliuer vs out of their hands: for many of vs are slaine:

13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galile, with their clothes rent, which tolde the same tidings,

15 And saide that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.

16 When Judas and the people heard these wordes, a great Congregation came together, to consult what they might doe for their brethren that were in trouble, and whome they besieged.

17 Then saide Judas to Simon his brother, Chuse thee out men, and go and deliuer thy brethren in Galile, and I and my brother Jonathan will goe into the countrey of Galaad.

18 ¶ So hee left Josephus the sonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoste in Judea,

19 And commanded them saying, Take the ouersight of this people, and make no warre against the heathen, vntill we come againe.

20 And vnto Simon were giuen three thousand men, to goe into Galile, and to Judas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And hee pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so hee tooke their spoiles.

23 Thus they rescued them that were in Galile and in Arbattis with their wiues, and their children, and all that they had, and brought them into Judea with great ioy.

24 ¶ Judas Maccabeus also, and his brother Jonathan went ouer Jorden, and trauailed three daies iourney in the wildernesse,

25 Where they met with the Nabathites, who receiued them louingly, & tolde them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Bosora, and Bosor, in Alemis, ‖ Chalbon, Maged and Carnaim (al these cities are strong and great)

‖ *Or, Chaphor.*

27 And that they were kept in other cities of Galaad, and to morrow they are appointed to bring their hoste vnto these fortes, and to take them, and to destroy them all in one day

28 So Judas & his hoste turned in all haste by the way of the wildernesse towarde Bosora, and wanne the citie, and slew all the males with the edge of the sword, and tooke all their spoile, and set fire vpon the citie,

29 And in the night he remoued from thence, and went toward the fortresse.

30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assaulted them.

31 When Judas sawe that the battel was begun, and that the cry of the citie went vp to heauen with trumpets, and a great sound,

32 Then he sayd vnto the armie, Fight this day for your brethren.

33 So he went forth behinde them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the hoste of Timotheus knew, that it was Maccabeus, and they fled from him, and hee smote them with a great slaughter, so that there was killed of them the same day, almost eight thousand men.

35 ¶ Then departed Judas vnto Masipha, and layde siege vnto it, and wan it, and slew all the males thereof, and spoiled it, and set fire vpon it.

36 From thence went hee and tooke Chasbon, Maged, and Bosor, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and he camped before Raphon beyond the flood.

38 Now Judas had sent to espie the hoste, and they brought him worde againe, saying, All the heathen that bee round about vs, are gathered vnto him, and the hoste is very great,

39 And hee hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come & fight against thee. So Judas went to meet them.

40 Then Timotheus said vnto the captains of his hoste, When Judas and his hoste come nere the flood, if hee passe ouer first vnto vs, we shall not be able to withstand him: for he will be too strong for vs.

41 But if he be afraid, and campe beyond the flood, we will goe ouer vnto him, and shall preuaile against him.

42 Now when Judas came neere to the flood, he caused the gouernors of the people to remaine by the flood, and commanded them, saying, Suffer none to pitch a tent, but let euery man come to the battell.

43 So hee went first ouer toward them, and all the people after him: and al the heathen were discomfited before him, and cast away their weapons, and fled into the temple that was at Carnaim.

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44 Which citie Judas wanne, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Judas.

45 ¶ Then Judas gathered al the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wiues and their children, and their baggage, a very great hoste, to come into the land of Juda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defenced: they could not passe neither at the right hand nor at the left, but must go thorow it.

47 But they that were in the citie, shut themselues in, and stopped vp the gates with stones: & Judas sent vnto them with peaceable wordes, saying,

48 Let vs passe thorow your land, that we may goe into our owne countrey, and none shall hurt you: we will but onely goe thorow on foot: but they would not open vnto him.

49 Wherefore Judas commanded a proclamation to be made thorowout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the citie, all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword, and destroyed it, and tooke the spoile therof, and went thorow the city ouer them that were slaine.

52 Then went they ouer Jorden into the great plaine before Bethsan.

53 And Judas gathered together those that were behind, and gaue the people good exhortation all the way thorow, till they were come into the land of Juda.

54 Thus they went vp with ioy and gladnes vnto mount Sion, where they offred burnt offerings, because there were none of them slaine, but came home againe in safety.

55 ¶ Now whiles Judas & Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Joseph the sonne of Zacharias and Azarias the captaines, hearing of the valiant acts, and battels which they had atchieued, said,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their host a commandement, and went toward Jamnia.

59 But Gorgias and his men came out of the city to fight against them.

60 And Joseph & Azarias were put to flight, & pursued vnto the borders of Judea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow among the people of Israel,

61 Because they were not obedient vnto Judas and his brethren, but thought to do some valiant thing.

62 Also they came not of the stocke of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, whereseeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Judas foorth with his brethren, & fought against the children of Esau in the land toward the South, where he wanne Hebron, and the townes therof, and he destroyed the castell therof, and burnt the towers therof round about. *Ioseph. Ant. 12 cap. 11. & 12.*

66 Then remooued he to go into the land of the ‖ strangers, and went thorow Samaria.

67 At the same time were the Priests of the city slaine in the battell, which would shew their valiantnes, and went forth to battell without counsell: and when Judas came to Azotus in the strangers land, he brake downe their altars, and burnt with fire the images of their gods, and tooke away the spoiles of the cities, and came againe into the land of Juda. ‖ Or, *Philistims.*

CHAP. VI.

1 *Antiochus willing to take the citie of Elimais, is driuen away of the citizens.* 8 *He falleth into sickenes, and dieth.* 17 *His sonne Antiochus is made king.* 34 *The maner to prouoke elephants to fight.* 43 *Eleazarus valiant act.* 48 *The siege of Sion.*

NOw when king Antiochus trauailed thorow the high countries, he heard that Elimais in the countrey of Perlia, was a city greatly renowmed for riches, siluer, and gold, *Ioseph. Ant. 12. cap. 13.*

2 And that there was in it a very rich Temple, whereas were couerings of golde, coat armours, and harnesse, which Alexander king of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the city, and to spoile it, but he was not able: for the citizens were warned of the matter,

4 And rose vp against him in battell, and he fled and departed thence with great heauinesse, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Perlia, that the armies that were against the land of Juda, were driuen away,

6 And that Lysias, which went foorth first with a great power, was driuen away of the Jewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled down the abomination, which he had set vp vpon the altar at Jerusalem, and fenced the Sanctuarie with high walles, as it was afore, and Beth sura his citie.

8 So when the King had heard these words, he was astonished, and sore mooued: therefore he laid him downe vpon his bed, and fell sicke for very sorrow, because it was not come to passe as he had thought.

9 And there continued he many dayes: for his griefe was euer more and more, so that he saw he must needes die.

10 Therefore he sent for all his friends, and said vnto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come? and into what floods of miserie am I fallen now, where as aforetime I was in prosperitie, and greatly set by, by reason of my power?

12 And now doe I remember the euils that I

I haue done at Ierusalem: for I tooke all the vessels of gold and siluer that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon me for the same cause, and behold, I must die with great sorow in a strange land.

14 Then called hee for Philip, one of his friends, whom he made ruler of all his Realme,

15 And gaue him the crowne, and his robe, and the ring, that hee should instruct his sonne Antiochus, and bring him vp, till hee might reigne himselfe.

16 So king Antiochus died there in the hundreth fourty and ninth yeere.

17 ¶When Lysias knew that the king was dead, hee ordeined Antiochus his sonne (whom hee had brought vp) to reigne in his fathers stead, and called him Eupator. *Ioseph. Ant. 12. chap. 14*

18 Now they that were in the castle at Ierusalem, kept in the Israelites round about the Sanctuary, and sought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, and called all the people together to besiege them.

20 So they came together, and besieged them in the hundreth and fiftie yere, and made instruments to shoote, and other engines of warre.

21 But certaine of them that were besieged, gate forth, (vnto whom some vngodly men of Israel ioyned themselues.)

22 And they went vnto the king, saying, How long wilt thou cease from executing iudgement, and auenge our brethren?

23 Wee haue beene ready to serue thy father, and to goe forward in those things, that hee appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cause, and whersoeuer they found any of vs, they slew them, and spoyled our inheritance.

25 And they haue not onely layd hand vpon vs, but vpon all about their borders.

26 And behold, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuary, and Beth-sura.

27 And if thou doest not preuent them quickly, they will doe greater things then these, and thou shalt not be able to ouercome them.

28 When the king heard this, hee was very angry, and called all his friends, the captaines of his armie, and his horsemen,

29 And bandes that were hired, came vnto him from the kings, that were confederate, and from the Iles of the sea.

30 So the number of his armie was an hundreth thousand footmen, and twenty thousand horsemen, and two and thirtie Elephants exercised in battell.

31 These came through Idumea, and drewe neere to Beth-sura, and besieged it a long season, and made engines of warre: but they came out and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and remoued the host toward Beth-zacarias, ouer against the Kings campe.

33 So the king arose very early, and brought the army and his power toward the way of Beth-zacarias, where the armie set themselues in aray to the battell, and blew the trumpets.

34 And to prouoke the Elephants for to fight, they shewed them the blood of grapes and mulberies,

35 And they set the beastes according to the ranges: so that by euery Elephant there stood a thousand men armed with coats of maile and helmets of brasse vpon their heades, and vnto euery beast were ordeined fiue hundreth horsemen of the best,

36 Which were ready at all times whersoeuer the beast was: and whithersoeuer the beast went, they went also, & departed not from him.

37 And vpon them were strong towres of wood that couered euery beast, which were fastened thereon with instruments, and vpon euery one were two and thirtie men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two winges of the hoste, to stirre them vp, and to keepe them in the valleyes.

39 And when the sunne shone vpon the golden shieldes, the mountaines glistered therewith, and gaue light as lamps of fire.

40 Thus part of the kings army was spread vpon the hie mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, & the marching of the company and the rating of the harneste, were astonied: for the army was very great and mighty.

42 Then Iudas and his hoste entered into the battel, and they slew fiue hundreth men of the kings armie.

43 ¶Now when Eleazar, the sonne of ‖ Aberon, saw one of the Elephants armed with royall harneste, and was more excellent then all the other beasts, he thought that the king should be vpon him. ‖ *Or, Saura.*

44 Wherefore he ieoparded himselfe to deliuer his people, and to get him a perpetual name,

45 And ranne boldly vnto him through the middes of the hoste, slaying on the right hand and on the left, so that they departed away on both sides.

46 So went he to the Elephants feete, and gate him vnder him, and slew him: then fel the Elephant downe vpon him, and there hee died. a This example is not to be followed, because it is contrary to the cõmandement.

47 But the other, seeing the power of the king and the fiercenesse of his armie, departed from them.

48 ¶And the kings armie went vp to meete them toward Ierusalem, and the king pitched his tents in Iudea toward mount Sion.

49 Moreouer the king tooke truce with them that were in Beth-sura: but when they came out of the citie, because they had no vitailes there, and were shut vp therein, and the lande had rested,

50 The king tooke Beth-sura, and set there a garison to keepe it.

51 And besieged the Sanctuary many daies, and made instruments to shoote, and other engins of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 ‖They also made engins against their engins and fought a long season. ‖ *Or, the Iewes.*

53 But in the garners there were no vitailes, for it was the seuenth yeere, and then they that were in Iudea, and were deliuered from the

Gentiles, had eaten vp the reſidue of the ſtore,

54 So that in the Sanctuary were few men left: for the famine came ſo vpon them, that they were ſcattered euery man to his owne place.

55 ¶ Now when Lyſias heard that Philip, (whom Antiochus the King, whiles hee liued, had ordeined to bring vp Antiochus his ſonne, that he might be king.)

56 Was come againe out of Perſia, & Media, and the Kings hoſte with him, and thought to take vnto him the rule of things,

57 He and his haſted, & were ſtirred forward by them in the caſtle to goe and tell the King, and the captaines of the hoſte, and to others, ſaying, We decreaſe dayly, and our victailes are but ſmall: and the place that wee lay ſiege vnto, is ſtrong, and the affaires of the realme depend vpon vs.

§ *Or, giue hands.*

58 Now therefore let vs ‖ agree with theſe men, and take truce with them, and with all their nation,

59 And graunt them to liue after their Law, as they did afore: for they be grieued, and doe all theſe things, becauſe wee haue broken their Lawes.

60 So the King and the Princes were content, and ſent vnto them to make peace, and they receiued it.

61 When the king and the princes had made an othe vnto them, they came vpon this out of the fortreſſe.

62 And the king went vp to mount Sion: but when hee ſaw that the place was well defenced, he brake his othe that he had made, and commaunded to breake downe the wall round about.

63 Then departed he in all haſte, and returned vnto Antiochia, where he found Philip hauing dominion of the citie: ſo he fought againſt him, and tooke the citie by force.

CHAP. VII.

1 *Demetrius reigned, after hee had killed Antiochus & Lyſias.* 5 *He troubleth the children of Iſrael through the counſell of certaine wicked perſons.* 37 *The prayer of the Prieſts againſt Nicanor.* 41 *Iudas killeth Nicanor, after he had made his prayer.*

Ioſeph. Ant. 12. chap. 5.

IN the hundreth, and one and fiftieth yeere departed Demetrius the ſon of Seleucus from Rome, and came vp with a few men vnto a city of the ſea coaſt and reigned there.

2 And when hee came into the poſſeſſion of his fathers kingdome, his ſouldiers tooke Antiochus and Lyſias & brought them vnto him.

3 But when it was told him, he ſaid, Shew me not their faces.

4 So they put them to death. Now when Demetrius was ſet vpō the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Iſrael whoſe captaine was Alcimus, that would haue beene the high Prieſt.

6 Theſe men accuſed the people vnto the king, ſaying, Iudas & his brethren haue ſlaine all thy friendes, and driuen vs out of our owne land.

7 Wherefore ſend now ſome man, whome thou truſteſt, that he may goe and ſee all the deſtruction, which hee hath done vnto vs & to the kings land, and let him puniſh them with all their partakers.

8 Then the king choſe Bacchides a friend of his, which was a great man in the Realme, and ruled beyond the flood, and was faithfull vnto the king, and ſent him,

9 And that wicked Alcimus, whom he made hie Prieſt, and commaunded him to be auenged of the children of Iſrael.

10 So they departed, and came with a great hoſt vnto the land of Iuda, and ſent meſſengers to Iudas and his brethren, deceitfully with peaceable words.

11 But they beleeued not their ſaying: for they ſaw that they were come with a great hoſte.

12 Then a company of the gouernours aſſembled vnto Alcimus and Bacchides to intreat of reaſonable points.

‖ *Or, Haſidims.*

13 And the ‖ Aſideans were the firſt that required peace among the children of Iſrael.

14 For ſayd they, He that is a Prieſt of the ſeed of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then he ſpake vnto them peaceably, and ſwore vnto them, and ſayd, We will doe you no harme, neither your friends:

16 And they beleeued him: but hee tooke of them threeſcore men, and ſlew them in one day, according to the words that were written,

17 *They haue caſt the bodies of thy Saints, and their blood round about Ieruſalem, & there was no man that would burie them.* *Pſal. 79. 2.*

18 So there came a feare and a trembling among all the people: for they ſaid, There is neither truth nor righteouſneſſe in them: for they haue broken the appointment and oth that they made.

‖ *Or, Bethſeth, or Bezeth.*

19 Then Bacchides remooued from Ieruſalem, & pitched his tent at ‖ Beth-zecha, where he ſent forth & tooke many of the men that had forſaken him, and certaine of the people whome he ſlew and caſt into the great pit.

20 Then committed hee the countrey vnto Alcimus, and left men of war with him to helpe him: ſo Bacchides went to the king.

21 Thus Alcimus ſtroue for the Prieſthood.

22 And all ſuch as troubled the people reſorted vnto him: inſomuch that they obtained the land of Iuda, and did much hurt in Iſrael.

23 Now when Iudas ſawe all the miſchiefe that Alcimus & his company had done among the Iſraelites more then the heathen,

24 Hee went foorth round about all the borders of Iudea, and puniſhed thoſe that were fallen away, ſo that they came no more abroad in the countrey.

25 But when Alcimus ſaw that Iudas and his people had gotten the vpper hand, and knew that he was not able to abide them, hee went againe to the King and accuſed them of wicked things.

Ioſeph. Ant. 12. chap. 16.

26 Then the King ſent Nicanor one of his chiefe Princes, which hated Iſrael deadly, and commaunded him that hee ſhould deſtroy the people.

27 ¶ So Nicanor came to Ieruſalem with a great hoſte, and ſent vnto Iudas, and his brethren deceitfully with friendly wordes, ſaying,

28 Let there be no warre betweene mee, and you, I will come with few men, to ſee how ye do, friendly.

29 So

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29 So he came vnto Judas, and they saluted one another peaceably: but the enemies were prepared to take away Judas.

30 Neuertheleſſe, it was told Judas, that he came vnto him vnder deceit: therfore he feared him, and would see his face no more.

31 When Nicanor perceiued that his counsell was bewrayed, he went out to fight against Judas, beside ‖ Carpha-salama,

‖ Or, Caphar-sarama.

32 Where there were slaine of Nicanors host about fiue thousand men: so they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, and some of the Priests with the Elders of the people went forth of the Sanctuarie to salute him peaceably, and to shew him the burnt offering that was offered for the King.

34 But hee laughed at them, and mocked them, and counted them prophane, and spake proudly,

35 And swore in his wrath, saying, If Judas and his hoste bee not deliuered now into mine hands, if euer I come againe in safetie, I will burne vp this house. With that, went he out in a great anger.

36 Then the priests came in, and stood before the altar in the Temple, weeping, and saying,

37 For somuch as thou, O Lord, hast chosen this *House, that thy Name might be called vpon therin, and that it should be an house of prayer, and petition for thy people,

*Isa. 56. 5, 7.

38 Bee auenged of this man and his hoste, and let them bee slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 When Nicanor was gone from Jerusalem, hee pitched his tent at Beth-horon, and there an hoste met him out of Syria.

‖ Or, Adarsa

40 And Judas pitched in ‖ Adasa, with three thousand men, where Judas prayed, saying,

41 O Lord, * because the messengers of King Sennacherib blasphemed thee, thine Angel went forth, and slew an hundreth, fourescore and fiue thousand of them.

2. Kin. 19. 35
tob. 1. 18. ecclus. 48. 12.
isa. 37. 36.
2. mac. 8. 19.

42 So destroy thou this hoste before vs to day, that all other may know that hee hath spoken wickedly against thy Sanctuarie, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and hee himselfe was first slaine in the battell.

44 Now when his armie sawe that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney from Adasa vnto Galera, blowing an alarme with the trumpets after them.

46 So they came forth of all the townes of Judea round about, and rushed vpon them, and threw them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoiles, and the pray, and smote off Nicanors head, and his right hand, which he held vp so proudly, and brought it with them, and hanged them vp afore Jerusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined to keepe yeerely that day on the thirteenth day of the moneth Adar.

50 Thus the land of Juda was in rest a little while.

CHAP. VIII.

1 *Judas considering the power and policie of the Romanes, maketh peace with them.* 22 *The conditions of mutuall friendship sent to the Iewes.*

JUdas heard also the fame of the Romans, that they were mighty, and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them,

Joseph. Ant. 12. cap. 18.

2 And that they were men of great power, and they told them of their battels, and their worthy acts, which they did among the ‖ Galatians whom they had conquered, and made to pay tribute,

‖ Or, Frenchmen.

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and gold.

4 And that by their counsel and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited and giuen great ouerthrowes to the Kings that came against them, from the vttermost part of the earth, & that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philip and Perses kings of the ‖ Macedonians, and others that rose against them, and how they ouercame them,

‖ Or, Citims.

6 And how great Antiochus king of Asia, that came against them in battell, hauing an hundreth and twentie Elephants, with horsemen and charets, and a very great armie, was discomfited by them,

7 And how they tooke him aliue, and ordered him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreyes, which they tooke of him, and gaue them to King Eumenes.

9 Againe when it was told them that the Grecians were comming to destroy them,

10 They sent against them a captaine, which gaue them battell, and slew many of them, and tooke many prisoners with their wiues, and children, and spoyled them, and conquered their land, and destroyed their strong holdes, and subdued them to bee their bondmen vnto this day:

11 Moreouer, how they destroyed & brought into subiection other kingdomes and Iles, whosoeuer had withstood them:

12 But they that kept amity with their owne friends, and those that staied vpon them: finally, that they conquered kingdomes, both farre and neere, insomuch that whosoeuer heard of their renowme was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to bee magnified thereby,

15 But that they had ordeined themselues a counsell, wherein three hundred and twentie

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men consulted dayly, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernement to one man euery yeere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Judas chose Eupolemus the sonne of John, the sonne of Accus, and Jason the sonne of Eleazar, and sent them vnto Rome, to make friendship and mutuall fellowship with them,

18 That they might take from them the yoke (for they saw that the kingdome of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great iourney, and came into the ‖ Senate where they spake and said, ‖Or, councell

20 Judas Maccabeus with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bond of friendship and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the Epistle that they wrote in tables of brasse, and sent to Jerusalem, that they might haue by them a memoriall of the peace, and mutuall fellowship.

23 Good successe be to the Romanes, and to the people of the Iewes, by sea, and by land for euer, and the sword, and enemie be from them.

24 If there come first any warre vpon the Romanes, or any of their friends throughout all their dominion,

25 The people of the Iewes shall helpe them, as the time shall bee appointed, with all their heart.

26 Also ‖ they shall giue nothing to them that come to fight for them, nor serue them with wheate, nor weapons, nor money, nor ships, as it pleaseth the Romanes, but ‖ they shall keepe their couenants without taking any thing of them. ‖Or, the Romanes. ‖Or, the Iewes.

27 Likewise also, if warre come first against the nation of the Iewes, the Romanes shal helpe them with a good will, according as the time shall be appointed them.

28 Neither shall wheate be giuen vnto them, that take their part, nor weapons, nor money, nor ships, as it pleaseth the Romanes, who will keepe these couenants without deceit.

29 According to these articles the Romanes made the bond with the people of the Iewes.

30 If after these points the one partie, or the other will adde or diminish, they may doe it at their pleasures, and whatsoeuer they shall adde or take away, shalbe ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, we haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends, and confederates the Iewes?

32 If therefore they complaine any more against thee, wee will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 *After the death of Nicanor, Demetrius sendeth his armie against Judas.* 18 *Judas is slaine.* 31 *Jonathan is put in the stead of his brother.* 47 *The battel betweene Jonathan and Bacchides.* 55 *Alcimus is smitten with the palsie, and dieth.* 68 *Hee commeth vpon Jonathan by the counsell of certaine wicked persons, and is ouercome.* 70 *The truce of Ionathen with Bacchides.*

IN the meane season, when Demetrius had heard how Nicanor and his hoste had giuen the battell, hee sent Bacchides, and Alcimus againe into Judea, and his ‖ chiefe strength with them. *Ioseph. Ant. 12. cap. 18.* ‖Or, the right horne.

2 So they went forth by the way that is toward Galgala, and pitched their tents before Mesaloth which is in Arbelis, and wan it, and slew much people.

3 And in the first moneth of the hundreth, fiftie and two yere, they laide their siege against Jerusalem.

4 But they raised their campe, and came to Berea with twentie thousand foote men, and two thousand horsemen.

5 Now Judas had pitched his tent at ‖ Eleaza, and three thousand chosen men with him. ‖Or, Iasa.

6 And when they saw that the multitude of the armie was great, they were sore afraide, and many conueyed themselues out of the hoste, so that there abode no moe of them, but eight hundreth men.

7 When Judas sawe that his hoste failed him, and that he must needes fight, hee was sore troubled in mind that hee had no time to gather them together, and was discouraged.

8 Neuertheless, hee said vnto them that remained, Let vs rise, and goe vp against our enemies, if peraduenture we may bee able to fight with them.

9 But they would haue staied him, saying, We are not able: but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall wee fight against them, that are so few?

10 Then Judas said, a God forbid, that wee should doe this thing, to flee from them: if our time bee come, let vs die manfully for our brethren, and let vs not staine our honour. a He that was wont to pray and ouercome, is ouercome when he trusteth in his strength, and omitteth prayer.

11 Then the hoste remooued out of the tents, and stood against them, who had diuided their horsemen into two troupes, and they that threw with slings, and the archers marched in the foreward, and they that fought in the foreward were all valiant men.

12 And Bacchides was in the right wing. So the armie drew neere on both sides, and blew the trumpets.

13 They of Judas side blew the trumpets also, and the earth shooke at the noyse of the armies, and the battell continued from morning to night.

14 And when Judas sawe that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Now when they which were of the left wing, saw that the right wing was discomfited, they followed Judas behinde, and them that were with him, hard at the heeles.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Judas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Judas their brother, and buried him in his fathers sepulchre

sepulchre in the citie of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Judas, both the battels and the valiant acts that he did, and of his worthinesse, they are not written: for they were very many.

Ioseph. Ant. 13. chap. 1. and 3.

23 ¶ Now after the death of Judas, wicked men came vp in all the coasts of Israel, and there arose all such as gaue themselues to iniquitie.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer themselues with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Judas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

37 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Judas friends together, and sayd vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like him to goe forth against our enemies, euen against Bacchides, and ‖ against them of our nation that are enemies vnto vs,

‖ Or, against the enemies of our nation.

30 Therfore, this day we chuse thee that thou mayest be our Prince and captaine in his place to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Judas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Jonathan and Simon his brother perceiuing that, fled into the wildernes of Thecua with all their company, and pitched their tents by the water poole of Asphar.

34 Which when Bacchides vnderstood, hee came ouer Jorden with all his hoste vpon the Sabbath day.

35 (Now had Jonathan sent his brother John a captaine of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

‖ Or, Iambri.

36 But the children of ‖ Ambri came out of Medaba, and tooke John and al that he had, and when they had taken it, went their way.

37 After this came word vnto Jonathan, and to Simon his brother, that the children of Ambri made a great mariage, and brought the bride from ‖ Medaba with great pompe: for she was daughter to one of the noblest Princes of Canaan.

‖ Or, Nadabath.

38 Therfore they remembred John their brother, and went vp and hid themselues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and behold there was a great noise, and much preparation: then the bridegroome came forth, and his friendes and his brethren met them with timbrels and instruments of musicke, and many weapons.

40 Then Jonathans men that lay in ambush, rose vp against them, & slew many of them, and the remnant fled into the mountains, so that they tooke all their spoiles.

41 Thus the marriage was turned to mourning, and the noise of their melodie into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Jorden.

43 When Bacchides heard this, he came vnto the border of Jorden with a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his company, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Behold, the battel is before vs, and behind vs, and the water of Jorden on this side and that side, and the marise and forest, so that there is no place for vs to turne aside.

46 Wherefore crie now vnto heauen, that yee may be deliuered from the power of your enemies: so they ioyned battell.

47 Then Jonathan stretched out his hand to smite Bacchides: but he turned aside from him and reculed.

48 Then Jonathan and they that were with him lept into Jorden, and swimmed ouer vnto the further banke: but the other would not passe through Jorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Jerusalem, and built vp the strong cities in Juda, as the castle of Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, ‖ Pharathoni, and ‖ Tepho, with hie walles, with gates, and with barres,

‖ Or, Phara.
‖ Or, Thope.

51 And set garisons in them, that they might vse their malice vpon Israel.

52 He fortified also the citie Beth-sura, and Gazara, and the castle, and set a garison in them with prouision of victuals.

53 He tooke also the chiefest mens sonnes in the countrey for hostages, and put them in the castle at Jerusalem to be kept.

54 ¶ Afterward in the hundreth fiftie and three yeere, in the second moneth, Alcimus commanded that the walles of the inner court of the sanctuary should bee destroyed, and hee pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindered, and his mouth was stopped: for he was smitten with a palsie, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides saw that Alcimus was dead, hee turned againe to the King, and so the lande of Juda was in rest two yeeres.

58 Then all the vngodly men held a counsell, saying, Behold, Jonathan and his company dwell at ease, and without care: wherefore let vs bring Bacchides hither, and hee will take them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great hoste, and sent letters priuily to his adherents, which were in Juder, to take Jonathan, and those that were with him: but they could not, for

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their counsell was knowen vnto them,

‖Or, Jonathan. 61 And ‖ they tooke fiftie men of the countrey, which were the chiefe workers of this wickednesse, and slew them.

‖Or, Bethbessen. 62 ¶ Then Jonathan and Simon with their company departed vnto ‖ Beth-basin which is in the wildernesse, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his hoste, and sent word to them that were of Judea.

64 Then came he and laid siege to Beth-basin, and tought against it a long season, & made instruments of warre.

65 But Jonathan had left his brother Simon in the citie, and went forth into the countrey, and came with a certaine number,

‖Or, Odares. 66 And slew ‖ Odomeras and his brethren, and the children of Phasiron in their tents: so he began to slay, and increased in power.

67 Simon also and his company went out of the citie, and burnt vp the instruments of warre,

68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsell and iourney was in vaine.

b Wicked counsel falleth on the counsellers. 69 Wherefore he was very wroth at the wicked men, b that gaue him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

70 Whereof when Jonathan had knowledge, he sent ambassadours vnto him, to intreate of peace with him, and that the prisoners should be delinered.

71 Which thing he accepted, & did according to his desire, and made an othe, that hee would neuer do him harme all the dayes of his life.

72 So he restored vnto him the prisoners that he had taken aforetime out of the land of Juda, and so returned and went into his owne land, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Jonathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Jewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemeus and Alexander.

Ioseph. Ant. 13. chap. 2. 3. IN the hundreth and threescore yeere came Alexander the sonne of Antiochus Epiphanes and tooke Ptolemais, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, he gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Jonathan with louing words, as though hee would preferre him.

4 For hee sayd, Wee will first make peace with him, before hee ioyne with Alexander against vs.

5 Els he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so he gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to bee confederate with him, and commanded the hostages that were in the castle, to bee delinered vnto him.

7 ¶ Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were sore afraide, because they heard that the king had giuen him licence to gather an armie.

9 So they that were of the castle, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Jerusalem, and began to build and repaire the citie.

11 And hee commanded the workemen to build the walles, and the mount Sion round about with hewen stone to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled,

13 So that euery man left his place, & went into his owne countrey.

14 Onely at Beth-sura remained certaine which had forsaken the Law and the commandements: for it was their refuge.

15 ¶ Now when King Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was told him of the battels and noble actes, which hee and his brethren had done, and of the paines that they had endured,

16 He sayd, Might wee finde such a man? now therefore we will make him our friend and confederate.

17 Upon this hee wrote a letter, and sent it vnto him with these words, saying,

18 KING ALEXANDER to his brother Jonathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordaine thee to be the hie Priest of thy nation, and to be called the Kings friend: (and he sent him a purple robe, and a ‖ crowne of gold,) that thou mayest ‖ consider what is for our profit, and keepe friendship toward vs.

‖Or, mitre. ‖Or, take our part.

21 So in the seuenth moneth of the hundreth and threescore yeere, vpon the feast day of the tabernacles, Jonathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, he was marueilous sory, and sayd, Ioseph. Ant. 13. chap. 3.

23 What haue we done that Alexander hath preuented vs in getting the friendship of the Jewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewards that they may helpe me.

25 Whereupon hee wrote vnto them these words, KING DEMETRIVS vnto the nation of the Jewes sendeth greeting.

26 We haue heard that ye haue kept your couenant toward vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefore remaine still, and keepe fidelitie towards vs, and we will recompense you for the good things that ye haue done for vs,

28 And will release you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Jewes from tributes, and free you from the customes

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cuſtomes of ſalt, and the crowne taxes, and from the third part of the ſeede.

30 And from the halfe of the fruit of the trees which is mine owne duety, I ſo releaſe them, that from this day forth, none ſhall take any thing of the land of Juda, or of the three gouernments, which are added thereunto, as of Samaria and of Galile, [a] from this day forth for euermore.

a And of the countrey beyond Iorden, as Ioſephus writeth.

31 Jeruſalem alſo with all things belonging thereto, ſhall bee holy and free from the tenths and tributes.

32 Alſo I releaſe the power of the caſtle which is at Jeruſalem, and giue it vnto the hie Prieſt, that he may ſet in it ſuch men, as he ſhall chuſe to keepe it.

33 Moreouer I freely deliuer euery one of the Jewes that were taken away priſoners out of the land of Juda throughout all my Realme, and euery one of them ſhalbe free from tributes, yea, euen their cattell.

34 And all the feaſts, and Sabbaths, and new moones, and the dayes appointed, and the three dayes before the feaſt, and the three dayes after the feaſt, ſhall be dayes of freedome and libertie for all the Jewes in my Realme,

35 So that in them no man ſhall haue power to doe any thing, or to vexe any of them in any maner of cauſe.

36 Alſo thirty thouſand of the Jewes ſhall be written vp in the Kings hoſte, and haue their wages payed them as appertaineth to all them that are of the Kings armie: and of them ſhall bee ordeined certaine to keepe the kings ſtrong holds.

37 And ſome of them ſhall bee ſet ouer the kings moſt ſecret affaires, and their gouernours and their princes ſhall be of themſelues, and they ſhal line after their own lawes, as the king hath commanded in the land of Juda.

38 And the three gouernments that are added vnto Judea from the countrey of Samaria, ſhall be ioyned vnto Judea, and they ſhall bee as vnder one, and obey none other power, but the high Prieſt.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuary at Jeruſalem, for the neceſſary expences of the holy things.

40 Moreouer, I will giue euery yeere fifteene thouſand ſicles of ſiluer of the kings reuennes, out of the places appertaining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeeres, from henceforth they ſhall giue it toward the works of the Temple.

42 And beſides this, the fiue thouſand ſicles of ſiluer which they receiued yeerely of the accompt appointed for the entertainement of the Sanctuary, theſe yeeres paſſed, euen theſe things ſhall be releaſed, becauſe they appertaine to the Prieſts that miniſter.

43 Item, whoſoeuer they be that flee vnto the Temple at Jeruſalem, or within the liberties thereof and are indebted to the king for any maner of thing, they ſhall be pardoned, and all that they haue in my Realme

44 For the building alſo and repairing of the workes of the Sanctuarie, expences ſhall be giuen of the kings reuennes.

45 And for the making of the walles of Jeruſalem, and fortifying it round about, that the holdes in Judea may bee built vp, ſhall alſo the coſts be giuen out of the kings reuenues.

46 ¶ But when Jonathan and the people heard theſe words, they gaue no credite vnto them, neither receiued them: for they remembred the great wickednelle that he had done in Iſrael, and how ſore he had vexed them.

47 Wherefore they agreed vnto Alexander; for hee was the firſt that had intreated of true peace with them, and ſo were confederate with him alway.

48 Then gathered King Alexander a great hoſte, and camped ouer againſt Demetrius.

49 So the two kings ioyned battell: but Demetrius hoſte fled, and Alexander purſued him, and preuailed againſt them.

50 So that ſore battell continued till the Sunne went downe, and Demetrius was ſlain the ſame day.

51 ¶ Then Alexander ſent Ambaſſadours vnto Ptolemeus the king of Egypt, with theſe words, ſaying, *Ioſeph. Ant. 13. cap. 6.*

52 For ſo much as I am come againe to my Realme, and am ſet in the throne of my fathers, and haue gotten the dominion, and haue deſtroied Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and hee and his armie is diſcomfited by me, and I ſit in the throne of his kingdome,

54 Let vs now make friendſhip together, and giue me now thy daughter to wife: ſo ſhall I be thy ſonne in law, and giue thee rewards, and vnto her things according to thy dignitie.

55 Then Ptolemeus the king gaue anſwere, ſaying, Happie bee the day, wherein thou art come againe vnto the land of thy fathers, and ſitteſt in the throne of their kingdome.

56 Now therefore will I fulfill thy writing: but meete me at Ptolemais that we may ſee one another, and that I may make thee my ſonne in law, according to thy deſire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threeſcore and two yeere,

58 Where king Alexander met him, and hee gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glorie, as the maner of kings is.

59 ¶ Then wrote King Alexander vnto Jonathan, that he ſhould come and meete him.

60 So he went honourably vnto Ptolemais, and there he met the two kings, and gaue them great preſents of ſiluer and golde, and to their friends, and found fauour in their ſight.

61 And there aſſembled certaine peſtilent fellowes of Iſrael, and wicked men to accuſe him: but the king would not heare them.

62 And the king comanded that they ſhould take off the garments of Jonathan, and clothe him in purple, and ſo they did: and the king appointed him to ſit by him,

63 And ſayd vnto his Princes, Goe with him into the mids of the citie, and make a proclamation, that no man complaine againſt him of any matter, and that no man trouble him for any maner of cauſe.

64 So when his accuſers ſaw his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the king preferred him to honour, and wrote

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wrote him among his chiefe friends, and made him a duke and partaker of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladnesse.

67 ¶ In the hundreth, threescore and five yere came Demetrius the sonne of Demetrius, from Creta vnto his fathers land.

68 Whereof when king Alexander heard, he was very sory, and returned vnto Antiochia.

69 Then Demetrius appointed Appollonius the gouernour of Cocilosyria, who gathered a great host, and camped in Jamnia, and sent vnto Jonathan the hie Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reprocched, because of thee: now therfore why doest thou vaunt thy selfe against vs in the mountaines?

71 Now then if thou trust in thine owne strength, come downe to vs into the plaine field, and there let vs trie the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your foote is not able to stand before our face: for thy fathers haue beene twice chased in their owne land.

73 And now how wilt thou bee able to abide so great an host of horsemen and footmen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apollonius, he was moued in his mind: wherefore hee chose tenne thousand men, and went out of Jerusalem, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Joppe: but they shut him out of the citie: for Apollonius garison was in Joppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Jonathan wan Joppe.

77 Apollonius hearing of this, tooke three thousand horsemen with a great host of foote men, and went toward Azotus, as though he would goe forward, and came immediatly into the plain field, because he had so many horsemen, and put his trust in them.

78 So Jonathan followed vpon him to Azotus, and the armie skirmished with his arriere band.

79 For Apollonius had left a thousand horsemen behind them in ambush.

80 And Jonathan knew that there was an ambushment behind him: and though they had compassed in his host, and shot darts at the people from the morning to the euening,

81 Yet the people stood stil, as Jonathan had commanded them, till their horses were weary.

82 Then brought Simon forth his host, and set them against the band: but the horses were weary, and he discomfited them, and they fled: so the horsemen were scattered in the field,

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselues.

84 But Jonathan set fire vpon Azotus and all the cities round about it, and tooke their spoiles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Jonathan remooued the host from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Jonathan and his host againe to Jerusalem with great spoyles.

88 And when King Alexander heard these things, he began to doe Jonathan more honour,

89 And sent him a collar of golde, as the vse is to bee giuen vnto such as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 *The dissention betweene Ptolemeus and Alexander his sonne in law.* 17 *The death of Alexander.* 19 *Demetrius reigneth after the death of Ptolemeus.* 22 *Sion is besieged of Jonathan.* 42 *Demetrius seeing that no man resisted him, sendeth his armie againe.* 54 *Tryphon moueth Antiochus against Demetrius.*

AND the king of Egypt gathered a great host, like the sand that lyeth vpon the sea shore, and many ships, and went about throughout deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne Realme. *Ioseph. Ant. 13. chap. 7.*

2 Upon this he went into Syria with friendly wordes, and was let into the cities, and men came forth to meete him: for king Alexander had commanded them to meete him, because hee was his father in law.

3 Now when hee entred into the citie of Ptolemais, he left bands and garisons in euery citie.

4 And when he came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battel: for they had made heapes of them by the way where hee should passe.

5 And they tolde the King what Jonathan had done, to the intent they might get him euill will: but the king held his peace.

6 And Jonathan met the King with great honour at Joppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the King vnto the water that was called Eleutherus, he turned againe to Jerusalem.

8 So king Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent ambassadours vnto king Demetrius, saying. Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his Realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia, and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But

15 But when Alexander heard it, he came to warre against him, and Ptolemeus brought forth his host, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, King Ptolemeus died, and they that were in the holdes, were slaine one of another.

19 And Demetrius reigned in the hundreth, threescore and seuenthyeere.

20 ¶ At the same time gathered Ionathan them that were in Iudea, to lay siege vnto the castle which was at Ierusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Ionathan besieged the castle.

22 So when hee heard it, he was angrie, and immediatly came vnto Ptolemais, and wrote vnto Ionathan, that he should lay no more siege vnto it, but that he should meete him, and speake with him at Ptolemais in all haste.

23 Neuertheless, when Ionathan heard this, hee commanded to besiege it: hee chose also certaine of the Elders of Israel, and the Priests, and put himselfe in danger,

24 And tooke with him siluer and gold, and apparell, and diuers presents, and went to Ptolemais vnto the King, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the King intreated him as his predecessors had done, and promoted him in the sight of all his friends,

27 And confirmed him in the hie Priesthood with all the honourable things, that hee had afore, and made him his chiefe friend.

28 Ionathan also desired the King, that hee would make Iudea free with the three gouernments, and the countrey of Samaria, and Ionathan promtied him three hundred talents.

29 Whereunto the king consented, and gaue Ionathan writing of the same, conteining these words,

30 KING DEMETRIVS vnto his brother Ionathan, and to the nation of the Iewes sendeth greeting.

31 Wee send you heere a copie of the letter, which wee did write vnto our cousin Lasthenes concerning you, that ye should see it.

32 King Demetrius vnto Lasthenes his father, sendeth greeting.

33 For the faithfulnesse that our friends the nation of the Iewes keepe vnto vs, and for their good will toward vs, we are determined to doe them good.

34 Wherefore wee assigne to them the coasts of Iudea, with the three gouernments, Apherema, and Lydda, and Ramathe (which are added vnto Iudea, from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Ierusalem: both concerning the payments which the King tooke yeerely afore time, both for the fruites of the earth, and for the fruits of the trees.

35 As for the other things appertaining vnto vs of the tenthes and tributes, which were due vnto vs, and the customes of salt, and crowne tares, which were payed vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shal be reckoned from this time forth and for euer.

37 Therefore see that ye make a copie of these things, and deliuer it vnto Ionathan, that it may bee set vp vpon the holy mount in an open place.

38 After this, when Demetrius the king saw that his land was in rest, and that no resistance was made against him, hee sent away all his host, euery man to his owne place, except certaine bands of strangers, whome hee brought from the yles of the heathen: wherefore all his fathers host hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when hee saw that al the host murmured against Demetrius, he went to ‖ Simalcue the Arabian, that brought vp Antiochus the sonne of Alexander, ‖Or, Emalcuel,

40 And lay fore vpon him, to deliuer him this young Antiochus, that he might reigne in his fathers stead: hee told him also what great euill Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Ionathan sent vnto King Demetrius to driue them out which were in the castle at Ierusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Ionathan, saying, I will not onely doe these things for thee and thy nation, but if opportunitie serue, I will honour thee and thy nation.

43 Now therefore thou shalt doe me a pleasure, if thou wilt send me men to helpe mee: for all mine army is gone from me.

44 So Ionathan sent him three thousand strong men vnto Antiochia, and they came vnto the King: wherefore the King was very glad at their comming.

45 ¶ But they that were of the citie, euen an hundreth and tweutie thousand men, gathered them together in the mids of the citie, & would haue slaine the King.

46 But the King fled into the palace, and the citizens kept the streetes of the citie, and began to fight.

47 Then the King called to the Iewes for helpe, which came to him altogether, and went abroad through the citie,

48 And slew the same day an hundreth thousand, and set fire vpon the citie, and tooke many spoyles in that day, and deliuered the King.

49 So when the citizens saw that the Iewes had gotten the vpper hand of the citie, and that they themselues were disappointed of their purpose, they made their supplication vnto the king saying,

50 ‖ Grant vs peace, and let the Iewes cease from vexing vs and the citie. ‖Or, giue vs the right hand,

51 So they cast away their weapons, & made peace and the Iewes were greatly honoured before the King, and before all that were in his realme, and they came againe to Ierusalem with great pray.

52 Then King Demetrius sate in the throne of his kingdome, and had peace in his land.

53 Neuertheles, he dissembled in all that euer he

hee spake, and withdrew himselfe from Jonathan, neither did hee reward him according to the benefites which hee had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the yong child Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had scattered, and they fought against him, who fled, and turned his backe.

56 So Tryphon tooke the ‖ beasts, and wan Antiochia. ‖ Or, Elephantes.

57 And young Antiochus wrote vnto Jonathan, saying, I appoint thee to bee the chiefe Priest, & make thee ruler ouer the foure gouernments, that thou maiest be a friend of the kings.

58 Upon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in gold, and to weare purple, & to haue a collar of gold.

59 He made his brother Simon also captaine from the coastes of Tyrus vnto the borders of Egypt.

60 Then Jonathan went forth, and passed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore hee laide siege vnto it, & burned the suburbs thereof with fire, and spoyled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and tooke of the sonnes of the chiefe men for hostages, and sent them to Jerusalem, and went thorow the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius Princes were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,

64 He came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, & fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which hee granted them, & afterward put them out from thence, and tooke the city, and set a garison in it.

67 Then Jonathan with his hoste, came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And behold, the hostes of the ‖ strangers met him in the plaine, & had laid ambushments for him in the mountaines. ‖ Or, heathen.

69 So that when they came against them, the ambushments rose out of their places and skirmished.

70 So that all that were of Jonathans side, fled: and there was not one of them left, except Mattathias the sonne of ‖ Absalomus, and Judas the sonne of Calphi the Captaines of the hoste. ‖ Or, Abessalomus.

71 Then Jonathan rent his clothes, and cast earth vpon his head and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to follow after all vnto their tents at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Jonathan turned againe to Jerusalem.

CHAP. XII.

1 Ionathan sendeth ambassadours to Rome, 2 and to the people of Sparta, to renew their couenant of friendship. 24 Ionathan putteth to flight the Princes of Demetrius. 40 Tryphon taketh Ionathan by deceit.

IOnathan now seeing that the time was meete for him, chose certaine men, and sent them vnto Rome, to stablish and renew the friendship with them. *Ioseph. Ant. 13 cap. 8.*

2 He sent letters also vnto the ‖ Spartians and to other places, for the same purpose. ‖ Or, Lacedemonians.

3 So they went vnto Rome, and entred into the Senate, and said, Jonathan the hie priest and the nation of the Jewes sent vs vnto you, for to renewe friendshippe with you, and the bond of loue, as in times past.

4 So the Romanes gaue them free passports, that men should leade them home into the land of Juda peaceably.

5 ¶ AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the priests, and the rest of the people of the Jewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from ‖ Arius, which then reigned among you, that you would be our brethren, as the copie hereunder written specifieth. *Ioseph. Ant. 12 cap. 5.* ‖ Or, Darius.

8 And Onias entreated the Ambassadour honourably, and receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, we neede no such writings: for wee haue the holy bookes in our handes for comfort.

10 Neuertheless, we thought it good to send vnto you, for the renewing of the brotherhood and friendship, lest wee should bee strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at al seasons continually, and in the feasts and other dayes appointed, when we offer sacrifices and prayers, as it is meet and conuenient to thinke vpon our brethren.

12 And wee reioyce at your prosperous estate.

13 And though we haue bene enuironed with great troubles and warres, so that the Kings round about vs haue fought against vs,

14 Yet would we not be grieuous vnto you, nor to other of our confederates and friends in these warres.

15 For we haue had helpe from heauen, that hath succoured vs, and wee are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romanes, for to renew the former friendship with them, and league.

17 Wee commaunded them also to goe vnto you, and to salute you, and to deliuer you our letters concerning the renewing of our brotherhood.

18 And

18 And now ye shall doe vs a pleasure to giue vs an answere of these things.

19 ¶ And this was the copy of the letters, which Arius the king of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the high Priest sendeth greeting.

21 It is found in writing that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, yee shall doe well to write vnto vs of your prosperitie.

23 As for vs we haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue we commaunded to be shewed vnto you.

24 ¶ Now when Ionathan heard that Demetrius Princes were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the land of Hamath: for hee gaue them not space to come into his owne countrey.

26 And he sent spies vnto their tents, which came againe and told him, that they were appointed to come vpon him in the night.

27 Wherefore, when the Sunne was gone downe, Ionathan commaunded his men to watch, and to bee in armes readie to fight all the night, and sent watch men round about the hoste.

28 But when the aduersaries heard that Ionathan was readie with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheless Ionathan and his company knew it not till the morning: for they saw the fires burning.

30 Then Ionathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoile.

32 Hee proceeded further also, and came vnto Damascus, and went thorow all the countrey.

33 But Simon his brother went forth, and came to Ascalon and to the next holdes, departing vnto Ioppe, and wanne it.

34 For he heard that they would deliuer the hold to them that tooke Demetrius part: wherfore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, and called the Elders of the people together, and deuised with them for to build vp the strong holds in Iudea,

36 And to make the walles of Ierusalem higher, and to make a great mount betwixt the castle and the citie, for to separate it from the citie, that it might be alone, and that men should neither buy, nor sell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to bee crowned when hee had slaine the king Antiochus. *Ioseph Ant. 13. chap. 9.*

40 But he was afraid that Ionathan would not suffer him, but fight against him: wherefore he went about to take Ionathan, & to kill him: so he departed and came vnto Bethsan.

41 Then went Ionathan forth against him to the battell with fourtie thousand cholen men, and came vnto Bethsan.

42 But when Tryphon saw that Ionathan came with so great an hoste, hee durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friends, and gaue him rewards, and commanded his men of warre to be as obedient vnto him, as to himselfe,

44 And said vnto Ionathan, Why hast thou caused this people to take such trauell, seeing there is no warre betweene vs?

45 Therefore now send them home againe, and chuse certaine men to waite vpon thee, and come thou with mee to Ptolemais: For I will giue it thee, with the other strong holds, and the other garisons, & all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Ionathan beleeued him, and did as hee sayd, and sent away his hoste, which went into the land of Iuda,

47 And retained but three thousand with him, whereof he sent two thousand into Galile, and one thousand went with himselfe.

48 Now assoone as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slewe all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footmen and horsemen into Galile, and into the great plaine, to destroy all Ionathans company.

50 But when they knew that Ionathan was taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which folowed vpon them, sawe that it was a matter of life, they turned backe againe.

52 By this meanes al they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For al the heathen that were round about them, sought to destroy them.

54 For they said, Now haue they no captaine, nor any man to help them: therefore let vs now fight against them, and root out their memorie from among men.

CHAP. XIII.

1 *After Ionathan was taken, Simon is chosen captaine.* 17 *Tryphon taking his children and money for the redemption of Ionathan, killeth him and his children.* 31 *Tryphon killeth Antiochus, and possesseth the realme.* 36 *Demetrius taketh truce with Simon.* 43 *Simon winneth Gaza.* 50 *Hee possesseth the towre of Sion.* 53 *He maketh his sonne Iohn captaine.*

NOw when Simon heard that Tryphon gathered a great hoste to come into the land of Iuda, and to destroy it, *Ioseph Ant. 13. chap. 9.*

2 And sawe that the people was in great trembling and feare, hee came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Yee know

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know what great thinges I, and my brethren, and my fathers house haue done for the Law, and the Sanctuary, and the battels, and troubles that we haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuarie, and our wiues and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these words the hearts of the people were kindled,

8 So that they cryed with a loud voyce, saying, Thou shalt be our captaine in stead of Judas and Jonathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 ¶ So hee gathered all the men of warre, making haste to finish the walles of Jerusalem, and fortified it round about.

11 Then sent he Jonathan the sonne of Absalomus with a great hoste vnto Joppe, which drone them out that were therin, and remained there himselfe.

12 Tryphon also remoued from Ptolemais with a great armie, to come into the land of Juda, and Jonathan was with him as prisoner.

‖Or, Addus. 13 And Simon pitched his tents at ‖ Addis vpon the open plaine.

14 But when Tryphon knew that Simon stood vp in stead of his brother Jonathan, and that he would fight against him, he sent messengers vnto him, saying,

15 Whereas we haue kept Jonathan thy brother, it is for money that he is owing in the kings accompt concerning the businesse that he had in hand.

16 Wherefore send now an hundreth talents of siluer, and his two sonnes for hostages, that when he is letten forth hee will not turne from vs, and we will send him againe.

17 Neuertheless Simon knew that hee dissembled in his words, yet commaunded hee the money and children to bee deliuered vnto him, least he should be in greater hatred of the people of Israel:

18 Who might haue sayd, Because hee sent him not the money and the children, therefore is Jonathan dead.

19 So hee sent the children and an hundreth talents: but hee dissembled, and would not let Jonathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Adora: but whersoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castle sent messengers vnto Tryphon, that hee should make haste to come by the wildernesse, and to send them vitailes.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not, because of the snow: but he remoued & went into the countrey of Galaad.

23 And when he came neere to Balcama, he slew Jonathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto of hewen stone behind and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetuall memorie, and carued ships beside the armes, that they might bee seene of men sayling in the Sea.

30 This sepulchre which he made at Modin, standeth yet vnto this day.

31 ¶ Now as Tryphon went forth with the yong King Antiochus, he slew him traitorously, *Ioseph. Ant. l 3. chap. 10.*

32 And reigned in his steade, and crowned himselfe King of Asia, & brought a great plague vpon the land.

33 Simon also built vp the castles of Judea, and compassed them about with high towres, and great walles, euen with towres, and gates, and barres, and layd vp vitailes in the strong holds.

34 Moreouer Simon chose certaine men and sent them to King Demetrius, that hee would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him and wrote vnto him after this maner.

36 DEMETRIVS the King vnto Simon the hie Priest, and the friend of Kings, and to the Elders, and the nation of the Iewes, sendeth greeting.

37 The golden crowne, and ‖ precious stone that ye sent vnto vs, haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers to release you of the things wherein wee made you free. ‖Or, ceNar, or baudricke: in Greeke Bainen, or baheu.

38 So the things that we haue granted you, shall be stable: the strong holds which yee haue builded, shall be your owne.

39 Also we forgiue the ouersights, and faults committed vnto this day: and the crowne taxe that ye ought vs, and whereas was any other tribute in Jerusalem, it shall bee now no tribute.

40 And they that are meete among you tobe written with our men, let them bee written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundreth and seuentie yeere.

42 And the people of Israel began to write in their letters and publique instruments, IN THE FIRST yeere of Simon, the hie and chiefe Priest, gouernour and Prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where hee set vp an engine of warre, and approched neere the citie, and beat a tower, and tooke it.

44 So they that were in the engine, lept into the city, and there was great trouble in the city,

45 In so much that the people of the city rent their clothes and climed vp vpon the walles with

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with their wiues, and children, and cryed with a loud voice, beseeching Simon to graunt them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercie.

47 Then Simon pitied them, & would fight no more against them, but put them out of the citie, and cleansed the houses, wherein the idoles were, and so entred thereunto with Psalmes and thanksgiuing.

48 So when he had cast all the filthines out, he set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Now, when they in the castle at Ierusalem were kept, that they could not come forth nor goe into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death,

50 In so much that they besought Simon to make peace with them: which he granted them, and put them out from thence, and cleansed the castle from filthinesse.

51 And vpon the three and twentie day of the second moneth, in the hundreth seuentie and one yeere they entred into it with thanksgiuing, and branches of palme trees, and with harpes, and with cymbals, and with violes, & with psalmes and songs, because the great enemie of Israel was ouercome.

52 And he ordeined that the same day should be kept euery yeere with gladnesse.

53 And he fortified the mount of the Temple that was besides the castle where he dwelt himselfe with his company.

54 Simon also seeing that John his sonne was now a man, he made him captaine of all the hostes, and caused him to dwell in ‖ Gazaris.

‖ Or, Gaza.

CHAP. XIIII.

1 Demetrius is ouercome of Arsaces. 11 Simon being captaine, there is great quietnes in Israel. 18 The couenant of friendship with the Romanes, & with the people of Sparta is renued.

IN the hundreth, seuentie and two yere, gathered King Demetrius his hoste, and departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Arsaces the king of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him aliue.

3 So he went and ouercame the army of Demetrius, and tooke him, and brought him to Arsaces which kept him in ward.

4 Thus all the land of Iuda was in rest, so long as Simon liued: for he sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to do him worship allway.

5 Simon also wanne the city of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreyes.

7 He gathered vp many of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castle, which hee clensed from filthinesse, and there was no man that resisted him.

8 So that euery man tilled his ground in peace, and the land gaue her fruits, & the trees gaue their fruit.

9 The Elders sate in the open places, and consulted all together for the Common wealth, and the yong men were honourably clothed and armed.

10 He prouided vitailes for the cities, and all kind of munition, so that his glorious fame was renowned vnto the end of the world.

11 Hee made peace thorowout the land, and Israel had perfit mirth and ioy.

12 For euery man sate vnder his vine, and the figtrees, and there was no man to fray them.

13 There was none in y land to fight against them: for then the kings were ouercome.

14 He helped all those that were in aduersitie among his people: hee was diligent to see the Law kept, and hee tooke away the vngodly, and wicked.

15 He beautified the Sanctuary, and increased the vessels of the Temple.

16 When the Romans heard, and the Spartians had knowledge that Ionathan was dead, they were very sory.

17 But when they heard that Simon his brother was made high Priest in his stead, and how he had won the land againe with the cities in it,

18 They wrote vnto him in tables of brasse, to renew the friendship and bond of loue, which they had made with Iudas and Ionathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copy of the letters that the Spartians sent.

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priestes, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their comming,

22 And haue registred their ambassage in the publike records in this maner, NVMENIVS the sonne of Antiochus, and Antipater the sonne of Iason the Iewes ambassadours came vnto vs, to renew amitie with vs.

23 And it pleased the people, that the men should bee honourably intreated, and that the copie of their ambassage should bee registred in the publike records, that it might bee for a memoriall vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.

24 After this, Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight to confirme the friendship with them.

25 Which when the people vnderstood, they sayd, What thanks shall we recompence againe vnto Simon and his children?

26 For he and his brethren, and the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copie of the writing is this, In the eight and twentie day of the moneth ‖ Elul, in the hundreth seuentie and two yeere, in the third yeere of Simon the high Priest. ‖ August.

28 In

28 In ‖ Saramel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the elders of the countrey, wee would signifie vnto you, that many battels haue bene fought in our countrey.

‖ Or, Ierusalem.

29 Wherein Simon the sonne of Mattathias (come of the children of Jarib) and his brethren put themselues in danger, and resisted the enemies of their nation, that their Sanctuarie, and Law might be maintained, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their hie Priest, and is layde with his people.

31 After that would their enemies haue inuaded their countrey, and destroied their land, and lay their hands on their Sanctuary.

32 Then Simon resisted them, and fought for his nation, & spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Judea, and Bethsura that lieth vpon the borders of Judea, (where the ordinance of their enemies lay sometime) and set there a garrison of the Jewes.

34 And he fortified Joppe, which lieth vpon the sea, and ‖ Gazara that bordereth vpon Azotus (where the enemies dwelt afore) and there he placed Jewes, & furnished them with things necessary for the reparation thereof.

‖ Or, Gaza, or Gazaru.

35 Nowe when the people saw the faithfulnesse of Simon, and to what glory hee thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, because he had done all these things, and for the vprightnesse, and fidelitie that hee had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Jerusalem, where they had made them a castle, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto Religion.

37 And he set Jewes in it, and fortified it, for the assurance of the land and citie, and raised vp the walles of Jerusalem.

38 And King Demetrius confirmed him in his hie Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romanes called the Jewes their friends and cofederates, and that they honourably receiued Simons ambassadours,

41 And that the Jewes and Priests consented that Simon should be their prince, and high Priest perpetually, till God raised vp the true Prophet,

42 And that he should be their captaine and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the Countrey, and ouer the weapons, and ouer the fortresses, and that shoulde make prouision for the holy things,

43 And that he should be obeied of euery man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and weare gold,

44 And that it should not be lawfull for any of the people, or Priests to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of golde:

45 And if any did contrary to these things, or brake any of them, hee should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the hie Priest, and the captaine, and the Prince of the Jewes and of the Priests, and to be the chiefe of all.

48 And they commanded to set vp this writing in tables of braſſe, and to fasten it to the wall that compassed the Sanctuary in an open place,

49 And that a copy of the same should be layd vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romans write letters vnto Kings and nations in the defence of the Jewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

MOreouer, King Antiochus the sonne of Demetrius sent letters from the yles of the sea, vnto Simon the priest, and prince of the Jewes, and to all the nation,

2 Conteining these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Jewes, sendeth greeting.

3 For so much as certaine pestilent men haue vsurped the kingdome of our Fathers, I am purposed to challenge the realme againe, and to restore it to the olde estate: wherefore I haue gathered a great holte, and prepared ships of warre,

4 That I may goe through the countrey, and be auenged of them, which haue destroyed our countrey, and wasted many cities in the realme.

5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my progenitors haue discharged thee, and all the payments, whereof they haue released thee.

6 And I giue thee leaue to coine money of thine owne stampe within thy countrey,

7 And that Jerusalem and the Sanctuary be free, and that all the weapons that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine handes, shall bee thine.

8 And all that is due vnto the King, and all that shal be due vnto the King, I forgiue it thee, from this time forth for euermore.

9 And when we haue obteined our kingdom, we wil giue thee and thy nation, and the temple great honour, so that your honor shalbe knowen throughout the world.

10 ¶ In the hundreth, seuenty & foure yeere, went Antiochus into his fathers land, and all the bandes came together vnto him, so that few were left with Tryphon. *Ioseph. Ant. 13. chap. 11.*

11 So the King Antiochus pursued him, but he fled and came to Dora, which lieth by the sea side.

12 For hee saw that troubles were toward him,

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him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twenty thousand fighting men, and eight thousand horsmen.

14 So he compassed the citie about, and the ships came by the sea. Thus they pressed the city by lande, and by sea, insomuch that they suffered no man to go in nor out.

15 In the meane season came Numenius, and his company from Rome, hauing letters written vnto the kings and countries, wherin were conteined these words,

16 LVCIVS the Consul of Rome vnto king Ptolemeus sendeth greeting.

17 The ambassadours of the Iewes are come vnto vs as our friends and confederates from Simon the high Priest, and from the people of the Iewes, to renew friendship, and the bond of loue,

18 Who haue brought a shield of golde weighing a thousand pound.

19 Wherefore we thought it good to write vnto the kings and countries, that they should not go about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to maintaine their enemies against them.

20 And we were content to receiue of them the shield.

21 If therefore there be any pestilent felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that hee may punish them according to their owne law.

22 The same things were written to Demetrius the King, and to Attalus, and to Arathes, and to Arsaces,

‖Or, *Sampface.*

23 And to all the countreys, as ‖Sampsames, and to them of Sparta, and to Delus, and to ‖Mindus, & to Sycion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaseles, and to Coos, and to Siden, and to Coztyna, and to Gnidon, and to Cyprus, and to Cyrene.

Or, Delo.
Or, Mido, or, Mydus,

24 And they sent a copy of them to Simon the high Priest.

25 ¶ So Antiochus the king camped against Dora the second time euer ready to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither go in nor out.

26 Then Simon sent him two thousand chosen men to help him with siluer and golde, and much furniture.

27 Neuertheless, he would not receiue them, but brake all the Couenant, which he had made with him afore, and withdrewe himselfe from him,

28 And sent vnto him Athenobius one of his friends, to commune with him, saying, Ye withhold Joppe, and Gazara, with the castle that is at Jerusalem, the city of my Realme.

29 Whose borders yee haue destroyed & done great hurt in the land, and haue the gouernment of many places of my kingdome.

30 Wherefore now deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Judea,

31 Or else giue me for them fiue hundreth talents of siluer, and for the harme that yee haue done, and for the tributes of the places other fiue hundreth talents: if not, we will come, and fight against you.

32 So Athenobius the kings friende came to Jerusalem, and when he saw the honour of Simon, and the cupboord of gold and siluer plate, and so great preparation, he was astonished, and tolde him the kings message.

33 Then answered Simon, and sayde vnto him, We haue neither taken other mens lands, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certaine time.

34 But when we had occasion, we recouered the inheritance of our fathers.

35 And whereas thou ‖ requirest Joppe and Gazara, they did great harme to our people, and thorow our countrey, yet will wee giue an hundreth talents for them. But Athenobius answered him not one word,

‖Or, complainest concerning.

36 But turned againe angry vnto the King, and told him all these wordes, & the dignitie of Simon, with all that he had seene: and the king was very angry.

37 ¶ In the meane time fled Tryphon by ship vnto Dztholias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bandes of footmen and horsemen,

39 And commanded him to remoone the hoste toward Judea, and to builde vp Cedzon, and to fortifie the gates, and to warre against the people: but the King pursued Tryphon.

40 So Cendebeus came vnto Jamnia, and began to vexe the people, and to inuade Judea, and to take the people prisoners, & to slay them.

41 And he built vp Cedzon, where he set horsmen and garisons, that they might make outrodes by the wayes of Judea, as the King had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus host is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon & his two sonnes at a banket. 25 Iohn killeth them that lie in wait for his life.

THen came John vp from Gazara, & told Simon his father, what Cendebeus had done.

Ioseph. Ant. 13. chap. 12.

2 So Simon called two of his eldest sonnes, Judas and John, and said vnto them, I and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and we haue deliuered Israel oftentimes.

3 But I am now olde, and yee by Gods mercy are of a sufficient age: bee ye therefore in stead of me, and my brother, & goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twenty thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great hoste came against them both of footemen, and horsemen: but there was a riuer betwixt them.

6 And John ranged his armie ouer against him, and when hee sawe that the people was afrayde to goe ouer the riuer, hee went ouer first himselfe, and the men seeing him, passed thorowe after him.

7 Then he deuided his men, and set the horse-

men in the mids of the footmen.

8 For their enemies horsemen were very many: but when they blew the trumpets Cendebeus fled with his host, whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Judas Johns brother wounded: but John followed after them, till hee came to Cedron, which Cendebeus had built.

10 Also they fled vnto the towers, that were in the fields of Azotus and those did Iohn burne with fire: thus were there slaine two thousande men of them: so he returned peaceably into the land of Juda.

11 ¶ Now in the fielde of Jericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 (For hee had married the daughter of the hie Priest)

13 Therefore hee waxed proud in his minde, and thought to rule the lande, & thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorowe the cities of the countrey, and studied carefully for them, hee came downe to Jericho with Mattathias, and Judas his sonnes in the hundreth, seuentie and seuen yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued them by treason into a litle hold, called Dochus, which he had built, where he made the a great banket, and had hid men there.

16 So when Simon & his sonnes had made good cheere, Ptolemeus stood vp with his men and tooke their weapons, and entred in to Simon in the banket house, and slewe him with his two sonnes and certaine of his seruants.

17 Wherby hee committed a great villenie, and recompensed euil for good.

18 Then wrote Ptolemeus these things and sent to the king, that he might send him an host to helpe him, and so would deliuer him the countrey with the cities.

19 He sent other men also vnto Gazara, to take John, & sent letters vnto the captaines to come to him, and he would giue them siluer, and gold and rewards.

20 And to Jerusalem he sent other to take it, and the mountaine of the Temple.

21 But one ran before, and tolde John in Gazara, that his father, & his brother were slaine, and that Ptolemeus had sent to slay him.

22 When hee heard this, hee was sore astonished, and layd hands on them that were come to slay him, and slew them: for hee knew that they went about to kill him.

23 Concerning other things of John, both of his warres, and of his noble acts (wherein he behaued himselfe manfully) of ỹ building of wals which he made, and other of his deeds,

24 Beholde, they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

The second Booke of the Maccabees.

CHAP. I.

1 *An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thankes for the death of Antiochus.* 19 *Of the fire that was hid in the pitte.* 24 *The prayer of Neemias.*

THe brethren the Iewes which be at Jerusalem, and they that are in the countrey of Judea, vnto the brethren the Iewes that are thorowout Egypt, send salutation, and prosperitie.

2 God be gracious vnto you, and remember his couenant made with Abraham, and Isaac, and Jacob his faithfull seruants,

3 And giue you all an heart to worship him, and to doe his will with a whole heart and with a willing minde,

4 And open your hearts in his Lawe & commandements, and send you peace,

5 And heare your prayers, and bee reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned in the hundreth threescore and ninth yere, we Iewes wrote vnto you in the trouble and violence that came vnto vs in those yeeres, after that Jason and his company departed out of the holy lande and kingdome,

8 And burnt the porch, & shed innocent blood. Then wee prayed vnto the Lord, & were heard: we offered sacrifices and fine flour, and lighted the lampes, and set forth the bread.

9 Nowe therefore keepe yee the dayes of the feast of the tabernacles in the moneth Chasleu.

10 ¶ In the hundreth, fourescore and eight yeere, the people that was at Jerusalem, & in Judea, and the counsell, and Judas, vnto Aristobulus king Ptolemeus master, which is of the stocke of the anointed Priests, and to the Iewes that are in Egypt, sendeth greeting and health.

11 Insomuch as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the King.

12 For he brought them into Persia by heaps that fought against the holy citie.

13 For albeit the captaine and the army that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceite of Naneas priests.

14 For Antiochus as though he would dwell with her, came thither, he and his friends with him to receiue money vnder the title of a dowry.

15 But when the priests of Nanea had laid it forth, and he was entred with a small company within the temple, they shut the temple, when Antiochus was come in.

16 And by opening a priuy doore of the vant, they cast stones, as it were thunder, vpon the captaine and his, and hauing bruised them in pieces, they cut off their heads, and threw them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Whereas wee are now purposed to keepe the

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the purification of the temple vpon the fiue and twenty day of the moneth Challeu, we thought it necessary to certifie you thereof, that yee also might keepe the feast of the Tabernacles, and of the fire which was giuen vs when Neemias offred sacrifice, after that he had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests, which sought the honour of God, tooke the * fire of the altar priuily, and hid it in a hollow pit, which was dry in the bottome, and therein they kept it, so that the place was vnknowen vnto euery man.

Leuit. 6. 13. and 10. 2. and 16. 12.

20 Now after many yeeres when it pleased God that Neemias should be sent from the king of Persia, hee sent of the posteritie of those Priests, which had hid it, to fetch the fire, and as they told vs, they found no fire, but thicke water.

21 Then commaunded hee them to draw it vp, and to bring it: and when the things appertaining to the sacrifices were brought, Neemias commaunded the Priests to sprinkle the wood, and the things layd thereupon with water.

22 When this was done, and the time came that the Sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man marueiled.

23 Now the Priests, and all prayed, while the sacrifice was consuming: Ionathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this manner, O Lord, Lord God maker of all things, which art fearefull & strong, and righteous, and mercifull, and the only and gracious King,

25 Onely liberall, onely iust and Almightie and euerlasting, thou that deliuerest Israel frō al trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserue thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer the that serue among the heathen: look vpon them that are despised, and abhorred, that the heathen may know that thou art our God.

28 Punish them that oppresse vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holie place, *as Moyses hath spoken.

Deut. 30. 5.

30 And the Priests sang Psalmes thereunto.

31 Now when the sacrifice was consumed, Neemias commaunded the great stones to bee sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 ¶ So when this matter was knowen, it was told the king of Persia, that in the place where the Priests, which were led away, had hid fire, there appeared water, wherewith Neemias and his companie had purified the sacrifices.

34 The king tried out the thing, and closed the place about, and made it holy.

35 And to them that the king fauoured, hee gaue and bestowed many gifts.

36 And Neemias called y same place a Ephthar, which is to say, purification: but many men call it Nephthar.

a That is to say, a shining, it is also called Nephi, or Nephthar, which is a cleansing.

CHAP. II.

4 How Jeremie hid the Tabernacle, the Arke and the Altar in the hill. 23 Of the fiue bookes of Iason conteined in one.

IT is found also in the writings of Jeremias the Prophet, that he commanded them which were caried away, to take fire, as was declared, and as the Prophet cōmanded them that were led into captiuitie,

2 *Giuing them a law, that they should not forget the commandements of the Lord, & that they should not erre in their minds, when they saw images of gold and siluer, with their ornaments.

Baruch. 6.

3 These and such other things commanded he them, and exhorted them that they should not let the Law goe out of their hearts.

4 It is written also, how the Prophet, by an oracle that he had, charged them to take the Tabernacle and the Arke, and follow him: and when hee came vp into the mountaine where Moyses went vp, * and sawe the heritage of God,

Deut. 34. 1.

5 Jeremias went foorth, and found an hollow caue, wherein he layd the Tabernacle, and the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him, to marke the place: but they could not find it.

7 Which when Jeremias perceiued, hee reprooued them, saying, As for that place, it shall be vnknowen, vntill the time that God gather his people together againe, and that mercie be shewed.

8 Then shal the Lord shew them these things, and the maiestie of the Lord shall appeare and the cloud also, as it was shewed vnder Moyses, and as * when Salomon desired, that the place might be honourably sanctified.

1. King. 8. 14 23, 30. 2. chro. 6. 21 1. Esd. 8. 62, 65. 2. chro. 7 4, 5.

9 For it is manifest that hee, being a wise man, offered the * sacrifice of dedication, and consecration of the Temple.

Leuit. 9. 24. and 10. 16. 2. Chro. 7. 1.

10 * And as when Moyses prayed vnto the Lord, the fire came down from heauen, and consumed the sacrifice: so when Salomon prayed, * the fire came downe from heauen, and consumed the burnt offering.

11 And Moyses said, because the sinne offe was not eaten, therefore it is consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in the writings and registers of ‖ Neemias, and how hee made a libzarie, and how he gathered the acts of the Kings, and the Prophets, and the acts of Dauid, and the epistles of the Kinges concerning the holy gifts.

‖ Some read Ieremie.

14 Euen so Judas also gathered all thinges that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue need thereof, send some to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, we haue written vnto you, and ye shall doe well, if yee keepe the same dayes.

17 Wee hope also that the God which deliuered all his people, and gaue an heritage to them all and the kingdome, and the priesthood,

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hood, and the Sanctuary,

Deut. 30. 5. 18 * As he promised in the Law, will shortly haue mercy vpon vs, and gather vs together from vnder the heauen into his holy place: for hee hath saued vs from great perils, and hath cleansed the place.

19 As concerning Judas Maccabeus & his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stood for the Iewes religion: (for though they were but few, yet they ran thorow whole countreyes, and pursued the barbarous armies,

22 And repayred the Temple that was renowmed thorowout al the world, and deliuered the cities, and established the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie.)

23 Wee will assay to abridge in one volume those things that Iason the Cyrenian hath declared in fiue bookes.

24 For considering the wonderfull number, and the difficultie that they haue that would be occupied in the rehearsall of stories, because of the diuersitie of the matters,

25 We haue endeuoured, that they that would read, might haue pleasure, and that they which are studious, might easily keepe them in memorie, and that whosoeuer read them, might haue profit.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweat and watching.

27 Like as he that maketh a feast, & seeketh other mens commoditie, hath no small labour: so wee also for many mens sakes are very well content to vndertake this great labour.

28 Leauing to the author the exact diligence of euery particular, wee will labour to goe forward according to the prescript order of an abridgement.

29 For as hee that will build a new house, must prouide for the whole building, but he that setteth out the plat, or goeth about to paint it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a storie to enter deepely into it, and to make mention of al things, and to be curious in euery part:

31 But it is permitted to him that will shorten it, to vse few words, & to auoid those things that are curious therein.

32 Here then will we begin the story, adding thus much to our former wordes, that it is but a foolish thing to abound in words before the storie, and to be short in the storie.

CHAP. III.

2 Of the honor done to the Temple by the kings of the Gentiles. 6 Simon vttereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 He is striken of God, and healed at the prayer of Onias.

VVHat time as the holy city was inhabited with al peace, and when the lawes were very well kept, because of the godlines of Onias the high Priest, and hatred of wickednesse,

2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great gifts.

3 In so much that Seleucus king of Asia of his own rents, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Priest concerning ‖ the iniquitie committed in the citie. ‖ *Or, the state & prouision.*

5 And when he could not ouercome Onias, hee gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria, and Phenice,

6 And told him that the treasurie in Jerusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these thinges might come into the kings hands.

7 Now when Apollonius came to the king, & had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commaundement, to bring him the foresayd money.

8 Immediatly Heliodorus tooke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfill the kings purpose.

9 So when hee came to Jerusalem, & was courteously receiued of the hie Priest into the citie, hee declared what was determined concerning the money, and shewed the cause of his comming, and asked if these things were so indeed.

10 Then the hie Priest told him that there were such things layed vp by the widowes & fatherlesse,

11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, and that in all, there were but foure hundreth talents of siluer, and two hundreth of gold,

12 And that it were altogether impossible to do this wrong to them that had committed it of trust to the holinesse of the place and Temple, which is honoured thorough the whole world for holinesse and integrity.

13 But Heliodorus because of the kings commandement giuen him, said that in any wise it must be brought into the kings treasurie.

14 So he appointed a day, & went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priests fel downe before the altar in the Priests garments, & called vnto heauen vpon him which had made a Law concerning things giuen to be kept, that they should be safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorrow of his minde.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorrow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And

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19 And the women, girt with sackecloth vnder their brests, filled the streets, and the virgins that were kept in, ranne some to the gates, and some to the walles, and others looked out of the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the hie Priest being in such anguish.

22 Therfore they called vpon the Almightie Lord, that he would keepe safe & sure the things, which were layed vp for those that had deliuered them.

23 Neuertheless, the thing that Heliodorus was determined to doe, that did he performe.

24 And as hee and his souldiers were now there present by the treasurie, he that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly barbed, and he ran fiercely and smote at Heliodorus with his forefeete, and it seemed that he that sate vpon the horse, had harnesse of gold.

26 Moreouer, there appeared two yong men, notable in strength, excellent in beautie, and comely in apparel, which stood by him on either side, and scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darknesse: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great companie, and many souldiers into the said treasurie, was borne out: for hee could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but hee was dumbe by the power of God, and lay destitute of all hope and health.

30 And they praised the Lord that had honoured his owne place: for the Temple which a litle afore was full of feare and trouble, when the Almightie Lord appeared, was filled with ioy and gladnesse.

31 Then straightway certaine of Heliodorus friends, prayed Onias, that hee would call vpon the most High to grant him his life, which lay ready to giue vp the ghost.

32 So the high Priest, considering that the King might suspect that the Iewes had done Heliodorus some [a] euill, he offered a sacrifice for the health of the man.

a In working some trecherie or sorcerie against him.

33 Now when the high Priest had made his prayer, the same yong men in the same clothing appeared, and stood beside Heliodorus, saying, Giue Onias the high Priest great thankes: for, for his sake hath the Lord graunted thee thy life:

34 And seeing that thou hast beene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him which had graunted him his life, and thanked Onias, and went againe with his hoste to the king.

36 Then testified hee vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meet to be sent yet once againe to Ierusalem, he said,

38 If thou hast any enemy, or traitour, send him thither, & thou shalt receiue him well scourged, if hee escape with his life: for in that place, no doubt, there is a special power of God.

39 For hee that dwelleth in heauen hath his eye on that place, and defendeth it, and he beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. IIII.

1 Simon reporteth euill of Onias. 7 Iason obtaineth the office of the hie Priest by corrupting the King, 27 and was by Menelaus d. frauded by like bribing. 34 Onias is slaine traiterously by Andronicus.

THis Simon now, of whom wee spake afore, being a bewrayer of the money, and of his owne natural countrey, reported euill of Onias, as though he had mooued Heliodorus vnto this, and had beene the inuenter of the euill.

2 Thus was he bold to call him a traitour, that was so beneficial to the city, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so far, that through one that belonged to Simon, murders were committed,

4 Onias considering the danger of this contention, and that Apollonius, as hee that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,

5 Hee went to the King not as an accuser of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For hee saw it was not possible, except the King tooke order, to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be high Priest.

8 For he came vnto the King, and promised him three hundreth and threescore talents of siluer, and of another rent fourescore talents.

9 Besides this he promised him an hundred and fiftie, if hee might haue licence to set vp a place for exercise, and a place for the youth, and that they would ‖ name them of Ierusalem, Antiochians.

‖ Or, that he would write the Antiochians that were at Ierusalem among them.

10 The which thing when the king had granted, and hee had gotten the superioritie, hee began immediatly to draw his kinsmen to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the kings, that the Iewes had set vp by Iohn the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their lawes and policies, and brought vp new statutes, and contrarie to the Law.

‖ Or, huskins, in token of wantonnesse as the Gentiles did.

12 For hee presumed to build a place of exercise vnder the castle, and brought the chiefe yong men vnder his subiection, and made them weare ‖ hats.

13 So there beganne a great desire to follow the maners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Jason, not the hie Priest, but the vngodly person,

14 So that the Priestes were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expenses at the play,[a] after the calling of the stone.

a This game was to trie strength by casting a stone that had an hole in the mids, or a piece of mettall.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to bee their enemies and punishers, whose customs they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

18 ¶ Now when the ‖ games that were vsed euery fift yeere, were played at Tyrus, the King being present,

‖ *Or, Olympian sportes, which were games kept euery fift yeere.*

19 This wicked Jason sent from Jerusalem men to looke vpon them, as though they had beene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice, (because it was not comely) but to bee bestowed for other expenses.

20 So hee that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menesthens was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that he was euill affectioned toward his affaires, he sought his own assurance, and departed from thence to Joppe, and so came to Jerusalem,

22 Where hee was honourably receiued of Jason, and of the citie, and was brought in with torchlight, and with great shoutings, and so he went with his hoste vnto Phenice.

23 Three yeere afterward Jason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certaine necessarie affaires, whereof he had giuen him a memoriall.

24 But hee, being commended to the King, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundreth talents of siluer more then Jason.

25 So he gate the Kings ‖ letters patents, albeit he had nothing in himselfe worthy of the hie Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beast.

‖ *Or, commandements*

26 Then Jason which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that hee had promised vnto the king, he tooke none order for it, albeit Sostratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the King.

29 Now Menelaus left his brother Lysimachus in his stead in the Priesthood, & Sostratus left Crates which was gouernour of the [b] Cyprians.

b That is, of them that measured the corne.

30 ¶ Whiles these things were in doing, the Tharsians, and they of Mallot made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the king in all haste to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus, supposing that hee had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some hee sold at Tyrus and in the cities thereby.

33 Which when Onias knew of a suertie, he reproued him, and withdrew himselfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slay Onias: so when hee came to Onias, hee counselled him craftily, giuing him his right hand with an oath: (howbeit hee suspect him, and perswaded him to come out of the Sanctuarie) so hee slew him incontinently without any regard of righteousnesse.

35 For the which cause not onely the Jewes, but many other nations also were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the King was come againe from the places about Cilicia, the Jewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his mind, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, and rent his clothes, and commanded him to be led throughout the citie, and in the same place where hee had committed the wickednesse against Onias, hee was slaine as a murtherer. Thus the Lord rewarded him his punishment, as hee had deserued.

39 ¶ Now when Lysimachus had done many wicked deedes in the citie through the counsell of Menelaus, and the bruite was spread abroad, the multitude gathered them together against Lysimachus: for hee had carried out now much vessell of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to vse vnlawfull power, a certaine tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Lysimachus, some gate stones, some great clubs, and some cast handfuls of dust which lay by, vpon Lysimachus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe, they killed besides the treasurie.

43 For these causes an accusation was laide against

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against Menelaus.

44 And when the King came to Tyrus, three men sent from the Senate pleaded the cause before him.

45 But Menelaus being now convinced, promised to Ptolemeus the son of Dorimenes much money, if he would perswade the king.

46 So Ptolemeus went to the King into a court, whereas he was to coole himselfe, and turned the kings minde,

47 Insomuch that hee discharged Menelaus from the accusation (notwithstanding hee was the cause of all mischiefe) and condemned those poore men to death, which if they had told their cause, yea, before the Scythians, they should have been heard as innocent.

48 Thus were they soone punished uniustly, which followed upon the matter for the citie, and for the people, and for the holy vessels.

49 Wherefore they of Tyrus hated that wickednesse, and ministred all things liberally for their buriall.

50 And so through the couetousnesse of them that were in power, Menelaus remained in authoritie, increasing in malice, and declared himselfe a great traitor to the citizens.

CHAP. V.

1 Of the signes and tokens seen in Ierusalem. 6 Of the end and wickednes of Iason. 11 The pursuit of Antiochus against the Iewes. 15 The spoyling of the Temple. 27 Maccabeus fleeth into the wildernesse.

ABout the same time Antiochus undertooke his second voyage into Egypt.

2 And then were there seene throughout all the citie of Ierusalem fourty dayes long, horsemen running in the aire, with robes of Golde, and as bands of spearemen,

3 And as troupes of horsemen set in aray, incountring and coursing one against another with shaking of shields and multitude of darts, and drawing of swords and shooting of arrows, and the glittering of the golden armour seene, and harnesse of all sorts.

4 Therefore every man prayed, that those tokens might turne to good.

5 Nowe when there was gone foorth a false rumour, as though Antiochus had beene dead, Iason tooke at the least a thousand men, and came suddenly upon the city, and they that were upon the walles, being put backe, and the citie at length taken,

6 Menelaus fled into the castle, but Iason slew his owne citizens without mercie, not considering, that to have the aduantage against his kinsemen is greatest disaduantage, but thought that hee had gotten the victorie of his enemies, and not of his owne nation.

7 Yet hee gate not the superioritie, but at the last receiued shame for the reward of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuersation, that he was ‖ accused before Areta the king of the Arabians, and fled from citie to city, being pursued of every man, and hated as a forsaker of the Lawes, and was in abomination, as an enemie of his countrey and citizens, and was driuen into Egypt.

‖ Or, shut vp.

9 Thus he that had chased many out of their owne countrey, perished as a banished man, after that hee was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And hee that had cast many out vnburied, was throwne out himselfe, no man mourning for him, nor putting him in his graue: neither was hee partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the king, hee thought that Iudea would haue fallen from him: wherefore hee came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre also, that they should kill and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of yong men, and olde men, and a destruction of men and women and childzen, and virgins and infants were murthered:

14 So that within three dayes were slaine fourescore thousand, and fourtie thousand taken prisoners, and there were as many sold as were slaine.

15 Yet was hee not content with this, but durst goe into the most holy Temple of all the world, hauing Menelaus that traitour to the Lawes, and to his own countrey, to be his guide,

16 And with his wicked hands tooke the holy vessels, which other kings had giuen for the garnishing, glory, and honour of that place, and handled them with his wicked hands.

17 So hauty in his minde was Antiochus, that he considered not that God was not a little wroth for the sinnes of them that dwelt in the city, for the which such contempt came vpon that place.

18 For if they had not been wrapped in many sinnes, hee, alsoone as he had come, had suddenly been punished, and put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasurie.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therfore is the place become partaker of the peoples trouble, but afterward shall it bee partaker of the benefits of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shall be reconciled, it shall be set vp in great worship againe.

21 ¶ So when Antiochus had taken eighteene hundred talents out of the Temple, hee gate him to Antiochia in all haste, thinking in his pride to make men saile vpon the drie lande, and to walke vpon the sea: such an high minde had he.

22 But he left deputies to vexe the people: at Ierusalem Philip a Phrygian by birth, in maners more cruell then he that set him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grieuous to the citizens then the other, and was despitefull against the Iewes his citizens.

24 Hee sent also Apollonius a cruell prince, with an army of two and twenty thousand, whom he commanded to slay those that were towards mans age, and to sell the women, and the yonger sort.

25 So when he came to Ierusalem, he fained

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peace, and kept him still vntill the holy day of Sabbath: and then finding the Iewes keeping the feast, hee commanded his men to take their weapons.

26 And so hee slewe all them that were gone forth to the shewe, and running thorow the citie with his men armed, hee murthered a great number.

27 But Iudas Maccabeus, being as it were the tenth, fled into the wildernes, and liued there in the mountaines with his company among the beastes, and dwelling there, and eating grasse, lest they should be partakers of the filthinesse.

CHAP. VI.

1 *The Iewes are compelled to leaue the Law of God.* 4 *The Temple is defiled.* 10 *The women cruelly punished.* 28 *The grieuous paine of Eleazarus.*

NOt long after this, sent the King an old man of ‖Athens, for to compel the Iewes to transgresse the lawes of the fathers, and not to be gouerned by the Law of God,

‖ *Or, Antiochia.*

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, & that of Garizin, according as they did that dwelt at that place, Iupiter that keepeth hospitality.

3 This wicked gouernement was sore and grieuous vnto the people.

4 For the temple was full of dissolution, and gluttony of the Gentiles, which dalied with harlots, and had to doe with women within the circuite of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their ancient feastes, nor plainely to confesse himselfe to be a Iew.

7 In the day of the Kings birth they were grieuously compelled perforce euery moneth to banquet, and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of yuie.

8 Moreouer, through the counsell of Ptolemeus, there went out a commandement vnto the next cities of the heathen against the Iewes, that the like custome, and ‖ banqueting should be kept.

‖ *Or, eating of the flesh that was sacrified.*

9 And who so would not conforme themselues to the maners of the Gentiles, should bee put to death: then might a man haue seene the present miserie.

10 For there were two women brought forth that had circumcised their sonnes, whom when they had led round about the city (the babes hanging at their breasts) they cast them down headlong ouer the walles.

11 Some that were runne together into dennes to keepe the Sabbath day secretly, were discouered vnto Philip, and were burnt together, because that for the reuerence of the honourable day they were afraide to helpe themselues.

12 ¶ Now I beseech those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse, not to suffer sinners long to cõtinue, but straight wayes to punish them.

14 For the Lord doth not long wait for vs, as for other nations, whom he punisheth when they are come to the fulnesse of their sinnes.

15 But thus hee dealeth with vs, that our sinnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercie from vs: and though hee punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this bee spoken now for a warning vnto vs: and now will we come to the declaring of the matter in fewe wordes.

18 ¶ Eleazar then one of ỹ principal Scribes, an aged man, and of a wel fauoured countenance was constrained to open his mouth, and to eate swines flesh.

19 But hee desiring rather to die gloriously then to liue with hatred, offred himselfe willingly to the torment, and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the deare to liue.

21 But they that had the charge of this wicked banket, for that olde friendship of the man, tooke him aside priuily, and prayed him that hee would take such flesh, as was lawfull for him to vse, and as hee would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the King, euen the flesh of the sacrifice,

22 That in so doing hee might be deliuered from death, and that for the olde friendship that was among them, he would receiue this fauour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient peeres, and the honour of his gray haires, whereunto he was come, and his most honest conuersation from his childhoode, but chiefly the holy Law made and giuen by God: therefore hee answered consequently, and willed them straightwayes to send him to the graue.

24 For it becommeth not our age, sayd he, to dissemble, whereby many yong persons might thinke that Eleazar being fourescore yeeres old and ten, were now gone to ‖ another religion.

‖ *Or, to another maner of life.*

25 And so through mine hipocrisie (for a litle time of a transitory life) they might bee deceiued by me, and I should procure malediction, and reproch to mine olde age.

26 For though I were now deliuered from the torments of men, yet could I not escape the hand of the Almighty, neither aliue nor dead.

27 Wherefore I will nowe change this life manfully, and will shewe my selfe such as mine age requireth,

28 And so will leaue a notable example for such as be young to die willingly, and couragiously for the honourable and holy Lawes. And when he had sayd these wordes, immediatly he went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the words that he had spoken: for they thought it had been a rage.

30 And as he was ready to giue the ghost because of the strokes, he sighed and sayd, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might haue beene deliuered from death, I am scourged, and suffer these

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these sore paines of my body: but in my mind I suffer them gladly for his religion.

31 Euen now after this maner ended hee his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren and of their mother.

IT came to passe also that seuen brethren, with their mother, were taken to bee compelled by the king against the Lawe to taste swines flesh, and were tormented with scourges and whips.

2 But one of them which spake first, sayde thus, What seekest thou? and what wouldest thou know of vs? wee are ready to die rather then to transgresse the lawes of our fathers.

3 Then was the king angry, and commanded to heate pans and cauldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first to bee cut out, and to slay him, and to cut off the vtmost parts of his body in the sight of his other brethren and his mother.

5 Now when hee was thus mangled in all his members, he commanded him to be brought aliue to the fire and to frie him in the pan: and while the smoke for a long time smoked out of the pan, the other brethren with their mother exhorted one another to die couragiously, saying in this maner,

6 The Lord God doth regard vs, & in deede
Deut.32.36. taketh pleasure in vs, as Moyses * declared in the song wherein hee testified openly, saying, That God will take pleasure in his seruants.

7 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire ouer his head, they asked him if hee would eate, or he were punished in all the members of the body.

8 But hee answered in his owne language, and sayd, No. Wherefore hee was tormented forthwith like the first.

9 And when hee was at the last breath, hee sayd, Thou murtherer takest this present life from vs, but the King of the world will raise vs vp, which die for the Lawes, in the resurrection of euerlasting life,

10 ¶ After him was the third had in derision, and when they demaunded his tongue, hee put it out incontinently, and stretched forth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Lawe of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the King and they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when hee was now ready to die, hee sayd thus, It is better that wee should change this which we might hope for of men, and waite for our hope from God, that wee may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fift also and tormented him,

16 Who looked vpon the King, and sayd, Thou hast power among men, and though thou bee a mortall man, thou doest what thou wilt: but thinke not that God hath forsaken our nation,

17 But abide a while, and thou shalt see his great power, how he will torment thee and thy seede.

18 After him also they brought the sixt, who being at the point of death, said, Deceiue not thy selfe foolishly: for wee suffer these things, which are worthy to be wondred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt bee vnpunished.

20 But the mother was marueilous aboue all other, and worthy of honourable memorie: for when she saw her seuen sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord,

21 Yea, she exhorted euery one of them in her owne language, and being full of courage and wisedome, stirred vp her womanly affections, with a manly stomacke, and sayd vnto them,

22 I cannot tell howe yee came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doubtlesse the Creator of the worlde, which formed the birth of man, and found out the beginning of all things, will also of his owne mercie giue you breath, and life againe, as yee now regard not your owne selues, for his lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious wordes, while the youngest was yet aliue, he did exhort him not onely with wordes, but sware also vnto him by an othe that he would make him rich and wealthy, if he would forsake the lawes of his fathers, and that hee would take him as a friend, & giue him offices.

25 But when the yong man would in no case hearken vnto him, the King called his mother, and exhorted that shee would counsell the young man to saue his life.

26 And when he had exhorted her with many words, she promised him that shee would counsell her sonne.

27 So shee turned her vnto him, laughing the cruell tyrant to scorne, and spake in her owne language, O my sonne, haue pitie vpon mee, that bare thee nine moneths in my wombe, and gaue thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, & brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankinde made likewise.

29 Feare not this hangman, but shew thy selfe worthy such brethren by suffering death, that I may receiue thee in mercie with thy brethren.

30 While she was yet speaking these words, the yong man sayd, Whom waite ye for? I will not obey the kings commandement: but I will obey the commandement of the Law that was giuen vnto our fathers by Moyses.

31 And

31 And thou that imaginest all mischiefe against the Hebrewes, shalt not escape the hand of God.

32 For wee suffer these things because of our sinnes.

33 But though the liuing Lord be angry with vs a little while for our chastening and correction, yet will he be reconciled with his own seruants.

34 But thou, O man without religion and most wicked of all men, lift not thy selfe vp in vaine, which art puffed vp with vncertaine hope, and liftest thine handes against the seruants of God.

35 For thou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 My brethren that haue suffered a little paine, are now vnder the diuine Couenant of euerlasting life: but thou through the iudgment of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the Lawes of our fathers, beseeching God, that he will soone be mercifull vnto our nation, and that thou by torment and punishment mayest confesse, that he is the onely God,

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may ceasse.

39 Then the king being kindled with anger, raged more cruelly against him then the others, and tooke it grieuously that he was mocked.

40 So he also died holily, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now bee enough spoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

1 *Judas gathereth together his hoste.* 9 *Nicanor is sent against Iudas.* 16 *Judas exhorteth his souldiers to constancie.* 20 *Nicanor is ouercome.* 27 *The Iewes giue thanks, after they haue put their enemies to flight, diuiding part of the spoiles vnto the fatherlesse & vnto the widowes.* 30 *Timotheus and Bacchides are discomfited.* 35 *Nicanor fleeth vnto Antiochus.*

THen Judas Maccabeus, and they that were with him, went priuily into the townes, and called their kinsfolkes and friends together, and tooke vnto them all such as continued in the Iewes religion: and assembled fiue thousand men.

2 So they called vpon the Lord, that hee would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that hee would haue compassion vpon the citie that was destroyed, and almost brought to the ground, and that he would heare the voice of the blood that cried vnto him,

4 And that he would remember the wicked slaughter of the innocent children, and the blasphemies committed against his Name, and that he would shew his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at vnawares, and burnt vp the townes and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially hee vsed the nights to make such assaults, in so much that the bruite of his manlinesse was spread euery where.

8 ¶ So when Philip saw that this man increased by litle and litle, and that things prospered with him for the most part, hee wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice to helpe him in the kings businesse.

9 Then sent he speedily Nicanor the sonne of Patroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twenty thousand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for ỳ king of two thousand talents, which the Romanes should haue, to be taken of the Iewes that were taken prisoners.

11 Therefore immediatly he sent to the cities on the sea coast, prouoking them to buy Iewes to be their seruants, promising to sell fourescore and ten for one talent: but he considered not the vengeance of Almighty God, that should come vpon him.

12 When Judas then knewe of Nicanors comming, he told them that were with him, of the comming of the armie.

13 Now were there some of them fearefull, which trusted not vnto the righteousnes of God, but fled away, and abode not in that place.

14 But the other solde all that they had left, and besought the Lord together to deliuer them from that wicked Nicanor, which had sold them, or euer he came neere them.

15 And though hee would not doe it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about fiue thousand, exhorting them not to bee afraide of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the iniury that they had vniustly done to the holy place, and the cruelty done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they, said hee, trust in their weapons and boldnesse: but our confidence is in the Almightie God, which at a becke can both destroy them that come against vs, and all the world.

19 Moreouer, hee admonished them of the helpe that God shewed vnto their fathers, as when there perished an hundreth and fourescore and fiue thousand vnder *Sennacherib, 2. *King.* 19. 35. *isa.* 37. 36. *tob.* 1. 18 *ecclus.* 48. 22 1 *mac.* 7. 41.

20 And of the battell that they had in Babylon against the Galatians, how they came in all to the battell eight thousand, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slew an hundreth and twenty thousand through the helpe that was giuen them from heauen, whereby they had receiued many benefites.

21 Thus when hee had made them bold with their words, and ready to die for the lawes and

‖ *Some reade sixe thousand.*

and the countrey, he diuided his army into foure parts,

22 And made his owne brethren captaines ouer the army, to wit, Simon, and Ioseph, & Ionathan, giuing ech one fifteene hundreth men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the forward, ioyned with Nicanor,

24 And because the Almightie helped them, they slew aboue nine thousand men, and wounded and maimed the most part of Nicanors hoste, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time, they returned.

26 For it was the day before the Sabbath, and therfore they would no longer pursue them.

27 So they tooke their weapons, and spoyled the enemies, and kept the Sabbath, giuing thankes, and praising the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercy.

Num. 31. 27. 1. sam. 30. 24

28 And after the Sabbath, *they distributed the spoyles to the sicke, and to the fatherlesse, and to the widowes, and diuided the residue among themselues and their children.

29 When this was done, and they all had made a generall prayer, they besought the mercifull Lord to bee reconciled at the length with his seruants.

30 Afterward with one consent they fell vpon Timotheus and Bacchides, and slew aboue twenty thousand, and wan high & strong holds, and diuided great spoyles, and gaue an equall portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreouer, they gathered their weapons together, and laide them vp diligently in conuenient places, and brought the remnant of the spoyles to Ierusalem.

32 They slew also Philarches a most wicked person which was with Timotheus, and had vexed the Iewes many wayes.

33 And when they kept the feast of Victorie in their countrey, they burnt Callisthenes that had set fire vpon the holy gates, which was fled into a little house: so he receiued a reward meet for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand merchants to buy the Iewes,

35 Hee was through the helpe of the Lord brought down: of them whom he thought as nothing, insomuch that he put off his glorious raiment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus hee that promised to pay tribute to the Romanes, by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a ‖defender, and for this cause none could hurt the Iewes, because they followed the Lawes appointed by him.

‖*Or, God their defender.*

CHAP. IX.

1 Antiochus willing to spoyle Persepolis, is put to flight. 5 As he persecuteth the Iewes, he is striken of the Lord. 13 The fained repentance of Antiochus, 28 He dieth miserably.

AT the same time came Antiochus againe with dishonour, out of the countrey of Persia.

2 For when hee came to Persepolis, and went about to robbe the Temple, and to subdue the citie, the people ran in a rage to defend them selues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, hee vnderstood the things that had come vnto Nicanor and Timotheus.

4 And then being chafed in his mme, hee thought to impute to the Iewes their fault, which had put him to flight, and therefore commaunded his charetman to driue continually, and to dispatch the iourney: for Gods iudgment compelled him: for he had said thus in his pride, I will make Ierusalem a common burying place of the Iewes, when I come thither.

5 But the Lord Almightie, and God of Israel, smote him with an incurable and inuisible plague: for assoone as hee had spoken these words, a paine of the bowels that was remediesse, came vpon him, and sore torments of the inner parts,

6 And that most iustly: for he had tormented other mens bowels with diuers and strange torments.

7 Howbeit hee would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Iewes, and commaunded to haste the iourney: but it came to passe that he fell downe from the charet that ranne swiftly, so that all the members of his body were bruised with the great fall.

8 And thus he that a little afore thought hee might commaund the floods of the Sea (so proud was he beyond the condition of man) and to weigh the high mountaines in the balance, was now cast on the ground, and caried in an horselitter, declaring vnto all the manifest power of God.

9 *So that the wormes came out of the body of this wicked man in abundance: & whiles he was aliue, his flesh fell off for paine and torment: and all his armie was grieued at his ‖ smell.

Act. 12. 23.

‖*Or, rottennesse.*

10 Thus no man could beare because of his stinke, him that a little afore thought he might reach to the starres of heauen.

11 Then he began to leaue off his great pride, and selfewill when hee was plagued, and came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when he himselfe might not abide his owne stinke, hee said these words, It is meete to bee subiect vnto God, and that a man which is mortall, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would nowe haue no mercie on him,

14 And said thus, that he would set at libertie the holy citie vnto the which hee made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whom hee had iudged not worthie to bee buried, but would haue cast them out with their chil-

dren

dren to be deuoured of the foules & wild beasts) hee would make them all like the citizens of Athens.

16 And wheras he had spoiled the holy Temple afore, hee would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Iew himselfe, and goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health he wrote vnto the Iewes this letter vnder written, containing the forme of a supplication.

19 ¶ THE KING, and prince Antiochus vnto the Iewes his louing citizens, wisheth much ioy, and health and prosperitie.

20 If yee and your children fare well, and if all things goe after your minde, I giue great thankes vnto God hauing hope in the heauen.

21 Though I lie sicke, yet am I mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, & fell into a sore disease, I thought it necessarie to care for the common safetie of al,

22 Not distrusting mine health, but hauing great hope to escape this sicknesse.

23 Therefore considering that when my father led an hoste against the high countreys, he appointed who should succeede him:

24 That if any controuersie happened contrarie to his expectation, or if that any tidings were brought that were grieuous, they in the land might knowe to whom the affaires were committed, that they should not be troubled.

25 Againe, when I ponder how that the gouernours, that are borderers and neighbours vnto my kingdome, waite for all occations, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be King, whom I oft commended & committed to many of you, when I went into the high prouinces, and haue written vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithfull to me and to my sonne.

27 For I trust that he will be gentle and louing vnto you according vnto my mind.

28 ¶ Thus the murtherer & blasphemer suffered most grieuously, and as hee had intreated other men, so hee died a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, carried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemens Philometor.

CHAP. X.

1 *Iudas Maccabeus taketh the citie and the Temple.* 10 *The acts of Eupator.* 16 *The Iewes fight against the Idumeans.* 24 *Timotheus inuadeth Iudea, with whom Iudas ioyneth battell.* 29 *Fiue men appeare in the aire to the helpe of the Iewes.* 37 *Timotheus is slaine.*

MAccabeus now and his companie, through the helpe of the Lord, wanne the Temple and the citie againe,

2 And destroyed the altars, & chappels that the heathen had builded in the open places,

3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeeres, and fire moneths after, and set forth the lampes, and the shewbread.

4 When that was done, they fell downe flat vpon the ground, and besought the Lord, that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chasten them with mercy, and that they might not be deliuered to the blasphemous, and barbarous nations.

5 Now vpon the same day, that the strangers polluted the temple, on the very same day it was cleansed againe, euen the fiue and twentieth day of the same moneth which is ‖ Chaslen. ‖ *Or, Nouember.*

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beasts.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordeined also by a common statute and decree, that euery yere those dayes should be kept of the whole nation of the Iewes.

9 And this was the end of Antiochus called Epiphanes.

10 ¶ Now will wee declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when he had taken the kingdome, hee made one Lysias, which had beene captaine of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the Realmes.

12 For Ptolomeus that was called Macron, purposed to doe iustice vnto the Iewes for the wrong that had beene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause, hee was accused of his friendes before Eupator, and was called oft times traitour, because hee had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that hee was no more in estimation, he was discouraged, and poysoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, he entertained strangers, and made warre oft times against the Iewes.

15 Moreouer, the Idumeans that held the strong holds which were meete for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus, made prayers, and besought God that he would bee their helper, and so they fell vpon the strong holds of the Idumeans,

17 And assaulted them sore, that they wanne the places, and slew al that fought against them on the wall, and killed all that they met with, and slew no lesse then twentie thousand.

18 And because certaine (which were no lesse then

then nine thousand) were fled into two strong castels, hauing all maner of things conuenient to sustaine the siege,

19 Maccabeus left Simon, and Joseph, and Zaccheus also, and those that were with them, which were enow to besiege them, and departed to those places which were more necessary.

20 Now they that were with Simon, being led with couetousnes, were intreated for money (through certaine of those that were in ỳ castle) and tooke seuenty thousand [a] drachmes and let some of them escape.

a A drachme is the eight part of an ounce, which is about three pence.

21 But when it was told Maccabeus what was done, hee called the gouernours of the people together, & accused those men, that they had sold their brethren for money, and let their enemies goe.

22 So he slew them when they were conuict of treason, and immediatly wanne the two castles:

23 And hauing good successe, as in all the warres that he tooke in hand, he slew in the two castles moe then twenty thousand.

24 Now Timotheus whome the Iewes had ouercome afore, gathered an armie of strangers of all sorts, and brought a great troupe of horsemen out of Asia, to winne Jewrie by strength.

25 But when he drew neere, Maccabeus, and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell downe at the foote of the altar, and besought the Lord to bee mercifull to them, and to be an enemie to their enemies, and to be an aduersary to their aduersaries,* as the law declareth.

*Exod. 23. 20 Deut. 20. 4.

27 So after their prayer they took their weapons, and went on further from the citie, and when they came neere to the enemies, they tooke heed to themselues.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battel waxed strong, there appeared vnto the enemies from heauen fiue comely men vpon horses with bridles of golde, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts & lightnings against the enemies, so that they were confounded with blindnesse, and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousand and fiue hundred, and fiue hundred horsemen.

32 As for Timotheus himselfe, hee fled vnto Gazara, which was called a very strong holde, wherein Chereas was captaine.

33 But Maccabeus and his company layde siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Neuertheless, vpon the ‖ fifth day in the morning, twentie young men of Maccabeus

‖ Or, the fiue and twentieth day.

company, whose hearts were enflamed, because of the blasphemies, came vnto the wall, & with bold stomacks smote downe those that they met.

36 Others also that climed vp vpon the engines of warre against them that were within, set fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophanes.

38 When this was done, they prayed the Lord with Psalmes and thankesgiuing, which had done so great things for Israel, and giuen them the victorie.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of king Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.

VEry shortly after this, Lysias the Kinges steward, and a kinsman of his, which had the gouernance of the affaires, took sore displeasure for the things that were done.

2 And when he had gathered about fourescore thousand, with al the horsemen, he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsemen, and in his fourescore Elephants,

5 He came into Judea, and drew neere to Beth-sura, which was a castle of defence, fiue [a] furlongs from Jerusalem, and layed sore siege vnto it.

a Whereof eight make a mile.

6 But when Maccabeus and his company knew that hee besieged the holds, they, and all the people made prayers with weeping, & teares before the Lord, that he would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would ieopard themselues together with him to helpe their brethren: so they went forth together with a couragious mind.

8 And as they were there besides Jerusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnesse of gold.

9 Then they prayed the mercifull God all together, and tooke heart, insomuch that they were ready, not only to fight with men, but with the most cruel beasts, and to breake down walls of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like lyons, they slew eleuen thousand footemen, and sixteene hundreth horsemen, and put al the other to flight.

12 Many of them also being wounded, escaped naked, & Lysias himselfe fled away shamefully,

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fully and so escaped.

13 Who as he was a man of vnderstanding, considering what losse he had had, and knowing that the Hebrewes could not bee ouercome because the Almighty God helped them, sent vnto them,

14 And promised that hee would consent to all things which were reasonable, and perswade the king to be their friend.

15 Maccabeus agreed to Lysias requestes, hauing respect in all thinges to the commonwealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the king granted it.

16 For there were letters written vnto the Iewes from Lysias containing these wordes, LYSIAS vnto the people of the Iewes sendeth greeting,

‖Or, *Absalon, or Absalom.*

17 Iohn and ‖ Abessalom, which were sent from you, deliuered me the things that you demand by writing, and required me to fulfill the things that they had declared.

18 Therefore what things soeuer were meet to bee reported to the king himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if yee behaue your selues as friends toward his affaires, hereafter also I will endeuour my selfe to doe you good.

20 As concerning these things, I haue giuen commandement to these men, & to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare yee well, the hundred and eight and fortie yeere, the foure and twentieth day of the moneth Dioscorinthius.

22 ¶ Now the Kings letter conteined these wordes, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our Realme, liue quietly, that euery man may applie his owne affaires.

24 We vnderstand also that the Iewes would not consent to our father, for to be brought vnto the customs of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne lawes.

25 Wherefore our minde is that this nation shall bee in rest, and haue determined to restore them their Temple, that they may be gouerned according to the customs of their fathers.

26 Thou shalt doe well therefore to send vnto them, and grant them peace, that when they are certified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, & to apply your owne businesse.

‖Or, *April, some reade Xanticus, and some Zanticus.*

30 Therefore, those that will depart, we giue them free liberty, vnto the thirty day of the moneth of ‖ Panthicus,

31 That the Iewes may vse their owne manner of liuing and lawes, like as afore, and none of them by any manner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare yee well: the hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter conteining these words, QVINTVS MEMMIVS and Titus ‖ Manilius ambassadours of the Romanes, vnto the people of the Iewes send greeting.

‖Or, *Manius.*

35 The things that Lysias the kings kinseman hath granted you, we grant the same also.

36 But concerning that which he shal report vnto the king, send hither some with speed, whe yee haue considered the matter diligently, that wee may consult thereupon, as shall bee best for you: for we must goe vnto Antiochia.

37 And therefore make haste and send some men, that we may know your mind.

38 Farewell: this hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

2 Timotheus troubleth the Iewes. 3 The wicked deed of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 He setteth fire in the hauen of Iamnia. 20 The pursuit of the Iewes against Timotheus. 24 Timotheus is taken and let goe vnhurt. 32 Iudas pursueth Gorgias.

WHen these couenants were made, Lysias went vnto the king, and the Iewes tilled their ground.

2 But the gouernours of the places, as Timotheus, and Apollonius the sonne of Genneus, and Ieronymus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile act: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, and suspected nothing: but when they were gone foorth into the deepe, they drowned no lesse then two hundreth of them.

5 Now when Iudas knew of this crueltie shewed against his nation, he commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, he went foorth against the murtherers of his brethren, and set fire in the hauen by night, and burnt the ships, and those that fled thence, he slew.

7 ¶ And when the citie was shut vp, hee departed as though hee would come againe, and roote out all them of the citie of Ioppe.

8 But when he perceiued that the Iamnites were minded to doe in like manner vnto the Iewes, which dwelt among them,

9 He came vpon the Iamnites by night, and set fire in the hauen with the nauie, so that the light of the fire was seene at Ierusalem, vpon a two hundreth and fortie furlongs.

10 Now when they were gone from thence nine furlonges, in their iourney toward Timotheus, about fiue thousand men of foote and

and fiue hundreth horsemen of the Arabians set vpon him.

11 So the battel was sharpe, but it prospered with Iudas through the helpe of God: the [a] Nomades of Arabia, being ouercome, besought Iudas to make peace with them, and promised to giue him certaine ‖cattell, and to helpe him in other things.

a So called, because they were shepheards. ‖Or, pastures

12 And Iudas thinking that they should in deede bee profitable concerning many things, granted them peace: whereupon they shooke hands, and so they departed to their tents.

13 ¶ Iudas also assaulted a citie called Caspis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kinds of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of victuals, that they were the slacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blasphemed and spake such words as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great prince of the world (which without any ‖instruments, or engines of warre, did *cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles,

‖Or, battell rammes. *Iosh. 6.20.

16 And tooke the city by the will of God, and made an exceeding great slaughter, insomuch that a lake of two furlongs broad, which lay thereby, seemed to flow with blood.

17 ¶ Then departed they from thence, seuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garrison in a very strong holde.

19 But Dositheus, & Sosipater, which were captaines with Maccabeus, went forth, & slew those that Timotheus had left in the fortresse, more then ten thousand men.

20 And Maccabeus prepared, & ranged his army by bands, and went couragiously against Timotheus, which had with him an hundreth and twenty thousand men of foot, and two thousand and fiue hundreth horsemen.

21 When Timotheus had knowledge of Iudas comming, he sent the women, and children, and the other baggage afore vnto a fortresse called Carnion (for it was hard to beliege, and vneasie to come vnto because of the straights on all sides)

22 But when Iudas first band came in sight, the enemies were smitten with feare, & a trembling was among them through the presence of him that seeth all things, insomuch that they fleeing one here, another there, were oft times hurt by their owne people, and wounded with the points of their owne swords.

23 But Iudas was very earnest in pursuing, and slew those wicked men: yea, hee slew thirtie thousand men of them.

24 Timotheus also himselfe fell into the hands of Dositheus, and Sosipater, whom hee besought with much craft to let him go with his life, because he had many of the Iewes parents, and the brethren of some of them, which, if they put him to death, should be despised.

25 So when he had assured them with many words, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Artagation, and slew fiue and twenty thousand persons.

27 And after that hee had chased away and slaine them, Iudas remooued the host toward Ephron a strong city, wherein was Lysias and a great multitude of all nations, and the strong yong men kept the walles, defending them mightily: there was also great preparation of engins of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wanne the citie, and slewe fiue and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lyeth fiue hundred furlongs from Ierusalem.

30 But when the Iewes that dwelt there, testified that the ‖Scythopolitans dealt louingly with them, and intreated them kindely in the time of their aduersitie,

‖ Or, Scythians.

31 They gaue them thankes, desiring them to be friendly still vnto them, and so they came to Ierusalem, as the feast of the weekes approched.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousand men of foote, and foure hundreth horsemen.

34 And when they ioyned together, a few of the Iewes were slaine,

35 And Dositheus one of the Baccenors, which was on horseback and a mighty man, tooke Gorgias, and layd holde of his garment, and drew him by force, because hee would haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into ‖Marisa.

‖ Or, Moresa, or, Maresa.

36 And when they that were ‖with Esdrin, had foughten long, and were weary, Iudas called vpon the Lord, that hee would shew himselfe to bee their helper, and Captaine of the field.

‖Or, with Gorgias.

37 And then he began in his owne language, and sung Psalmes with a lowd voyce, insomuch that straightwayes he made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his host, and came into the citie of Odolla. And when the seuenth day came, they cleansed themselues (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Iudas and his company came to take vp the bodies of them that were slaine, and to bury them with their kinsemen in their fathers graues.

40 Now vnder the coates of euery one that was slaine, they found iewels that had bene consecrate to the idoles of the *Iamnites, which thing is forbidden the Iewes by the Law. Then euery man sawe that this was the cause wherefore they were slaine.

*Deut. 7.25, iosh. 7.1, 11,12.

41 And so euery man gaue thankes vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And

42 And they gaue themselues to prayer, and besought him, that they should not vtterly be destroyed for the fault committed. Besides that, noble Iudas exhorted the people to keepe themselues from sinne, forasmuch as they sawe before their eyes the things which came to passe by the sinne of these that were slaine,

43 And hauing made a gathering throughout the company, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very wel and honestly, that he thought of the resurrection.

44 For if hee had not hoped that they which were slaine, should rise againe, it had bene superfluous, and vaine, to [a] pray for the dead.

45 And therefore he perceiued that there was great fauour layed vp for those that died godly. (It was an holy & good thought.) So he made a reconciliation for the dead that they might bee deliuered from sinne.

[a] From this verse to the end of this chapter, the Greeke text is corrupt, so that no good

sense, much lesse certaine doctrine can be gathered thereby. Also, it is euident, that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy Scriptures, and also the authour of this booke acknowledging his owne infirmitie, desireth pardon, if hee haue not attained to that hee should. And it seemeth that this Iason the Cyrenian, out of whom he tooke this abridgement, is Ioseph Ben-gorion, who hath written in Ebrew fiue bookes of these matters, and intreating this place, maketh no mention of this prayer for the dead, *Lib. 3. cap 19.* For it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might minister the Sacraments, Exodus 4. 25. or the example of Razis, that one may kill himselfe, whom this authour so much commendeth, Chap. 14 41.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his souldiers vnto prayer. 15 He killeth fourteene thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth fourty and nine yeere, it was told Iudas that Antiochus Eupator was comming with a great power into Iudea,

2 And Lysias the steward and ruler of his affaires with him, hauing both in their army an hundreth and tenne thousand men of foot of the Grecians, and fiue thousand horsemen, and two and twenty Elephants, and three hundreth charets set with hookes.

3 Menelaus also ioyned himselfe with them, and with great deceit encouraged Antiochus, not for the safegard of the country, but because he thought to haue bene made the gouernour.

4 But the King of kings moued Antiochus minde against this wicked man, and Lysias informed the king that this man was the cause of all mischiefe, so that the King commaunded to bring him to Berea to put him vnto death as the maner was in that place.

5 Nowe there was in that place a tower of fiftie cubits high, full of ashes, and it had an instrument that turned round, and on euery side it rouled downe into the ashes:

6 And there whosoeuer was condemned of sacrilledge, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man should die such a death, and it was a most iust thing that Menelaus should want buriall.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holy: hee himselfe also died in the ashes.

9 ¶ Now the king raged in his minde, and came to shew himselfe more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, he commaunded the people to call vpon the Lord night and day, that if euer hee had holpen them, he would now helpe them, when they should be put from their Law, from their countrey, and from the holy Temple:

11 And that hee would not suffer the people which a little afore began to recouer, to bee subdued vnto the blasphemous nations.

12 So when they had done this altogether, and besought the Lord for mercy with weeping and fasting, and falling downe three dayes together, Iudas exhorted them to make themselues ready.

13 And he being apart with the Elders, tooke counsell to goe forth, afore the king brought his hoste into Iudea, and should take the city, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, hee exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the city, their countrey, and the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watchword, The victory of God, hee picked out the manliest yong men, and went by night into the kings campe, and slewe of the hoste fourteene thousand men, and the greatest Elephant with all that sate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Nowe when the King had tasted the manlinesse of the Iewes, hee went about to take the holds by policie,

19 And marched toward Beth-sura, which was a strong holde of the Iewes: but hee was chased away, hurt, and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets to the enemies: therefore he was sought out, and when they had gotten him, they put him in prison.

22 After this did the King commune with them that were in Beth-sura, and ‖ tooke truce with them, departed, and ioyned battell with Iudas, who ouercame him.

‖ *Or, gaue and took the right hand.*

23 But when hee vnderstood, that Philip (whom he had left to be ouerseer of his businesse at Antiochia) did rebell against him, hee was astonished, so that hee yeelded himselfe to the Iewes, and made them an oth to doe all things that were right, and was appeased toward them, and offered Sacrifice and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, & made him captaine and gouernour from Ptolemais vnto the Gerreneans,

25 Menertheleste

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25 Neuertheleſſe when hee came to Ptolemais, the people of the citie were not content with this agreement: and becauſe they were grieued, they would that he ſhould breake the conenants.

26 Then went Lyſias vp into the iudgement ſeate, and excuſed the fact aſwell as he could, and perſwaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings iourney, and his returne.

CHAP. XIIII.

1 Demetrius mooued by Alcimus ſendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compact with the Iewes, 29 which he yet breaketh through the motion of the King. 37 Nicanor commandeth Razis to be taken, who ſlayeth himſelfe.

AFter three yeeres was Judas informed that Demetrius the ſonne of Seleucus was come vp with a great power and nauy by the hauen of Tripolis,

2 When hee had wonne the countrey, and ſlaine Antiochus and his lieutenant Lyſias.

3 Nowe Alcimus, which had beene the high Prieſt, and wilfully defiled himſelfe in the time that all things were confounded, ſeeing that by no meanes he could ſaue himſelfe, nor haue any more entrance to the holy Altar,

4 Hee came to King Demetrius in the hundreth fiftie and one yeere, preſenting vnto him a crowne of golde, & a palme, and of the boughes which were vſed ſolemnely in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occaſion for his rage, Demetrius called him to counſell, and aſked him what deuiſes or counſels the Iewes leaned vnto.

6 To the which he anſwered, The Iewes that be called Aſideans, whoſe captaine is Judas Maccabeus, maintaine warres, and make inſurrections, and will not let the Realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the hie Prieſthood) am now come hither,

8 Partly becauſe I was well affectioned vnto the Kings affaires, and ſecondly becauſe I ſought the profit of mine owne citizens: for all our people, through their raſhneſſe, are not a little troubled.

9 Wherefore, O King, ſeeing thou knoweſt all theſe things, make prouiſion for the countrey, and our nation which is abuſed, according to thine owne humanitie, that is readie to helpe all men.

10 For as long as Judas liueth, it is not poſſible that the matter ſhould be well.

11 When he had ſpoken theſe words, other friends alſo hauing euill will at Judas, ſet Demetrius on fire.

12 Who immediately called for Nicanor the ruler of the Elephants, and made him captaine ouer Judea,

13 And ſent him forth, commanding him to ſlay Judas, and to ſcatter them that were with him, and to make Alcimus hie prieſt of the great Temple.

14 Then the Heathen which fled out of Judea from Judas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors comming, and the gathering together of the Heathen, they ſprinckled themſelues with earth, and prayed vnto him which had appointed himſelfe a people for euer, and did alwayes defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they remoued ſtreightwayes from thence, and came to the towne of Deſſau,

17 Where Simon Judas brother had ioyned battell with Nicanor, and was ſomewhat aſtoniſhed through the ſodden ſilence of the enemies.

18 Neuertheleſſe Nicanor hearing the manlineſſe of them that were with Judas, and the bolde ſtomackes that they had for their countrey, durſt not proone the matter with bloodſhedding.

19 Wherefore he ſent Poſſidonius, ‖ Theodotus, and ‖ Matthias before to make peace. ‖ *Or, Theodotus.* ‖ *Or, Mattathias.*

20 So when they had taken long aduiſement therepon, and the captaine ſhewed it vnto the multitude, they were agreed in one minde, and conſented to the couenants.

21 And they appoynted a day when they ſhoulde particularly come together: ſo when the day was come, they ſet for euery man his ſtoole.

22 Neuertheleſſe Judas commaunded certaine men of armes to waite in conuenient places: leaſt there ſhould ſuddenly ariſe any euill through the enemies: and ſo they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Jeruſalem, did none hurt, but ſent away the people that were gathered together.

24 Hee ‖ loued Judas, and fauoured him in his heart. ‖ *Or, had Iudas before his eyes.*

25 He prayed him alſo to take a wife, and to beget children: ſo he married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderſtanding the conenants that were made, came to Demetrius, and tolde him, that Nicanor had taken ſtrange matters in hand, and ordeyned Judas a traitor to the Realme, to be his ſucceſſor.

27 Then the King was diſpleaſed, and by the reports of this wicked man, hee wrote to Nicanor, ſaying, that he was very angry for the couenants, commanding him that he ſhoulde ſend Maccabeus in all haſt priſoner vnto Antiochia.

28 When theſe things came to Nicanor, hee was aſtoniſhed and ſore grieued, that he ſhould breake the things wherein they had agreed, ſeeing that that man had committed no wickedneſſe.

29 But becauſe it was not commodious to him to withſtand the King, he ſought craftily to accompliſh it.

30 Notwithſtanding when Maccabeus perceiued that Nicanor beganne to be rough vnto him, and that hee intreated him more rudely then he was wont, he perceiued that ſuch rigour came not of good, and therefore hee gathered a few of his men, and withdrewe himſelfe from Nicanor.

31 But the other perceiuing that he was

preuented by Maccabeus worthie policie, came into the great and holy Temple, and commanded the Priests, which were offering their vsuall sacrifices, to deliuer him the man.

32 And when they sware that they could not tell where the man was, which he sought,

33 He stretched out his right hand toward the Temple, and made an othe in this maner, If ye will not deliuer mee Iudas as a prisoner, I will make this Temple of God a plaine field, & will breake downe the altar, and will erect a notable temple vnto Bacchus.

34 After these wordes he departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lord of all things, which hast need of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe this house euer vndefiled, which lately was cleansed, and stoppe all the mouthes of the vnrighteous.

37 Nowe was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the citie, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man aforetimes when the Iewes were minded to keepe themselues vndefiled and pure, being accused to bee of the Religion of the Iewes, did offer to spend his body and life with all constancie for the Religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fiue hundreth men of warre to take him.

40 For hee thought by taking him to doe the Iewes much hurt.

41 But when this companie woulde haue taken his castle, and would haue broken the gates by violence, & commanded to bring fire to burne the gates, so that hee was readie to be taken on euery side, he fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the handes of wicked men, and to suffer reproch vnworthie for his noble stocke.

43 Notwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently betweene the doores, he ranne boldly to the wall, and cast himselfe downe manfully among the multitude:

44 Which conueyed themselues lightly away, and gaue place, so that he fell vpon his bellie.

45 Neuertheless while there was yet breath in him, being kindled in his minde, he rose vp, & though his blood gushed out like a fountaine, and he was very sore wounded, yet he ranne thorow the mids of the people,

46 And gate him to the toppe of an hie rocke: so when his blood was vtterly gone, he tooke out his owne bowels with both his hands, & threw them vpon the people, calling vpon the Lord of life and Spirite, that he would restore them againe vnto him, and thus he died.

a As this priuate example ought not to bee followed of the godly because it is contrary to the words of God, although the authour seeme here to approoue it: so that place as touching prier, Chap. 12.44. though Iudas had appointed it, yet were it not sufficient to prooue a doctrine, because it is onely a particular example.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision encourageth them. 31 The prayer of Maccabeus. 30 Maccabeus commandeth Nicanors head & hands to be cut off, and his tongue to be giuen vnto the foules. 39 The authour excuseth himselfe.

NOw when Nicanor knewe that Iudas and his company were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheless the Iewes that were compelled to goe with him, sayd, O kill not so cruelly and barbarously, but honour and sanctifie the day that is appointed by him that seeth all things.

3 But this most wicked person demaunded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And when they sayde, There is a liuing Lord, which ruleth in the heauen, who commanded the seuenth day to be kept,

5 Then he sayd, And I am mightie vpon earth to commaund them for to arme themselues and to performe the Kings businesse. Notwithstanding he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memorial of the victorie obtained of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfect hope that the Lord would helpe him,

8 And exhorted his people not to be afrayde at the comming of the heathen, but alway to remember the helpe that had beene shewed vnto them from heauen, and to trust nowe also that they shoulde haue the victorie by the Almightie.

9 Thus he encouraged them by the law and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, and shewed them also the deceitfulnesse of the heathen, and how they had broken their othes.

11 Thus hee armed euery one of them, not with the assurance of shieldes and speares, but with wholesome wordes and exhortations, and shewed them a dreame worthy to bee beleeued, and reioyced them greatly.

12 And this was his vision, He thought that he saw Onias, (which had bene the high Priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersation, well spoken, and one that had bene exercised in all points of godlinesse from a childe) holding vp his hands toward heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellency aboue him.

14 And Onias spake and sayd, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, to wit, Jeremias the Prophet of God.

15 He thought also that Jeremias held out his right hand, & gaue vnto Judas a sword of gold: and as he gaue it, he spake thus,

16 Take this holy sword a gift from God, wherewith thou shalt wounde the aduersaries.

17 And

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and so being comforted by the wordes of [illegible] which were very sweet and able to stirre them vp to valiauntnes & to encourage the hearts of the yonng men, they determined to pitch no campe, but courageously to set vpon them, and manfully to assaile them, and to try the matter hand to hand, because the citie and the Sanctuarie and the Temple were in danger.

18 As for their wiues and children, and brethren, and kinsefolkes, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Againe they that were in the citie, were carefull for the armie that was abroad.

20 Now whiles they all waited for the tryall of the matter, and the enemies now met with them, and the hoste was set in aray, & the ‖beasts were separated into conuenient places, and the horsemen were placed in the wings:

‖Or, Elephants.

21 Maccabeus considering the comming of the multitude, and the diuers preparations of weapons, and the fiercenesse of the beasts, held vp his hands toward heauen, calling vpon the Lord that doeth wonders, & that looked vpon them, knowing that the victorie commeth not by the weapons, but that hee giueth the victorie to them that are worthy, as seemeth good vnto him.

22 Therefore in his prayer he sayd after this maner, O Lord,* thou that didst send thine Angel in the time of Ezekias king of Iudea, who in the hoste of Sennacherib, slew an hundreth fourescore and fiue thousand,

*2. King. 19. 35. Isa 37. 36. Tob. 1. 18. Eccl. 48. 22.

23 Send now also thy good Angel before vs, O Lord of heauens, for a feare and dread vnto them,

24 And let them be discomfited by ỳ strength of thine arme, which come against thine holy people to blaspheme. Thus with these wordes he made an end.

25 Then Nicanor and they that were with him, drew neere with trumpets and shoutings for ioy.

26 But Iudas and his companie praying and calling vpon God, encountred with the enemies.

27 So that with their handes they fought, but with their hearts they prayed vnto God, and slew no lesse then fiue and thirtie thousand men, for through the presence of God they were wonderously comforted.

28 Now when they left off, and were turning againe with ioy, they vnderstood that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shout and a cry, praysing the Almightie in their owne language.

30 Therefore Iudas which was euer the chiefe defender of his citizens both in body and mind, and which bare euer good affection towardes them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called al them of his nation, and set the Priestes vp the altar, and sent for them of the castle,

32 And shewed them wicked Nicanors head, and the hand of that blasphemer, which hee had holden vp against the holy Temple of the Almightie, with proud bragges.

33 Hee caused the tongue also of wicked Nicanor to be cut in litle pieces, and to be cast vnto the foules, and that the rewards of his madnes should be hanged vp before the Temple.

34 So euery man prayed toward the heauen the glorious Lord, saying, Blessed be hee, that hath kept his place vndefiled.

35 Hee hanged also Nicanors head vpon the high castle, for an euident and plaine token vnto all of the help of God.

36 And so they established altogether by a common decree that they would in no case suffer this day without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an end.

39 If I haue done well, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delighteth the taste: so the setting out of the matter delighteth the eares of them that read the storie. And heere shall be the end.

The end of the Apocrypha.

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o Macca-
cut o

¶ The ſumme of the whole Scripture of the Bookes of the Old and New Teſtament.

GOD.

THE bookes of the olde Teſtament doe teach vs, that the ſame God, whom Adam, Noe, Abraham, Iſaac, Iacob, Dauid, and the other fathers did worſhip, is * the onely true God, and that hee the ſame is Almighty and [a] euerlaſting: who of his meere goodneſſe hath created by his Word [b] heauen and earth, and all that is in them: From whom all things doe come: without whom there is nothing at all: And that he is [c] iuſt and mercifull: who alſo [d] worketh all in all, [e] after his owne will: [f] To whom it is not lawfull to ſay, wherefore doth he thus or thus?

* Iſaiah 45.14.
a Gene.21.33. dan 7.9.
b Gene.2.2. iſa.45.18.
c Exod.9.27. pſ.9.7,8.iſa.45. 21.exo.22.27.
d 1.Cor.12.6.
e Iere.18.6.
f Iſaiah 45.9. rom.9.20.

Creation of man. Sinne.

MOreouer, theſe Bookes teach vs, that this very God Almighty, after he created all things, ſhope alſo Adam the firſt man, [g] to the image and ſpirituall ſimilitude of himſelfe, and that he did conſtitute him Lord ouer all things that he had created in earth. Which Adam by the enuie and fraude of the deuill, tranſgreſſing the precept of his Creator, [h] by this his ſinne brought in ſuch and ſo great ſinne into the worlde, that we which be ſprong from him by the fleſh, [i] bee in nature the children of wrath, and thereupon we be made ſubiect and thrall to death, to damnation, to the yoke and tyranny of the deuill.

g Gene.1.27. wiſd.2,23,24.
h Rom.5.14,18
i Epheſ.2.3.

Chriſt promiſed.

FVrthermore, we are taught by theſe excellent bookes, that God promiſed to [k] Adam, [l] Abraham, [m] Iſaac, [n] Iacob, [o] Dauid, and to other Fathers of the olde time, that he would ſende that bleſſed ſeede, his ſonne Ieſus Chriſt our Sauiour, which ſhould deliuer all thoſe from ſinne, and from the [p] tyrannie of the deuill which by a liuely and working faith ſhould beleeue this promiſe, and put their truſt in Ieſus Chriſt, hoping that of him and by him, they ſhould obtaine this deliuerance.

k Gene, 3.15.
l Gene.12.3.
m Gene.26,4.
n Gene.28.14.
o 2.Sam 7.12. pſal.132.11.
p Heb. 2.14.

The Law.

ALſo they giue vs to vnderſtand, that in the meane ſeaſon, while thoſe Fathers the Iſraelites looked for the ſaluation, and deliuerance promiſed (for that the nature of man is ſuch, ſo proud and ſo corrupt, that thoſe would not willingly acknowledge themſelues to bee ſinners, which had neede of the Sauiour promiſed) God the Creator gaue by Moſes his [q] Lawe written in two Tables of ſtone: that by it, ſinne & the malice of mans heart being [r] knowen, men might more vehemently thirſt for the [ſ] comming of Ieſus Chriſt, who ſhould redeeme and deliuer them from ſinne: which thing, neither the Lawe, nor yet the ſacrifices and oblations of the Law did [t] performe. For they were ſhadowes and figures of the true oblation of the body of Chriſt: by which oblation all [u] ſinne ſhould be blotted out, and quite put away.

q Exod, 20.1.
r Rom.3.20.
ſ Gal.3.19.
t Heb.7.18. and 10.1.
u Iohn 1.29.

Chriſt God our Sauiour came.

BY the bookes of the new Teſtament we be taught, that Chriſt ſo afore promiſed (* which is God aboue all things moſt bleſſed for euer) euen he, I ſay, was ſhadowed in the bookes of the olde Teſtament, and in ſacrifices figured, that hee was [a] ſent at the laſt from the Father, the ſelfe ſame time which the Father did conſtitute within himſelfe: I ſay, [b] at that time when all wickednes abounded in the world, then hee was ſent: And this Ieſus our Sauiour being borne in the fleſh, [c] ſuffered death, and roſe againe from the dead. Which actes of his were not done by him in reſpect of the [d] good workes of any man (for we were all ſinners) but that this God our Father ſhould [e] appeare true, in exhibiting the abundant [f] riches of his grace which he promiſed, and that [g] through his mercie hee might bring vs to ſaluation.

* Ro.9.5.
a Luke 1.31.
b Gal.4.4,5. ephe.1.10.
c Rom.5.8.
d Ep.2.9.tit.3.5.
e Rom.15.8.
f Epheſ.2.7.
g Titus 3.5.

A Lambe. A ſacrifice. Peace. Adoption.

Whereupon it is euidently ſhewed in the [h] Newe Teſtament, that Ieſus Chriſt, being the true [i] Lambe, the true [k] ſacrifice of the worlde, [l] putting away the ſinnes of men, came into this worlde to purchaſe grace and [m] peace for vs with the Father, [n] waſhing vs from our ſinnes in his owne blood, and [o] ſhould deliuer vs from the bondage of the deuill, whom by ſinne we did ſerue: And ſo we ſhould be [p] adopted by him to be the ſonnes of God, made [q] heires with him of that moſt excellent and euerlaſting kingdome.

h Iſaiah 53.7.
i Iohn 1.29.
k Ephe 5.2. heb.9.26.
l Ga.4 5.ep.1.5. A&s 3.19.
m Ep. 2.14,15.
n Reuel.1.5.
o Hebr.2.14.
p Ga.4 5.ep.1.5.
q Rom.8.17.

The holy Ghoſt. Faith. Charitie. Hope.

Now that we ſhould acknowledge this ſingular and excellent benefit of God towards vs, almighty God [r] giueth vs his holy Spirit: the [ſ] fruit and effect of which, is faith in God, and in his Chriſt. For without the holy Ghoſt, by which we are inſtructed and [t] ſealed, neither can we beleeue that God the Father ſent Meſſias, nor yet that Ieſus is Chriſt: For [u] no man (ſaith Paul) can ſay that Ieſus is the Lord, but by the holy Ghoſt. The [x] ſame Spirit witneſſeth to our ſpirit, that we are the children of God, [y] and powreth into our bowels that Charitie which Paul deſcribeth to the Corinthians. Furthermore, that holy Spirit doth giue vs hope, which is a ſure looking for eternall life, whereof he himſelfe is the certaine [z] token and pledge. Alſo he giueth vs other * ſpirituall gifts, of the which Paul writeth to the Galatians. Therefore the benefit of faith is not to be deſpiſed or litle to be ſet by. For by the means of this truſt & [a] faith in Chriſt, which [b] worketh by charity, & ſheweth it ſelfe ſoorth by the works of charity, mouing man thereto, we are [c] iuſtified and ſanctified: that is to ſay, God and the Father of our Lord

r Rom.8.16.
ſ Rom 5.5. 1.cor.13.4.
t Ephe 1.14.
u 1.Cor.12.3.
x Rom.8.16.
y Rom 5.5.
z Ephe 1.14.
* Gal.5.22.
a Gal.5.6.
b Epheſ.5.2. heb.13 21.
c Rom.3.30.and 4.2.gal.2.16.

Iuſtification and ſanctification.

Iesus Christ (which is made our [d] Father also by him, being our [e] brother) doth accompt vs to bee iust and holy through his grace, and through the merite of his Sonne Iesus Christ, not [f] imputing our sinnes to vs, so farre forth, that we should suffer the paines of hell for them.

Finally, Christ himselfe [g] came into the world, to the intent that we through him being sanctified and cleansed from our sinnes, following his will in good workes, should denie the things pertaining to the flesh, and freely [h] serue him in righteousnesse and holinesse all the dayes of our life: and that [i] by good workes (which God hath prepared for vs to walke in) we should [k] shew our selues to bee called to his grace and gift of faith: which good works who so hath not, doth shew himselfe not to haue such a faith in Christ as is required in vs.

Good workes.

Christ our master and teacher.

To Christ must we come, and [l] follow him with a cheerefull minde, that he may teach vs: For hee is [m] our master, [n] lowly and humble of heart: he is to vs an [o] example, whereby we must learne the rule to liue well.

Bishop. Mediatour. Aduocate.

Moreouer, hee is our [p] Bishop, and our [q] high Priest, which did himselfe offer vp for vs his owne blood, being the onely [r] mediatour betweene God and men: Who now sitteth at the right hand of God the Father, being made our [s] aduocate, making prayer and intercession for vs: who doubtlesse shall obteine for vs [t] whatsoeuer we shall desire, either of him, or else of his Father in his Name, if so be that we thus desiring, shall beleeue that he will so doe: for thus hath he promised. Therefore let vs not doubt, if we sinne at any time, to come with [u] repentance (to the which hee doeth inuite and stirre vs at the very beginning of his preaching) and with sure trust to the [x] throne of his grace, with this beliefe, that wee shall obteine mercie. For therefore [y] hee came into the world, that hee might saue sinners by his grace.

Iudgement.

Eternall life.

Eternall fire.

THis is verily Christ Iesus, which shall come at a [z] certaine time appointed by his Father, and shall sit in great maiestie to [a] iudge all men, and to render to euery man [b] the workes of his body according to that he hath done, whether it be good or euill: And hee shall say to them which shall be on the right side, which in this world did looke for the good things to come (that is to say, life euerlasting:) [c] Come yee blessed of my Father, enioy the kingdome that hath beene prepared for you from the beginning of the world: but to them which shall bee on the left side, hee shall say, Depart from me yee cursed into euerlasting fire prepared for the deuill and his Angels. And then [d] shall the end be, when Christ hauing vtterly vanquished all maner of enemies, shall deliuer vp the kingdome to God the Father.

To what intent the Scriptures were written.

TO the intent that wee might vnderstand these things, the [e] sacred Bookes of the Bible were deliuered to vs by the goodnesse of God through his holy Spirit, with the preaching of that doctrine which is conteined in them, and with his Sacraments, by which the trueth of his doctrine is seal'd vp to vs: that we [f] might vnderstand, I say, and beleeue that there is one onely true God, and one Sauiour Iesus Christ, whom (as he had promised) he hath sent: [g] and that we beleeuing might haue in his Name life euerlasting.

Christ the onely foundation.

BEsides this [h] foundation, no man can lay any other in the Church of Christ: and vpon this foundation the Church doeth stand sure and stedfast. And Paul willeth him to bee [i] accursed which shall preach any other faith and saluation, then by Iesus Christ, yea, although hee were an Angel from heauen.

For [k] of him, through him, and for him, are all things: To whom with the Father and the holy Ghost, be all honour and glory, world without end, Amen.

[d] Matth. 5. 48. and 23 9.
[e] Heb. 2. 11.
[f] 2. Cor. 5. 19.
[g] Titus 2. 11, 12, 13.
[h] Luke 1. 74.
[i] Ephes. 2. 10.
[k] 2. Pet. 1. 10.
[l] Ephes. 5. 2.
[m] Mat. 23. 8.
[n] Matt. 11. 29.
[o] Iohn 13. 15. 1. pet. 2. 20, 21.
[p] 1. Pet. 2. 25.
[q] Heb. 4. 14.
[r] 1. Tim. 2. 5.
[s] 1. Iohn 2. 1, 2.
[t] Iohn 14. 13. and 16 23. marke 11. 24.
[u] Matth. 4. 17.
[x] Heb. 4. 16.
[y] 1. Tim 1. 15.
[z] Matth. 25. 13.
[a] 2. Tim. 4. 1.
[b] 2. Cor. 5. 10.
[c] Matth. 25. 34. &c.
[d] 1. Cor. 15. 24, 25, 26.
[e] 2. Pet. 1. 19, 21.
[f] Iohn 17. 3.
[g] Iohn 20. 31.
[h] 1. Cor. 3. 11.
[i] Galat. 1. 8.
[k] Rom. 11. 36.

¶ Certaine

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¶ Certaine questions and answeres touching the doctrine of Predestination, the vse of Gods word and Sacraments.

Question.

WHy doe men so much vary in matters of religion?

Answere.

Because all haue not the like measure of knowledge, neither do all beleeue the Gospel of Christ.

Question.

What is the reason thereof?

Answere.

Because they onely beleeue the Gospel and doctrine of Christ, which are ordained vnto eternall life.

Question.

Are not all ordained vnto eternall life?

Answere.

Some are vessels of wrath ordained vnto destruction, as others are vessels of mercie prepared to glory.

Question.

How standeth it with Gods iustice, that some are appointed vnto damnation?

Answere.

Very well: because all men haue in themselues sinne, which deserueth no lesse: and therefore the mercy of God is wonderfull in that hee vouchsafeth to saue some of that sinful race, and to bring them to the knowledge of the trueth.

Question.

If Gods ordinance and determination must of necessitie take effect, then what need any man to care? for hee that liueth well, must needes be damned, if he be thereunto ordained: and he that liueth ill must needes be saued if he be thereunto appointed.

Answere.

Not so: for it is not possible, that either the elect should alwayes be without care to doe well, or that the reprobate should haue any will thereunto. For to haue either good will or good worke, it is a testimony of the Spirit of God, which is giuen to the elect onely, whereby faith is so wrought in them, that, being graft in Christ, they grow in holinesse to that glory, whereunto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselues, because they are predestinate vnto saluation: but rather they endeuour to walke in such good workes as God in Christ Iesus hath ordained them vnto, and prepared for them to be occupied in, to their owne comfort, stay and assurance, and to his glory.

Question.

But how shall I know my selfe to bee one of those whom God hath ordained to life eternall?

Answere.

By the motions of spirituall life, which belong onely to the children of God: by the which that life is perceiued, euen as the life of this body is discerned by the sence and motions thereof.

Question.

What meane you by the motions of spirituall life?

Answere.

I meane remorse of conscience, ioyned with the lothing of sinne, and loue of righteousnes: the hand of faith reaching vnto life eternall in Christ, the conscience comforted in distresse, and raised vp to confidence in God by the worke of his Spirit: a thankefull remembrance of Gods benefits receiued, and the vsing of all aduersities as occasions of amendement sent from God.

Question.

Cannot such perish as at some time or other feele these motions within themselues?

Answere.

It is not possible that they should: for as Gods purpose is not changeable, so hee repenteth not of the gifts and graces of his adoption: neither doth he cast off those whom he hath once receiued.

Question.

Why then should we pray by the example of Dauid, that he cast vs not from his face, and that hee take not his holy Spirit from vs?

Answere.

In so praying we make protestation of the weakenesse of flesh, which moueth vs to doubt: yet should not we haue courage to aske, if wee were not assured that God will giue according to his purpose and promise that which we require.

Question.

Do the children of God feele the motions aforesayd alwayes alike?

Answere.

No truely: for God sometime to proue his, seemeth to leaue them in such sort, that the flesh ouermatcheth the spirit, whereof ariseth trouble of conscience for the time:

yet the spirit of adoption is neuer taken from them, that haue once receiued it: else might they perish. But as in many diseases of the body, the powers of bodily life are letted: So in some assaults these motions of spirituall life are not perceiued, because they lie hidden in our manifold infirmities, as the fire couerd with ashes. Yet as after sickneſſe commeth health, and after clouds the sunne shineth cleare: so the powers of the spirituall life wil more or lesse be felt and perceiued in the children of God.

Question.

What if I neuer feele these motions in my selfe, shall I despaire, and thinke my selfe a castaway?

Answere.

God forbid: for God calleth his at what time he seeth good: & the instruments wherby he vsually calleth, haue not the like effect at all times, yet it is not good to neglect the meanes whereby God hath determined to worke the saluation of his. For as wax is not melted without heat, nor clay hardened but by meanes thereof: so God vseth meanes both to draw those vnto himselfe, whom he hath appointed vnto saluation, and also to bewray the wickednesse of them whom hee iustly condemneth.

Question.

By what meanes vseth God to draw men to himselfe that they may be saued?

Answere.

By the preaching of his word and the ministring of his Sacraments thereunto annexed.

Question.

What meane you by the word of God?

Answere.

I meane the doctrine of the Prophets and Apostles which they receiued of the spirit of God, and haue left written in that Booke which we commonly call the Old and New Testament.

Question.

How may I be assured that it is the word of God, which that Booke conteineth?

Answere.

By the maiestie of God appearing in that plaine and simple doctrine: by the purenes, vprightnesse and holines thereof: by the certaintie of euery thing therein affirmed: by the successe of all things according to it: by perpetuall consent which is to be seene in euery part thereof: by the excellencie of the matters vttered: But especially by the testimony of Gods Spirit, whereby it was written, who moueth the hearts of those in whom it resteth, to consent vnto the worde, and reuerently to imbrace it.

Question.

How doth this word of God serue to draw men vnto him?

Answere.

When it is so preached and heard, that men may vnderstand and learne what God teacheth: accept and receiue thankfully that which is thereby giuen, promised & assured: and be moued with desire and diligence to doe that which it commandeth.

Question.

Doe the Sacraments also serue to this ende?

Answere.

Yea verely: that by sight, taste and feeling, as well as by hearing, we might be instructed, assured, and brought to obedience.

Question.

How doth our Baptisme serue hereunto?

Answere.

It teacheth vs to put on Christ, that with his righteousnesse our sinfulnes may be hidden: it assureth vs that we are so graft into Christ, that all our sinnes by him are washed away: it chargeth vs to die to sinne, to continue in the profession of Christ, and to loue each other.

Question.

Hath the Lords supper also this vse?

Answere.

Yea doubtlesse: for it teacheth, that the body and blood of Christ crucified, is the only food of the new borne children of God: it assureth that Christ is wholly theirs to giue and to continue life spirituall and heauenly to body and soule, to nourish, strengthen, refresh, & to make cheerefull the hearts of the elect: it requireth thankfull remembrance of the death of Christ, vnitie among those that doe professe him with a free confession of his trueth.

Question.

Why is not this vse of the Sacraments commonly knowen?

Answere.

Because they are abused for forme, for fashion, for custome and company, without regard vnto the word, whereunto they are so annexed, that they ought not vpon any necessitie, by any person bee seuered from it, which teacheth the right vse of euery thing.

Question.

I perceiue that nothing is more necessary then the word of God: therefore I pray you shew me how I may attaine to some knowledge and profit thereby.

Answere.

By diligent hearing of such as preach it, by continuall and orderly exercise of reading and praying.

Question.

What orderly exercise thinke you most conuenient to be vsed herein?

Answere.

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Answere.

That as euery day, twise at the least, wee most commonly receiue foode to the nourishment of this corporall life: so no day bee let passe without some reading, in such sort that occasion thereby may bee taken to speake againe vnto God by prayer, as he in his word speaketh vnto vs: So that at the least two Chapters would bee orderly and aduisedly read euery day, all other businesse, impediments and lets set apart.

Question.

This seemeth very easie to be done: what thinke you else requisite?

Answere.

That some especiall places of Scripture be so committed to memorie, that the minde may euer be furnished with some good matter against all temptations. To which ende I note these Scriptures vnto you, whereunto you may ioyne other at your owne choise: Psalmes 139.37.50. Esa.53. Joh.17. Rom. 8.1. Tim.4.

Question.

But the Scriptures are hard, and not easie to vnderstand.

Answere.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seeke him: and that hardnesse that you finde, serueth to moue you to the more diligence, and to make inquirie of such as haue knowledge, when any doubt ariseth. That which you perceiue not at one time, God shall reueile at another: So that you shall haue your growing in grace, knowledge and godlinesse, to Gods glorie and your owne comfort in Christ, whose Name for euer bee praised. Amen.

The

The names and order of all the Bookes of the Old and New Testament, with the number of their Chapters.

Genesis hath Chapters	50	Prouerbs hath Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon	8
Numbers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Ioshua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1.Samuel	31	Hosea	14
2.Samuel	24	Ioel	3
1.Kings	22	Amos	9
2.Kings	25	Obadiah	1
1.Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manasseh, Apocryphe.		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4

¶ The Bookes called Apocrypha.

1.Esdras	9	Baruch with the Epistle of Ieremiah	6
2.Esdras	16	The Song of the three children	
Tobit	14	The story of Susanna	
Iudeth	16	The idole Bel and the Dragon	
The rest of Esther	6	1. Maccabees	16
Wisedome	19	2. Maccabees	15
Ecclesiasticus	51		

¶ The Bookes of the New Testament.

Matthew	28	1.Timotheus	6
Marke	16	2.Timotheus	4
Luke	24	Titus	3
Iohn	21	Philemon	1
The Actes	28	To the Hebrewes	13
The Epistle to the Romans	16	The Epistle of Iames	5
1. Corinthians	16	1.Peter	5
2. Corinthians	13	2.Peter	3
Galatians	6	1.Iohn	5
Ephesians	6	2.Iohn	1
Philippians	4	3.Iohn	1
Colossians	4	Iude	1
1. Thessalonians	5	Reuelation	22
2.Thessalonians	3		

¶ The

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The holy [a] Gospel of Iesus Christ [b] according to Matthew.

a This word signifieth good tydings, and is taken here for the story which conteineth the ioyfull message of the comming of the sonne of God promised from the beginning.
b That is, written and taught by Matthew.

THE ARGVMENT.

IN this historie written by Matthew, Marke, Luke, & Iohn, the Spirit of God so gouerned their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and maner of writing they be diuers, and sometime one writeth more largely that which the other doeth abridge: neuertheless in matter and argument, they all tend to one end: which is to publish to the world the fauour of God toward mankinde through Christ Iesus, whom the Father hath giuen as a pledge of his mercy and loue. And for this cause they entitle their story, Gospel, which signifieth good tydings, forasmuch as God hath performed in deed that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectioned hearts embrace this incomparable treasure freely offred vnto vs: for there is no ioy nor consolation, nor peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, & in whom all the promises are Yea, and Amen. And therefore vnder this word is contained the whole new Testament: but commonly we vse this name for the historie, which the foure Euangelists write, containing Christs comming in the flesh, his death, and resurrection, which is the perfect summe of our saluation. Matthew, Marke, and Luke are more copious in describing his life and death: but Iohn more laboureth to set forth his doctrine, wherin both Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to know that Christ was borne, dead, and risen againe, shou'd nothing profit vs. The which thing notwithstanding that the three first touch partly, as hee also sometime intermedleth the historicall narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aptly termeth the Gospel written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoeuer doth know the office, vertue and power of Christ, shall read that which is written of the Sonne of God come to be the Redeemer of the world, with most profit. Now as concerning the writers of this historie, it is euident that Matthew was a Publicane or custome gatherer, & was thence chosen of Christ to be an Apostle. Marke is thought to haue beene Peters disciple, and to haue planted the first Church at Alexandria, where he died the eight yeere of the reigne of Nero. Luke was a Physition of Antiochia, and became Pauls disciple, and fellow in all his trauailes: he liued fourescore and foure yeeres, and was buried at Constantinople. Iohn was that Apostle whom the Lord loued, the sonne of Zebedeus, and brother of Iames: he died threescore yeere after Christ, and was buried neere to the citie of Ephesus.

CHAP. I.

1 *The genealogie of Christ, that is, The Messias promised to the Fathers,* 18 *Who was conceiued by the holy Ghost, and borne of the Virgine Mary, when she was betrothed vnto Ioseph.* 20 *The Angel satisfieth Iosephs mind.* 21 *Why hee is called Iesus, and wherefore Emmanuel.*

THE [c] Booke of the generation of IESVS CHRIST the [d] sonne of Dauid, [e] the sonne of Abraham.

2 *Abraham begate Isaac. *And Isaac begate Iaakob. And *Iaakob begate Iudas and his brethren.

3 *And Iudas begate Phares, and Zara of Thamar. And *Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab, And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of [g] Rachab. And *Booz begat Obed of Ruth. And Obed begate Iesse.

6 And *Iesse begate Dauid the King. And *Dauid the King begate Salomon of her that was the wife of Urias.

7 And *Salomon begate Roboam. And Roboam begate Abia. And Abia begat Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate [h] Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And *Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And *Iosias begate Iacim. And Iacim begate Ierchonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, *Ierchonias begate [i] Salathiel.

Luke 3.23.
c This is the rehearsall of the progenie, whereof Iesus Christ is sprung according to the flesh.
d So called, for that he came of the stocke of Dauid.
e These two are first rehearsed, because Christ was especially promised to come of them and their seede, and therefore Christ commonly was called the sonne of Dauid, because the promise was more euidently confirmed vnto him. *Gene.*21.2. *Gene.*25 24. *Gene.*29.35. *Gene.*38.27.
f By incestuous adulterie, the which shame setteth foorth his great humilitie, who made himselfe of no reputation, but became a seruant for our sakes: yea, a worme and no man, the reproch of men, and contempt of the people, and at length suffered the accursed death of the crosse. 1.*Chro.*2.5. *ruth.*4 18,19.
g Rachab and Ruth being Gentiles, signifie that Christ came not onely of the Iewes, and for them, but also of the Gentiles, and for their saluation. *Ruth* 4.21. 1.*Sam.*16.1. *and* 17.12. 2 *Sam.*12.24. 1.*King.*11.43. 1.*chro.*3.10.
h Hee hath omitted three Kings, Ioas, Amazia, Azaria, abridging the number, to make the times foureteene generations.
2.*King.*20.21. *and* 21.18. 1 *chron.*3 13,14,15. 2.*King.*23.34. *and* 24.1,6.2.*chron* 36 4.9.1.*Chron* 3 16.
i After the captiuitie, the title royall was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeeres, yet by the prouidence of God the gouernement remained in the family of Dauid where it continued till the comming of Christ.

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1.Chro. 3.17,19. ezra 3.2. and 5.2.

*And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.

16 And Jacob begate Joseph, the husband of Marie, [k] of whom was borne Jesus, that is called [l] Christ.

17 So all the generations from Abraham to David, are foureteene generations: and from David vntill they were caryed away into Babylon, foureteene generations: and after they were caried away into Babylon, vntill Christ, foureteene generations.

18 ¶ Now the birth of Jesus Christ was thus: [m] When as his mother Mary was *betrothed to Joseph, [n] before they came together, shee was found [o] with child of the holy Ghost.

19 Then Joseph her husband being a [o] iust man, and not willing to* make her a publike example, was minded to put her away secretly.

20 But whiles hee thought these things, behold, the Angel of the Lord appeared vnto him in a [p] dreame, saying, Joseph thou [q] sonne of Dauid, feare not to take Marie for thy wife: for that which is conceiued in her, is of the holy Ghost.

21 And shee shall bring forth a sonne, and thou shalt *call his name [r] Jesus: for he shall *saue his people from their sinnes.

22 And all this was done that it might bee fulfilled, which was spoken of the Lord by the Prophet, saying,

23 *Behold, a Virgine shall bee with child, and shall beare a sonne, and [s] they shall cal his name Emmanuel, which is by interpretation, [t] God with vs.

24 ¶ Then Joseph being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But knewe her not, till shee had brought forth her [u] first borne sonne, and hee called his name IESVS.

i Albeit the Iewes number their kinred by the malekinde, yet this linage of Mary is comprehended vnder the same, because she was married to a man of her owne flocke and tribe.

l Who is the true King, Priest and Prophet anoynted of God to accomplish the office of the redeemer.

Luke 1.27.

m Before hee tooke her home to him.

n As the Angel afterward declared to Ioseph.

o Vpright and fearing God, and therefore suspecting that shee had committed fornication, before she was betrothed, would neither retaine her, which by the Law should be married to an other, neither by accusing her put her to shame for her fact.

Deut. 24.1.

p This dreame is witnessed by the holy Ghost, and is a kinde of reuelation, Num. 12.6.

q This name putteth him in remembrance of Gods promise to Dauid. Luke 1.31.

r That is, a Sauiour. Actes 4.11. phil. 2.10. Isai. 7.14.

s Or, thou.

t God is ioyned with vs by the meanes of Iesus Christ, who is both God and man.

u Christ is here called the first borne, because shee had neuer any before, and not in respect of any she had after. Neither yet doth this word (till) import alwayes a time following, wherein the contrary may be affirmed, as our Sauiour, saying that he will be present with his disciples till the end of the world, meaneth not, that after this world he will not be with them.

CHAP. II.

1 *The time and place of Christs birth.* 11 *The wise men offer their presents.* 14 *Christ fleeth into Egypt.* 16 *The young children are slaine.* 23 *Ioseph turneth into Galilee.*

WHen * Jesus was then borne at Beth-lehem in [a] Judea, in the dayes of Herode the King, behold, there came [b] Wisemen from the East to Jerusalem,

2 Saying, Where is the King of the Iewes that is borne? for wee haue seene his [c] starre in the East, and are come to [d] worship him.

3 When king Herode heard this, he was troubled, and all Jerusalem with him.

4 And gathering together all the chiefe Priests and Scribes of the people, he asked of them, where Christ should be borne.

5 [e] And they sayde vnto him, At Beth-lehem in Judea: for so it is written by the Prophet,

6 *And thou Beth lehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come the gouernour that shall feede my people Israel.

7 Then Herode [f] priuily called the wisemen, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-lehem, saying, Goe, and search diligently for the babe: and when yee haue found him, bring mee word againe, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed: and loe, the [g] starre which they had seene in the East, went before them, till it came, and stoode ouer the place where the babe was.

10 And when they sawe the starre, they reioyced with an exceeding great ioy,

11 And went into the house, and ‖ found the babe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him giftes, euen [h] golde, and incense and myrrhe.

12 And after they were warned of God in a dreame, that they should [i] not go againe to Herode, they returned into their countrey another way.

13 ¶ After their departure, beholde, the Angel of the Lord appeareth to Joseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and bee there till I bring thee word: for Herode will seeke the babe, to destroy him.

14 So hee arose, and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herode, [k] that it might be fulfilled, which was spoken of the Lord by the * Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ [l] Then Herode, seeing that he was mocked of the wise men, was exceeding wroth, and sent foorth, and slew all the male children that were in Beth lehem, and in all the coastes thereof, from two yeere olde and vnder, according to the time which hee had diligently searched out of the wisemen.

17 Then was that fulfilled which was

Luke 2.6.

a For there is another Beth lehem in the tribe of Zebulun.

b Wisemen, or Magi, in the Persians and Chaldeans tongue, signifie Philosophers, Priests, or Astronomers, and are here the first fruites of the Gentiles that came to worship Christ.

c An extraordinarie signe to set forth that Kings honour whome the world did not esteeme.

d Which was a declaration of that reuerence, which the Gentiles should beare vnto Christ.

e They could well tell of Christ in generall: but when they should professe his name, and giue him his due honour, they waxe cold and shrinke backe.

Micah 5.2. iohn 7.42.

f An euill conscience is a burning fire.

g The starre vanished away before, to the intent they should tarie at Ierusalem, and there inquire of the thing to the confusion of the Iewes.

‖ Or, saw.

h The Persians maner was not to salute Kings without a present, and therefore they brought of that which was most precious in their countrey, whereof euery one of them offered.

i Promise ought not to be kept where Gods honour and preaching of his truth is hindered: or else it ought not to bee broken.

k That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christs Church and his body, is nowe verified, and accomplished in the head Christ. Hose 11.1.

l Within a certeine time after,

spoken

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spoken by the Prophet Jeremias, saying,

18 * In m Rama was a voyce heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not bee comforted, because they o were not.

19 And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe into the lande of Israel: for they are o dead which sought the babes life.

21 Then he arose vp, and tooke the babe and his mother, and came into the lande of Israel.

22 But when hee heard that Archelaus did reigne in Iudea in stead of his father Herode, hee was afraid to goe thither: ‖yet after hee was warned of God in a dreame, hee turned aside into the parts of Galile,

23 And went and dwelt in a citie called Nazareth, that it might bee fulfilled which was spoken by the Prophets, which was, that he should be called ‖ a p Nazarite.

Jere. 31.15.
m Herod renewed the sorow which the Benjamites had suffered long before: yet for all his crueltie he could not bring to passe, ỹ Christ should not reigne.
n That is, they were killed and dead.
o Thus the faithfull may see how God hath infinite meanes to preserue them from ỹ rage of tyrants.
‖*Or, therefore.*
‖*Or, of Nazaret.*
p Which is holy and consecrated to God: alluding vnto those that were Nazarites in the old Law, which were a figure of that holinesse which should bee manifested in Christ, as was Samson, Ioseph, &c.

CHAP. III.

1 *The office, doctrine, and life of Iohn.* 7 *The Pharises are reproued.* 8 *The fruits of repentance.* 13 *Christ is baptized in Iordan,* 17 *And authorized by God his Father.*

Mar. 1.4. *luk.* 3.3

IN * a those dayes, Iohn the Baptist came and preached in the b wildernesse of Iudea,

2 And said, ‖ Repent: for the c kingdom of heauen is at hand.

3 For this is he of whom it is spoken by the Prophet Esaias, saying, * The voice of him that crieth in the wildernesse, is, Prepare ye the way of the Lord: make his paths straight.

4 * And this Iohn had his d garment of camels haire, and a girdle of a skin about his loynes: his meate was also ‖ e locusts and wilde hony.

5 * Then went out to him Ierusalem and all Iudea, and all the region round about Iordan.

6 And they were baptized of him in Iordan, f confessing their sinnes.

7 Now when he saw many of the Pharises and of the Sadducees come to his baptisme, he said vnto them, * O ‖ generations of vipers, who hath forewarned you to flee from the anger to come?

8 Bring forth therefore s fruits worthy amendement of life.

a In the 15. yere of the reigne of Tiberius, after Christ had long time remained in Nazaret, and was now about 30. yeere old, luke 3.1,23.
b So called in respect of the plaine countrey and fertile vallies: and not because it was not inhabited.
‖*Or, be sory for your faults past, and amend.*
c Which is, that God will reigne ouer vs, gather vs vnto him, pardon our sinnes, and adopt vs by the preaching of the Gospel. *Isa.* 40 3 *mar.* 1.3 *luk* 3.4 *iohn* 1.23. *Mar.* 1.16.
d Women with haire, as grosse haire cloth. ‖*Or, grashoppers.*
e Such meates as nature brought forth without mans labour or diligence: reade Leuit. 11.22. *Mar.* 1.5. *luke* 3.7.
f Acknowledge their faults: for there is no repentance without confession. *Chap.* 12.34 ‖*Or, broodes.*
g Hee menaceth those venimous and malicious Pharises with the iudgement of God, except they shewe before men such workes as are agreeable to the profession of the godly, whom Isai calleth the trees of righteousnesse, Chap. 61.3.

9 And thinke not to say with your selues, * We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And now also the h axe is put to the roote of the trees: * therefore euery tree which bringeth not foorth good fruit, is hewen downe and cast into the fire.

11 * Indeede I baptize you with water to amendment of life, but hee that commeth after me, is mightier then I, whose shooes I am not worthy to beare: he will baptize you with the holy Ghost, and with i fire.

12 Which hath his k fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ * Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and commest thou to me?

15 Then Iesus answering, said to him, Let bee now: for thus it becommeth vs to l fulfill all righteousnesse. So hee suffered him.

16 And Iesus when hee was baptized came straight out of the water. And loe, the heauens were opened vnto him, and Iohn saw the Spirit of God descending like a m doue, and lighting vpon him.

17 And loe, a voyce came from heauen, saying, * This is my * beloued Sonne, in whom I am well pleased.

John 8.39. *acts* 13.26.
h The iudgement of God is at hand to destroy such as are not meete to be of his Church. *Chap.* 7.19. *Mar.* 1.8. *luk.* 3.16 *ioh.* 1.26. *acts* 1.5 & 2.4. & 8.17. *and* 19.4,5.
i When God baptiseth inwardly with the vertue of his spirit, he burneth and consumeth the vices, and inflameth the hearts with loue toward him.
k Which is the preaching of the Gospel, whereby he gathereth the faithfull as good corne, and scatereth the infidels as chaffe. *Marke* 1.9. *luke* 3.21.
l We must render perfit obedience to God in all things, which he hath ordayned.
m To shew the state of his kingdome, which is in all meekenes and lowlinesse. *Chap.* 17.5. 2 *pet.* 1.17.
n The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which deserue of our selues his wrath and indignation. *Colos.* 1.13.

CHAP. IIII.

1 *Christ fasteth and is tempted.* 11 *The Angels minister to him.* 17 *He beginneth to preach.* 18 *He calleth Peter, Andrew, Iames and Iohn, and healeth all the sicke.*

THen * was Iesus led aside a of the Spirit into the wildernesse, to be b tempted of the deuill.

2 And when he had fasted fourtie dayes and fourtie nights, hee was afterward hungrie.

3 Then came to him the tempter, and said, If thou be the Sonne of God, c command that these stones be made bread.

4 But hee answering, said, It is written, * Man shall not liue by bread onely, but by euery d worde that proceedeth out of the mouth of God.

5 Then the deuil tooke him vp into the e holy Citie, and set him on a ‖ pinacle of the Temple.

6 And sayde vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, * that hee will giue his Angels charge ouer thee, and with their hands they shall f lift thee vp, least at any time thou

Marke 1.12. *luke* 4.2.
a By the holy Ghost.
b To the ende that he ouercomming these tentations might get ỹ victory for vs.
c Satan would haue Christ to distrust God, and his word, and follow other strange and vnlawfull meanes. *Deut.* 8.3.
d He meaneth the order that God hath ordeined to maintaine his creatures by.
e To wit, Ierusalem. ‖*Or, vane which sheweth where the winde stood. Psal* 91.11,12.
f Hee alleageth halfe the sentence to deceiue thereby the rather, and cloke his craftie purpose.

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Deut.6.16.
g We must not leaue such lawful meanes as God hath appointed, to seeke others after our owne fantasie.
h In a vision.
Deut.6.13. and 10.20. Marke 1.13. luke 4.13.
i The word of God is the sword of the Spirit, wherewith Satan is ouercome.
k To comfort him.
Marke 1.14. luke 4.14. iohn 4.43.
l And cast in prison by Herod.
m For so they called the lake of Gennezareth.
Isa.9.1,2.
n Christ had preached now almost a yere in Iudea, & Samaria, & after went to preach in the vppermost Galile, which was out of the borders of Palestina.
o Which was without comfort hath receiued consolation.
Marke 1.15.
Marke 1.16.
p God hath chosen the weake things of the world to confound ỹ mighty, 1.Cor.1.27.
q To draw them out of the sea of this worlde, wherein they are drowned.
r We ought to be most ready to follow Christ when he calleth, leauing al worldly respects apart.
s That is, ỹ blessed tidings of forgiuenes of sins and reconciliation with God.
t So that by healing incurable diseases Christs diuinitie appeared.
u They that were mad or sicke at a certaine time of the moone.
x It was a countrey wherein were ten cities as the word signifieth.

shouldest dash thy foote against a stone.

7 Jesus sayd vnto him, It is written againe, *Thou shalt not tempt the Lord thy God.

8 Againe the deuil tooke him vp vnto an exceeding high mountaine, and [b] shewed him all the kingdomes of the world, and the glory of them,

9 And sayd to him, All these will I giue thee, if thou wilt fal downe and worship me.

10 Then said Jesus vnto him, Auoyde Satan: for it is written, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 * Then the deuil [i] left him: and behold, the Angels [k] came and ministred vnto him.

12 ¶ * And when Jesus had heard that John was [l] deliuered vp, hee returned into Galile,

13 And leauing Nazareth, went & dwelt in Capernaum, which is neere the [m] sea, in the borders of Zabulon and Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 * The land of Zabulon, and the land of Nephthalim by the way of the sea, beyond Jordan, [n] Galile of the Gentiles:

16 The people which sate in [o] darkenesse, saw great light: and to them which sate in the region and shadow of death, light is risen vp.

17 * From that time Jesus began to preach, and to say, Amend your liues: for the kingdome of heauen is at hand.

18 ¶ * And Jesus walking by the sea of Galile, saw two brethren, Simon, which was called Peter, and Andrew his brother casting a net into the sea (for they were [p] fishers.)

19 And he sayd vnto them, Follow me, and I will make you fishers [q] of men.

20 And they straightway leauing the nets, followed him.

21 And when hee was gone foorth from thence, hee saw other two brethren, James the sonne of Zebedeus, and John his brother in a ship with Zebedeus their father, mending their nets, and he called them.

22 And they [r] without tarying, leauing the ship, and their father followed him.

23 So Jesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the [s] kingdome, and healing euery sickenesse and euery disease among the people.

24 And his fame spread abroad thiough all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases and grippings, and them that were possessed with [t] deuils, and those which were [u] lunatike, and those that had the palsie: and he healed them.

25 And there followed him great multitudes out of Galile, and [x] Decapolis, and Jerusalem, and Judea, and from beyond Jordan.

CHAP. V.

3 Christ teacheth who are blessed. 13 The salt of the earth & light of the world. 16 Good works. 17 Christ came to fulfill the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adultery. 29 Offences. 31 Diuorcement. 33 Not to sweare. 39 To suffer wrong. 44 To loue our enemies. 48 Perfection.

AND when he saw the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.

2 And he opened his mouth and taught them, saying,

3 * Blessed are the [a] poore in spirit: for theirs is the kingdome of heauen.

4 * Blessed are they that [b] mourne: for they shall be comforted.

5 * Blessed are the [c] meeke: for they shal inherite the earth.

6 Blessed are they which [d] hunger and thirst for righteousnes: for they shalbe filled.

7 Blessed are the merciful: for they shall obteine mercie.

8 Blessed are the * pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shalbe called the [e] children of God.

10 Blessed are they which * suffer persecution for righteousnesse sake: for theirs is the kingdome of heauen.

11 * Blessed are ye when men reuile you, and persecute you, and say all maner of euill against you for my sake, falsly.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Ye are the [f] salt of the earth: but if the salt haue lost his sauour, wherewith shall it be salted? it is thencefoorth good for nothing but to be cast out, and to be troden vnder foote of men.

14 Ye are the light of the world. A citie that is set on an hill can not be hid.

15 * Neither doe men light a candle, and put it vnder a bushell, but on a candlesticke, and it giueth light vnto all that are in the house.

16 * Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

17 Thinke not that I am come to destroy the Lawe, or the Prophets. [h] I am not come to destroy them, but to fulfill them.

18 * For truely I say vnto you, Till heauen and earth perish, one iote, or one title of the Law shall not escape, till [i] all things be fulfilled.

19 * Whosoeuer therefore shall breake one of [k] these least commaundements, and teach men so, hee shall be called the least in the kingdome of heauen: but whosoeuer shall obserue and teach them, the same shall bee called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnesse * exceede the righteousnesse of the

Luke 6.20.
a That feele themselues voide of all righteousnesse, that they may onely seeke it in Christ.
Isa.61.2,3,7. and 65.13,19. luke 6.21.
b Which feele their owne miserie, and seeke their comfort in God.
Psal.37.11.
c Who rather would suffer all iniuries, then they would reuenge themselues.
d Being in necessitie, desire nothing but that which is vpright and godly.
Psal.24.4.
e For he is called the God of peace, 1.Cor.14.33.
1.Pet.3.14.
1.Pet.4.14.
acts 5.41.
Marke 9.50. luke 14.34.
f Your office is to season men with the salt of the heauenly doctrine.
Marke 4.21. luke 8.16. and 11.33.
1.Pet.2.12.
g Because yeon are seene farre off, giue good example of life.
h The Gospel is the stablishing and accomplishing of the law.
Luke 16.17.
i The doctrine of the law conteineth nothing vnprofitable or superfluous. *James 2.10.*
k Whosoeuer shall transgresse the least of the Ten commandements in word and example, he shall bee cast out of the kingdome of God, except it be pardoned him in Christ.
Luke 11.39.

Scribes

l Which neither expound the law truely, nor obserue it well.
m He sheweth how these worthy doctors haue falsly glosed this commandement. *Exod.* 20. 13. *deut.* 5. 17.
‖ *Or, subiect to punishment.*
‖ *Or, without cause.*
u For God knowing his secret malice will punish him.
o Which signifieth in § Syrians tongue, an idle braine, and is spoken in contempt.
p Like iudgement almost the Romanes obserued: for Triumuiri had the examination of small matters, § counsel of 23. of greater causes, and finally great matters of importace were decided by the Senate of 71. Iudges, which here is compared to the iudgement of God, or to be punished with hell fire.
q For that thou hast offended him, or he hath offended thee: for God preferreth brotherly reconciliation to sacrifice. *Luke.* 12. 58. *Exod* 20. 14. *rom* 13. 9.
r Chastitie is required both in body and mind. *Chap.* 18. 8, 9. *mar.* 9. 47.
s Nothing is so precious which ought not to be reiected in respect of the glory of God.
‖ *Or, and not that.*

1 Scribes and Pharises, ye shal not enter into the kingdome of heauen.

21 m Ye haue heard that it was said vnto them of the olde time, * Thou shalt not kill: for whosoeuer killeth, shall bee ‖ culpable of iudgement.

22 But I say vnto you, Whosoeuer is angry with his brother ‖ o vnaduisedly, shall be culpable of iudgement. And whosoeuer saith vnto his brother, o Raca, shall be worthy to be punished by the p Counsell. And whosoeuer shall say, Foole, shall be worthy to be punished with hell fire.

23 If then thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offering before the altar, and goe thy way: first be q reconciled to thy brother, and then come and offer thy gift.

25 * Agree with thine aduersarie quickly, whiles thou art in the way with him, lest thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast payed the vtmost farthing.

27 ¶ Ye haue heard that it was sayd to them of olde time, * Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed r adulterie with her alreadie in his heart.

29 * Wherefore if thy right r eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole body should bee cast into hell.

31 It hath bene said also, * Whosoeuer shal put away his wife, let him giue her a testimoniall of diuorcement.

32 But I say vnto you, Whosoeuer shall put away his wife (except it be for fornication) causeth her to commit adulterie: & whosoeuer shal marrie her that is diuorced, committeth adulterie.

33 Againe, ye haue heard that it was said to them of olde time, * Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lord.

34 But I say vnto you, u Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his foote stoole: neither by Jerusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

37 * But let your communication be x Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of y euill.

38 ¶ Ye haue heard that it hath bene said, An * z eye for an eye, and a tooth for a tooth.

39 But I say vnto you, * Resist not ‖ euill: but whosoeuer a shall smite thee on the right cheeke, turne to him the other also.

40 And if any man will sue thee at the Law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer wil compell thee to go a mile, go with him twaine.

42 * Giue to him that asketh, and from him that would borow of thee, turne not away.

43 Ye haue heard that it hath bene said, * Thou shalt loue thy neighbour, and b hate thine enemie.

44 But I say vnto you, * Loue your enemies: bless them that curse you: do good to them that hate you, * & pray for them which ‖ hurt you, and persecute you,

45 * That ye may be the children of your Father that is in heauen: for he maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.

46 * For if you loue them which loue you, what reward shall you haue? Doe not the c Publicanes euen the same?

47 And if ye be ‖ friendly to your brethren onely, what singular thing doe yee? doe not euen the Publicanes likewise?

48 Ye shall therefore be d perfite, as your Father which is in heauen, is perfit.

James 5. 12.
x Let simplicity and truth be in your words, and then ye shall not be so light and ready to sweare.
y When a man speaketh otherwise then hee thinketh in heart, it commeth of an euill conscience, and of the deuill. *Exod.* 21. 24. *leuit.* 24. 20. *deut.* 19. 21.
z Albeit this was spoken for the iudges, yet euery man applied it to reuenge his priuate quarel. *Luke* 6. 29. *rom.* 12. 17. 1. *cor.* 6. 7.
‖ *Or, iniury.*
a Rather receiue double wrong, then reuenge thine owne griefes. *Deut.* 15. 8. *Leuit.* 19. 18.
b This was added by the false expositors the Pharises. *Luke* 6. 27, 35. *Luke* 23. 34. *act.* 7. 60. 1. *cor.* 4. 13. ‖ *Or, rush in vpon you.* *Luke* 6. 35. *Luke* 6. 32.
c These did take to farme the taxes, tolles, and other payments, and therefore were in great disdaine with all men. ‖ *Or, imbrace.*
d We must labour to attaine to the perfection of God, who of his free liberality doeth good to them that are vnworthy.

CHAP. VI.

1 Of almes, 5 prayer, 14 forgiuing one another, 16 fasting. 19 Hee forbiddeth the carefull seeking of worldly things, and willeth men to put their whole trust in him.

TAke heede that you giue not your almes before men, to be seene of them, or els yee shall haue no reward of your Father which is in heauen.

2 * Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the a hypocrites doe in the Synagogues and in the streetes, to be praised of men. Verely I say vnto you, they haue b their reward.

3 But when thou doest thine almes, let not thy c left hand knowe what thy right hand doeth,

4 That thine almes may be in secret, and thy Father that seeth in secret, hee will reward thee d openly.

5 And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, and in the corners of the streets, because they would be seene of men. Verely I say vnto you, they haue their reward.

Rom. 12. 8.
a Whose works proceed not of a right faith, but are done for vaine glory.
b In that they are praised and commended of men.
c It is sufficient that God approue our works
d In that day when all things shalbe reuealed

Chap 19. 7. *deut.* 24. 1. *mar.* 10. 4 *luk.* 16. 18. 1. *cor.* 7. 10. t In that he giueth her leaue to marry another by that testimonial. *Exod.* 20. 7. *leu.* 19. 12. *deut.* 5. 11. u All superfluous othes are vtterly debarred, whether the Name of God be therein mentioned, or otherwise.

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c Withdraw thy selfe rather apart. ‖ *O, babble not much.*

f He commandeth vs to beware of much babling and superfluous repeates.

g Who is not perswaded by eloquent speach, and long talke, as men are.

h Christ bindeth them not to the wordes, but to the sense, and forme of prayer. *Luke* 11.2

i We must seeke Gods glory first and aboue all things.

k Reigne thou euer al, and let vs render vnto thee perfect obedience, as thine Angels doe.

l To be ouercome thereby. *Chap.* 13.19.

m This conclusion excludeth mans merits, and teacheth vs to ground our prayers onely on God. *Mar.* 11.25. *ecclus.* 28.2.

n Make their faces to seeme of an other sort then they were wont to doe.

o Whereby is commanded to auoid all vaine ostentation. *Luke.* 12.33. 1.*tim.* 6.19.

Luke. 11.34.

p If thine eye be disposed to liberalitie, Prou. 22 9.

q If thine affection be corrupt, and giuen to couetousnesse, Deut. 15.9.

r If the concupiscence & wicked affections ouercome reason, we must not maruell though

6 But when thou prayest, ° enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, ‖ f vse no vaine repetitions as the heathen: for they thinke to be heard for their much babbling.

8 Be ye not like them therefore: for your g Father knoweth whereof yee haue need, before ye aske of him.

9 After this h maner therefore pray yee, *Our Father which art in heauen, hallowed be thy i Name.

10 Thy k kingdome come. Thy will be done euen in earth, as it is in heauen.

11 Giue vs this day our dayly bread.

12 And forgiue vs our debts, as we also forgiue our debters.

13 And leade vs not l into tentation, but deliuer vs * from euill: for m thine is the kingdome, and the power, and the glorie for euer, Amen.

14 * For if yee doe forgiue men their trespasses, your heauenly Father will also forgiue you.

15 But if yee doe not forgiue men their trespasses, no more will your Father forgiue you your trespasses.

16 Moreouer, when yee fast, looke not sowre, as the hypocrites: for thy n disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.

17 But when thou fastest, ° anoint thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret, and thy Father which seeth in secret, will reward thee openly.

19 ¶ Lay not vp treasures for your selues vpon the earth, ‖ where the moth and canker corrupt, and where theeues dig through, and steale.

20 * But lay vp treasure for your selues in heauen, where neither the moth nor canker corrupteth, and where theeues neither dig through, nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶ * The light of the body is the eye: if then thine eye bee p single, thy whole body shall bee light.

23 But if thine eye bee q wicked, then all thy body shall bee darke. Wherefore if the r light that is in thee, bee darkenesse, how great is that darkenesse?

24 * No man can serue two masters: for either, hee shall hate the one, and loue the other, or else hee shall leane to the one, and despise the other. Ye cannot serue God and riches.

25 * Therefore I say vnto you, Bee not s carefull for your life, what yee shall eate, or what ye shall drinke: nor yet for your bodie, what yee shall put on. Is not the life more worth then meate? and the bodie then raiment?

26 Behold the foules of the heauen: for they sowe not, neither reape, nor carrie into the barne: yet your heauenly Father feedeth them. Are ye not much better then they?

27 Which of you by taking care, is able to adde one cubit vnto his stature?

28 And why care ye for raiment? Learne, how the lilies of the fielde doe growe: they t labour not, neither spin:

29 Yet I say vnto you, that euen Solomon in all his glory was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, and to morow is cast into the ouen, shall he not do much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat, or what shall we drinke? or wherewith shall we be clothed?

32 (For after all these things * seeke the Gentiles) for your heauenly Father knoweth that ye haue need of all these things.

33 But seeke ye first the kingdom of God, and his y righteousnesse, and all these things shalbe minist red vnto you.

34 Care not then for the morow: for the morow ‖ shall care for it z selfe: the day hath enough with his owne griefe.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 6 Not to cast holy things to dogs. 7 To aske, seeke, or knock. 12 The scope of the Scripture. 13 The straite and wide gate. 15 Of False prophets. 16 The good tree and euill. 22 False miracles. 24 The house on the rocke, or vpon the sand.

I Udge a not, that ye be not iudged.

2 For with what * iudgement ye iudge, ye shall bee iudged, and with what * measure ye mete, it shall be measured to you againe.

3 And why seest thou the mote that is in thy brothers eye, & perceiuest not the beame that is in thine owne eye?

4 * Or how sayest thou to thy brother, Suffer mee to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.

6 ¶ b Giue ye not that which is holy, to dogges, neither cast yee your pearles before the swine, lest they treade them vnder their feet, and turning againe, all to rent you.

7 ¶ * Aske, and it shalbe giuen you: seeke and ye shall finde: knock, and it shalbe opened vnto you.

8 For whosoeuer asketh, receiueth: and hee that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

10 Or if hee aske fish, will he giue him a serpent?

11 If yee then, which are euill, can giue to your children good gifts, how much more shall

t The goodnesse of god euen toward the herbes of the feild farre passeth all things that man can compasse by his power and labour.

u The word signifieth, they weary not themselues.

x With care and distrust.

y That is, to bee regenerate & amend your liues. ‖ *Or, his owne things.*

z God will prouide for euery day that that shal be necessary, though we do not increase the present griefe by the carefulnesse how to liue in time to come.

men be blinded, and be like vnto beasts. *Luke* 16. 23. *Psal.* 55.22. *luke.* 12.22. *phil* 4.6. 1. *tim.* 6.8. 1. *pet.* 5.7.

s Mans trauaile auaileth nothing where God giueth not increase.

a Hee commandeth not to be curious or malicious to try out, and condemne our neighbours faults: for hypocrites hide their owne faults, and seeke not to amend them, but are curious to reproue other mens. *Luke* 6.37. *rom.* 2.1. 1. *cor.* 4.3. *Mar.* 4.24. *luke* 6.38.

Luke 6.41.

b Declare not the Gospel to the wicked contemners of God whom thou seest lest to themselues and forsaken. *Chap.* 21.22. *mar.* 11.24. *luke* 11 9. *iohn* 14.13. & 16.23. 24. *iames* 1.5.

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shall your Father which is in heauen, giue good things to them that aske him?

12 *Therefore whatsoeuer ye would that men should do to you, euen so do ye to them: for this is the c Law and the Prophets.

13 ¶ *h Enter in at the ſtrait gate, for it is the wide gate, and broade c way that leadeth to destruction: and many there bee which goe in thereat.

14 Because the gate is streit, and the way narrow that leadeth vnto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues.

16 Yee shall know them by their fruites. *Do men gather grapes of thornes? or figs of thistles?

17 So euery good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.

18 A good tree cannot bring forth euill fruit, neither can a corrupt tree bring forth good fruit.

19 *Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruites yee shall know them.

21 ¶ Not euery one that sayth vnto mee, f Lord, Lord, shall enter into the kingdome of heauen, * but hee that doeth my Fathers will which is in heauen.

22 Many will say to me in that day, Lord, Lord, haue wee not *by thy Name prophesied? and by thy Name cast out deuils, and by thy Name done many ‖great workes?

23 And then will I profesſe to them, h* I neuer knew you: *depart from me, yee that worke iniquitie.

24 Whosoeuer then heareth of me these wordes, * and doeth the same, I will liken him to a wise man, which hath builded his house on a rocke:

25 And the raine fell, & the floods came, and the windes blew, and beate vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoeuer heareth these my words, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, & the floods came, and the windes blew, and beare vpon that house, & it fell, and the fall therof was great.

28 ¶ *And it came to passe when Iesus had ended these wordes, the people were astonied at his doctrine.

29 For hee taught them as one hauing authoritie, and not as the Scribes.

CHAP. VIII.

2 Christ healeth the leper. 5 The Captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in law. 19 The Scribe that would follow Christ. 20 Christs pouerty. 24 Hee stilleth the sea and the winde, 31 And driueth the deuils out of the possessed into the swine.

NOw when hee was come downe from the mountaine, great multitudes followed him.

2 *And loe, there came a leper and worshipped him, saying, Master, if thou wilt thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I will, be thou cleane: and immediatly his i leprosie was cleansed.

4 Then Iesus said vnto him, See thou tell b no man, but goe, and shew thy selfe vnto the c Priest, and offer the gift that * Moses commanded, for d a witnesse to them.

5 ¶ *When Iesus was entred into Capernaum, there came vnto him a ‖ Centurion, beseeching him,

6 And said, Master, my ‖seruant lieth sick at home of the palsie, & is grieuously pained.

7 And Iesus said vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shalbe healed.

9 For I am a man also vnder the authority of another, and haue souldiers vnder me: and I say vnto one, Goe, and hee goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard that, he marueiled, and said to them that followed him, Verely I say vnto you, I haue not found so great faith, euen in Israel.

11 But I say vnto you, that e many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.

12 And the children of the kingdome shal be cast out into f vtter darkenes: there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Goe thy way, and as thou hast beleeued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ *And when Iesus came to Peters house, he saw his wiues mother laid downe, and sicke of a feuer.

15 And he touched her hand, & the feuer left her: so she arose, & ministred vnto them.

16 *When the euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with his word, and healed all that were sicke,

17 That it might be fulfilled which was spoken by *Esaias the Prophet, saying, g He tooke our infirmities, & bare our sicknesses.

18 ¶ And when Iesus saw great multitudes of people about him, he commaunded them to goe ouer the water,

19 *Then came there a certaine Scribe, and said vnto him, Master, h I will follow thee whithersoeuer thou goest.

20 But Iesus said vnto him, The foxes haue holes, and the birdes of heauen haue nests, but the Sonne of man hath not wheron to rest his head.

21 ¶ And i another of his disciples said vnto him, Master, suffer me first to goe, and k bury my father.

him that hee is farre wide from that hee looked for: for in stead of worldly wealth there is but pouerty in Christ. i Luke maketh mention of three, which were hindred by worldly respects from comming to Christ. k To succour and help him in his old age till he dies and then I will follow thee wholly.

Luke 6. 31. tob. 4. 15.
c The whole law & the Scriptures set forth vnto vs, and commend charitie.
Luke 13. 34.
d We must ouercome and mortifie our affections, if wee will be true disciples of Christ.
e For the most part of men seeke their owne libertie, and runne headlong to euil.
Luke 6. 43, 44.
‖*Or, a rotten.*
Chap. 3. 10.

f He meaneth hirelings and hypocrites, who rather serue God with their lippes then with their heart.
Rom. 2. 13. Iames 1. 22.
g By thy vertue, authority and power.
‖*Or, Miracles.*
h I neuer accepted you to be my true ministers and disciples.
Luke 13. 27. Psame 6. 8. Luke 6. 47. Marke 1. 22. Iuke 4. 32.
i The mightie power of Gods Spirit appeared in him, whereby he declared himselfe to be God and caused others to beleeue in him.

Marke 1. 40. Iuke 5. 12.

a It was not like that lepresie that is now, but was a kind thereof which was incurable.
b He would not yet be throughly knowen but had his time & houre appointed.
c Our Sauiour would not contemne that which was ordeined by the Law, seeing as yet ỹ ceremonies therof were not abolished.
Leuit. 14. 4.
d To condemne them of ingratitude when they shall see thee whole.
Luke 7. 1.
‖*Or, a captaine ouer a hundred.*
‖*Or, sonne.*
e Which are strange people and the Gentiles to whom the couenant of God did not properly appertaine.
f For there is nothing but meere darkenes out of the kingdome of heauen.
Chap. 22. 13. Mar. 1. 29. luke 4. 38. Mar. 1. 32. luke 4. 40. Isa. 53. 4. 1. per. 2. 24.
g The Prophet speaketh chiefly of the sicknesse & disease of our soules, which Iesus Christ hath borne: therefore he setteth his great mercy and power before our eyes by healing the body.
Luke 9. 57.
h Thought by this meanes to curry fauor with the world: but Iesus sheweth

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l No duetie or loue is to be preferred to Gods calling: therefore Iesus calleth them dead which are hindred by any worldly thing to follow Christ.
Marke 4.35.
Iuke 8.22.

22 But Iesus sayd vnto him, Follow me, and let the l dead bury their dead.

23 ¶ And when hee was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the Sea, so that the ship was couered with waues: but he was asleepe.

25 Then his disciples came and awoke him, saying, Master, saue vs: we perish.

26 And he said vnto them, Why are yee fearefull, O ye of litle faith? Then he arose, and rebuked the winds and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the Sea obey him!

Marke 5.1.
Iuke 8.26.

28 ¶ * And when hee was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues very fierce: so that no man might goe by that way.

m The wicked would euer deferre their punishment thinking all correction to come too soone.
n The deuill desireth euer to do harme, but hee can doe no more then God doeth appoint.
o Meaning, the lake of Genesareth.
p These Gergesenes esteemed more their hogs then Iesus Christ.

29 And behold, they cryed out, saying, Iesus the Sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs m before the time?

30 Now there was a farre off from them, a great herd of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, n suffer vs to go into the herd of swine.

32 And he said vnto them, Goe. So they went out, and departed into the herde of swine: and behold, the whole herd of swine was caryed with violence from a steepe downe place into the o Sea, and dyed in the water.

33 Then the herdmen fled: and when they were come into the citie, they tolde all things, and what was become of them, that were possessed with the deuils.

34 And beholde, all the citie came out to meet Iesus: and when they saw him, p they besought him to depart out of their coasts.

CHAP. IX.

2 He healeth the palsie, 5 And forgiueth sins. 9 He calleth and visiteth Matthew. 13 Mercy. 15 He answereth the Pharises & Iohns disciples. 16 Of the raw cloth & new wine. 22 He healeth the woman of the bloody issue. 25 He raiseth Iairus daughter, 29 Giueth two blind men their sight, 33 Maketh a dumme man to speake, 35 Preacheth and healeth in diuers places, 38 And exhorteth to prayers for the aduancement of the Gospel.

Marke 2.3.
Iuke 5.18.
a And also his faith that had the palsie: for except we haue faith, our sinnes cannot be forgiuen
b Iesus toucheth the principall cause of all our miseries, which is sinne.
c Because they did maliciously refuse Christ, who offered himselfe vnto them.

THen he entred into a ship and passed ouer, and came into his owne Citie.

2 And * loe, they brought to him a man sicke of the palsie, lying on a bed. And Iesus seeing their a faith, sayd to the sicke of the palsie, Sonne, be of good comfort: thy b sins are forgiuen thee.

3 And beholde, certaine of the Scribes sayd with themselues, This man blasphemeth.

4 But when Iesus saw their thoughts, hee sayd, Wherefore thinke yee euill things c in your hearts?

5 For whether is it d easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authoritie in earth to forgiue sinnes, (then sayde hee vnto the sicke of the palsie,) Arise, take vp thy bed, and goe to thine house.

7 And he arose, and departed to his own house.

8 So when the multitude saw it, they marueiled, and glorified God, which had giuen such authority to men.

9 ¶ * And as Iesus passed foorth from thence, hee saw a man sitting at the receite of custome, named Matthew, and said to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meate in his house, beholde, many Publicanes and sinners, that came thither, sate downe at the table with Iesus and his disciples.

11 And when the Pharises saw that, they said to his Disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto them, The e whole need not a physician, but they that are sicke.

13 But goe f ye and learne what this is, *I s will haue mercy, and not sacrifice: for I am not come to call the righteous, but the *sinners to repentance.

14 ¶ * Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy Disciples fast not?

15 And Iesus sayd vnto them, Can the h children of the mariage chamber mourne, as long as the bridegrome is with them? But the dayes will come when the bridegrome shall be taken from them, and then shall they fast.

16 Moreouer, no man pieceth an i old garment with a piece of ‖ newe cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put new wine into k old ‖ vessels: for then the vessels would breake, and the wine would bee spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserued.

18 ¶ * While hee thus spake vnto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come & lay thine hand on her and she shall liue.

19 And Iesus arose, and followed him with his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelue yeres, came behinde him, and touched the hemme of his garment.

21 For shee sayd in her selfe, If I may touch but his garment onely, I shall bee whole.

22 Then Iesus turned him about, and seeing her did say, Daughter, bee of good

d Christ speaketh according to their capacity: for they more esteemed outward miracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiuen.
Marke 2.14.
Iuke 5.27.
e He reproueth the vain perswasion of them, which thought themselues whole, and contemned the poore sicke sinners, which sought Iesus Christ to be their physition.
f Which are puffed vp with vaine confidence of your owne righteousnes.
Hose.6.6.
chap.12.7.
g God requireth not ceremonies, but brotherly loue of one towards another.
1.*Tim.*1.15.
Marke 2.18.
Iuke 5.33.
h Christ would spare his disciples a while, not burdening them too much, least he should discourage them.
i Christ compareth his disciples for their infirmitie, to old garments, and old vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth and new wine.
‖ *Or, raw and vndressed.*
k The minde which is infected with the dregges of superstitious ceremonies, is not meet to receiue the pleasant wine of the gospel. ‖ *Or, bottels or bags of leather or skin, wherein wine was carried on asses or camels.* *Marke* 5.22. *Iuke* 8.41.

comfort;

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comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Now when Jesus came into the Rulers house, and saw the l minstrels and the multitude making noyse,

24 He said vnto them, Get you hence: for the maid is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the maid arose.

26 And this bruite went throughout all that land.

27 And as Jesus departed thence, two blind men followed him, crying, and saying, O Sonne of Dauid, haue mercy vpon vs.

28 And when hee was come into the house, the blind came to him, and Jesus sayd vnto them, m Beleeue yee that I am able to doe this? And they said vnto him, Yea, Lord.

29 Then touched hee their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Jesus charged them, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all that land.

32 ¶ As they went out, behold, they brought to him a dumme man possessed with a deuill.

33 And when the deuill was cast out, the dumme spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises said, *Hee n casteth out deuils through the prince of deuils.

35 ¶ And * Jesus went about all cities and townes teaching in their Synagogues, and preaching the Gospel of the o kingdome, and healing euery sickneſſe and euery disease among the people.

36 * But when he saw the multitude, hee had compassion vpon them, because they were dispersed, and scattered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, * Surely the p haruest is great, but the labourers are few.

38 ¶ Wherefore pray the Lord of the haruest, that he would ‖send forth labourers into his haruest.

l Players vpon flutes or pipes, or other instruments which in those dayes they vsed at burials.

m He would proue whether they bare him that reuerence which was due to Messias. *Luke* 11.14. *Chap.* 12.24. *marke* 3.22. *luke* 11.15.

n This blasphemie proceedeth of extreme impietie, seeing all the people confessed the contrary. *Marke* 6.6. *luke* 13.22.

o Whereby God gathereth his people together, that he may reigne ouer them. *Marke* 6.34. *Luke* 10.2. *iohn* 4.35, 36.

p He meaneth the people are ripe, and ready to receiue the Gospel, comparing the number of the elect to a plentiful haruest.

‖ *Or, thrust foorth.*

CHAP. X.

5 Christ sendeth out his Apostles to preach in Judea. 7 He giueth them charge, teaching them, and comforting them against persecution. 20 The holy Ghost speaketh by his ministers. 28 Whom we ought to feare. 30 Our haires are counted. 32 To confesse Christ. 37 Not to loue our parents more then Christ. 38 To take vp our crosse. 39 To saue or lose the life. 40 To receiue the preachers.

Marke 3.13. *luke* 9.1.

AND * he called his twelue Disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euery sickneſſe, and euery disease.

2 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James the sonne of Zebedeus, and John his brother.

3 Philip and Bartlemew: Thomas, and Matthew the Publicane: James the sonne of Alphens, and Lebbeus whose surname was Thaddeus:

4 Simon ‖ the Cananite, and Judas Iscariot who also betrayed him.

5 These twelue did Jesus send forth, and commanded them, saying, Goe not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not:

6 But goe rather * to the q lost sheepe of the house of Israel.

7 * And as ye goe, preach, saying, The kingdome of heauen is at hand.

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely yee haue receiued, r freely giue.

9 * ‖ Possesse not s golde, nor siluer, nor money in your ‖ girdles,

10 Nor a scrip for the iourney, neither two coates, neither shooes, nor a staffe: * for the workeman is worthy of his meate.

11 * And into whatsoeuer citie or towne yee shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when yee come into an house, salute the same.

13 And if the house bee worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoeuer shal not receiue you, nor heare your words, when ye depart out of that house, or that citie, * t shake off the dust of your feete.

15 Truely I say vnto you, it shall bee easier for them of the lande of u Sodome and Gomorrha in the day of iudgement, then for that citie.

16 ¶ * Behold, I send you as sheepe in the mids of wolues: be ye therefore wise as serpents, and ‖ x innocent as doues.

17 But beware of men, for they will deliuer you vp to the Councils, and wil scourge you in their Synagogues.

18 And yee shall be brought to the gouernours and Kings for my sake, in y witnesse to them, and to the Gentiles.

19 * But when they deliuer you vp, take no thought how or what ye shall speake: for it shall be giuen you in that houre, what yee shall say.

20 For it is not yee that speake, but the Spirit of your father which speaketh in you.

21 And the * brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be * hated of all men for my Name: * but he that endureth to the end, he shall be saued.

23 And when they persecute you in this city, flee z into another: for verily I say vnto you, yee shall not finish all the cities of Israel, till the a Sonne of man be come.

q *Or, the zealous. Acts* 13.46.

a For the kingdome of God must first bee preached vnto them, because Christ was especially promised vnto them. *Luke* 10.9.

b He commandeth them to offer themselues freely to the Lords worke without respect of gaine or lucre. *Marke* 6.8. *luke* 9.3. *and* 22.35.

‖ *Or, prouide not for.*

c Because hee sendeth them not for a long time, but onely for one iourney, he defendeth the things that might let them: neither is this a perpetuall commandement.

‖ *Or, purses. 1.Tim.*5.18. *luke* 10.7. *Luke* 10.8. *Marke* 6.11. *luke* 9.5. *Acts* 13.51. *and* 18.6.

d To signifie that the land is polluted, & that you consent not to their wickednes.

e Who were not so liuely taught and aduertised. *Luke* 10.3.

‖ *Or, simple.*

f Not reuenging wrong, much lesse doing wrong.

g To take from them all pretence of ignorance, and to make them inexcusable. *Marke* 13.11. *luke* 12.11.

Luke 21.16. *Luke* 21.17. *Mar.* 13.13. *luke* 21.19.

h To profite and to doe good, and not to bee idle.

i And will comfort you and giue manifest euidence of his presence: and he speaketh not of the first sending, but of the whole time of their Apostleship.

24 * The

Luke 6 40. *iohn* 13.16. *and* 15. 20. *Chap.* 12.24.

24 * The disciple is not aboue his master, nor the seruant aboue his lord.

25 It is enough for the disciple to bee as his master is, and the seruant as his Lord. * If they haue called the maister of the house k Beelzebub, how much more them of his household?

k It was the name of an idole which signified the god of flies, and in despite thereof was attributed to the deuil, read 2. King. 1. 2. and the wicked called Christ by this name.

Mar. 4.22. *luke* 8.17 *and* 12.2.

26 Feare them not therefore: * for there is nothing couered, that shall not bee disclosed, nor hid, that shall not be knowen.

27 What I tell you in darkenesse, that speake ye in light: and what yee heare in the eare, that preach ye on the l houses.

l Which in those countryes are so made that men may walke vpon them.

28 And feare ye not them which kill the body, but are not able to kil the soule but rather feare him, which is able to destroy both soule and body in hell.

2.Sam. 14.11. *acts* 27.34.

29 Are not two sparrowes sold for a farthing, and one of them shall not fall on the ground without your Father?

30 * Yea, and all the haires of your head are numbred.

31 Feare yee not therefore, ye are of more value then many sparrowes.

Marke 8 38. *luke* 9.26. *and* 12.8.

32 * Whosoeuer therefore shall m confesse me before men, him will I confesse also before my Father, which is in heauen.

2.tim. 2.12.

33 But whosoeuer shall denie mee before men, him wil I also denie before my Father, which is in heauen.

m And acknowledge me his only Sauiour.

Luke 12.51.

34 * Thinke not that I am come to send n peace into the earth: I came not to send peace, but the sword.

n He giueth vs inward peace in our consciences, but outwardly we must haue warre with wicked worldlings.

35 For I am come to set a man at o variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

o Which thing commeth not of the propertie of Christ, but proceedeth of the malice of men, which loue not the light, but darkenesse, and are offended with the word of saluation.

Micah. 7.6. *Luke* 14.26. *Chap.* 16.24. *marke* 18.34. *luke* 9.23. *and* 14.27.

36 * And a mans enemies shall be they of his owne household.

37 * He that loueth father or mother more then mee, is not worthy of me. And hee that loueth sonne or daughter more then mee, is not worthy of me.

38 * And he that taketh not his crosse, and p followeth after me, is not worthy of me.

p Also they that inuent any other way to honour God, then that hee hath perscribed by his word, follow not Christ, but goe before him.

39 He that will saue his life, shall lose it, and he that loseth his life for my sake, shall saue it.

40 Hee that receiueth you, receiueth me: and he that receiueth me, receiueth him that hath sent me.

41 * He that receiueth a r Prophet in the name of a Prophet, shal receiue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 * And whosoeuer shall giue vnto one of these little ones to drinke a cup of colde water onely, in the name of a Disciple, verely I say vnto you, hee shall not lose his reward.

q He that doeth preferre his life before my glory. *Luke* 10. 16 *iohn* 13.20.

r We must reuerence Christ in his seruants, and receiue them as sent from him, and honour them for their office sake. *Mar.* 9 41.

CHAP. XI.

1 *Christ preacheth.* 2 *Iohn Baptist sendeth his disciples vnto him.* 7 *Christs testimonie concerning Iohn.* 18 *The opinion of the people concerning Christ and Iohn.* 20 *Christ vpbraideth the vnthankefull cities.* 25 *The Gospel is reueiled to the simple.* 28 *They that labour, and are laden.* 29 *Christs yoke.*

AND it came to passe, that when Iesus had made an end of commaunding his twelue disciples, he departed thence to teach and to preach in their cities.

2 ¶ * And when Iohn heard in the prison the workes of Christ, he a sent two of his disciples, and said vnto him,

3 Art thou hee that should come, or shall we looke for another?

4 And Iesus answering, said vnto them, Goe, and shew Iohn what things yee haue heard and seene.

5 The blinde receiue sight, and the halt goe: the lepers are cleansed, and the deafe heare: the dead are raised vp, * & the ‖ poore receiue the Gospel.

6 And blessed is hee that shall not be b offended in me.

7 And as they departed, Iesus began to speake vnto the multitude of Iohn, What went yee out into the wilderneste to see? A c reede shaken with the winde?

8 But what went yee out to see? A man clothed in soft raiment? Beholde, they that weare soft clothing, are in kings houses.

9 But what went yee out to see? A Prophet? Yea, I say vnto you, and d more then a Prophet.

10 For this is hee of whom it is written, * Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say vnto you, among them which are e begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, hee that is the f least in the kingdome of heauen, is greater then he.

12 And from * the time of Iohn Baptist hitherto, the kingdome of heauen s suffereth violence, and the violent take it by force.

13 For all the Prophets and the Lawe h prophesied vnto Iohn.

14 And if ye will receiue i it, this is * Elias, which was to come.

15 ¶ He that hath eares to heare, let him heare.

16 * But whereunto shall I liken this generation? It is like vnto little children which sit in the markets, and call vnto their fellowes,

17 And say, We haue piped vnto you, and ye haue not danced, we haue ‖ mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The sonne of man came eating and drinking, & they say, Behold, a glutton and a drinker of wine, a friend vnto Publicanes and sinners: but k wisedome is iustified of her children.

20 ¶ * Then began he to vpbrayd the cities,

Luke 7.18.19.

a Not because Iohn was ignorant of Christ, but ỳ he might teach his disciples that his office was to lead them to Christ.

Isa. 61.1. *luke* 4.18.

‖ *Or, the Gospel is preached to the poore.*

b That take no occasion by Christ to be hindred from the Gospel.

c A man inconstant.

d For the Prophets declared Christ long before he came, but Iohn as it were pointed him with his finger.

Malach. 3.1. *luke* 7.27, 28.

e Which were begotten and borne by the meanes of man, and after the common course of nature: for Christ was conceiued by the holy Ghost.

f The least of them that shall preach the Gospel in the new estate of Christs Church, shall haue more cleare knowledge then Iohn, and their message shall bee more excellent. *Luke* 16. 16.

g Mens zeales are inflamed with desire to receiue Gods mercies offered, and are most greedy to heare the word.

h They propheciied things to come, which now we see present, and more cleare.

i Meaning his testimony concerning Iohn. *Mal.* 4.5. *Luke* 7.31,32.

‖ *Or, sung mourningly.*

k They that are wise indeed, acknowledge the wisedome of God in him, whome the Pharises contemne, read Luke 7.29. *Luke* 10.13.

ties,

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ties, wherein most of his great workes were done, because they repented not.

21 Woe be to thee, Chorazin: Woe bee to thee, Bethsaida: for if the great workes, which were done in you, had beene done in 1 Tyrus and Sidon, they had repented long agone in sackcloth and ashes.

22 || But I say vnto you, it shall be easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes which haue bene done in thee, had beene done among them of Sodom, they had remained to this day.

24 But I say vnto you, that it shal be easier for them of the land of Sodome in the day of iudgement, then for thee.

25 * At that time Iesus answered, and sayd, I giue thee thankes, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

26 Euen so, O Father, because thy good m pleasure was such.

27 * All things are giuen vnto mee of my Father: and * no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, & he to whom the Sonne will reueale him.

28 Come vnto me, all ye that n are weary and laden: and I will ease you.

29 Take my o yoke on you, and learne of me, that I am meeke and lowly in heart, and ye shall find * rest vnto your soules.

30 * For my yoke is easie, and my burden light.

CHAP. XII.

3 Christ excuseth his disciples which pluck the eares of corne. 10 He healeth the dried hand. 22 Helpeth the possessed that was blind & dumbe. 31 Blasphemy. 34 The generation of vipers. 35 Of good words. 36 Of idle words. 38 Hee rebuketh the vnfaithfull that would needes haue tokens. 49 And sheweth who is his brother, sister, and mother.

AT* that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.

2 And when the Pharises sawe it, they sayd vnto him, Behold, thy disciples do that which is not lawfull to doe vpon the Sabbath.

3 But hee sayd vnto them, * a Haue ye not read what Dauid did when hee was an hungred, and they that were with him?

4 How he entred into the house of God, and ate the shewe bread, which was not lawfull for him to eate, neyther for them which were with him, but onely for the * Priests?

5 Or haue yee not read in the Lawe how that on the Sabbath dayes the Priestes in the Temple * b breake the Sabbath, and are blamelesse?

6 But I say vnto you, that heere is one greater then the Temple.

7 Wherefore if ye know what this is, * I will haue mercy, and not sacrifice, yee would not haue condemned the innocents.

8 For the Sonne of man is c Lord, euen of the Sabbath.

9 * And hee departed thence, and went into their Synagogue.

10 And beholde, there was a man which had his hande dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he sayd vnto them, What man shall there bee among you, that shall haue a sheepe, and if it fall on a Sabbath day into a pit, will hee not take it and lift it out?

12 How much more then is a man better then a sheepe? therefore it is lawfull to doe well on a Sabbath day.

13 Then sayde hee to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.

14 Then the Pharises went out, & consulted against him how they might destroy him.

15 But when Iesus knew it, he departed thence, and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him knowen,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

18 * Beholde my seruant whom I haue chosen, my beloued in whom my soule delighteth: I will put my spirite on him, and he shall shew d iudgement to the Gentiles.

19 He shall not e strine, nor cry, neyther shal any man heare his voice in the streets.

20 A f bruised reede shall he not breake, and smoaking flaxe shall hee not quench, till hee bring forth iudgement g vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ¶ * Then was brought to him one possessed with a deuill, both blinde and dumbe, and he healed him, so that he which was blind and dumbe, both spake and saw.

23 And all the people were amazed, and sayd, Is not this the Sonne of Dauid?

24 But when the Pharises heard it, they said, This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

25 But Iesus knew their thoughts, and sayd to them, Euery kingdome diuided against it selfe, shalbe || brought to nought: and euery citie or house diuided against it selfe, shall not stand.

26 So if Satan cast out Satan, he is diuided against himselfe: howe shall then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whome doe your h children cast them out? Therefore they shall bee your iudges.

28 But

1 Cities of great merchandise full of dissolution and wantonnes.
|| *Or, therefore.*

Luke 10.21.
m Faith cometh not of mans will or power, but by the secret illumination of God, which is the declaration of his eternall counsell.
Iohn 3.35.
Iohn 6.46.
n Which feele the weight and griefe of your sinnes and miseries.
o To bee gouerned by the spirit, and to mortifie your affections.
Iere. 6.16.
1.*Iohn* 5.3.

Mar. 2.23.*luke* 6.1.*deut.* 23.25.
1.*Sam.* 21.6.
a Necessity maketh that lawfull, which is prohibited for a certaine respect, in things appertaining to ceremonies.
Exod. 29.33.
leuit. 8.31. *and* 24.9.
Numb. 28.9.
b Not that the Priests brake the Sabbath in doing that which was commanded by the Law, but he speaketh thus to confute the errour of the people, who thought the Sabbath broken if any necessary worke were done that day.

Hose 6.6.
chap. 9.31.
c Christ hath power to exempe his from keeping of the Sabbath, seeing the seruice required in the Temple, was able to excuse them that laboure in the same.
Mar. 3.1.
luke 6.6.

Isa. 42.1.
d The right erade of gouernment, not onely to the Iewes, but also to strange nations.
e He shall not make great noyse, nor seeke outward pompe and glory.
f He will beare with them that be infirme and weake.
g Christ shall ouercome all lets which hinder the course of the Gospel, & then shall giue sentence as a conquerour against all his enemies.
Luke 11.14.
Chap. 9.34.
mar. 3.22.
luke 11.15.
|| *Or, desolate.*
h Which coniured deuils by the vertue of Gods Name, albeit it was expressly against the Law of God.

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28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoile his goods, except hee first bind the strong man, and then spoile his house?

30 He i that is not with mee, is against me: and he that gathereth not with me, scattereth.

31 * Wherefore I say vnto you, euery sin, and blasphemy shall be forgiuen vnto men: but the blasphemy against the holy Ghost shal not be forgiuen vnto men.

32 And whosoeuer shall speake a word against the Sonne of man, it shal be forgiuen him: but whosoeuer shall speake against the k holy Ghost, it shall not bee forgiuen him, neyther in this worlde, nor in the worlde to come.

33 Either make the tree good, and his fruit good: or else make the tree ‖ euill, and his fruit euill: for the tree is knowen by the fruit.

34 O ‖ generations of vipers, how can you speake good things, when yee are euill? For of the * abundãce of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: and an euil man out of an euil treasure bringeth forth euill things.

36 But I say vnto you, that of euery l idle worde that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt bee m iustified, and by thy words thou shalt bee condemned.

38 ¶ * Then answered certaine of the Scribes and of the Pharises, saying, Master, n we would see a signe of thee.

39 But he answered, and said to them, An euill and o adulterous generation seeketh a signe, but no signe shall be giuen vnto it, saue the signe of the Prophet Ionas.

40 * For as Ionas was three dayes and three nights in the whales belly: so shall the Sonne of man bee three p dayes and three nights in the heart of the earth.

41 The men of Nineue shal rise in iudgement with this generation, and condemne it: for they * repented at the preaching of q Ionas: and behold, a greater then Ionas is here.

42 * The Queene of the South shall rise in iudgement with this generation, and shal r condemne it: for she came from the vtmost partes of the earth to heare the wisdome of Solomon: and behold, a greater then Solomon is here.

43 ¶ * Nowe when the vncleane spirit is gone out of a man, hee walketh throughout ‖ drye places, seeking rest, and findeth none.

44 Then hee sayeth, I will returne into mine house, from whence I came: and when hee is come, hee findeth it empty, swept and garnished.

45 Then he goeth, and taketh vnto him s seuen other spirites worse then himselfe, and they enter in and dwell there: * and the end of that man is worse the the beginning. Euen so shall it be with this wicked generation.

46 ¶ * While hee yet spake to the multitude, beholde, his mother, and his t brethren stood without, desiring to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered and said to him that told him, Who is my mother? and who are my brethren?

49 And hee stretched foorth his hand toward his disciples, & sayd, Behold my * mother and my brethren.

50 For whosoeuer shal do my fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

3 The state of the kingdome of God set forth by the parable of the seed. 24 Of the tares. 31 Of the mustard seed. 33 Of the leauen. 44 Of the treasure hid in the field. 45 Of the pearles, 47 And of the net. 57 The Prophet is contemned in his owne countrey.

THe * same day went Iesus out of the house, and sate by the sea side.

2 And * great multitudes resorted vnto him, so that hee went into a shippe, and sate downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sowe.

4 And as he sowed, some fel by the wayes side, and the foules came and deuoured them vp.

5 And some fel vpon stony ground, where they had not much earth, & anon they sprung vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprung vp and choked them.

8 Some againe fell in good ground, and brought forth fruite, one corne an hundreth folde, some sixtie folde, and another thirtie folde.

9 Hee that b hath eares to heare, let him heare.

10 ¶ Then the disciples came, and sayd to him, Why speakest thou to them in parables?

11 And he answered and said vnto them, Because it is giuen vnto you to know the secrets of the kingdom of heauen, but to them it is not c giuen.

12 * d For whosoeuer hath, to him shal be giuen, & he shall haue abundance: but whosoeuer hath not, from him shall bee taken away, euen e that he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: & hearing, they heare not, neither vnderstand.

14 So

i He declareth to the Phariſes that they were in two sorts his enemies, not onely because they did forsake him, but also make open warre against him.
Mar. 3. 28, 29. *Luke* 12. 10. 1 *Iohn* 5. 16.
k That is, he that striueth against the trueth, which he knoweth, and against his owne conscience, cannot returne to repentance: for he sinneth against the holy Ghost.
‖ *Or, corrupt.*
‖ *Or, broodes.* *Luke* 6. 45.
l Much more they shal giue account of their blasphemies.
m Their wicked words shall be a sufficient proofe to condemne the vngodly, if there were no other thing.
Chap. 16. 1. *Luke* 11. 29. 1. *cor.* 1. 22
n This was to find some new shift or pretext to resist his doctrine
o They were become bastards & degenerate from their holy auncesters.
Ion. 1. 17. & 2. 10
p He taketh part of the day for the whole day.
Ionas 3 5.
q Who was a poore stranger, and yet these know not the Messias which was promised to be their king.
1. *King.* 10. 1. 2. *chron.* 9. 1.
r It is meant as touching her fact in comming to see Salomon, and not her person: for she was not instructed in the law of God. *Luke* 11. 24. ‖ *Or, wildernesse.*

s Meaning, an infinite number.
t If Satan be cast out, we must watch still, that he enter not againe: for since hee was once mans old guest, he knoweth euery hole & corner of our house.
2. *Pet.* 2. 20, *heb.* 6. 4 *and* 10. 26. *Marke* 3. 31. *luke* 8. 20.
u This word in ‖ Scriptures signifieth oft times, euery kinsman.
x Christ preferreth the spirituall kinred to the carnall.

Marke 4. 1. *luke* 8. 4. 5.
a All desired to heare his doctrine, but there was not like affection in all.

b He sheweth that all men cannot vnderstand these mysteries, and also maketh his disciples more attentiue.
c The Gospel is hid to them that perish. *Chap.* 25. 29.
d Christ increaseth in his children his graces.
e Euen that which he seemeth to haue.

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Isa.6.9.mar.4.12.luk.8.10. ioh.12.40.acts 28.26.rom.11.8.

14 So in them is fulfilled the prophesie of Esaias, which prophesie sayth, * By hearing, ye shall heare, and shal not understand, and seeing yee shall see, and shall not perceiue.

f That which the prophet referreth to the secret counsell of God, is hereattributed to the hard stubbornesse of the people: for the one cannot bee separated from the other.

15 f For this peoples heart is waxed fat, and their eares are dul of hearing, and with their eyes haue they winked, least they should see with their eyes, and heare with their eares, and should understand with their hearts, and should returne, that I might heale them.

16 But blessed are your eyes, for they see: and your eares, for they heare.

17 * For verely I say vnto you, that many Prophets and righteous men haue desired to see those things which yee see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.

g To wit, the glory of the sonne of God, to acknowledge him their Sauiour.

Luke 10.24. Marke 4.15. luke 8.11.

18 ¶ * Heare yee therefore the parable of the sower.

19 Whensoeuer a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth, and catcheth away that which was sowen in his heart: and this is hee which ‖ hath receiued the seede by the way side.

‖ Or, was sowen.

20 And hee that receiued seede in the stonie ground, is hee which heareth the worde, and incontinently with ioy receiueth it.

21 Yet hath he no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution commeth because of the worde, by and by he is offended.

22 And he that receiueth the seed among thornes, is hee, that heareth the worde: but the care of this world, and the deceitfulnesse of riches choke the worde, and he is made vnfruitfull.

23 But he that receiueth the seede in the good ground, is he that heareth the word, & vnderstandeth it, which also beareth fruite, and bringeth forth some an hundreth fold, some sixtie fold, and some thirtie folde.

24 ¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his field.

h He teacheth that the good & the bad shall be mixt togethr in the Church, to the end that the faithfull may arme themselues with patience and constancie.

25 h But while men slept there came his enemie, and sowed tares among the wheat, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and sayd vnto him, Master, sowedst thou not good seed in thy field? from whence then hath it tares?

i Christ meaneth onely that the Church shall neuer be without some wicked men, although they bee neuer so sharply punished by such meanes as he hath left to purge his Church

28 And hee sayd to them, The enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we goe and gather them vp?

29 But hee sayd, Nay, lest while yee goe about to gather the tares, yee plucke vp also with them the wheat.

30 i Let both grow together vntill the harueste, and in time of haruest I will say to the reapers, Gather yee first the tares, and bind them in sheaues to burne them; but gather the wheate into my barne.

31 ¶ * Another parable hee put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his fielde:

Marke 4.30,31. luke 13.19.

32 Which indeed is the k least of all seeds: but when it is growen it is the greatest among herbes, and it is a tree, so that the birds of heauen come and build in the branches thereof.

k This teacheth vs not to be astonished at the small beginnings of the Gospel.

33 ¶ * Another parable spake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three peckes of meale, l till all bee leauened.

Luke 13.21.

l By this he admonisheth them to waite till the fruit of the Gospel appeare.

34 ¶ * All these things spake Iesus vnto the multitude in parables, and without parables spake he not vnto them,

Marke 4.33,34. Psal.78.2.

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in m parables, and will vtter the things which haue been kept secret from the foundation of the world.

m This word signifieth graue and sententious prouerbes, to the end that the doctrine might haue the more maiestie, and the wicked might thereby be confounded.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he, and sayd to them, He that soweth the good seed, is the Sonne of man,

38 And the fielde is the worlde, and the good seede, they are the children of the kingdome, and the tares are the children of the wicked,

39 And the enemie that soweth them, is the deuill, * and the haruest is the end of the world, and the reapers be the Angels.

Ioel.3.13. reue.14.15.

40 As then the tares are gathered and burned in the fire: so shall it be the ende of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that n offend, and them which doe iniquitie,

n The wicked which hurt others by their euill examples.

42 And shall cast them into a furnace of fire. There shall bee wailing and gnashing of teeth.

43 * Then shall the iust men shine as the Sunne in the kingdome of their Father. Hee that hath eares to heare, let him heare.

Dan.12.3. wisd.3.7.

44 ¶ Againe, the kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, hee hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went, and solde all that hee had, and bought it.

47 ¶ Againe, the kingdome of heauen is like o vnto a draw net cast into the sea, that gathereth of all kinds of things.

o It is a kind of net that gathereth in all things that come in the way.

48 Which, when it is full, men draw to land, and sit & gather the good into vessels, and cast the p bad away.

p The Greeke word signifieth rotten things.

49 So shall it be at the end of the world.

The

The Angels shall goe foorth, and seuer the bad from the iust,

50 And shal cast thē into a fornace of fire: there shalbe wailing, and gnashing of teeth.

51 ¶ Iesus sayd vnto them. Vnderstand yee all these things? They sayd vnto him, Yea, Lord.

52 Then sayd hee vnto them, Therefore euery q Scribe which is taught vnto the kingdome of heauen, is like vnto an housholder, which bringeth foorth out of his r treasure things both new and old.

53 ¶ And it came to passe that when Iesus had ended these parables, hee departed thence,

54 * And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and sayd, Whence commeth this wisedome and great workes vnto this man?

55 Is not this the carpenters sonne? is not his mother called Mary, * and his ‖ brethren Iames and Ioses, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus said to them, * A prophet is not without honour, t saue in his own countrey, and in his owne house.

58 And hee did not many great workes there, for their vnbeliefes sake.

CHAP. XIIII.

2 Herods opinion concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth fiue thousand men with fiue loaues & two fishes. 23 He prayes in the mountaine. 25 He appeareth by night vnto his disciples vpon the sea, 31 And saueth Peter. 33 They confesse him to be the sonne of God. 36 He healeth all that touched the hem of his garment.

AT * that time Herod the Tetrarch heard of the fame of Iesus,

2 And said vnto his seruants, This is Iohn Baptist: a he is risen againe from the dead, & therfore great b workes are wrought by him.

3 * For Herod had taken Iohn & bound him, & put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn sayd vnto him, It is not * c lawfull for thee to haue her.

5 And when hee would haue put him to death, he feared the multitude, because they counted him as a * Prophet.

6 But when Herods birth day was kept, the daughter of Herodias daunced before them, and pleased Herod.

7 Whereforе he d promised with an oth, that he would giue her whatsoeuer she would aske.

8 And she being before instructed of her mother, sayd, Giue mee here Iohn Baptists head in a platter.

9 And the king was sory: nevertheless because of the othe, and them that sate with him at the table, hee commanded it to be giuen her,

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the maid, and she brought it vnto her mother.

12 And his disciples came, and tooke vp his ‖ body, and buried it, and went, and tolde Iesus.

13 * And when Iesus heard it, hee departed thence by ship into a e desert place apart. And when the multitude had heard it, they followed him afoote out of the cities.

14 And Iesus went foorth and sawe a great multitude, and was moued with compassion toward them, and hee healed their sicke.

15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the houre is already past: let the multitude depart, that they may go into the townes, and buy them victuals.

16 But Iesus sayde to them, They haue no f neede to goe away: giue yee them to eate.

17 Then sayd they vnto him, We haue here but fiue loaues, and two fishes.

18 And he said, Bring them hither to me.

19 And he commanded the multitude to sit downe on the grasse, and tooke the fiue loaues and the two fishes, and looked vp to heauen and ‖ blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.

20 And they did all eate, and were satisfied, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousand men, beside women and little children.

22 ¶ And straightway Iesus g compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And afoone as hee had sent the multitude away, hee went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.

24 And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrary wind.

25 And in the h fourth watch of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cryed out for feare.

27 But straightway Iesus spake vnto them, saying, i Be of good comfort. It is I: be not afraid.

28 Then Peter answered him, and sayd, Master, if it bee thou, k bid mee come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.

30 But when he saw a mighty wind, hee was afraid: and as he l begaune to sinke, he cried, saying, Master, saue me.

31 And immediatly Iesus stretched forth his hand, and caught him, and sayd to him, m O thou of little faith, wherefore diddest thou doubt?

32 And afoone as they were come into the

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q Because the Scribes office was to expound the Scriptures, he meaneth him that doeth interpret them aright, and according to the spirit.

r The preachers of Gods word must haue store of sundry & ample instructions. *Mar.6.1. luke 4. 16. Iohn 6.42.*

‖ *Or, cousins. Mar.6.4. luke 4. 24. Ioh.4.42,44.*

s Men commonly neglect them, whom they haue knowen of children: also they do enuie them of the same country: & such is their ingratitude, y they take light occasion to contemne the graces of God in others.

Marke 6.14. luke 9.7.

a He spake after the common error: for they thought that the soules of them that were departed, entred into another body.

b To approue his resurrection, and to get him greater authoritie. *Marke 6.17. luke 3.19. Leuit.18.16. and 20.21.*

c Awel because nature abhorreth such horrible incest, as also that hee had taken her by force from his brother. *Chap.22.26.*

d The promise was wicked: but yet it was more vile to be obstinate in the same, that he might seeme constant.

Or, carkeis.

Marke 6.32. luke 9.10.

e To the intent that his disciples now after their ambassage might somewhat rest them, or els that he might instruct them to greater enterprises. *Marke 6.35. luke 9.12. Iohn 6.5.*

f Christ leaueth them not destitute of bodily nourishment, which seeke the foode of the soule.

‖ *Or, prayed, and gaue thanks to God.*

g The disciples were loth to depart from Christ: but yet they shewed their obedience. *Mar.6.46,47. Ioh 6. 16,17,18.*

h The night was diuided into foure watches, whereof euery one conteined three houres.

i The presence of Christ maketh his bold.

k His zeale was great, but he had not sufficiently considered the measure of his faith.

l His enterprise was too great, and therefore he must needs fall into danger, when his faith failed.

m Christ correcteth his fault, and also giueth remedy both at once.

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the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the sonne of God.

34 ¶ * And when they were come over, they came into the land of Gennesaret.

35 And when the men of that place knew him, they sent out into all that countrey round about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his [n] garment onely: and as many as touched it, were made whole.

Marke 6.54.
n It seemeth they were led with a certaine superstition, notwithstanding our Saviour would not quench the smoking flaxe, and therefore did beare with these small beginnings.

CHAP. XV.

3 Christ excuseth his disciples, and rebuketh the Scribes and Pharises, for transgressing Gods commandement by their owne traditions. 13 The plant that shalbe rooted out. 18 What things defile a man. 22 He deliuereth the woman of Canaanees daughter. 26 The bread of the children. 30 He healeth the sicke, 36 And feedeth foure thousand men, besides women and children.

THen came to Iesus the Scribes and Pharises, which were at Ierusalem, saying,

2 *Why doe thy disciples transgresse the tradition of the Elders? for they [a] wash not their hands when they eate ‖ bread.

3 But he answered and said vnto them, Why doe ye also transgresse the commandement of God by your tradition?

4 * For God hath commaunded, saying, Honour thy father and mother: * and hee that curseth father or mother, let him die the death.

5 But ye say, Whosoeuer shall say to father or mother, [b] By the gift that is offered by me, thou mayest haue profit,

6 Though hee honour not his father, or his mother, shall be free: thus haue yee made the commandement of God of no authoritie by your tradition.

7 Ø hypocrites, Esaias prophecied well of you, saying,

8 * This people draweth neere vnto me with their mouth, and honoureth mee with the lippes, but their heart is farre off from mee.

9 But [c] in vaine they worship mee, teaching for doctrines mens precepts.

10 * Then hee called the multitude vnto him, and said vnto them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

13 But hee answered and said, * [d] Euery plant which mine heauenly Father hath not planted, shalbe rooted vp.

14 [e] Let them alone: they be the * blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.

15 ¶ * Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Are yee yet without vnderstanding?

17 Perceiue yee not yet, that whatsoeuer entreth into the mouth, goeth into the belly, and is cast into the draught?

18 But those thinges which proceed out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come euill [f] thoughts, murthers, adulteries, fornications, theftes, false testimonies, slanders.

20 These are the things which defile the man: but to eat with vnwashen handes, defileth not the man.

21 * And Iesus went thence, and departed into the coastes of Tyrus and Sidon.

22 And beholde, a woman a Canaanite came out of the same coastes, and cryed saying vnto him, Haue mercy on mee, Ø Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 But hee answered her not a worde. Then came to him his disciples, & besought him, saying, [g] Send her away, for she cryeth after vs.

24 But he answered, and said, I am not sent, but vnto the * lost sheepe of the house of Israel.

25 Yet shee came, and worshipped him, saying, Lord helpe me.

26 And he answered, and said, Is it not good to take the childrens bread, and to cast it to [h] whelpes.

27 But she said, Trueth, Lord: yet indeed the whelpes eat of the crummes, which fall from their maisters table.

28 Then Iesus answered, and said vnto her, Ø woman, great is thy [i] faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Iesus * went away from thence, and came neere vnto the sea of Galile, and went vp into a mountaine and sate downe there.

30 And great multitudes came vnto him, * hauing with them halte, blinde, dumbe, maimed, and many other, and cast them downe at Iesus feete, and hee healed them,

31 Insomuch that the multitude wondered, to see the dumbe speake, the maimed whole, the halt to goe, and the blinde to see: and they glorified the God of Israel.

32 * Then Iesus called his disciples vnto him, and said, [k] I haue compassion on this multitude, because they haue continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, lest they faint in the way.

33 And his disciples sayde vnto him, Whence should we get so much bread in the wildernesse, as should suffice so great a multitude?

34 And Iesus said vnto them, How many loaues haue yee? and they said, Seuen, and a few little fishes.

35 Then he commanded the multitude to sit downe on the ground,

36 And tooke the seuen loaues, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were suffi-

ced:

Marke 7.1,5.
a Men are more rigorous to obserue their owne traditions then Gods commandement.
‖ *Or, meate.*
Exod. 20.12. deut. 5.16. ephes. 6.2. Exod. 21.17. leuit. 20.9. prou. 20.20.
b The Scribes dispensed with them that did not their duetics to their owne parents, so that they would recompense the same to their profit by their offerings.
Isa 29.13.
c God will not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his word.
Marke 7.14,15. Iohn 15.2.
d All they which are not grafted in Iesus Christ by free adoption, and euery doctrine that is not established by Gods word.
e They are not worthy to be cared for.
Luke 6.39. Marke 7.17.

Gen. 6.5. and 8.21.
f All vices proceede of the corrupt affection of the heart.
Marke 7.24.

g The disciples were offended at her importunitie.
Chap. 10.6.

h Christ calleth them dogges, or whelpes, which were strangers from the house of God.
i Christ granted her petition, for her faiths sake, and not at the request of his disciples.
Marke 7.31. Isa. 35.5,6.

Marke 8.1.
k Christ cannot forget those that follow him.

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ced: and they tooke vp of the fragments that remained, seuen baskets full.

38 And they that had eaten, were foure thousand men, beside women, and little children.

39 Then Iesus sent away the multitude, and tooke shippe, and came into the parts of ‖ Magdala.

‖ Or, Magadan.

CHAP. XVI.

1 The Pharises require a token. 6 Iesus warneth his disciples of the Pharises doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 The faithfull must beare the crosse. 25 To winne or loose the life. 27 Christs comming.

THen * came the a Pharises and Sadducees, and did b tempt him, desiring him to shew them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, yee say, Faire weather: for the skie is redde.

3 And in the morning, ye say, To day shall bee a tempest: for the skie is redde and lowring. O hypocrites, ye can discerne the face of the skie, & can yee not discerne the c signes of the times?

4 * The wicked generation, and adulterous seeketh a signe, and there shall no signe bee giuen it, but the d signe of the Prophet * Ionas: so he left them and departed.

5 ¶ And when his disciples were come to the other side, they had * forgotten to take bread with them.

6 Then Iesus said vnto them, Take heede and beware of the leauen of the Pharises and Sadducees.

7 And they ‖ thought in themselues, saying, It is because wee haue brought no bread.

8 But Iesus e knowing it, sayde vnto them, O yee of little faith, why thinke you thus in your selues, because yee haue brought no bread?

9 Doe yee not yet perceiue, neither remember the fiue loaues, when there were * fiue thousand men, and how many baskets tooke yee vp?

10 Neither the seuen loaues when there were * foure thousand men, and howe many baskets tooke yee vp?

11 Why perceiue yee not, that I said not vnto you concerning bread, that yee should beware of the leauen of the Pharises and Sadducees?

12 Then vnderstoode they that hee had not said, that they should beware of the leauen of bread, but of the f doctrine of the Pharises, and Sadducees.

13 ¶ * Now when Iesus came into the coastes of Cesarea Philippi, hee asked his disciples, saying, Whome doe men say that I the Sonne of man am?

14 And they said, Some say, Iohn Baptist: and some, Elias: and others, Jeremias, or one of the Prophets.

15 Hee said vnto them, But whom say yee that I am?

16 Then Simon Peter answered, and said, * Thou art the Christ, the Sonne of the liuing God.

17 And Iesus answered, and said to him, Blessed art thou, Simon the sonne of Jonas: for g flesh and blood hath not reuealed it vnto thee, but my Father which is in heauen.

18 And I say also vnto thee, that thou art * Peter, and vpon h this rocke I will build my Church: and the i gates of hell shall not ouercome it.

19 k And I * will giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt l binde vpon earth, shall be bound in heauen: and whatsoeuer thou shalt ‖ loose on earth shalbe loosed in heauen.

20 Then hee charged his disciples, that they should m tell no man that he was Iesus the Christ.

21 ¶ n From that time forth Iesus began to shew vnto his disciples, that he must go vnto Ierusalem, and suffer many things of the Elders, and of the hie Priestes and Scribes, and be slaine, and rise againe the third day.

22 Then Peter tooke him aside, and began to rebuke him, saying, Master, pitie thy selfe: this shall not be vnto thee.

23 Then hee turned backe and said vnto Peter, Get thee behind me, o Satan: thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of men.

24 Iesus then said vnto his disciples, * If any man will follow mee, let him forsake himselfe, and take vp his crosse and follow me.

25 For * whosoeuer will p saue his life, shal lose it: and whosoeuer shal lose his life for my sake, shall find it.

26 * For what shall it profit a man, though he should win the whole world, if he lose his owne soule? or what shall a man giue for recompense of his soule?

27 For the Sonne of man shall come in the glory of his Father with his Angels, and * then shall hee giue to euery man according to his deedes.

28 * Verily I say vnto you, there be some of them that stand here, which shal not taste of death q till they haue seene the Sonne of man come in his kingdome.

Chap. 12.38. *marke* 8.11. *luke* 12.54.

a Although they did not agree in doctrine, yet they ioyned together to fight against the trueth

b Men tempt God either by their incredulitie, or curiositie.

c Which appertaine to the heauenly, and spirituall life.

Chap. 12.34.

d Christ shalbe to them as a Ionas raised vp from death.

Ionas 1.17. *and* 2.1. *Marke* 8.14. *luke* 12.1.

‖ Or, reasoned with themselues.

e A token of Christs diuinitie, to knowe mens thoughts.

Chap. 14.17. *iohn* 6.9. *Chap.* 15 34.

f We may boldly by Christs admonition reiect and contemne all erronious doctrine and mans inuentions, and ought onely to cleaue to the word of God.

Marke 8.27. *luke* 9.18. *John* 6.69.

g He meaneth any thing that is in man.

John 1.42.

h Vpon that faith whereby thou hast confessed and acknowledged me: for it is grounded vpon an infallible trueth.

i The power of Satan which standeth in craft and violence.

k The preachers of the Gospel open the gates of heauen with the word of God, which is the right key: so that where this word is not purely taught, there is neither key nor authoritie.

Iohn 20.23.

l Condemne by Gods word.

‖ Or, absolue.

m Because hee would yet instruct them, and not preuent his time.

n He would plucke out of their hearts that false opinion, which they had of his temporall kingdome.

o Which word signifieth an aduersarie, who resisteth the will of God, either of malice, as did Iudas, or of rashnesse and arrogancie, as Peter did. *Chapter* 10.38. *marke* 8.34. *luke* 9.23. *and* 14 27. *Chap.* 10.39. *marke* 8.35. *luke* 9 24. *and* 17 33.

p That is, whosoeuer thinketh to saue himselfe by forsaking Iesus Christ *Marke* 8.36. *luke* 9.25. *iohn* 12.25. *Psalme* 62.12 *rom.* 2.6. *Marke* 9.1. *luke* 9. 27.

q This was fulfilled in his resurrection, which was as an entry into his kingdome, and was also confirmed by sending the holy Ghost whereby he wrought so great and sundrie miracles.

CHAP. XVII.

2 The transfiguration of Christ vpon the mountaine of Thabor. 5 Christ ought to be heard. 11.13 Of Elias and Iohn Baptist. 15 He healeth the lunaticke. 20 The power of faith. 21 Prayer and fasting. 22 Christ telleth them before of his passion. 27 He payeth tribute.

AND * after sire dayes Iesus tooke Peter, and James, and Iohn his brother and brought them vp into an hie mountaine apart.

Marke 9.2. *luke* 9.28

‖ Or, the sixt day after.

2 And

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a Christ shewed them his glory, that they might not thinke that hee suffered through infirmitie, but that he offered vp himselfe willingly to die.
b By these two witnesses are represented the law and the Prophets, which lead vs to Christ,
c After Moses and Elias departure, Peter fearing he should lose that ioyfull sight, speaketh as a man distract, and would haue lodged them in earthly houses, which were receiued in glory. *Chap.3.17.* *2 pet.1.17.*
d We are reconciled to God by Christ onely.
e Christ is our chiefe and only schoolemaster.
f And so worshipped Christ.
g For men would not haue beleeued them, before that Christ had made his glory more manifest by his resurrection. *Marke 9.11.* *Chap.11.14.* *malac.4.5.* *Mat.9.14,17.* *luke 9.38.*
h He speaketh chiefely to the Scribes, who began to brag, as if they had now gotten the victorie ouer Christ, because his disciples were not able to doe this miracle. *Luke 17.6.*
i By this maner of speach he signifieth, that they should doe things by their faith, that should seeme impossible.

2 And was [a] transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.
3 And behold, there appeared [b] vnto them Moses and Elias, talking with him.
4 Then answered Peter, and said to Iesus, Master, it is [c] good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.
5 While hee yet spake, behold, a bright cloud shadowed them: and behold, there came a voice out of the cloud, saying, [*] This is my beloued Sonne, [d] in whome I am wel pleased: [e] heare him.
6 And when [f] the disciples heard that, they [f] fell on their faces, and were sore afraid.
7 Then Iesus came and touched them, and said, Arise, and be not afraide.
8 And when they lifted vp their eyes, they saw no man saue Iesus onely.
9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shewe the vision to no man, [g] vntill the Sonne of man rise againe from the dead.
10 [*] And his disciples asked him, saying, Why then say the Scribes that [*] Elias must first come?
11 And Iesus answered, and said vnto them, Certainely Elias must first come, and restore all things.
12 But I say vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.
13 Then the disciples perceiued that hee spake vnto them of Iohn Baptist.
14 ¶ [*] And when they were come to the multitude, there came to him a certain man and kneeled downe to him,
15 And said, Master, haue pitie on my sonne: for hee is lunatike, and is sore vexed: for oft times hee falleth into the fire, and oft times into the water.
16 And I brought him to thy disciples, and they could not heale him.
17 Then Iesus answered and said, [h] O generation faithlesse and crooked, how long now shal I be with you? how long now shall I suffer you? bring him hither to me.
18 And Iesus rebuked the deuill, and he went out of him, and the child was healed at that houre.
19 Then came the disciples to Iesus apart, and said, Why could not we cast him out?
20 And Iesus said vnto them, Because of your vnbelefe: for [*] verily I say vnto you, if yee haue faith as much as is a graine of mustard seede, ye shall say vnto this mountaine, [i] Remoue hence to yonder place, and it shal remoue: and nothing shalbe vnpossible vnto you.
21 Howbeit this kind goeth not out, but by [k] prayer and fasting.
22 ¶ And as [||] they abode [*] in Galile, Iesus said vnto them, The sonne of man shall be deliuered into the hands of men,
23 And they shall kill him, but the third day shall he rise againe: and they were very sorie.
24 ¶ And when they were come to Capernaum, they that receiued [l] polle money, came to Peter, and sayde, Doeth not your Master pay tribute?
25 He said, Yes. And when he was come into the house, Iesus preuented him, saying, What thinke it thou, Simon? Of whom doe the kings of the earth take tribute, or polle money? of their children, or of strangers?
26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.
27 Neuertheless, lest we should [m] offend them, go to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a [n] piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of heauen. 3 He teacheth his disciples to be humble & harmeleße, 6 To auoide occasions of euil, 10 Not to contemne the little ones. 11 Why Christ came. 15 Of brotherly correction. 17 Of the authoritie of the Church. 19 The commendation of prayer and godly assemblies. 21 Of brotherly forgiueneße.

1 At [*] the same time the disciples came vnto Iesus, saying, [a] Who is the greatest in the kingdome of heauen?
2 And Iesus called a little childe vnto him, and set him in the mids of them,
3 And said, Verily I say vnto you, except yee be [*] conuerted, and become as little [b] children, yee shall not enter into the kingdome of heauen.
4 Whosoeuer therefore shal humble himselfe as this little child, the same is the greatest in the kingdome of heauen.
5 [c] And whosoeuer shall receiue such a little child in my name, receiueth me.
6 [*] But whosoeuer shall offend one of these little ones which beleeue in me, it were better for him, that a [o] millstone were hanged about his necke, and that he were drowned in the depth of the sea.
7 [c] Woe be vnto the world because of offences: for it must needes bee that offences shall come, but woe be to that man by whom the offence commeth.
8 [*] Wherefore, if thine hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands or two feete, to bee cast into euerlasting fire.
9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to bee cast into hell fire.

l The Greeke word is (didrachma) which was of value about ten pence of folde sterling money, and the Israelites paide it once by the law, Exod. 30 13. and at this time they paide it to the Romanes.
m Or, giue occasion to forsake the trueth.
n The word is (Statera) which conteineth two didrachmas, and is valued about fiue groats of old sterling.

Marke 9 34. *luke 9.46.*
a They striue for the reward before they haue taken any paine: and where as they should haue holpen and reuerenced one another, they were ambitious, & despisers of their brethren. *Chap.19.14.* *1.cor.14.20.*
b Not in lacke of discretion, but that they be not vaine glorious, seeking to aduance themselues to worldly honours.
c He calleth them little children now, which humble themselues with all humilitie and subiection. *Marke 9.42.* *luke 17.1,2,*
d The word signifieth a great millstone which

an asse turneth: and it is spoken in respect of that which is turned with mans hand which is lesse.
e Christ warneth his to take heede that they shrinke not backe from him for any euill example or offence that man can giue. *Chap.5.30 marke 9.45.*
i By this maner of speach he signifieth, that they should doe things by their faith, that should seeme impossible.
k The best remedie to strengthen the weake faith, is prayer, which hath fasting added to it, as an helpe to the same.
||Or, were conuersant, or, returned into Galile, *Chap.20.17. marke 9.31. luke 9.44. and 24.7.*

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f Chriſt toucheth the cauſe of this offence, which is pride & diſdaine of our inferiours. *Pſal.* 34.7.

g Seeing God hath commaunded his Angels to take the charge of his children, the wicked may be aſſured that if they deſpiſe them, God will reuenge their cauſe. *Luke* 19 10.

h We may not loſe by our offence that which God hath ſo dearely bought. *Luke* 15.4. *Leuit.* 19 17. *eccluſ.* 19 13. *luke* 17.3. *iames* 5.19.

i Wherewith thou mayeſt be offended: hee ſpeaketh of ſecret or particular ſinnes, and not of open or knowen to others.

‖ *Or, reproue him.* *Deut.* 19.15. *iohn* 8.17. *hebr.* 10.28. 2. *cor.* 13.1.

k He meaneth according to the order that was among the Iewes, who had their counſell of ancient and expert men, to reforme maners, and execute diſcipline. This aſſembly repreſented the Church, which had appointed them to this charge. 1 *Cor.* 5 4. 2. *theſ.* 3 14.

l In the 16. chap. 19. he meant this of doctrine, and here of eccleſiaſticall diſcipline, which dependeth of the doctrine. *Iohn* 20. 23.

‖ *Or, done to.* *Luke* 17.4.

10 f See that yee deſpiſe not one of theſe little ones: for I ſay vnto you, that in heauen their * g Angels alwayes behold the face of my Father which is in heauen.

11 For * the Sonne of man is come to h ſaue that which was loſt.

12 How thinke yee? * If a man haue an hundreth ſheepe, and one of them bee gone aſtray, doeth hee not leaue ninetie and nine, and goe into the mountaines, and ſeeke that which is gone aſtray?

13 And if ſo be that he find it, verily I ſay vnto you, hee reioyceth more of that ſheepe, then of the ninetie and nine which went not aſtray.

14 So it is not the will of your Father which is in heauen, that one of theſe little ones ſhould perish.

15 ¶ * Moreouer, if thy brother treſpaſſe againſt i thee, goe and ‖ tell him his fault betweene thee and him alone: if hee heare thee, thou haſt wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the * mouth of two or three witneſſes euery word may be confirmed.

17 And if hee will not vouchſafe to heare them, tell it vnto the k Church: and if hee refuſe to heare the Church alſo, let him bee vnto thee as an heathen man, and a Publicane.

18 Verily I ſay vnto you, * Whatſoeuer yee l binde on earth, ſhall bee bound in heauen: and * whatſoeuer yee looſe on earth, ſhall be looſed in heauen.

19 Againe, Verily I ſay vnto you, that if two of you ſhall agree in earth vpon any thing, whatſoeuer they ſhall deſire, it ſhall bee ‖ giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 Then came Peter to him, and ſayde, Maiſter, howe oft ſhall my brother ſinne againſt mee, and I ſhall forgiue him? * vnto ſeuen times?

22 Ieſus ſaid vnto him, I ſay not to thee, Vnto ſeuen times, but vnto m ſeuentie times ſeuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take a count of his ſeruants.

24 And when hee had begun to reckon, one was brought vnto him, which ought him ten thouſand n talents.

25 And becauſe hee had nothing to pay, his maiſter commanded him to be ſolde, and his wife and his children, and all that hee had, and the debt to be paide.

26 The ſeruant therefore fell downe, and beſought him, ſaying, Maiſter, appeaſe thine anger towarde mee, and I will pay thee all.

27 Then that ſeruants maiſter had compaſſion, and looſed him, and forgaue him the debt.

m Wee muſt bee continually ready to forgiue and bee forgiuen.

n A common talent was valued at threeſcore pound, ſome allo were greater, and ſome leſſe.

28 But when the ſeruant was departed, hee found one of his fellowes, which ought him an hundreth o pence, and he laide hands on him, and tooke him by the throate, ſaying, Pay me that thou oweſt.

29 Then his fellow fell down at his feet, and beſought him, ſaying, Appeale thine anger toward me, and I will pay thee all.

30 Yet hee would not, but went and caſt him into priſon, till he ſhould pay the debt.

31 And when his other fellowes ſaw what was done, they were very ſorie, and came, and declared vnto their maiſter all that was done.

32 Then his maiſter called him, and ſaid to him, O euill ſeruant, I forgaue thee all that debt, becauſe thou prayedſt me.

33 Oughteſt not thou alſo to haue had pitie on thy fellowe, euen as I had pitie on thee?

34 So his maiſter was wroth, and deliuered him to the iaylers, till he ſhould pay all that was due vnto him.

35 So likewiſe ſhall mine heauenly Father doe vnto you, except yee forgiue p from your hearts, each one to his brother their treſpaſſes.

o Which amounteth of our money to the ſumme of 25. ſhillings, or very neere, and was nothing in reſpect of the former, which his maſter forgaue him.

p God eſteemeth onely the heart and affection.

CHAP. XIX.

3 Chriſt ſheweth for what cauſe a woman may be diuorced. 11 Continencie is a gift of God. 14 Hee receiueth little children. 16 To obtaine life euerlaſting. 24 That rich men can ſcarſely bee ſaued. 28 He promiſeth them which haue left all to follow him, life euerlaſting.

AND * it came to paſſe, that when Ieſus had finiſhed thoſe ſayings, hee departed from Galile, and came into the coaſts of Iudæa beyond Iordan. *Mar.* 10.1.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Phariſes tempting him, and ſaying to him, Is it lawfull for a man to put away his wife for euery ‖ fault?

4 And he anſwered and ſaid vnto them, Haue yee not read, * that hee which made them at the beginning, made them male and female,

5 And ſaid, * For this cauſe, ſhall a man leaue father and mother, and cleaue vnto his wife, and they a twaine ſhall bee one ‖ fleſh?

6 Wherefore they are no more twaine, but one fleſh. Let not man therefore put aſunder that, which God hath coupled together.

7 They ſaid to him, Why did then * Moſes commaund to giue a bil of diuorcement, and to put her away?

8 Hee ſaid vnto them, Moſes, becauſe of the b hardneſſe of your heart, ſuffered you to put away your wiues: but c from the beginning it was not ſo.

9 I ſay therefore vnto you, * that whoſoeuer ſhall put away his wife, except it bee for whoredome, and marrie another, d committeth adulterie: and whoſoeuer marrieth her which is diuorced, doeth commit adulterie.

10 Then ſaid his diſciples to him, If the matter

‖ *Or, cauſe.* *Gene.* 1.27. *Gen.* 2.24 1. *cor.* 6.16. *epheſ.* 7.32.

a They that afore were as two ſhall be now as one perſon.

‖ *Or. perſon.* *Deut.* 24.1.

b It was to auoide the cruelties that men would haue vſed towards their wiues, if they had beene forced to retaine them in their diſpleaſure, furie, and malice.

c That is, at the beginning, and by Gods ordinance. *Chap.* 5.32. *marke* 10.11. *luke* 16.18. 1. *cor.* 7 11.

d For this band cannot be broken at mans pleaſure.

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matter bee so betweene man and wife, it is not good to marrie.

11 But he sayd vnto them, All men can not receiue this thing, saue they to whom it is giuen.

12 For there are e some f chaste, which were so borne of their mothers belly: and there be some chaste, which bee made chaste by men: and there bee some chaste, g which haue made themselues chaste for the kingdome of heauen. He h that is able to receiue this, let him receiue it.

13 ¶ * Then were brought to him little children, that hee should put his handes on them, & pray: & the disciples rebuked them.

14 But Jesus sayd, Suffer the little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ * And behold, one came, and sayd vnto him, Good master, what good thing shall I doe, that I may haue eternall life?

17 And hee sayd vnto him, i Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, k keepe the commandements.

18 He sayd to him. Which? And Jesus said, * Thele, Thou shalt not kil: Thou shalt not commit adultery: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 * The yong man said vnto him, I haue l obserued all these things from my youth: what lacke I yet?

21 Jesus said vnto him, If thou wilt bee perfect, goe, m sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the yong man heard that saying, he went away sorrowfull: for he had great n possessions.

23 Then Jesus sayd vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a ‖ camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saued?

26 And Jesus beheld them, and sayd vnto them, With men this is impossible, but with God o all things are possible.

27 ¶ * Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what shall we haue?

28 And Jesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his Maiestie, yee which followed mee p in the regeneration, * shall sit also vpon twelue thrones, & iudge the twelue tribes of Israel.

29 And whosoeuer shal forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, hee shall receiue an q hundreth folde more, and shall inherite euerlasting life.

30 * But many that are first, shall be last, and the last shalbe first.

CHAP. XX.

1 *Christ teacheth by a similitude, that God is debter vnto no man, & how he alway calleth men to his labour.* 18 *He admonisheth them of his passion.* 20 *Hee teacheth his to flee ambition.* 28 *Christ payeth our ransome.* 30 *Hee giueth two blind men their sight.*

FOr the kingdom of heauen is like vnto a certaine housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And hee agreed with the labourers for a a penie a day, and sent them into his vineyard.

3 And hee went out about the b thirde houre, and sawe other standing idle in the market place,

4 And sayd vnto them, Goe yee also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the sixt and ninth houre, and did likewise.

6 And hee went about the eleuenth houre, and found other standing idle, and said vnto them, Why stand yee here all the day idle?

7 They sayd vnto him, Because no man hath hired vs. He sayd to them, Goe ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard sayd vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penie.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a peny.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burthen, and heate of the day.

13 And he answered one of them, saying, ‖ Friend, I doe thee no wrong: diddest thou not agree with me for a peny?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last as much as to thee.

15 Is it not lawful for me to do as I will with mine owne? Is thine eye c euil because I am good?

16 * So d the last shalbe first, and the first last: * for many are called, but few chosen.

17 * And Jesus went vp to Jerusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,

Luke 22.30.

q The ioy of conscience which Gods children feele euen in their afflictions, is a thousand fold more worth then all worldly treasures. *Chap.* 20.16 *mar.* 10.31. *luke.* 13.30

a Which was called *denarius*, and was of value about foure pence halfepeny of olde money, and was commonly a workemans hire.

b They diuided the day into twelue houres, so that the third was the fourth part of the day, sixe of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the Sunne set,

e Some by nature are vnable to marrie, and some by arte.

f The word signifieth (gelded) and they were so made, because they should keep the chambers of noble women, for they were iudged chaste.

g Which haue the gift of continence, and vse it to serue God with more free liberty.

h This gift is not common for all men, but is very rare, and giuen to few: therefore men may not rashly abstaine from mariage. *Chap.* 18 3. *mar.* 10.13. *luke* 18.15. *Marke* 10 17. *luke* 18.18.

i Because this yong man knew nothing in Iesus Christ but his manhood, hee leadeth him to higher things, to the intent that his doctrine might better take place.

k He spake this that he might learne the know himselfe. *Exo* 20.13. *deut.* 5.17 *rom* 13.9. *Marke* 10 20.

l He boasteth much, because as yet he knew not himselfe.

m Christ hereby discouered his hypocrisie, and caused him to feele his owne weakenesse, not generally commanding all to doe the like.

n What hinderance men haue by riches. ‖ *Or, cable rope.* o Who can frame mens hearts so, that they shall not set their minds on their riches. *Marke* 10.28. *luke* 18 28. p In this worke whereby the world is changed, renued and regenerate: or to ioyne this word with the sentence following, and so take regeneration for the day of Iudgement, when the elect shall in soule and body enioy their inheritance, to the end that they might know that it is not sufficient to haue begun once,

‖ *Or, Fellow.*

c Or, enuious because of my liberalitie? Deut. 15.9. *Chap.* 19 30. *marke* 10.31. *luke* 13.30.

d Therefore euery man in his vocation, as he is called first, ought to goe forward, and encourage others, seeing the hire is indifferent for all. *Chap.* 22.14. *Marke* 10.32. *luke* 18.31.

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18 Behold, we goe vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death,

John 18.32. 19 And * shal deliuer him to the Gentiles to mocke and to scourge, and to crucifie him: but the third day he shall rise againe.

Marke 10.35. 20 * Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.

21 And he sayd vnto her, What wouldest thou? Shee sayd to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

e He setteth the crosse before their eyes to draw them from ambition, calling it a cup, to signifie the measure of the afflictions, which God hath ordeined for euery man: the which thing also he calleth baptisme.

22 And Iesus answered, and sayd, Yee knowe not what yee aske. Are yee able to drinke of the e cup that I shal drinke of, and to be baptized with the baptisme that I shall be baptized with? They sayd to him, Wee are able.

23 And he said vnto them, Ye shal drinke in deede of my cuppe, and shall bee baptized with the baptisme that I am baptized with, but to sit at my right hand, and at my left hand, is not f mine to giue: but it shall be giuen to them, for whom it is prepared of my Father.

f God my father hath not giuen me charge to bestow offices of honour here: but to be an example of humilitie vnto all.

Marke 10.41. *luke* 22.25. *Phil.* 2.7.

24 * And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and sayd, Ye know that the lords of the Gentiles haue domination ouer them, and they that are great, exercise authority ouer them.

26 But it shal not bee so among you: but whosoeuer will be great among you, let him be your seruant,

27 And whosoeuer will be chiefe among you, let him be your seruant,

28 * Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

Marke 10.46. *luke* 18.35. 29 ¶ * And as they departed from Iericho, a great multitude followed him.

30 And behold, two blinde men sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of Dauid, haue mercie vpon vs.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercie vpon vs.

32 Then Iesus stood still, and called them, and sayd, What will yee that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion touched their eyes, and immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The buyers and sellers are chased out of the Temple. 15 The children wish prosperity vnto Christ. 19 The figtree withereth. 22 Faith requisite in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbandmen. 42 The corner stone reiected. 43 The Iewes reiected, and the Gentiles receiued.

AND * when they drewe neere to Ierusalem, and were come to Bethphage, vnto the mount of the Olives, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon ye shall find an a asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say yee, that the Lord hath needs of them, and straightway he will let them goe.

4 All this was done, that it might bee fulfilled which was spoken by the Prophet, saying,

5 ¶ * Tell ye the b daughter of Sion, Behold, thy king commeth vnto thee, meeke, and sitting vpon an asse, and a c colt, the foale of an asse vsed to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse & the colt, and put on d them their clothes, and set him thereon.

8 And a great multitude spred their garments in the way: & other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cryed, saying, e Hosanna the sonne of Dauid: blessed bee hee that commeth in the Name of the Lord, Hosanna thou whinh art in the f highest heauens.

10 * And when he was come into Ierusalem, all the citie was moued, saying, Who is this?

11 And the people said, This is Iesus the Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all them that solde and bought in the g Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doues,

13 And said to them, It is written, * Mine house shalbe called the house of prayer: h but * ye haue made it a denne of theeues.

14 Then the blind and the halt came to him in the Temple, and he healed them.

15 But when the * chiefe Priestes and Scribes saw the marueiles that he did, and the children crying in the Temple, and saying, Hosanna the Sonne of Dauid, they disdained,

16 And said vnto him, Hearest thou what these say? And Iesus sayd vnto them, Yea: read yee neuer, * By the i mouth of babes and sucklings thou hast k made perfite the praise?

17 ¶ So he left them, and went out of the citie vnto Bethania, and lodged there.

18 And * in the morning as he returned into the citie, he was hungry.

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and sayd to it, Neuer fruite grow on thee henceforwards. And anon the figge tree withered.

20 And when his disciples saw it, they marueiled, saying, How soone is the figge tree withered!

21 And Iesus answered, & said vnto them, * Verely I say vnto you, if yee haue faith, and

Marke 11.1. *luke* 19.29.

a By this entrie Christ would shew the state and condition of his kingdome, which is farre contrary to the pompe and glory of ỹ world. *Isa* 62.11. *zech.* 9.9 *iohn* 12.15.

b That is, the citie Sion or Ierusalem.

c It is a maner of speach called Synecdoche, whereby two are taken for one.

d He rid on the foale, and the dam went by.

e Which is to say, Saue I pray thee, desiring God to prosper and send good successe to the Messias.

f For God which is in heauen, must onely saue.

Mar. 11.11. *luke* 19.45. *ioh.* 2.13.

g In the porch or entrie into the Temple. *Isa.* 56.7.

h Vnder the pretence of religion hypocrites seeke their owne gaine & spoile God of his true worship. *Iere.* 7.11. *mar.* 11.17. *luke* 19.46.

Marke 11.18. *Psal.* 8.2.

i If God reueale his glory and might by babes ỹ cannot as yet speake, is it marueil if they that can speake, doe set forth & magnifie the same?

k In Ebrew it is, hast ordained or grounded the strength: which is all to one purpose, because God is then most praised when his strength is best knowen.

Mar. 11.12, 13. *Chap.* 17.20.

and doubt not, yee shall not onely doe that which I haue done to the figge tree, but also if ye say vnto this mountaine, [1] Take thy selfe away, and cast thy selfe into the sea, it shalbe done.

22 * And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ * And when he was come into the Temple, the chiefe Priests and the Elders of the people came vnto him, as hee was teaching, and sayde, By what authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and sayd vnto them, I also will aske of you a certaine thing, which if you tell mee, I likewise will tell you by what authoritie I doe these things.

25 The Baptisme of Iohn, whence was it? ‖ from heauen, or of men? Then they reasoned among themselues, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleeue him?

26 And if we say, Of men, we [m] feare the people: * for all hold Iohn as a Prophet.

27 Then they answered Iesus, and sayd, Wee cannot tell. And hee sayd vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and sayd, Sonne, goe, and worke to day in my vineyard.

29 But he answered and sayd, I will not: yet afterward hee repented himselfe, and [a] went.

30 Then came he to the second, and sayd likewise. And he answered, and said, I will, sir: yet he went not.

31 Whether of them twaine did the will of the father? They sayd vnto him, The first. Iesus said vnto them, Verely I say vnto you, that the [n] Publicanes and the harlots shall goe before you into the kingdome of God.

32 For Iohn came vnto you in the [o] way of righteousnesse, and yee beleeued him not: but the Publicans, and the harlots beleeued him, and ye though ye saw it, were not moued with repentance afterward, that yee might beleeue him.

33 ¶ Heare another parable, There was a certaine housholder, * which planted a [p] vineyarde, and [q] hedged it round about, and ‖ made a winepresse therein, and built a towre, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit drewe neere, he sent his seruants to [r] the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his [s] seruants, and beat one, and killed another, and stoned another.

36 Againe hee sent other seruants, moe then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne [t] sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they sayd among themselues, * This is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what will he do to those husbandmen?

41 They sayd vnto him, He will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruites in their seasons.

42 Iesus said vnto them, Read yee neuer in the Scriptures, * The stone which the builders [u] refused, the same is made the [x] head of the corner? This was the Lordes doing, and it is marueilous in our eyes.

43 Therefore I say vnto you, the kingdome of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the fruites thereof.

44 * And whosoeuer shal fal on this stone, hee shall bee broken: but on whomsoeuer it shall fall, it will grind him to powder.

45 And when the chiefe Priestes and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

2 The parable of the mariage. 9 The vocation of the Gentiles. 11 The marriage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christ disputie.

THen * Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which maried his sonne,

3 And [a] sent forth his seruants to call them that were bidden to the wedding, but they would not come.

4 Againe he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and al things are ready: come vnto the mariage.

5 But they made light of it, and went their waies, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 But when the King heard it, hee was wroth, and sent forth his warriors, and [b] destroied those murtherers, and burnt vp their citie.

8 Then sayd he to his seruants, Truely the wedding is prepared: but they which were bidden, were not worthy.

9 Go ye therefore out into the hie waies, and as many as ye finde, bid them to the mariage.

10 So [c] those seruants went out into the hie wayes, and gathered together all that euer they found, both [d] good and bad: so the wedding was furnished with ghests.

11 Then the King came in, to see the ghests, and saw there a man which had not on a wedding garment.

12 And hee said vnto him, Friend, how

[1] Which thing seemeth to be impossible.

Chap.7.7.iohn 15.7.1.iohn 3.22. Mark.11.24,25 luke 20.1,2.

‖ *Or, of God.*

m The hypocrites feare man more then God, and malice neuer iustifieth the trueth.

Chap.14.5. mar.6.20.

a So far it is impossible for them to repent and be saued, that stand in their owne conceit, that the greatest sinners that are, shall more soone come to repentance.

o God taught by Iohn the way of righteousnesse, whose life was vpright and perfit.

Isa.5.1.ier.2.21. marke 12.1. luke 20.9.

p The vineyard is the people, whom he had elected.

q Vsed all means to preserue it, & to make it fruitfull.

‖ *Or, digged.*

r Which were the Priests and rulers.

s The Prophets.

t Iesus Christ.

Chap.26 3,4.and 27.1.iohn.11.53

Psal. 118.22. acts 4.11.rom. 9.33.1.pet.2.7

u As fit meet or fit for their building.

x To fasten and ioyne the building together, and to vphold the whole.

Isa.8.14.

Luke 14.16. reuel. 19.9.

a Christ reprocheth the Iewes of their ingratitude and obstinate malice, in that they reiected the grace of God which was so plentifully offred vnto them.

b God punisheth extremely such ingratitude.

c The ingratitude of them which are bid, cannot cause Gods liberality & his holy meats to perish, which hee hath prepared for his.

d In the Church the hypocrites are mixed with the godly.

e He had not a pure affection & vpright conscience, which proceeded of faith.

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f Though God suffer for a time hypocrites in the Church, yet he knoweth how to trie them, and fanne them out. *Cha.* 8.12. & 13. 42. & 25.30. *Chap.* 20 16.

g By the outward and generall calling. *Mar.* 12.13. *luke* 20.20.

h These were certaine flatterers of the court, which euer maintained that religion which King Herod best approued: and though they were enemies to the Pharises, yet in this thing they consented, thinking to entangle Christ, and so either to accuse him of treason, or to bring him into the hatred of all his people.

i As touching the outward qualitie, as whether a man be rich or poore.

‖ *Or, the coine of the tribute.*

k Which was of value about foure pence halfe peny. *Rom.* 13.7 *mar.* 12.17. *luk* 20.25 *Mar.* 12.18. *luke* 20.27. *acts* 23.8. *Deut.* 25.5.

‖ *Or, sonnes.*

l By the title of alliance: and here by brother he meaneth the next kinsman, that lawfully might marry her.

m Where Gods word is not preached and vnderstood, there must needs reigne blindnes and errours.

n Forasmuch as they shall be exempted from the infirmities of this present life.

f camest thou in hither, and hast not on a wedding garment? and he was speechlesse.

13 Then sayde the King to the seruants, Binde him hand and foote: take him away, and cast him into vtter darkenesse: * there shalbe weeping and gnashing of teeth.

14 * For many are called, but few chosen.

15 ¶ * Then went ỳ Pharises & took counsell how they might tangle him in talke.

16 And they sent vnto him their disciples, with the g Herodians, saying, Master, wee know that thou art true, & teachest the way of God truely, neither carest for any man, for thou considerest not the h person of men.

17 Tell vs therefore, how thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Jesus perceiued their wickednes, and said, Why tempt ye me, ye hypocrites?

19 Shew mee the ‖ tribute money. And they brought him a k peny.

20 And he said vnto them, Whose is this image and superscription?

21 They said vnto him, Cesars. Then said he vnto them, * Giue therefore to Cesar, the things which are Cesars, and giue vnto God, those things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ * The same day the Sadduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses said, If a man die, hauing l no children, let his brother marrie his wife, and raise vp seed vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Jesus answered, and said vnto them, Ye m are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wiues, nor wiues are bestowed in marriage, but are as the n Angels of God in heauen.

31 And concerning the resurrection of the dead, haue yee not read what is spoken vnto you of God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonied at his doctrine.

34 ¶ * But when the Pharises had heard that he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandement in the Law?

37 Jesus said to him, * Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy mind.

38 This is the first and the great Commandement.

39 And the seconde is like vnto this, * Thou shalt loue thy neighbour as thy selfe.

40 On these two Commandements hangeth the whole Law and the Prophets.

41 ¶ * While the Pharises were gathered together, Jesus asked them,

42 Saying, What thinke yee of Christ? whose o sonne is hee? They sayd vnto him, Dauids.

43 Hee sayd vnto them, How then doeth Dauid in p spirit call him Lord, saying,

44 * The Lord sayd to my Lord, Sit at my q right hand, r till I make thine enemies thy foote stoole?

45 If Dauid then call him f Lord, how is he his sonne?

46 And none could answere him a word, neither durst any from that day forth aske him any moe questions.

Leuit. 19.18. *mar.* 12.31. *rom.* 13.9 *gal.* 5.14. *iames* 2.8. *Mar.* 12.35. *luke* 20.41.

o Of what stock or family.

p By the spirit of prophecie, so ealking of the kingdome of Christ. *Psal.* 110.1.

q By the right hand is signified the authority & power, which God giueth his Sonne Christ in making him his lieutenant & gouernour euer his Church. r Not that his kingdome shall then end: but the office of his humanity shall cease, and he with the Father and the holy Ghost shall reigne for euer as one God all in all. f Christ is Dauids sonne touching his manhood, and his Lord concerning his Godhead.

CHAP. XXIII.

3 Christ condemneth the ambition, couetousnes, and hypocrisie of the Scribes & Pharises. 31 Their persecutions against the seruants of God. 37 He propheseth the destruction of Ierusalem.

THen spake Jesus to the multitude, and to his disciples,

2 Saying, The * Scribes and the Pharises a sit in Moses seat.

3 All therefore whatsoeuer they bid you obserue, that obserue and do: but after their workes do not: for they say, and do not.

4 * For they binde heauy burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselues will not moue them with one of their fingers.

5 All their workes they do for to be seene of men: for they make their c phylacteries broad, and make long the * fringes of their garments,

6 * And loue the chiefe place at feasts, and to haue the chiefe seates in the assemblies,

7 And greetings in the markets, and to be called of men, ‖ Rabbi, Rabbi.

8 * But be not ye called d Rabbi: for one is your ‖ Doctor, to wit, Christ, and all ye are brethren.

9 And * call no man your father vpon the earth: for there is but one, your Father which is in heauen.

10 Be not called e doctors: for one is your Doctor, euen Christ.

11 But hee that is f greatest among you, let him be your seruant.

Nehem. 8.4.

a And teach that which Moses saith.

b According to Moses whom they reade, but not that which they teach of themselues. *Luke* 11.46. *actes* 15.10.

c They were skroles of parchment, wherin the commandements were written: and to this day the Iewes vse the same, and close them in a piece of leather, and so binde them to their brow and left arme, to the intent they might haue continuall remembrance of the Law. *Num.* 15.38. *deu* 22.12 *Mar.* 12 38. *luke* 11.43. & 20 46

‖ *Or, master. Iam* 3.1. d Christ forbiddeth not to giue iust honour to magistrates & masters, but condemneth ambition & superiority ouer our brothers faith, which office appertaineth to Christ alone.

‖ *Or teachers. Mal.* 1.6. e The Phatises were called Masters or fathers, and the Scribes Doctors. f The best dignity in the Church, is not Lordship or dominion, but ministery and seruice.

12 * For

Exod. 3.6. *Marke* 12.28. *Deut.* 6.5. *luke* 10.27.

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Luke 14.11. *and* 18.14.

12 * For whosoeuer will exalt himselfe, shall bee brought low: and whosoeuer will humble himselfe, shall be exalted.

13 ¶Woe therefore be vnto you Scribes and Pharises, hypocrites: because yee g shut vp the kingdome of heauen before men: for yee your selues goe not in, neither suffer yee them h that would enter, to come in.

14 *Woe be vnto you Scribes and Pharises, hypocrites: for yee deuoure widowes houses, euen vnder a colour of long prayers: therefore ye shall receiue the greater damnation.

15 ¶Woe be vnto you Scribes and Pharises, hypocrites: for ye compasse i sea & land to make one of your profession: and when he is made, ye make him two fold more ỳ child of hell, then you your selues.

16 Woe be vnto you blind guides which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the gold of the Temple, he ‖ offendeth.

17 Ye fooles and blind, whether is greater, the gold, or the Temple that k sanctifieth the gold?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offring that is vpon it, offendeth.

19 Ye fooles and blind, whether is greater, the offring, or the altar which sanctifieth the offring?

20 Whosoeuer therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 *And whosoeuer sweareth by ỳ Temple, sweareth by it, and by him that dwelleth therein.

22 *And hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

Luke 11.42.

23 ¶*Woe be to you, Scribes & Pharises, hypocrites: for ye tithe munt, and anise, and cummin, and leaue the weightier matters of the Law, as iudgement and mercie, and fidelitie. These ought ye to haue done, and not to haue left the other.

24 Ye blind guides, which l straine out a gnat, and swallow a camel.

25 ¶Woe be to you, Scribes & Pharises, hypocrites: m for yee make cleane the vtter side of the cup and of the platter, but within they are full of bribery, and ‖ excesse.

26 *Thou blind Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 ¶Woe be to you Scribes & Pharises, hypocrites: for ye are like vnto ‖ whited tombs, which appeare beautifull outward, but are within full of dead mens bones, and of all filthinesse.

28 So are yee also: for outward yee appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 ¶Woe be vnto you, Scribes & Pharises, hypocrites: for ye build the tombs of the n Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the dayes of our fathers, we would not haue bin partners with them in the blood of ỳ Prophets.

31 So then yee be witnesses vnto your selues, that ye o are the children of them that murdered the Prophets.

32 Fulfill ye also the measure of your fathers.

33 ¶ serpents, the generation of vipers, how should ye escape the damnation of hell?

34 Wherefore behold, I send vnto you p Prophets, and wise men, and Scribes, and of them ye shall kill & crucifie: and of them shall ye scourge in your Synagogues, & persecute from city to city,

35 That vpon q you may come all the righteous blood that was shed vpon the earth *from the blood of Abel the righteous, vnto the blood of r Zacharias, the sonne of Barachias, whome yee slew betweene the Temple and the altar.

36 Verily I say vnto you, All these things shall come vpon this generation.

37 *Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, * as the henne gathereth her chickins vnder her wings, and ye would not!

38 Behold, your habitation shalbe left vnto you desolate.

39 For I say vnto you, ye shal not see me s henceforth, till that ye say, Blessed is hee that commeth in the name of the Lord.

g Ye keepe backe the pure religion and knowledge of God, when men are ready to imbrace it.

h Which haue now their foote within the dores. *Marke* 12.40. *luke* 20.47.

i They sought all meanes that they could inuent to make of a Gentile a Iew.

‖*Or, is adebter.*

k And maketh itto be taken as an holy thing because of the vse: and hereby Christ sheweth that mans doctrine doth not only obscure the word of God, but is contrary to it. 1.*King*.8.13. 2.*chro*.6.2. *Chap*.5.34.

l Yee stay at that which is nothing and let passe that which is of greater importance.

m Ye seeke how to get estimation with men, and passe not whether ye haue a good conscience or no.

‖*Or, intemperancie.* *Luke* 11.39.

‖*Or, painted.*

n For a remembrance of them, and in the meane season they passed not for their doctrine.

o It is not now onely that your nation hath begun to be cruell against the seruants of God, & therefore it is no maruell though the children of such murderers handle roughly the Prophets.

p To conuince you of greater ingratitude.

q Christ meaneth that al their race shalbe punished, so that the iniquitie of the fathers shall be powred into the bosome of the children, which resemble their fathers. *Gen*.4.8. *heb*.11.4.

r Read 2. Chron. 24.22. *Luke* 13.34.

2.*Esd*.1.30. s He will returne no more to them as a Iudge, when as they shall be compelled to confesse (although too late) that he is the very Sonne of God.

CHAP. XXIIII.

2 *Christ sheweth his disciples the destruction of the Temple.* 5. 24 *The false Christs.* 13 *To persueere.* 14 *The preaching of the Gospel.* 6.29 *The signes of the end of the world.* 42 *He warneth the to wake.* 44 *The sudden comming of Christ.*

AND * Iesus went out, & departed from the Temple, and his disciples came to him, to shew him the a building of the Temple.

2 And Iesus said vnto them, See ye not all these thinges? Verily I say vnto you, *there shall not bee here left a stone vpon a stone, that shall not be cast downe.

3 And as he sate vpon the mount of Olives, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shalbe of thy comming, b and of the end of the world.

4 And Iesus answered, & said vnto them, * c Take heed that no man deceiue you.

5 For many shall come in my name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumours of warres: see that yee be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shal rise against nation, and realme against realme, and there shall be pestilence, and famine, and earthquakes in diuers places.

8 All these are but the d beginning of sorowes.

Marke 13.1. *luke* 21.5.

a Whose excellencie appeareth in that that Herod for the space of 8. yeeres kept tenne thousand men in worke: the stones were 15. cubites long, in height 12, in bredth 8, as Iosephus writeth.

Luke 19.44.

b They thought the world should be at an end, when Ierusalem were destroyed. *Ephes*.5.6.*col* 2.18.

c He answereth them not according to their minde, but admonisheth them of that which is necessary for them to know.

d Great and cruell warres haue ensued since among the heathen, for the contempt of the Gospel, and increase more and more.

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Chap. 10. 17. *Luke* 21. 12. *John* 15. 20. *and* 16. 2.

c As if you were the cause of these troubles.

f Many will keep backe their charitie, because they are vnthankfull and evil vpon whome they should bestow it. *2. Thes.* 3. 13. 2. *tym* 25.

g When ỹ Temple shalbe polluted, it shall be a signe of extreme desolation: the sacrifices shall end and neuer be restored. *Marke* 13. 14. *Luke* 21. 20.

h The horrible destruction of the Temple, and the corruption of Gods pure religion. *Dan.* 9. 27. *Acts* 1. 12.

‖ *Or, man.*

i God prouideth for his children in the mids of troubles. *Marke* 13. 21. *Luke* 17. 23.

k Whither the false Christs, and deceiuers leade ỹ people, hiding themselues in holes, as if they were ashamed of their profession.

‖ *Or, closets.* *Luke* 17. 37.

l In despite of Satan the faithfull shall bee gathered and ioyned with Christ, as the Egles assemble to a dead carkeis. *Marke* 13. 24. *Luke* 21. 25. *isa.* 13. 10. *ezek.* 32. 7. *ioel.* 2. 31. *and* 3. 15.

m When God hath made an end of ỹ troubles of his church.

n He meaneth an horrible trembling of the world, and as it were an alteration of the order of nature. *Dan.* 7. 13. *reue.* 1. 7.

9 *Then shall they deliuer you vp to be afflicted, and shall kill you, and yee shall bee c hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceiue many.

12 And because f iniquitie shall be increased, the loue of many shall be cold.

13 *But he that endureth to the end, hee shall be saued.

14 And this Gospel of the kingdome shal bee preached through the whole world for a witnesse vnto all nations, and then shall the end come.

15 ¶ When g yee* therefore shall see the h abomination of desolation spoken of by *Daniel the Prophet, standing in the holy place, (let him that readeth, consider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the field, let him not returne backe to fetch his clothes.

19 And woe shalbe to them that are with childe, and to them that giue sucke in those dayes:

20 But pray that your flight be not in the winter, neither on the *Sabbath day.

21 For then shalbe great tribulation, such as was not from the beginning of the world to this time, nor shalbe.

22 And except those dayes should bee shortened, there should no ‖ flesh bee saued: but for the i elects sake, those dayes shall bee shortened.

23 *Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christs and false prophets, and shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, he is in the k desert, goe not forth: Behold, hee is in the ‖ secret places, beleeue it not.

27 For as the lightning commeth out of the East, and shineth into the West, so shall also the comming of the Sonne of man be.

28 *For wheresoeuer a dead l carkeis is, thither will the Eagles resort.

29 *And immediatly after the m tribulations of those dayes, shall the Sunne n bee darkened, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

30 *And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

31 *And hee shall send his Angels with a great sound of a Trumpet, and they shal gather together his elect fro the foure windes, and from the one end of the heauen to the other. *1. Cor.* 15 52. *1. thes* 4. 16.

32 Now learne the parable of the figge tree: when her bough is yet tender, and it bringeth forth leaues, ye know that summer is neere.

33 So likewise yee, when ye see all these things, know that the kingdome of God is neere, euen at the doores.

34 Verily I say vnto you, this o generation shall not passe, till all these things be done.

35 *Heauen and earth shall passe away: but my words shall not passe away.

36 But of that day and houre knoweth no man, no not the angels of heauen, but my Father only.

37 But as the dayes of Noe were, so likewise shal the comming of the Sonne of man be.

38 *For as in the dayes before the flood, they did eat and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And p knew nothing till the flood came, and tooke them all away: so shall also the comming of the Sonne of man be.

40 *q Then two men shalbe in the fields, the one shalbe receiued, and the other shall be refused.

41 Two women shall be grinding at the mill: the one shall be receiued, and the other shall be refused.

42 *Watch therefore: for yee know not what houre your master will come.

43 Of *this be sure, that if the goodman of the house knew at what watch the theefe would come, he would surely watch, and not suffer his house to be digged thorow.

44 Therefore be ye also ready: for in the houre that ye thinke not, will the Sonne of man come.

45 *Who then is a faithfull seruant and wise, whom his master hath made ruler ouer his houshold, to giue them meat in season?

46 Blessed is that seruant, whom his master when he commeth, shall find so doing.

47 Verily I say vnto you, hee shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doth deferre his comming,

49 And begin to smite his fellowes, and to eat, and to drinke with the drunken,

50 That seruants master will come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And will ‖ cut him off, and giue him his portion with hypocrites: *there shall be weeping and gnashing of teeth.

o For within fiftie yeeres after Ierusalem was destroyed, the godly were persecuted, false teachers seduced the people, religion was polluted, so that the world seemed to be at an end. *Mar.* 13. 31. *Gen.* 7. 5, 11. *luke* 17. 26. *1. pet.* 3. 20.

p Because of their incredulitie. *Luke* 17. 34, 35. *1. thes* 4. 17.

q This teacheth euery man to watch warily, not respecting his companion, although he be neuer so deare vnto him. *Marke* 13. 35. *Luke* 12. 39. *1. thes* 5. 2. *reuel* 16. 15. *Luke* 12. 42.

‖ *Or, separate him* *Chap.* 13 42. *and* 25. 30.

CHAP. XXV.

1 *By the similitude of the virgins Iesus teacheth euery man to watch,* 14 *And by the talents to be diligent.* 31 *The last iudgement.* 32 *The sheepe and the goats.* 35 *The workes of the faithfull.*

Then

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THen the a kingdome of heauen shall bee likened vnto ten virgins, which tooke their lampes, and went to b meete the bridegrome.

2 And fiue of them were wise, and fiue foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taryed long, all slumbred and slept.

6 And at midnight there was a cry made, Behold, the bridegrome commeth: goe out to meet him.

7 Then al those virgins arose, and trimmed their lampes.

8 And the foolish said to the wise, c Giue vs of your oyle, for our lampes are ‖ out.

9 But the wise answered, saying, Wee feare lest there will not be enough for vs and you: but d go ye rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verily I say vnto you, e I know you not.

13 *Watch therefore: for ye knew neither the day nor the houre, when the Sonne of man will come.

14 * f For the kingdome of heauen is as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue fiue talents, and to another two, and to another one, to euery man after his own ability, & straightway went from home.

16 Then he that had receiued the fiue talents, went & occupied with them, and ‖ gained other fiue talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But hee that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came he that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: behold, I haue gained with them other fiue talents.

21 Then his master said vnto him, It is well done good seruant and faithfull, Thou hast been faithfull in little, I will make thee ruler ouer much: h enter in into thy masters ioy.

22 Also he that had receiued two talents, came and said, Master, thou deliueredst vnto mee two talents: behold, I haue gained two other talents with them.

23 His master said vnto him, It is well done good seruant, and faithfull, Thou hast been faithfull in little, I will make thee ruler ouer much: enter in into thy masters ioy.

24 Then he which had receiued the one talent, came and said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, & gatherest where thou strawedst not:

25 I was therefore afraid, and went and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euill seruant and ‖ slothfull, thou knewest that I reape, where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, & then at my comming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, & giue it vnto him which hath ten talents.

29 *For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and ‖ from him that hath not, euen that he hath, shall be taken away.

30 Cast therefore that vnprofitable seruant into vtter * darkenes: there shall bee weeping and gnashing of teeth.

31 ¶ And when the Sonne of man commeth in his glorie, and all the Angels with him, then shall he sit vpon the throne of his glorie.

32 And before him shall be gathered all nations, and he shal separate them one from another, as a shepherd separateth the sheepe from the goats.

33 And he shal set the sheepe on his right hand, and the goats on the left.

34 Then shall the King say to them on his left hand, Come yee k blessed of my Father: inherite ye the kingdome prepared for you from the l foundations of the world.

35 *For m I was an hungred, & yee gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me: I was * sicke, and yee visited me: I was in prison, and yee came vnto me.

37 Then shall the righteous answere him, saying, Lord, when saw wee thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when saw we thee a stranger, and lodged thee? or naked, and clothed thee?

39 Or when saw we thee sicke, or in prison, and came vnto thee?

40 And the King shall answere and say vnto them, Verily I say vnto you, In as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall hee say vnto them on the left hand, *Depart from me ye cursed, into euerlasting fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and yee gaue me no meat: I thirsted, and ye gaue mee no drinke:

43 I was a stranger, and ye lodged mee not: I was naked, and yee clothed mee not: sicke, and in prison, and ye visited me not.

44 Then shall they also answere him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then

a This similitude teacheth vs, that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue.

b To doe him honour, as the maner was.

c Many seeke that which they haue contemned, but it is too late.

‖ Or, quenched.

d This was spoken in reproch, because they made not prouision in time.

e I will not open to you because you haue failed in the midway. *Chap.* 24. 42, 44. *marke* 13. 33, 35. *Luke* 19. 12.

f This similitude teacheth how we ought to continue in the knowledge of God, and doe good with those graces that God hath giuen vs.

g Euery talent commonly made threescore pound, read chap. 18. 24.

‖ Or, made.

h The master receiueth him into his house to giue him part of his goods and commodities.

‖ Or, lingerer.

Chap. 13. 12. *Luke* 8. 18. *and* 19. 26. *marke* 4. 25.

i The graces of God shall be taken away from him that doeth not bestow them to Gods glorie, and his neighbours profit. *Chap.* 8. 12. *and* 22. 13.

k For our saluation commeth of the blessing and fauour of God.

l Hereby God declareth the certaintie of our predestination, whereby wee are saued, because we were chosen in Christ before the foundations of the world, Eph. 1. 4. *Isa.* 58. 7. *ezek.* 18. 7.

m Christ meaneth not that our saluatiō dependeth on our works or merits, but teacheth what it is to liue iustly according to godlines & charity, & that God recompenseth his of his free mercy, likewise as hee doth elect them. *Ecclus* 7. 35.

‖ Or, infirme. *Psal.* 68. *chap.* 7. 23. *Luke* 13. 27.

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45 Then shall he answere them, and say, Verily I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 *And these [n] shall go into everlasting paine, and the righteous into life eternall.

n We must therfore only do that which God requireth of vs, and not follow mens foolish fantasies.

Dan. 12.2. *iohn* 5.29.

CHAP. XXVI.

3 *Conspiracie of the Priests against Christ.* 10 *Hee excuseth Magdalene.* 26 *The institution of the Lords Supper.* 31 *The disciples weakenesse.* 48 *The treason of Iudas.* 62 *The sword.* 64 *Because Christ calleth himselfe the Sonne of God, he is iudged worthy to die.* 69 *Peter denieth and repenteth.*

AND * it came to passe when Iesus had finished all these sayings, he said vnto his disciples,

Marke 14.1. *luke* 22.1.

2 Ye know that within two dayes is the Passeouer, and the Sonne of man shall bee deliuered to be crucified.

3 * Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hal of the hie Priest, called Cataphas,

John 11.47.

4 And consulted how they might take Iesus by subtiltie, and kill him.

5 But they said, Not on the feast day, lest any vproze be among the people.

6 ¶ * And when Iesus was in Bethania, in the house of Simon the leper,

Mar. 14.3. *iohn* 11.2. & 12.3.

7 There came vnto him a woman, which had a boxe of verie costly oyntment, & [a] powred it on his head, as he sate at the table.

a He sheweth what occasion Iudas tooke to commit his treason.

8 And when his disciples saw it, they had [b] indignation, saying, What needed this waste?

b This was through Iudas motion to whom they gaue credit. *Deut.* 15.11.

9 For this oyntment might haue beene sold for much, and beene giuen to the poore.

10 And Iesus knowing it, said vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon me.

c This fact was extraordinary, neither was it left as an example to be followed: also Christ is not present with vs bodily or to be honoured with any outward pompe.

11 * For yee haue the poore alwayes with you, but mee shall ye not [c] haue alwayes.

12 For in that she powred this oyntment on my body, she did it to [d] bury me.

d To honour my buriall withall. *Marke* 14.10. *luke* 22.4.

13 Verily I say vnto you, Wheresoeuer this Gospel shall bee preached throughout all the world, there shall also this that she hath done be spoken of for a memoriall of her.

14 ¶ * Then one of the twelue called Iudas Iscariot, went vnto the chiefe Priests,

15 And said, What will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirty [e] pieces of siluer.

e Euery one in value was about foure pence halfpeny of old sterling. *Marke* 14.12. *luke* 22.7.

16 And from that time he sought opportunitie to betray him.

17 ¶ * Now on the first day of the feast of vnleauened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passeouer?

f Hee maketh haste to a more worthy sacrifice, to wit, to that which the Passeouer signified. *Mar.* 14.18. *luke* 22.14. *ioh.* 13.21.

18 And he said, Goe into the citie to such a man, and say to him, The master sayth, [f] My time is at hand: I wil keep the Passeouer at thine house with my disciples.

19 And the disciples did as Iesus had giuen them charge, and made readie the Passeouer.

20 * So when the euen was come, he sate downe with the twelue.

21 And as they did eat, hee said, Verily I say vnto you, that one of you shall betray me.

22 And they were exceeding sorowfull, and began euery one of them to say vnto him, Is it I, Master?

23 And he answered, and said, * Hee that [g] dipperh his hand with mee in the dish, hee shall betray me.

g Hee that is accustomed to eate with me dayly at the table, Psal. 41.9.

24 Surely the Sonne of man goeth his way, [h] as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had beene good for that man, if he had neuer beene borne.

h To the intent his disciples might know that all this was appointed by ỹ prouidence of God. 1. *Cor.* 11.24.

25 Then Iudas which betrayed him, answered, and says, Is it I, Master? He said vnto him, Thou hast said it.

26 ¶ * And as they did eate, Iesus tooke the bread: and when he had giuen thankes, he brake it, and gaue it to the disciples, and said, Take, eate: [i] this is my body.

i That is, a true signe and testimonie that my bodie is made yours, and by me your soules are nourished.

27 Also he tooke the cup, and when he had giuen thankes, hee gaue it them, saying, Drinke ye all of it.

28 For this is my [k] blood of the new testament, that is shed for many, for the remission of sinnes.

k The wine signifieth that our soules are refreshed and satisfied with the blood of Christ spiritually receiued, so that without him we haue no nourishment.

29 I say vnto you, that [l] I wil not drinke henceforth of this fruit of the vine vntil that day, when I shall drinke it new with you in my Fathers kingdome.

l You shall no more enioy my bodily presence til we meet togegether in heauen. *Mar* 14. 27. *iohn* 16 32. *and* 18.8.

30 And when they had sung a Psalme, they went out into the mount of Oliues.

31 ¶ * Then said Iesus vnto them, All ye shalbe [m] offended by me this night: for it is written, I will * smite the shepheard, and the sheepe of the flocke shalbe scattered.

m Shall turne backe and bee discouraged. *Zech* 13.7. *Marke* 14.28. *and* 16.7.

32 But * after I am risen againe, I will goe before you into Galilee.

33 But Peter answered, and said vnto him, [n] Though that all men should be offended by thee, yet will I neuer be offended.

n This declareth what danger it is to trust too much to our owne strength. *Iohn* 13.38. *Marke* 14.32. *luke* 12.39.

34 * Iesus said vnto him, Verily, I say vnto thee, that this night, before the cocke crow, thou shalt denie me thrise.

35 Peter said vnto him, Though I should die with thee, yet wil I not denie thee. Likewise also said all the disciples.

36 ¶ * Then went Iesus with them into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I goe and pray ponder.

37 And he tooke Peter, & the two sonnes of Zebedeus, and began to waxe sorowfull, [o] and grieuously troubled.

o He feared not death of it selfe, but trembled for feare of Gods anger toward sinne, the burden wherof hee bare for our sakes.

38 Then said Iesus vnto them, [p] My soule is very heauy, euen vnto the death: tary ye here, and watch with me.

p For he saw Gods anger kindled towards vs.

39 So he went a little further, & fel on his face, & prayed, saying, O my Father, if it be possible, let this [q] cup [r] passe from me: neuertheless, not as I will, but as thou wilt.

q That is, the anger of God for mans sinnes.

r He knew well what his Father had determined and therefore was ready to obey: but he prayeth as the faithfull doe in their troubles, without respect of the eternall counsell of God.

40 After, he came vnto the disciples, and found them asleepe, & said to Peter, What? could ye not watch with me one houre?

41 Watch, and pray, that ye enter not into tentation: the spirit in deed is ready, but the flesh is [s] weake.

s And therefore wee must continually fight against the flesh.

42 Againe he went away the second time, and prayed, saying, O my Father, if this

cup

t He speaketh this in a contrary sense, meaning they should anon be wel wakened.
u Christ died willingly and therefore presented himselfe to his enemies.
Mar. 14.43.
luke 22 47.
iohn 18.3.
‖*Or, Haile Rabbi*
x He rebuketh vnkindnesse vnder the cloke of pretensed friendship.
‖*Or, sheathe.*
Gen. 9 6.
reuel. 13.10.
y The exercising of the sword is forbid to priuate persons. Also he would haue hindered by his vndiscreet zeale ỹ worke of God.
z Euery legion contained commonly 6000. footemen, and 732. horsemen, whereby here he meaneth an infinite number.
Isa. 53.10.
Lamen. 4.20.
Verse 31.
Marke 14 53.
luke 22 54.
iohn 18.13, 24
Marke 14 55
a He declareth how Iesus was wrongfully accused, to the end ỹ we may know his innocency, & not that he suffered for himselfe, but for vs.
b Which could iustly witnesse against him.
Iohn 2 19.
c Christ did neglect their false reports, and moreouer he was not there to defend his cause, but to suffer condemnation.
d Or, adiure thee by thine alleagiance towards God.

cup cannot passe away from mee, but that I must drinke it, thy will be done.

43 And he came, and found them asleepe againe: for their eyes were heauy.

44 So hee left them, and went away againe, and prayed the third time, saying the same words.

45 Then came hee to his disciples, and sayd vnto them, t Sleepe henceforth & take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the handes of sinners.

46 u Rise, let vs goe, beholde, hee is at hand that betrayeth me.

47 * And while he yet spake, loe, Iudas, one of the twelue, came, & with him a great multitude with swords and staues, from the hie Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and said, ‖God saue thee, Master, and kissed him.

50 Then Iesus sayd vnto him, x Friend, wherefore art thou come? Then* came they, and laid hands on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, and drew his sworde, and strooke a seruant of the hye Priest, and smote off his eare.

52 Then sayd Iesus vnto him, Put vp thy sword into his ‖place: * for all that y take the sword, shall perish with the sword.

53 Eyther thinkest thou, that I cannot now pray to my Father, and he will giue me more then twelue z legions of Angels?

54 How then should the * Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Yee be come out as it were against a theefe with swords and staues, to take me: I sate dayly teaching in the Temple among you, and ye tooke me not.

56 But al this was done, that the * Scriptures of the Prophets might bee fulfilled. * Then all the disciples forsooke him, & fled.

57 ¶ * And they tooke Iesus, and led him to Caiaphas the hie Priest, where ỹ Scribes and the Elders were assembled.

58 And Peter followed him afarre off vnto the hie Priests hall, and went in, & sate with the seruants to see the end.

59 Nowe * the chiefe Priestes and the Elders, and all the whole Councill a sought false witnesse against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they b none: but at the last came two false witnesses,

61 And sayd, This man sayd, * I can destroy the temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and said to him, Answerest thou nothing? c What is the matter that these men witnesse against thee?

63 But Iesus c held his peace. Then the chiefe Priest answered, and sayd to him, I d charge thee by the liuing God, that thou tel vs if thou be the Christ, the sonne of God.

64 * Iesus said to him, e Thou hast said it: neuertheless I say vnto you, hereafter shall ye see the Sonne of man sitting at the right hand of the power of God, and come in the clouds of the heauen.

65 Then the hie Priest rent his f clothes, saying, He s hath blasphemed: what haue we any more need of witnesses? behold, now ye haue heard his blasphemy.

66 What thinke ye? They answered, and sayd, He is worthy to die.

67 * Then spat they in his face, and buffetted him: and b other smote him with their rods,

68 Saying, i Prophesie to vs, O Christ, Who is he that smote thee?

69 ¶ * Peter sate without in the hall: and a maid came to him, saying, Thou also wast with Iesus of Galile.

70 But he denied before them all, saying, I wot not what thou sayest.

71 And when he went out into the porch, another mayd saw him, and sayd vnto them that were there, This man was also with Iesus of Nazaret.

72 And k againe he denied with an othe, saying, I know not the man.

73 So after a while, came vnto him they that stood by, and said vnto Peter, Surely, thou art also one of them: for euen thy speach bewrayeth thee.

74 Then began he to curse himselfe, and to sweare, saying, I know not the man. And immediatly the cock crew.

75 Then Peter remembred the words of Iesus, which had said vnto him, Before the cocke crow, thou shalt deny me thrise. So he went out, and l wept bitterly.

Chap. 16. 27.
rom. 14.10.
1 *thess* 4. 14.
e Christ confesseth that he is the Sonne of God.
f This was one of their owne traditions, if they had heard any Israelites blaspheme.
g The enemies of God call a true confession blasphemy.
Isa. 50 6.
h The officers smite Christ with their rods or litle staues.
i They mocked him after this sort, that hee might not seeme to bee a Prophet, and so would turne the peoples minds from him.
Marke 14.66.
luke 22.55.
iohn 18. 25.
k An example of our infirmity, that we may learne to depend vpon God, and not put our trust in our selues.
l He was likely touched with repentance by the motion of Gods spirit, who neuer suffereth his to perish vtterly, though for a time they fall, to the intent they may feele their own weakne, & acknowledge his great mercy.

CHAP. XXVII.

2 Christ is deliuered vnto Pilate. 5 Iudas hangeth himselfe. 24 Christ is pronounced innocent by the iudge, & yet is condemned, & crucified among theeues. 40 He prayeth vpon the crosse. 51 The vaile is rent. 52 The dead bodies arise. 57 Ioseph burieth Christ. 64 Watchmen keepe the graue.

WHen * the morning was come, all the chiefe Priestes, and the Elders of the people tooke counsell against Iesus, to put him to death,

2 And led him away bound, & a deliuered him vnto Pontius Pilate the gouernour.

3 ¶ Then when Iudas which betrayed him, saw that he was condemned, b hee repented himselfe, & brought againe the thirty pieces of siluer to ỹ chiefe Priests & Elders,

4 Saying, I haue c sinned betraying the innocent blood. But they said, What is that to vs? d see thou to it.

5 And when he had cast downe the siluer pieces in the Temple, he departed, and went, * and hanged himselfe.

6 And the chiefe Priests tooke the siluer pieces, and sayd, It is not e lawfull for vs

Mar. 15.1 *luk* 22 66. *iohn* 18 28.
a For they had no authority to condemne him, or to put any to death.
b Ouer late repentance bringeth desperation.
c Although he abhor his sinnes, yet is he not displeased therwith, but despaireth in Gods mercies, & seeketh his owne destruction.
d These hypocrites lay ỹ whole fault vpon Iudas. *Acts* 1.18.
e The hypocrites are full of conscience in a matter of nothing, but to shed innocent blood they make nothing at it.

to

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‖Or, Corbana.

to put them into the ‖ treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters field, for the buryall of f strangers.

8 Wherefore that field is called, * The field of blood vntill this day.

9 (Then was fulfilled that which was spoken by Jeremias the Prophet, saying, * And they tooke thirty siluer pieces, the price of him that was valued, whome they of the children of Israel valued.

10 And they gaue them for the potters field, as the Lord appointed me.)

11 ¶ * And Jesus stood before the gouernour, and the Gouernour asked him, saying, Art thou the king of the Jewes? Jesus said vnto him, Thou sayest it.

12 And when he was accused of the chiefe Priests and Elders, he answered nothing.

13 Then said Pilate vnto him, Hearest thou not how many things they lay against thee?

14 But he answered him not to one word, insomuch that the Gouernour marueyled greatly.

15 Now at the feast the gouernour was wont to deliuer vnto the people a prisoner, whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said vnto them, Whether will yee that I let loose vnto you Barabbas, or Jesus which is called Christ?

18 (For he knew well, that for enuy they had deliuered him.

19 Also when he was set downe vpon the iudgement seat, his wife sent to him, saying, h Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 * But the chiefe Priests and the Elders had perswaded the people that they should aske Barabbas, and should destroy Jesus.

21 Then the gouernour answered, & said vnto them, Whether of the twayne will yee that I let loose vnto you? And they sayde, i Barabbas.

22 Pilate sayd vnto them, What shall I doe then with Jesus which is called Christ? They all said to him, Let him be crucified.

23 Then sayd the gouernour, But what euil hath he done? Then they cried the more, saying, Let him be crucified.

24 When Pilate saw that he auailed nothing, but that more tumult was made, hee tooke water & washed his hands before the multitude, saying, I am innocent of ỹ blood of this iust k man: looke you to it.

25 Then answered all the people, & sayd, His l blood be on vs, and on our children.

26 Thus hee let Barabbas loose vnto them, and scourged Jesus, and deliuered him to be crucified.

27 ¶ * Then the souldiers of the gouernour tooke Jesus into the common hall, and gathered about him the whole band.

28 And they stripped him, and put vpon him a m scarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reed in his right hand, & bowed their knees before him, and mocked him, saying, God saue thee, King of the Iewes,

30 And spitted vpon him, & tooke a reed, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 * And when they came vnto the place called Golgotha, (that is to say, the place of dead mens skulles.)

34 They gaue him n vineger to drinke mingled with gall: And when he had tasted thereof, he would not drinke.

35 ¶ And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, * They diuided my garments among them, and vpon my vesture did cast lots.

36 And they sate and watched him there.

37 ¶ They set vp also ouer his head his cause written, o THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two theeues crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Sonne of God, come downe from the Cresse.

41 Likewise also the hie Priests mocking him, with the Scribes, & Elders, and Pharises, said,

42 Hee saued others, but hee cannot saue himselfe: if he be the King of Israel, let him now come downe from the crosse, & we will beleeue him.

43 * He p trusted in God, let him deliuer him now, if hee will haue him: for he said, I am the sonne of God.

44 The same also the q theeues which were crucified with him, cast in his teeth.

45 Now from the r first houre was there darknesse ouer all the s land, vnto the ninth houre.

46 And about the ninth houre Jesus cried with a loud voice, saying, * Eli, Eli, lamma sabachthani? that is, t My God, my God, why hast thou forsaken me?

47 And some of them that stood there, when they heard it, sayd, This man calleth u Elias.

48 And straightway one of them ranne, and tooke * a sponge, and filled it with vineger, and put it on a ‖ reede, and gaue him to * drinke.

49 Other said, Let be: let vs see, if Elias will come and saue him.

50 Then Jesus cried againe with a loud voyce,

f For the Iewes thought it a great offence to be buried in the same place that the strangers were buried. *Acts* 1.19. *Zach.* 11.13.

Mar. 15.2. *luke* 23.3. *john* 11.33.

‖ Or, quitte.

g It was a tradition of the Iewes to deliuer a prisoner at Easter.

h This was to the greater condemnation of Pilate, whom neither his owne knowledge could teach nor counsel of others, to defend Christs innocency. *Mar.* 15.11. *Luke* 23.18. *john* 18.40. *acts* 3.14.

i The multitude preferre the wicked to the righteous.

k Pilat beareth witnesse that he is innocent before he condemne him.

l If his death bee not lawfull, let the punishment fall on our heads & our childrens. And as they wished, so this curse taketh place to this day. *Marke* 15.16. *john* 19.2.

m To deride him because he called himselfe a King.

Marke 15.21. *luke* 23.26. *Marke* 15.22. *john* 19.17.

n It was a kinde of drinke to open the veines, and so to hasten his death, which was giuen him vpon the crosse. *Psal.* 22.18. *marke* 15.24.

o The maner then was to set vp a writing to signifie wherefore a man was executed: but here God gouerned Pilates hand to write otherwise then he thought. *John* 2.19. *Psal* 22.8. *wisd.* 2.18.

p This was a great tentation, to goe about to take from him his trust in God, and so to bring him to despaire.

q Meaning, by this Synecdoche the one of the theeues.

r That was from noone till three of the clocke.

s Of Iewry, and the country thereabout. *Psal.* 22.2.

t Notwithstanding that he feeleth himselfe as it were wounded with Gods wrath and forsaken for our sinnes, yet he ceaseth not to put his confidence in God and call vpon him: which is written to teach vs in all afflictions to trust still in God, be the assaults neuer so grieuous to the flesh.

u They mocked at Christs praier, as if it had bene in vaine. *John* 19 29. ‖ Or, hyssope stalke. *Psal.* 69.21.

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x Voluntarily after he had obeyed his father in all things. *2.Chron.*3 14.

y Which signified an end of all the ceremonies of the Law.

‖ *Or, Ierusalem.*

z This iudgement of an heathen man was sufficient to condemne the grosse malice of the Iewes. *Marke* 15.42,43 *Luke* 23.50,51. *Iohn* 19 38.

a Who was so much the more in danger by declaring himselfe tobe Iesus disciple.

b Christs burying doth so much more verifie his death and resurrection.

c Which was the day before the Sabbath.

d More will follow his doctrine, then did afore he was put to death.

e That is, men appointed for the keeping of the Temple.

f The more that men goe about to subdue Christs power, the more they shew their owne malice, and procure to themselues the greater condemnation, for as much as Gods glory the more appeareth thereby.

voyce, and yeelded vp the x ghost.

51 And behold, * the y vaile of the temple was rent in twaine, from the top to the bottom, and the earth did quake, and the stones were clouen,

52 And the graues did open themselues, and many bodies of the Saints which slept, arose,

53 And came out of the graues after his resurrection, and went into the ‖ holy Citie, and appeared vnto many.

54 ¶ When the Centurion, and they that were with him watching Iesus, sawe the earthquake, and the things that were done, they feared greatly, saying, Truely z this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Mary Magdalene, and Mary the Mother of Iames and Ioses, and the mother of Zebedeus sonnes.

57 ¶ * And when the euen was come, there came a a rich man of Arimathea, named Ioseph, who had also himselfe been Iesus disciple.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new b tombe, which hee had hewen out in a rocke, and rolled a great stone to the dooze of the sepulchze, and departed.

61 And there was Mary Magdalene, and the other Mary sitting ouer against the sepulchze.

62 ¶ Nowe the nert day that followed the c Preparation of the Sabbath, the high Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiuer sayd, while he was yet aliue, Within thzee dayes I will rise.

64 Commaund therefoze that the sepulchze be made sure vntill the third day, lest his Disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last d errour bee worse then the first.

65 Then Pilate said vnto them Ye haue e a watch: go, and make it sure as ye know.

66 And they went, and made the sepulchze f sure with the watch, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 *The brethren of Christ* 12 *The hie Priests bribe the souldiers.* 17 *Christ appeareth to his disciples, and sendeth them forth to preach and to baptize,* 20 *Promising to them continuall assistance.*

NOw * in the ‖ ende of the a Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, and the other Mary came to see the sepulchze.

2 And behold, there was a great earthquake: for the b Angel of the Lord descended from heauen, and came and rolled backe the stone from the dooze, and sate vpon it.

3 And his countenance was like lightening, and his raiment white as snow.

4 And for feare of him the keepers were astonied, and became as dead men.

5 But the Angel answered, and sayd to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:

6 Hee is not here, for hee is risen, as hee sayd: Come, see the place where the Lorde was layd,

7 And goe quickly, and tell his disciples that he is risen from the dead: and behold, hee goeth before you into Galilee: there yee shall see him, c loe, I haue told you.

8 So they departed quickly from the sepulchze, with feare and great d ioy, and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feet, and worshipped him.

10 Then sayd Iesus vnto them, Bee not afraid. Goe, and tell my brethren, that they go into Galile, and there shall they see me.

11 ¶ Now when they were gone, behold, some of the watch came into the citie, and shewed vnto the hie Priestes all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, & gaue large money to the souldiers,

13 Saying, Say, His Disciples came by night, and stole him away while we slept.

14 And if the gouernour heare of this, we will perswade him, and saue you harmeless.

15 So they tooke the money, and did as they were taught: and this e saying is noised among the Iewes vnto this day,

16 ¶ Then the eleuen Disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, & spake vnto them, saying, * All power is giuen vnto me in heauen, and in earth.

19 *Goe therefoze, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoeuer I f haue commanded you: and loe, * I am with you alway, vntill the e ende of the world, Amen.

*Mat.*16.1,2,5. *Iohn* 20 11.

‖ *Or, euening.*

a Here y Euangelist reckoneth the naturall day from the Sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the Sunne set.

b There were two: but it is a maner of speach to vse the singular number for the plurall, and contrary.

c He assureth them that it is so.

d Their ioy was mixed with feare, both because of the Angels presence, & also for that they were not assured.

e An extreame vengeance of God, whereby the Iewes were the more hardened, so that they cannot feele the profite of his death and resurrection. *Heb.*2 8.*chap.* 11.27.*Iohn* 17 2. *Mar.*16.15.

f Men may not teach their owne doctrine, but whatsoeuer Christ hath taught them: for he reserueth this authoritie to himselfe, to be the only teacher and authour of the doctrine. *Iohn* 14.16.

g By power grace, and vertue of the holy Ghost.

¶ The

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¶ The holy Gospel of Iesus Christ, according to Marke.

CHAP. I.

2 The office, doctrine and life of Iohn the Baptist. 9 Christ is baptized, 13 and tempted. 14 He preacheth, 17 calleth the fishers. 23 Christ healeth the man with the vnclean spirit. 27 New doctrine. 29 Hee healeth Peters mother in law. 34 The deuils know him. 41 Hee cleanseth the leper, and healeth diuers others.

THe [a] beginning of the Gospell of Iesus Christ, the Sonne of God:

2 As it is written in the Prophets, *Behold, I send my [b] messenger before thy face, which shall prepare thy way before thee.

3 *The voyce of him that cryeth in the wildernes, is, [c] Prepare the way of the Lord, make his paths straight.

4 *Iohn did baptize in the wilderneſſe, and [d] preach the baptisme of amendment of life, for remission of sinnes.

5 And all the countrey of Iudea, [e] they of Ieruſalem went out vnto him, and were all baptized of him in the riuer Iordan, confeſſing their sinnes.

6 *Now Iohn was clothed with camels haire, and with a girdle of a skinne about his loynes: and he did eate ‖ *Locusts and wilde honie,

7 *And preached, saying, A stronger then I commeth after me, whose shooes latchet I am not worthy to stoupe downe, and vnlooſe.

8 Trueth it is, I haue *baptized you with [e] water: but hee will baptize you with the holy Ghost.

9 ¶ *And it came to paſſe in those dayes, that Iesus came from Nazaret a citie of Galile, and was baptized of Iohn in Iordan.

10 And assoone as ‖ hee was come out of the water, Iohn [f] sawe the heauens cloue in twaine, and the [f] holy Ghost descending vpon him like a doue.

11 Then there was a voice from heauen, saying, Thou art my beloued [g] Sonne, in whom I am well pleased.

12 *And immediatly the ‖ Spirit driueth him into the wilderneſſe.

13 And hee was there in the wilderneſſe fourtie dayes, and was [h] tempted of Satan: hee was also with the wilde beastes, and the Angels ministred vnto him.

14 ¶ *Nowe after that Iohn was committed to prison, Iesus came into Galile, preaching [i] the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent and beleeue the Gospel.

16 ¶ *And as he walked by the ‖ Sea of Galile, hee saw Simon, and Andrewe his brother, casting a net into the Sea, (for they were fishers.)

17 Then Iesus said vnto them, Followe me, [k] I will make you to be fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 And when he had gone a little further thence, he saw Iames the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the shippe with his hired seruants, and went their way after him.

21 ¶ So *they entred into Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonied at his doctrine: *for he taught them as one that had authoritie, and [l] not as the Scribes.

23 ¶ And there was in their Synagogue a man which had an vncleane spirit, and hee cryed,

24 Saying, Ah, what haue wee to doe with thee, O Iesus of Nazaret? Art thou come to destroy vs? I know thee what thou art, euen that holy One of God.

25 And Iesus rebuked him, saying, [m] Hold thy peace, and come out of him.

26 And the vncleane spirit tare him, and cried with a loud voice, and came out of him.

27 And they were all amased, so that they demaunded one of another, saying, What thing is this? what [n] new doctrine is this? for hee commaundeth the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spread abroad throughout all the region bordering on Galile.

29 ¶ *And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they told him of her.

31 And he came & tooke her by the hand, and lift her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, and the Sunne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And hee healed many that were sicke of diuers diseases: and he cast out many deuils, and [o] suffered not the deuils to say that they knew him.

35 And in the morning very early, ‖ before day, Iesus arose and went out into a solitarie place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And

Matth.4.18. luke 5.2. ‖Or, lake.

Matth.4.13. luke 4.31.

Matth.7.28,29. luke 4.32.

Matth.8.14. luke 4.38.

a He sheweth that Iohn Baptist was the first preacher of the Gospel. *Malac.3.1.*

b In Greeke, Angel, or ambassadour. *Isa.40.3. luk 3.4 iohn 1.15.*

c Take away all lets, which might hinder Christ to come to you. *Matth.3.1,6.*

d He did both baptize and preach, but preached first, & after baptized, as appeareth by Matt. 3.1. so that the order is here inuerted, which thing is common in the Scriptures. *Matth.3.4. ‖Or, Grashoppers. Leuit.11.22. Matth.3.11. luke 3.16. iohn 1.27. Acts.1.5 & 2.4. & 11.16 & 19.4*

e He declareth that he is but the minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue. *Matth.3.13. luke 3.21. iohn 1.33. ‖Or, Iesus.*

f This was done for the confirmation of Iohn and them that stood by.

g The Father beareth witnesse that Christ is the very Sonne of God. *Matth.4.1. luke 4.1. ‖Or, the holy Ghost.*

h Christ would be tempted, to perswade vs that he will helpe them that be tempted, Heb.2.18. *Matt.4.12. luke 4.14. iohn 4.43.*

i By the which Gospel he will rule and reigne ouer all.

k To draw them from perdition.

l Whose doctrine was dead, and nothing sauoured of the spirit.

m Christ would not suffer the father of lies to beare witnesse to the trueth.

n They referre the miracle to the kinde of doctrine, & so marueile at it, as a new and strange thing, and doe not consider the power of Christ, who is the authour of the one and of the other.

o Christ would not haue such witnesses to preach him and his Gospel. So Paul was offended that the Pythonesse should testifie of him, Acts 16.18. ‖*Or, being yet night.*

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37 And when they had found him, they said vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs goe into the next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galilee, and cast the deuils out.

40 ¶ *And there came a leper to him, beseeching him, and kneeled downe vnto him, and said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will: be thou cleane.

42 And assoone as hee had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after hee had giuen him a strait pcommandement, he sent him away forthwith,

44 And said vnto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to qthe *Priest, and offer for thy cleansing those things, which Moses commanded for a rtestimonall vnto them.

45 But when hee was departed, *hee began to tell many things, and to publish the matter: so that Iesus scould no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

*Matth.*8.2. *Luke* 5.12.

p Forbidding him to tell any man, because as yet his time was not come to be known.

q It belonged to the Priest to know if a man were healed of the leprosie. *Leuit* 14.4.

r To take all maner of excuse from them, and to condemne them of ingratitude. *Luke* 5.15.

s The preasse was so great, that he should haue bene thronged.

CHAP. II.

3 He healeth the man of the palsy. 5 He forgiueth sinnes. 14 He calleth Leui the customer. 16 He eateth with sinners. 18 Hee excuseth his disciples, as touching fasting, and keeping the Sabbath day.

AFter *a few dayes, he entred into Capernaum againe, and it was noysed that he was in the bhouse.

2 And anon many gathered together, in so much that the places about the doore could not receiue any more: and he preached the word vnto them.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the roofe of the house where he was: and when they had broken it open, they let downe the bed wherein the sicke of the palsie lay.

5 Now when Iesus saw their faith, hee said to the sicke of the palsie, Sonne, thy csinnes are forgiuen thee.

6 And there were certain of the Scribes sitting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies? *who can forgiue sinnes, but God onely?

8 And immediatly when Iesus perceiued in his spirit, that thus they thought with themselues, hee said vnto them, dWhy reason ye these things in your hearts?

9 eWhether is it easier to say to the sicke of the palsie, Thy sinnes are forgiuen thee? or to say, Arise, and take vp thy bed, and walke?

10 And that yee may knowe, that the Sonne of man hath authoritie in earth to forgiue sinnes, (hee said vnto the sicke of the palsie.)

11 I say vnto thee, Arise and take vp thy bed, fand get thee hence into thine owne house.

12 And by and by he arose, and tooke vp his bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, dWe neuer saw such a thing.

*Matth.*9.2. *Luke* 5.18.

a Where he was wont to remaine.

b By these words Christ shewed that he was sent of his father with authority to take away our sinnes. *Iob* 14.4. *Isa.*43.25.

c Christ speaketh according to their capacitie, who were so blind that they would beleeue nothing but that which they saw with their eyes, and therefore sheweth his authoritie ouer the soule by the power which he hath ouer the body.

d Their owne consciences cause them to confesse the trueth. *Matth.*9.9. *Luke* 5.27.

13 ¶ Then hee went againe toward the sea, and all the people resorted vnto him, and he taught them.

14 *And as Iesus passed by, he saw Leui the sonne of Alphens sit at the receit of custome, and said vnto him, Follow mee. And he rose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises saw him eate with the Publicanes and sinners, they said vnto his disciples, How is it, that hee eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, hee said vnto them, The whole haue no neede of the Phylician, but the sicke. *I came not to call the erighteous, but ysinners to repentance.

18 *And the disciples of Iohn and the Pharises did fast, fand came and said vnto him, dWhy doe the disciples of Iohn and of the Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the gchildren of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast in those dayes.

21 Also no man soweth a piece gof newe cloth in an olde garment: for else the newe piece taketh away the filling vp from the old, and the breach is worse.

22 Likewise, no man putteth new wine into olde vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ *And it came to passe as he went thorow the corne on the Sabbath day, that his disciples, as they went on their way, began to plucke the eares of corne.

24 And the Pharises said vnto him, Behold, why doe they on the Sabbath day that which is not lawfull?

25 And hee said to them, Haue yee neuer read what *Dauid did when he had need, and was an hungred, both he, and they that were with him?

26 How hee went into the house of God, in the dayes of hAbiathar the hie Priest, and did eat the shewbread, which were not lawfull to eat, but for the *Priests, and gaue also to them that were with him?

27 And hee said to them, The Sabbath was imade for man, and not man for the Sabbath.

28 dWherefore the sonne of man is Lord euen of the Sabbath.

*1.Tim.*1.15.

e He speaketh of such as perswade themselues to be iust, although they be nothing lesse.

*Matth.*9.14. *Luke* 5.33.

f Christ sheweth that he will spare his, and not burden them before it be necessarie.

g The word properly signifieth new cloth, which as yet hath not passed the hands of the fuller. *Matth.*12.1. *Luke* 6.1. 1.*Sam.*21.6.

h He was also called Achimelech, as his father was, so that both the father and the sonne were called by both these names, 1 Chron.24.6. 2 Sam.8.17 and 15.29. 1 king. 2.29. *Exod.*29.33. *Leuit* 8.31. *and* 24.9.

i Seeing the Sabbath was made for mans vse, it was not meet it should be vsed to his hinderance and incommoditie.

CHAP.

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CHAP. III.

1 He healeth the man with the dried hand. 14 He chuſeth his apoſtles. 21 Chriſt is thought of the worldlings to be beſides himſelfe. 22 He caſteth out the vncleane ſpirit, which the Phariſes aſcribe vnto the deuil. 29 Blaſphemie againſt the holy Ghoſt. 35 The brother, ſiſter, and mother of Chriſt.

Matth. 12.9,10, luke 6.6.

AND * he entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him whether hee would heale him on the Sabbath day, that they might accuſe him.

3 Then he ſaid vnto the man which had the withered hand, Ariſe; ſtand foorth in the mids.

4 And hee ſaid to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe euill? to ſaue the life, or to kill? But they [a] held their peace.

a They held their tongues of malice: for they would neither confeſſe nor denie.

5 Then he looked round about on them [b] angerly, mourning alſo for the hardneſſe of their hearts, and ſaid to the man, Stretch foorth thine hand: And hee ſtretched it out: and his hand was reſtored as whole as the other.

b Chriſt is in ſuch ſort angrie with man, that he pitieth him and ſeeketh to winne him.

6 ¶ And the Phariſes departed, and ſtraightway gathered a Counſell with the [c] Herodians againſt him, that they might deſtroy him.

c Although they hated one another deadly, yet this hindreth them not to ioyne their malice to reſiſt Chriſt, reade Mat. 22.16.

7 But Jeſus auoyded with his diſciples to the ſea: and a great multitude followed him from Galile, and from Judea,

8 And from Jeruſalem, and from Idumea, and beyond Jordan, & they that dwelled about Tyrus and Sidon, when they had heard what great things he did, came vnto him in great number.

9 And he commanded his diſciples, that a ſhippe ſhould waite for him, becauſe of the multitude, leſt they ſhould throng him.

10 For hee had healed many; inſomuch that they preſſed vpon him, to touch him, as many as had ‖ plagues.

‖ Or, ſcourges, meaning diſeaſes

11 And when the vncleane ſpirits ſawe him, they fell downe before him, and cried, ſaying, Thou art the ſonne of God.

12 And he ſharpely rebuked them, to the end they ſhould not vtter him.

13 ¶ * Then he went vp into a mountain, and called vnto him whome hee would, and they came vnto him.

Chap. 6 7. matt. 10.1. luke 9.1.

14 And hee appointed twelue that they ſhould be with him, and that hee might ſend them to preach,

15 And that they might haue power to heale ſickneſſes, and to caſt out deuils.

16 And the firſt was Simon, and hee named Simon, Peter.

17 Then James the ſonne of Zebedeus, and John, James brother, (and named them Boanerges, which is, the ſonnes of thunder)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and James the ſonne of Alpheus, and ‖ Thaddeus, and Simon the ‖ Cananite,

‖ Or, Lebbeus, or Judas.
‖ Or, Zealous.

19 And Judas Iſcariot who alſo betrayed him, and they came [d] home.

d The diſciples were now conuerſant with Chriſt, both at home and abroad

20 And the multitude aſſembled againe, ſo that they could not ſo much as eate bread.

21 And when ‖ his kinſfolkes heard of it, they went out to [e] lay hold on him: for they thought he had beene beſide himſelfe.

‖ Or, they that were about him.

e His kinſfolkes would haue ſhut him within doores leſt any harme ſhuld haue come vnto them, if any tumult had beene made: for ſome would haue made him a king, and the Phariſes with other ſought his life: ſo that hereby they might haue procured the hatred of Herode, and of the Phariſes and of the Romanes. *Matth. 9.34. and 12.24. luke 11.15.*

22 ¶ * And the Scribes which came from Hieruſalem, ſaid, Hee hath Beelzebub, and through the prince of deuils hee caſteth out deuils.

23 But he called them vnto him, and ſaid vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be diuided againſt it ſelfe, that kingdome cannot ſtand.

25 Or if a houſe be diuided againſt it ſelf, that houſe cannot continue.

26 So if Satan make inſurrection againſt himſelfe, and bee diuided, hee cannot endure, but is at an end.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except he firſt binde that ſtrong man, and then ſpoyle his houſe.

28 ¶ * Verily I ſay vnto you, all ſinnes ſhalbe forgiuen vnto the children of men, & blaſphemies, wherewith they blaſpheme:

29 But he that [f] blaſphemeth againſt the holy Ghoſt ſhall neuer haue forgiueneſſe, but is culpable of eternall damnation,

Matth. 12.31. luke 12.10. 1 iohn 5.16.

30 Becauſe they ſaid, He had an vncleane ſpirit.

f Which is, when a man fighteth againſt his owne conſcience, and ſtriueth againſt the trueth which is reuealed vnto him: for ſuch one is in a reprobate ſenſe, and cannot come to repentance. *Matth. 12.45. luke 8.19.*

31 ¶ * Then came his ‖ brethren and mother, and ſtood without, and ſent vnto him, and called him.

‖ Or, couſins.

32 And the people ſate about him, and they ſaid vnto him, Behold, thy mother and thy brethren ſeeke for thee without.

33 But hee anſwered them, ſaying, Who is my mother and my brethren?

34 And hee looked round about on them, which ſate in compaſſe about him, and ſaid, Behold my mother and my brethren.

35 For whoſoeuer doeth the will of God, he is my brother, and my ſiſter, and mother.

CHAP. IIII.

2 By the parables of the ſeede, and the muſtard corne, Chriſt ſheweth the ſtate of the kingdome of God. 11 A ſpeciall gift of God to know the myſteries of his kingdome. 37 He ſtilleth the tempeſt of the ſea, which obeyed him.

Matth. 13 1. luke 8.9.

AND * hee beganne againe to teach by the ſea ſide, and there gathered vnto him a great multitude, ſo that he entred into a ſhip and ſate in the ſea, and all the people was by the ſea ſide on the land.

2 And hee taught them many things in parables, and ſaid vnto them ‖ in [a] his doctrine,

‖ Or, as he taught.

a It is called Chriſts doctrine, either for that he was accuſtomed to ſpeake vnto them by ſimilitudes: or elſe becauſe it had that vertue and maieſtie, that men could not denie but it came from heauen.

3 Hearken: Beholde, there went out a ſower to ſow.

4 And it came to paſſe as he ſowed, that ſome fell by the way ſide, and the foules of the aire came and deuoured it vp.

5 And ſome fell on ſtony ground, where it had not much earth, and by and by ſprang vp, becauſe it had not depth of earth.

6 But aſſoone as the ſunne was vp, it caught heate, and becauſe it had no roote, it withered away.

7 And ſome fell among the thornes, and the thornes grew vp, and choked it, ſo that it gaue no fruit.

8 Some againe fell in good ground, & did yeeld

b For God doth not open all mens hearts to vnderstand his mysteries.

c Which are led by the Spirit of God.

d And are not of the number of the faithfull, neither attaine to the pith and substance, but onely stay in the outward rinde and barke.

Isa.6.9.
matt.13.14.
luke 8.10.
iohn 12.40.
acts 28.26.
rom.11.8.
1.Tim.6.17.
Matt.5.15.
luke 8.16.
and 11.33.

e Christ setteth before their eyes the true paterne of a Christian life

‖*Or, brought.*
Mat.10.26.
luke 8.17.
and 12.3.

f We may not take occasion to do euil vnder colour to hide our doings: for all shall be disclosed at the length.

Matt.7.2.
luke 6.38.

g If you do your endeuour faithfully, ye shalbe recompensed iustly.

Matt.13.12.
and 25.29.
luke 8.18.
and 19.26.

h That which he thinketh him selfe to haue.

i These two similitudes following, proue, that although the kingdome of God seemeth to haue very little appearance or beginning, yet God doth increase it aboue mans reason.

k If the ministers doe their duetie, God will giue the increase.

yeelde fruit that sprung vp, and grew, and it brought forth some thirtie fold, some sixtie fold, and some an hundreth fold.

9 Then he said vnto them, He that hath b eares to heare, let him heare.

10 And when hee was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To c you it is giuen to know the mystery of the kingdome of God: but vnto them that are without, all things be done in parables,

12 * That they seeing, may see, and not discerne: and they hearing may heare, and not vnderstand, lest at any time they should turne, and their sinnes should bee forgiuen them.

13 Againe hee said vnto them, Perceiue ye not this parable? how then should ye vnderstand all other parables?

14 The sower soweth the word.

15 And these are they that receiue the seed by the wayes side, in whome the word is sowen: but when they haue heard it, Satan commeth immediatly, and taketh away the word that was sowen in their hearts.

16 And likewise they that receiue the seed in stony ground, are they, which when they haue heard the word, straightwayes receiue it with gladnesse.

17 Yet haue they no roote in themselues and endure but a time: for when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the word:

19 But the cares of this world, and the * deceitfulnesse of riches, and the lustes of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, and bring forth fruite, one corne thirtie, another sixty, and some an hundreth.

21 ¶ Also hee said vnto them, * Is e the candle ‖ lighted to be put vnder a bushell, or vnder the table, and not to be put on a candlesticke?

22 * f For there is nothing hid, that shall not be opened: neither is there a secrete, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 And hee said vnto them, Take heede what yee heare. * With g what measure yee mete, it shall bee measured vnto you: and vnto you that heare, shall more bee giuen.

25 * For vnto him that hath, shall bee giuen, and from him that hath not, shall bee taken away, h euen that he hath.

26 ¶ Also hee said, So is the i kingdome of God, as if a man should cast k seede in the ground,

27 And should sleepe, and rise vp night and day, and the seede should spring and grow vp, he not knowing how.

28 For the earth bringeth forth fruit of her selfe, first the blade, then the eares, after that full corne in the eares.

29 And assoone as the fruite sheweth it selfe, anon hee putteth in the sickle, because the haruest is come.

30 ¶ * He said moreouer, Whereunto shal wee liken the kingdome of God? or with what comparison shall we compare it? *Matth.13.31. luke 13.19.*

31 It is like a graine of mustard seede, which when it is sowen in the earth, is the least of all seedes that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of heauen may build vnder the shadow of it.

33 And * with many such parables hee preached the word vnto them, as they were able to heare it. *Matth.13.34.*

34 And without parables spake hee nothing vnto them, but he expounded al things to his disciples apart.

35 ¶ * Now the same day when euen was come, hee said vnto them, Let vs passe ouer vnto the other side. *Matth 8.23. luke 8.22.*

36 And they left the multitude, and l tooke him as hee was in the ship: and there were also with him other ships.

37 And there arose a great storme of wind, and the waues dashed into the ship, so that it was now full.

38 And he was in the sterne m asleepe on a pillow: and they awoke him, and said to him, Master, carest thou not that wee perish?

39 And hee arose vp, and rebuked the wind, and said vnto the sea, Peace, and bee still. So the wind ceased, and it was a great calme.

40 Then he said vnto them, Why are ye so fearefull? ‖ how is it that yee haue no faith?

41 And they feared exceedingly, and said one to another, Who is this, that both the winde and the sea obey him?

l And set forward.

m Christ leaueth vs oftentimes to our selues, both as well that we may learne to know our owne weakenesse, as his mightie power.

‖*Or, haue you not yet faith?*

CHAP. V.

8 Jesus casteth the deuils out of the man and suffereth them to enter into the swine. 25 Hee healeth a woman from the bloody issue, 41 And raiseth the captaines daughter.

AND * they came ouer to the other side of the sea into the countrey of the Gadarenes. *Matth.8.28. luke 8.26.*

2 And when hee was come out of the shippe, there met him incontinently out of the graues a man, which had an vncleane spirit:

3 Who had his abiding among the graues, and no man could binde him, no not with chaines,

4 Because that when he was often bound with fetters and chaines, hee plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cryed in the mountaines, and in the graues, and stroke himselfe with stones.

6 And when he saw Jesus afarre off, hee ranne, and worshipped him,

7 And cryed with a loud voyce, and sayd, n What haue I to doe with thee, Jesus, the Sonne of the most high God? I ‖ charge

a The deuil is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.

‖*Or, adiure thee to sweare by God.*

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b He abuseth the Name of God, to maintaine his tyrannie.

thee by b God, that thou torment me not.

8 (For hee said vnto him, Come out of the man, thou vncleane spirit.)

9 And he asked him, What is thy name? and he answered, saying, My name is c Legion: for we are many.

c A Legion conteined aboue 6000. in number read Mat. 26.53.

10 And hee prayed him instantly, that he would not send them away out of the countrey.

11 Now there was there in the mountaines a great heard of swine, feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that wee may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out, and entred into the swine, and the herd ‖ ran headlong from the high banke into the sea, (and there were about two thousand swine) and they were drowned in the ‖ sea.

‖ Or, ranne with violence headlong.

‖ Or, in the lake.

14 And the swineheards fledde, and told it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had beene possessed with the deuill, and had the legion, sit both clothed, and in his right minde: and they were afraid.

16 And they that saw it, tolde them what was done to him that was possessed with the deuill, and concerning the swine.

17 Then d they began to pray him, that he would e depart from their coasts.

d Marke how loue of riches and worldly respects hinder men to receiue Christ.

18 And when hee was come into the ship, hee that had beene possessed with the deuill, prayed him that he might be with him.

e The worldlings more esteeme their swine, then they doe Iesus Christ.

19 Howbeit Iesus would not suffer him, but said vnto him, Goe thy way home to thy friends, and f shew them what great things the Lord hath done vnto thee, and how hee hath had compassion on thee.

f We must declare vnto others the benefites which God sheweth toward vs, that thereby they may giue him praise and glorie.

20 So hee departed, and began to publish in ‖ Decapolis, what great things Iesus had done vnto him: and all men did marueile.

‖ Or, in the countrey of the tenne cities.

21 ¶ And when Iesus was come ouer againe by shippe vnto the other side, a great multitude gathered to him, and hee was neere vnto the sea.

22 * And behold, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feete,

Matth. 9.18. luke 8.41.

23 And besought him instantly, saying, My little daughter lyeth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that shee may bee healed and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

g Her faith brought her to Christ, and moued her to approch neere vnto him, and not a superstitious opinion, to attribute any vertue to his garment.

26 And had suffered many things of many physitians, and had spent al that she had, and it auailed her nothing, but shee became much worse.

27 When shee had heard of Iesus, shee came in the preasse behind, and g touched his garment.

28 For shee said, If I may but touch his clothes, I shall be whole.

29 And straightway ‖ the course of her blood was dried vp, and shee ‖ felt in her body, that she was healed of that ‖ plague.

‖ Or, fountaine.
‖ Or, knew.
‖ Or, scourge.

30 And immediatly when Iesus did know in himselfe the vertue that went out of him, hee turned him round about in the preasse, and sayde, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for she knew what was done in her, and came and fell downe before him, and tolde him the whole trueth.

34 And he said to her, Daughter, thy faith hath made thee whole: goe in peace, and bee whole of thy ‖ plague.)

‖ Or, scourge.

35 While hee yet spake, there came from the same ruler of the Synagogues house certaine which said, Thy daughter is dead: why diseasest thou the Maister any further?

36 Assoone as Iesus heard that word spoken, hee said vnto the ruler of the Synagogue, Be not afraid: onely beleeue.

37 And he suffered no man to follow him, saue Peter and Iames, and Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And he went in, and said vnto them, Why make yee this trouble, and weepe? the child is not h dead, but sleepeth.

h He meant, shee was not dead to remaine so, because she should incontinently be restored againe to life.

40 And they i laughed him to scorne: but he put them al out, and tooke the father, and the mother of the child, & k them that were with him, and entred in where the child lay,

i For they had no hope to see her aliue againe.

41 And tooke the childe by the hand, and said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, Arise.

k That is, his three disciples.

42 And straightway the mayden arose and walked: for she was of the age of twelue yeeres: and they were astonied out of measure.

43 And he charged them straitly that no man should know of it, and commanded to giue her meate.

CHAP. VI.

4 How Christ and his are receiued in their owne countrey. 7 The Apostles commission. 15 Sundry opinions of Christ 25 Iohn is put to death and buried. 31 Christ giueth rest to his disciples. 38 The fiue loaues and two fishes. 48 Christ walketh on the water. 55 He healeth many.

AFterward * hee departed thence, and came into his owne countrey, and his disciples followed him.

Matth. 13.54. luke 4.16.

2 And when the Sabbath was come, he beganne to teach in the Synagogue, and many that heard him were astonied, and sayde, a From whence hath hee these things? and what wisedome is this that is

a Christ is neglected of his owne friends and kinsfolkes.

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‖ *Or, miracles.*
‖ *Or, cousin.*
b That which ought to moue them to come to Christ, causeth them to goe backe from him, which commeth of their owne wickednesse. *Matth* 13.57. *luke* 4 24. *iohn* 4.44.
c That is, hee would not.
d Lacke of faith maketh vs vnable to receiue Gods benefits, *Matth.* 4.23. *luke* 13.32. *Matth.* 10.1. *chap.* 3.14. *luke* 9.1.
e Christ onely forbiddeth them to carie any thing, which might be burdenous, or hinder their message. ‖ *Or, purses.* *Acts* 12 8.
f Which were a kind of light shoes tied to the feete with strings.
g Hee forbiddeth curiositie in changing their lodgings, in this their speedy message. *Matth.* 10.14. *luke* 9 5.
h In token of execration, & of the horrible vengeance of God which shall light vpon them. *Acts* 13.51. *and* 18.6. *James* 5.14.
i The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gift of miracles ceasing the ceremonies is to no vse. *Matth.* 14.1. *luke* 9 7.
k Meaning, of the olde Prophets. *Luke* 3.
l They had then this common errour, that they thought the soules being departed out of one body, went straight into another. *Leuit.* 18.16 *and* 20.21.
m The liberty that Iohn vsed to reproue vice without exception of person, declareth how the true ministers ought to behaue themselues.

is giuen vnto him, that euen such ‖ great workes are done by his hands!

3 Is not this the Carpenter, Maries sonne, the ‖ brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were b offended in him.

4 Then Iesus sayd vnto them, A * Prophet is not without honour, but in his owne countrey, and among his owne kinred, and in his owne house.

5 And c hee could there d doe no great workes, saue that hee layd his hands vpon a few sicke folke, and healed them.

6 And hee marueiled at their vnbeliefe, * and went about by the townes on euery side, teaching.

7 ¶ * And he called the twelue, and began to send them two and two, and gaue them power ouer vncleane spirits,

8 And commaunded them, that they should take nothing for their iourney, saue a staffe onely: neither e scrip, neither bread, neither money in their ‖ girdles,

9 But that they should bee shodde with * f sandales, and that they should not put on two coates.

10 And he sayd vnto them, Wheresoeuer ye shall enter into an house, there abide till ye depart g thence.

11 * And whosoeuer shall not receiue you, nor heare you, when yee depart thence, h * shake off the dust that is vnder your feete, for a witnesse vnto them. Verily I say vnto you, It shall be easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that men should amend their liues.

13 And they cast out many deuils: and they * annointed many that were sicke, with i oyle, and healed them.

14 ¶ * Then king Herode heard of him (for his name was spread abroad) and sayd, Iohn Baptist is risen againe from the dead, and therefore great workes are wrought by him.

15 Other sayd, It is Elias: and some sayde, It is a Prophet, or as one k of the Prophets.

16 * So when Herod heard it, he sayd, It is Iohn whom I beheaded, he is l risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn and bound him in prison for Herodias sake, which was his brother Philips wife, because he had maried her.

18 For Iohn sayd vnto Herode, * It is not m lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarell against him, and would haue killed him, but she could not.

20 For Herode feared Iohn, knowing that hee was a iust man and an holy, and reuerenced him, and when he heard him, hee did many things, and n heard him gladly.

n Such is the nature of Gods word, that it compelleth the very tyrants to reuerence it: as no doubt the king had some good motions, but the seed fell in stonie places, and so tooke no roote.

21 But the time being conuenient, when Herod on his birth day made a banket to his princes and captaines, and chiefe estates of Galile:

22 And the daughter of the same Herodias came in and o daunced, and pleased Herode and them that sate at table together, the king sayd vnto the mayd, Aske of me what thou wilt, and I will giue it thee.

23 And hee sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdome.

24 * So shee went forth, and sayd to her mother, What shall I aske? And she sayd, Iohn Baptists head.

25 Then she came in straightway with haste vnto the king, & asked, saying, I would that thou shouldest giue mee euen now in a charger the head of Iohn Baptist.

26 Then the king was very sory: yet for his othes sake, & for their sakes which sate at table with him, he would not refuse her.

27 And immediately the king sent the hangman, and gaue charge that his head should be brought. So hee went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the p mayde, and the mayde gaue it to her mother.

o What inconuenience commeth by wanton dancing. *Matth.* 14.8.

29 And when his disciples heard it, they came and tooke vp his ‖ body, and put in a tombe.

p Iosephus calleth her name Salomen, the daughter of Philip and Herodias.
‖ *Or, carkeu.* *Luke* 9.10.

30 ¶ * And the Apostles gathered themselues together to Iesus, and q tolde him all things, both what they haue done, and what they had taught.

q The Apostles render account of their message, which is to declare their fidelitie & obedience.

31 And he said vnto them, Come ye apart into the wildernesse, r and rest a while: for there were many commers and goers, that they had not leasure to eat.

r Christ beareth with the infirmity of his seruants, & bringeth them to quietnes, that he may instruct the, and make them strong against troubles. *Matth* 14.13. *luke* 9.10.

32 * So they went by ship out of the way into a desert place.

33 But the people sawe them when they departed, and many knew him, and ran afoote thither out of all cities, and came thither before them, and assembled vnto him.

34 * Then Iesus went out, and sawe a great multitude, & had compassion on them, because they were like s sheepe, which had no shepheard: * and he began to teach them many things.

s *Matth.* 9.36. *and* 14.14.

35 * And when the day was nowe farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may go into the villages & townes about, and buy them bread: for they haue nothing to eat.

37 But hee answered, and sayde vnto them, Giue ye them to eate. And they sayd vnto him, Shall we goe and buy t two hundreth penie worth of bread and giue them to eate?

t This declareth that there is an horrible disorder among that people, where the true preaching of Gods word wanteth. *Luke* 9.11. *Matth.* 14.15.

38 * Then he sayd vnto them, How many loaues haue yee? goe and looke. And when they knew it, they sayd, Fiue, and two fishes.

u Which is about fiue pound sterling. *Mat.* 18.17. *luke* 9.13. *iohn* 6.9.

39 So he commanded them to make them

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‖Or, by tables ful: for in euery rank were as many as a table could hold.

all sit downe by ‖ cõpanies vpon the greene grasse.

40 Then they sate downe by [u] rowes, by hundreths, and by fifties.

41 And hee tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his Disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eate, & were satisfied,

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ And straightway he caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assoone as he had sent them away, he departed into a mountaine to pray.

Matth. 14.23. John 6,15.

47 * And when euen was come, the ship was in the middes of the sea, and he alone on the land.

48 And he saw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth * watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.

x Which was about two or three houres before day.

49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cryed out.

50 For they all saw him, and were sore afraid: but anon he talked with them, and sayd vnto them, [y] Be of good comfort: it is I, be not afraid.

y Christ assureth his and maketh them bold, both by his word, and mighty power.

51 Then he went vp vnto them into the ship, and the winde ceased, and they were sore amazed in themselues beyond measure, and marueiled.

z They had forgot the miracle which was wrought with the fiue loaues. Matth. 14.34.

52 [z] For they had not considered the matter of the loaues, because their hearts were hardened.

53 ¶ * And they came ouer, and went into the lande of Genesaret, and arriued.

54 So when they were come out of the ship, straightway they knew him,

55 And ranne about throughout all that region round about, and began to carie hither and thither in beds all that were sicke, where they heard that he was.

‖Or, markets.

56 And whithersoeuer hee entred into townes, or cities, or villages, they layd their sicke in the ‖ streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched him, were made whole.

a Not for any such vertue that was in his garment, but for the confidence which they had in him.

CHAP. VII.

2 The disciples eate with vnwashen hands. 8 The commandemẽt of God is transgressed by mans traditions. 20 What defileth man. 24 Of the woman of Syrophenissa. 32 The healing of the dumbe. 37 The people praise Christ.

Matth. 15.2. ‖Or. filthy.

THEN * gathered vnto him the Pharises, and certaine of the Scribes which came from Jerusalem.

a The Pharises would not eate with vnwashen hands, because they thought that the common handling of things defiled them, so that they made holinesse and religion to depend in hands washing.

2 And when they sawe some of his disciples eate meate with ‖ common [a] handes, (that is to say vnwashen) they complained,

3 (For the Pharises and all the Iewes, except they wash their hands [b] oft, eate not, holding the tradition of the Elders.

b Or, contentiously, striuing to wash best.

4 And when they come from the market, except they wash, they eate not: and many other things there bee, which they haue taken vpon them to obserue, as the washing of cups, and [c] pots, and of brasen vessels, and of tables.)

c Little pots, somewhat more in quantitie then a wine pinte.

5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate ‖ meate with vnwashen hands?

‖Or, bread.

6 Then hee answered & sayd vnto them, Surely * Esay hath prophesied well of you hypocrytes, as it is written, This people honoureth me with their [d] lips, but their heart is farre away from me. Isa. 29.13.

d With an outward shew.

7 But they worship mee in vaine, teaching for doctrines the [e] commaundements of men.

e Whosoeuer teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine neuer so probable to the iudgement of man.

8 For ye lay the commandement of God apart, and obserue the tradition of men, as the washing of pots and of cups, and many other such like things yee doe.

9 And he said vnto them, Well, ye reiect the commaddement of God, that ye may obserue your owne tradition.

10 For Moses sayd, * Honour thy father and thy mother: and, * Whosoeuer shal curse father or mother, let him [f] die the death. Exod. 20.12. deut 5.16. ephes 6.2. Exod 21.17. leuit. 20.9.

11 But yee say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou mayest haue profit, he shall be free.

12 So ye suffer him no more to doe any thing for his father, or his mother,

prou 20.20.

f That is, without any hope of pardon.

13 Making the word of God of none authority, by your tradition which ye haue ordeined: and ye doe many such like things. Matth. 15.10.

14 * Then he called the whole multitude vnto him, and sayd vnto them, Hearken you all vnto me, and vnderstand.

15 There [g] is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

g There is no outward or corporall thing, which entreth into man, that can defile him: meaning chiefly of meates, which if they be taken excessiuely, it commeth of the inordinate lust of the heart, and so the lust is euill.

16 ‖ If any haue eares to heare, let him heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And hee sayd vnto them, What? are ye without vnderstanding also? Doe ye not knowe that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, which is the purging of all meates?

20 Then he sayd, That which commeth out of man, that defileth man.

21 * For from within, euen out of the heart of men, proceede euill thoughts, adulteries, fornications, murders, Gen. 6.5. and 8.21.

22 Thefts, couetousnesse, wickednesse, deceit, ‖ vncleannesse, ‖ a wicked eye, backbiting, pride, foolishnesse.

‖Or, wantonnesse. ‖Or, enuie.

23 All these euill things come from within, and defile a man.

24 ¶ * And from thence he rose, and went into Matth. 15.21.

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into the borders of Tyrus and Sidon, and entred into an house, and would that no man should haue knowen: but hee could not be hid.

25 For a certaine woman, whose little daughter had an vncleane spirit, heard of him, and came, and fell at his feet.

26 (And the woman was a Greeke, a Syrophenitian by nation) and she besought him that hee would cast out the deuill out of her daughter.

27 But Iesus saide vnto her, Let the [k] children first be fed: for it is not good to take the childrens bread, and to cast it vnto [i] whelps.

28 Then she answered, and said vnto him, Trueth, Lord: yet indeed the whelps eate vnder the table of the childrens [k] crumbes.

29 Then he said vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when shee was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 ¶ And hee departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coasts of Decapolis.

32 And they brought vnto him one that was deafe, and stambred in his speech, and prayed him to put his hand vpon him.

33 Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he [l] sighed and said vnto him, Ephphata, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And hee commanded them that they should tell no man: but how much soeuer he forbade them, the more a great deale they published it,

37 And were beyond measure astonied, saying, [m] He hath done all things well: he maketh both the deafe to heare, & the dumbe to speake.

CHAP. VIII.

2 The miracle of the seuen loaues. 11 The Pharises aske a signe. 15 The leauen of the Pharises. 22 The blind receiueth his sight. 29 He was known of his disciples. 33 He reproueth Peter, 34 and sheweth how necessarie perfection is.

IN [*] those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and saide vnto them,

2 I [a] haue compassion on the multitude, because they haue now continued with mee three dayes, and haue nothing to eat.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his disciples answered him, ‖How can a man satisfie these [b] with bread here in the wildernesse?

5 And he asked them, How many loaues haue ye? And they sayd, Seuen

6 Then he commanded the multitude to sit down on the ground: and he tooke the seuen loaues, and gaue thankes, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a few small fishes. and when he had giuen thankes, he commanded them also to be set before them.

8 So they did eat, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full,

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ [*] And anon hee entred into a ship with his disciples, and came into the parts of [c] Dalmanutha.

11 [*] And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then he [d] sighed deeply in his spirit, and sayd, Why doth this [e] generation seeke a signe? verily I say vnto you ‖[f] a signe shall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ [*] And they had forgotten to take bread, neither had they in the ship with them but one loafe.

15 And he charged them, saying, Take heed, and beware of the leauen of the Pharises, and of the leauen of Herod.

16 And they thought among themselues, saying, It is, because we haue no bread.

17 And when Iesus knew it, he sayd vnto them, Why reason you thus because yee haue no bread? perceiue yee not yet, neither vnderstand? haue yee your hearts yet hardened?

18 Haue yee eyes and see not? and haue yee eares and heare not? and doe yee not remember?

19 [*] When I brake the fiue loaues among fiue thousand, how many baskets full of broken meat tooke yee vp? they said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets of the leauings of broken meat tooke yee vp? and they sayd, Seuen.

21 Then hee sayd vnto them, [h] How is it that ye vnderstand not?

22 ¶ And he came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

23 Then he tooke the blinde by the hand, and led him out of the towne, and spet in his eyes, and put his hands vpon him, and asked him, if he saw ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that, hee put his handes againe vpon his eyes, and made him looke againe. And hee was restored to his sight, and saw euery man afarre off clearely.

26 And hee sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ [*] And Iesus went out, and his disciples, into the townes of Cesarea Philippi. And by the way hee asked his disciples, saying vnto them, Whom doe men say that I am?

h Meaning the Iewes, to whom the promises were first made.
i The Iewes tooke strangers no better then the dogges, and therefore Christ speaketh according to their opinion.
k She asketh but the poore crumbes, and not the childrens bread, wherein she declareth her faith and humiltie.
l Declaring by this signe the compassion that hee hath vpon mans miseries. *Gen.1.31. ecclus 39.16.*
m As if they would say, Besides all the miracles that he hath done, euen this now declareth that whatsoeuer he doeth, is very well.
Matth.15.32.
a Christ prouideth for his, whē they seeme to be destitute and forsaken. ‖*Or, whence.*
b If bread were so hard to come by, it seemed vnpossible to obtaine other meat.
Matth.15.39.
c Which was neere to Bethsaida, betweene the lake of Gennezaret and mount Thabor. *Matth.16.1.*
d Oh the incomprehensible loue of our Christ! how long shall we abuse his great mercies?
e Christ goeth about by sharpnes of speech to saue them from wilfull destruction. ‖*Or, if a signe be giuen.*
f As if he would say, If I shew them any signe, let me be a liar and deceiuer. *Matth.16.5.*
g He willeth them to beware of contagious doctrine, & such subtill practises as the aduersaries vsed to suppresse his Gospel. *Iohn 6.11.*
h Christ reproueth them because their minds are as yet vpon the materiall leauen, notwithstanding they had proued by diuers miracles that he gaue them their daily bread.
Matth.16.13. luke 9.18.

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28 And they answered, Some say, John Baptist: and some, Elias: and some, one of the Prophets.

29 And he sayd vnto them, But whom say yee that I am? Then Peter answered and said vnto him, Thou art the i Christ.

30 And hee sharply k charged them that concerning him they should tell no man.

31 Then he began to teach them that the Sonne of man must suffer many things, and should be reproued of the Elders, and of the high Priests, and of the Scribes, & be slain, and within three dayes rise againe.

32 And he spake that thing plainly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, l Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And he called the people vnto him, with his Disciples, and sayde vnto them, *Whosoeuer will follow mee, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoeuer will * saue his life, shall lose it: but whosoeuer shall lose his life, for my sake and the Gospels, he shall m saue it.

36 For what shall it profit a man though he should winne the whole world, if he lose his soule?

37 Or what shall a man giue for recompense of his soule?

38 * For whosoeuer shall bee ashamed of mee, and of my wordes among this adulterous and sinfull generation, of him shall the Sonne of man bee ashamed also, when hee commeth in the glory of his Father with the holy Angels.

i He that is the anointed of God & fulfilled with all grace for mans saluation.
k Deferring it to a more commodious time, lest sudden haste should rather hinder then further the mysterie of his comming.
l This word signifieth aduersary, or enemie: and he calleth him so, because hee did as much as in him lay, to pull him from obeying God. *Matth.* 10. 38. *and* 16. 24 *luke* 9. 23. *and* 14. 27.
Matth. 10. 39. *and* 16. 25. *luke* 9. 24 *and* 17. 33. *iohn* 12. 25.
m For mortality and corruption, he shall receiue immortallity and perfection *Matth.* 10. 33. *luke* 9. 26. *and* 12. 9.

CHAP. IX.

1 The transfiguration. 7 Christ is to be heard. 26 The dumbe spirit is cast out. 29 The force of prayer and fasting. 31 Of the death & resurrection of Christ. 33 The disputation who should be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

Matth. 16. 28. *luke* 9. 27.

AND * hee sayd vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the a kingdome of God come with power.

a The preaching of the Gospel receiued and increased: he spake this to comfort them, and that they should not thinke they trauelled in vaine.
Matth. 17. 1. *luke* 9. 28.

2 * And sixe dayes after, Iesus tooke Peter, and James, and John, and brought them vp into an high mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did b shine, and was very white as snow, so white as no fuller can make vpon the earth.

b Christ sheweth his maiestie so farre as their infirmitie was able to comprehend it.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to bee here: let vs make also three Tabernacles, one for thee, and one for Moses, and one for Elias.

c Peter measured this vision according to his owne capacitie, not considering the end thereof,

6 c For hee knew not what hee sayd: for they were afraid.

7 And there was a cloude that shadowed them, and a voice came out of the cloud, saying, * This is my beloued Sonne, d heare him.

8 And suddenly they looked round about, and sawe no more any man saue Iesus onely with them.

9 * And as they came downe from the mountaine, he charged them that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselues, & demanded one of another, what the rising from the dead againe should meane.

11 Also they asked him, saying, Why say the Scribes, That * Elias e must first come?

12 And he answered, and said vnto them, Elias verely shall first come, and restore all things: and * as it is written of the Sonne of man, he must suffer many things, and be set at nought.

13 But I say vnto you, that f Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ * And when hee came to his g disciples, hee saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then hee asked the Scribes, What dispute you ‖ among your selues?

17 And one of the companie answered, and said, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And whersoeuer hee taketh him, hee h teareth him, and bee foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and sayd, i O faithlesse generation, how long now shall I bee with you? How long now shall I suffer you? Bring him vnto me.

20 So they brought him vnto him: and assoone as the spirit saw him, hee tare him, and he fel downe on the ground, wallowing and foming.

21 Then hee asked his father, How long time is it since he hath bene thus? And he sayd, Of a childe.

22 And oft times he casteth him into the fire, and into the water, to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus sayde vnto him, If k thou canst beleeue it, all things are l possible to him that beleeueth.

24 And straightway the father of the childe crying with teares, sayd, Lord, I beleeue: helpe my m vnbeliefe.

25 When Iesus saw that the people came running together, hee rebuked the vncleane spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee, come out of him, and enter no more into him.

Matth. 3. 17. *and* 17. 5. *luke* 3. 22. *iohn* 1. 11.
d Christ onely must be the chiefe teacher and instructer of all them which professe themselues to be his members, seeing that God the Father giueth him this authoritie, and commandeth vs this obedience.
Matth. 17. 9. *Malac.* 4. 5.
e Their false opinion was, that either Elias should rise again from the dead, or that his soule should enter into some other body.
Isa 53. 4.
f That is, Iohn Baptist.
Matth. 17 14 *luke* 9. 37, 38.
g To the nine, which he left the day before,
‖ *Or, against them*
h When the spirit commeth vpō him, he teareth him with inward sorow and pangs as in a colike a man feeleth such griefe, as if his bowels were rent asunder.
i It seemeth that this man deserued not so sharp an answer: but Christ speaketh in his person to the Pharises which were stubburne and desperate.
k The Lord is euer ready to helpe vs, so that we put him not backe through our incredulity.
l All things that are agreeable to the will of God, shall be granted to him that beleeueth: saith seeketh nothing that is contrary to his will, or that is not reuealed in his word.
m That is, the feeblenesse and imperfection of my faith.

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n Meaning, the childe.

26 Then the spirit cryed, & rent him sore and came out, and n he was as one dead, in so much that many said, Hee is dead.

27 But Iesus tooke h is hand, and lift him vp, and he rose.

28 And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come forth, but by o prayer and fasting.

o Meaning, that prayer which is surely grounded vpon faith and hath fasting ioyned vnto it as a profitable aide. *Matth.* 17. 22. *Iuke* 9. 22.

30 ¶ *And they departed thence, and went through Galile, and he would not that any should haue knowen it.

31 For he taught his disciples, and said vnto them, The sonne of man shall be deliuered into the hands of men, and they shall kill him, but after that he is killed, hee shall rise againe the third day.

32 But p they vnderstood not that saying, and were afraid to aske him.

p Because they imagined that Christ should reigne temporally, this matter of his death was so strange, that they could perceiue nothing. *Matth.* 18. 1. *Iuke* 9. 46.

33 *After hee came to Capernaum: and when he was in the house, hee asked them, What was it that yee disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselues, who should be the chiefest.

35 And hee sate downe, and called the twelue, and said to them, If any man desire to be first, the same shall be last of all, and seruant vnto all.

36 And he tooke a little child, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoeuer shall receiue one of such little children in my Name, receiueth mee: and whosoeuer receiueth mee, receiueth not q me, but him that sent me.

q To wit, onely as man, but as him in whome is all perfection and fulnes of all graces and benefits. *Luke* 9. 49. 1. *Cor.* 12. 3. ‖ *Or, any great worke.*

38 ¶ *Then Iohn answered him, saying, Master, wee saw one casting out deuils by thy Name, which followed not vs, and wee forbade him, because hee followeth vs not.

r Although he shew not himselfe to bee mine, yet in that he beareth reuerence to my name it is ynough for vs. *Matth.* 10. 42. *Matth.* 18. 6. *Iuke* 17. 1, 2. *Matth.* 5. 30. *and* 18. 8.

39 *But Iesus sayde, Forbid him not: for there is no man that can doe a ‖ miracle by my Name, that can lightly speake euill of me.

40 For whosoeuer is not r against vs, is on our part.

41 *And whosoeuer shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his reward.

42 *And whosoeuer shall offend one of these little ones, that beleeue in mee, it were better for him rather, that a millstone were hanged about his necke, and that hee were cast into the sea.

43 *Wherefore, if thine s hand cause thee to offend, cut it off: it is better for thee to enter into life maymed, then hauing two hands, to go into hell, into the fire that neuer shall be quenched,

s It is a maner of speech, which signifieth, that we should cut off all things, which hinder vs to serue Christ. *Isa.* 66. 24.

44 *Where their t worme dieth not, and the fire neuer goeth out.

45 Likewise, if thy foot cause thee to offend, cut it off: it is better for thee to go halt into life, then hauing two feet to be cast into hell, into the fire that neuer shall be quenched,

t These similitudes declare the paines, and eternall torments of the damned.

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 For euery man shall be n salted with fire: and * euery sacrifice shall be salted with salt.

n He teacheth that it is better to be sacrificed to God by salt and fire, that is, to be purged and sanctified, then to be sent into hell fire. *Leuit.* 2. 13. *Math.* 5. 13. *Iuke* 14. 34.

50 * Salt is good: but if the x salt be vnsauery, wherewith shall it be seasoned? Haue salt in your selues, and haue peace one with another.

x They which destroy the grace that they haue receiued of God, are as salt, which hath lost his sauour, and are worse then infidels:

CHAP. X.

2 Of diuorcement. 17 The rich man questioneth with Christ. 30 Their reward that are persecuted. 35 Of the sonnes of Zebedeus. 46 Bartimeus hath his eyes opened.

AND *he arose from thence, and went into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, & as hee was wont, he taught them againe. *Mat.* 19. 1.

2 Then the Pharises came and asked him, if it were lawful for a man to put away his wife, and tempted him.

3 And he answered, and said vnto them, What did * Moses commaund you? *Deut.* 24. 1.

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

a The true way to amend abuses, is to returne to the institution of things, and to try them by Gods word.

6 But at the a beginning of the creation, *God made them male and female. *Gen.* 1. 27. *Matth.* 19. 4. *Gen.* 2. 24. 1. *cor.* 6. 16. *ephes.* 5. 31.

7 *For this cause shall man leane his father and mother, and cleaue vnto his wife. ‖ *Or, person.*

8 And they twaine shall bee one ‖ flesh: so that they are no more twaine, but one flesh. 1. *Cor.* 7. 10.

9 *Therefore, what God hath coupled together, let no man separate. *Mat.* 5. 32. *&* 19. 9. *Iuke* 16. 18. 1. *cor.* 7. 10.

10 And in the house his disciples asked him againe of that matter.

11 And hee said vnto them, *Whosoeuer shall put away his wife and marrie another, b committeth adultery against her.

b For the second is not his wife, but his harlot. *Matth.* 19. 13. *Iuke* 18. 15.

12 And if a woman put away her husband, and be married to another, shee committeth adultery.

13 ¶ *Then they brought little children to him, that hee should touch them: and his disciples rebuked those that brought them.

c We must be regenerate and voyd of al pride, & concupiscence.

14 But when Iesus saw it, hee was displeased, and sayd to them, Suffer the little children to come to mee, and forbid them not: for of such is the c kingdome of God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God as c a little child, he shall not enter therein.

d It was vsuall with the Iewes that the greater should blesse the inferior, Heb. 7. 7 therefore Christ being head of his Church, did by a solemne kind of prayer offer vp & consecrate the babes to God.

16 And hee tooke them vp in his armes, and put his handes vpon them, and d blessed them.

17 ¶ And when hee was gone out on the

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Matth. 19. 16. *Luke* 18. 18.

way, there came one * running, and kneeling to him, and asked him, Good Master, what shall I doe, that I may possesse eternal life?

18 Jesus said to him, Why callest thou me good? there is none e good but one, euen God.

e Christ would shew that his goodnesse was farre otherwise then the goodnesse which is attributed to men, which is full of vanitie and hypocrisie.

19 Thou knowest the commandements, * Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt hurt no man. Honour thy father and mother.

Exod. 20. 13.

20 Then hee answered, and sayd to him, Master, all these thinges I haue obserued from my youth.

f That is, hee approued certaine good seed that was in him, which gaue him a little motion.

21 And Jesus beholde him, and f loued him, and sayd vnto him, One thing is lacking vnto thee, Goe and g sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

g He toucheth his maladie and sore, which before he felt not.

22 But he was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Jesus looked round about, and said vnto his disciples, How hardly doe they that haue riches, enter into the kingdome of God?

§ *Or, cable rope.*

24 And his disciples were astonied at his words. But Jesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

h Which putteth his trust in riches.

25 It is easier for a § camel to go thorow the eye of a needle, then for a h rich man to enter into the kingdome of God.

i For he can giue grace to the rich to cause him to enioy his riches as if he had them not.

Matth. 19. 27. *Luke* 18. 28.

26 And they were much more astonied, saying with themselues, Who then can be saued?

k We must not measure these promises by our owne couetous desires, but referre the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same so farre as they bee expedient. Let vs therefore learne to haue enough and to want, that being tried, wee may enioy our treasures in heauen.

27 But Jesus looked vpon them, and said, With men it is impossible, but not with God; for with God i all thinges are possible.

Matth. 19. 30. *Luke* 13. 30.

28 ¶ * Then Peter began to say vnto him, Loe, we haue forsaken all, and haue followed thee.

l He saith this because they that are first called, should goe still forward and not disdaine others.

29 Jesus answered, and sayd, Verily I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my sake and the Gospels,

Matth. 19. 29. *Luke* 18. 29.

30 But he shall receiue an hundreth fold now at this present: houses, and brethren, and sisters, and mothers, and children, and lands with k persecutions, and in the world to come eternall life.

Matth. 20 17. *Luke* 18. 31.

31 But many that are l first, shall be last, and the last, first.

32 ¶ * And they were in the way going vp to Jerusalem, and Jesus went before them, and they were amazed, and as they followed, they were afraide, and Jesus tooke the twelue againe, and beganne to tell them what thinges should come vnto him,

33 Saying, Behold, wee goe vp to Jerusalem, and the Sonne of man shall be deliuered vnto the hie Priests, & to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shal mocke him, and scourge him, and spit vpon him, and kil him: but the third day, he shall rise againe.

35 ¶ * Then James and John the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest do for vs that that we desire.

Matth. 20. 20.

36 And he said vnto them, What would ye I should doe for you?

37 And they said vnto him, Graunt vnto vs, that wee may sit one at thy right hand, and the other at thy left hand in thy glory.

38 But Jesus said vnto them, Yee know not what yee aske. Can yee m drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall bee baptized with?

m Can you be partakers of my crosse and afflictions?

39 And they sayd vnto him, We can. But Jesus said vnto them, Yee shall drinke in deed of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shalbe baptized.

40 But to sit at my right hand, and at my left, is not n mine to giue, but it shalbe giuen to them for whom it is prepared.

n I haue not this commission for this time.

41 And when the ten heard that, they began to disdaine at James and John.

42 But Jesus called them vnto him, and sayd to them, * Yee know that they which delight to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise authority ouer them.

Luke 22. 25.

43 But it shall o not bee so among you: but whosoeuer will be great among you, shal be your seruant.

o Christ would not that his disciples and ministers should beare rule as worldly gouernours doe.

44 And whosoeuer will be chiefe of you, shalbe the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

46 ¶ * Then they came to Jericho: and as hee went out of Jericho with his disciples, and a great multitude, p Bartimeus the sonne of Timeus, a blinde man, sate by the way side begging.

Matth. 20. 29. *Luke* 18. 35.

p The other Euangelists mention two, but Marke nameth him that was most knowen.

47 And when hee heard that it was Jesus of Nazaret, hee began to cry and to say, Jesus the Sonne of Dauid, haue mercy on mee.

48 And many rebuked him, because hee should hold his peace: but hee q cryed much more, O Sonne of Dauid haue mercie on mee.

q The more that Satan resisteth vs, the more our faith ought to increase.

49 Then Jesus stood still, and commanded him to bee called: and they called the blinde, saying vnto him, Bee of good comfort: arise, he calleth thee.

50 So he threw away his cloke, and rose, and came to Jesus.

51 And Jesus answered, and sayd vnto him, What wilt thou that I doe vnto thee? And the blind sayd vnto him, Lord, that I may receiue light.

52 Then Jesus sayd vnto him, Goe thy way: thy faith hath saued thee. And by and by hee receiued his sight, and followed Jesus in the way.

CHAP. XI.

11 *Christ rideth to Ierusalem.* 13 *The fig tree dryeth vp.* 15 *The buyers and sellers are cast out of*

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of the Temple. 24 *Hee declareth the vertue of faith, and how we should pray.* 27 *The Pharises question with Christ.*

Matth.21.1. luke 19.29.

AND * when they came neere to Jerusalem, to Bethphage and Bethanie vnto the mount of Oliues, hee sent foorth two of his disciples,

2 Christ sheweth by this poore entry the estate of his kingdome, and it is not like to the great magnificence of this world.

2 And sayd vnto them, [a] Goe your wayes into that towne that is ouer against you, and assoone as yee shall enter into it, ye shall finde a colt bound, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe yee this? Say that the Lord hath neede of him, and straightway hee will send him hither.

4 And they went their way, and found a colt tyed by the doore without, in a place where two wayes mette, and they loosed him.

5 Then certaine of them that stood there, sayd vnto them, What doe yee loosing the colt?

6 And they said vnto them as Jesus had commanded them. So they let them goe.

John 12.14.

7 ¶ * And they brought the colt to Jesus, and cast their garments on him, and he sate vpon him.

b Euery one shewed some signe of honour and reuerence.

8 And [b] many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, ‖ Hosanna, Blessed be he that commeth in the Name of the Lord.

‖ Or, *saue I pray thee.*

10 Blessed bee the kingdome that commeth in the [c] Name of the Lord of our father [d] Dauid: Hosanna, O thou which art in the highest heauens.

c Many came in their own name, but Christ came in the Name of the Lord.

d Because the promise was made to him. *Matth.21.10. luke 19.45. Matth.21.19.*

11 * So Jesus entred into Jerusalem, and into the Temple: and when hee had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelue.

e Christ was subiect to our infirmities.

12 * And on the morrow when they were come out from Bethania, hee was [e] hungry,

13 And seeing a fig tree a farre off, that had leaues, he went to see if hee might finde any thing thereon: but when hee came vnto it, he found nothing but leaues: for the time of figs was not yet.

f This was to declare how much they displease God, which haue but an outward shew and appearance without fruit.

14 Then Jesus answered, and sayd to it, [f] Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

Isa.56.7. Jerem.7 11.

15 ¶ And they came to Jerusalem, and Jesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrew the Tables of the money changers, and the seats of them that sold doues.

g For neither could they suffer reprehension, nor that their profit should bee hindered.

16 Neither would he suffer that any man should carry a vessell thorow the Temple.

17 And hee taught, saying vnto them, Is it not written, * Mine house shall bee called the house of prayer vnto all nations? * but you haue made it a denne of theeues.

18 And the Scribes & hie Priests heard it, and sought how to [g] destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, Iesus went out of the city.

20 ¶ * And in the morning as they passed by, they saw the figge tree dryed vp from the rootes. *Mat.21.19,20.*

21 Then Peter remembred, and said vnto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Jesus answered, and sayd vnto them, Haue [h] faith in God.

h Christ taketh occasion to instruct them of the vertue of faith.

23 For verily I say vnto you, that whosoeuer shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not waner in his heart, but shal beleeue that those things which he saith shall come to passe, whatsoeuer he saith, shall be done to him.

24 * Therefore I say vnto you, [i] whatsoeuer ye desire when ye pray, beleeue that yee shall haue it, and it shall be done vnto you. *Matth.7 7. luke 11.9.*

i He teacheth vs not hereby to aske whatsoeuer seemeth good in our fantasies: for our prayer must be grounded on faith, and our faith vpon the word of God. *Matth.6.14. Matth.21.23, luke 20.1,2.*

25 * But when yee shall stand, and pray, forgiue, if yee haue any thing against any man, that your Father also which is in heauen, may forgiue you your trespasses.

26 For if you will not forgiue, your Father which is in heauen will not pardon you your trespasses.

27 ¶ * Then they came againe to Jerusalem: & as he walked in the Temple, there came to him the hie Priests, & the Scribes, and the Elders,

28 And sayd vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Jesus answered, and sayd vnto them, I will also aske of you a certaine thing, and answere ye me, and I will tel you by what authoritie I doe these things.

30 The [k] baptisme of Iohn, was it from heauen, or of men? answere me.

k He comprehendeth his whole office and ministerie.

31 And they thought with themselues, saying, If wee shall say, From heauen, hee will say, Why then did ye not beleeue him?

32 But if wee say, Of men, wee feare the people: for all men counted Iohn, that hee had beene a very Prophet.

l They came of malice, and not to learne: therefore Christ thought them vnworthy to be taught.

33 Then they answered & sayd vnto Jesus, Wee cannot tell. And Jesus answered and sayd vnto them, [l] Neither will I tell you by what authority I doe these things.

CHAP. XII.

1 *The vineyard is let out.* 14 *Obedience and tribute due to princes.* 25 *The resurrection of the dead.* 28 *The summe of the Law.* 35 *Christ the sonne of Dauid.* 38 *Hypocrites must bee eschewed.* 41 *The offering of the poore widow.*

AND he began to speak vnto them in parables, * A certaine man planted a vineyard, and compassed it with a hedge, and digged a pit for the [a] winepresse, and built a towre in it, and let it out to husbandmen, and went into a strange countrey. *Isa.5.1. Jer.2.21 mat.21.33. luke 20.9.*

a The Greeke word signifieth the vessell or fat, which standeth vnder the winepresse to receiue the iuyce or liquor,

2 And at a time, hee sent vnto the husbandmen a seruant, that he might receiue of the husbandmen of the fruite of the vineyard.

3 But

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3 But they tooke him, and beat him, and sent him away empty.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe, hee sent another, and him they slew, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen sayde among themselues, This is the heire: come, let vs kill him, and the inheritance shalbe ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee [b] will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue yee not read so much as this scripture? *The stone which the builders did refuse, is made the head of the corner:

11 This [c] was done of the Lord, and it is marueilous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.

13 ¶ *And they sent vnto him certaine of the Pharises, and of the Herodians, that they might take him in his talke.

14 And when they came, they said vnto him, Master, wee know that thou art true, and carest for no man: for thou considerest not the [d] person of men, but teachest the [e] way of God truely. Is it lawfull to giue tribute to Cesar, or not?

15 Should we giue it, or should wee not giue it? But hee knew their hypocrisie, and sayd vnto them, [f] Why tempt ye me? Bring me a peny, that I may see it.

16 So they brought it, and he said vnto them, Whose is this image and superscription? and they said vnto him, Cesars.

17 Then Iesus answered, and said vnto them, *Giue to Cesar the thinges that are Cesars, and to God, those that are Gods: and they marueiled at him.

18 ¶ *Then came the Sadduces vnto him, (which say there is no resurrection) [g] & they asked him, saying,

19 Master, *Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that [g] his brother should take his wife, and raise vp seed vnto his brother.

20 There were seuen brethren, & the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and hee died, neither did he yet leaue issue, and the third likewise.

22 So seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she bee of them? for seuen had her to wife.

24 Then Iesus answered, and sayd vnto them, Are yee not therefore deceiued, because yee know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marry, nor wiues are married, but are * as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue yee not read in the booke of Moses, how in the bush God spake vnto him, saying, I * am the God of Abraham, and the God of Isaac, and the God of Iacob?

27 Ye is not the God of the dead, but the God of the [i] liuing. Ye are therefore greatly deceiued.

28 ¶ *Then came one of the Scribes, that had heard them disputing together, and perceiuing that he had answered them wel, he asked him, Which is the first commaundement of all?

29 Iesus answered him, The first of all the commandements is, *Heare, Israel, the Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy ‖ mind, and with all thy strength: this is the first commandement.

31 And the second [k] is like, that is, *Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then the Scribe said vnto him, Well Master, thou hast said the trueth, that there is one God, and that there is none but he,

33 And to loue him with al the heart, and with all the vnderstanding, and with al the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all burnt [l] offerings and sacrifices.

34 Then, when Iesus saw that hee answered discreetly, he sayd vnto him, Thou [m] art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ *And Iesus answered and sayd teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe said by the [n] holy Ghost, *The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footestoole.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 *Moreouer he sayd vnto them in ‖ his doctrine, Beware of the Scribes, which loue to goe in long [o] robes, and loue salutations in the markets,

39 And the chiefe seats in the Synagogues, and the first roomes at feasts,

40 Which * deuoure widowes houses, ‖ euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 *And as Iesus sate ouer against the treasurie, he beheld how the people cast money into the treasurie, and many rich men cast in much.

42 And there came a certaine poore widow, and shee threw in two mites, which make a [p] quadrin.

43 Then hee called vnto him his disciples, and sayde vnto them, Verely I say vnto

b He sheweth the plague that shall befall these ambitious and couetous rulers, whose hearts are hardened against Christ. *Psal.* 118. 22. *isa.* 28. 16. *matt.* 21. 42. *acts* 4. 11. *rom.* 9. 33. 1. *pet.* 2. 7, 8.

c It is the ordinance of God that it should be so, which most commonly is contrary to mans reason: and thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, read Matth. 22. 16. *Matth.* 22. 15. *luke* 20. 20.

d As the qualities of the minde or body, or of outward things.

e As godly manners, agreeable to Gods law.

f He gaue them to vnderstand that hee knew their malicious intent. *Rom.* 13. 7. *Matth.* 22. 23. *luke* 20. 27. *Deut.* 25. 5.

g This was a politike law giuen for a time for the preseruation of families, read Matth. 22. 24.

h Not as touching the spirituall nature, but concerning the state of incorruption, and immortality, so that then there shall need no more mariage. *Exod.* 3. 6. *matth.* 22. 32.

i Then it followeth that they liue, although they be deceased out of this life. *Matth.* 22. 35. *Exod.* 20. 2. *deut.* 6. 4.

‖ Or, thought.

k That is, dependeth on the first, & proceedeth of the loue of God. *Leu.* 19. 18. *matt.* 22. 39. *rom.* 13. 9. *gal* 5. 14. *iam.* 2. 8.

l He meaneth all ȳ ceremonies of the Law, wherein the hypocrites put great holines.

m Because hee shewed himselfe willing to be taught, and well perceiued the difference betwixt our outward profession, and ȳ which God doth principally require of vs. *Matth.* 22. 44. *luke* 20. 41.

n Inspired by the holy Ghost and by the spirit of prophesie. *Psal* 110. 1. *Matth.* 23. 6. *luke* 11. 43. & 20. 46.

‖ Or, as he taught.

o He condemneth not their apparel, but their vaine ostentation, and outward shew of holines, whereby they deceiued the simple people. *Matth.* 23. 14. *luke* 20. 47.

‖ Or, and vnder pretece pray long. *Luke* 21. 1.

p Which is about halfe a farthing.

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q Our Sauiour esteemeth our gifts, by our affections and ready wils.

vnto you, that this poore widowe hath cast q more in, then all they which haue cast into the treasury.

44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

2 The destruction of Ierusalem. 10 The Gospel shalbe preached to all. 9. 22 The persecution, and false prophets which shall be before the comming of Christ, whose houre is vncertaine. 33 He exhorteth euery one to watch.

Matth.24.1. luke 21.5.

AND *as he went out of the Temple, one of his disciples said vnto him, Master, see what stones, & what buildings are here.

Luke 19.43, 44.

2 *Then Iesus answered and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be throwen downe.

3 And as he sate on the mount of oliues, ouer against the Temple, Peter, & James, and John, and Andrew asked him secretly,

4 Tell vs, when shal these things be, and what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them, & began to say, *a Take heed lest any man deceiue you.

6 For many shal come in my Name, saying, I b am Christ, and shall deceiue many.

7 Furthermore, when yee shall heare of warres, and rumours of warres, bee ye not troubled: for such things must needs be: but the end shall not be yet.

8 For nation shal rise against nation, and kingdome against kingdome, and there shal be earthquakes in diuers quarters: & there shalbe famine and troubles: these are the beginnings of sorrowes.

9 But take yee heed to your selues: for they shal deliuer you vp to the Councils, and to the Synagogues: ye shall be beaten, and brought before rulers and kings for my sake, for a c testimonial vnto them.

10 And the Gospel must first be published among all nations.

11 *But when they leade you, and deliuer you vp, take yee d no thought afore, neither premeditate e what yee shall say: but whatsoeuer is giuen you at the same time, that speake: for it is not yee that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall be hated of all men for my Names sake: but whosoeuer shall endure vnto the end, he shalbe saued.

14 *Moreouer, when ye shall see the abomination of desolation (spoken of by *Daniel the Prophet) f standing where it ought not, (let him that readeth, consider it) *then let them that bee in Iudea, flee into the g mountaines.

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the fielde, not turne backe againe vnto the things which he left behinde him, to take his clothes.

17 Then woe shalbe to them that are with h childe, and to them that giue sucke in those dayes.

18 i Pray therefore that your flight bee not in the winter.

19 For there shall bee in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should bee saued: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then *if any man say to you, Loe, here is Christ, or, Loe, he is there, beleeue it not.

22 For false Christs shall arise, and false prophets, and shal shew signes and wonders to deceiue, if it were k possible, the very elect.

23 But take ye heed: behold, I haue shewed you all things l before.

24 Moreouer *in those daies, after that tribulation, the Sonne shal ware darke, and the Moone shall not giue her light,

25 And the m starres of heauen shal fall: & the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man comming in the cloudes, with great power and glory.

27 *And hee shall then send his Angels, and shall gather together his elect from the foure winds, and from the vtmost part of the earth, to the vtmost part of heauen.

28 Now learne a parable of the fig tree. When her bough is yet tender, and it bringeth foorth leaues, yee know that Sommer is neere.

29 So in like maner, when yee see these things come to passe, know that the kingdom of God is neere, euen at the doores.

30 Verily I say vnto you, that this n generation shall not passe, till all these things be done.

31 Heauen and earth shal passe away, but my words shall not passe away.

32 But of that o day & houre knoweth no man, no, not the Angels which are in heaue, neither the p Son himselfe, saue the Father.

33 *Take heede: watch, and pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange country, & leaueth his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 q Watch therefore, (for yee know not when the Master of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning)

36 Lest if he come suddenly, hee should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIIII.

1 The Priests conspire against Christ. 3 Mary Magdalene anointeth Christ. 12 The Passeouer is eaten. 18 He telleth afore of the treason of Iudas. 22 The Lords supper is instituted. 46 Christ is taken. 67 Peter denieth him.

Matth.26.2. luke 22.2.

AND *two dayes after followed the feast of the Passeouer, and of vnleauened bread: and the high Priestes, and Scribes sought howe they might take

Ephes.5.6. 2.thes.2.3.

a He doeth answere them of things that were more necessary for them to know, then the things that they demanded.

b Vsurping the authoritie of Christ.

c That they may be inexcusable.

Matth.10.19. luke 12.11. and 21.14.

d He onely forbiddeth that care which commeth of distrust.

e This is not to make them negligent, but to assure them that he wil assist them & instruct them sufficiently with answeres, so that they may hereby perceiue that their defence standeth not in their owne wisedome, or eloquence.

Matth.24.15. Dan.9.27.

f This is meant of that time that the Romanes should prophane the Temple.

‖ *Or, being.*

Luke 21.20, 21.

g Because the destruction shall be most extreme and cruel.

h For they shall not be able to flee.

i That you haue no let to hinder you when you should escape.

‖ *Or, Mar. Matth.24.23. luke 21.8.*

k The elect may wauer and bee troubled, but they cannot vtterly be deceiued and ouercome.

l Wherefore he that suffereth himselfe now to be seduced hath none excuse.

Isa.13.10. ezek.32.7. ioel 2.10. and 3.15.

m This teacheth that there shalbe a change of the whole order of nature.

Matth.24.31.

n The word signifieth the space of a 100. yeeres: albeit this came to passe before fiftie yeeres.

o When the destruction of Ierusalem, the persecutions, and illusions shall come: but chiefly these are vnderstood of the second comming of Christ.

p In that he is man and Mediatour.

Matth.24.42.

q For of the comming we are most assured: but of the time, the yeere, the day or houre, we are ignorant, & therefore must watch continually.

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take him by craft, and put him to death.

2 But they said, Not in the feast day, lest there be any tumult among the people.

Matth.26.6. *iohn 12.1.*

3 *And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman hauing a boxe of oyntment of ‖ spikenard very costly, & she brake the boxe, and powred it on his head.

‖ *Or, of pure nard, and faithfully made.*

4 Therefore a some disdained among themselues, and said, To what ende is this waste of oyntment?

a As Iudas who caused this murmuring.

5 For it might haue bene solde for more then b three hundreth pence, & bene giuen vnto the poore, and they grudged against her.

b Which are in value about sixe pound sterling.

6 But Iesus saide, Let her alone: why trouble yee her? shee hath wrought a good worke on me.

c To wit, Iudas: who was offended therewith, and therefore made a businesse.

7 For ye haue the poore with you alwaies, and when ye will ye may do them good, but me ye shall not haue alwayes.

8 She hath done that she could: she came afore hand to anoint my body to the burying.

9 Verily I say vnto you, Whersoeuer this Gospel shalbe preached throughout the whole world, this also that shee hath done, shall be spoken of in remembrance of her.

Matth.26.14. *luke 22.4.*

10 ¶ * Then Iudas Iscariot one of the twelue, d went away vnto the hie Priests to betray him vnto them.

d He tooke occasion by this oyntment as of a thing euil done.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how he might conueniently betray him.

Matth.26.17. *luke 22.7,8.*

12 ¶ * Now the first day of vnleauened bread, when they sacrificed the Passeouer, his disciples said vnto him, Where wilt thou that we go and prepare, that thou mayest eat the Passeouer?

13 Then he sent forth two of his disciples, and said vnto them, Go ye into the city, and there shall a man meet you, bearing a pitcher of water: follow him.

14 And whithersoeuer he goeth in, say ye to the goodman of the house, The Master saith, Where is the lodging where I shall eat the Passeouer with my disciples?

15 And he will shew you an vpper chamber which is large, trimmed and prepared: there make it ready for vs.

16 So his disciples went forth, and came to the city, and found as hee had said vnto them, and made ready the Passeouer.

Matth.26.20. *luke 22.14.* *iohn 13.21.*

17 ¶ And at euen he came e with the twelue.

e To dippe the hand, is as much to say, as he that is accustomed to eate with me. *Psal.41.9.* *iohn 13.18.* *Matth.26.24.* *acts.1.16.*

18 *And as they sate at table and did eat, Iesus said, Verily I say vnto you, that one of you shall betray mee, which eateth with mee.

19 Then they began to be sorowfull, and to say to him one by one, Is it I? and another, Is it I?

20 And he answered and said vnto them, It is one of the twelue that f * dippeth with me in the platter.

f This declareth that nothing can be done without Gods prouidēce. *Matth 26.26.* *1. cor.11.24.*

21 *Truely the Sonne of man goeth his way, as it is g written of him: but woe bee to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

g Reade Matth. chap. 26.26.

22 *And as they did eate, Iesus h tooke the bread, and when he had giuen thankes, he brake it and gaue to them, and said, Take, eate, this is my body.

23 Also he tooke the cup, and when he had h giuen thanks, gaue it to them: and they all dranke of it.

h The Greeke word is to blesse, which is here taken onely to giue thanks, as S. Luke and S. Paul interpret it, and Saint Marke also speaking of the cup.

24 And he sayd vnto them, This is my blood of the new Testament, which is shed for many.

25 Verily I say vnto you, I will drinke no more of the fruit of the vine, vntill that day that I drinke it new in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Olives.

27 ¶ * Then Iesus said vnto them, All ye shall be i offended by me this night: for it is written, * I will smite the Shepheard, and the sheepe shall be scattered.

Iohn 16.32.

i That is, turned from me, because of the persecution.

28 But after that I am risen, I will goe into * Galile before you.

Zech.13.7. *Chap.16.7.*

29 And Peter sayd vnto him, Although all men should bee offended, yet would not I.

30 Then Iesus sayd vnto him, Verily I say vnto thee, this day, euen in this night, before the cocke crow twise, thou shalt deny me thrise.

31 But hee sayd more earnestly, If I should die with thee, I will not deny thee: likewise also sayd they all.

32 ¶ * After, they came into a place named Gethsemane: then he sayd to his disciples, Sit ye here, till I haue prayed.

Matth.26.36. *luke 22.39.*

33 And hee tooke with him Peter, and James, & Iohn, and he began k to be afraid, and in great heauinesse,

k His diuinitie was as it were hid, and his humanitie shewed it selfe fully.

34 And sayd vnto them, My soule is very heauy, euen vnto the death: tary here and watch.

35 So hee went forward a little, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And he said, l Abba Father, all things are possible vnto thee: take away this cup from me: Neuertheless, not that I will, but that thou m wilt, be done.

l *Ab* in Ebrew, and *Abba* in the Syrian tongue, signifieth father.

m He standeth not so to his own will, but that willingly he offereth himselfe to obey God.

37 Then he came & found them sleeping, and sayd to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch ye, and pray, that ye enter not into tentation: the spirit in deed is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same words.

40 And hee returned, and found them asleepe againe: for their eyes were heauy: neither knew they what they should answere him.

41 And he came the third time, and sayd vnto them, n Sleepe hencefoorth, and take your rest: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.

n He meaneth that the houre wil come when they shalbe kept from sleeping.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 * And immediatly, while he yet spake, came Iudas that was one of the twelue, and with him a great multitude with swordes and staues from the hie Priestes & Scribes, and Elders.

Matth.26.47. *luke 22.47.* *iohn 18.3.*

44 And he that betrayed him, had giuen them

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o It was the fashion then to greete with kissing at their meetings, and also at their departure.

p He repeateth it twise, as if hee had been mooued with a certaine pitie in taking his last leaue.

q To wit, Peter.

r Called Malchus.

s Which declareth that no man can do any thing cõtrary to Gods ordinance.

t Meaning, all the disciples. *Matt* 26 57. *luke* 22.54. *iohn* 18.24.

u That is, they which had chiefest authoritie among the Priests.

x Which signified that his hote zeale began now to be abated.

‖ *Or, light.* *Matth.* 26. 56.

‖ *Or, were not like*

John 2. 19.

y These two witnesses dissented, in that the one reported that Christ sayd, he could destroy the Temple, (as Matthew writeth) and the other sayd that he heard him say, that hee would doe it, as is here noted.

z That is, of God, who is worthy all praise: the which word in their language, the Iewes when they speake of God, vse commonly in their writings euen to this day. *Matth* 24 30.

a Whom they now contemned in this base estate, and glory.

them a token, saying, Whomsoeuer o I shall kisse, he it is: take him, and lead him away safely.

45 And assoone as he was come, he went straightway to him, and sayd, p Master, Master, and kissed him.

46 Then they layd their hands on him, and tooke him.

47 And q one of them that stood by drew out a sword, and smote a r seruant of the hie Priest, and cut off his eare.

48 And Iesus answered and sayd vnto them, Ye be come out as vnto a theefe with swords and with staues to take me.

49 I was dayly with you teaching in the Temple, and yee ſ tooke me not: but this is done that the Scriptures should be fulfilled.

50 Then they t all forsooke him, and fled.

51 And there followed him a certaine yong man, clothed in linnen vpon his bare bodie, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 * So they led Iesus away to the high Priest, and to him came all the u hie Priests, and the Elders, and the Scribes.

54 And Peter followed him x afarre off, euen into the hall of the high Priest, and sate with the seruants, and warmed himselfe at the ‖ fire.

55 And the * high Priestes and all the Councill sought for witnesse against Iesus, to put them to death, but found none.

56 For many bare false witnesse against him, but their witnesse ‖ agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 Wee heard him say, * I y will destroy this Temple made with hands, and within three dayes I wil build another, made without hands.

59 But their witnesse yet agreed not together.

60 Then the hie Priest stood vp amongst them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witnesse against thee?

61 But hee held his peace, and answered nothing. Againe the hie Priest asked him, and sayd vnto him, Art thou Christ the Sonne of the z Blessed?

62 And Iesus sayd, I am hee, * and yee shall see the a Sonne of man sit at the right hand of the power of God, and come in the clouds of heauen.

63 Then the high Priest rent his clothes, and sayd, What haue wee any more neede of witnesses?

64 Ye haue heard the blasphemy: what thinke yee? and they all condemded him to be worthy of death.

65 And some began to spit at him and to couer his face, and to beate him with fists, and to say vnto him, Prophesie. And the b sergeants smote him with their rods.

66 * And as Peter was beneath in the hall, there came one of the maids of the high Priest,

67 And when shee saw Peter warming himselfe, she looked on him, & said, Thou wast also with Iesus of Nazaret.

68 But c hee denied it, saying, I knowe him not, neither wote I what thou sayest. Then went he out into the ‖ d poych, and the cocke crew.

69 * Then a maid saw him againe, and began to say to them that stood by, This is one of them.

70 But hee denied it againe: and anon after they that stood by, said againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speach is like.

71 And he began to curse and sweare, saying, I knowe not this man of whome yee speake.

72 * Then the second time the cocke crew, and Peter remembred the word that Iesus had sayd vnto him, Before the cocke crow twise, thou shalt denie me thrise, and ‖ weighing that with himselfe, he wept.

Matth. 26.69. *luke* 22 55. *iohn* 18. 25.

c We ought to cõsider our owne infirmitie, that we may learne onely to trust in God, and not in our owne strength.

‖ *Or, entrie.*

d Peter prepareth himselfe to flee, if hee were further layd vnto.

Matth. 26 71. *luke* 22.58. *iohn* 18.25. *Matth.* 26.75. *iohn* 13.38.

‖ *Or, rushed out of the doores, and wept.*

CHAP. XV.

1 *Iesus is led to Pilate.* 15 *He is condemned, reuiled, & put to death,* 46 *& is buried by Ioseph.*

AND * anon in the dawning, the high Priests held a councell with the Elders, and the Scribes, and the whole councell, and bound Iesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the king of the Iewes? And he answered, and said vnto him, Thou sayest it.

3 And the high Priests accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? beholde how many things they witnesse against thee.

5 But Iesus answered b no more at all, so that Pilate marueiled.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to desire that he would do as he had c euer done vnto them.

9 Then Pilate answered them, & sayd, Will yee that I let loose vnto you the King of the Iewes?

10 For he knew that the hie Priests had deliuered him of enuie.

11 But the high Priests had mooued the people to desire that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and sayde againe vnto them, What will ye then that I doe with him, whom yee call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate sayd vnto them, But what euill hath he done? And they cried the more fermently, Crucifie him.

15 So Pilate d willing to content the people,

Matth. 27.1,2. *luke* 22.66. *iohn* 18.28.

a For the Romans gaue them no authority to put any man to death.

Matth. 27.12. *luke* 23.3. *iohn* 18.35.

b He would not defend his cause, but presented himselfe willingly to be condemned.

c The people alwayes maintaine their customes, although they be worth nothing.

d When a iudge hath respect to men, hee quite forgetteth iustice.

b This declareth the wickednesse and insolencie of the gouernours, and rulers, seeing their officers contrary to all iustice, thus raged and tormented him that was innocent.

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people, loosed them Barabbas, and deliuered Iesus when hee had scourged him, that hee might be crucified.

16 Then the souldiers led him away into the hall, which is the ‖ common hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a ‖ reede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 *And they e compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 *And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.

23 And they gaue him to drink wine mingled f with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was g the third houre when they crucified him.

26 And the title of his cause was written aboue, THE KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which sayth, *And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying,* Vey thou that destroyest the Temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the high Priests mocking, sayd among themselues with the Scribes, Hee saued other men, himselfe hee cannot saue.

32 Let Christ the King of Israel nowe come downe from the crosse, that wee may see, and beleeue. h They also that were crucified with him, reuiled him.

33 ¶ Now when the sixt houre was come, darkenesse arose ouer i all the land vntill the ninth houre.

34 And at the k ninth houre Iesus cryed with a loude voyce, saying, *Eloi, Eloi, lamma-sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by when they heard it, sayd, ! Beholde, hee calleth Elias.

36 And one ran, and filled * a sponge full of vineger, and put it on a reede, & gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Iesus cried with a loude voyce, and gaue vp the ghost.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the m Centurion, which stood ouer against him, saw that he thus cryed, gaue vp the ghost, he sayd, Truely this man was the sonne of God.

40 ¶ There were also women, which beheld a farre off, among whom was Marie Magdalene, & Marie the mother of James the lesse, and of Ioses, and Salome,

41 Which also when hee was in Galile, *followed him, and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 ¶ * And now when night was come, (because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an n honourable Counsellour, which also looked for the kingdome of God, came, and went in o boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marueiled if he were already dead, & called vnto him the Centurion, and asked of him whether hee had beene any while dead.

45 And when hee knew the trueth of the Centurion, he gaue the body to Ioseph,

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layde him in a tombe that was hewen out of a rock, and rolled a stone vnto the doore of the sepulchre.

47 And Mary Magdalene, and Marie Ioses mother beheld where he should be laid.

CHAP. XVI.

1 The women come to the graue. 9 Christ being risen againe appeareth to Magdalene, 14 also to the eleuen, and reproueth their vnbeliefe. 16 He committeth the preaching of the Gospel & the ministration of baptisme vnto them.

AND * when the Sabbath day was past, Mary Magdalene, and Mary the mother of Iames, and Salome, bought sweete ointments, that they might come, and embaulme him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sun was yet ‖ rising,

3 And they sayde one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one.)

5 * So they went into the sepulchre, and sawe a young man sitting at the right side, clothed in a long white robe: and they were afrayd.

6 But he said vnto them, Be not afrayd: yee seeke Iesus of Nazaret, which hath bene crucified: he is risen: he is not here: behold the place where they put him.

7 But goe your way, and tell his disciples, and b Peter, that he will goe before you into Galile: there shal ye see him, * as he said vnto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, & were amazed: neyther sayd they any thing to any man; for they were afraid.

9 ¶ And

[Or, Pretorie.

[Or, stalke.

e It was the custome to make him that was condemned, to carie his crosse, but Iesus was not able for weaknesse.

f Which was to hasten his death: but he would not drinke it, because he would waite for the houre that his Father had appointed, that he might render vnto him perfit obedience.

g The Iewes diuided their day into foure parts, so that by the third houre is here meant the third parth of the day which was from six a clocke to nine, at what time Matthew saith he was crucified.

h Meaning the one of them that were crucified.

i Because this darkenesse was onely ouer the land of Canaan, when the rest of the world was light, the miracle is the greater.

k Which was the third part of the day, and about three of the clocke after noone.

! This was spoken mokingly.

m Who had charge ouer an hundreth men.

n A graue man and of great authoritie.

o This man shewed his faith boldly when the danger seemed to be most perillous.

[Or, not risen.

a The Angel of God in the likenesse of a young man.

b He specially maketh mention of Peter, to comfort him, because he had fallen into greater danger then the rest.

Matth. 27.32. luke 23.26. Matth. 27.33. luke 23.33. iohn 19.17. Isa. 53.12. Iohn 2.19. Psalm. 22.1. matth. 27.46. Psal. 69.21. Luke 8.2,3. Matth. 27.57. luke 23.50,51. iohn 19.38. Luke 24.1. iohn 20.1. Matth 28.1. iohn 20.12. Matth. 26.31. chap. 14.28.

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9 ¶ And when Iesus was risen againe, in the morowe (which was the first day of the weeke) he appeared first to Marie Magdalene, * out of whom he had cast seuen deuils.

10 And she went and told them that had beene with him, which mourned and wept.

11 And when they heard that hee was aliue, and had appeared to her, they c beleeued it not.

12 ¶ * After that, hee appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went and told it to the remnant, but they beleeued them not.

14 ¶ * Finally, he appeared vnto the eleuen as they d sate together, and reproued them of their vnbeliefe & hardnesse of heart, because they beleeued not them which had seene him, being risen vp againe.

15 And he said vnto them, * Goe yee into all the world, and preach the Gospel to e euery creature.

16 He that shall beleeue and bee baptised, shall be saued: * but he that will not beleeue, shalbe damned.

17 And these f tokens shal follow them that beleeue, * In my name they shall cast out deuils, and shall * speake with g new tongues,

18 * And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: * they shal lay their hands on the sicke, and they shall recouer.

16 * So after the Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went foorth, and preached euery where. And the * Lord wrought with them, and confirmed the word with h signes that followed, Amen.

Iohn 20.16. *Luke* 8.2.

c They had soone forgotten that, that Christ had foretold them of his resurrection. *Luke* 24.13,15.

Luke 24.36. *Iohn* 20.19.

d Mourning and praying.

Matth. 28.19.

e As well Gentile as Iewe. *Iohn* 12.48.

f This gift was but for a time, to cause men the more willingly to receiue the Gospel, which as yet was not euidently knowen, *Actes* 16.18. *Act.* 2.4 *et* 10.46

g With other and diuers, as Luke saith. *Actes* 28.5. *Actes* 28.8. *Luke* 24.51.

Heb. 2.4. h The miracles & signes follow ỹ doctrine, as certain seales so that if the doctrin be false, the miracles can be no better. *Deu.* 13.3

¶ The holy Gospel of Iesus Christ, according to Luke.

CHAP. I.

5 Of Zacharias, and Elisabet. 11 The Angel sheweth him of the nativitie of Iohn Baptist. 20 His incredulitie is punished. 28 The talke of the Angel and Mary. 46 Her song. 57 The birth, circumcision, and graces of Iohn. 68 Zacharias giueth thankes to God, and prophesieth.

FOrasmuch as many haue taken in hand to set foorth the storie of those things whereof wee are fully perswaded,

2 a As they haue deliuered them vnto vs, which from the beginning sawe them their selues, and were ministers of the b word,

3 It seemed good also to me (most noble Theophilus) alsoone as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest acknowledge the certaintie of those things, whereof thou hast beene instructed.

5 ¶ In the time of c Herode King of Iudea, there was a certaine priest named Zacharias, of the d course of Abia: and his wife was of the e daughters of Aaron, and her name was Elisabet.

6 Both were f iust before God, and walked in all the commaundements and g ordinances of the Lord, without reproofe.

7 And they had no childe, because that Elisabet was barren: and both were well stricken in age.

8 And it came to passe, as he executed the Priests office before God, as his course came in order,

9 According to the custome of ỹ Priests office, his lot was to h burne incense, when he went into the i Temple of the Lord.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angel of the Lord standing at the right side of the Altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell vpon him.

13 But the Angel said vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name k Iohn.

14 And thou shalt haue ioy and gladnes, and many shall reioyce at his birth.

15 For he shall be great in the sight of the Lord, & shal neither drinke wine, nor l strong drinke: and hee shall bee filled with the holy Ghost, euen from his mothers wombe.

16 * And many of the children of Israel shall he turne to their Lord God.

17 * For hee shall goe m before him in the spirite and power of Elias, to turne the hearts of the n fathers to the children, and the disobedient to the wisedome of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, Whereby shall I know this? For I am an old man, and my wife is of a great age.

19 And the Angel answered, and said vnto him, I am o Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumbe, and not bee able to speake, vntill the p day that these things bee done, because thou beleeuedst not my words, which shall bee fulfilled in their season.

a Meaning, the Apostles with whom hee was conuersant.

b Or of the thing: and it may bee referred either to Christ, or to the Gospel: and hereby is meant, that they were the ministers of Christ, who is called the word: or ministers of the word, that is to say, of the Gospel: and this commendeth the authoritie of his doctrine, seeing he receiued it of the Apostles.

c The sonne of Antipater.

d Reade 1.Chro. 24.10.

e By her father: for by her mothers line she was of the house of Dauid.

f This perfection or iustice is iudged by the fruits and outward appearance, and not by the cause: which onely commeth of Gods free mercie through Christ.

g The Greeke word signifieth, iustifications, whereby is meant the outward obseruation of the ceremonies commanded by God.

h That is, the euening and morning sacrifice, according to the Law.

i The Temple was diuided into three parts: the first was the body of the Temple called Atrium, where the people was: the second called Sanctum, where the Priests and Leuites were: and the third Sanctum Sanctorum, into the which the hie Priest entred once a yeere to sacrifice. *Exod.* 30.7. *leuit.* 16.17.

k Which signifieth the grace of the Lord.

l The word signifieth all maner of drinke which maketh men drunken. *Malach.* 4.5,6. *Matth* 11.14.

m As a King in his royaltie hath one to goe before him, who signifieth the King to be at hand.

n When Christ saith he came to set the father against the sonne, &c. he meaneth the successe which commeth of the Gospel, through the malice of men: but here hee speaketh of the true ende and prosperitie of the Gospel.

o Which signifieth, the strength or soueraigntie of God.

p Wee must not measure Gods promise by our weake sences.

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21 Now the people waited for Zacharias, and marueiled that hee taried so long in the Temple.

22 And when hee came out, hee could not speake vnto them: then they perceiued that he had seene a vision in the Temple: for hee made signes vnto them, and remained dumme.

23 And it came to passe, when the dayes of his office were fulfilled, that hee departed q to his owne house.

24 And after those dayes, his wife Elisabet conceiued, and hid her selfe fiue monthes, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein hee looked on mee, to take from me r my rebuke among men.

26 ¶ And in the sixt moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazaret,

27 To a virgin affianced to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie.

28 And the Angel went in vnto her, and said, ‖ Haile thou that art ‖ freely beloued: the Lord is with thee: blessed art thou among women.

29 And when she saw him, shee was troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angel said vnto her, Feare not, Marie: for thou s hast found fauour with God.

31 * For loe, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name IESVS.

32 Hee shall be great, and shall bee called the Sonne t of the most High, and the Lord God shal giue vnto him the throne of his father Dauid.

33 * And he shall reigne ouer the house of Iacob for euer, and of his kingdome shall be none ende.

34 Then sayde Marie vnto the Angel, u How shall this bee, seeing I knowe not man?

35 And the Angel answered, and said vnto her. The holy Ghost shal come vpon thee, and the power of the most High shall x ouershadow thee: therefore also that y holy thing which shall be borne of thee, shall bee called the Sonne of God.

36 And behold, thy z cousin Elisabet, shee hath also conceiued a sonne in her olde age: and this is her sixt moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Marie said, Behold the seruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 ¶ And Marie arose in those dayes and went into the hill countrey with haste to a a citie of Iuda.

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe b sprang in her belly, and Elisabet was filled with the holy Ghost.

42 And she cried with a lowde voice, and said, Blessed art thou among women, because c the fruite of thy wombe is blessed.

43 And whence commeth this to me, that the mother of my Lord shoulde come to mee?

44 For loe, assoone as the voice of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is shee that beleeued: for those things shall be performed, which were told her d from the Lord.

46 Then Marie said, My e soule magnifieth the Lord,

47 And my spirit reioyceth in God my Sauiour.

48 For hee hath looked on the ‖ poore degree of his seruant: for behold, from henceforth shall all ages call me blessed.

49 Because he that is mightie, hath done for me great things, and holy is his Name.

50 And his f mercy is from generation to generation on them that feare him.

51 * Hee hath shewed strength with his arme: * hee hath scattered the proude in the h imagination of their hearts.

52 Hee hath put downe the mightie from their seates, and exalted them of low degree.

53 * He hath filled the hungrie with good things, and sent away the rich emptie.

54 * He hath vpholden Israel his seruant, being mindfull of his mercy.

55 (* As hee hath spoken to our fathers, to wit, to Abraham, and his ‖ seed) for euer.

56 ¶ And Marie abode with her about three moneths: after, shee returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours, & coulins heard tell howe the Lord had shewed his great mercy vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and said, Not so, but he shall be called Iohn.

61 And they said vnto her, There is none of thy kinred, that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So hee asked for writing tables, and wrote, saying, His name is Iohn: and they marueiled all.

64 And his mouth was opened immediatly, and his tongue loosed, and hee i spake and praised God.

65 Then feare came on all them that dwelt neere vnto them, and all these words were noysed abroad throughout all the hill countrey of Iudea.

66 And all they that heard them, layed them

q While their course endured to sacrifice they might not lie with their wiues, nor drinke any licour that might make one drunke

r For the barren women enioyed not the promise which God made to them that were married to haue issue: but principally they were depriued of that promise which God made to Abraham, that hee would encrease his seede.

‖ *Or, gladnesse bee to thee.*

‖ *Or, receiued into fauour.*

s Not for her merits but onely through Gods free mercy, who loued vs when we were sinners, that whosoeuer reioyceth should reioyce in the Lord. *Isa.*7.14. *mat.*1.21. *chap.*2.21.

t Because he is the true Sonne of God begotten from before all beginning, and manifested in flesh at the determinate time. *Dan.*7.14. *micah.*4.7.

u She would be resolued of all doubts, to the ende that shee might more surely embrace the promise of God.

x It shall be a secret operation of the holy Ghost.

y Hee must be pure and without sinne, which must take away the sinnes of the world

z Notwithstanding that Elisabet was married to one of the tribe of Leui, yet shee was Maries cousin, which was of the stocke of Dauid. For the Lawe which forbade marriage out of their owne tribe, was onely that the tribes should not bee mixt and confounded, which could not bee in marrying with the Leuites: for they had no portion assigned vnto them.

a Which was also called, Kiriath-arba, or Hebron, Ios. 14.15. and 21.11.

b This mouing was extraordinary, and not naturall, which was to commend the miracle.

c Shee sheweth the cause why Mary was blessed

d By the message of the Angel.

e The soule and the spirit signifie the vnderstanding & affection, which are the two principall parts of the soule.

‖ *Or, low estate.*

f This fauour that God hath shewed me, shall be spoken of for euer.

g According to the promise made to Abraham, that he would be his God, and the God of his seede for euer. *Isa.*51.9. *Psal.*33.10. *Isa.*29.15.

h The wicked lay snares for other, wherein they themselues are taken. 1. *Sam.*2.5,6,7. *psal.*34.10. *Isa.*30.18. & 41.9. *and* 54.5. *iere.*32.3,20. *Gene.*17.19. *and* 22.17. *psal.*132.11.

‖ *Or, posteritie.*

i Not onely for his benefit in pardoning his fault, but also to shew that he was iustly punished for his incredulitie.

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them vp in their hearts, saying, What maner childe shall this bee! and the k hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophecied, saying,

68 Blessed bee the Lord God of Israel, because he hath l visited * and redeemed his people,

69 *And hath raised vp the m horne of saluation vnto vs, in the house of his seruant Dauid,

70 *As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send vs deliuerance from our enemies, and from the hands of all that hate vs,

72 That he would shew n mercy towards our fathers, and remember his holy Couenant,

73 *And the oath which hee sware to our father Abraham:

74 Which was, that he would graunt vnto vs, that we being deliuered out of the hands of our enemies, should o serue him without feare

75 All the dayes of our life, in *holinesse and righteousnesse p before him.

76 And thou, babe, shalt bee called the Prophet of the most High: for thou shalt goe before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of saluation vnto his people, by the q remission of their sinnes,

78 Through the tender mercie of our God, whereby *the r day spring from an high, hath visited vs,

79 To giue light to them that sit in darknesse, and in the shadow of death, s to guide our feete into the way of t peace.

80 And the childe grew, u waxed strong in spirit, and was in x the wildernesse, til the day came, that he should shew himselfe vnto Israel.

k The mightie power of God and his grace, which declared that hee should bee an excellent person.

l In declaring himselfe mindfull of his people and therefore is come from heauen to visite and redeeme them. *Matth.* 1.21. *chap* 2 30. *Psal.* 132.17,18.

m When the promises of God seemed to haue failed, and the state of Israel to haue perished, then sent he his Christ, who by his inuincible strength, as with a strong horne ouerthrew his enemies. *Jere.* 23.6. *and* 30.10.

n He declareth the cause and fountaine of our redemption. *Gene.* 22.16,17. *ierem.* 31.33. *hebr.* 6.13.

o This is the ende of our redemption. 1.Pet.1.15.

p To whom no hypocrisie can be acceptable.

q He sheweth that our saluation consisteth in the remission of sins, which is the principall part of the Gospel. *Zech.* 3.8. *and* 6.12. *mal.* 4.2.

r Or branch of a tree, meaning the Messias, who is the Sunne of righteousnesse, which shineth from heauen.

s That is, of all felicitie.

t He meaneth that part of Iudea which was least inhabited, where also the grosse and rude people dwelled.

CHAP. II.

7 The birth and circumcision of Christ. 22 *He was receiued into the Temple.* 28 *Simeon & Anna prophecie of him* 46 *He was found among the doctours.* 51 *His obedience to father and mother.*

A Nd it came to passe in those dayes, that there came a commandement from Augustus Cesar, that all the a world should bee ‖ taxed.

2 (This first b taxing was made when Cyrenius was gouernour of Syria.)

3 Then went all to be taxed, every man to his owne citie.

4 And c Ioseph also went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of *Dauid, which is called Beth-lehem, (because hee was of the house and linage of Dauid,)

5 To be taxed with Mary that was giuen him to wife, which was with child.

6 ¶ And so it was, that while they were there, the dayes were accomplished that she should be deliuered.

7 And she brought forth her d first begotten Sonne, and wrapped him in swadling clothes, and layde him in a e cratch, because there was no roome for them in the Inne.

8 ¶ And there were in the same countrey shepheards abiding in the field, and keeping watch by night because of their flocke.

9 And loe, the Angel of the Lord came vpon them, and the glorie of the Lord shone about them, and they were sore afraide.

10 Then the Angel said vnto them, Bee not afraide: for behold, I bring you tidings of great ioy, that shall be to all the people:

11 That is, that vnto you is borne this day in the citie of f Dauid, a Sauiour, which is Christ the Lord.

12 And g this shalbe a signe to you, Ye shal find the child swadled, and layd in a cratch.

13 And straightway there was with the Angel a multitude of heauenly souldiers, praysing God, and saying,

14 Glorie bee to God in the high heauens, and peace in earth, and towards men h good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepheards said one to another, Let vs goe then vnto Beth lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Mary and Ioseph, and the babe layd in the cratch.

17 And when they had seene it, they published abroad the thing, which was tolde them of that childe.

18 And all that heard it, wondered at the things which were tolde them of the shepheards.

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepheards returned, glorifiing and praysing God, for all that they had heard & seene, as it was spoken vnto them.

21 ¶ *And when the eight dayes were accomplished, that they should circumcise the childe, his name was then called *IESVS, which was named of the Angel, before hee was conceiued in the wombe.

22 *And when the dayes of ‖her purification after the Law of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord,

23 (As it is written in the Lawe of the Lord, *Euery man child ‖ that first openeth the wombe, shalbe called holy to the Lord:)

24 And to giue an oblation, *as it is commanded in the Law of the Lord, i a paire of turtle doues, or two yong pigeons.

25 And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the k holy Ghost was vpon him.

a So much as was subiect to the Romanes.

‖ *put in writing.*

b Whereby the people were more charged and oppressed.

c Hee sheweth by what occasion Iesus was borne in Beth lehem. *Iohn* 7.4.

d Reade Matth. 1.25.

e Whereby appeared his pouertie, and their cruelnie, which would not pitie such a woman in such a case.

f Which was Beth-lehem.

g Because they should not be offended with Christs poore estate, the Angel preuenteth this doubt, and sheweth in what sort they should find him.

h The free mercy and good will of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

Gene. 17.12. *leuit.* 12.3. *iohn* 7.22.

Matth. 1.21. *chap.* 1.31.

Leuit. 12.6.

‖ *Or their.*

Exod. 13.2. *num.* 8.16.

‖ *Or, that is first borne.*

Leuit. 12.6.

i Which offring was appointed to them which were so poore that they were not able to offer a lambe.

k The spirit of prophecie.

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26 And a reuelation was giuen him of the holy Ghost, that hee should not see death, before he had seene the Lords ‖ Christ.

27 And hee came ‡ by the motion of the Spirit into the Temple, and when the parents brought in the childe Iesus, to doe for him after the custome of the Law,

28 Then hee tooke him in his armes, and praised God, and said,

29 Lord, l now lettest thou thy seruant depart in peace, according to thy word:

30 For mine eyes haue seene thy m saluation,

31 Which thou hast prepared before the face of all people:

32 A light ‖ to be reuciled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon n blessed them, and said vnto Mary his mother, Behold, this childe is appointed for the o* fall and rising againe of many in Israel, and for a signe which shal be spoken against,

35 (Yea and a p sword shall pearce thorow thy soule) that the q thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had r liued with an husband seuen yeeres from her virginitie.

37 And shee was widdow about fourescore and foure yeeres, and went s not out of the Temple, but serued God with fastings and prayers, night and day.

38 She then comming at the same instant vpon them, ‖ confessed likewise the Lord, and spake of him to all that looked for redemption in Ierusalem.

39 And when they had performed all things according to the Lawe of the Lord, they returned into Galile to their owne citie Nazaret.

40 And the child grew and waxed strong in spirit, and was filled with wisedome, and the grace of God was with him.

41 ¶ Now his parents went to Ierusalem euery yeere, * at the feast of the Passeouer.

42 And when hee was twelue yeere olde, and they were come vp to Ierusalem after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the childe Iesus remained in Ierusalem, and Ioseph knewe not nor his mother,

44 But they supposing that he had beene in the company, went a dayes iourney and sought him among their kinsefolke, and acquaintance.

45 And when they found him not, they turned backe to Ierusalem, and sought him.

46 And it came to passe three dayes after that they found him in the Temple, sitting in the middes of the ‖doctours, both hearing them, and asking them questions.

47 And all that heard him were astonied at his vnderstanding, and answeres.

48 So when they saw him, they were amased, and his mother sayde vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee with heauie hearts.

49 Then said hee vnto them, How is it that ye sought me? t knew ye not that I must goe about my fathers businesse?

50 But they u understood not the word that he spake to them.

51 Then he went downe with them, and came to Nazaret, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdome, and stature, and in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of Iohn. 15 He is thought to be Christ. 21 Christ is baptized. 23 His age, and genealogie.

NOw in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and a Herode being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (* When Annas and Caiaphas were the b hie Priests) the word of God came vnto Iohn, the sonne of Zacharias, in the wildernesse.

3 * And hee came into all the coastes about Iorden, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, *The voice of him that crieth in the wildernes is, Prepare ye the way of the Lord: make his paths straight.

5 Euery c valley shall be filled, and euery mountaine, and hill shal be brought low, and crooked things shalbe made straight, and the rough wayes shall be made smooth.

6 And ‖ all flesh shall see the d saluation of God.

7 Then said hee to the people that were come out to be baptized of him, *O ‖ generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring foorth therefore fruites worthy amendment of life, and beginne not to say with your selues, Wee haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the e axe laide vnto the roote of the trees: therefore euery tree which bringeth not forth good fruite, shalbe hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we doe then?

11 And he answered, and said vnto them, * He f that hath two coats, let him part with him that hath none: and he that hath meate, let him doe likewise.

12 Then came there g Publicanes also to bee baptized, and said vnto him, Master, what shall we doe?

13 And hee said vnto them, Require no more then that which is appointed vnto you

14 The souldiers likewise demaunded of him,

‖Or, Messias.
‡Greeke, in the Spirit.
l Simeon declareth himselfe to die willingly, since he hath seene that Messias which was promised.
m The meane and substance of saluation.
‖Or, for the reuelation of.
n That is, prayed to God for them, and for the prosperitie of Christs kingdome.
o To be the fall of the reprobate which perish through their owne default, and raising vp of the elect to whom God giueth faith. *Isa.8.14. rom 9. 32. 1. pet. 2.8.*
p That is, sorrowes should pearce her heart as a sword.
q This chiefly appeareth when the crosse is laide vpon vs, whereby mens hearts are tried.
r She was seuen yeeres married.
s She was continually in the Temple.
‖Or, praised.
Deut.16.1.
‖Or, learned men.
t Our dutie to God is to be preferred before father and mother.
u For his vocation was not yet manifestly knowen.
a This was the sonne of Herode called the great. *Actes 4.6.*
b There could be by Gods law but one sacrificer at once: but because of the troubles that then reigned, the office was so mangled by reason of ambition and briberie, that both Caiaphas and Annas his father in law had it diuided betweene them. *Matth.3.2. marke 1.4. Esa.40.3. iohn 1.23.*
c All impediments shall be taken away, which should hinder the way of God, or of saluation. so that the way shall bee plaine by Christ to leade vs vnto God.
‖Or, euery man.
d That is, the Messias shalbe reueiled to the world. *Matth.3.7*
‖Or, vipers broods
e The vengeance of God is at hand *Iames 2 15. 1 iohn 3.17.*
f He willeth that the rich helpe the poore according to their necessitie
g Whose office was to receiue the tribute and tolles

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him, saying, And what shall we doe? And he sayd vnto them, Doe violence to no man, neither accuse any falsly, and bee content with your wages.

15 As the people waited, and all men mused in their hearts of Iohn, if he were not the Christ,

16 Iohn answered, and sayd to them all, *Indeede I h baptize you with water, but one stronger then I commeth, whose shooes latchet I am not worthy to vnloose: he will baptize you with the holy Ghost, and i with fire.

17 *Whose fanne is in his hand, and he will make cleane his flooze, and will gather the wheate into his garner, but the chaffe will he burne vp with fire that neuer shal be quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 *But when k Herode the Tetrarch was rebuked of him for Herodias his brother Philips wife, & for all the euils which Herode had done,

20 He added yet this aboue all, that hee shut vp Iohn in prison.

21 *Now it came to passe, as all the people were baptized, & that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a voice from heaue, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to bee about thirtie yeeres of age, being as men supposed the sonne of l Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Janna, the sonne of Joseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of ‖ Joseph, the sonne of Juda,

27 The sonne of Joanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 The sonne of ‖ Jose, the sonne of Eliezer, the sonne of Jorim, the sonne of ‖ Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Juda, the sonne of Joseph, the sonne of Jonan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of ‖ Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Jesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Juda,

34 The sonne of Jacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne m of God.

CHAP. IIII.

1 Iesus is led into the wildernesse to be tempted, 13 He ouercommeth the deuil. 14 He goeth into Galile, 16 Preacheth at Nazaret, and Capernaum. 22 The Iewes despise him. 38 He commeth into Peters house, and healeth his mother in lawe. 41 The deuils acknowledge Christ. 43 He preacheth thorow the cities.

AND Iesus full of the holy Ghost returned from Jordan, and was led by the spirit into the wildernesse,

2 *And was there fortie dayes tempted of the deuill, and in those dayes a he did eate nothing: but when they were ended, he afterward was hungry.

3 Then the deuill said vnto him, If thou be the Sonne of God, command this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not liue by bread onely, but by euery b word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, ‡ in the twinckling of an eye.

6 And the deuill sayd vnto him, All this power will I c giue thee, and the glory of those kingdomes: for that is deliuered to me: and to whomsoeuer I will, I giue it:

7 If thou therefore wilt ‖ worship mee, they shall be all thine.

8 But Iesus answered him, and sayd, ‡ Hence from me, Satan: for it is written, * Thou shalt worship the Lorde thy d God, and him onely shalt thou serue.

9 Then he brought him to e Jerusalem, and set him on a pinacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, * That he will giue his Angels charge ouer thee to keepe thee,

11 And with their handes they shall lift thee vp, lest at any time thou shouldest dash thy foot against a stone.

12 And Iesus answered, and sayd vnto him, It is sayd, * Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the tentation, he departed frō him f for a season.

14 ¶ And Iesus returned by the power of the Spirit into Galile: and there went a fame of him throughout all the region round about.

Matth.3.11. marke 1.8. iohn 1.26. act. 1.5. and 2.4. and 11.16. and 19.4.

h The vertue and force of baptisme standeth in Iesus Christ, and Iohn was but the minister thereof.

i That is, with a mighty and vehement spirit: whose propertie is to consume, & purge our filth as fire doeth the mettalls.

Matth 3.12. Matth.14 3. marke 6.17.

k Named Antipas.

Matth.3.13. marke 1.9. iohn 1.32.

l Luke ascendeth from the last father to the first, and Matthew descendeth frō the first to the last. Matthew extendeth not his rehearsall further the to Abraham, which is for the assurance of the promise for the Iewes. Luke referreth it euen to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are restored in the second Adam: Matthew counteth by the legall descent, & Luke by the natural: finally both two speaking of the same persons apply vnto them diuers names.

‖ *Or, Josech.*
‖ *Or, Iesus.*
‖ *Or, Martha.*
‖ *Or, Menna.*

m Not that Adam was ‡ Sonne of God by generation, but by creation, in the which sence God also calleth himselfe Father, Deu. 32.6, 18, 19.

Matth.4.1. marke 1.12.

a This fast was miraculous, to confirme the Gospel, & ought no more of men to be followed then the other miracles that Christ did. *Deut.8.3. matth 4.4.*

b That is, by the ordinance, and prouidence of God.

‖ *Greeke, in a moment of time.*

c Satan promiseth that which he cannot giue, thinking thereby that he might deceiue the more craftily: for he is but prince of the world by permission and bath his power limited.

‖ *Or, fall downe before me.*

‡ *Greeke, goe behind me. Deut.6.13. and 10.20.*

d Christ sheweth that all creatures ought onely to worship & serue God.

e This declareth how hard it is to resist the tentations of Satan: for he giueth not ouer for twise or thrise putting backe. *Psal.91.11,12. Deut.6.16.* f It is not enough, twice or thrise to resist Satan: for he neuer ceaseth to tempt: or if hee relent a little, it is to the end that he may renew his force, and assaile vs more sharpely.

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15 For hee taught in their Synagogues and was honoured of all men.

16 * And he came to Nazaret, where hee had been brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he opened the booke, he found the place, where it was written,

18 * The Spirit of the Lord is vpon me, because he hath g anointed me, that I should preach the Gospel to the poore: hee hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blind, that I should set at liberty them that are bruised,

19 And that I should preach the h acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee beganne to say vnto them, This day is this Scripture fulfilled in your eares.

22 And all i bare him witnesse, and wondered at the gracious wordes, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he said vnto them, Ye will surely say vnto mee this prouerbe, Physician, k heale thy selfe: Whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And hee sayd, Verely I say vnto you, * no l Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the daies of * Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throughout all the land.

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto m a certaine widowe.

27 Also many lepers were in Israel, in the time of * Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled n with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But hee passed o through the mids of them, and went his way,

31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And they were astonied at his doctrine: for his word was p with authoritie.

33 And in the Synagogue there was a man which had a q spirit of an vncleane deuill, which cryed with a loud voice,

34 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the holy One of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authority and power he commandeth the foule spirits, and they come out.

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 ¶ * And hee rose vp, and came out of the Synagogue, and entred into Simons house, and Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stood ouer her, and rebuked the feuer, and it left her: and immediatly she rose, and ministred vnto them.

40 Now when the Sunne was downe, all they that had sicke folkes of diuers diseases, brought them vnto him, and he layd his handes on euery one of them, and healed them.

41 * And deuils also came out of many, crying, and saying, r Thou art the Christ, the Sonne of God: but hee rebuked them, and suffered them not to say that they knew him to be the Christ.

42 And when it was day, hee departed, and went forth into a desert place, and the people sought him, and came to him, and kept him, that hee should not depart from them.

43 But hee sayd vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish 10 Certaine disciples are called. 12 He clenseth the Leper. 18 He healeth the man of the palsie. 27 He calleth Matthew the customer, 30 Eateth with sinners, 34 And excuseth his, as touching fasting.

Then * it came to passe, as the people preassed vpon him to heare the worde of God, that hee stoode by the lake of Gennesaret,

2 And sawe two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets.

3 And s hee entred into one of the ships which was Simons, and required him that hee would thrust off a little from the land: and he sate down, and taught the people out of the ship.

4 ¶ Now when hee had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said vnto him, t Master, we haue trauelled all night, and haue taken nothing: neuertheless at thy u word I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which

Matth. 13.54. *marke* 6.1. *iohn* 4.43.

Isa. 61.1.

g That is, endued with graces.

h He alludeth to the yere of Iubile, which is mentioned in the law, whereby this great deliuerance was figured.

i They approued and commended whatsoeuer he sayd.

k Bestow thy benefits vpon them, which appertaine more vnto thee. *John* 4.44.

l Their infidelitie stayed Christ from working miracles.

1. *King* 17.9. *iames* 5.17.

m He sheweth by examples, that God oft times preferreth the strangers to them of the household. 2. *Kings* 5.14.

n Because they perceiued that the grace of God should be taken from them and giuen to others.

o And escaped miraculously out of their hands: for his houre was not yet come. *Matth.* 4.13. *marke* 1.21. *Matth* 7.29. *marke* 1.22.

p Full of dignitie, and maiestie, which touched the heart of the auditours, and caused them to beare reuerence to his words.

q That is, the motion of the deuil, or that was tormented with a very deuill.

Matth. 8.14. *marke* 1.30.

Marke 1.34.

r The deuils are constrained to confesse Christ to be the Sonne of God, and yet it doth nothing auaile them, because it commeth not of faith.

Matth. 4.18. *marke* 1.16.

a To the intent that he might not be thronged of the preasse, and also that hee might the better be heard.

b The word signifieth him that is made ruler ouer any thing.

c He sheweth his prompt obedience to Christs commandement.

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which were in the other shippe, that they shoulde come and helpe them, who came then, and filled both the shippes, that they did [d] sinke.

d They were so laden that they almost sunke.

8 Now when Simon Peter sawe it, hee fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinfull man.

e The feeling of Gods presence maketh afraid.

9 For he [e] was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also James and John the sonnes of Zebedeus, which were copanions with Simon. Then Iesus sayd vnto Simon, Feare not: from [f] henceforth thou shalt catch men.

f He appointeth him to the office of an Apostle.

11 And when they had brought the ships to land, they forsooke all and followed him.

Matth.8 2. marke 1,40.

12 ¶ *Now it came to passe, as hee was in a certaine citie, beholde, there was a man full of leprosie, and when hee sawe Iesus, hee fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

14 And hee commaunded him that hee should tell it no man: but goe, (sayeth hee,) and shew thy selfe to the Priest, and offer for thy cleansing, as * Moses hath commanded, for a witnesse vnto them.

g Hereby he shewed them that he would not transgresse the law, and that they should be inexcusable, who seeing the miracle wrought, would not be. Ieeue Christ. *Leuit.14.4.*

15 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wildernesse, and prayed.

17 ¶ And it came to passe, on a certaine day, as hee was teaching, that the Pharises and doctours of the Lawe, sate by, which were come out of euery towne of Galile, and Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

Matth.9.2. marke 2.3.

18 * Then behold, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tiling bed and all, in the middes before Iesus.

20 And when he saw their faith, he sayd vnto him, Man, thy [h] sinnes are forgiuen thee.

h Christ toucheth the principall cause of all our euils.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but God onely?

22 But when Iesus perceiued their thoughts, he answered, and sayd vnto them, What thinke you in your hearts?

23 Whether is easier to say, Thy [i] sinnes are forgiuen thee, or to say, Rise and walke?

i Forasmuch as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby to vnderstand that he had power to forgiue sinnes.

24 But that ye may know that the Son of man hath authoritie to forgiue sinnes in earth, (he said vnto the sicke of the palsie) I say vnto thee, Arise: take vp thy bed, and go to thine house.

25 And immediatly hee rose vp before them, and tooke vp his bed whereon hee lay, and departed to his owne house, praysing God.

26 And they were all amased, and praysed God, and were filled with feare, saying, Doubtlesse wee haue seene ‖ strange things to day.

‖ *Or, aboue our expectation.*

27 ¶ *And after that he went forth and sawe a Publicane named ‖ Leui, sitting at the receit of Custome, and sayd vnto him, Follow me.

Matth. 9.9. marke 2.14.

28 And hee left all, rose vp, and followed him.

‖ *Or Matthew.*

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with them.

30 But they that were Scribes & Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

1.Tim.1.15.

k Which seeme to be righteous, and yet are but hypocrites. *Matth.9.14. marke 2.18.*

31 Then Iesus answered, and sayd vnto them, They that are whole, neede not the Physician, but they that are sicke.

32 *I came not to cal the [k] righteous, but sinners to repentance.

‡ *Greeke, make prayers.*

33 ¶ * Then they said vnto him, Why do the disciples of Iohn fast often, and ‡ pray, and the disciples of the Pharises also, but thine eat and drinke?

l The friends and familiars of Christ: and hereby Iesus Christ declareth that he will not burden his, before that he hath made them able to beare.

34 And he sayd vnto them, Can ye make the [l] childre of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the daies will come euen when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Againe he spake also vnto them a parable, No man putteth a piece of a new garment into an olde vesture: for then the new renteth it, & the piece taken out of the new, agreeth not with the old.

m Reade Matt. 9.17.

37 [m] Also no man powreth new wine into old vessels: for then the new wine will breake the vessels, and it will runne out, and the vessels will perish.

38 But new wine must bee powred into new vessels: so both are preserued.

39 Also no man that [n] drinketh old wine, straightway desireth new, for hee saith, The old is better.

n He admonisheth them not to trust too much to their owne sense or iudgement: nor, because they haue accustomed themselues to one thing, to condemne another which is better.

CHAP. VI.

3 Christ standeth in his disciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer he electeth his Apostles. 18 Hee healeth and teacheth the people. 20 Hee sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoyd hypocrisie.

AND * it came to passe on the second Sabbath, after the first, that he went through the corne fieldes, and his disciples plucked the eares of corne, and did eat, and rub them in their hands.

Matt 12.1. marke 2.23.

a Those feasts which conteined many dayes, as the Passeouer & the feast of Tabernacles, had two Sabbaths: the first day of the feast, and the last.

2 And certaine of the Pharises said vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, * Haue yee not read this, that Dauid did when hee himselfe was an hungred, and

1.Sam.21.6.

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they which were with him,

4 How hee went into the house of God, and tooke, and ate the shew bread, and gaue also to them that were with him, which was not lawfull to eate, but for the * Priests onely?

5 And he said vnto them, The Sonne of man is [b] Lord also of the Sabbath day.

6 ¶ * It came to passe also on another Sabbath, that hee entred into the Synagogue and taught, and there was a man whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether hee would heale on the Sabbath day, that they might finde an accusation against him.

8 But hee knew their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the mids. And he arose and stood vp.

9 Then said Iesus vnto them, I will aske you a question, Whether it is lawful on the Sabbath dayes to do good, or to do euil? to saue ‖ life, or to destroy it?

10 And hee beheld them all in compasse, and said vnto the man, Stretch foorth thine hand. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled ful of madnesse, and communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 * And when it was day, hee called his disciples, and of them hee chose [c] twelue, which also he called [d] Apostles.

14 (Simon whom he named also Peter, and Andrew his brother, Iames and Iohn, Philip, and Bartlemew:

15 Matthewe, and Thomas: Iames the sonne of Alpheus, and Simon called Zelous:

16 Iudas Iames brother, and Iudas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stood in ‖ a plaine place, with the company of his disciples, & a great multitude of people out of al Iudea and Ierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ * And he lifted vp his eyes vpon his disciples, and said, Blessed be ye [e] poore: for yours is the kingdome of God.

21 * Blessed are ye that hunger nowe: for ye shalbe satisfied. Blessed are ye that * weepe now: for ye shall laugh.

22 * Blessed are yee when men hate you, and when [f] they separate you, and reuile you, and put out your name as euil, for the Sonne of mans sake.

23 Reioyce ye in that day, and be [g] glad: for behold, your reward is great in heauen: for after this maner their fathers did to the Prophets.

24 * But woe be to you that are [h] rich: for ye haue receiued your consolation.

25 * Woe bee to you that are full: for yee shall hunger. Woe be to you that now laugh: for ye shall waile and weepe.

26 Woe be to you when all men [k] speake wel of you, for so did their fathers to the false prophets.

27 ¶ * But I say vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 * And vnto him that [l] smiteth thee on the one cheeke, offer also the other: * and him that taketh away thy cloake, forbid not to take thy coat also.

30 Giue to euery man that asketh of thee: and of him that taketh away thy goods, [m] aske them not againe.

31 * And as ye would that men should do to you, so do ye to them likewise.

32 * For if yee loue them which loue you, what thanke shall ye haue? for euen the [n] sinners loue those which loue them.

33 And if you do good for them which do good for you, what thanke shall yee haue? for euen the sinners doe the same.

34 * And if yee lend to them of whom yee hope to receiue, what thanke shall yee haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue ye your enemies, & do good, & lend, [o] looking for nothing againe, and your reward shall be great, and ye shall be the children of * the most high: for he is kinde vnto the vnkinde, and to the euil.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 ¶ * Iudge not, and ye shal not be iudged: condemne not, and yee shall not bee condemned: forgiue, and ye shalbe forgiuen.

38 Giue, and it shalbe giuen vnto you: * a good measure, pressed downe, shaken together, & running ouer shal men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 And hee spake a parable vnto them, * Can the blinde leade the blinde? shall they not both fall into the ditch?

40 * The disciple is not aboue his Master: but whosoeuer will bee a perfit disciple, shalbe as his master.

41 ¶ * And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, whe thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine own eye first, and then shalt thou see perfectly, to pull out the mote that is in thy brothers eye.

43 ¶ * For it is not a good tree that bringeth foorth euill fruit: neither an euill tree, that bringeth foorth good fruit.

44 * For euery tree is knowen by his owne fruit: * for neither of thornes gather men

Exod. 29 33. *leuit.* 8.31. *and* 24.9.

b Hauing power to dispence with, and qualifie the keeping of the Sabbath and other cerimonies. *Matth.* 12. 9. *marke.* 3.1.

‖ *Or, a person.* *Matth.* 10.1. *mar.* 3.13. *& 6.7. chap.* 9.1.

c According to the similitude of the twelue Patriarkes, of whom the Church of God is sprung.

d Ambassadours or messengers whom he had elected before, but now enioyneth them their charge.

‖ *Or, Champion.* *Matth.* 5.3.

e They that are humble and submit themselues willingly to obey God. *Isa.* 65.13. *Isa.* 61 3. *Matth.* 5.11.

f He meaneth excommunication, which also he calleth putting out their names: S Iohn calleth it casting out of the Synagogue, S Paul, deliuering to Satan, which punishment as it is most terrible when it is iustly executed, so it is comfortable to the godly when they are cast out of wicked mens company as the Prophet declareth. Psal. 1.1.

g The word signifieth to leape for ioy, or to shew mirth by outward gesture.

Amos 6.1. *eccl.* 31 8.

h That put your trust in your riches, and forget the life to come. *Isay* 5.13,14.

i Signifying them that liue at ease, and after the pleasures of the flesh.

k Hee reproueth ambition and vaine glory, when as men goe about by all meanes to get fauour and worldly pompe. *Matth.* 5.44. *Matth* 5.39.

l Rather endure more iniury then reuenge your selues. *1. Cor.* 6.7.

m Be not so carefull for the losse of thy goods, that thou shouldest be discouraged to serue God. *Matth.* 7.12. *tob.* 4.15. *Matth* 5.46.

n They are commonly called sinners, which are of a wicked life, and without all feare of God. *Matth.* 5.42. *deut.* 15.8.

o Not onely not hoping for profit, but to lose the stocke and principall, forasmuch as Christ bindeth himselfe to repay the whole with a most liberall interest. *Matth.* 5.45. *Matth.* 7.1. *Matth.* 7.2. *marke* 4.24. *Matth* 15.14. *Matth.* 10.24. *iohn* 13.16. *and* 15 20. *Matth.* 7 3.

p He reproueth the hypocrisie of such as winke at their owne horrible faults, and yet are too curious to spy out the least fault in their brother. *Matth.* 7.17. *Matth.* 12.33. *Matth* 7. 16.

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men figs, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good, and an euil man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ But why call yee mee Master, Master, and doe not the things that I speake?

47 Whosoeuer commeth to me, and heareth my words, and doeth the same, I will shew you to whom he is like.

48 He is like a man which built an house and digged deepe, and laid the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man, that built an house vpon the earth without foundation, against which the flood did beat, and it fell by and by: and the fall of that house was great.

q The name and title are nothing worth to prooue that a man is sent of God, except in effect he shew the same. *Matth.7.21. rom.2.13. iames 1.22.*

r He speaketh not onely to the false prophets, but to all false pastors, hirelings and hypocrites.

CHAP. VII.

1 He healeth the captaines seruant. 11 Hee rayseth vp the widowes sonne from death to life. 19 He answereth the disciples whom Iohn Baptist sent vnto him 24 He commendeth Iohn, 31 And reprooueth the Iewes for their vnfaithfulnes. 36 Hee eateth with the Pharise. 37 The woman washeth his feet with her teares, and hee forgiueth her sinnes.

Matth.8.5.

VVHen hee had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certaine a Centurions seruant was sick and ready to die, which was deare vnto him.

3 And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that hee would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that hee was worthy that he should doe this for him.

5 For he loueth, said they, our nation, and he hath built vs a b Synagogue.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, c saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe.

7 Wherefore, I thought not my selfe worthy to come vnto thee: but say the word, and my seruant shall be whole.

8 For I am likewise a man set vnder authority, and haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, hee marueiled at him, and turned him, and said to the people that followed him, I say vnto you, I haue not found so e great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

a It might be that this captaine did lie with his garison in Capernaum.

b In building them a Temple for their assemblies he shewed his zeale towards the true seruice of God.

c The friendes speake to Iesus in the captaines name.

d Or, command by a word onely that it so be.

e He commendeth this heathen captaine because he assureth himselfe vpon Christs word alone.

11 And it came to passe the day after, that he went into a city called f Nain, and many of his disciples went with him, and a great multitude.

12 Now when he came neere to the gate of the city, behold, there was a dead man caried out, who was the onely begotten sonne of his mother, which was a widow, and much people of the city was with her.

13 And when the Lord saw her, hee had compassion on her, and said vnto her, Weep not.

14 And he went and touched the ‖ coffin, (and they that bare him, stood still) and hee said, g Yong man, I say vnto thee, Arise.

15 And hee that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath h visited his people.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou i he that should come, or shall we wait for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that should come, or shall we waite for another?

21 And at that time he cured many of their sicknesses and plagues, and of euill spirits, and vnto many blind men hee gaue sight.

22 And Iesus answered and said vnto them, Goe your waies & shew Iohn k what things ye haue seene & heard: that the blind see, the halt goe, the Lepers are cleansed, the deafe heare, the dead rise againe, and l the ‖ poore receiue the Gospel.

23 And blessed is he, that shal not be m offended in me.

24 And when the messengers of Iohn were departed, hee began to speake vnto the people, of Iohn, What went yee out into the wildernesse to see? A n reed shaken with the winde?

25 But what went you out to see? A man clothed in soft rayment? Behold, they which are gorgeously apparrelled, and liue delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, I say vnto you, and greater then a Prophet.

27 This is hee of whome it is written, *Behold, I send my ‖ messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are ‖ begotten of women: neuerthelesse, hee that is the least in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes o iustified God, being baptized with the baptisme of Iohn.

f Which was a towne of Galile in the tribe of Issachar, not far from Tiberias.

g Christ calleth those things that are not, as if they were, and giueth life to them that be dead.

h That is, to establish and restore them.

i To wit, the Messias and redeemer.

k He declareth by the vertues & power that were in him, that he was the Christ.

l Such as feele their owne miseries and wretchednesse.

‖ *Or, the Gospel is preached to the poore.*

m That shall persuere and not shrinke backe for any things that can come vnto them.

n Read Matth. 11.7.

Mal.3.1.

‖ *Or, Angel.*

‖ *Or, borne.*

o They praysed him as iust, faithfull, good and mercifull, so that the fruit of their baptisme appeared in them.

p This word comprehendeth the whole doctrine that Iohn taught.

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30 But the Pharises and the expounders of the Law despised the counsel of God q against themselues, and were not baptized of him.

31 *And the Lord said, Whereunto shall I liken the men of this generation? & what thing are they like vnto?

32 They are like vnto children sitting in the market place, and crying one to another, and saying, r We haue piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and yee say, Hee hath the deuill.

34 The Sonne of man is come, and s eateth and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisedome is t iustified of all her children.

36 ¶ *And one of the Pharises desired him that hee would eat with him: and hee went into the Pharises house, & sate downe at table.

37 And beholde, a woman in the citie, which was a sinner, when shee knew that Iesus sate at table in the Pharises house, she brought a box of ointment.

38 *And she stood at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haires of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharise which bade him, saw it, hee spake within himselfe, saying, If this man were a Prophet, he would surely haue knowen who, and what maner of woman this is which toucheth him: for he is a sinner.

40 And Iesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two debters: the one ought fiue hundred pence, and the other fiftie.

42 When they had nothing to pay, hee forgaue them both. Which of them therefore, tell me, will loue him most?

43 Simon answered, and said, I suppose that hee to whome hee forgaue most. And hee said vnto him, Thou hast truely iudged.

44 Then hee turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feet: but she hath washed my feet with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feete with ointment.

47 Wherefore I say vnto thee, Many sinnes are forgiuen her: for she u loued much. To whom a little is forgiuen, he doeth loue a little.

48 And he said vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say with in themselues, Who is this that euen forgiueth sinnes?

50 And he said to the woman, Thy faith hath saued thee, goe in x peace.

CHAP. VIII.

1 *Christ with his Apostles goe from towne to towne, and preach.* 3 *The women minister vnto them of their goods* 5 *Hee sheweth the parable of the seed.* 21 *He telleth who is his mother and his brother.* 24 *He stilleth the raging of the lake.* 27 *Hee deliuereth the possessed.* 33 *The deuils enter into the herde of swine.* 41 *He healeth the sicke woman, and Iairus daughter.*

AND it came to passe afterward, that hee himselfe went through euery citie and towne, preaching, and publishing the kingdome of God, and the twelue were with him.

2 And certaine women which were healed of euill spirits, and infirmities, as *Mary which was called Magdalene, out of whom went seuen deuils,

3 And Ioanna the wife of Chuza, Herods steward, and Susanna, and many other which a ministred vnto ‖ him of their substance.

4 *Now when much people were gathered together, and were come to him out of all cities, he spake by a parable.

5 A sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden vnder foote, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moystnesse.

7 And some fell among thornes, and the thornes sprung vp with it, and choked it.

8 And some fell on good ground, and sprang vp and bare fruit, an hundred fold. And as hee sayd these things, he cryed, Hee that hath eares to b heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And hee said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in c parables, that when *they see, they should not see, and when they heare, they should not vnderstand.

11 *The parable is this, the seede is the word of God.

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, lest they should beleeue, and be saued.

13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy: but they haue no roote, which for a while d beleeue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and e after their departure are choked with cares, and with riches, and voluptuous liuing, and bring forth no fruit.

15 But that which fel on good ground, are they which with an honest and good heart heare

q Meaning, to their owne condemnation, or as some read, with themselues because they durst not openly speak against Iohns doctrine: for they feared the people, Mat. 21 46. *Matth.* 11.16.

r The songs of little children are sufficient to condemne the Pharises & such like.

s Liueth according to the fashion of other men.

t He sheweth that the wicked although they turne from God, shal nothing hinder the elect to continue in the faith of the Gospel. *Mar.* 14.3. *Mar.* 15.40. *Iohn* 11.2.

u This great loue is a signe that she felt her selfe much bound vnto Christ who had forgiuen her so many sinnes.

x The peace of conscience commeth onely of faith.

a Whereby they acknowledged the benefit which they had receiued of him, and also shewed their perseuerance, which prooued their knowledge to be of God.

‖ *Or, to them.* *Matth.* 13.3. *mar.* 4.1,2.

b That is, to vnderstand, and beleeue these things.

c Which word is here taken for an obscure or darke saying. *Isa.* 6.9 *matt.* 13. 14. *mar.* 4.12. *Iohn* 12.40. *act.* 28.26. *rom.* 11.8. *Matth.* 13.18. *mar.* 4.15.

d That is, acknowledge, and consent to the word, and also reuerence it.

e When they returne home to their affaires.

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Chap.11.33.mat. 5.15.*mar.*4.21.
i Christ warneth his to doe good with their light, which they haue receiued, and to set it forth before all mens faces.
‖ *Or, bed.*
Chap.12.2.mat. 10.26.*mar.*4.22.
Mat.13.12.and 25.29.*mar.*4.25.
chap.19.24,26.
g Both to himselfe, and to others.
Matth.12.46. *mar.* 3.31.
‖ *Or, kinsfolkes.*
h The spirituall kinred is to bee preferred to the carnall and naturall, forasmuch as thereby of many, we are made one, confessing together one God, one faith, and one baptisme, loving God aboue all things, and our neighbours as our selues.
Mat.8.23.mar. 4.36.
i The word signifieth a deepe or sound sleepe.
Mat.8 28 mar. 5.1.
k Satan is tormented where Christ is present.
‖ *Or, many a day agone.*
l The word signifieth to be inforced with violence, as an horse when hee is spurred.
m A legion, as writeth Vegetius, conteined 6000 footmen, and 732 horsemen: but here it is taken for an vncertaine & infinite number.
n That is, so to depart that they could doe no harme: and this word Chap.16.23. is called hell, where the deuils are chained in the obscuritie of darkenesse, 2.Pet.2.4.

heare the word, and keep it, and bring forth fruit with patience.

16 ¶ *No man when he lighteth a candle, couereth it vnder a vessell, neither putteth it vnder the ‖ table, but setteth it on a candlestick, that they that enter in may see the light.

17 *For nothing is secret, that shal not be euident: neither any thing hid, that shal not be knowen, and come to light.

18 Take heede therefore how yee heare: * for whosoeuer hath, to him shall be giuen: and whosoeuer hath not, from him shall be taken euen that which e it seemeth that hee hath.

19 ¶ *Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him by certaine which sayd, Thy mother and thy ‖ brethren stand without, and would see thee.

21 But he answered, and said vnto them, My mother, and my brethren are h these which heare the word of God, and doe it.

22 ¶ *And it came to passe on a certaine day, that he went into a shippe with his disciples, and hee sayd vnto them, Let vs goe ouer vnto the other side of the lake. And they launched forth.

23 And as they sailed, he fell i asleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardy.

24 Then they went to him, and awoke him saying, Master, Master, wee perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then hee said vnto them, Where is your faith? and they feared, and wondred among themselues, saying, Who is this that commaundeth both the winds & water, and they obey him?

26 ¶ *So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as hee went out to land, there mette him a certaine man out of the citie, which had a deuill long time, and hee ware no clothes, neither abode in house, but in the graues.

28 And when he saw Jesus, he cryed out, and fell downe before him, and with a loud voyce sayd, What haue I to doe with thee, Jesus the sonne of God, the most high? I beseech thee k torment mee not.

29 For he commanded the foule spirit to come out of the man: (for ‖ oft times he had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bandes, and was l caried of the deuill into wildernesses.)

30 Then Jesus asked him, saying, What is thy name? And he said, m Legion, because many deuils were entred into him.

31 And they besought him, that he would not command thē to go out into the n deepe.

32 And there was thereby, an herde of many swine, feeding on an hill, and the deuils besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the herd was carried with violence from a steepe downe place into the lake, and was choked.

34 When the herdemen saw what was done, they fled: and when they were departed, they told it in the citie and in the country.

35 Then they came out to see what was done, and came to Jesus, and found the man, out of whome the deuils were departed, sitting at the feete of Jesus, clothed, and in his right minde, and they were afraid.

36 They also which saw it, told them by what meanes he that was possessed with the deuill was healed.

37 Then the whole multitude of the country about the Gadarenes, besought him, that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man out of whome the deuils were departed, besought him that hee might be with him: but Jesus sent him away, saying,

39 °Returne into thine owne house, and shew what great thinges God hath done to thee. So he went his way, & preached throwout all the p citie, what great thinges Jesus had done vnto him.

40 ¶ And it came to passe when Jesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ *And behold, there came a man named Jairus, and he was the ruler of the q Synagogue, who fell downe at Jesus feet, and besought him that he would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and she lay a dying. (And as hee went the people thronged him.

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon physitians, and could not be healed of any:

44 When she came behind him, she touched the r hemme of his garment, and immediatly her issue of blood stanched.

45 Then Jesus said, Who is it that hath touched mee? When euery man denyed, Peter sayd and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me?

46 And Jesus sayd, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman saw that shee was not hidde, shee came trembling, and fell downe before him, and tolde him before all the people, for what cause shee had touched him, and how she was healed immediatly.

48 And he sayd vnto her, Daughter, bee of good comfort: thy s faith hath made thee whole: goe in peace.)

49 While hee yet spake, there came one from

o Christ knew that he should better serue him being absent, then with him.
p This was his owne city called Gadaris, which was in the country of Decapolis, and therefore Luke disenteth not from Marke, who writeth that he preached in Decapolis. *Matth.9.18.* *marke* 5.22.
q Of the congregation of the Iewes.
r Being assured of the vertue & power of Iesus Christ, and not attributing any vertue to the garment.
s Christ doth not impute vnto vs the weakenesse of our faith, but doth accept it as though it were perfit.

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from the ruler of the Synagogues house, which sayd to him, Thy daughter is dead: disease not the master.

50 When Iesus heard it, hee answered e him, saying, Feare not: beleeue onely, and she shall be made whole.

e Meaning the ruler of the Synagogue.

51 And when he went into the house, hee suffered no man to go in with him, saue Peter, and James, and John, and the father and mother of the maid.

52 And all wept and lamented for her: but he said, Weepe not: for she is not u dead, but sleepeth.

u Although she was verily dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his sleepe.

53 And they laught him to scorne, knowing that she was dead.

54 So he x thrust them al out, & tooke her by the hand, and cryed, saying, Maide, arise.

x He meaneth those which he found in the house.

55 And her spirit came againe, and shee rose straightway: and hee commaunded to giue her meat.

56 Then her parents were astonied: but he commaunded them that they should tell no man what was done.

CHAP. IX.

2 Hee sendeth out the twelue Apostles to preach. 7 Herod heareth tell of him 12 He feedeth fiue thousand men with fiue loues, and two fishes. 19 Diuers opinions of Christ. 28 He transfigureth himselfe vpon the mount. 42 He deliuereth the possessed, 47 and teacheth his disciples to be lowly. 54 They desire vengeance, but hee reproueth them.

Mat.10 1. mar. 3.13 and 6.7.

THen * called hee the twelue disciples together, and gaue them power & authoritie ouer all deuils, and to heale diseases.

marke 6.7.

2 *And he sent them to preach the kingdome of God, and to cure the sicke.

3 And he sayd to them, a Take nothing to your iourney, neither ‖ staues, nor scrippe, neither bread nor siluer, neither haue two coates.

a To the ende they might doe their charge with greater diligence when they had nothing to let them.

‖ *Or, rods.*

4 And whatsoeuer house yee enter into, there abide, and b thence depart.

b He willeth them not to tary long, but to preach from towne to towne

Acts 13.51. chap.10.11.

5 And whosoeuer will not receiue you, when ye goe out of that citie, * shake off the very c dust from your feete for a testimonie against them.

c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefits which are vnworthy that one should receiue any thing at their hands.

6 And they went out, and went thorow euery towne preaching the Gospel, and healing euery where.

Matth.14. 1. marke 6.14. Marke 6. 30. Math.14.13. marke 6. 32.

7 ¶ * Now Herod the Tetrarch heard of all that was done by him: and hee doubted, because that it was sayd of some, that John was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod said, John haue I beheaded: who then is this of whom I heare such things? And he desired to see him.

Mat.14 15 mar. 6.35. iohn 6. 5.

10 ¶ * And when the Apostles returned, they told him what great thinges they had done. * Then he tooke them, and went aside into a solitary place, neere to the citie called Bethsaida.

11 But when the people knew it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, and healed them that had need to be healed.

12 * And when the day began to weare away, the twelue came, and sayd vnto him, Send the people away, that they may go into the townes & villages round about, and lodge, and get meat: for we are here in a desert place.

13 But hee sayd vnto them, d Giue yee them to eate. And they sayd, Wee haue no moe but fiue loaues and two fishes, except wee should goe and buy meate for all this people.

d Christ forsaketh not them that follow him, but sendeth them sufficient reliefe.

14 For they were about fiue thousand men. Then he sayd to his Disciples, Cause them to sit downe by fifties in a companie.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaues, and the two fishes, & looked vp to heauen, and e blessed them, and brake, & gaue to the disciples, to set before the people.

e Iohn sayth, hee gaue thanks, Iohn 6. 11.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ * And it came to passe as he was alone praying, his disciples were with him, and hee asked them, saying, Whome say the people that I am?

Math.16.13. marke 8. 27.

19 They answered, and sayde, John Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And he sayd vnto them, But whome say ye that I am? Peter answered, and said, The Christ of God.

21 And he warned, & commanded them, that they should tell f that to no man,

f For he knew best his conuenient time which was appointed for him to bee manifested in.

22 Saying, * The sonne of man must suffer many things, and be reprooued of the Elders, and of the hie Priests & Scribes, and be slaine, and the third day rise againe.

Math.17.22. marke 8. 32. Chap.14.27. mat. 10.38. & 16.24. marke 8. 34.

23 ¶ * And he said to them all, If any man will come after mee, let him denie himselfe, and take vp his crosse g daply, and follow mee.

g For as one day followeth another, so doth one crosse follow in the necke of an other.

24 * For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

Chap.17.33. mat. 10.39. & 16.25. marke 8.35.

25 For what aduantageth it a man, if hee win the whole world, and destroy himselfe, or lose himselfe?

26 * For whosoeuer shalbe ashamed of me, and of my words, of him shall the Sonne of man be ashamed when he shall come in his glory, and in the glory of the Father, and of the holy Angels.

Matth.10.33. chap. 12.9. marke 8 38. 2.tim. 2.12.

27 * And I tell you of a suertie, there bee some standing here, which shall not taste of death, till they haue seene the h kingdome of God.

Matth.16.28. marke 9 1.

h Established and enlarged by the preaching of the Gospel.

28 * And it came to passe about an eight dayes after those wordes, that he tooke Peter and John, and James, and went vp into a mountaine to pray.

Matth.17.2. marke 9. 2.

29 And as he prayed, the fashion of his countenance was changed, & his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 Which appeared in glory, and told of his i departure, which hee should accomplish at Ierusalem.

i That is, what issue he should haue, and how he should die.

32 But Peter and they that were with him,

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him, were heavie with sleepe, and when they awoke, they saw his glory, and the two men standing with him.

33 And it came to passe as they departed from him, Peter said vnto Iesus, Master, it is good for vs to bee here: let vs therefore make three Tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 While hee thus spake, there came a cloud, and [k] ouershadowed them, & they feared when they were entring into the cloud.

35 * And there came a voyce out of the cloud, saying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in those [l] dayes any of those things which they had seene.

37 ¶ And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 * And beholde, a man of the company cried out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And loe, a spirit taketh him, & suddenly he crieth, and he teareth him, that he foometh, and with much paine departeth from him, when he hath bruised him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and said, [m] O generation faithlesse and crooked, how long now shal I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuil rent him, and tare him: and Iesus rebuked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ And they were all amased at the mighty power of God: and while they all wondered at all things, which Iesus did, he sayd vnto his disciples,

44 ‡ Marke these wordes diligently: for it shall come to passe, that the Sonne of man shall be deliuered into the hands of men.

45 But they vnderstood not [n] that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 ¶ * Then there arose a disputation among them, which of them should bee the greatest.

47 When Iesus saw the thoughts of their hearts, he tooke a little child, and set him by him,

48 And said vnto them, Whosoeuer receiueth this little childe in my Name, receiueth me: and whosoeuer shall receiue me, receiueth him that sent me: for he that is least among you, he shalbe great.

49 ¶ * And Iohn answered, and sayd, Master, we saw one casting out deuils in thy Name, and we forbad him, because hee followeth thee not with vs.

50 Then Iesus sayd vnto him, Forbid ye him not: for he that is not against vs, [o] is with vs.

51 ¶ And it came to passe, when the [p] dayes were accomplished, that hee should be receiued vp, he stedfastly set his face to goe to Ierusalem,

52 And sent messengers before him: and they went and entered into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, because his [q] behaviour was, as though hee would goe to Ierusalem.

54 And when his disciples, Iames and Iohn, saw it, they said, Lord, wilt thou that wee command that fire come downe from heauen, and consume them, euen as * Elias did?

55 But Iesus turned about, and rebuked them, and said, Ye know not of what [r] spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ And it came to passe that as they went in the way, * a certaine man sayd vnto him, I will follow thee, Lord, whithersoeuer thou goest.

58 And Iesus said vnto him, The [s] foxes haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not whereon to lay his head.

59 But he said vnto another, Follow me. And the same said, Lord, suffer me first to go and [t] bury my father.

60 And Iesus sayd vnto him, [u] Let the dead bury their dead: but goe thou & preach the kingdome of God.

61 Then another said, I will follow thee, Lord: but let me first go bid them farewell, which are at mine house.

61 And Iesus sayd vnto him, No man that putteth his hand to the plough, and [x] looketh backe, is apt to the kingdome of God.

k For otherwayes they had not bene able to comprehend his great Maiestie. *Matth.* 3. 17. *marke* 1. 11.

l They concealed it till Christs resurrection, as Marke writeth. *Matth.* 17. 14. *marke* 9. 17.

m Vnder the colour that his disciples could not heale the sicke man, he reproueth them which would haue diminished his authoritie.

‡ *Greeke, put these words into your eares.*

n They were so blinded with this opinion that Christ should haue a temporall kingdome, that they would not vnderstand when he spake of his death. *Matth.* 18 1. *mar.* 9. 33, 34.

Marke 9 38.

o Forasmuch as he letteth vs not, and God is glorified by his occasion.

p Of his death, whereby he was exalted.

q Or, face, or apparell: for they knew he was a Iew, and as touching the Samaritanes opinion of the Temple, reade Ioh. 4. 20. also they hated the Iewes, because they differed from them in religion. 2. *King.* 1. 10.

r He reproueth their rash and carnall affection, which were not led with Elias spirit. *Matth.* 8. 19.

s We must not follow Christ for riches and commodities, but prepare our selues to pouertie, and to the crosse, by his example.

t That is, till he be dead, and I haue done my duety to him in burying him.

u We may not follow what seemeth best to vs, but onely Gods calling: and here by *dead*, he meaneth those that are vnprofitable to serue God.

x To be hindered, or entangled with respect of any worldly commodity, or stayed to goe forward for any paine or trouble.

CHAP. X.

1 He sendeth the seuenty before him to preach, and giueth them a charge how to behaue themselues. 13 He threatneth the obstinate. 21 Hee giueth thanks to his heauenly Father. 25 He answereth the Scribes that tempted him, 33 and by the example of the Samaritane sheweth who is a mans neighbor. 38 Martha receiueth the Lord into her house. 40 Mary is feruent in hearing his word.

AFter * these things, the Lord appointed other seuentie also, and sent them, two and two before him into euery city & place, whither he himselfe should come. *Matth.* 10. 1.

2 And hee said vnto them, * [a] The harvest is great, but the [b] labourers are few: pray therefore the Lord of the harvest to sende foorth labourers into his harvest. *Matth.* 9. 37.

3 Goe your wayes: beholde, * I send you foorth as lambes among [c] wolues.

4 Beare no bagge, neither scrip, nor shooes, * and [d] salute no man by the way.

5 * And into whatsoeuer house yee enter,

a Meaning, a great number of people, which are ready to be brought vnto God.

b That is, the preachers. *Matth.* 10. 16.

c Not that they should hurt you, but that you shall be preserued by my prouidence. 2. *King.* 4. 29.

d Hee willeth that they should dispatch this iourney with diligence, not occupying themselues about other duties, *Matth.* 10. 12. *marke* 6. 10.

first

first say, e Peace be to this house.

6 And if the f Sonne of peace be there, your peace shall rest vpon him: if not, it shal turne to you againe.

7 And in that house tary stil, eating and drinking such things as by them shall be set before you: * for the labourer is worthy of his wages. Goe not from g house to house.

8 But into whatsoeuer citie ye shall enter, if they receiue you, h eate such things as are set before you,

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 But into whatsoeuer city ye shal enter, if they will not receiue you, goe your wayes out into the streetes of the same, and say,

11 Euen the very * dust, which cleaueth on vs of our citie, we wipe off against you: notwithstanding know this, that the i kingdome of God was come neere vnto you.

12 For I say to you, that it shall be easier in that day for them of Sodome, then for that citie.

13 * Woe be to thee, Chorazin: woe bee to thee, Bethsaida: for if the miracles had beene done in Tyrus and Sidon, which haue bin done in you, they had a great while agone repented, sitting k in sackecloth and ashes.

14 Therefore it shall be easier for Tyrus, l and Sidon at the iudgement, then for you.

15 And thou Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 ¶ * He that heareth you, heareth me: and he that despiseth you, despiseth me: and hee that despiseth mee, despiseth him that sent me.

17 ¶ And the seuenty turned againe with ioy, saying, Lord, euen the deuils are subdued to vs through thy name.

18 And he sayd vnto them, I saw m Satan like lightning, fall downe from heauen.

19 Beholde, I giue vnto you power to tread on serpents, and scorpions, and ouer all the power of the enemy, and nothing shal hurt you.

20 Neuertheless, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus ‖ in the spirit, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the n wise and learned, and hast reueyled them to babes: euen so, Father, because it so pleased thee.

22 Then hee turned to his disciples, and sayd, All things are o giuen mee of my Father: and p no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the q Sonne, and hee to whom the Sonne will reueyle him.

23 ¶ And he returned to his disciples, and sayd secretly, * Blessed are the eyes which see that yee see.

24 For I tell you that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them: and to heare those things, which ye heare, and haue not heard them.

25 ¶ * Then behold, a certaine expounder of the Lawe stood vp, and tempted him, saying, Master, what shall I doe to inherit eternall life? *Matth.* 22. 35. *marke* 12. 28.

26 And he sayd vnto him, What is written in the Law? how readest thou?

27 And he answered, r sayd, * Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, * and thy neighbour as thy selfe. *Deut.* 6. 5. *Leuit.* 19. 18.

28 Then hee sayd vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 But hee willing to ‖ iustifie himselfe, sayde vnto Iesus, Who s is then my neighbour? ‖ *Or, to approue himselfe as iust.*

30 And Iesus answered, and sayd, A certaine man went downe from Ierusalem to Iericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. r For they counted no man their neighbour, but their friend.

31 And by t chance there came downe a certaine t Priest that same way, and when he saw him, he passed by on the other side. s For so it seemed to mans iudgement, although this was so appointed by Gods counsell and prouidence.

32 And likewise also a Leuite, when hee was come neere to the place, went and looked on him, and passed by on the other side. t He priuily noteth the great cruelty, which was among this people, & chiefly the gouernours.

33 Then a certaine u Samaritane, as he iourneyed, came neere vnto him, and when he saw him, he had compassion on him, u This nation was odious to the Iewes.

34 And went to him, and bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an inne, and made prouision for him.

35 And on the morow when he departed, hee tooke out x two pence, and gaue them to the host, and sayd vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. x Which was about nine pence of sterling money.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he sayd, he that shewed mercy on him. Then sayd Iesus vnto him, Go, y and doe thou likewise.

38 ¶ Now it came to passe as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house. y Helpe him that hath neede of thee, although thou know him not.

39 And shee had a sister called Marie, which also sate at Iesus feete, and heard his preaching. z For she forgat the principall, which was to heare Gods word.

40 But Martha was combred about much seruing, and came to him, and sayd, Master, doest thou not care that my sister hath left mee to serue alone? bid her therefore that she helpe me. a It was not meet that she should haue bene drawen from so profitable a thing, whereunto she could not alwayes haue opportunitie.

41 And Iesus answered, and sayd vnto her, Martha, Martha, thou carest and art z troubled about many things:

42 But one thing is needfull. Mary hath chosen the good part, a which shall not be taken away from her.

CHAP.

e It was their maner of salutatiō, whereby they wished health and felicitie.
f Which loueth the doctrine of peace and the Gospel. *Deut.* 24. 14, 15. *matth.* 10. 10. *1. tim.* 5. 18.
g He would not that they should tary long in one towne neither yet be carefull to change their lodging.
h Doubt not to receiue nourishment of them, for whom you trauell. *Matth.* 10. 14. *chap* 9. 5. *act.* 13. 51. *and* 18. 6.
i God did present himselfe vnto you by his messengers, and would haue reigned ouer you. *Matth.* 11. 21.
k Which were the signes of repentance.
l The more benefits that God bestoweth vpon any people, the more doth their ingratitude deserue to be punished. *Matth.* 10. 40. *iohn* 13. 20.
m The power of Satan is beaten downe by the preaching of the Gospel.
Or, in his minde.
n He attributeth it to the free electiō of God, that ỹ wise & worldlings know not the Gospel, & yet the poore base people vnderstand it.
o Christ is our onely meane to receiue Gods mercy by.
p Therefore we must esteeme him as the Fathers Voyce hath taught vs, and not according to mans iudgement.
q In whom we see God, as in his liuely image. *Matth.* 13. 16.

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CHAP. XI.

2 He teacheth his disciples to pray. 14 He driueth out a deuill, 15 And rebuketh the blasphemous Pharises. 28 Hee preferreth the spirituall cousinage. 29 They require signes and tokens. 37 He eateth with the Pharise, and reproueth the hypocrisie of the Pharises, Scribes and hypocrites.

AND so it was, that as hee was praying in a certaine place, when he ceased, one of his disciples sayd vnto him, Master, teach vs to pray, as Iohn also taught his disciples.

Matth. 6. 9.

2 *And he said vnto them, When ye pray, say, Our Father, which art in heauen, hallowed be thy Name: Thy kingdome come: Let thy will bee done euen in earth as it is in heauen:

3 Our daily bread giue vs [a] for the day:

4 And ‖ forgiue vs our sinnes: for euen we forgiue euery man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

a Or, euery day, or as much as is sufficient for this day.

‖ Or, pardon.

5 ¶ Moreouer he said vnto them, [b] Which of you shall haue a friend, and shal go to him at midnight, and say vnto him, Friend, lend me three loaues?

b By this similitude he teacheth vs that we ought not to be discouraged, if wee obtaine not incontinently that which wee demaund.

6 For a friend of mine is come ‖ out of the way to me, and I haue nothing to set before him:

‖ Or, in passing by the way.

7 And he within should answere and say, Trouble me not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise, and giue him, because he is his friend, yet doubtlesse because of his ‖ importunitie, he would rise, and giue him as many as he needed.

‖ Or, impudencie.

9 *And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shal find: knocke, and it shall be opened vnto you.

Matth. 7. 7 and 21. 22. marke 11. 24. Ioh. 14. 13. & 16. 23. iames 1. 5.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

Matth. 7. 9.

11 *If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if he aske a fish, will he for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If yee then which are euill, can giue good gifts vnto your children, how much more shall your heauenly Father giue [c] the holy Ghost to them, that desire him?

c The chiefest thing that we can desire of God, is his holy Spirit.

14 ¶ Then he cast out a deuil which was dumbe: and when the deuill was gone out, the dumbe spake, and the people wondered.

15 But some of them sayde, Hee casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 But he knew their thoughts, and said vnto them, *Euery kingdome diuided against it selfe, shall be desolate, and an house diuided against an house, falleth.

Matth. 12. 25. mar. 3. 24, 25.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because yee say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whome doe your [d] children cast them out? therefore shall they bee your iudges.

d That is to say, your coniurers.

20 But if I by the [e] finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

e The finger of God is taken for the vertue and power of God. And the vertue of the Father and the Sonne is the holy Ghost: for so Matthew doth interpret this place.

21 When a strong man armed keepeth his [f] palace, the things that he possesseth are in ‖ peace.

f The word signifieth an entrie or porch before an house.

‖ Or, safetie.

22 But when a stronger then he commeth vpon him, and ouercommeth him, hee taketh from him all his armour wherein hee trusted, and diuideth his spoyles.

23 Hee that is not [g] with mee, is against mee: and hee that gathereth not with mee, scattereth.

g They that doe not wholy applie themselues to destroy the kingdome of Satan, cannot be counted to bee on Christs side, but are his aduersaries: how much more is hee against him, that maketh open warre with him as Satan doth?

24 *When the vncleane spirit is gone out of a man, hee walketh through drie places, seeking [h] rest: and when he findeth none, he sayth, I will returne vnto my house whence I came out.

Matth. 12. 43.

25 And when hee commeth, he findeth it swept and [i] garnished.

h To the intent that hee might worke according to his malicious nature.

i More apt to receiue him then it was afore.

26 Then [k] goeth hee, and taketh to him [l] seuen other spirits worse then himselfe: and they enter in and dwell there: *so the last state of that man is worse then the first.

k If by infidelity we turne backe from God, Satan hath greater power ouer vs then he had before.

l Hee meaneth an infinite number.

Hebr. 6. 4, 6. 2. pet. 2. 20.

27 ¶ And it came to passe, as hee sayd these things, a certaine woman of the compasse, lifted vp her voyce, and said vnto him, Blessed is the wombe that bare thee, and the paps which thou hast sucked.

28 But he sayd, [m] Yea, rather blessed are they that heare the worde of God, and keepe it.

m Christ gaue her a priuy taunt for that she omitted the chiefe praise which was due vnto him: that was, that they are blessed indeed to whom he communicateth himselfe by his word.

Matth 12. 38, 39

29 ¶ *And when the people were gathered thicke together, hee began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of *Ionas the Prophet.

30 For as Ionas was a signe to the Ninenites, so shall also the sonne of man be to this generation.

31 *The Queene of the South shall rise in iudgement with the men of this generation, and shall condemne them: for she came from the vtmost parts of the earth to heare the wisedome of Salomon, and beholde, a greater then Salomon is here.

32 The men of Nineue shal rise in iudgement with this generation, and shall condemne it: for they *repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 ¶ *No man lighteth a candle, and putteth it in a priuy place, neither vnder a bushell: but on a candlesticke, that they which come in may see the light.

34 *‖ The light of the body is the [n] eye: therefore when thine eye is [o] single, then is thy whole body light: but if thine eye be euil, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkenesse.

36 If therefore the whole body shall bee light, hauing no part darke, then shall all

Ionas 1. 17. 1. King. 10. 1. 2 chron. 9. 1. Ionas 3. 5. Chap. 8. 16. matth. 5. 15. marke 4. 21. Matth. 6. 22.

‖ Or, candle.

n Because it should guide and leade the body.

o Without spot or vice.

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Matth. 23.25.
p Christ here requireth two things: first, that we come truely by our meate and drinke: and next that we distribute part to the poore: for charitie is the perfection of the Law.
‖*Or, of that that you haue.*
‖*Or, that which is iust and right.*
q He would not breake the very least commandement before all things were accomplished: but taught them to sticke to the chiefest, and not preferre the inferiour ceremonies which must quickly be abolished.
Chap. 20.46. *mat.* 23.6. *mar.* 12.38.
r Whose stinke and infection appeare not suddenly.
Act. 15.10.
s Whereby you keepe in remembrance the execrable deedes of your fathers.
t You shew your selues as great hypocrites as were your fathers, making men beleeue ye honour God, when ye dishonour him.
u They were more curious to build their graues then to follow their doctrine.
‖*Or, cruelly expell them.*
Gene 4.8.
2. *Chron.* 24.21.
x Because they were culpable of the same fault that their ancesters were.
y They hid and tooke away the pure doctrine, and the true vnderstanding of the Scriptures.

be light, euen as when a candle doth light thee with the brightnesse.

37 ¶ And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at table.

38 And when the Pharise sawe it, hee marueiled that hee had not first washed before dinner.

39 * And the Lord said to him, Indeede ye Pharises make cleane the outside of the cup and of the platter: but the inward part is full of rauening and wickednesse.

40 Yee fooles, did not he that made that which is without, make that which is within also?

41 Therefore p giue almes of ‖those things which are within, and behold, all things shal be cleane to you.

42 But woe bee to you Pharises: for yee tithe the minte, and the rewe, and all maner herbes, and passe ouer ‖iudgement and the loue of God: these ought yee to haue done, and q not to haue left the other vndone.

43 * Woe be to you Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 Woe be to you Scribes and Pharises hypocrites: for ye are as graues which r appeare not, & the men that walke ouer them, perceiue not.

45 ¶ Then answered one of the expounders of the Law, and said vnto him, Master, Thus saying thou puttest vs to rebuke also.

46 And he said, Woe be to you also, ye interpreters of the Lawe: for yee * lade men with burdens grieuous to be borne, and yee your selues touch not the burdens with one of your fingers.

47 Woe be to you: for ye s build the sepulchres of the Prophets, and your fathers killed them.

48 t Truely ye beare witnesse, and allow the deedes of your fathers: for they killed them, and ye u build their sepulchres.

49 Therefore sayd the wisedome of God, I will send them Prophets and Apostles, and of them they shall slay and ‖persecute,

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation,

51 From the blood of * Abel vnto the blood of * Zacharias, which was slaine betweene the Altar, and the Temple: verely I say vnto you, it shall be required of x this generation.

52 Woe be to you, interpreters of the Law: for yee haue y taken away the key of knowledge: ye entred not in your selues, & them that came in, ye forbade.

53 And as he said these things vnto them, the Scribes and Pharises began to vrge him sore, and to prouoke him to speake of many things,

54 Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

CHAP. XII.

1 *Christ comandeth to auoid hypocrisie.* 4 *That we should not feare man but God.* 5 *To confesse his Name.* 10 *Blasphemy against the Spirit.* 14 *Not to passe our vocation.* 15 *Not to giue our selues to couetous care of this life,* 32 *but to righteousnesse, almes, watching, patience, wisedom, and concord.*

IN * the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Pharises, which is hypocrisie.

Matth. 16.5,6. *marke* 8.14.

2 * For there is nothing couered, that shal not be reuealed: neither hid, that shall not be knowen.

Matth. 10.26. *marke* 4.22.

3 Wherefore whatsoeuer ye haue spoken in darkenesse, it shall be heard in the light: and that which yee haue spoken in the eare, in secret places, shall bee preached on the * houses.

a Openly that all men may heare. *Matth.* 10.28.

4 * And I say vnto you, my friends, Bee not afraid of them that kill the body, and after that are not able to doe any more.

5 But I will forewarne you, whom yee shall feare: feare him which after hee hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fiue sparrowes bought for two farthings, and yet not one of them is forgotten before God?

Chap. 9.26. *mat.* 10.32. *mar.* 8.38 2. *tim.* 1.12.
b He that shall resist against the word of God purposely, and against his conscience.
Matth. 10.19. *marke* 13.11.

7 Yea, and all the haires of your head are numbred: feare not therefore: yee are more of value then many sparrowes.

8 * Also I say vnto you, whosoeuer shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that shal denie me before men, shall be denied before the Angels of God.

c Bee not so doubtfull that you should bee discouraged or distrust.
‖*Or, moment.*

10 And whosoeuer shall speake a worde against the Sonne of man, it shall bee forgiuen him: but vnto him, that b shall blaspheme the holy Ghost, it shall not bee forgiuen.

11 * And when they shall bring you vnto the Synagogues, & vnto the rulers & powres, take no c thought how, or what thing ye shall answere, or what ye shall speake.

d Christ chiefly came to be iudged, and not to iudge: notwithstanding hee willeth the Christians to be iudges and decide controuersies betwixt their brethren, 1. Cor. 6.1,

12 For the holy Ghost shall teach you in the same ‖houre, what ye ought to say.

13 And one of the companie sayde vnto him, Master, bid my brother diuide the inheritance with me.

14 And hee sayd vnto him, Man, who made me a d iudge, or a diuider ouer you?

e Christ condemneth the arrogancie of the rich worldlings, who as though they had God locked vp in their coffers and barnes, set their whole felicitie in their goods, not considering that God gaue him life, and also can take it away when he will.

15 ¶ Wherefore hee sayd vnto them, Take heede and beware of couetousnesse: e for though a man haue abundance, yet his life standeth not in his riches.

‖*Or, countrey.* *Eccles.* 11.19.

16 And he put forth a parable vnto them, saying, The f ground of a certaine rich man brought forth fruits plentifully.

17 Therefore hee thought with himselfe, saying, What shall I doe, because I haue no roume where I may lay vp my fruits.

18 And hee sayd, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruits, and my goods.

19 And I will say to my soule, Soule, * thou hast much goods layed vp for many yeeres, liue at ease, eate, drinke, and take thy pastime.

20 But

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20 But God said vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast prouided?

21 So is he that gathereth riches to himselfe, and is not rich in [f] God.

22 And he spake vnto his disciples, Therefore I say vnto you, * Take no thought for your life, what ye shall eate: neither for your body, what ye shall put on.

23 The life is more then meate: and the body more then the raiment.

24 [g] Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barne, and yet God feedeth them: how much more are yee better then fowles?

25 And which of you [h] taking thought, can adde to his stature one cubite?

26 If yee then be not able to doe the least thing, why take yee thought for the remnant?

27 [h] Consider the lilies how they growe: they labour not, neither spinne they: yet I say vnto you, that Salomon himselfe in all his royaltie was not clothed like one of these.

28 If then God so clothe the grasse which is to day in the fielde, and to morrow is cast into the ouen, how much more will hee clothe you, O ye of little faith?

29 Therefore aske not what ye shal eate, or what yee shall drinke, neither ‖ stand in doubt.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue neede of these things.

31 But rather seeke yee after the kingdome of God, [i] and all these things shall bee ministred vnto you.

32 Feare not, little flocke: for it is your fathers pleasure, to giue you the [k] kingdome.

33 ¶ * Sell that ye haue, and giue almes: make you bags, which waxe not old, a treasure that can neuer faile in heauen, where no theefe commeth, neither mothe corrupteth.

34 For where your treasure is, there will your hearts be also.

35 ¶ * Let your loynes be [l] girded about, and your lights burning,

36 And ye your selues like vnto men that waite for their master, when he will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly.

37 Blessed are those seruants, whom the Lord when he commeth, shall finde waking: verely I say vnto you, hee will [m] girde himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if hee come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 * Now vnderstand this, that if the good man of the house had knowen at what houre the theefe would come, he would haue watched, and would not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithfull steward, and wise, whom the master shall make ruler ouer his household, to giue them their [n] portion of meate in season?

43 Blessed is that seruant, whom his master when he commeth, shall finde so doing.

44 Of a trueth I say vnto you, that hee will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My Master doeth defer his comming, and shall begin to smite the seruants, and maydens, and to eat & drinke, and to be drunken,

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that seruant that knewe his masters will, and prepared not himselfe neither did according to his will, shalbe beaten with many stripes.

48 But hee that knew it not, and yet did commit things [o] worthy of stripes, shall bee beaten with few stripes: for vnto whomsoeuer much is giuen, of him shall be much required, and to whom men much commit, the more of him will they aske.

49 ¶ I am come to put [q] fire on the earth, and what is my desire, if it bee [r] already kindled?

50 Notwithstanding I must be [r] baptized with a baptisme, and how am I grieued, till it be ended?

51 * Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shall be fiue in one house diuided, three against two, and two against three.

53 The father shall bee diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in lawe, and the daughter in lawe against her mother in lawe.

54 ¶ * Then said he to the people, When you see a cloud rise out of the west, straightway yee say, A showre commeth: and so it is.

55 And when yee see the South winde blow, ye say, that it will be hote: and it commeth to passe.

56 Hypocrites, yee can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 Yea, and why iudge you not of your selues what is right?

58 ¶ * While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest bee [t] deliuered from him, least hee bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into prison.

59 I tel thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

CHAP.

f To depend only on his prouidence, knowing that hee hath enough for all. *Matth.* 6. 25. 1. *Pet.* 5. 7. *psal.* 55. 22.

g He exhorteth vs to cast our care on God, and to submit our selues to his prouidence.

h The liberalitie of God, which shineth in the herbs and floures, surmounteth all that man can doe by his riches or force.

‖ *Or, make discourses in the ayre.*

i Which are but accessaries, and are common as well to the wicked men as to the godly.

k Which is the chiefest thing that can be giuen, and therfore you cannot want those things which are of lesse importance. *Matth.* 6. 20. 1. *Pet.* 1, 13.

l Be in a readinesse to execute the charge which is committed vnto you.

m Because they did vse long garments, the maner was to gird or trusse them vp when they went about any businesse. *Matth* 24. 43. *reue.* 16. 15.

n The portion of seruants euery moneth was foure peekes of corne, as Donatus writeth in Phormio.

o Therefore ignorance is inexcusable.

p To whom God hath giuen many graces.

q The Gospel is as a burning fire most vehement which maketh a change of things through all the world.

r If there be great troubles and alterations vpon the earth, which things come not by the propertie of the Gospel, but through the wickednesse of man.

s He compareth his death to baptisme. *Matth.* 10. 34. *Matth.* 16. 21.

Matth. 5. 25.

t Though it be to thy losse and hindrance.

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CHAP. XIII.

1 The crueltie of Pilate. 2 Wee ought not to condemne all to bee wicked men which ſuffer. 3 Chriſt exhorteth to repentance. 11 Hee healeth the crooked woman, 15 anſwereth to the maſter of the Synagogue. 18 By diuers ſimilitudes he declareth what the kingdome of God is, 23 alſo that the number of them which ſhalbe ſaued, is ſmall. 33 Finally hee ſheweth that no worldly policie or force can let the worke and counſell of God.

THere were certaine men preſent at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe blood Pilate had [a] mingled with their owne ſacrifices.

2 And Ieſus anſwered, and ſayde vnto them, Suppoſe yee, that theſe Galileans were [b] greater ſinners then all the other Galileans, becauſe they haue ſuffered ſuch things?

3 I tell you, nay: but except [c] yee amend your liues, ye ſhall all likewiſe periſh.

4 Or thinke you that thoſe eighteene, vpon whom the towre in [d] Siloam fell, and ſlew them, were ‖ ſinners aboue all men that dwell in Ieruſalem?

5 I tell you, nay: but except yee amend your liues, yee all ſhall likewiſe periſh.

6 ¶ Hee ſpake alſo this parable, A certaine man had a figge tree planted in his vineyard: and hee came and ſought fruite thereon, and found none.

7 Then ſaid he to the dreſſer of the vineyard, Behold, [e] this three yeeres haue I come and ſought fruite of this fig tree, and finde none: [f] cut it downe: why keepeth it it alſo the ground barren?

8 And he anſwered, and ſaid vnto him, Lord, let it alone this yeere alſo, till I digge round about it, and doung it.

9 And if it beare fruite, well: if not, then after thou ſhalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And behold, there was a woman which had a [h] ſpirit of infirmitie eighteene yeeres, and was [i] bowed together, and could not lift vp her ſelfe in any wiſe.

12 When Ieſus ſaw her, he called her to him, and ſaid to her, Woman, thou art ‖ looſed from thy diſeaſe.

13 And he laide his hands on her, and immediatly ſhe was made ſtraight againe, and glorified God.

14 And the ruler of the Synagogue anſwered with indignation, becauſe that Ieſus had healed on the Sabbath day, and ſaid vnto the people, There are ſixe dayes in which men ought to worke: in them therefore come and bee healed, and not on the Sabbath day.

15 Then anſwered him the Lord, and ſaid, Hypocrite, doeth not each one of you on the Sabbath day looſe his oxe or his aſſe from the ſtall, and leade him away to the water?

16 And ought not this daughter of Abraham whom Satan had bound, loe, eighteene yeeres, be looſed from this bond on the Sabbath day?

17 And when he ſaid theſe things, all his aduerſaries were aſhamed: but all the people retoyced at all the excellent things that were done by him.

18 ¶ *Then ſaid he, What is the [k] kingdome of God like? or whereto ſhall I compare it?

19 It is like a graine of muſtard ſeede which a man tooke and ſowed in his garden, and it grew, and waxed a great tree, and the foules of the heauen made neſtes in the branches thereof.

20 ¶ And againe hee ſaid, Whereunto ſhall I liken the kingdome of God?

21 It is like leauen, which a woman tooke and hid in three peckes of floure, till all was leauened.

22 ¶ *And hee went through all cities and townes, teaching, and iourneying towards Ieruſalem.

23 Then ſaid one vnto him, Lord, are there few that ſhall bee ſaued? And hee ſaid vnto them,

24 *[l] Striue to enter in at the ſtraite gate: for many, I ſay vnto you, will ſeeke to enter in, and ſhall not be able.

25 When the good man of the houſe is riſen vp, and hath ſhut to the doore, and yee begin to ſtand without, and to knocke at the doore, ſaying, Lord, Lord, open to vs, and he ſhall anſwere and ſay vnto you, I know you not whence ye are,

26 [m] Then ſhall ye begin to ſay, We haue eaten and dronken in thy preſence, and thou haſt taught in our ſtreetes.

27 But hee ſhall ſay, I tell you, I know you not whence yee are: *depart from mee, all yee workers of iniquitie.

28 There ſhall be weeping and gnaſhing of teeth, when ye ſhal ſee Abraham and Iſaac and Iacob, and al the Prophets in the kingdome of God, and your ſelues thruſt out at doores.

29 Then ſhal come many from the [n] Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit at table in kingdome of God.

30 *And behold, [o] there are laſt, which ſhall be firſt: and there are firſt which ſhall be laſt.

31 The ſame day there came certaine Phariſes, and ſaid vnto him, Depart and goe hence: for Herode will kill thee.

32 Then ſaid he vnto them, Goe yee and tell that fox, Behold, I [p] caſt out deuils, and will heale ſtill to day, and to morrow, and the third day [q] I ſhalbe ‖ perfected.

33 Neuertheleſſe I muſt walke to day, and to morrow, and the day following: for it can not be, that a Prophet [r] ſhould periſh out of Ieruſalem.

34 *O Ieruſalem, Ieruſalem, which killeſt the Prophets, and ſtonest them that are ſent to thee, howe often would I haue gathered thy children together, as the hen gathereth her broode vnder her wings, and yee would not!

35 Beholde, your [t] houſe is left vnto you deſolate:

Matth. 13. 31. *marke* 4. 31.

k By theſe ſimilitudes he ſheweth the increaſe whereby God augmenteth his kingdome contrary to all mens opinions.

Matth. 9. 35. *marke* 6. 6.

Matth. 7. 13.

l We muſt indeuour, and cut off all impediments which may let vs.

m He warneth the Iewes, that they depriue not themſelues by their owne negligence of that ſaluation, which was offered vnto them.

Pſal 6. 8. *matt.* 7. 23. *and* 25. 41.

n The people which then were ſtrangers.

Matth. 19. 30 & 20. 16. *marke* 10. 31.

o Chriſt cutteth off the vaine confidence of the Iewes, who gloried in that, that God had choſen them for his people: yet they obeyed him not according to his word.

p Neither the enuie of the Phariſes, who would haue him put in feare of Herode, nor yet any policie of man could ſtay him from that office which God had enioyned him.

q Meaning, a little while.

r By Chriſtes death we are made perfect & for euer.

‖ *Or, make an end.*

s He murthered them as they were ſacrificing: and ſo their blood was mingled with the blood of the beaſts which were ſacrificed.

b For the Iewes tooke occaſion hereby to condemne them, as moſt wicked men

c He warneth them, rather to conſider their owne eſtate, then to reproue other mens.

d Which tower ſtood by the riuer Siloe or fiſh poole in Ieruſalem.

‖ *Or, debters.*

e By this ſimilitude is declared the great patience that God vſeth towards ſinners in looking for their amendement: but this delay auaileth them nothing, when they ſtill remaine in their corruption.

f Wee ſee our ſtate, if we bring not forth fruite.

g For both it is vnfruitfull it ſelfe and doth hurt to the ground where it groweth.

h Whom Satan had ſtriken with a diſeaſe, as the ſpirit of couetouſneſſe is that ſpirit, that maketh a man couetous.

i As they are, whoſe ſinewes are ſhrunke.

‖ *Or, ſet at libertie out of Satans bands.*

f He noteth their malice, which by all meanes ſought his death more then did the tyrant of whom they willed him to beware. *Matth.* 23. 37 t Chriſt forewarneth them of the deſtruction of the Temple, and of their whole policie.

deſolate:

i When your owne conscience shall reproue you, and cause you to confesse that you shall see me in my maiestie.

desolate: 35 verily I tel you, ye shall not see me vntill the time come that ye shal say, i Blessed is he that commeth in the name of the Lord.

CHAP. XIIII.

1 Iesus eateth with the Pharise, 4 Healeth the dropsie vpon the Sabbath, 8 Teacheth to bee lowly, and to bid the poore to our table. 15 Hee telleth of the great Supper. 28 He warneth them that will follow him, to lay their accounts before, what it will cost them. 34 The salt of the earth.

AND it came to passe, that when hee was entred into the house of one of the chiefe Pharises on the Sabbath day, to eate bread, they watched him.

‖Or, take his refection.

2 And behold, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the expounders of the Law, and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe,

5 And answered them, saying, Which of you shall haue an asse, or an ore fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answere him againe to those things.

7 ¶ He spake also a parable to the ghests, when hee marked how they chose out the chiefe roomes, and said vnto them,

a He reproueth their ambition, which desire to sit in the highest places.

8 a When thou shalt bee bidden of any man to a wedding, set not thy selfe downe in the chiefest place, lest a more honourable man then thou, be bidden of him,

9 And hee that bade both him and thee, come, and say to thee, Giue this man roome, and thou then begin with shame to take the lowest roome.

Prou. 25.7. Chap. 18.14. matth. 23.12.

10 * But when thou art bidden, goe, and sit downe in the lowest roome, that when he that bade thee, commeth, hee may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

b Christ reprehendeth onely the blinde affection of man, which regardeth nothing but a worldly recompense.

11 * For whosoeuer exalteth himselfe, shal be brought low, and hee that humbleth himselfe, shall be exalted.

Prou. 3.9. tob 4.7. Matth. 22.2. reuel. 19.9.

12 ¶ Then b said he also to him that had bidden him, * When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsemen, nor thy rich neighbours, lest they also bid thee againe, and a recompense be made thee.

c He casteth the Iewes in the teeth with their ingratitude, which would not eate of those holy meates of Gods word which was presented vnto them and whereunto they were bid a long time before,

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blind,

14 And thou shalt bee blessed, because they cannot recompense thee: for thou shalt bee recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table, heard these things, hee said vnto him, Blessed is hee that eateth bread in the kingdome of God.

16 Then said hee to him, * c A certaine man made a great supper, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde began to make excuse: The first said vnto him, I haue bought a farme, and I must needes goe out and see it: I pray thee haue me excused.

19 And an other said, I haue bought fiue yoke of oxen, and I goe to proue them: I pray thee haue me excused.

20 And an other said, I haue married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angrie, and said to his seruant, d Goe out quickly into the places and streetes of the citie and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast commaunded, and yet there is roome.

23 Then the master said to the seruaunt, Goe out into the e hie wayes, and hedges, and f compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Now there went great multitudes with him, and hee turned and sayde vnto them,

26 * If any man come to mee, and g hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his owne life also, he cannot be my disciple.

27 * And whosoeuer beareth not his crosse, and commeth after me, cannot bee my disciple.

28 For which of you minding to build a tower, sitteth not downe before, and h counteth the cost, whether hee haue sufficient to perfourne it,

29 Lest that after he hath layed the foundation, and is not able to perfourne it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what king going to make warre against another king, sitteth not downe first and taketh counsell, whether he be able with tenne thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoeuer hee bee of you that i forsaketh not all that he hath, hee can not be my disciple.

34 * Salt is good: k but if salt haue lost his sauour, wherewith shall it be ‖salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

d Here is signified the calling of the Gentiles.

e God wil rather receiue al the rascall people of the world to his banquet, then them which are vnthankfull.

f This compulsion commeth of the feeling of the power of Gods word, after that his word hath bene preached. *Matth. 10.37. and 16.24.*

g That is, he that casteth not off all affections and desires which draw vs from Christ. *Chap. 9.23. matt. 16.24. mar. 8.34.*

h He that will professe the Gospel, must diligently consider what his profession requireth, and not rashly take in hand so great an enterprise, neither yet when he hath taken it in hand, in any case forsake it.

i He that is not perswaded to leaue all at euery houre to bestowe himselfe frankly in Gods seruice. *Matth. 5.13. marke 9.50.*

k If they that should season others, haue lost it themselues, where should a man recouer it?

‖Or, seasoned.

CHAP. XV.

1 The Pharises murmure because Christ receiueth sinners. 4 The louing mercie of God is openly set forth in the parable of the hundreth sheepe. 7 Ioy in heauen for one sinner. 12 Of the prodigall sonne.

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THen resorted vnto him all the Publicanes and sinners, to heare him.

2 Therefore the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 Then spake hee this parable to them, saying,

Matth. 18.12. 4 * What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wildernesse, and goe after that which is lost, vntill hee finde it?

5 And when hee hath found it, he layeth it on his shoulders with ioy.

6 And when he commeth home, hee calleth together his friends and neighbours, saying vnto them, Reioyce with mee: for I haue found my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more then for ninetie and nine [a] iust men, which neede none amendment of life.

a Which iustifie themselues, and know not their owne faults.

8 Either what woman hauing ten [b] pieces of siluer, if shee loose one piece, doeth not light a candle, and sweepe the house, & seeke diligently till shee finde it?

b The word is, *drachma*, which is somewhat more in value then fiue pence of old sterling money, and was equall with a Romane penie.

9 And when shee hath found it, shee calleth her friendes, and neighbours, saying, Reioyce with me: for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ Hee said moreouer, A certaine man had two sonnes.

12 And the yonger of them said to his father, Father, giue mee the [c] portion of the goods that falleth to me. So he diuided vnto them his substance.

c This declareth that we ought not to desire to haue our portion separate from God, except we will lose all.

13 So not long after, when the younger sonne had gathered all together, hee tooke his iourney into a farre country, and there hee wasted his goods with [d] riotous liuing.

d The Greeke word signifieth so to waste all, that a man reserueth nothing to himselfe.

14 Now when hee had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then hee went and claue to a citizen of that country, and hee sent him to his farme, to feede swine.

16 And hee would faine haue filled his belly with the huskes, that the swine ate: [e] but no man gaue them him.

e For no man had pitie vpon him.

17 Then hee came to himselfe, and said, Howe many hyred seruaunts at my fathers haue bread enough, and I die for hunger?

18 I will rise and goe to my father, and say vnto him. Father, I haue sinned against [f] heauen, and before thee,

f That is, against God.

19 And am no more worthy to bee called thy sonne: make me as one of thy hyred seruants.

20 So hee arose, and came to his father, and when he was yet [g] a great way off, his father sawe him, and had compassion, and ranne and fell on his necke, and kissed him.

g God preuenteth vs and heareth our groninges before we cry to him.

21 And the sonne said vnto him, [h] Father, I haue sinned against heauen, and before thee, and am no more worthy to bee called thy sonne.

h He was touched with the feeling of his sinne, and therefore was ashamed thereof, and heauie in heart.

22 Then the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete,

23 And bring the fat calfe, and kill him, and let vs eate and be merrie.

24 For this my sonne was dead, and is aliue againe: and hee was lost, but hee is found. And they began to be merrie.

25 Now the [i] elder brother was in the field, and when hee came and drewe neere to the house, hee heard melodie, and daunsing,

i God reproueth the enuie of such as grudge when God receiueth sinners to mercy.

26 And called one of his seruaunts, and asked what those things meant.

27 And hee said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because hee hath receiued him safe and sound.

28 Then he was angrie, and would not goe in: therefore came his father out and intreated him.

29 But hee answered and said to his father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid, that I might make merry with my friends.

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fatte calfe.

31 And hee said vnto him, [k] Sonne, thou art euer with mee, and all that I haue, is thine. It was meete that wee should make merry, and be glad: for this thy brother was dead, and is aliue againe: and hee was lost, but he is found.

k Thy part which art a Iew, is nothing diminished by that, that Christ was also killed for the Gentiles: for he accepteth not the person, but feedeth indifferently all them that beleeue in him, with his body and blood to life euerlasting.

CHAP. XVI.

1 *Christ exhorteth his to wisedome and liberalitie by the example of the steward* 13 *None can serue two masters.* 14 *He reproueth the couetousnes and hypocrisie of the Pharises.* 16 *Of the end and force of the Law.* 18 *The holy state of marriage.* 19 *Of the rich man, and Lazarus.*

AND hee said also vnto his disciples, There was a certaine rich man, which had a steward, and hee was accused vnto him, that he wasted his goods.

a Christ teacheth hereby, that likewise as he which is in authoritie, and hath riches, if he get friends in his prosperitie, may be relieued in his aduersitie: so our liberalitie towards our neighbour shall stand vs in such stead at the day of Iudgement, that God will accept it as done vnto him.

2 And he called him, and said vnto him, How is it that I heare this of thee? Giue an accounts of thy stewardship: for thou maiest be no longer steward.

3 Then the steward said within himselfe, What shall I doe? for my master will take away from mee the stewardship. I can not dig, and to beg I am ashamed.

4 I know what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called hee euery one of his masters detters, and said vnto the first, How much owest thou vnto my master?

6 And hee said, An hundreth measures of oyle. And hee said to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? And hee sayde, An hundreth measures

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measures of wheate. Then he sayd to him, Take thy writting, and write fourescore.

8 And the Lord commended [b] the vniust steward, because hee had done wisely. (Whereas the children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends [c] with the riches of iniquitie, that when yee shall want, they may receiue you into euerlasting habitations.

10 Hee that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then yee haue not been faithfull in [d] the wicked riches, who will trust you in the true treasure?

12 And if yee haue not been faithfull in [e] another mans goods, who shall giue you that which is [f] yours?

13 * No seruant can serue two masters: for either he shall hate the one, and loue the other: or else hee shall leane to the one, and despise the other. Ye cannot serue God and riches.

14 All these things heard the Pharises also which were couetous, and they [g] mocked him.

15 Then he sayd vnto them, Ye are they which [h] iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 * The Law of the Prophets endured vntill Iohn: and since that time the kingdome of God is preached, and euery man [i] preaseth into it.

17 * Now it is more easie that heauen and earth should passe away, then that one title of the law should fall.

18 ¶ * Whosoeuer putteth away his wife, and marrieth another, committeth aduiterie: and whosoeuer marieth her that [k] is put away from her husband, committeth aduiterie.

19 ¶ There was a [l] certaine rich man, which was clothed in purple, and fine linnen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was layd at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into [m] Abrahams bosome. The rich man also died and was buried.

23 And being in hell in torments, he lift vp his eyes, and saw Abraham afarre off, and Lazarus in his bosome.

24 Then he cried and said, Father Abraham, haue mercie on me, and send Lazarus that he may dip the tip of his [o] finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, [p] Sonne, remember that thou in thy life time receiuedst thy ‖ pleasures, and likewise Lazarus ‖ paines: now therefore is he comforted, and thou art tormented.

26 Besides all this betweene you and vs there is a great ‖ gulfe set, so that they which would go from hence to you, cannot, neither can they come from thence to vs.

27 Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue fiue brethren) that he may testifie vnto them, least they also come into this place of torment.

29 Abraham sayd vnto him, They haue Moses and the [q] Prophets: let them [r] heare them.

30 And hee sayd, Nay, father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he sayd vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead againe.

b God who doth here represent the master of the house doeth rather cõmend the prodigall waste of his goods, and the liberall giuing of the same to the poore, then the straight keeping and hourding of them.

c That is, either wickedly gotten, or wickedly kept, or wickedly spent: and hereby we be warned to suspect riches, which for the most part are an occasion to their possessors of great wickednesse.

d They which cannot well bestowe worldly goods, will bestow ill spirituall treasures: and therefore they ought not to be committed vnto them.

e As are riches and such like things, which God hath giuen not for your selues onely, but to bestow vpon others.

f Christ calleth the gifts which he giueth vnto vs, ours.

Matth.6.24.

g Because they iudged no man happy, but those that were rich.

h Which loue outward appearance and vaine-glory.

Matth.11.12.

i Their zeale is so inflamed, that they follow the Gospel without respect of worldly things. *Mat.5.18. Mat.5.32 and 19.9. 1.cor.7.11.*

k That is, which is not lawfully diuorced.

l By this storie is declared, what punishment they shall haue, which liue deliciously and neglect the poore.

m As the fathers in the old lawe, were sayd to be gathered into the bosom of Abraham, because they receiued ỹ fruit of the same faith with him: so in the New Testament we say that the members of Christ are ioyned to their head, or gathered vnto him.

n Whereby is signified that most blessed life, which they that die in the faith that Abraham did, shall enioy after this world.

o Christ describeth spirituall things by such maner of speech, as is most proper to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thirstie, or speake: but the Lord as it were in a table, painteth forth the state of the life to come, as our capacitie is able to comprehend it.

p In calling him sonne, he taunteth his vaine boasting, who in his life vanted himselfe to be the sonne of Abraham: warning vs also hereby how little glori-

ous titles auaile. ‖ *Or, good things.* ‖ *Or, euill things.* ‖ *Or, swallowing vp.*

q Which declareth that it is too late to bee instructed by the dead, if in their life time they cannot profit by the liuely word of God.

r As faith commeth by Gods word, so it is maintained by the same. So that wee neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the word of God is sufficient to life euerlasting.

CHAP. XVII.

1 Christ teacheth his disciples to auoide occasions of offence. 3 one to forgiue another. 5 We ought to pray for the increase of faith. 6 He magnifieth the vertue of faith, 11 and sheweth the vnability of man, 11 healeth tenne lepers, 20 speaketh of the latter dayes, and of the ende of the world.

THen sayd he to the disciples, * It cannot be auoided, but that offences will come, but woe be to him by whom they come.

2 It were better for him that a great millstone were hanged about his necke, and that hee were cast into the sea, then that hee should [a] offend one of these little ones.

3 ¶ Take heede to your selues: if thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.

4 * And though hee sinne against thee [b] seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

5 ¶ And the Apostles said vnto the Lord, Increase our faith.

6 And the Lord sayd, * If yee had faith, as much as is [c] a graine of mustard seed, and should say vnto this mulbery tree, [d] Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

Matth.18.7. mar.9.42.

a That is, to turne him backe from the knowledge of God, and his saluation.

Matth.18.21.

b That is, many times: for by a certaine number he meaneth an vncertaine.

Matth.17.20.

c That is, if they had neuer so little of pure and perfite faith.

d Meaning, they should doe wonderfull, and incredible things.

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7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when he were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, e Dresse wherewith I may sup, and gird thy selfe, and serue mee, till I haue eaten and dronken, and afterward eate thou, and drinke thou?

9 Doeth he thanke that seruant, because hee did that which was commanded vnto him? I trow not.

10 So likewise ye, when ye haue done all those things which are commanded you, say, We are f vnprofitable seruants: wee haue done that which was our duety to doe.

11 ¶ And so it was when he went to Ierusalem, that hee passed thorow the mids of Samaria and Galile.

12 And as he entred into a certain town, there met him tenne men that were lepers, which stood afarre off.

13 And they lift vp their voyces and said, Iesus, Master, haue mercie on vs.

14 And when he saw them, he said vnto them, *Goe, shewe your selues vnto the g Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when hee saw that hee was healed, turned backe, and with a loude voice praysed God,

16 And fell downe on his face at his feet, and gaue him thankes: and he was a Samaritane.

17 And Iesus answered, & said, Are there not ten clensed: but where are the h nine?

18 There are none found that returned to giue god praise, saue this stranger.

19 And he said vnto him, Arise, Goe thy way, thy faith hath made thee whole.

20 ¶ And when hee was demaunded of the Pharises, when the kingdome of God should come, hee answered them, and said, The kingdome of God commeth not i with obseruation,

21 Neither shall men say, Loe here, or loe there: for behold, the kingdome of God is ‖ k within you.

22 And hee said vnto the disciples, The dayes will come, when ye shall desire to see l one of the dayes of the Sonne of man, and ye shall not see it.

23 *Then they shall say to you, Behold here, or behold there: but go not thither neither follow them.

24 For as the lightning that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his m day.

25 But first must he suffer many things, and be reproued of this generation.

26 *And as it was in the n dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wiues, & gaue in mariage vnto the day that Noe went into the Arke, and the flood came, and destroyed them all.

28 *Likewise also as it was in the dayes of Lot: they ate, they dranke, they bought, they sold, they planted, they built,

29 But in the day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.

30 After these ensamples shall it be in the day whe the Sonne of man shalbe reuealed.

31 At that day, he that is vpon the o house and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 *Remember Lots wife.

33 *Whosoeuer will seeke to saue his soule, shall lose it: and whosoeuer shal lose it, p shall get it life.

34 *I tell you, in that night there shall be two in one q bed: the one shall bee receiued and the other shalbe left.

35 Two women shall be grinding together: the one shalbe taken and the other shal be left.

36 Two shalbe in the field: one shall bee receiued, and another shalbe left.

37 And they answered, and said to him, Where, Lord? And hee said vnto them, *r Where soeuer the body is, thither will also the Eagles resort.

CHAP. XVIII.

2 By the example of the widowe, and the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be saued, and what things let. 29 The reward promised to his, 31 and of the crosse. 35 A blinde man receiueth sight.

AND *he spake also a parable vnto them, to this ende, that they ought alwayes to pray and not to a waxe faint,

2 Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.

3 And there was a widowe in that citie, which came vnto him, saying, ‖ Doe me iustice against mine b aduersarie.

4 And he would not for a time: but afterward hee said with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth me, I will do her right, least at the last she come and make me wearie.

6 And the Lord said, Heare what the vnrighteous iudge saith.

7 Now shall not God auenge his elect, which crie day and night vnto him, yea, though c he suffer long for them?

8 I tell you he wil auenge them quickly: but when the Sonne of man commeth, shall he find faith on the earth?

9 ¶ He spake also this parable vnto certaine which trusted in themselues that they were iust, and despised other.

10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publicane.

11 The Pharise d stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.

12 I

e Hereby is declared that it is not enough to do a piece of our duty for a time, but also we must continue to the end.

f For God receiueth nothing of vs, whereby he should stand bound vnto vs. *Leuit.* 14.2.

g To whom it did appertaine to iudge of the leprosie, Leu. 14.2. and hereby also y Priests should haue no occasion to grudge or murmure.

h Hee noteth hereby their ingratitude, & that the greatest part neglect the benefits of God.

i It cannot bee discerned by any outward shew, or maiestie, whereby it might the rather be knowen.

‖ *Or, among you.*

k Either by reason of the word of God, which is receiued by faith, or that the Messias whom they sought as absent, is now present, euen within their owne doores, and yet they know him not, Iohn 2.11.

l He speaketh of his first cōming into the world. *Matth.* 24.23. *marke* 13.21.

m Meaning his second comming wherein he shall appeare in glory. *Gen.* 7.5 *mat.* 24 38. 1 *pet* 3.20.

n When men contemned the iudgement of God wherewith they were before menaced. *Gen.* 19.24.

o We must forget that which we haue left behind vs, to the end that we may the better follow our heauenly vocation. *Gen.* 19.26. *Cha.* 9.24 & 16. 25 *matth.* 10.39. *marke* 8.35. *iohn* 12.25.

p This corporall death shall ingender life euerlasting. *Matt.* 24.40,41.

q He meaneth that no band or coniunction is so straight that should stay vs. *Matth.* 24.28.

r Nothing can hinder the faithfull to be ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about a carion.

a The Greeke word signifieth not to shrinke backe, as cowards do in warre, or to giue place in afflictions or dangers.

‖ *Or auenge me.*

b Who pleadeth against me.

c And seeme slow in reuenging their wrongs.

d Whereby he declareth his proud and disdainfull heart.

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12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publicane standing a far off, would not lift vp so much as his eyes to heauen, but smote his breast, saying, O God bee mercifull to me a sinner.

14 I tell you this man departed to his house iustified, ‖ rather then the other: * For euery man that exalteth himselfe, shall bee brought low, and he that humbleth himselfe, shall be exalted.

15 ¶ * They brought vnto him also f babes, that he should touch them. And when his disciples saw it, they rebuked them.

16 But Iesus called e them vnto him, and said, Suffer the babes to come vnto me, and forbid them not: for g of h such is the kingdome of God.

17 Verely I say vnto you, Whosoeuer receiueth not the kingdome of God, as a i babe, he shall not enter therein.

18 * Then a certaine ruler asked him, saying, Good master, what ought I to do, to inherit eternall life?

19 And Iesus said vnto him, Why callest thou me k good? none is good, saue one, euen God.

20 Thou knowest the commandements, * Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy father and thy mother.

21 And hee said, All these haue I kept from my youth.

22 Now when Iesus heard that, he said vnto him, Yet lackest thou one thing, Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, followe me.

23 But when he heard those things, hee was very heauy: for hee was marueilous rich.

24 And when Iesus saw him sorrowfull, hee said, With what difficultie shall they that haue riches enter into the kingdome of God?

25 Surely it is easier for a ‖ camell to goe through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then said they that heard it, And who then can be saued?

27 And hee said, The things which are vnpossible with men, are l possible with God.

28 ¶ * Then Peter said, Loe, wee haue left all, and haue followed thee.

29 And he said vnto them, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue m much more in this worlde, and in the world to come life euerlasting.

31 ¶ * Then Iesus tooke vnto him the twelue, and said vnto them, Behold, we go vp to Ierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shalbe delinered vnto the Gentiles, and shall be mocked, and shall be spitefully intreated, and shall be spitted on.

33 And when they haue scourged him, they will put him to death: but the third day hee shall rise againe.

34 But they vnderstoode none of these things, and this saying was hid from them, neither perceiued they the things, which were spoken.

35 ¶ * And it came to passe, that as hee was come neere vnto Iericho, a certain blind man sate by the way side begging. *Matth.* 20. 29. *marke* 10. 46.

36 And when hee heard the people passe by, he asked what it meant.

37 And they said vnto him, that Iesus of Nazareth passed by.

38 Then he cryed, saying, Iesus the sonne of Dauid, haue mercy on mee.

39 And they which went before, rebuked him, that hee should hold his peace, but hee cryed much more, O n Sonne of Dauid, haue mercy on mee.

40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly hee receiued his sight, and followed him, o praysing God: and all the people when they saw this, gaue praise to God.

CHAP. XIX.

2 Of Zaccheus. 12 The tenne pieces of money. 28 Christ rideth to Ierusalem, and weepeth for it. 45 He chaseth out the merchants, 47 and his enemies seeke to destroy him.

NOw when Iesus entred and passed throw Iericho,

2 Behold, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.

3 And hee sought to see Iesus, who hee should be, and could not for the preasse, because he was of a lowe stature.

4 Wherefore hee ran before, and climed vp into a wilde figge tree, that hee might see him, for he should come that way.

5 And when Iesus came to the place, hee looked vp and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 And when all they saw it, they murmured, saying, that he was gone in to lodge with a ‖ sinfull man.

8 And Zaccheus stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by ‖ forged cauillation, I restore him foure fold.

9 Then Iesus said vnto him, This day is saluation come vnto this a house, forasmuch as he is also become the b sonne of Abraham.

10 * For the Sonne of man is come to seeke, and to saue that which was lost.

c These were signes of an humble and lowly heart.

‖ *Or, and not the other.*

Chap. 14. 11. *matth.* 23. 12. *Matth.* 19. 13. *marke* 10. 13.

f The word signifieth yong sucking babes which they caried in their armes.

g He meaneth the nourses or them that bare the babes, whom the Apostles rebuked.

h He comprehendeth aswell them that are infants of age, as them also, which are like vnto infants in simplicity and plainnesse.

i Signifying that they ought to lay aside all malice and pride. *Matth.* 19. 16. *marke* 10. 17.

k Because commonly they abused this word, Iesus sheweth him that he could not confesse him to be good, except also he acknowledged that hee was of God. *Exod.* 20. 13, 14.

‖ *Or, cable rope.*

l For he so gouerneth the hearts of his, that their riches doe not blinde them. *Matth.* 19. 27. *marke* 10. 28.

m The litle that a man hath with the grace of God, is an hundreth fold better then all the abundance that one can haue without him: but the chiefe recompence is in heauen. *Matth.* 20. 17. *mar.* 10, 32.

n The people vsed to call the Messias by this name, because they knew hee should come of the stocke of Dauid, Psal. 132. 11. acts 2. 30.

o He was mindfull of the benefit receiued, and also the people were moued thereby to glorifie God.

‖ *Or, a man of a wicked life.*

‖ *Or, false accusation.*

a Zaccheus adoption was a signe that the whole family was receiued to mercy. Notwithstanding this promise, God reserueth to himselfe free liberty, either to chuse or forsake, as in Abrahams house.

b To bee the sonne of Abraham is to bee chosen freely, Rom. 9. 8. to walke in the steps of the faith of Abraham, Rom. 4. 12. to doe the workes of Abraham, Iohn 8. 39. by the which things we are most assured of life euerlasting, Rom. 8. 29. *Matth.* 8. 11.

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11 And while they heard these things, he continued and spake a parable, because hee was neere to Ierusalem, and because also they thought that the kingdome of GOD should shortly appeare.

12 He sayd therefore, * A certaine noble man went into [c] a farre countrey, to receiue for himselfe a kingdome, and so to come again.

13 And he called his ten seruants, and deliuered them ten [d] pieces of money, and sayd vnto them, * Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe when hee was come [e] againe, and had receiued his kingdome, that he commanded the seruants to be called to him, to whome he gaue his money, that he might know what euery man had gained.

16 Then came the first, saying, Lord, thy piece had increased ten pieces.

17 And he sayd vnto him, Well good seruant: because thou hast bene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased fiue pieces.

19 And to the same he said, Be thou also ruler ouer fiue cities.

20 So the other came and sayd, Lord, beholde thy piece, which I haue layd vp in a napkin.

21 For I feared thee, because thou art a straite man, thou takest vp that thou layedst not downe, and reapest that thou didst not sowe.

22 Then he said vnto him, Of thine owne [g] mouth will I iudge thee, O euill seruant. Thou knewest that I am a straite man, taking vp that I layd not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the banke, that at my comming I might haue required it with vantage?

24 And hee sayd to them that stoode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, hee hath ten pieces.)

26 * For I say vnto you, that vnto all them that haue, it shall be [h] giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, hee went forth [i] before, ascending vp to Ierusalem.

29 * And it came to passe, when he was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Olives, hee sent two of his disciples,

30 Saying, Goe yee to the towne which is before you, wherein assoone as yee are come, yee shall finde a colt tyed, whereon neuer man sate: loose him, and bring him hither.

31 [k] And if any man aske you, why yee loose him, thus shall ye say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had layd vnto them.

33 And as they were loosing the colt, the owners thereof sayd vnto them, Why loose ye the colt?

34 And they sayd, The Lord hath neede of him.

35 ¶ * So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spred their clothes in the way.

37 And when hee was nowe come neere to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, and to praise God with a loude voyce, for all the great workes that they had seene,

38 Saying, Blessed be the King that commeth in the Name of the Lorde: [l] peace in heauen, and glory in the highest places.

39 Then some of the Pharises of the company sayd vnto him, Master, rebuke thy disciples.

40 But he answered and sayd vnto them, I tell you, that if these should hold their peace, the stones would cry.

41 ¶ * And when he was come neere, he beheld the city, and wept for it,

42 Saying, [m] O if thou haddest euen knowen at the least in this thy day [n] those things, which belong vnto thy peace! but now are they [o] hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench vpon thee, and compasse thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy [p] visitation.

45 ¶ * He went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theeues.

47 And he taught [q] dayly in the Temple. And the hie Priests & the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might doe to him: for all the people ghanged vpon him when they heard him.

Matth. 25. 14.

c This was to declare to them, that hee must yet take great paines before his kingdom should bee established.

d This piece of money is called Mina, and the whole summe mounted about the value of seuenteene pound, esteeming euery piece about fiue nobles and seuen pence.

e God will not that his graces remaine idle with vs.

f Whereby we learne that the second comming of our Sauiour Christ shall be more glorious and excellent then it doth now appeare.

g They that suppresse the gifts of God, and liue in idlenesse, are without all excuse.

Chap. 8. 18 *mat.* 13. 12. *and* 25. 29. *mar* 4. 25.

h He that faithfully bestoweth the graces of God, shall haue them increased: but they shalbe taken away from him that is vnprofitable, and vseth them not to Gods glory.

i Hereby we perceiue the excellent constancy of Christ, who notwithstanding he did now fight against the terrour of death, and Gods iudgement: yet went before his fearefull disciples, and led the way to death.

Matth. 21. 1. *marke* 11. 1.

k Christ preuenteth such difficulties as might haue troubled his disciples.

Matth. 21. 7. *iohn* 12. 14.

l They wish that God may be appeased & reconciled with men: and so by this meanes be glorified.

Chap. 21. 6. *mat.* 24. 1. *mar.* 13. 1.

m Christ partly pitieth the citie which was so neere her destruction, and partly vpbraideth their malice which would not imbrace Christ their Sauiour, and therfore pronounceth greater punishment to Ierusalem, then to other cities which had not receiued like graces.

n Meaning, Christ, without whom there is no saluation, and with whom is all felicitie.

o Through thine own malice thou art blinded.

p And receiuedst not the Redeemer which was sent thee.

Matth. 21. 13. *mar.* 11. 17. *Isa.* 56. 7. *Iere.* 7. 11.

‖ *Or, in the day time.*

q That is, were most attent to heare.

CHAP. XX.

4 Christ stoppeth his aduersaries mouthes by an other question, 9 sheweth their destruction by a parable. 22 The authoritie of princes. 27 The resurrection, & his diuine power. 46 He reproueth the ambition of the Scribes.

AND * it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the hie Priests and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what

Matth. 21. 23. *marke* 11. 27. 28.

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what authoritie thou doest these things, or who is he that hath giuen thee this authoritie?

3 And he answered, and sayd vnto them, I also will aske you one thing: tell me therefore:

a By Baptisme he comprehendeth all Iohns ministerie, who bare witnes to Christ.

4 The a baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If we shall say, From heauen, hee will say, Why then beleeued ye him not?

6 But if we shall say, Of men, al the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

b By this meanes he made them ashamed and astonished. *Matt.*21.33. *mar.*12.1. *isa.*5. *ier.*2.21.

8 Then Iesus sayd vnto them, b Neither tell I you by what authoritie I doe these things.

c The Iewes were as Gods plants, and his owne grafting-d God committed his people to the gouernours and priests.

9 ¶ Then began he to speake to the people this parable, c A certaine man planted a d vineyard, and e let it foorth to husbandmen: and went into a strange countrey, for a great season.

e He sayed vp prophets.

10 And at a time he sent a f seruant to the husbandmen, that they should giue him of the fruit of the vineyard, but the husbandmen did beat him, and sent him away emptie.

11 Againe hee sent yet another seruant: and they did beat him, and foule intreated him, and sent him away emptie,

12 Moreouer, he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will send my beloued Sonne: it may bee that they will doe reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

*Psal.*118.22. *isa.*28.16. *act.*4.11. *rom.*9.33. 1. *pet.*2.7.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

f For by it the building is ioined together, and made strong.

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others: But when they heard it, they said, God forbid.

17 ¶ And he beheld them, & said, What meaneth this then that is written, * The stone that the builders refused, that is made the head of the corner?

g They that stumble & fall on Christ, thinking to oppresse him, shalbe ouerthrowen themselues and destroyed. *Matt.*22.16. *mar.*12.13.

18 g Whosoeuer shal fall vpon that stone, shall be broken: and on whomsoeuer it shall fall, it will grind him to powder.

19 Then the high Priests & the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceiued that hee had spoken this parable against them.

h They waited for a conuenient time and place.

20 * And they h watched him, and sent foorth spies, which should faine themselues iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

i They thought it vnlawfull to pay to a prince being an infidel, that which they were wont to pay to God in his Temple,

21 And they asked him, saying, Master, wee know that thou sayest, & teachest right, neither doest thou accept any mans person, but teachest the way of God truely.

22 Is it i lawfull for vs to giue Cesar tribute, or no?

23 But he perceiued their craftinesse, and sayd vnto them, Why tempt ye me?

24 Shew me a peny. Whose image and superscription hath it? They answered and sayd, Cesars.

25 Then hee sayd vnto them, * k Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

*Rom.*13.17.

k The duety which we owe to to Princes, letteth nothing that which is due vnto God. *Matth.*22.23. *mar.*12.18. *Deut.*25.5.

26 And they could not reproue his saying before the people: but they maruelled at his answere, and held their peace.

27 * Then came to him certaine of the Sadduces, (which deny that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and rayse vp seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so likewise the seuen dyed, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shal she be? for seuen had her to wife,

l In this place he calleth all them children of this world which remaine in y same: or els matrimony should not seeme to appertaine to the children of God, as that wicked mōster Pope Cyricius taught, against the manifest Scriptures.

34 Then Iesus answered, and said vnto them, The l children of this world marrie wiues and are maried.

m Since mariage is ordained to maintaine and increase mankind, when we shall bee immortal, it shall not be in any vse.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married.

36 m For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, n since they are the children of the resurrection.

n For although the wicked arise againe, yet that life is but death and an eternall destruction.

37 And that the dead shall rise againe, euen * Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

*Exod.*3.6.

38 For hee is not the God of the o dead, but of them which liue: p for all liue vnto him.

o Of them which are not, but of them which are.

p The immortalitie of the soule cannot be separated from the resurrection of the body, whereof here Christ properly speaketh.

39 Then certaine of the Pharises answered, and sayd, Master, thou hast well sayd.

40 And after that, durst not they aske him any thing at all.

*Matth.*22.44. *mar.*12.35. *Psal.*110.1.

41 ¶ Then said he vnto them, How say they that Christ is Dauids sonne?

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God. *Chap.*11.43. *matth.*23.6. *mar.*12.38.

42 And Dauid himselfe saith in the book of the Psalmes, * The Lord sayd vnto my Lord, sit at my right hand,

43 Till I shall make thine enemies thy foote stoole.

44 Seeing Dauid called him Lord, how is he then his q sonne?

45 ¶ Then in the audience of all the people, he sayd vnto his disciples,

46 * Beware of the Scribes, which desire to goe in long robes, and loue salutations in the markets, and the highest seats in the Synagogues, and the chiefe roomes at feasts:

47 Which deuoure widowes houses, euen vnder a colour of long praying: these shall receiue greater damnation.

CHAP. XXI.

3 Christ commendeth the poore widow. 6 Hee forewarneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the end of the world, 37 and of his dayly exercise.

Mar.12.41.

AND * as he beheld, hee saw the rich men, which cast their gifts into the treasurie,

2 And hee saw also a certaine poore widow, which cast in thither two mites,

3 And hee sayd, Of a trueth I say vnto you, that this poore widow hath cast in more then they all.

a God esteemeth not the gift or almes by the quantity or value, but by the heart and affection.

4 a For they all haue of their superfluity, cast into the offerings of God: but shee of her penury hath cast in all the liuing that she had.

Chap.19.43,44. matt.24.1. mar.13.1.

5 *Now as some spake of the Temple, how it was garnished with goodly stones, and with ‖ consecrate things, he sayd,

‖ Or, gifts.

6 Are these the things that ye looke vpon? the dayes will come, wherein a stone shal not be left vpon a stone, that shall not bee throwen downe.

7 Then they asked him, saying, Master, but when shall these things bee? and what signe shall there be when these things shall come to passe?

Ephes. 5.6. 2.thes. 2.3.

b Christ then maketh answere of that which was more necessary for them and not to the question they demaunded.

8 *And hee sayd, b Take heed that yee be not deceiued: for many will come in my Name, saying, I am Christ, and the time draweth neere: follow yee not them therefore.

Matth. 24.7. mar.13.8.

9 And when ye heare of warres and seditions, be not afraid: for these things must first come, but the end followeth not by and by.

10 Then said he vnto them, Nation shall rise against nation, and kingdome against kingdome.

c This their sufferance shal both be a greater confirmation to the Gospel, & also by their constancie the tyranny of their enemies shall at length be manifest before God and man.

11 *And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearefull things, and great signes shal there be from heauen.

Chap.12.12. matt.10.19. mar.13.11.

12 But before all these, they shal lay their hands on you, and persecute you, deliuering you vp to the Synagogues, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall turne to you, for a c testimonie.

d For though they were so impudent to resist, yet trueth euer gaineth the victorie.

14 * Lay it vp therefore in your hearts, that yee premeditate not what yee shall answere.

Matth. 10.30.

15 For I will giue you a mouth, and wisdome, where against all your aduersaries shall not be able to speake, nor d resist.

16 Yea, yee shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.

17 And yee shall be hated of all men for my Names sake.

18 *Yet there shall not one haire of your heads perish.

Mat.24.15. mar. 13.14. dan.9.27.

19 By your patience e possesse your soules.

20 ¶ *And when ye see Ierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But wo be to them that be with child, and to them that giue sucke in those dayes: for there shall be great distresse in this land, and f wrath ouer this people.

f Gods wrath against his people shall appeare by the calamities & plagues wherewith he will punish them.

24 And they shall fall on the edge of the sword, and shall be led captiue into all nations, and Ierusalem shall bee troden vnder foote of the Gentiles, vntill the g time of the Gentiles be fulfilled.

g He meaneth their iniquities to receiue likewise their punishment afterward.

Isa.13.10. ezek. 32.7. mat. 24.29. mar.13.24.

25 * Then there shall bee signes in the Sunne, & in the Moone, and in the Starres, and vpon the earth trouble among the nations, with perplexitie: the sea and the waters shall roare.

26 And mens hearts shall faile them for feare, & for looking after those things which shall come on the world: for the powers of heauen shall be shaken,

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke vp, & lift vp your heads: * for your h redemption draweth neere.

Rom.8.23.

h The effect of that redemption which Iesus Christ hath purchased shall then fully appeare.

29 And he spake to them a parable, Behold the fig tree, and all trees,

30 When they now shoot forth, ye seeing them, know of your owne selues, that Sommer is then neere.

31 So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is neere.

32 Verely I say vnto you, This age shal not i passe, till all these things be done.

i For all these things came within fiftie yeres after.

33 Heauen and earth shall passe away, but my wordes shall not passe away.

34 Take heede to your selues, lest at any time your hearts bee oppressed with surfetting and drunkennes, and cares of this life, and lest that day come on you at vnwares.

35 For as a k snare shall it come on all them that dwell on the face of the whole earth.

k To catch and intangle them, wheresoeuer they be in the world.

36 Watch therefore, and pray continually, ‖ that ye may be counted worthy to escape all these thinges that shall come to passe, and that yee may stand before the Sonne of man.

‖ Or, that ye may be made worthy.

37 ¶ Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Olines.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conspiracie against Christ. 7 They eate the Passeouer. 19 The institutiō of the Lords Supper. 24 They striue who shalbe greatest, and he reproueth them. 42 He praieth vpō the mount. 47 Iudas treason. 54 They take him, & bring him to the high Priests

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Priests house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Councel, where he maketh ample confession.

Math.26.1.
mar.14.1.
a The feast was so called, because they could eat no leauened bread for the space of seuen dayes: for so long the feast of the Passeouer continued.

NOwe * the a feast of vnleauened bread drew neere, which is called the Passeouer.

2 And the hie Priests & Scribes sought how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way and communed with the hie Priestes and b captaines, how he might betray him to them.

5 So they were c glad, and agreed to giue him money.

6 And hee consented and sought opportunitie to betray him vnto them, when the people were away.

7 ¶ * Then came the day of vnleauened bread when the Passeouer d must be sacrificed.

8 And he sent Peter and Iohn, saying, Goe, and prepare vs the Passeouer, that wee may eat it.

9 And they said to him, Where wilt thou that we prepare it?

10 Then hee sayd vnto them, Beholde, when yee bee entred into the citie, there shal a man meet you, bearing a pitcher of water: follow him into the house that hee entreth in,

11 And say vnto the goodman of the house, The master sayth vnto thee, Where is the lodging where I shall eate my Passeouer with my disciples?

12 Then hee shall shew you a great high chamber trimmed, there make it ready.

13 So they went and found as hee had sayd vnto them, and made ready the Passeouer.

14 * And when the e houre was come, hee sate downe, and the twelue Apostles with him.

15 Then he sayd vnto them, I haue earnestly desired to eate this Passeouer with you before I suffer.

16 For I say vnto you, f Hencefoorth I will not eat of it any more, vntill it be fulfilled in the kingdome of God.

17 And he tooke the cup, & gaue thanks, and sayd, Take this, and diuide it among you.

18 For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God be come.

19 * And hee tooke bread, and when hee had giuen thanks, hee brake it, and gaue to them, saying, g This is my bodie, which is giuen for you: doe this in the remembrance of me.

20 Likewise also after Supper he tooke the cup, saying, This cup is the new h Testament in my blood, which is shed for you.

21 * Yet behold, the hand of him that betrayeth me, is with me at the table.

22 And truely the Sonne of man goeth as it is i appointed: but woe be to that man, by whom he is betrayed.

23 Then they began to enquire among themselues, which of them it should be, that should doe that.

24 ¶ * And there arose also a strife among them, which of them should seeme to be the greatest.

25 But he sayd vnto them, The kings of the Gentiles reigne ouer them, & they that beare rule ouer them, are called k Gracious lords.

26 But ye shall not be so: but let the greatest among you be as the ‖ least: & the chiefest as he that serueth.

27 For who is greater, hee that sitteth at table, or he that serueth? is not hee that sitteth at table? And I am among you as hee that serueth.

28 And ye are they which haue continued with me in my tentations.

29 Therefore I ‖ appoint vnto you a kingdome, as my Father hath appointed to me,

30 * That ye may l eat and drinke at my table in my kingdome, and sit on seats, and iudge the twelue tribes of Israel.

31 ¶ And the Lord sayd, Simon, Simon, behold, * Satan hath desired you, m to winnow you as wheate.

32 But I haue prayed for thee, that thy faith n faile not: therefore when thou art conuerted, strengthen thy brethren.

33 * And he sayd vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But hee sayd, I tell thee Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knewest me.

35 ¶ And he sayd vnto them, * When I sent you without bag, and scrip, and shoes, lacked yee any thing? And they sayd, Nothing.

36 Then he sayd to them, But now hee that hath a bag, let him take it, and likewise a scrip: and he that hath none, let him sel his coat, and o buy a sword.

37 For I say vnto you, that yet the same which is written must be performed in mee, * Euen with the wicked was hee numbred: for doubtlesse those things which are written of me, haue an end.

38 And they sayd, Lord, behold, here are p two swords. And he sayd vnto them, It is enough.

39 ¶ * And he came out, and went (as he was wont) to the mount of Olines: and his disciples also followed him.

40 * And when he came to the place, hee sayd to them, Pray, least ye enter into tentation.

41 And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this q cup from mee: neuertheless, not my will, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an r agony, hee prayed more earnestly: and his sweate was like droppes of blood, trickling downe to the ground.

45 And

Math.26.1.
mar.14.1.
a Meaning, that they haue vaine and flattering title, giuen them, forasmuch as they are nothing lesse then their names doe signifie.
‖ *Or, youngest.*
‖ *Or, leaue by bequest.*
Math.19.28.
l By these similitudes he declareth that they shall be partakers of his glory: for in heauen is neither eating nor drinking.
1.Pet.5.8.
m Satan seeketh by all meanes to disquiet ỹ Church of Christ, to disperse it, and to shake it from the true faith.
n It was sore shaken, but yet not ouer thrown.
Math.26.34,35.
mar.14.29.31.
iohn 13.38.
Mat 10.9, 10.
o By this he sheweth thẽ that they must sustain great troubles & afflictions.
Isa.53.12.
p They were yet so rude that they thought to haue resisted with materiall weapons, whereas Christ warneth them of a spiritual fight, wherein as well their life as faith should be in danger.
Math.27.36.
marke 14.32.
iohn 18.1.
Math 26.41.
mar.14.38.
q Meaning, his death & passion.
r The word signifieth that horror that Christ had conceiued, not onely for feare of death, but of his Fathers iudgement and wrath against sinne.

Math.20.25.
mar.10.42.
k Meaning, that they haue vaine and flattering title, giuen them, forasmuch as they are nothing lesse then their names doe signifie.
‖ *Or, youngest.*
‖ *Or, leaue by bequest.*
Math.19.28.
l By these similitudes he declareth that they shall be partakers of his glory: for in heauen is neither eating nor drinking.
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p They were yet so rude that they thought to haue resisted with materiall weapons, whereas Christ warneth them of a spiritual fight, wherein as well their life as faith should be in danger.
Math.27.36.
marke 14.32.
iohn 18.1.
Math 26.41.
mar.14.38.
q Meaning, his death & passion.
r The word signifieth that horror that Christ had conceiued, not onely for feare of death, but of his Fathers iudgement and wrath against sinne.

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45 And he rose vp from prayer, and came to his disciples, and found them sleeping for heauinesse.

46 And he sayd vnto them, Why sleepe ye? rise and pray, lest ye enter into tentation.

Matth. 26 47. *marke* 14.43. *iohn* 18. 3.

47 ¶ And while he yet spake, behold, a company, and he that was called Judas one of the twelue, went before them, and came neere vnto Jesus to kisse him.

48 And Jesus sayd vnto him, Judas, betrayest thou the Sonne of man with a kisse?

49 Now when they which were about him, saw what would follow, they sayd vnto him, Lord, shall we smite with sword?

50 And one of them smote a seruant of the hie Priest, and stroke off his right eare.

51 Then Jesus answered and said, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Jesus sayd to the hie Priestes, and captaines of the Temple, & the Elders which were come to him, Bee yee come out as vnto a theefe, with swords and staues?

53 When I was daily with you in the Temple, yee stretched not forth the handes against me: but this is your very houre, and the f power of darkenesse.

f For now God gaue libertie to Satan, whose ministers they were, to execute his rage against him: which thing wee see is gouerned by the prouidence of God.

54 Then tooke they him, and led him and brought him to the hie Priestes house. And Peter followed a farre off.

55 * And when they had kindled a fire in the mids of the hall, & were set downe together, Peter also sate downe among them.

Matth. 26.69. *marke* 14.66. *iohn* 18.25.

56 And a certaine maid beheld him as he sate by the fire, and hauing well looked on him, said, This man was also with him.

57 But he denyed him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and said, Thou art also of them, But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.

60 And Peter sayd, Man, I know not what thou sayest. And immediatly while he yet spake, the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, how he had said vnto him, *Before the cocke crow, thou shalt deny me thrise.

Matth. 26. 34. *iohn* 13. 38.

62 And Peter went out and wept bitterly.

63 ¶ And the men that held Jesus, mocked him, and stroke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, t Prophesie who it is that smote thee.

t They scoffed at him because the people thought he was a Prophet.

Matth. 27.1. *marke* 15.1. *iohn* 18.28.

65 And many other things blasphemously spake they against him.

u They asked not to the end that the truth might be knowen (for the thing was too manifest) but for malice they bare towards Christ.

66 * And assoone as it was day, the Elders of the people, and the hie Priestes and the Scribes came together and led him into their Councel,

67 Saying, u Art thou the Christ? tell vs. And he sayd vnto them, If I tell you, yee will not beleeue it.

68 And if also I aske you, yee will not answere me, nor let me goe.

69 x Hereafter shal the Sonne of man sit at the y right hand of the power of God.

x At his second comming.

y As in the second place of honour and dignitie.

70 Then sayd they all, Art thou then the Sonne of God? And he said to them, Ye say that I am.

71 Then sayd they, What need wee any further witnes? for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 *Iesus is brought before Pilate and Herode.* 18 *Of Barabbas.* 26 *Of Simon the Cyrenian.* 27 *The women make lamentation.* 33 *Christ crucified.* 34 *He prayeth for his enemies.* 40 *He conuerteth the thiefe and many others at his death.* 53 *And is buried.*

THen * the whole multitude of thē arose, and led him vnto a Pilate.

Matth. 22 21. *marke* 12.17.

a Who was the chiefe gouernor, and had the examination of matters of life and death.

2 And they began to accuse him, saying, Wee haue found this man peruerting the people and forbidding to pay tribute to Cesar, saying, That he is Christ a king.

Matth. 27.11. *marke* 15.2. *iohn* 18.33.

3 And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and sayd, Thou sayest it.

4 Then sayd Pilate to the hie Priestes, & to the people, I find no fault in this man.

5 But they were the more fierce, saying, He moueth the people, teaching throughout all Judea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

b To rid his hands, and to gratifie Herod.

7 And when he knew that he was of Herodes iurisdiction, he b sent him to Herode, which was also at Jerusale ‖ in those dates.

‖ *Or, at that time.*

8 And when Herode saw Jesus, hee was exceedingly glad: for he was c desirous to see him of a long season, because hee had heard many thinges of him, and trusted to haue seene some ‖ signe done by him.

c Of a certaine curiositie.

‖ *Or, Miracle.*

9 Then questioned he with him of many things: but he answered him d nothing.

d For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.

10 The hie Priests also & Scribes stood foorth, and accused him vehemently.

11 And Herod with his ‖ men of warre despised him, and mocked him, and arayed him in e ‖ white, and sent him againe to Pilate.

‖ *Or, band or traine.*

e Commonly this was a robe of honour or excellencie: but it was giuen to Christ in mockage.

12 The same day Pilate and Herode were made friends together: for before they were enemies one to another.

13 Then Pilate called together the hie Priests, and the rulers, and the people,

‖ *Or, in bright colour.*

14 * And said vnto them, Ye haue brought this man vnto me, as one that peruerted the people: & behold, I haue examined him before you, & * haue found no fault in this man, of those things whereof ye accuse him:

Matth. 27.23. *marke* 15.14. *Iohn* 18.38. *and* 19.4.

15 No, nor yet Herode: for I sent you to him: and loe, nothing worthy of death is done ‖ to him.

‖ *Or, by him.*

16 I will therefore chastise him, and let him loose.

f For the Romanes had giuen such franchises & liberties to the Iewes, which was but a tradition, and not according to the word of God.

17 (For of f necessitie hee must haue let one loose vnto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliuer to vs

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vs Barabbas:

19 Which for a certaine insurrection made in the citie, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie him.

22 And he said vnto them the third time, But what euill hath he done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

g The iudge giueth sentence with Christ, before he condemneth him, whereby plainly appeareth Iesus innocencie.

23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them, & of the high Priests preuailed.

24 So Pilate gaue sentence that it should be as they required.

25 And hee let loose vnto them him that for insurrection and murther was cast into prison, whom they desired, and deliuered Iesus to do with him what they would.

Matth.27.32. mar.15.21.

26 ¶ * And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they layd the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

‖ *Or, wome of Ierusalem.*

28 But Iesus turned backe vnto them, and said, ‖ Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.

Isa.2.19 hose.10 8.reuel.6.16.

29 For behold, the dayes will come, when men shal say, Blessed are the baeren, and the wombes that neuer bare, and the paps which neuer gaue sucke.

1 Pet.4.17.

h If the innocent be thus handled, what shall the wicked man be?

Matt.27 38. mar.15.27 ioh. 19.18.

30 Then shall they beginne to say to the mountaines, * Fall on vs: and to the hilles, Couer vs.

‖ *Or, the place of sculles*

31 * For if they do these things to a h green tree, what shall be done to the drie?

i Whom God hath before all others appointed to be the Messias: otherwise the Scriptures calleth them the elect of God, whom he hath chosen before all beginning to life euerlasting.

32 * And there were two others, which were euill doers, led with him to be slaine.

33 And when they were come to the place which is called ‖ Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 Then sayde Iesus, Father, forgiue them: for they know not what they do. And they parted his raiment, and cast lots.

k Mixt with myrrhe and gall to hasten his death.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be the Christ, the i Chosen of God.

l That the thing might be knowen to al nations, because these 3 languages were most common.

36 The souldiers also mocked him, and came and offered him k vineger,

37 And sayd, If thou be the King of the Iewes, saue thy selfe.

38 And a superscription was also written ouer him, in l Greeke letters, and in Latine, and in Hebrewe, THIS IS THE KING OF THE IEWES.

m The condemnatiō which thou now suffrest, causeth it thee not to feare God?

39 ¶ And one of the euill doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, m Feareſt thou not God, seeing thou art in the same condemnation?

41 Wee are indeed righteously here: for wee receiue things worthy of that wee haue done: but this man hath done nothing amisse.

42 And hee sayd vnto Iesus, Lord remember me, when thou commest into thy kingdome.

43 Then Iesus sayd vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

n Which was midday.

44 ¶ And it was about the n first houre: and there was a darknesse ouer all the land, vntill the ninth houre.

45 And the Sunne was darkened, and the vayle of the Temple rent thorow the middes.

Psal.31.5.

46 And Iesus cryed with a loud voyce, and sayd, * Father, into thine hands I commend my spirit. And when he thus had said, he gaue vp the ghost.

‖ *Or, captaine.*

o The Romane captaine, who had charge ouer an hundred men.

47 ¶ Now when the ‖ o Centurion sawe what was done, he glorified God, saying, Of a surety this man was iust.

48 And all the people that came together to that sight, beholding the things which were done, smote their brests and returned.

49 And all his acquaintance stood afarre off, and the women that followed him from Galile, beholding these things.

Matth.27.57. marke. 15.43. iohn 19.38.

50 ¶ * And behold there was a man named Ioseph, which was a Counseller, a good man and a iust.

‖ *Or, had imbraced.*

p He looked for the redeemer by whom all should be restored.

51 He did not consent to the counsell and deed of them, which was of Arimathea, a citie of the Iewes: who also himselfe ‖ p wayted for the kingdome of God.

52 He went vnto Pilate, and asked the body of Iesus,

q When men prepared all things ready for the feast.

53 And tooke it downe, and wrapped it in a linnen cloth, and layd it in a tombe hewen out of a rocke, wherein was neuer man yet layd.

r That is, began the same euening.

54 And that day was the q Preparation, and the Sabbath r drew on.

55 And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was layd.

56 And they returned, and prepared odours and ointments, and rested the Sabbath day, according to the commaundement.

CHAP. XXIIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that go toward Emmaus. 36 He standeth in the mids of his disciples, & openeth their vnderstanding in the Scriptures. 47 Hee giueth them a charge. 58 Hee ascendeth vp to heauen. 52 His disciples worship him, 53 and of their daily exercise.

NOw the * a first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours, which they had prepared, and certaine women with them.

Matth.28.1. mar.16.1. iohn 20.1.

a Which was the first day after the first Sabbath of the feast.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed thereat, behold, b two men suddenly stood by them in shining vestures.

b Two Angels in forme of men.

5 And as they were afraid, and bowed downe

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downe their faces to the earth, they sayd to them, Why seeke ye him that liueth, among the dead?

6 He is not here, but is risen: remember
chap.9.22.matt. 17.23.*mar.*9.31. * how he spake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man must bee deliuered into the hands of sinfull men, and be crucified, & the third day rise againe.

8 And they remembred his words,

9 And returned from the sepulchre, and tolde all these things vnto the eleuen, and to all the remnant.

10 Now it was Mary Magdalen, and Joanna, and Mary the mother of James, and other women with them, which tolde these things vnto the Apostles.

11 But their words seemed vnto them, as a fained thing, neither beleeued they them.

12 Then arose Peter, and ranne vnto the sepulchre, and looked in, and saw the linnen clothes layed by themselues, and departed wondering in himselfe, at that which was come to passe.

Marke 16.12. 13 ¶* And beholde, two of them went that same day to a towne which was from Jerusalem about [c] threescore furlongs, called Emmaus.

Which is about seuen miles and an halfe.

14 And they [d] talked together of all these things that were done.

Hereby appeareth that they had faith, although it was weake.

15 And it came to passe, as they communed together, and reasoned, that Jesus himselfe drew neere, and went with them.

16 But their eyes [e] were holden, that they could not know him.

This declareth that we can neither see, nor vnderstand till God open our eyes.

17 And he said vnto them, What maner of communications are these that yee haue one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered, and saide vnto him, Art thou onely a [f] stranger in Jerusalem, and hast not known the things which are come to passe therein, in these dayes?

For the thing was so notorious, all men might haue knowen it.

19 And hee sayde vnto them, What things? And they sayd vnto him, Of Jesus of Nazaret, which was a Prophet mighty in deed and in word before God, and all the people,

20 And how the hie Priests and our rulers deliuered him to bee condemned to death, and haue crucified him.

They vnderstood not yet that was the deliuerance that Jesus Christ purchased for vs, but looked for some worldly prosperity.

21 But we trusted that it had bene hee that should haue deliuered Israel, and as touching all these things, to day is the third day that they were done.

22 Yea, and certaine women among vs made vs astonied, which came earely vnto the sepulchre,

23 And when they found not his body, they came, saying, that they had also seene a vision of Angels, which sayd, that hee was aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had sayd, but him they saw not.

Infidelity is proued.

25 Then he sayd vnto them, [b] O fooles, and slow of heart to beleeue all that the Prophets haue spoken,

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And he began at [i] Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew neere vnto the towne which they went to, but he [k] made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as he sate at table with them, hee tooke the bread, [l] and gaue thanks, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: but hee was taken out of their sight.

32 And they sayde betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Jerusalem, and found the eleuen gathered together, and them that were with them,

34 Which sayd, The Lorde is risen in deed, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how hee was knowen of them in [m] breaking of bread.

36 ¶* And as they spake these things, Jesus himselfe stood in the middes of them, and said vnto them, Peace be to you.

37 But they were abashed and afrayd, supposing that they had seene a spirit.

38 Then he said vnto them, Why are yee troubled? and wherefore do doubts arise in your hearts?

39 Beholde mine handes and my feete: for it is I my selfe: handle mee, and see: for a spirit hath not flesh and bones, as yee see me haue.

40 And when hee had thus spoken, hee shewed them his hands and feet.

41 And while they yet beleeued not for ioy, and wondred, hee sayd vnto them, Haue yee here any meat?

42 And they gaue him a piece of a broiled fish, and of an hony combe.

43 And hee tooke, and did eate before them.

44 And he sayd vnto them, These are the words, which I spake vnto you while I was yet with you, That all must bee fulfilled which are written of mee in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance and remission of sinnes should be preached in his Name among all nations, beginning at Jerusalem.

John 15.26.*acts* 1.4. 48 Now ye are witnesses of these things.

49 And behold, I will send the * promise of my Father vpon you: but tarie yee in the citie of Jerusalem, [n] vntill ye be indued with power from an high.

50 Afterward he led them out into Bethania,

i Christ onely is the interpreter of the Scriptures: for both the beginning and end thereof direct vs to him, because he is the Sauiour that is promised.

k Because Christ did both shut their eyes and open them, he would keepe them in suspence till his time came to manifest himselfe vnto them.

l According to the custome: the which maner of praying before meales they vse to this day.

m So soone as he began to breake bread. *Marke* 16.14. *iohn.*20.19.

John 15.26.*acts* 1.4.

n Which was till Whitsuntide when the holy Ghost was sent from heauen.

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nia, and lift vp his hands, and bleſſed them.
51 And it came to paſſe, that as he bleſſed them, *he departed from them, and was caried vp into heauen.
*Marke 16.19. acts 1.9.
52 And they worſhipped him, & returned to Ieruſalem with great ioy,
53 And were continually in the Temple praiſing and lauding God, Amen.

¶ The holy Goſpel of Ieſus Chriſt, according to Iohn.

CHAP. I.

1.14. 17 *The diuinitie, humanitie, and office of Ieſus Chriſt.* 15 *The teſtimony of Iohn.* 39 *The calling of Andrew, Peter, &c.*

IN ‖ the beginning was the Word, and the Word was with a God, and that Worde was God.
2 The ſame was b in the beginning with God.
3 All things were made by it, and c without it was made nothing that was made.
4 In it was d life, and the life was the e light of men.
5 And the light ſhineth f in the darkneſs, and the darkenes comprehended it not.
6 ¶ *There was a man ſent from God, whoſe name was Iohn.
7 The ſame came for a witneſſe, to beare witneſſe of the light, that all men through him might beleeue.
8 He was not that light, but was ſent to beare witneſſe of the light.
9 That was ŷ true light, which lighteth euery man that ‖ commeth into the world.
10 Hee was in the world, and the world was *made by him: and the world g knew him not.
11 He came vnto his h owne, and his own receiued him not.
12 But as many as receiued him, to them hee gaue i power to bee the ſonnes of God, euen to them that beleeue in his Name,
13 Which are borne not of blood, nor of the will of the fleſh, nor of the will of man, but of God,
14 *And the Word was made k fleſh, and dwelt among vs, (& we *ſaw the glory thereof, as the glory of the only begotten Sonne ‖ of the Father) * full of grace and trueth.
15 ¶ Iohn bare witneſſe of him, & cryed, ſaying, This was hee of whom I ſayd, Hee that commeth after mee, is preferred before me: for he was ‖ before me.
16 And of his fulneſſe haue all we receiued, and l grace for grace.
17 For the Law was giuen by Moſes, but grace and trueth came by Ieſus Chriſt.
18 *No man hath ſeene God at any time: the only begotten Son, which is in the m boſome of the Father, he hath n declared him.
19 ¶ Then this is the record of Iohn, when the Iewes ſent Prieſtes and Leuites from Ieruſalem, to aſke him, Who art thou?
20 And he confeſſed and denied not, and ſayd plainely, I * am not the Chriſt.
21 And they aſked him, What then? Art thou Elias? and he ſaid, I am not. Art thou the o Prophet? And he anſwered, No.
22 Then ſayd they vnto him, Who art thou, that wee may giue an anſwere to them that ſent vs? what ſayeſt thou of thy ſelfe?
23 He ſayd, I * am the voice of him that crieth in the wilderneſſe, Make ſtraight the way of ŷ Lord, as ſayd the Prophet Eſaias.
24 Now they which were ſent, were of the Phariſes.
25 And they aſked him, & ſaid vnto him, Why baptizeſt thou then, if thou be not the Chriſt, neither Elias, nor the Prophet?
26 Iohn anſwered them, ſaying, I baptize with water: but there is one among you, whom ye know not.
27 *He it is that cometh after me, which is preferred before me, whoſe ſhooe latchet I am not worthy to vnloose.
28 Theſe things were done in Bethabara beyond Iordan, where Iohn did baptize.
29 The next day Iohn ſeeth Ieſus coming vnto him, & ſaith, Behold the Lambe of God, which taketh away the p ſinne of the world.
30 This is he of whom I ſayd, After me commeth a man, which is preferred before me: for he was before me. q
31 And I knew q him not: but because he ſhould be declared to Iſrael, therefore am I come, baptizing with water.
32 So Iohn bare record, ſaying, I ſawe * the Spirit come downe from heauen, like a doue, and it abode vpon him.
33 And I knew him not: but he that ſent me to baptize with water, he ſaid vnto mee, Vpon whom thou ſhalt ſee the Spirit come down, and tary ſtill on him, that is he which baptizeth with the r holy Ghoſt.
34 And I ſaw, and bare record, that this is the Sonne of God.
35 ¶ The nert day, Iohn ſtood againe, and two of his diſciples:
36 And he beheld Ieſus walking by, and ſaid, Behold the s Lambe of God.
37 And ŷ two diſciples heard him ſpeake, and followed Ieſus.
38 Then Ieſus turned about, and ſawe them follow, and ſayd vnto them, What ſeeke yee? And they ſayd vnto him, Rabbi, (which is to ſay by interpretation, Maſter) t where dwelleſt thou?
39 He ſaid vnto them, Come & ſee. They came and ſaw where hee dwelt, and abode with him that day: for it was about the u tenth houre.
40 Andrewe, Simon Peters brother, was one of the two which had heard * it of Iohn, and that followed him.
41 The

*Acts 13.25.

o Whom they looked for to be ſuch one as Moſes was, Deut. 18. 15. *Iſa.* 40.3. *matth.* 3.3. *luke* 3.4.

Matth. 3.11. *marke* 1.7. *luke* 3.16. *acts* 13.25. *and* 11. 16. *and* 19.4.

p Signifying the originall ſinne, which is ŷ fountain of all ſinnes, & therewith all other ſinnes.

q That is, by ſight, but onely by the reuelation of God.

Matth 3.16. *marke* 1.10. *luke* 3.22.

r Who giueth the vertue and effect to baptiſme accompliſhing that thing, which is thereby repreſented.

s He alludeth to ŷ Paſchall lambe which was a figure of Chriſt.

t Or, where is thy lodging? or whither goeſt thou? for hee dwelled in Nazaret, and was there as a ſtranger.

u That wast, two houres before night.

x How Iohn ſaid that Ieſus was the Lambe of God.

‖ *Or, before the beginning.*
a Chriſt is God before all time.
b The Sonne is of the ſame ſubſtance with the Father.
c No creature was made without Chriſt.
d Whereby all things are quickned & preſerued.
e The life of man is more excellent then of any other creature, beauſe it is ioyned with light and vnderſtanding.
f Mans mind is ful of darknes becauſe of the corruption thereof. *Matt.* 3.1. *marke* 1.4 *luke* 3.2.
‖ *Or, is borne.* *Hebr.* 11.3.
g Becauſe they did not worſhip him as their God, Rom. 1.21. acts 14.15.
h To the Iſraelites, who were his peculiar people.
i Meaning, a priuiledge or dignitie. *Matth.* 1.16. *luke* 2.7, 11.
k He was formed and made man by the operation of the holy Ghoſt without the operatiō of man. *Matth* 17 2, 2. *pet.* 1.12.
‖ *Or, proceeding from the Father. Col* 1.19 & 2.9. ‖ *Or, more excellent then I.* l More abundant grace then by Moſes. 1. *Tim.* 6.16. 1 *ioh.* 4.12.
m Meaning, he is moſt deare, & ſtraightly ioyned to his Father, not onely in loue, but alſo in nature and vnion.
n And ſo God that before was inuiſible, was made, as it were, viſible in Chriſt.

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41 The same found his brother Simon first, and sayd vnto him, Wee haue found the Messias, which is by interpretation, ‖the Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and sayd, Thou art Simon the sonne of Iona: thou shalt bee called Cephas, which is by interpretation, ‖a stone.

43 ¶ The day following, Iesus would goe into Galile, and found Philip, and sayd vnto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 Philip found Nathanael, and sayd vnto him, We haue found him, of whome *Moses did write in the Lawe, and the *Prophets, Iesus of Nazaret the sonne of Ioseph.

46 Then Nathanael said vnto him, Can there any ʏ good thing come out of Nazaret? Philip said to him, Come and see.

47 Iesus sawe Nathanael comming to him, & said of him, Behold indeed an Israelite, in whom is no guile.

48 Nathanael said vnto him, Whence knewest thou me? Iesus answered, and sayd vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I sawe thee.

49 Nathanael answered, and said vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Iesus answered, and sayd vnto him, Because I sayd vnto thee, I sawe thee vnder the fig tree, ‖beleuest thou? thou shalt see greater things then these.

51 And he sayd vnto him, Verely, verely I say vnto you, hereafter shal you see heauen ᶻ open, and the Angels of God *ascending and descending vpon the Sonne of man.

CHAP. II.

Christ turneth the water into wine. 14 He driueth the buyers and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 He conuerteth many, and distrusteth man.

AND the third day was there a mariage in Cana a towne of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the mariage.

3 Now when the wine failed, the mother of Iesus sayd vnto him, They haue no wine.

4 Iesus sayd vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother sayde vnto the seruants, Whatsoeuer he sayth vnto you, doe it.

6 And there were set there like water pots of stone after the maner of the ᵃ purifying of the Iewes, containing two or three ‖ ᵇ firkins a piece.

7 And Iesus sayd vnto them, Fill the water pots with water, Then they filled them vp to the brimme.

8 Then he sayd vnto them, Drawe out now, and beare vnto the ‖ gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for hee knew not whence it was: but the seruants which drewe the water, knewe) the gouernour of the feast called the bridegroome.

10 And sayd vnto him, All men at the beginning set foorth good wine, and when men haue well dronke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of ‖ miracles did Iesus in Cana a towne of Galile, and shewed foorth his glory: and his disciples beleeued on him.

12 After that hee went downe into Capernaum, he and his mother, and his ‖ brethren, and his disciples: but they continued not many dayes there.

13 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Ierusalem.

14 *And hee found in the Temple those that sold oxen, and sheepe, and doues, & changers of money, sitting there.

15 Then he made a scourge of small cords, and draue them all out of the Temple with the sheepe & oxen, and powred out the changers money, and ouerthrew the tables,

16 And sayd vnto them that solde doues, Take these things hence: make not my Fathers house an house of merchandise.

17 And his disciples remembred, that it was written, *The ᶜ zeale of thine house hath eaten me vp.

18 Then answered the Iewes, and sayd vnto him, What ‖ signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and said vnto them, *Destroy this Temple, and in three dayes I will raise it vp againe.

20 Then sayd the Iewes, Fourty and sixe yeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But hee spake of the Temple of his ᵈ body.

22 Assoone therefore as he was risen from the dead, his disciples remembred that hee thus sayd vnto them: and they beleeued the Scripture, and the word which Iesus had sayd.

23 Now when hee was at Ierusalem at the Passeouer in the feast, many beleeued in his Name, when they saw his miracles which he did.

24 But Iesus ᵉ did not commit himselfe vnto them, because he knew them all,

25 And had no need that any should testifie of man: for he knew what was in man.

CHAP. III.

Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the world. 23 The doctrine and baptisme of Iohn. 28 And the witnesse that hee beareth of Christ.

THere was now a man of the Pharises, named Nicodemus, a ruler of ʏ Iewes.

2 Hee came to Iesus by night, and sayd vnto him, Rabbi, we know that thou art a teacher come from God: for no man could doe these miracles that thou doest, except God were with him.

3 Iesus

Or, the anointed.

Or, Petrus.

Gen. 49 10. *deut.* 18. 18. *Isa.* 4. 2. & 40. 10 & 42. 1. & 45 8, 9. *ier.* 23. 5. & 33. 14 *exe.* 34 23, 29 & 37. 24, 25 *dan.* 9. 24, 25.

ʏ Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.

Or, thou beleeuest.

ᶻ Christ openeth the heauens, that we maw haue accesse to God, and maketh vs fellowes to the Angels.

Gen. 28. 12.

a Who vsed continuall washings to purifie themselues. Which superstition Hebion the heretike would haue brought into the Church, and now the Papists haue receiued it.

Or, measures.

b Whereof euery one contained 15. gallons.

Or, steward.

Mat. 21. 12. *mar.* 12. 15. *luke* 19. 45.

Psal 69. 9.

c This affection was so burning in him, that it surmounted and swallowed vp all the others.

Or, miracle.

Mat. 26. 61. *and* 27. 40. *mar.* 14. 58. *and* 15. 29.

d Christs body might iustly be called the Temple, because the fulnesse of the Godhead dwelleth in it corporally, Col. 2. 9.

e For he tooke not them for true disciples, as hee knew by their inward thoughts, what religion soeuer they did pretend outwardly.

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3 Iesus answered, and sayde vnto him, Verily, verily I say vnto thee, except a man be borne againe, hee cannot [a] see the [b] kingdome of God.

4 Nicodemus said vnto him, How can a man bee borne which is olde? can hee enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verily, verily I say vnto thee, except that a man bee borne of [c] water and of the Spirit, hee cannot enter into the kingdome of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the spirit, is spirit.

7 Marualle not that I said to thee, Yee must be borne againe.

8 The [d] winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit.

9 Nicodemus answered, and said vnto him, How can these things be?

10 Iesus answered, and said vnto him, Art thou a teacher of Israel, and [e] knowest not these things?

11 Verily, verily I say vnto thee, wee speake that we [f] know, and testifie that wee haue seene: but ye receiue not our witnesse.

12 If when I tell you [b] earthly things, ye beleeue not, how should yee beleeue, if I shall tell you of heauenly things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in [i] heauen.

14 * And as Moses lift vp the serpent in the wildernesse, so must the Sonne of man be [k] lift vp,

15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.

16 * For God so loued the world, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.

17 * For God sent not his Sonne into the world, that he should [l] condemne the world, but that the [m] world through him might be saued.

18 Hee that beleeueth in him, shall not be condemned: but hee that beleeueth not, is condemned already, because he beleeueth not in the Name of the onely begotten Sonne of God.

19 * And this is the [n] condemnation, that light is come into the world, and men loued darkenesse rather then light, because their deedes were euill.

20 For euery man that euil doeth, hateth the light, neither commeth to light, least his deedes should be reproued.

21 But hee that doeth [o] trueth, commeth to the light, that his deedes might be made manifest, that they are wrought [p] according to God.

22 ¶ After these things came Iesus and his disciples into the ‖ land of Iudea, and there tarried with them, and * baptized.

23 And Iohn also baptized in Enon, beside Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betweene Iohns disciples and the Iewes, about [q] purifying.

26 And they came vnto Iohn, and said vnto him, Rabbi, [r] hee that was with thee beyond Iordan, to whom * thou barest witnesse, behold, he baptizeth, and all men come to him.

27 Iohn answered, and said, A man can receiue nothing, except it be giuen him from heauen.

28 Ye your selues are my witnesses, that * I said, [s] I am not the Christ, but that I am sent before him.

29 Hee that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voyce. This my ioy therefore is fulfilled.

30 Hee must [t] increase, but I must decrease.

31 He that is come from on high, is aboue all: hee that is of the [u] earth, is of the earth, and speaketh of the earth: hee that is come from heauen is aboue all,

32 And what hee hath seene and heard, that hee testifieth: but no man receiueth his testimonie.

33 Hee that hath receiued his testimonie, hath sealed that * God is true.

34 For he whom God hath sent, speaketh the words of God: for God giueth him not the Spirit by [x] measure.

35 The Father loueth the Sonne, and hath * giuen all things into his hand.

36 * He that beleeueth in the Sonne, hath euerlasting life, and hee that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

CHAP. IIII.

7 The communication of Christ with the woman of Samaria. 34 His zeale towards his Father, and his haruest. 39 The conuersion of the Samaritans, 45 And Galileans. 47 How hee healeth the rulers sonne.

NOwe when the Lord knewe, how the Pharises had heard, that Iesus made and baptized moe disciples then Iohn,

2 (Though Iesus himselfe baptized not, but his disciples)

3 Hee [a] left Iudea, and departed againe into Galile.

4 And he must needes goe through Samaria.

5 Then came hee to a citie of Samaria called ‖ Sychar, neere vnto the possession that * Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sate [b] thus on the well: it was about [c] the sixt houre.

7 There came a woman of Samaria to draw water. Iesus said vnto her, Giue mee drinke.

8 For

a To enter therein.
b Which thing is to be assumed and incorporate into the Church of God.
c Which is the spirituall water where the holy Ghost doth wash vs into newnesse of life.
d As the power of God is manifest by the mooning of the ayre, so is it in changing and renuing vs, although the maner bee hid from vs.
e Although hee was excellently learned, yet knew he not those things which the very babes in Christs schoole ought to know.
f We may not teach our owne inuentions.
g He reproueth him, for that men doe teach things which they vnderstand not, and yet others beleeue them. but Christ teacheth things most certaine, & knowen, and men will not receiue his doctrine.
h Which was after a common and grosse maner.
i By reason of the vnion of his Godhead with his manhood.
Num. 21.9.
k His power must be manifest which is not yet knowen.
1.*Iohn* 4.9.
Chap. 9.39.
and 12.47.
l The contempt of Christ, and the sinnes of the wicked condemne them: yet Christ as a iust iudge giueth sentence against the reprobate.
m Not only the Iewes, but whosoeuer should beleeue in him. *Chap.* 1.9.
n The cause and matter of condemnation.
o In walking roundly and sincerely. ‖ *Or, in God.*
p As they doe which set God onely before their eyes, and follow the rule of his word.

‖ *Or, territorie.* *Chap.* 4.1,2.

q That is, how they might be made cleane before God, which the washings vnder the Law did represent.
r They were led with ambition, fearing least their master should haue lost his fame.
Chap. 1.34.
Chap. 1.20.
s No man ought to vsurpe any thing further then God giueth him.
t And be exalted, and I esteemed as his seruant.
u The minister compared to Christ, is but earth.
Rom. 3.4.
x For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of the onely fountaine.
Matt. 11.27.
Habak. 2.4.
1.*Iohn* 5.10.

a To giue place to their age.

‖ *Or, Sychem.* *Gene.* 33.19.
and 48.22.
Iosh 24.32.
b Euen weary as he was.
c Which was midday.

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8 For his disciples were gone away into the citie to buy meate.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Iew askest drinke of me, which am a woman of [d] Samaria? For the Iewes medle not with the Samaritanes.

d For the Iewes esteemed the Samaritanes as wicked and prophane.

10 Iesus answered, and said vnto her, If thou knewest the [e] gift of God, and who it is that saith to thee, Giue mee drinke, thou wouldest haue asked of him, and hee would haue giuen thee [f] ‖ water of life.

e Meaning, of himselfe, whom his Father had sent to conuert this woman.

f Which is the loue of God in his Sonne powred into our hearts by the holy Ghost, vnto euerlasting life, Rom. 5. 5. 1. Iohn 3. 5.

‖ *Or, the liuely water.*

11 The woman said vnto him, Sir, thou hast nothing to drawe with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and he himselfe dranke thereof, and his children, and his cattell?

13 Iesus answered, and sayde vnto her, Whosoeuer drinketh of this water, shall thirst againe:

14 But whosoeuer drinketh of the [g] water that I shall giue him, shall neuer be more [h] athirst: but the water that I shal giue him shalbe in him a well of water, springing vp into euerlasting life.

g Of the spirituall grace.

h He shall neuer be dried vp, or destitute.

15 The woman said vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus said vnto her, Goe, call thine husband, and come hither.

17 The woman answered, and said, I haue no husband. Iesus said vnto her, Thou hast well said, I haue no husband.

18 For thou hast had fiue husbands, and hee whom thou now hast, is not thine husband: that saidest thou truely.

19 The woman said vnto him, Sir, I [i] see that thou art a Prophet.

i Till she was liuely touched with her faults, she mocked and would not heare Christ. *Deut.* 12. 6.

20 Our fathers worshipped in this mountaine, and yee say that in * Ierusalem is the place where men ought to worship.

*2. *King.* 17. 29.

21 Iesus said vnto her, Woman, beleeue mee, the houre commeth, when yee shall neither in this mountaine, nor at Ierusalem, worship the Father.

22 Ye worship that which ye * know not: we worship that which we know: for saluation is of the Iewes.

*2. *Cor.* 3. 17.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and trueth: for the Father requireth euen such to worship him.

24 * God is a [k] Spirite, and they that worship him, must worship him in spirit and trueth.

k God being of a spirituall nature, requireth a spirituall seruice, and agreeable to his nature,

25 The woman said vnto him, I know well that * Messias shall come, which is called Christ: when hee is come, he will tell vs all things.

26 Iesus said vnto her, I am hee that speake vnto thee.

27 ¶ And vpon that came his disciples, and marueiled that hee talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her water pot, and went her way into the citie, and said to the men,

29 Come, see a man which hath told mee all things that euer I did: is not hee the Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eate.

32 But he said vnto them, I haue meate to eate, that ye know not of.

33 Then said the disciples between themselues, Hath any man brought him meate?

34 Iesus said vnto them, [l] My meate is that I may doe the will of him that sent me, and finish his worke.

l There is nothing that I hunger for more, or wherein I take greater pleasure.

35 Say not yee, There are yet foure moneths, and then commeth harueit? Behold, I say vnto you, lift vp your eyes, and looke on the regions: * for they are white already vnto harueit.

Matth. 9. 37. *Iuke* 10. 2.

36 And he that reapeth receiueth wages, and gathereth fruite vnto life eternall, that both hee that soweth, and hee that reapeth, might [m] reioyce together.

m Without grudging the one at the others labour.

37 For herein is the ‖ saying true, that one soweth, and another reapeth.

‖ *Or, prouerbe.*

38 I sent you to reape that, wherein ye bestowed no labour: [n] other men laboured, and ye are entred into their labours.

n Meaning the Prophets.

39 Now many of the Samaritanes of that citie [o] beleeued in him, for the saying of the woman which testified, He hath told me all things that euer I did.

o The Samaritans shewed themselues willing to receiue his doctrine: who being but strangers, and scarcely knowing Christ, are a condemnation to the Iewes, and all others, which neglect Gods word when it is offered.

40 Then when the Samaritanes were come vnto him, they besought him, that hee would tarie with them: and he abode there two dayes.

41 And many moe [p] beleeued because of his owne word.

p That is, had the right and true faith.

42 And they said vnto the woman, Now we beleeue, not because of thy saying: for we haue heard him our selues, and knowe that this is in deede the Christ the Sauiour of the world.

43 ¶ So two dayes after, hee departed thence, and went into Galile.

44 For Iesus himselfe had * testified that a Prophet hath none honour in his [q] owne countrey.

Matth. 13. 57. *marke* 6. 4. *luke* 4. 24.

q Here by his owne countrey he meaneth Ierusalem, and the countrey about. *Chap.* 2. 1.

45 Then when hee was come into Galile, the Galileans receiued him, which had seene all the things that hee did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into * Cana a towne of Galile, where he had made of water wine. And there was a certaine [r] ruler whose sonne was sicke at Capernaum.

r The word signifieth royall, or one of the kings court: and it seemeth, that he was one of Herods court, who was in great estimation with Herod, whom the people called King, Marke 6. 14.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, and besought him that he would ‖ go downe, and heale his sonne: for hee was euen ready to die.

‖ *Or, come.*

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue.

49 The ruler said vnto him, Sir, goe downe before my sonne die.

50 Iesus said vnto him, Goe thy way, thy sonne liueth: and the man beleeued the word that Iesus had spoken vnto him, and went his way.

51 And as he was now ‖ going downe, his seruants

‖ *Or, returning.*

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seruants met him, saying, Thy sonne liueth.
52 Then enquired hee of them the houre when he began to amend. And they said vnto him, Yesterday the seuenth houre the feuer left him.
53 Then the father knew, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleeued, and all his houshold.
54 This second miracle did Iesus againe, after hee was come out of Iudea into Galile.

CHAP. V.

8 He healeth the man that was sicke eight and thirtie yeeres. 10 The Iewes accuse him. 19 Christ answereth for himselfe, and reproueth them, 32 Shewing by the testimonie of his Father, 33 Of Iohn, 36 Of his works, 39 And of the Scriptures, who hee is.

Leuit. 23. 3. deut. 16. 1.

AFter *that, there was a feast of the Iewes, and Iesus went vp to Ierusalem.
2 And there is at Ierusalem ‖ by the place of the sheepe, [a] a poole called in Ebrew [b] Bethesda, hauing fiue porches:
3 In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the mouing of the water.
4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoeuer then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.
5 And a certaine man was there, which had beene diseased eight and thirtie yeeres:
6 When Iesus saw him lie, and knewe that he now long time had beene diseased, he said vnto him, Wilt thou be made whole?
7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put mee into the poole: but while I am comming, another steppeth downe before mee.
8 Iesus said vnto him, Rise: [c] take vp thy bed, and walke.
9 And immediatly, the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.
10 The Iewes therefore said to him that was made whole, It is the Sabbath day: *it is not lawfull for thee to carie thy bed.
11 He answered them, He that made me whole, hee said vnto mee, Take vp thy bed, and walke.
12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke?
13 And hee that was healed, knewe not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.
14 And after that, Iesus found him in the Temple, and said vnto him, Behold, thou art made whole: [d] sinne no more, lest a worse thing come vnto thee.
15 ¶ The man departed, and told the Iewes that it was Iesus, which had made him whole.
16 And therefore the Iewes did persecute Iesus, and sought to slay him, because hee had done these things on the Sabbath day.
17 But Iesus answered them, My Father worketh hitherto, and I worke.
18 Therefore the Iewes sought the more to kill him: not onely because he had broken the Sabbath, but said also that God was [e] his [f] Father, and made himselfe equall with God.
19 Then answered Iesus, and said vnto them, Verily, verily I say vnto you, The sonne can doe nothing of himselfe, saue that hee seeth the Father doe: for whatsoeuer things hee doeth, the same things doeth the Sonne also.
20 For the Father loueth the Sonne, and sheweth him all things, whatsoeuer hee himselfe doeth, and hee will shew him greater workes then these, that yee should marueile.
21 For likewise as the Father raiseth vp the dead, and quickneth them, so the Sonne quickneth whom he will.
22 For the Father iudgeth no man, but hath committed all [h] iudgement vnto the Sonne,
23 Because that all men should honour the Sonne, as they honour the Father: hee that honoureth not the Sonne, the same honoureth not the Father which hath sent him.
24 Verily, verily I say vnto you, He that heareth my word, and beleeueth in him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.
25 Verily, verily I say vnto you, The houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that [i] heare it, shall liue.
26 For as the Father hath life in [k] himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,
27 And hath giuen him power also to execute [l] iudgement, in that he is the sonne of man.
28 Marueile not at this: for the houre shall come in the which all that are in the graues, shall heare his voice.
29 And they shall come forth, *that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.
30 I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent mee.
31 If I *should beare witnesse of my selfe, my witnesse were not [m] true.
32 There is an other that beareth witnes of mee, and I know that the witnesse, which he beareth of me, is true.
33 *Ye sent vnto Iohn, and hee bare witnesse vnto the trueth.
34 But I receiue not the record of man: neuerthelesse, these things I say, that yee might be saued.
35 He was a burning, and a shining [n] candle: and yee would for a season haue reioyced in his light.

a Where the sheepe were washed, that should be sacrificed.
b Which signifieth the house of powring out, because the water ranne out by conduits.
c This was to the end that the miracle might be so euident, that no man could speake against it. *Ierem. 17. 22.*
d The afflictions that we endure, are chastisements for our sinnes.
e That is, proper and peculiar to him alone.
f It was lawfull for all Israel to call God their Father, Exod. 4. 22. but because Christ did attribute to himselfe that he had power ouer all things, and wrought as his Father did, they gathered that Christ did not onely make himselfe the Sonne of God, but also equall with him.
g That is, hee doeth communicate with him: hauing the same power and the same will.
h In giuing him power and rule ouer all.
i They that receiue it by faith.
k To communicate it with vs.
l That is, to gouerne and rule all things.
Matth. 25. 46.
Chap. 8. 14. matth 3. 17.
m Christ had respect to their weakenesse that heard him, and therefore said that his owne witnesse should not be sufficient. *Chap 1 27.*
‖ *Or, lampe.*
n But yee left him quickly, and did not persecute,

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Matth.3.17. and 17.5.
o In the law and Prophets. *Deut.4.12. Acts 17.11.*
p The people are more ready to receiue falie prophets then Iesus Christ.
q Vaine glory is a great let for a man to come to God. *Chap 12.43.*
r As Moses shall accuse them that trust in him: so they shall haue no greater enemies at the day of iudgement, then the virgine Mary, and the Saints, vpon whom now they call: but whosoeuer doth accuse the godly, Christ and their owne conscience shall condemne them. *Genc.3.15.& 22.17.and 49.10. deut.18.15.*

36 But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen mee to finish, the same workes that I do, beare witnesse of me, that the Father sent me.
37 And the *Father himselfe, which hath sent me, o beareth witnes of me. Ye haue not heard his voyce at any time, *neither haue yee seene his shape.
38 And his word haue yee not abiding in you: for whom he hath sent, him yee beleeue not.
39 *Search the Scriptures: for in them yee thinke to haue eternall life, and they are they which testifie of me.
40 But yee will not come to mee, that yee might haue life.
41 I receiue not praise of men.
42 But I know you, that yee haue not the loue of God in you.
43 I am come in my Fathers name, and yee receiue me not: p if another shall come in his owne name, him will ye receiue.
44 How can yee beleeue, which q receiue *honour one of another, and seeke not the honour that commeth of God alone?
45 Doe not thinke that I will accuse you to my Father: there is one that r accuseth you, euen Moses, in whom ye trust.
46 For had ye beleeued Moses, ye would haue beleeued me: *for he wrote of me.
47 But if yee beleeue not his writings, how shall ye beleeue my words?

CHAP. VI.

10 Iesus feedeth fiue thousand men with fiue loaues and two fishes. 15 He departeth away, that they should not make him King. 26 Hee reproueth the fleshly hearers of his word. 51 The carnall are offended at him. 63 The flesh profiteth not.

a Called the lake of Gennezareth.
b Tiberias, Bethsaida, and Capernaum were on this side the lake in respect of Galile: but it is here said that he went ouer, because there were diuers creekes and turnings, ouer the which men ferried. *Leuit.23.5. deut.16.1. Mat.14.16.mar. 6.37.luke 9.13.*
c The summe amounteth to about fiue pound sterling.
d Prayer and thanksgiuing doe sanctifie our meates, wherewith we are nourished.

AFter these things, Iesus went his way ouer the a sea of Galile, or of b Tiberias.
2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.
3 Then Iesus went vp into a mountaine, and there he sate with his disciples.
4 Now the Passeouer, a *feast of the Iewes, was neere.
5 *Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, hee said vnto Philip, Whence shall wee buy bread, that these might eate?
6 (And this he said to proue him: for hee himselfe knew what he would doe)
7 Philip answered him, c Two hundreth p. in worth of bread is not sufficient for them, that euery one of them may take a little.
8 Then said vnto him one of his disciples, Andrew, Simon Peters brother,
9 There is a little boy here, which hath fiue barley loaues, and two fishes: but what are they among so many?
10 And Iesus said, Make the people sit down. (Now there was much grasse in that place.) Then the men sate downe in number about fiue thousand.
11 And Iesus tooke the bread and d gaue thankes, and gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would
12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meate which remaineth, that e nothing bee lost.
13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which remained vnto them that had eaten.
14 Then the men when they had seene the miracle that Iesus did, said, This is of a truth, the Prophet that should come into the world.
15 ¶When Iesus therefore perceiued that they would come, and take him to make him a f King, hee departed againe into a mountaine himselfe alone.
16 ¶When euen was now come, his disciples went downe vnto the sea,
17 *And entred into a shippe, and went g ouer the sea towards Capernaum: and now it was darke, and Iesus was not come to them.
18 And the sea arose with a great winde that blew.
19 And when they had rowed about fiue and twentie, or thirtie h furlongs, they saw Iesus walking on the sea, and drawing nere vnto the ship: so they were afraid.
20 But he said vnto them, It is I: be not afraid.
21 Then willingly they receiued him into the ship: and the ship was by and by at the land, whither they went.
22 ¶The day following, the people which stoode on the other side of the sea, saw that there was none other shippe there, saue that one, wherein his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone i alone,
23 And that there came other ships from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thankes.
24 Now when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.
25 And when they had found him on the k other side of the sea, they said vnto him, Rabbi, when camest thou hither?
26 Iesus answered them, and said, Verily, verily I say vnto you, yee seeke me not, because ye saw the miracles, but because yee ate of the loaues, and were filled.
27 Labour not for the meate which perisheth, but for the meate that l endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath *God the Father m sealed.
28 Then said they vnto him, What shall we doe, that wee might worke the n workes of God?
29 Iesus answered, and said vnto them, *This is the worke of God, that yee beleeue in him, whom he hath sent.
30 They said therefore vnto him, What signe shewest thou then, that wee may see it, and beleeue thee? what doest thou worke?
31 *Our Fathers did eate Manna in the desert,

e The abundance store of Gods gifts ought not to make vs prodigall to waste them.
f They imagined an earthly kingdome without the Testimonie of Gods word, so that by this meanes his spirituall kingdome should haue bene abolished. *Matth.14.25. marke 6 47.*
g Ouer a corner of the lake.
h Whereof eight make a mile.
i Wherefore it must needes follow that Christ passed miraculously.
k This was not straight ouer the lake from side to side, but ouer a creeke or arme of the lake, which causeth much labour to them that should haue gone about by land.
l Which nourisheth and augmenteth our faith. *Chap.1.32 mat. 3.17.and 17.5.*
m For when he appointed him to be the Mediator, he set his marke and seale in him to be the onely one to reconcile God and man together.
n Such as bee acceptable vnto God. *1.John 3.23. Exod.16.14,15. numb.11.7.*

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Psal 78.24.25. *wisd.*16.20.

desert, as it is *written, He gaue them bread from heauen to eate.

32 Then Iesus sayd vnto them, Verely, verely I say vnto you, ° Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

o He compareth Moses with the Father, & Manna with Christ, who feedeth vs into euer lasting life, 1.Cor.10 3.

33 For the bread of God is he which commeth downe from heauen, and giueth life vnto the world.

34 Then they said vnto him, Lord, euermore giue vs this bread.

35 And Iesus sayd vnto them, I am the bread of life: he that commeth to mee, shall not hunger, and *he that beleeueth in mee, shall p neuer thirst.

*Ecclus.*24.24. *chap.*4.14.

p He shall neuer want spirituall nourishment.

36 But I said vnto you, that ye also haue seene me, and beleeue not.

37 All q that the Father giueth me, shall come to mee: and him that commeth to me, I cast not away.

q God doeth regenerate his elect, and causeth them to obey the Gospel.

38 For I came downe from heauen, not to doe mine owne will, but his will which hath sent me.

39 And this is the Fathers will which hath sent me, that of all which he hath giuen me, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the will of him that sent me, that euery man which seeth the Sonne, and beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day.

41 The Iewes then murmured at him, because he sayd, I am the bread, which is come downe from heauen.

*Matth.*13.55.

42 And they said, *Is not this Iesus the sonne of Ioseph, whose father and mother we know? how then saith he, I came downe from heauen?

43 Iesus then answered, and sayd vnto them, Murmure not among your selues.

r That is, or beleeue in me.

44 No man can r come to me, except the Father which hath sent me, s draw him, and I will raise him vp at the last day.

s By lightning his heart with his holy Spirit.

45 It is written in the *Prophets, And they shall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me,

Isa 54 13. *iere.* 31.33. *Matth.*11,27.

46 *Not that any man hath seene the Father, saue hee which is of God, hee hath seene the Father.

47 Verely, verely I say vnto you, he that beleeueth in me hath euerlasting life.

48 I am the bread of life.

49 *Your fathers did eate Manna in the wilderneſſe, t and are dead.

*Exod.*16 15.

t Then there is no food that can nourish our soules but Iesus Christ.

50 This is the bread, which commeth downe from heauen, that he which eateth of it should not die.

51 I am the u liuing bread which came downe from heauen: if any man eate of this bread, hee shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world.

u Which giue life to the world.

52 Then the Iewes strone among themselues, saying, How can this man giue vs his flesh to eate?

53 Then Iesus sayd vnto them, Verely, verely I say vnto you, Except yee eate the flesh of the Sonne of man, and drinke his blood, ye haue x no life in you.

x Where Christ is not, there death reigneth,

54 Whosoeuer *eateth my flesh, & drinketh my blood, hath eternall life, and I will raise him vp at the last day.

*1.Cor.*11.27.

55 For my flesh is meate in deed, and my blood is drinke in deede.

56 Hee y that eateth my flesh, & drinketh my blood, z dwelleth in me, and I in him.

y As our bodies are sustained with meate and drinke: so are our soules nourished with the body & blood of Iesus Christ.

57 As the liuing Father hath sent me, so liue I by the Father, and he that eateth mee, euen he shall liue by me.

z To eat the flesh of Christ, & drink his blood, is to dwell in Christ & to haue Christ dwelling in vs.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) sayd, This is an hard saying: who can *heare it?

a That is, vnderstand it.

61 But Iesus knowing in himselfe, that his disciples murmured at this, sayd vnto them, Doeth this offend you?

b He meaneth not that his humanitie descended from heauen: but he speaketh touching the vnion of both natures, attributing to the one, that which appertaineth to the other.

62 What then if yee should see the Sonne of man b ascend vp *where he was before?

*Chap.*3.13.

63 It is the Spirit that quickeneth: the flesh c profiteth nothing: the words that I speake vnto you are spirit and life.

c To wit, if it be separated from the Spirit, whereof it hath y forces: for it commeth of the power of the Spirit, that the flesh of Christ giueth vs life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, and who should betray him.

65 And hee sayd, Therefore sayd I vnto you, that no man can come vnto mee, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then sayd Iesus to the twelue, d Will ye also goe away?

d Then without Christ there is but death: for his word onely leadeth vs to life.

68 Then Simon Peter answered him, Master, to whom shall wee goe? Thou hast the words of e eternall life?

*Matth.*16.16. *Matth.*26.14.

69 And we beleeue, and know that thou art *the Christ, the sonne of the liuing God.

70 Iesus answered them, Haue not I *chosen you twelue, and one e of you is a deuill?

e Although your number be small, yet shall yebee diminished.

71 Now hee spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelue.

CHAP. VII.

6 Iesus reproueth the ambition of his cousins. 12 There are diuers opinions of him among the people. 17 He sheweth how to know the trueth. 20 The iniurie they doe vnto him. 47 The Pharises rebuke tht officers because they haue not taken him, 52 and chide with Nicodemus for taking his part.

AFter these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

*Leuit.*23.34.

2 Now the Iewes *feast of the Tabernacles was at hand.

a At this feast they dwelled seuen dayes in the tents, which put them in remembrance, that they had no city here permanent, but they must seeke one to come.

3 His brethren therefore sayd vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth any thing secretly, and hee himselfe seeketh to

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||*Or, manifest.*

be ||famous. If thou doest these things, shew thy selfe to the world.

5 For as yet his brethren beleeued not in him.

6 Then Iesus sayd vnto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but mee it hateth, [b] because I testifie of it, that the workes thereof are euill.

b Why the world hateth Christ.

8 Goe ye vp vnto this feast: I will [c] not goe vp yet vnto this feast: for my time is not yet fulfilled.

c Christ doeth not vtterly deny that he would go to the feast, but signifieth that as yet hee was not fully determined.

9 ¶ These things hee sayd vnto them, and abode still in Galile.

10 But assoone as his brethren were gone vp, then went hee also vp vnto the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other said, Nay, but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the [d] Iewes.

d These were the heads of the people, who did enuie Christ.

14 Now when halfe the feast was done, Iesus went vp into the Temple & taught.

15 And the Iewes marueiled, saying, How knoweth this man the ||Scriptures, seeing that he neuer learned?

||*Or, letters.*

16 Iesus answered them, and sayd, My doctrine is not [e] mine, but his that sent me.

e In that, that he is man onely.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He [f] that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glorie that sent him, the same is true, and no [g] vnrighteousnesse is in him.

f By this marke we may knowe whether the doctrine be of God or of man.

g Nothing counterfeit or vntrue. *Exod.* 24 3. *Chap.* 5. 18.

19 [h] Did not Moses giue you a Law, and yet none of you keepeth the Law? [i] Why go ye about to kill me?

h Who did not know the fetch of the Scribes.

i Because I did it on the Sabbath day. *Leuit.* 12. 3. *Gen.* 17. 10.

20 The [k] people answered, and sayde, Thou hast a deuill: who goeth about to kill thee?

21 Iesus answered, and sayde to them, I haue done one worke, and yee all [l] marueile.

Deut. 1. 16, 17.

22 *Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the *fathers) and ye on the Sabbath day circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses should not be broken, be ye angry with mee, because I haue made a man euery whit whole on the Sabbath day?

24 *Iudge not according to the appearance, but iudge righteous iudgement.

25 ¶ Then said some of them of Ierusalem, Is not this he, whom they goe about to kill?

26 And beholde, hee speaketh ||openly, and they say nothing to him: doe the rulers knowe in deede that this is the very Christ?

||*Or, freely.*

27 Howbeit wee know this man whence he is: but when the Christ commeth, no man shall know whence he is.

28 ¶ Then cryed Iesus in the Temple as he taught, saying, Yee [k] both know mee, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

k He speaketh this, as it were scornefully.

29 But I knowe him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people [l] beleeued in him, and sayd, When the Christ commeth, will he do moe miracles then this man hath done?

l They were well minded to heare him, which preparation is here called (although improperly) faith.

32 The Pharises heard that the people murmured these things of him, & the Pharises and high Priests sent officers to take him.

33 Then sayd Iesus vnto them, Yet am I [m] a little while with you, and then goe I vnto him that sent me.

m He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordeined. *Chap.* 13. 33.

34 *Ye shall seeke me, and shall not finde me, and where ||I am, can ye not come.

||*Or, shall be.*

35 Then sayd the Iewes among themselues, Whither will he go, that we shall not find him? [‡] will he go vnto them that are dispersed among the [n] Grecians, and teach the Grecians?

‡*Greeke, dispersion.*

36 What saying is this that he sayd, Yee shall seeke me, and shall not find me? & where I am, can ye not come?

n Among the Iewes which were scattered here and there among the Gentiles. *Leuit.* 23. 36.

37 Now in the last and *great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto mee, and drinke.

38 He that [o] beleeueth in mee, *as sayth the Scripture, out of his belly shall flow riuers of water [p] of life.

o The true way to come to Christ, is by faith. *Deut.* 18. 15.

39 (*This spake he of the Spirit, which they that beleeued in him, should receiue: for the [q] holy Ghost was not yet giuen, because that Iesus was not yet glorified.)

p Which shall neuer drie vp. *Ioel* 2. 28.

40 So many of the people, when they heard this saying, sayd, Of a truth this is the [r] Prophet.

41 Other said, This is the Christ: & some sayd, But shall Christ come out of Galile.

acts 2. 17.

q These were the visible graces which were giue to the Apostles after his ascension.

42 *Sayth not the Scripture that the Christ shall come of the seede of Dauid, and out of the towne of Bethlehem, where Dauid was?

r They looked for some notable Prophet besides the Messias, Chap. 1. 21. *Micah.* 5. 2. *matth* 2. 5.

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man layd hands on him.

45 Then came the officers to the high Priestes and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, [s] Neuer man spake like this man.

s Wherin appeareth the mighty power of Christs word against his enemies.

47 Then answered them the Pharises, Are ye also deceiued?

48 Doeth any of the [t] rulers, or of the Pharises beleeue in him?

t They alleage the authoritie of man against Gods authority. *Chap.* 3. 1, 2.

49 But this people which know not the Law, are cursed.

50 Nicodemus sayd vnto them, (*hee that came to Iesus by night, and was one of them.)

51 Doeth our Lawe iudge a man before it heare him, *and knowe what hee hath done?

Deut. 17. 8. *and* 19. 15.

52 They

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52 They answered and said vnto him, Art thou also of Galile? search and looke: for out of Galile ariseth no Prophet.

53 And euery man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adultery. 12 He is the light of the world. 14 He sheweth from whence he is come, wherefore, and whither he goeth 32 Who are free and who are bond. 34 Of freemen and slaues, and their reward. 46 Hee defieth his enemies, 59 And being persecuted, withdraweth himselfe.

AND Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, & all the people came vnto him, and he sate downe, and taught them.

3 Then the Scribes and the Pharises brought vnto him a woman, taken in adulterie, and set her in the mids,

4 And saide vnto him, Master, this woman was taken in adultery, in the very act.

5 *Nowe Moses in the Law commanded vs, that such should be stoned: what sayest thou therefore?

6 And this they sayd to tempt him, that they might haue whereof to [a] accuse him. But Iesus stouped downe, and with his finger wrote on the ground.

7 And while they continued asking him, he lift himselfe vp, and said vnto them, *Let him that is among you without sinne, cast the first stone at her.

8 And againe hee stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the mids.

10 When Iesus had lift vp himselfe againe, & saw no man, but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus sayd, [b] Neither do I condemne thee: go and sinne no more.

12 Then spake Iesus againe vnto them, saying, I *am the light of the world: he that followeth me, shall not walke in darkenesse, but shall haue the ‖light of life.

13 The Pharises therefore said vnto him, Thou beareſt record of thy selfe: thy record is not ‖true.

14 *Iesus answered, and said vnto them, [c] Though I beare record of my selfe, yet my record is true: for I knowe whence I came, & whither I go: but ye cannot tell [d] whence I come, and whither I go.

15 Ye iudge after the flesh: [e] I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Lawe, *that the testimony of two men is true.

18 I am [f] one that beare witnesse of my selfe, and the Father that sent me, beareth witnesse of me.

19 Then sayd they vnto him, Where is thy Father? Iesus answered, Ye neither knowe mee, nor my Father. If yee had knowen me, ye should haue knowen my Father also.

20 These words spake Iesus in [g] the treasurie, as he taught in the Temple, and no man layd hands on him: for his houre was not yet come.

21 Then sayde Iesus againe vnto them, I goe my way, and ye shall seeke mee, and shall die in your [h] sinnes. Whither I goe, can ye not come.

22 Then sayd the Iewes, Will hee kill himselfe, because hee saith, Whither I goe, can ye not come?

23 And he said vnto them, [i] Ye are from beneath: I am from aboue: yee are of this world, I am not of this world.

24 I sayd therefore vnto you, That yee shall die in your sinnes: for except yee beleeue, that I am hee, yee shall die in your sinnes.

25 Then sayd they vnto him, Who art thou? And Iesus said vnto them, ‖ Euen the same thing that I sayd vnto you [k] from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the world.

27 They vnderstood not that he spake to them of the Father.

28 Then said Iesus vnto them, When ye haue [l] lift vp the Sonne of man, then shall ye [m] know that I am [n] he, and that I do nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For he that sent mee, is with mee: the Father hath not left me alone, because I do alwayes those things that pleale him.

30 ¶ As he spake these things, many beleeued in him.

31 Then said Iesus to the Iewes which beleeued in him, If ye continue in my word, ye are verely my disciples,

32 And shall know the trueth, and the trueth [o] shall make you free.

33 They answered him, [p] Wee bee Abrahams seed, and were neuer bond to any man: why sayest thou then, Yee shall bee made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoeuer committeth sinne, is the *seruant of sinne.

35 And the seruaunt abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shal make you free, ye shalbe free indeed.

37 I [q] know that ye are Abrahams seed, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which yee haue seene with your father.

39 They answered and sayde vnto him, Abraham is our father. Iesus sayde vnto them,

Leuit. 20.10.

a Either for breaking the Law, if he did deliuer her, and of lightnesse and inconstancie, if he did condemne her. *Deut.* 17.6,7.

b Iesus would not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Law against adultery. *Chap.* 1.5. *&* 9.5.

‖*Or, liuely light.* ‖*Or, iust.* *Chap.* 5.31.

c That which Christ denied, Chap 5.31. here he granteth, to declare vnto the their stubburnnesse, and faith that being God, he beareth witnesse to his humanitie: likewise doeth God the Father witnesse the same, which are two distinct persons, though but one God, chap 5.37.

d In that he came from his father, he sheweth that he is not onely man, but God also.

e Hee would not iudge rashly, as they did. *Deut.* 17.6, *&* 19.15. *mat.* 18. 16. 2 *cor.* 13.1. *hebr.* 10.28.

f Which place prooueth Christ to be very God and man.

g That is, the place where the vessell and other things belonging to the Temple were kept.

h Because of their rebellion wherein they did persеuere.

i He sheweth the difference betweene the Gospel, and the subtill wit of man.

‖*Or, from the beginning, euen that I said vnto you.*

k That is, who he was, whence he was, and why he came into this world.

l Their endeuours and practises, whereby they thinke to destroy him, shall serue to exalt and magnifie his glory.

m Not to beleeue in him, but to be conuicted.

n To wit, the Messias.

o For they were slaues to sinne.

p These were not the beleeuing Iewes, but the mockers that answered thus. *Rom.* 6.20. 2 *pet.* 2.19.

q He granteth their sayings in such sort, that he sheweth vnto them that their owne deedes proue them liars,

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them, If yee were Abrahams children, yee would do the [c] works of Abraham.

40 But now go ye about to kil me, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Yee doe the workes of your father. Then sayd they to him, [d] Wee are not borne of fornication: wee haue one father, which is God.

42 Therefore Iesus sayd vnto them, If God were your Father, then would ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why do ye not vnderstand my talke? because ye cannot [f] heare my word.

44 * Ye are of your father the deuill, and the lusts of your father ye will doe: hee hath beene a murtherer [t] from the beginning, and [u] abode not in the trueth, because there is no trueth in him. [d] When he speaketh a lie, then speaketh he of his [x] own: for he is a liar, and the father thereof.

45 And because I tell you the trueth, yee beleeue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why doe yee not beleeue mee?

47 * Hee that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and sayd vnto him, Say we not well, that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine own praise: but there is one that seeketh it, and [y] iudgeth.

51 Verely, verely I say vnto you, If a man keepe my word, he shall neuer [z] see death.

52 Then sayd the Iewes to him, Nowe know we that thou hast a deuil. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my word, he shall neuer taste of death.

53 Art thou greater then our father Abraham which is dead? And the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth me, whom ye say, that he is your God.

55 Yet yee haue not knowen him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to see my [a] day, and he saw it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fifty yere old, and hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, [b] I am.

59 * Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple.

CHAP. IX.

1 Of him that was borne blind. 11 The confession of him that was borne blind. 39 To what blind men Christ giueth sight.

AND as Iesus passed by, hee saw a man [1] which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man or his parents, that he was borne blinde?

3 Iesus answered, [a] Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent mee, while it is [b] day: the night commeth, when no man can worke.

5 As long as I am in the world, * I am the light of the world.

6 Assoone as he had thus spoken, he [c] spat on the ground, and made clay of the spettle, and anointed the eyes of the blinde with the clay.

7 And sayd vnto him, Goe wash in the poole of Siloam (which is by interpretation, [d] Sent) He went his way therefore and washed, and came againe seeing.

8 Nowe the neighbours and they that had seene him before, when hee was blinde, said, Is not this he that sate and begged?

9 Some sayde, this is hee: and others sayd, He is like him: but he himselfe sayd, I am he.

10 Therefore they sayd vnto him, How were thine eyes opened?

11 He answered, and said, The man that is called Iesus, made clay, and anointed mine eyes, and sayd vnto me, Go to the poole of Siloam, and wash. So I went and washed, and receiued sight.

12 Then they sayd vnto him, Where is he, He sayd, I cannot tell.

13 ¶ They brought to the Pharises him that was once blinde.

14 And it was the Sabbath day, when Iesus made the claye, and opened his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He layd clay vpon mine eyes, and I washed, and do see.

16 Then said some of the Pharises, This man is not of God, because hee keepeth not the Sabbath day. Others sayde, How can a man that is a sinner, doe such miracles? and there was a dissention among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because hee hath opened thine eyes? And he sayd, He is a Prophet.

18 Then the Iewes did not beleeue him (that hee had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?

20 His parents answered them, and said, We know that this is our sonne, and that he was borne blind:

21 But by what meanes hee now seeth, wee knowe not: or who hath opened his eyes, [e] can wee not tell: hee is old enough: aske him: hee shall answere for himselfe.

22 These words spake his parents, because

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r Which were his obedience, charitie, and such good workes which proceeded of faith.

f For you are carnall, and cannot vnderstand spirituall things. 1. *Iohn* 3.8.

t Since the first creation of man.

u It followeth then that he was once in ỹ trueth: for he was not created euill.

x According to his wont and custome. 1. *Iohn* 4. 6.

y Who will reuenge the iniurie that yee doe against me, or rather against him.

z For the faithfull euen in death see life.

a Which was to see the comming of Christ in the flesh, which thing Abraham saw far off with ỹ eyes of faith, Heb. 11.10.

b Not only God, but the mediatour betweene God & man, appointed before al eternitie *Chap* 10. 31.

¶ And he passed through the midst of them, and so went his way.

a God doth not alwayes punish men for their sinnes.

b When opportunitie and the season serueth. *Chap.* 1.9. *and* 8. 12. *and* 12.35.

c This was not for any vertue that was in the earth, in the spettle, or in the clay, to make one see: but it onely pleased him to vse these signes and meanes.

d Hereby was prefigured the Messias, who should bee sent vnto them.

e They durst not speake the trueth, for feare they should bee excommunicate.

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cause they feared the Iewes: for the Iewes had ordeined alreadie, that if any man did confesse that he was the Christ, he should be excommunicated out of the Synagogue.

23 Therefore said his parents, He is old ynough: aske him.

24 Then againe called they the man that had beene blind, and said vnto him, [f] Giue glory vnto God: we know that this man is a sinner.

25 Then hee answered, and sayd, Whether hee be a sinner or no, [g] I cannot tell: one thing I know, that I was blinde, and now I see.

26 [h] Then saide they to him againe, What did he to thee? how opened hee thine eyes?

27 He answered them, I haue tolde you already, and yee haue not heard it: wherefore would ye heare it againe? [i] will yee also be his disciples?

28 Then cheeked they him, and said, Be thou his disciple: We be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and sayd vnto them, Doubtles, this is a marueilous thing, that ye [k] know not whence he is, and yet hee hath opened mine eyes.

31 Now we know that God heareth not [l] sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began was it not heard that any man opened the eyes of one that was borne blind.

33 If this man were not of God, he could haue done nothing.

34 They answered, and said vnto him, Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.

35 Iesus heard that they had ‖ cast him out: and when hee had found him, hee said vnto him, Doest thou beleeue in the Sonne of God?

36 He answered, and said, Who is hee, Lord, that I might beleeue in him?

37 And Iesus said vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he said, Lord, I beleeue, and [m] worshipped him.

39 And Iesus saide, I am come vnto [n] iudgement into this worlde, that they which see not, might see: and that they *which see, might be made blind.

40 And some of the Pharises which were with him heard these things, and said vnto him, Are we blind also?

41 Iesus said vnto them, If yee were blind, [o] ye should not haue sin: but now yee say, We see: therefore your sinne remaineth.

CHAP. X.

11 Christ is the true shepheard, and the doore. 19 Diuers opinions of Christ. 24 Hee is asked if he be Christ. 32 His works declare that he is God. 34 The Princes called gods.

VErely, verely I say vnto you, Hee that entreth not in by the doore into the sheepefold, but climeth vp another way, hee is a theefe and a robber.

2 But hee that goeth in by the doore, is the sheepeheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and hee [a] calleth his owne sheepe by name, and leadeth them out.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voice.

5 And they will not follow a stranger, but they flee from him: for they know not the voice of strangers.

6 This parable spake Iesus vnto them: but they vnderstood not what thinges they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe.

8 All, [b] that euer came before mee, are theeues and robbers: but the sheepe did not heare them.

9 I am the doore: by mee if any man enter in, he shall be saued, and shall [c] go in and go out, and find pasture.

10 The theefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 * I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and hee leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because hee is an hireling, and careth not for the sheepe.

14 I am the good shepheard, and [d] know mine, and am knowen of mine.

15 [e] As the father [f] knoweth me, so know I the Father: and I lay downe my life for my sheepe.

16 [g] Other sheepe I haue also, which are not of this fold: them also must I bring, and they shall heare my voyce: and * there shall be one sheepefold, and one sheepheard.

17 [h] Therefore doth my Father loue me, because * I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this * commaundement haue I receiued of my Father.

19 ¶ Then there was a dissension againe among the Iewes for these sayings.

20 And many of them sayd, Hee hath a deuil, and is madde: why heare ye him?

21 Other said, These are not the words of him that hath a deuill: can the deuil open the eyes of the blinde?

21 And it was at Ierusalem the [i] feast of the *Dedication, and it was winter.

23 And Iesus walked in the Temple, in [k] Solomons porch.

24 Then came the Iewes round about him, and said vnto him, How long doest thou ‖ make vs doubt? If thou bee the

f That is, consider that nothing is hid from God: therefore tell vs the trueth, that God may be glorified thereby, Iosh.7.19. 1.Sam.6.5.

g Hee spake this in mockerie.

h They thought either to driue him from the trueth, or to make him swarue by their ofte times examining him: which practise Satans members euer doe obserue in examining Christians.

i Hee derideth their wilfull malice & ignorance

k They doubted not of his countrey or parents, but of his office and authoritie.

l Or, wicked men contemners of God, and such as delight in sinne.

‖ *Or, excommunicate him.*

m As all astonished hee fell downe and worshipped him.

n Meaning, with rule & authority, to make the poore blind to see, and the proud seers blind. *Chap 3.17,18. and 12.46,47.*

o You should not be so much in fault,

a That is, there is mutuall agreement and consent of faith between the pastour & the sheepe.

b He meaneth all the false prophets, who led not mē to Christ but from him.

c He shalbe sure of his life. *Isa. 40.11. ezek. 34.23.*

d Christ knoweth his because hee loueth them, careth & prouideth for them.

e As the Father cannot forget him, no more can he forget vs.

f In that he loueth and approueth me.

g To wit, among the Gentiles, which then were strangers frō the Church of God. *Ezek. 12.22,24.*

h Christ euen in that that hee is man, hath deserued his Fathers loue and euerlasting life, not to his flesh only, but to vs also, which by his obedience & perfect iustice are imputed righteous, Rom. 5.19. Phil.2.7. *Isa.53.7. Acts.2.24.*

i Which was instituted, that the people might giue thankes to God for their deliuerance and restoring of their religion & Temple, which Antiochus had corrupted & polluted. *1 Mac.4.59.*

k Which was builded againe after the paterne of which Salomon builded.

‖ *Or, holdest our mind in suspence*

Christ, tell vs plainely.

25 Iesus answered them, I told you, and ye beleeue not: the workes that I doe in my Fathers Name, they beare witnesse of me.

l The cause wherefore the reprobate cannot beleeue.

26 But yee beleeue not: l for ye are not of my sheepe, as I said vnto you.

27 My sheepe heare my voyce, & I know them, and they follow me.

28 And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.

m Whereby wee learne how safely we are preserued against all dangers.

29 My Father which gaue them mee, is m greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

Chap. 8. 59.

31 *Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke wee stone thee not, but for blasphemy, and that thou being a man, makest thy selfe God.

Psal. 82. 6.

n Meaning of princes & rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more it appertaineth to him that is the Sonne of God equall with his Father.

34 Iesus answered them, Is it not written in your Law, *I said, ye are n gods?

35 If hee called them gods, vnto whom the word of God was giuen, and the Scripture cannot be broken,

o Whereby they gathered that Christ was more excellent then Iohn.

36 Say yee of him, whome the Father hath sanctified, & sent into the world, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleeue me not.

38 But if I doe, then though ye beleeue not me, yet beleeue the workes, that ye may know and beleeue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iorden, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and said, Iohn did o no miracle: but all thinges that Iohn spake of this man were true.

42 And many beleeued in him there.

CHAP. XI.

43 Christ raiseth Lazarus from death. 47 The hie Priests and Pharises gather a counsel against him. 50 Caiaphas prophecieth. 54 Christ getteth him out of the way.

A Nd a certaine man was sicke, named Lazarus of Bethania, the towne of Mary, and her sister Martha,

Chap. 12. 3. matth. 26. 7.

2 (And it was that * Mary which annointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest, is sicke.

p For although he died, yet being restored so soone to life, it was almost no death in comparison.

4 When Iesus heard it, hee sayd, This sicknes is not p vnto death, but for the glory of God, that the Sonne of God might bee glorified thereby.

5 Now Iesus loued Martha, and her sister, and Lazarus.

6 And after he had heard that hee was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that, said hee to his disciples, Let vs goe into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately sought to * stone thee, and doest thou goe thither againe?

Chap. 7. 30 & 8. 59. and 10. 31.

9 Iesus answered, Are there not q twelue houres in the day? if a man walke in the day he stumbleth not, because hee seeth the light of this world.

q He that walketh in his vocation, and hath the light of God for his guid, needeth to feare no dangers. The day also both sommer and winter was with the Iewes deuided into xii. houres.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake hee, and after hee said vnto them, Our friend Lazarus sleepeth: but I goe to wake him vp.

12 Then said his disciples, Lord, if hee sleepe, he r shall be safe.

r They laboured to stay Christ from going into Iudea, as though there had beene no need.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the ‖ naturall sleepe.

‖ *Or, slumbering sleepe.*

14 Then said Iesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there: that ye may beleeue: but let vs goe vnto him.

16 Then said Thomas (which is called s Didymus) vnto his fellow disciples, Let vs also goe, that wee may die with him.

s Which signifieth in our tongue, a twin in birth.

17 ¶ Then came Iesus and found that he had lien in the graue foure dayes alreadie.

18 (Now Bethania was neere vnto Ierusalem, about t fiftene furlongs off.)

t Which were almost two miles

19 And many of the Iewes were come to Martha & Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was comming, went to meet him: but Mary sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest beene here, my brother had not beene dead.

22 But now u I know also, that whatsoeuer thou askest of God, God will giue it thee.

u She sheweth some faith, which notwithstanding was almost ouercome by her affections.

23 Iesus said vnto her, Thy brother shall rise againe.

24 Martha said vnto him, I know that he shall rise againe in the resurrection at the last day.

25 Iesus said vnto her, x I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shall he liue.

x Christ restoreth vs from death to giue vs euerlasting life.

26 And whosoeuer liueth and beleeueth in me, shall neuer die. Beleeuest thou this?

27 She said vnto him, Yea, Lord, I beleeue that thou art the Christ the sonne of God, which should come into the world.

28 ¶ And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when shee heard it, shee arose quickly and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw

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h Wherein ſhe declared her affection and reuerence that ſhee bare to Chriſt.

ſaw Marie, that ſhe roſe vp [h] haſtily, and went out, followed her, ſaying, Shee goeth vnto the graue, to weepe there.

32 Then when Mary was come where Jeſus was, and ſaw him, ſhee fell downe at his feete, ſaying vnto him, Lord, if thou haddeſt bene here, my brother had not bene dead.

i For compaſſion: for he felt our miſeries as though he ſuffered the like.

33 When Jeſus therefore ſaw her weepe, and the Iewes alſo weepe which came with her, hee [i] groned in the ſpirit, and was troubled in himſelfe,

34 And ſaid, Where haue yee laid him? They ſayd vnto him, Lord, come and ſee.

k We read not that his affections were ſo exceſſiue that he kept no meaſure, as we doe in our ſorowes, ioyes, and other affections.

35 And Jeſus [k] wept.

36 Then ſayd the Iewes, Behold, how he loued him.

37 And ſome of them ſaid, Could not he, which opened the eyes of the blinde, haue made alſo that this man ſhould not haue died?

38 Jeſus therefore againe groned in himſelfe, and came to the graue. And it was a cane, and a ſtone was layd vpon it.

39 Jeſus ſayd, Take yee away the ſtone. Martha the ſiſter of him that was dead, ſayd vnto him, Lord, he ſtinketh already: for he hath beene dead foure dayes.

l That is, a miracle whereby Gods Name ſhould be glorified.

40 Jeſus ſayd vnto her, Sayd I not vnto thee, that if thou diddeſt beleeue, thou ſhouldeſt ſee the [l] glorie of God?

41 Then they tooke away the ſtone from the place where the dead was laid. And Jeſus lift vp his eyes, and ſayd, Father, I thanke thee, becauſe thou haſt heard me.

42 I knowe that thou heareſt mee alwayes, but becauſe of the people that ſtand by, I ſayd it, that they may beleeue, that thou haſt ſent me.

43 As hee had ſpoken theſe thinges, hee cryed with a loud voyce, Lazarus, come forth.

44 Then hee that was dead, came forth, bound hand and foote with bandes, and his face was bound with a napkin. Jeſus ſayd vnto them, Looſe him, and let him goe.

45 ¶ Then many of the Iewes which came to Mary, and had ſeene the things, which Jeſus did, beleeued in him.

46 But ſome of them went their way to the Phariſees, and told them what thinges Jeſus had done.

m They reſiſt God, thinking to hinder his worke by their owne policies.

47 Then gathered the hie Prieſts, and the Phariſes a councill, and ſayd, What ſhall wee doe? For this man doeth many miracles.

n Or, for that preſent time.

48 If [m] wee let him thus alone, all men will beleeue in him, and the Romanes will come and take away both our place, and the nation.

o God made him to ſpeake, neither could his impietie let Gods purpoſe, who cauſed this wicked man euen as hee did Balaam, to be an inſtrument of the holy Ghoſt.

49 Then one of them named Caiaphas, which was the high Prieſt [n] that ſame yere, ſayd vnto them, Ye perceiue nothing at all,

50 Nor yet doe you conſider that it is expedient for vs, that one man die for the people, and that the whole nation periſh not.

51 This ſpake he not of himſelfe: but being hie Prieſt that ſame yeere, he [o] prophecied that Jeſus ſhould die for the nation:

52 And not for the nation only, but that hee ſhould gather together in one the children of God, which were ſcattered.

53 Then from that day forth they conſulted together to put him to death.

54 Jeſus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wildernesse, into a citie called Ephraim, and there continued with his diſciples.

55 ¶ And the Iewes Paſſeouer was at hand, and many went out of the countrey vp to Jeruſalem before the Paſſeouer, to [p] purifie themſelues.

p Becauſe they thought hereby to make themſelues more holy againſt they ſhould eate the Paſſeouer: but they were not commaunded by God to vſe this ceremonie.

56 Then ſought they for Jeſus, & ſpake among themſelues, as they ſtoode in the Temple. What thinke ye, that he commeth not to the feaſt?

57 Now both the high Prieſtes and the Phariſes had giuen a commandement, that if any man knew where he were, hee ſhould ſhew it, that they might take him.

CHAP. XII.

7 Chriſt excuſeth Maries fact. 13 The affection of ſome towards him, & the rage of others againſt him and Lazarus. 25 The commodity of the croſſe. 27 His prayer. 28 The anſwere of the Father. 32 His death, and the fruit thereof. 36 He exhorteth to faith. 40 The blindneſſe of ſome, and the infirmities of others.

THen [*] Jeſus ſixe dayes before the Paſſeouer, came to Bethania, where Lazarus was, which was dead, whom hee had raiſed from the dead. *Matth. 26. 7. marke. 14. 3.*

2 There they made him a ſupper, and Martha ſerued: but Lazarus was one of them that ſate at the table with him.

3 Then tooke Mary a pound of oyntment of ſpikenard very coſtly, and anoynted Jeſus [a] feete, and wiped his feete with her haire, and the houſe was filled with the ſauour of the oyntment.

a Euen from the head to the feete.

4 Then ſayd one of his diſciples, euen Judas Iſcariot Simons ſon, which ſhould betray him,

5 Why was not this oyntment ſold for [b] three hundreth pence, and giuen to the poore?

b Read Marke 14. 5.

6 Now he ſayd this, not that hee cared for the poore, but becauſe hee was a thiefe, and * had the bagge, and bare that which was giuen. *Chap. 13. 29.*

7 Then ſaid Jeſus, Let her alone: againſt the day of my burying ſhe kept it.

8 For the poore alwayes yee haue with you, but me ye ſhall not haue alwayes.

9 Then much people of the Iewes knew that hee was there: and they came, not for Jeſus ſake only, but that they might ſee Lazarus alſo, whom hee had raiſed from the dead.

10 The hie Prieſts therefore conſulted, that they might put Lazarus to death alſo,

11 Becauſe that for his ſake many of the Iewes went away, and beleeued in Jeſus.

12 ¶ [*] On the morrow a great multitude that were come to the feaſt, when they heard that Jeſus ſhould come to Jeruſalem, *Matth. 21. 8. marke 11. 8. luke 19. 35.*

13 Tooke

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c That is, saue I beseech thee.

d This doeth well declare that his kingdome stood not in outward things. *Zech.9.9.*

13 Tooke branches of palme trees, and went forth to meet him, and cried, c Hosanna, Blessed is the King of Israel that commeth in the Name of the Lord.

14 And Iesus found a d young asse, and sate thereon, as it is written,

15 *Feare not, daughter of Sion: behold, thy King commeth sitting on an asses colt.

16 But his disciples vnderstood not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnesse that hee called Lazarus out of the graue, and rayled him from the dead.

18 Therefore mette him the people also, because they heard that hee had done this miracle.

19 And the Pharises sayd among themselues, Perceiue ye how ye preuaile nothing? Behold, ‖ the world goeth after him.

20 ¶ Now there were certaine e Greekes among them that came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, & desired him, saying, Sir, we would see Iesus.

22 Philip came and tolde Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the sonne of man must be f glorified.

24 Verely, verely I say vnto you, except the wheate corne fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 *He that g loueth his life, shall lose it, and hee that h hateth his life in this world, shall keepe it vnto life eternall.

26 *If any man serue me, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 Now is my soule troubled, and what shall I say? Father, saue mee from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I both haue glorified it, and will glorifie it againe.

29 Then sayd the people that stood by and heard, that it was a thunder: others sayd, An Angel spake to him.

30 Iesus answered, and sayd, This voyce came not because of mee, but for your sakes.

31 Now is the i iudgement of this world: now shall the prince of this world bee cast out.

32 *And k I, if I were lift vp from the earth, will draw l all men vnto me.

33 Now this sayd hee, signifying what death he should die.

34 The people answered him, We haue heard out of the * Law, that the Christ bideth for euer: and how sayest thou, that the Sonne of man must be lift vp? who is that Sonne of man?

35 Then Iesus said vnto them, Yet a little while is * the light with you: walk while ye haue light, lest the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth. *Chap. 1.9.*

36 While yee haue light, beleeue in the light, that yee may bee the children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though hee had done so many miracles before them, yet beleeued they not on him:

38 That the saying of Esaias the Prophet might be fulfilled, that he sayd, * Lord, who beleeued our report? and to whome is the m arme of the Lord reuealed? *Isa.53.1.rom. 10.16.*

39 Therefore could they not beleeue, because that Esaias saith againe,

40 *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should n heale them. *Isa.6.9. mat. 13. 14. mar. 4.12. luk 8.10. acts 28. 26. rom. 11.8.*

41 These things sayd Esaias when hee saw his glory, and spake of him.

42 Neuertheless euen among the chiefe rulers many beleeued in him: but because of the Pharises, they did not confesse him, lest they should be ‖ cast out of ỳ Synagogue.

43 *For they loued the o prayse of men, more then the prayse of God.

44 And Iesus cryed, and sayd, He that beleeueth in me, beleeueth not in mee, but in him that sent me.

45 And he that seeth mee, seeth him that sent me.

46 I * am come a light into the world, that whosoeuer beleeueth in me, should not abide in darkenesse.

47 *And if any man heare my wordes, and beleeue not, I ‖ iudge him not: for I came not to ‖ iudge the world, but to saue the world.

48 He that refuseth me, and receiueth not my words, hath one that ‖ iudgeth him: *the word that I haue spoken, it shall iudge him in the p last day.

49 For I haue not spoken of my selfe: but the father, which sent me, he gaue me a commaundement what I should say, and what I should speake.

50 And I know that his commaundement is life euerlasting: the thinges therefore that I speake, I speake them so as the Father sayd vnto me.

CHAP. XIII.

5 Christ washeth the disciples feet, 14 Exhorting them to humilitie and charitie, 21 Telleth them of Iudas the traitour, 34 And commandeth them earnestly to loue one another. 38 Hee forewarneth of Peters denial.

NOw * before the feast of the Passeouer, when Iesus knew that his houre was come, that hee should depart out of this world vnto the Father, for as much as hee loued his own which were in the world, vnto the end he q loued them. *Mat.26.2.marke 14.1.luke 22.1.*

f Which is, that the knowledge of him should be manifest thorow all the world. *Mat.10.39. and 16.25.mar.8.35. luke 9.24. and 17.33.*

g If the loue thereof let him from comming to Christ.

h And so loseth it for Christs sake. *Chap.17.14.*

i The reformation & restoring of those things which were out of order. *Chap.3.14.*

k The Crosse is the meane to gather the Church of God together, and to draw men to heauen.

l Not onely the Iewes but also the Gentiles. *Psal.83.36 and 110.4. and 117.2. ezek.37.25.*

‖ Or, the preasse.

c They were of the race of the Iewes, and came out of Asia and Grecia: for else the Iewes would not haue permitted that they should worship with them in the Temple.

‖ Or, excommunicate.

Chap 5.44.

o To be esteemed of men. *Chap.3.19. and 9.39.*

Chap 3.17.

‖ Or, condemne.

‖ Or, condemneth. Marke 16.16.

p For that day shalbe the approbation of the Gospel.

q toward them, therefore he tooke the greater care for them.

2 And

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2 And when [b] supper was done, (the deuil had now put in the heart of Iudas Iscariot, Simons sonne to betray him,)

3 Iesus knowing that the Father had giuen all things vnto his hands, and that he was come from God, and went to God,

4 Hee riseth from supper, and layeth aside his vpper garments, and tooke a towell, and girded himselfe.

5 After that, he powred water into a basen and began to wash the disciples feet, and to wipe them with the towell wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feet?

7 Iesus answered and sayd vnto him, What I doe, thou knowest not now: but thou shalt know it hereafter.

8 Peter sayd vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I [c] wash thee not, thou shalt haue no part with me.

9 Simon Peter sayd vnto him, Lorde, not my feete onely, but also the handes, and the head.

10 Iesus said to him, Hee that is washen, needeth not, saue to [d] wash his feete, but is cleane euery whit: and ye are * cleane, but not all.

11 For hee knew who should betray him: therefore sayd he, Ye are not all cleane.

12 ¶ So after he had washed their feete, and had taken his garments, and was set downe againe, he sayd vnto them, Know ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say well: for so am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash [e] one anothers feet.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, * The seruant is not greater then his master, neither the ambassadour greater then hee that sent him.

17 If yee know these things, blessed are ye, if ye do them.

18 ¶ I speake not of you all: I knowe whom I haue chosen: but it is that the scripture might bee fulfilled, * Hee that eateth bread with mee, hath [f] lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleeue that I am [g] he.

20 * Verely, verely I say vnto you, If I send any, hee that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent mee.

21 When Iesus had sayd these things, he was [h] troubled in the spirit, and [i] testified, and sayde, Verely, verely I say vnto you, that one of you shall betray me.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Iesus [k] bosome, whom Iesus loued.

24 To him beckened therefore Simon Peter, that hee should aske who it was of whom he spake.

25 He then, as hee leaned on Iesus breast, sayd vnto him, Lord, who is it?

26 Iesus answered, Hee it is, to whom I shall giue a sop, when I haue dipped it: and he wet a sop, and gaue it to Iudas Iscariot, Simons sonne.

27 And after the sop, [l] Satan entred into him. Then said Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knew for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Buy those things that we haue need of against the feast: or that hee should giue some thing to the poore.

30 Assoone then as hee had receiued the soppe, he went immediatly out, and it was night.

31 ¶ When he was gone out, Iesus said, [m] Now is the sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, & shal straightway glorifie him.

33 Little children, yet a little while am I with you: yee shall seeke mee, but as I sayd vnto the * Iewes, Whither I goe, can yee not come: also to you say I now,

34 * [n] A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shal all men know that ye are my disciples, if ye haue loue one to another.

36 Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow mee now: but thou [o] shalt follow me afterwards.

37 Peter sayd vnto him, Lord, why can I not follow thee now? * I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crow, till thou haue denyed me thrise.

CHAP. XIIII.

1 He armeth his disciples with consolation against trouble. 2 Hee ascendeth into heauen to prepare vs a place. 6 The Way, the Trueth and the Life. 10 The Father and Christ one. 13 How we should pray. 23 The promise vnto them that keepe his word.

AND he said to his disciples, Let not your heart be troubled: yee beleeue in God, [a] beleeue also in me.

2 In my Fathers house are many [b] dwelling places: if it were not so, I would haue told you: I goe to prepare a place for you.

3 And though I goe to prepare a place for you, I will [c] come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 And whither I goe, ye know, and the way ye know.

5 Thomas sayd vnto him, Lord, wee [d] know not whither thou goest: how can we then know the way?

6 Iesus said vnto him, I am [e] the Way,

b Which was the eating of the Passeouer.

c And make thee cleane from thy sinnes.

d That is, to be continually purged of the corrupt affections, and worldly cares which remaine daily in vs. *Chap.* 15. 3.

e To serue one another. *Chap.* 15. 20. *mat.* 10. 24. *luke* 6. 40. *Psal.* 41. 9.

f Vnder pretence of friendship seeketh his destruction.

g To wit, the Christ and redeemer of the world. *Matth.* 10. 40. *luke* 10. 16.

h For very horror and indignation of such an abominable act, as Iudas should commit.

i He did openly affirme. *Matth.* 26. 21. *marke* 14. 18. *luke* 22. 21.

k Their fashion was not to sit at table, but hauing their shooes off, & cushions vnder their elbowes, leaned on their sides, as it were halfe lying.

l Satan tooke full possession of him.

m Meaning, that his crosse shall ingender a marueilous glory, and that in it shall shine the infinite bountie of God. *Chap.* 7. 34. *Leuit.* 19. 18. *mat.* 22. 39. *chap.* 15. 12. *1. Iho.* 4. 21.

n Whereof we ought to haue continuall remembrance, as though it were euen newly giuen.

o When thou shalt be more strong. *Matth* 26. 33. *marke* 14. 29.

a For in so beleeuing, no troubles shall ouercome them.

b So that there is not only place for him, but for all his.

c At the later day, Act. 1. 11.

d He was not altogether ignorant, but his knowledge was weake and imperfect.

e Therefore we must begin in him, continue in him & end in him.

and

and the Trueth, and the Life. No man commeth vnto the Father, but by me.

7 If ye had knowen mee, ye should haue knowen my Father also: and from henceforth ye know him and haue seene him.

8 Philip saide vnto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus saide vnto him, I haue bene so long time with you, & hast thou not knowen me, Philip? he that hath seene me, hath seene my Father: how then sayest thou, Shew vs thy Father?

10 Beleuest thou not, that I am in the Father, & the Father is in mee? the words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he [h] doeth the workes.

11 Beleeue mee, that I am in the Father, and the Father in mee: at the least, beleeue me for the very workes sake.

*12 Verely, verely I say vnto you, hee that beleeueth in me, the works that I do, [i] he shal do also, and greater then these shal he do: for I goe vnto my Father.

13 *And whatsoeuer ye aske in my Name, that will I doe, that the Father may bee glorified in the Sonne.

14 If ye shal aske any thing in my Name, I will do it.

15 If ye loue mee, keepe my Commandements,

16 And I will pray the Father, & he shall giue you another [k] Comforter, that hee may abide with you for euer,

17 Euen the Spirit of [l] trueth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shalbe in you.

18 I will not leaue you comfortlesse: but I will [m] come to you.

19 Yet a little while, and the world shall see me no more, but ye shall see me: because I liue, ye shall liue also.

20 At that day shall ye know that I am in my Father, and you in me, and I in you.

21 He that hath my Commandements, and keepeth them, is he that loueth me: and he that loueth mee, [n] shall be loued of my Father: and I will loue him, and will shewe mine owne selfe to him.

22 Iudas saith vnto him (not Iscariot) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and sayd vnto him, If any man loue mee, hee will [p] keepe my word, and my Father will loue him, and we will come vnto him, and will dwell with him.

24 Hee that loueth mee not, keepeth not my wordes, and the word which yee heare, is not [q] mine, but the Fathers which sent mee.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will sende in my Name, hee shall teach you all things, and bring al things to your remembrance, which I haue told you.

27 [r] Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I said vnto you, I goe away, and will come vnto you. If ye loued me, yee would verely reioyce, because I said, I goe vnto the Father: for my Father is [s] greater then I.

29 And now I haue spoken vnto you, before it come, that when it is come to passe, ye might beleeue.

30 Hereafter will I not speake many things vnto you: for the [t] prince of this world commeth, and hath [u] nought in me.

31 But it is that the world may know that I loue my Father: and as the Father hath commanded mee, so I doe. Arise, let vs goe hence.

CHAP. XV.

6 The sweete consolation, and mutuall loue betweene Christ and his members vnder the parable of the Vine. 18 Of their common afflictions and persecutions. 26 The office of the holy Ghost, and the Apostles.

I Am the true Vine, and my Father is an husbandman.

2 *Euery branch that beareth not fruit in me, hee taketh away: and euery one that beareth fruit, he purgeth it, that it may bring foorth more fruit. *Matth.* 15.13.

3 *Now are ye cleane through the word, which I haue spoken vnto you. *Chap.* 13.10.

4 Abide in mee, and I in you: as the branch cannot beare fruit of it selfe, except it abide in the Vine, no more can yee, [a] except ye abide in me.

5 I am the Vine, ye are the branches: he that abideth in mee, and I in him, the same bringeth foorth much fruit: for without mee can ye do nothing.

6 If a man abide not in mee, hee is cast foorth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in me, and my [b] wordes abide in you, aske [c] what yee will, and it shall be done to you.

8 Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

9 As the Father hath loued mee, so haue I loued you: continue in [d] my loue.

10 If ye shal keep my Commandements, yee shall abide in my loue, as I haue kept my Fathers Commaundements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be [e] full.

12 *This is my Commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye doe whatsoeuer I command you.

15 Henceforth call I you not seruants: for the seruant knoweth not what his Master doeth: but I haue called you friends: for [f] all things that I haue heard of my Father, haue I made knowen to you.

16 Yee haue not chosen mee, but I haue chosen

f For the very fulnesse of the diuinitie remaineth in Christ.
g In that, that he is man.
h Who declareth his Maiestie and vertue by his doctrine and miracles.
i This is referred to the whole body of the Church, in whom this vertue of Christ doth shine and remaine for euer. *Chap.* 16.23. *matth.* 7.7. *marke* 11.24. *iames* 1.5.
k I haue comforted you whiles I was with you, but henceforth the holy Ghost shall comfort you, and preserue you.
l So called, because he worketh in vs the trueth.
m Which thing he doeth by the vertue of his Spirit.
n He shall sensibly feele that the grace of God abideth in him.
o But the brother of Iames.
p Whereby he aduertiseth them not to haue respect to the world, lest they should be drawen backe by euill example.
q That is, not his alone: for he had nothing separate from his Father.
r All comfort, and prosperitie.
s In that, that Christ is become man, to be Mediatour betweene God and vs.
t Satan executeth his rage and tyrannie by the permission of God.
u Satan shall assaile me with all his force, but he shal not find that in me which he looketh for: for I am that innocent Lambe without spot.
a We can bring foorth no fruit, except we be ingraffed in Christ.
b We must be rooted in Iesus Christ by faith, which commeth of the word of God.
c So that ye follow Gods word which ye comprehend by faith.
d Wherewith I loue you.
e Perfect and entire. *Chap.* 13 34. *1.thes.* 4.9. *1.iohn* 3.11. *and* 4.21.
f So that there is nothing omitted that is necessary for vs, and concerning our saluation.

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Matth. 28. 19. chosen you and ordeined you, * that yee goe and bring foorth fruite, and that your fruite remaine, that whatsoeuer yee shall aske of the Father in my Name, hee may giue it you.

17 These things command I you, that ye loue one another.

18 If the world hate you, ye know that it hated me before you.

19 If ye were of the world, the worlde would loue his owne: but because yee are not of the world, but I haue chosen you out of the worlde, therefore the worlde hateth you.

Chap. 13. 16. *matth.* 10. 24. *Matth.* 24 9.

20 Remember the word that I said vnto you, * The seruant is not greater then his master. * If they haue persecuted mee, they will persecute you also: if they haue [g] kept my worde, they will also keepe [h] yours.

g The word also signifieth to bee diligent to espie faults to trip one in.

h Which is the selfe same word, but called theirs because they preach it.

21 But all these things will they do vnto you for my Names sake, because they haue not knowen him that sent me.

22 If I had not come and spoken vnto them, they [i] should not haue had sinne: but now haue they no [k] cloke for their sinne.

i But should haue seemed to be innocent, if I had not discouered their malice.

k In that they refused Christ, it taketh from them all excuse wherewith they would haue iustified themselues, as if they had beene very holy, and without all sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both seene, and haue hated both mee and my Father.

25 But it is that the worde might bee fulfilled, that it is written in their [l] Law, * They hated me without a cause.

l That is, in the holy Scriptures. *Psal.* 35. 19. *Chap.* 14 26. *Luke* 24. 49.

26 But when the Comforter shall come, * whom I will send vnto you from the Father, euen the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because yee haue bene with me from the beginning.

CHAP. XVI.

2 Hee putteth them in remembrance of the crosse, and of their owne infirmitie to come, 7 And therefore doth comfort them with the promise of the holy Ghost. 16 Of the comming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ. 33 Peace in Christ, and in the world affliction.

THese things haue I said vnto you, that ye should not be [a] offended.

a And so shrinke from me.

2 They shal [‡] excommunicate you: yea, the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice.

‡ *Greeke. put you out of the Synagogues.*

3 And these things will they doe vnto you, because they haue not knowen the Father, nor me.

4 But these things haue I told you, that when the houre shall come, ye might remember that I told you them. And these things [b] I said not vnto you from the beginning, because I was with you.

b He bare with them because they were but weakelings.

5 But nowe I goe my way to him that sent me, and none of you asketh mee, [c] Whither goest thou?

c For if you did consider, yee would reioyce.

6 But because I haue said these things vnto you, your hearts are full of sorow.

7 Yet I tell you the trueth, it is expedient for you that I goe away: for if I goe not away, the Comforter will not come vnto you: but if I depart, I will send him vnto you.

8 And when he is come, he wil [d] reproue the world of sinne, and of righteousnesse, and of iudgement:

d Or, convince. This is to be vnderstood of the comming of the holy Ghost when his vertue and strength shall shine in the Church.

9 Of sinne, because they beleeue not in me:

10 Of [e] righteousnesse, because I goe to my Father, and ye shall see me no more.

e His enemies which contemned him, and put him to death, shall be conuict by their owne conscience, for that they did not beleeue in him, Acts 2. 37. and shall know that without Iesus Christ there is nothing but sinne.

11 Of iudgement, because the prince of this world is iudged.

12 I haue yet [h] many things to say vnto you, but ye cannot beare them now.

f Wherefore the wicked must needes confesse that he was iust, and beloued of his Father, and not condemned by him as a blasphemer or transgressor.

13 Howbeit, when hee is come which is the Spirit of trueth, hee will lead you into all trueth: for hee shall not speake of himselfe, but whatsoeuer hee shall heare, shall hee speake, and hee will shew you the things [i] to come.

g When they shall know that I (whom they called the carpenters sonne, and willed to come downe from the crosse) am the very Sonne of God which haue ouercome all the powers of hell, and reigne ouer all, Ephes. 1. 19, 20.

14 He shal glorifie me: for he shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shew it vnto you.

h These things are conteined in the doctrine of the Apostles which onely is sufficient.

16 [k] A little while, and ye shall not see me: and againe a little while, and ye shall see me: for I [l] goe to my Father.

i As touching the spirituall kingdome of God: for the Apostles knew not that, till after the resurrection.

17 Then said some of his disciples among themselues, What is this that he saith vnto vs, A little while, and ye shall not see me, and againe, A little while, and ye shal see me, and, For I goe to my Father?

k Mine absence shall not bee long: for I will send you the holy Ghost, who shall remaine with you for euer. l From death I passe to glory, and so I will endue you with mine heauenly vertue.

18 They said therefore, What is this that he saith, A little while? wee know not what he saith.

19 Now Iesus knewe that they would aske him, and said vnto them, Do ye enquire among your selues of that I said, A little while, and yee shall not see me: and againe a little while, and ye shall see me?

m By the power and vertue of the holy Ghost. n For it shall be grounded vpon my resurrection and the grace of the holy Ghost. o For yee shall haue perfect knowledge, and shall no more doubt as yee were wont. *Chap* 14 13. *matth.* 7. 7. *and* 21. 22 *mar.* 11 24. *luke* 11. 9. *iames* 1. 5. p In respect of that, that you shall obtaine, if you aske in faith.

20 Verely, verely I say vnto you, that ye shall weepe and lament, and the world shall reioyce: and ye shall sorow, but your sorow shall be turned to ioy.

21 A woman when shee trauaileth, hath sorow, because her houre is come: but assoone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world.

22 And ye now therefore are in sorow: but I will see you [m] againe, and your hearts shal reioyce, and your ioy shal [n] no man take from you.

23 And in that day shall ye aske me [o] nothing. * Verely, verely I say vnto you, whatsoeuer ye shall aske the Father in my Name, he will giue it you.

24 Hitherto haue yee asked [p] nothing in my Name: aske, [‡] ye shall receiue, that your ioy may be full.

25 These

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25 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shew you plainely of the Father.

26 At that day shall ye aske in my Name, and I say not vnto you, that I will q pray vnto the Father for you.

q Christ denieth not that he is the Mediatour, but sheweth that they shall obtaine their request without difficultie or any paine. *Chap.* 17.8.

27 For the Father himselfe loueth you, because ye haue loued mee, * and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

29 His disciples sayd vnto him, Loe, now speakest thou plainely, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should aske thee. By this we beleeue that thou art come out from God.

31 Iesus answered them, Do you beleeue now?

Matth. 26.31. *marke* 14.27.

32 * Behold, the houre commeth, and is already come, that ye shall be scattered euery man into his owne, and shal leaue me alone: but I am not r alone: for the Father is with me.

r Although men forsake Christ, yet is he no whit diminished: for he and his father are one.

33 These things haue I spoken vnto you, that s in mee yee might haue peace, in the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

s We haue rest & comfort when we are truely grafted in Christ.

CHAP. XVII.

1 The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receiue the trueth.

THese things spake Iesus, and lift vp his eyes to heauen, and sayd, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

Matth. 28.18.

2 * As thou hast giuen him a power ouer all flesh, that hee should giue eternall life to all b them that thou hast giuen him.

a Christ hath all rule and dominion ouer men.

b Which are the elect.

3 And this is life eternal, that they know thee to be the onely very God, & whom thou hast sent, Iesus c Christ.

c That is, that they acknowledge both the Father and the Sunne to be very God.

4 I haue d glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

d As well by doctrine as miracles.

5 And nowe glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gauest me out of the world: e thine they were, and thou gauest them me, and they haue kept thy word.

e Our election standeth in the good pleasure of God, which is ỹ only foundation, and cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith, and sanctified. Rom 8.29, 30. Ephes. 1.4, 5. *Chap.* 16.27.

7 Now they know that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the words which thou gauest mee, and they haue receiued them, * and haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for f the world, but for them which thou hast giuen me: for they are thine.

f That is, the reprobate.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, & I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen mee, that they may be g one, as we are.

g That they may be ioyned in vnitie of faith and spirit.

12 While I was with them in the world, I kept them in thy name: those that thou gauest me, haue I kept, and none of them is lost, but the h childe of perdition, that the * Scripture might be fulfilled.

h He was so called, not only for that he perished, but because God had appointed & ordained him to this end, Acts 1.16, 18. and 4.27, 28. *Psal.* 109.7.

13 And nowe come I to thee, and these things speake I in ỹ world, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them thy word, and the worlde hath hated them, because they are i not of the world, as I am not of the world.

i But are separated by the spirit of regeneration.

15 I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 ‖ k Sanctifie them with thy trueth: thy word is trueth.

‖ *Or, consecrate them to thy selfe.*

k Renew them with thine heauenly grace, that they only may seeke thy will.

18 As thou didst send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be l sanctified through the trueth.

l Which thing declareth that Christs holinesse is ours.

20 I pray not for these alone, but for them also which shall beleeue in me through their word,

21 That they all may bee one, as thou, O Father, art in mee, and I in thee: euen that they may be also one in vs, that the m world may beleeue that thou hast sent me.

m That the infidels may by experience bee conuicted to confesse my glory.

22 And the glory that thou gauest mee, I n haue giuen them, that they may be one, as we are one,

n I haue shewed them the example and paterne of perfect felicitie.

23 I in them, and thou in mee, that they may be made perfect in one, & that the world may know that thou hast sent mee, and hast loued them as thou hast loued me.

Chap. 12.26.

24 * Father, I will that they which thou hast giuen me, bee o with me euen where I am, that they may behold my glory, which thou hast giuen mee: for thou louedst me before the foundation of the world.

o That they may profit and grow vp in such sort, that is the end they may enioy the eternall glory with me.

25 O righteous Father, the worlde also hath not knowen thee, but I haue knowen thee, and these haue knowen that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may bee in them, and I in p them.

p For without him we cannot comprehend the loue wherewith God loueth vs.

CHAP. XVIII.

3 Christ is betrayed. 6 The words of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare. 13 Iesus is brought before Annas and Caiaphas, 25 Where Peter denieth him. 36 He telleth Pilate what his kingdome is.

WHen Iesus had spoken these things, hee went foorth with his disciples ouer the a brooke * Cedron, where was a garden, into the which hee entred, and his disciples.

a Which was a deepe valley through ỹ which a streame ran after a great raine. 1. *King.* 15.13. *mat.* 26.36 *mar.* 14.32 *Iuk.* 22.39

2 And Iudas which betrayed him, knew also the place: for Iesus oft times resorted thither with his disciples.

3 * Iudas

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*Matth.*26.47. *marke* 14.43. *luke* 22.47.

3 * Judas then after hee had receiued a [b] band of men & officers of the high Priests, and of the Pharisees, came thither with lanterns, and torches, and weapons.

b The which he had obteined of the gouernour of the Temple.

4 Then Jesus knowing all things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Jesus of Nazaret. Jesus said vnto them, I am hee. Now Judas also which betrayed him, stood with them.

6 Assoone then as he had said vnto them, I am hee, they went backwards, and fell to the ground.

7 Then hee asked them againe, Whom seeke ye? And they said, Jesus of Nazaret.

8 Jesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these goe their way.

9 This was that the word might be fulfilled which hee spake, * [c] Of them which thou gauest me, haue I lost none.

*Chap.*17.12.

c He both spareth their bodies and also sauoeth their soules.

10 Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then said Jesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Jesus, and bound him,

13 And ledde him away to * [d] Annas first (for hee was father in law to Caiaphas, which was the hie Priest [e] the same yeere)

Luke 3.2.

d Who sent Christ vnto Caiaphas the high Priest bound.

e Although this office was for terme of life by Gods ordinance, yet the ambition and dissention of the Iewes caused the Romans from time to time to change it, either for briberie or fauour. *Chap.*11.50. *Matth.*26.58. *mar.*14.54. *luke* 22.54.

14 * And Caiaphas was hee that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ * Now Simon Peter followed Jesus, and an other disciple, and that disciple was knowen of the hie Priest: therefore hee went in with Jesus into the hall of the high Priest.

16 But Peter stoode at the doore without. Then went out the other disciple, which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maide that kept the doore vnto Peter, Art not thou also one of this mans disciples? he said, I am not.

18 And the seruants and officers stoode there, which had made a fire of coales: for it was colde, and they warmed themselues. And Peter also stoode among them, and warmed himselfe.

19 ¶ The high Priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake [f] openly to the world: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

f That is, frankly and plainely.

21 Why askest thou me? aske them which heard mee what I said vnto them: behold, they know what I said.

22 When he had spoken these things, one of the officers which stoode by, smote Jesus with his rod, saying, Answerest thou the hie Priest so?

23 Jesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ * Now Annas had sent him bound vnto Caiaphas the hie Priest.)

*Matth.*26.57. *marke* 14.53. *luke* 22.54.

25 * And Simon Peter stoode and warmed himselfe, and they said vnto him, Art not thou also of his disciples? Hee denied it and said, I am not.

26 One of the seruants of the hie Priest, his cousin, whose eare Peter smote off, said, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 ¶ * Then led they Jesus from Caiaphas into the common hall. Now it was morning, and they themselues went not into the common hall, lest they should bee * defiled, but that they might eate the Passeouer.

*Mat.*27.2. *marke* 15.1. *luke* 23.1.

*Act.*10.28. *and* 11.3.

29 Pilate then went out vnto them, and said, What accusation bring yee against this man?

30 They answered and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take [h] yee him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not [i] lawfull for vs to put any man to death.

h He spake this disdainefully, because they were so bent against all right and equitie.

i As if they should say, Thou wilt not suffer vs to doe it: for he knew that it was not permitted to them by the Romanes to punish with death.

32 It was that the word of Jesus * might be fulfilled which he spake, signifying what death he should die.

*Matth.*20.19. *Matth.*27.11. *marke* 15.2. *luke* 23.3.

33 * So Pilate entred into the common hall againe, and called Jesus, and said vnto him, Art thou the king of the Iewes?

34 Jesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priestes haue deliuered thee vnto mee. What hast thou done?

36 Jesus answered, My kingdome is not of this [k] world: if my kingdome were of this world, my seruants would surely fight, that I should not bee deliuered to the Iewes: but now is my kingdome not from hence.

k Ie standeth not in strength of men nor in worldly defence.

37 Pilate then said vnto him, Art thou a King then? Jesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witnesse vnto the truth: euery one that is of the trueth, heareth my voice.

l This was a mocking and disdainefull question. *Matth.*27.15. *marke* 15.6. *luke* 23.17

38 Pilate said vnto him, [l] What is truth? and when hee had said that, hee went out againe vnto the Iewes, and said vnto them, I finde in him no cause at all.

39 * But you haue a [m] custome, that I should deliuer you one loose at the Passeouer: will you then that I loose vnto you the King of the Iewes?

m This was one of their blinde abuses: for the Lawe of God gaue no libertie to quit a wicked trespasser. *Acts* 3.14.

40 * Then cried they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

1 When Pilate could not asswage the rage of the Iewes against Christ, hee deliuereth him vp with his

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his superscription to bee hanged betweene two thieues. 23 *They cast lots for his garments.* 26 *He commendeth his mother vnto Iohn,* 28 *Calleth for drinke,* 33 *dieth, and his side is pierced, and taken downe from the crosse.* 38 *He is buried.*

*Matth.*27.27. *mar.*15.16,17.

THen *Pilate tooke Iesus and [a] scourged him.

a He thought to haue pacified the fury of the Iewes by some indifferent correction.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And said, Haile, King of the Iewes. And they smote him with their rods.

4 Then Pilate went foorth againe, and said vnto them, Behold, I bring him foorth to you, that yee may knowe, that I finde no fault in him at all.

5 Then came Iesus foorth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, [b] Behold the man.

b He spake in mockerie, because Christ called himselfe King.

6 Then when the high Priests and officers saw him, they cried, saying, Crucifie, crucifie him, Pilate said vnto them, Take ye him, and crucifie him: for I finde no fault in him.

7 The Iewes answered him, Wee haue a lawe, and by our lawe hee ought to die, because hee made himselfe the [c] Sonne of God.

c Christ was in deede the Sonne of God, & therefore might iustly call himselfe so without breach of the Lawe: wherefore their coloured accusation was fallly applied.

8 ¶ When Pilate then heard that word, he was the more afraide,

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then said Pilate vnto him, Speakest thou not vnto mee? knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no [d] power at all against mee, except it were giuen thee from aboue: therefore hee that deliuered mee vnto thee, hath the greater sinne.

d Hereby hee sheweth him, that he ought not to abuse his office and authoritie.

12 From thencefoorth Pilate sought to loose him, but the Iewes cried, saying, If thou deliuer him, thou art not Cesars friend: for whosoeuer maketh himselfe a King, speaketh against Cesar.

13 ¶ When Pilate heard that word, hee brought Iesus foorth, and sate downe in the iudgement seate in a place called the [e] Pauement, and in Hebrewe, Gabbatha.

e A place somewhat high and raised vp.

14 And it was the preparation of the Passeouer, and about the [f] sixt houre: and hee sayde vnto the Iewes, Behold your King.

f Which was mid day.

15 But they cried, Away with him, away with him, crucifie him. Pilate sayde vnto them, Shal I crucifie your King? The high Priests answered, Wee haue no King but Cesar.

16 Then deliuered hee him vnto them to be crucified. * And they tooke Iesus and led him away.

*Matth.*27.32. *marke* 15.21. *luke* 23.26.

17 And he bare his crosse, and came into a place named of dead mens skulles, which is called in Hebrewe, [g] Golgotha:

g Which was the place of execution.

18 Where they crucified him, and two other with him, on either side one, and Iesus in the mids.

19 ¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified was nere to the citie: and it was written in [h] Hebrew, Greeke, and Latine.

h Because all nations might vnderstand it.

21 Then said the high Priestes of the Iewes to Pilate, Write not, The King of the Iewes, but that hee said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the * souldiers, when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and his coate, and the coate was without seame, wouen from the toppe throughout.

*Matth.*27.35. *marke* 15.24. *luke* 23.34.

24 Therefore they said one to another, Let vs not deuide it, but cast lots for it, whose it shall be. This was that the [i] scripture might be fulfilled, which saith, * They parted my garments among them, and on my coat did cast lots. So the souldiers did these things indeed.

i That which was prefigured in Dauid, was accomplished in Iesus Christ.

*Psal.*22.18.

25 ¶ Then stoode by the crosse of Iesus his mother, and his mothers sister, Marie the wife of ‖ Cleophas, and Marie Magdalene.

‖ Or, *Clopas.*

26 And when Iesus saw his mother, and the disciple standing by, whom hee loued, hee said vnto his mother, Woman, behold thy sonne.

*Psal.*69.22.

27 Then said hee to the disciple, Behold thy mother: and from that houre the disciple tooke her home vnto him.

28 ¶ After, when Iesus knewe that all things were performed, that the * Scripture might be fulfilled, he said, I thirst.

29 And there was set a vessell full of vineger: and they filled a spunge with vineger, and [k] put it about [l] an hyssope stalke, and put it to his mouth.

k Or, fastened it vpon an hyssope stalke.

l It may appeare that the crosse was not hie, seeing a man might reach Christes mouth with an hyssope stalke, which as appeareth, 1. Kings 4.33. was the lowest among herbs, as the cedar was highest among trees.

30 Now when Iesus had receiued of the vineger, he said, [m] It is finished, and bowed his head, and gaue vp the ghost.

m Mans saluation is perfected by the onely sacrifice of Christ, and all the ceremonies of the Law are ended.

31 The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an [n] high day) besought Pilate that their legs might be broken, and that they might be taken downe.

n Because the day of the Passeouer fell on the Sabbath day.

32 Then came the souldiers, and brake the legs of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that hee was dead already, they brake not his legs.

34 But one of the souldiers with a speare [o] pierced his side, and foorthwith came there out blood and water.

o Which declareth that he was dead indeed as he rose againe from death to life.

35 And hee that saw it, bare record, and his record is true: and hee knoweth that hee saith true, that yee might beleeue it.

36 For these things were done, that the * Scripture should bee fulfilled, Not a bone of him shall be broken.

*Exod.*12.46. *num* 9.12.

37 And againe an other Scripture saith, * They shall see him whome they haue thrust

*Zech.*12.10.

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thrust through.

Matth.27.57. marke 15 42,43 luke 23.50,51.

38 *And after these things Ioseph of Arimathea, (who was a Disciple of Iesus, but p secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. Hee came then and tooke Iesus body.

p That is to say, before Christes death, but now he declareth him selfe manifestly. *Chap.3.2.*

39 And there came * also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundreth pound.

q This honourable buriall was as a preparation and entrie vnto the resurrection.

40 q Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet laide.

42 There then laide they Iesus, because of the Iewes Preparation day, for the sepulchre was neere.

CHAP. XX.

1 Marie Magdalene commeth to the sepulchre. 3 So doe Peter and John. 12 The two Angels appeare. 17 Christ appeareth to Mary Magdalene, 19 And to all his disciples. 25 The incredulitie of Thomas. 28 His confession.

Marke 16.1. luke 24.1.

NOw * the first day of the weeke came Marie Magdalene, earely when it was yet a darke, vnto the sepulchre, and sawe the stone taken away from the toombe.

a She departed from home before day, and came thither about the sunne rising, Mar, 16.2.

2 Then shee ranne, and came to Simon Peter, and to the other disciple, whom Iesus loued, and said vnto them, They haue taken away the Lord out of the sepulchre, and wee knowe not where they haue laide him.

3 Peter therefore went foorth, and the other Disciple, and they came vnto the sepulchre.

4 So they ran both together, but the other Disciple did outrun Peter, and came first to the sepulchre.

5 And hee stouped downe, and sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie,

7 And the ‖ kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

‖ *Or, napkin.*

8 Then went in also the b other disciple, which came first to the sepulchre, and he saw it, and c beleeued.

b That is, Iohn which wrote this Gospel.

c He beleeued that Christes body was taken away, according as Mary reported.

9 For as yet they knew not the Scripture, that he must rise againe from the dead.

10 And the Disciples went away againe vnto their ‖ owne home.

‖ *Or, to their company.*

11 ¶ * But Marie stoode without at the sepulchre weeping: and as shee wept, shee bowed her selfe into the sepulchre,

Matth.28.1, mark.16.2.

12 And saw two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Iesus had layen.

13 And they said vnto her, Woman, why weepest thou? Shee said vnto them, They haue taken away my Lord, and I know not where they haue layd him.

14 When shee had thus said, shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? She supposing that hee had beene the gardiner, said vnto him, Sir, if thou hast borne him hence, tell me where thou hast layd him, and I will take him away.

d Because shee was too much addicted to the corporall presence, Christ teacheth her to lift vp her mind by faith into heauen, where onely after his Ascension he remaineth, and where we sit with him at the right hand of the Father.

16 Iesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touch me not, for I am not yet d ascended to my Father, but goe to my e brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your f God.

e That is, the disciples for he was the first borne among many brethren, Psal.22.22,23. rom 8.29. colos.1.18.

f He is our father and our God, because Iesus Christ is our brother.

18 Marie Magdalene came and told the Disciples, that shee had seene the Lord, and that he had spoken these things vnto her.

19 ¶ * The same day then at night, which was the first day of the weeke, and when the g doores were shut where the Disciples were assembled for feare of the Iewes, came Iesus and stood in the midst, and said to them, h Peace be vnto you.

Mar.16.14. luke 24.36.1 cor.15.5

g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accord, as of Peter is read, Act.5.19. and 12.10.

20 And when hee had so said, hee shewed vnto them his hands, and his side. Then were the disciples glad, when they sawe the Lord.

h Or, all prosperitie: which maner of greeting the Iewes vsed.

21 Then said Iesus vnto them againe, Peace be vnto you: as my Father sent mee, so send I you.

22 And when hee had said that, he i breathed on them, and said vnto them, Receiue the holy Ghost.

i To giue them greater power and vertue to execute that weightie charge that he would commit vnto them. *Matth* 18.18.

23 * Whosoeuers sinnes yee remit, they are remitted vnto them: and whosoeuers sinnes yee retaine, they are retained.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue seene the Lord: but hee said vnto them, Except I see in his hands the print of the nayles, and put my finger into the ‖ print of the nayles, and put mine hand into his side, I will not beleeue it.

‖ *Or, place.*

26 ¶ And eight dayes after, againe his Disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stoode in the mids, and said, Peace be vnto you.

27 After, said hee to Thomas, Put thy finger here, and see my hands, and put forth thine hand and put it into my side, and bee not faithlesse but faithfull.

28 Then Thomas answered, and said vnto him, Thou art my Lord, and my God.

29 Iesus said vnto him, Thomas, because thou hast seene mee, thou beleeuest: blessed are they that haue k not seene, and haue beleeued.

k Which depend vpon the simplicitie of Gods word, and ground not themselues vpon mans sense and reason. *Chap 22 25.*

30 ¶ * And many other signes also did Iesus in the presence of his Disciples, which are not written in this booke.

31 But these things are written, that yee might beleeue, that Iesus is the Christ the Sonne of GOD, and that in beleeuing yee might haue life through his Name.

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CHAP. XXI.

1 *Christ appeareth to his disciples againe.* 15 *He commandeth Peter earnestly to feede his sheep.* 18 *He forewarneth him of his death.* 25 *Of Christs manifold miracles.*

AFter these things, Iesus shewed himselfe againe to his disciples at the ‖sea of Tiberias: and thus shewed he himselfe.

‖Or, lake of Genesareth.

2 There were together Simon Peter, and Thomas which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I goe a fishing. They said vnto him, We also will go with thee. They went their way, and entred into a ship straightway, and that night caught they nothing.

4 But when the morning was nowe come, Iesus stood on the shore: neuertheless the disciples knew not that it was Iesus.

‖Or, children.

5 Iesus then said vnto them, ‖Sirs, haue yee any meate? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they [a] cast out, and they were not able at all to draw it for the multitude of fishes.

[a] Albeit they knew him not yet they followed his counsell, because they had all night taken paines in vaine.

7 Therefore said the disciple whom Iesus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his [b] coate to him (for he was naked) and cast himselfe into the sea.

[b] It was some linnen garment, which fishers vsed to weare, which being trussed vnto him, couered his neither parts, and also letted not his swimming.

8 But the other disciples came by ship (for they were not far from land, but about two hundreth cubits) and they drew the net with fishes.

9 As soone then as they were come to land, they saw hot coales, and fish laid thereon, and bread.

10 Iesus said vnto them, Bring of the fishes, which yee haue now caught.

11 Simon Peter stepped forth and drew the net to land full of great fishes, an hundreth fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus said vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou, seeing they knew that he was the Lord.

13 Iesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus said to Simon Peter, Simon the sonne of Iona, [c] louest thou me more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. Hee sayde vnto him, Feede my lambes.

[c] The Minister cannot wel teach his congregation, except hee loue Christ effectually, which loue is not in them that feede not the flocke.

16 He said to him againe the second time, Simon the sonne of Iona, louest thou mee? Hee said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feede my sheepe.

17 He said vnto him the [d] third time, Simon the sonne of Iona, louest thou mee? Peter was sorie because he said to him the third time, Louest thou mee? and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus sayde vnto him, Feede my sheepe.

[d] Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

18 Verily, verily I say vnto thee, When thou wast young, thou girdedst thy selfe and walkedst whither thou wouldest: but when thou shalt bee olde, thou shalt stretch foorth thine hands, and another shall [e] gird thee, and leade thee whither thou wouldest not.

[e] In stead of a girdle, thou shalt be tied with bands and cordes: and whereas now thou goest at libertie, then thou shalt be drawen to punishment, when thy flesh shall after a sort resist.

19 And thus spake he, signifying by what death he should glorifie God. And when hee had said this, he said to him, Follow mee.

20 Then Peter turned about, and sawe the disciple whom Iesus loued, following, which had also * leaned on his breast at supper, and had said, Lord, which is he that betrayeth thee?

Chap. 13. 23.

21 When Peter therefore saw him, hee sayde to Iesus, Lord, what shall this man doe?

22 Iesus said vnto him, If I will that he tarie till I come, what is it to thee? followe thou me.

23 Then went this word abroad among the brethren, that this Disciple should not die. Yet Iesus said not to him, He shall not die: but, If I will that hee tarie till I come, what is it to thee?

Chap 20. 30.

24 This is that disciple which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 * Nowe there are also many other things which Iesus did, the which if they should bee written euery one, [f] I suppose the world could not containe the bookes that should be written, Amen.

[f] But God would not charge vs with so great an heape: seeing therefore that we haue so much as is necessarie, we ought to content our selues and praise his mercie.

The Actes of the holy Apostles, written by Luke the Euangelist.

THE ARGVMENT.

CHrist after his ascension performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby that hee was not onely minde full of his Church, but would bee the head and maintainer thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a few simple men of no reputation, replenished all the world with the sound of his Gospel. And here in the beginning of the Church, and in the increase thereof, we may plainly perceiue the practise & malice which Satan continually vseth to suppresse & ouerthrow the Gospel: he raiseth conspiracies, tumults, commotions, persecutions, slaunders, & all kind of cruelty. Againe we shal here behold the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth & encourageth his most

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most valiantly & constantly to folow their captaine Christ, leauing as it were by this historie a perpetual memorie to the Church that the crosse is so joyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction is but ỹ beginning of another: Yet neuertheles God turneth the troubles, persecutions, imprisonings and tentations of his to a good issue, giuing them as it were, in sorrow, ioy: in bonds, libertie: in prison, deliuerance: in trouble, quietnesse: in death, life. Finally, this booke conteineth many excellent Sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christ flocke. Of repentance, and feare of God, with other principall points of our faith: so that this onely history in a maner may bee sufficient to instruct a man in all true doctrine and Religion.

CHAP. I.

1 The wordes of Christ and his Angels to the Apostles. 9 His ascension. 14 Whereon the Apostles are occupied till the holy Ghost be sent. 26 And of the election of Matthias.

I Haue made the former treatise, O Theophilus, of all that Iesus began to a doe, and teach,

2 Until the day, that he was taken vp, after that he through the holy Ghost, had giuen b commandements vnto the c Apostles, whom he had chosen:

3 To whom also hee presented himselfe aliue after that he had suffered, by many infallible tokens, being seene of them by the space of fourtie dayes, and speaking of those things which appertaine to the c kingdome of God.

4 And when he had e gathered them together, he commanded them that they should not depart from Ierusalem, but to waite for the promise of the father, * which, said he, yee haue heard of me.

5 * For Iohn in deed baptized with water, but yee shall bee baptized with the f holy Ghost within these few dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou g at this time restore the kingdome to Israel?

7 And he said vnto them, It is not for you to know the h times, or the seasons, which the Father hath put in his owne power,

8 But ye shall receiue power of the holy Ghost, when he shall come on you: and ye shall bee i witnesses vnto mee both in Ierusalem, and in all Iudea, and in Samaria, and vnto the k vttermost part of the earth.

9 And when he had spoken these things, while they beheld, hee was l taken vp: for a cloud tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as hee went, behold, m two men stood by them in white apparell,

11 Which also sayde, Yee men of Galile, why stand ye n gazing into heauen? This Iesus, which is taken vp from you into heauen, shall o so come, as yee haue seene him goe into heauen.

12 ¶ Then returned they vnto Ierusalem from the mount that is called the mount of Oliues, which is neere to Ierusalem, containing a p Sabbath dayes iourney.

13 And when they were come in, they went vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew and Matthew, Iames the sonne of Alphe-us, and Simon Zelotes, and Iudas Iames brother.

14 These all continued with one q accord in r prayer and supplication with the ‖ women, and Mary the mother of Iesus, and with his brethren.

15 ¶ And in those dayes Peter stoode vp in the middes of the disciples, and sayd, (now the number of ‖ names that were in one place, were about an hundreth and twentie)

16 Ye men and brethren, this s Scripture must needes haue beene fulfilled, which the * holy Ghost by the mouth of Dauid spake before of Iudas, which was * guide to them that tooke Iesus.

17 For hee was numbred with vs, and had obtained ‖ fellowship in this ministration.

18 Hee therefore hath purchased a fielde with the t reward of iniquitie: and when he * had throwen downe himselfe headlong, he brast asunder in the mids, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Ierusalem, insomuch that that fielde is called in their owne language, Aceldama, that is, The fielde of blood.

20 For it is written in the booke of Psalmes, * Let his habitation be voide, and let no man dwell therein: also * let another take his ‖ charge.

21 ¶ Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was ǂ conuersant among vs,

22 Beginning from the Baptisme of Iohn, vnto the day that hee was taken vp from vs, must one of them be made a witnes with vs of his u resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord which knowest the hearts of all men, shewe whether of these two x thou hast chosen,

that hee that should take in hand that excellent office of an Apostle, might be chosen by the authority of God.

a Whereby is meant Christes doctrine and his miracles declared for the confirmation of the same.
b To preach the Gospel.
c Who as they were called by God, so had they their consciences assured by his holy Spirit.
d Whereby God reigneth in vs.
e Because they should bee all witnesses of his ascension. *Luke* 24.49. *Iohn* 14.26. *and* 15.26. *and* 16.7. *Matth.* 3.11. *marke* 1.8. *Iuke* 3.16. *Iohn* 1.26. *chap.* 2.2. *and* 11.16. *and* 19.4
f That is, with those spirituall graces, which Iesus onely giueth by his Spirit.
g This declareth mans impatiencie, who cannot abide quietly till Gods appointed time come, but would haue all things accomplished according to their affections. Reade Zachar. 6.14.
h For this passeth our capacitie, and God reserueth it to himselfe.
i To stand in the face of the whole worlde, which signifieth that they must enter into heauen by afflictions, and therefore must fight before they get the victorie.
k Hereby they might learne that the Messias was not onely for the Iewes, but also for the Gentiles. *Luke* 24.51.
l Whereby they knew certainely whither he went.
m Which were Angels in mens forme.
n And seeking him with carnall eyes.
o As the true redeemer to gather vs vnto him.
p Which was two mile, according to the Iewes tradition, albeit it was not so appointed by the Scriptures.
q A liuely patern to learne how to dispose our selues to receiue the gifts of the holy Ghost.
r Partly to obtaine the holy Ghost, and partly to be deliuered from the present dangers.
‖ *Or, wiues.* ‖ *Or, men.*
s The offence which might haue come by Iudas fall, is hereby taken away because the Scripture had so forewarned. *Psal* 41.9. *Iohn* 13.27. *and* 18.2,3. ǂ *Or, position.*
t Perpetuall infamie is the reward of all such as by vnlawfully gotten goods buy any thing. *Matth* 27.5. *Psal* 69.25. *Psal.* 109.8. ‖ *Or, ministery.*
ǂ *Greeke, went in and went out.*
u In that hee mentioneth the principall article of our faith, he comprehendeth also the rest.
x To the intent

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25 That he may take the roume of this
ministration and Apostleship, from which
Judas hath gone astray, to goe to his owne
place.
26 Then they gaue forth their lots: and
the lot fell on Matthias, and hee was by a
common consent counted with the eleuen A-
postles.

CHAP. II.

3 *The Apostles hauing receiued the holy Ghost, make their hearers astonished.* 14 *When Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holy Spirit, that Christ is come.* 41 *He baptizeth a great number that were conuerted.* 42 *The godly exercise, charity, and diuers vertues of the faithfull.*

a The holy Ghost was sent when much people was assembled in Ierusalem, at the feast, Exo. 23.16. Leuit. 23.16. Deut. 16.9. because the thing might not onely be knowen there but also through the world.

AND when the a day of Pentecost was come, they were b all with one accord in one place.
2 And * suddenly there came a sounde from heauen, and of a rushing and mighty c wind, and it filled all the house where they sate.
3 And there appeared vnto them clouen d tongues, like e fire, and it sate vpon each of them.
4 And they were all filled with the holy Ghost, and beganne to speake with other tongues, as the spirit gaue them ‖ vtterance.
5 And there were dwelling at Hierusalem Iewes, men that feared God, of euery nation vnder heauen.
6 Now when this was f noised, the multitude came together, and were astonied, because that euery man heard them speake his owne language.
7 And they wondered all, and marueiled, saying among themselues, Beholde, are not all these which speake, of Galile?
8 How then heare wee euery man our owne g language, wherein we were borne?
9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,
10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya. which is beside Cyrene, and ‖ strangers of Rome, and h Iewes, and i Proselytes,
11 Cretes, and Arabians: we heard them speake in their owne tongues the wonderful workes of God.
12 They were all then amazed, and doubted, saying one to another, What may this bee?
13 And others k mocked, and sayd, They are full of ‖ newe wine.
14 ¶ But Peter standing with the eleuen, lift vp his voyce, & sayd vnto them, Yee men of Iudea, and ye all that inhabite Ierusalem, be this knowen vnto you, and hearken vnto my words.
15 For these are not drunken, as yee suppose, since it is but the third houre of the day.
16 But this is that, which was spoken by the l Prophet * Ioel,
17 And it shall be in the last dayes, sayth God, I will powre out of my Spirit vpon all m flesh, and your sonnes, and your daughters shall prophesie, and your yong men shall see visions, and your * olde men shall dreame dreames.
18 And on my seruants, and on mine handmaydes I will * powre out of my Spirite in those dayes, and they shall prophesie.
19 And I will shew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.
20 * The p Sunne shall bee turned into darkenesse, and the Moone into blood, before that great and notable day of the Lord come.
21 And it shall bee * that whosoeuer shall call on the q Name of the Lord shall bee saued.
22 Ye men of Israel, heare these words: Iesus of Nazaret, a man approoued of God among you with great workes, and wonders, and signes, which God did by him in the middes of you, as yee your selues also know:
23 Him, I say, haue ye taken by the hands of r the wicked, being deliuered by the s determinate counsell, and ‖ foreknowledge of God, and haue crucified and slaine:
24 Whom God hath raised vp, and loosed the t sorowes of death, because it was vnpossible that he should be holden of it.
25 For Dauid sayth concerning him, * I beheld the Lord alwayes before me: for hee is at my u right hand, that I should not bee shaken.
26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in x hope,
27 Because thou wilt not leaue my ‖ soule in graue, neither wilt suffer thine holy one to ‖ see corruption.
28 Thou hast shewed mee the y waies of life, and shalt make me full of ioy with thy countenance.
29 Men & brethren, I may boldly speake vnto you of the Patriarke Dauid, * that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day.
30 Therefore seeing he was a z Prophet, and knew that God had * sworne with an othe to him, that of the fruite of his loynes hee would raise vp Christ concerning the flesh to set him vpon his throne,
31 He knowing this before, spake of the resurrection of Christ, that his * ‖ soule should not be left in a graue, neither his flesh should ‖ see corruption.
32 This Iesus hath God raised vp, whereof we all are witnesses.

b That is, the Apostles. *Chap.* 1. 5. *and* 11. 15. *and* 19. 6. *matth.* 3.11. *marke* 1.8. *luke* 3.16.

c Whereby is signified the holy Ghost.

d This signe agreeth with the thing which is signified thereby.

e To declare the vertue and force that should be in them.

‖ *Or, to speake.*

f How the Apostles spake diuers languages.

g For they could speake all languages, so that they were able to speake to euery man in his owne language.

‖ *Or, those that dwelt at Rome.*

h Whose ancesters were not of the Iewish nation, but were conuerted to the Iewes religion, which their children did

l He expoundeth Ioels minde without binding himselfe to his words. *Joel* 2.28. *Isa.* 44.3.

m Or man: meaning yong and old, man and woman.

n Meaning, that God will shew himselfe very familiarly, and plainely, both to olde and yong.

o Euen in great abundance. *Joel* 2.31.

p God will shew such signes of his wrath through all the world, that men shalbe no lesse amased, then if the whole order of nature were changed. *Joel* 2.32. *rom.* 10.13.

q He teacheth this remedie to auoid the wrath and threatnings of God, and to obtaine saluation.

r God caused their wickednesse to set foorth his glory contrary to their minds.

s As Iudas treason & the Iewes cruelty towards Christ were most detestable, so were they not onely knowen to the eternall wisedome of God, but also directed by his immutable counsell to a most blessed ende.

‖ *Or, prouidence.*

t Both as touching the paine, and also the horrour of Gods wrath and curse.

Psal. 16.8.9 u To signifie that nothing can comfort vs in our afflictions, except we know that God is present with vs. x Our hope standeth in Gods defence. ‖ *Or, life, or person.* ‖ *Or, feele* y In restoring me from death to life. 1. *King.* 2.10. *chap.* 13.36. z And so knew by reuelation and speciall promise that which els hee could not haue knowen. *Psal.* 132.11. *Psal.* 16.10. *chap.* 13.35. ‖ *Or, person.* a The word signifieth a place where one can see nothing. ‖ *Or, feele.*

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33 Since then that he by the b right hand of God hath bene exalted, and hath c receiued of his father the promise of the holy Ghost, he hath shed forth this which ye now see and heare.

34 For Dauid is not ascended into heauen, but hee sayeth, * The Lord sayd to my Lord, d Sit at my right hand,

35 Untill I e make thine enemies thy footestoole.

36 Therefore, let all the house of Israel know for a surety, that God hath f made him both Lord & Christ, this Iesus, I say, whom ye haue crucified.

37 Nowe when they heard it, they were pricked in their hearts, and said vnto Peter and the other Apostles, Men and brethren, what shall we doe?

38 Then Peter sayd vnto them, Amend your liues, and bee baptized euery one of you in the name of Iesus Christ for the remission of sinnes: and ye shall receiue the h gift of the holy Ghost.

39 For the promise i is made vnto you, and to your children, and to all that are a farre off, euen as many as the Lord our God shall call.

40 And with many other words he ‖ besought, & exhorted them, saying, Saue your selues from this froward generation.

41 Then they that gladly receiued his word, were baptized: & the same day, there were added to the Church about three thousand ‖ soules.

42 And they continued in the Apostles doctrine and k fellowship, and l breaking of bread, and prayers.

43 ¶ And feare came vpon euery soule: and many wonders and signes were done by the Apostles.

44 And all that beleeued were in one place, and had all things * common.

45 And they sold their possessions and m goods, and parted them to all men, as euery one had need.

46 And they continued daily with one accord in the Temple, * and o breaking bread ‖ at home, did eate their meat together with gladnesse and singlenesse of heart,

47 Praysing God, and had fauour with all the people: and the Lord added to the Church o from day to day, such as should be saued.

b By the vertue and power.
c He obteined of his Father power to accomplish the promise which he made to his Apostles, as touching the holy Ghost to be sent vnto them. *Psal* 110.1.
d And therefore Christ doth far excell Dauid.
e Christ is the only redeemer vnto whom all powers are subiect and must obey.
f That is, hath appointed as king and ruler: and note, that in all this Sermon Peter speaketh of Christs manhood, as he was dead, buried, risen, and ascended to heauen.
g He speaketh not here of the forme of Baptisme, but teacheth that the whole effect thereof consisteth in Iesus Christ.
h The visible signes.
i Christ is promised both to the Iewes, and Gentiles, but the Iewes haue the first place.
‖ *Or, protested before God.*
‖ *Or, persons.*
k Which standeth in brotherly loue & liberality, Rom. 15 26.2. Cor. 9.13. Heb. 13. 16.
l Which was the ministration of the Lords Supper. *Chap.* 4.32.
m Not that their goods were mingled all together: but such order was obserued that euery man frankly relieued anothers necessitie. *Chap.* 20.7.
7 They did eate together, and at these feasts did vse to minister the Lords Supper, 1. Cor. 11.21. Iude 12.
‖ *Or, from house to house.*
o Whereby we see that the Apostles trauailed not in vaine.

CHAP. III.

7 The lame is restored to his feete. 12 Peter preacheth Christ vnto the people.

NOw Peter and John went vp together into the Temple, at the a ninth houre of prayer.

a Which is with vs three a clocke after noone, which was their euening sacrifice, at which the Apostles were present to teach that the shadowes of the Law were abolished by that Lambe that tooke away the sinnes of the world.

2 And a certaine man which was a creeple from his mothers wombe was caried, whom they laid daily at the gate of the temple called Beautifull, to aske b almes of them that entred into the Temple.

3 Who seeing Peter and John, that they would enter into the Temple, desired to receiue an almes

4 And Peter earnestly beholding him with John, sayd, Looke on vs.

5 And he gaue heed vnto them, trusting to receiue some thing of them.

6 Then sayd Peter, Siluer and gold haue I none, but such as I c haue, that giue I thee: In the d Name of Iesus Christ of Nazaret, rise vp, and walke.

7 And hee tooke him by the right hand, and lift him vp, and immediatly his feet and ankle bones receiued strength.

8 And he leaped vp, stood, and walked, and entred with them into the Temple, walking and leaping, and praising God.

9 And all the people saw him walke, and praising God,

10 And they knew him that it was hee which sate for the almes at the Beautifull gate of the Temple, and they were amased, and sore astonied at that which was come vnto him.

11 ¶ And as the creeple which was healed, held Peter and John, all the people ran amased vnto them in the porch which is called Salomons.

12 So when Peter saw it, hee answered vnto the people, Yee men of Israel, why marueile yee at this? or why looke yee so stedfastly on vs, as though by our owne e power or godlinesse, we had made this man goe?

13 The God of Abraham, and Isaac, and Jacob, * the God of our Fathers hath glorified his Sonne Iesus, whom yee betrayed, and denied in the presence of Pilate, when hee had iudged him to bee deliuered.

14 * But yee denied the Holy one and the Iust, and desired a f murtherer to be giuen you,

15 And killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his g Name hath made this man sound, whom yee see, and knowe, through faith in * his ‖ Name: and the faith which is by him, hath giuen to him this disposition of his whole body in the presence of you all.

17 And now, brethren, I know ϸ through h ignorance yee did it, as did also your i gouernours.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may be put away, when the time of refreshing k shall come from the presence of the Lord.

20 And he shall send Iesus Christ, which before was preached vnto you.

21 Whom the heauen must l containe vntill

b Because the disease was incurable, hee gaue himselfe to liue of almes.
c Hee had the gift of healing sicknesses.
d In the vertue of Iesus: for Christ was the authour of this miracle, & Peter was the minister.
e He correcteth the abuse of men, who attribute that to mans holinesse, which onely appertaineth to God. *Chap.* 5.30. *Matt.* 17.20. *mar.* 15.11. *luke* 23.18. *iohn* 18.40.
f To wit, Barabbas.
g To wit, Gods name, whereby it appeareth that they did striue against God. 1. *Pet.* 1.21.
‖ *Or, in Christ.*
h He doth not excuse their malice, but because that ignorance and a blind zeale led many, he putteth them in hope of saluation.
i He meaneth some, & not all.
k When Iesus shall come to iudge the world, ye shall know that he will be your redeemer, and not your iudge.
l Wee therefore beleeue constantly that he is in none other place.

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m Which is begun and continueth: but the full accomplishment and perfection is deferred to the last day. *Deut.* 18.15. *chap.* 7. 37.

n Of the stocke of Abraham.

o Because they came of the same nation, and therfore were heires of the same promise which appertained to the whole body of the people. *Gen.* 12.3. *galat.* 3.8.

p Both Iewe and Gentile.

q None are blessed but in Christ. r So that our regeneration and newnesse of life is included vnder this blessing.

til the time that m all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 * For Moses sayd vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your n brethren like vnto me: ye shall heare him in all things whatsoeuer he shall say vnto you.

23 For it shall be, that euery person which shall not heare that Prophet, shalbe destroyed out of the people.

24 Also all the Prophets from Samuel, and thencefoorth as many as haue spoken, haue likewise foretold of these dayes.

25 Ye are the o children of the Prophets, and of the couenant which God hath made vnto our fathers, saying to Abraham, * Euen in thy seed shall all the p kinreds of the earth be q blessed.

26 First vnto you hath God raised vp his Sonne Iesus, and him he hath sent to bless you, in r turning euery one of you from your iniquities.

CHAP. IIII.

3 *Peter and Iohn deliuered out of prison preach the Gospel boldly.* 10 *They confesse plainly the Name of Christ.* 16 *They are cõmanded to preach no more in that Name.* 24 *They pray for the good successe of the Gospel.* 32 *The increase, vnity, and charity of the Church.*

AND as they spake vnto the people, the Priests and the a captaine of the Temple, and the Sadducees came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus Name the b resurrection from the dead.

3 And they laid hands on them, and put them in hold vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the word, beleeued, & the number of the men was about c fiue thousand.

5 ¶ And it came to passe on the morow, that their rulers and Elders, and Scribes, were gathered together at Ierusalem,

6 And Annas the chiefe Priest, & Caiaphas, and Iohn, & Alexander, and as many as were of the kinred of the hie Priests.

7 And when they had set them before them, they asked, By what power, or d in what Name haue ye done this?

8 Then Peter full of the e holy Ghost, sayd vnto them, Ye rulers of the people, and Elders of Israel,

9 Forasmuch as wee this day are examined of the f good deede done to the impotent man, to wit, by what meanes he is made whole,

10 Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whom ye haue crucified, whom God raised againe from the dead, euen by him doeth this man stand here before you whole.

11 * This is the stone cast aside of you g builders, which is become the head of the h corner.

12 Neither is there saluation in any other: for among men there is giuen none other name i vnder heauen, whereby we must be saued.

13 Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men, & without knowledge, they marueiled, and knew them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to go aside out of the Councell, and k conferred among themselues,

16 Saying, What shall wee doe to these men? For surely a manifest signe is done by them, and it is openly knowen to all them that dwell in Ierusalem: and we cannot denie it.

17 But that it bee noysed no further among the people, let vs threaten and charge them, that they speake hencefoorth to no man in this l Name.

18 So they called them, and commanded them, that in m no wise they should speake or teach in the name of Iesus.

19 But Peter and Iohn answered vnto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, iudge yee.

20 For we cannot but speake the things which we haue n seene and heard.

21 So they o threatned them, & let them goe, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboue fourtie yeere olde, on whom this miracle of healing was shewed.

23 Then alsoone as they were let goe, they came to their p fellowes, and shewed all that the hie Priests and Elders had said vnto them.

24 And when they heard it, they lift vp their voices to God with one accord, & said, O Lord, thou art the God which hast made the heauen and the earth, the sea & all things that are in them.

25 Which q by the mouth of thy seruant Dauid hast sayde, * Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For r doubtles against thine holy sonne Iesus, whom thou hast anointed, both Herode and Pontius Pilate, with the Gentiles and the people of Israel gathered themselues together,

28 To doe whatsoeuer thine s hand and thy t counsell had determined before to bee done.

29 And now, O Lord, behold their u threatnings, and v grant vnto thy seruaunts with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes, and wonders may bee done by the Name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled

a It is to bee thought that this was the captaine of the Romanes garison.

b The Sadducees were great enemies to this doctrine.

c The whole Church was increased to this number.

d By whose authority or commandement?

e For he could not haue so spoken of himselfe.

f Iudges ought not to condemn, but approue and commend that which is well done. *Psal.* 118.22. *isa* 28.16. *mat.* 21. 42. *marc* 12.10 *luke* 20.17. *rom.* 9 33. *1. pet.* 2.7

g Meaning, Priests, Elders, and gouernours.

h For to vphold the weight and force of the building.

i That is, none other cause or meane.

k The wicked still rage against Christ, though their owne conscience do condemne them.

l They gaue commandement to preach Christ no more,

m They prefer their authority to the ordinance of God.

n To the intent that we should beare witnes, and preach them.

o God hath put a ring thorow the wickeds nose, so that he stayeth them from their mischieuous purposes.

p To encourage one another, and to glorifie God.

q They ground their prayers vpon Gods promise who had assured that hee would enlarge the kingdome of Christ. *Psal.* 2. 1.

r This is the verifying of the prophesie.

s And appointed to be king.

t Power and iustice.

u All things are done by the force of Gods purpose, according to the decree of his wil, Ephes. 1. 11.

x Assuage their rage and malice which they enterprise against thee.

y They seeke not how to liue at ease, but whereby they may most glorifie God.

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z This was a signe of Gods presence and the performance of his promise.
a This boldnesse and constancie declared that their prayer tooke effect.
b Of one mind, will, consent, and affection.
c Their hearts were so ioyned in God, that being all members of one body, they could not suffer their fellow members to be destitute.
Chap. 2. 44.
d As the Apostles suffred none to lack, so S. Paul commaunded that no idle loyterers bee maintained, 2. Thessa. 3. 10.
e The goods were not alike diuided among all, but as euery man had want, so was his necessity moderatly relieued.

assembled together, and they were all z filled with the holy Ghost, & they spake the word of God a boldly.

32 And the multitude of them that beleeued, were of one heart, & of one b soule: neither any of them said, that any thing of that which he possessed, was his c owne, but they had all things * common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Jesus: and great grace was vpon them all.

34 Neither was there any among them that d lacked: for as many as were possessors of lands or houses, sold them, & brought the price of the things that were sold,

35 And laid it down at the Apostles feet, and it was distributed vnto euery man, e according as hee had need.

36 Also Joses, which was called of the Apostles, Barnabas (that is by interpretation, the son of Consolation) being a Leuite, and of the country of Cyprus,

37 Whereas hee had land sold it, and brought the money, and laid it downe at the Apostles feet.

CHAP. V.

5 The hypocrisie of Ananias & Sapphira is punished. 12 Miracles are done by the Apostles. 17 They are taken, but the Angel of God bringeth them out of prison. 29 Their bold confession before the Councill. 34 The counsel of Gamaliel. 40 The Apostles are beat, and reioyce in trouble.

BUt a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And a kept away part of the price, his wife also being of counsell, and brought a certaine part, and laid it downe at the Apostles feet.

3 Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldest lie vnto the holy b Ghost, and keepe away part of the price of the possession?

4 Whiles it remained, c apperteined it not vnto thee? and after it was sold, was it not in thine owne d power? how is it that thou hast conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these words, he fell downe, and gaue vp the Ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and carried him out, and buried him.

7 And it e came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell mee, sold ye the land for so much? And she sayd, Yea, for so much.

9 Then Peter said vnto her, Why haue yee agreed together, to f tempt the Spirit of the Lord? behold, the feet of them which haue buried thine husband, are at the doore, and shall carry thee out.

10 Then shee fell downe straightway at his feet, & yeelded vp the Ghost: & the yong men came in, and found her dead, & carried her out, and buried her by her husband.

11 And great feare came on all ỹ Church, and on as many as heard these things.

12 Thus by the handes of the Apostles, were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch.

13 And of the other g durst no man ioyne himselfe to them: neuertheless the people h magnified them.

14 Also the number of them that beleeued in the Lord, both of men and women, grew more and more.)

15 Insomuch that they brought the sicke into the streets, and laid them on beds, and couches, that at the least way the shadow of Peter, when hee came by, might shadow some of them.

16 There came also a multitude out of the cities round about vnto Jerusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the i Sadducees) and were full of k indignation,

18 And layd handes on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night opened the prison doores, and brought them forth, and said,

20 Goe your way and stand in the Temple, and speake to the people all the wordes l of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, & found them not in the prison, they returned and told it,

23 Saying, Certainely wee found the prison shut as sure as was possible, and the keepers m standing without before ỹ doores: but when we had opened, we found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this would grow.

25 Then came one & shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, least they should haue beene stoned.)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 Say-

a Which signified their sacriledge, distrust, and hypocrisie.
b Who mooued thy heart to sell thy possession? wheras thou turnest part to another vse, as if God did not see thy dissimulation.
c His sinne therefore was so much greater in that he committed it willingly.
d Then no man was compelled to sell his possessions, nor to put his money to the common vse.
e Because ỹ God so disposed it.
f And to mocke him as if hee should not haue knowen your crafty fetch? which declareth that when men do any thing of an euill cõscience, they do not only pronounce the sentence of damnation vpon themselues, but also prouoke the wrath of God, because they doe proue, as it were purposely, whether God be righteous and Almightie.

g Because of their own euill consciences, which made them to tremble: for they that were not assured of Gods mercies in Christ, were astonished at these his strange iudgements.
h That is, they gaue them great praise.
i Which then were the chiefe among them.
k They were full of blind zeale, emulation and iealousie, in defence of their superstition.
l That is, of the liuely doctrine, wherby the way to life is declared.
m So that there was no fraud nor deceit, nor negligence: but it liuely setteth foorth the power of God and his prouidence for his.

28 Saying, Did not we straightly command you, that yee should not teach in this Name? and behold, yee haue filled [n] Ierusalem with your doctrine, and ye would bring this mans [o] blood vpon vs.

29 Then Peter and the Apostles answered, and sayd, We ought rather to obey God then [p] men.

30 The * God of our fathers hath raysed vp Iesus, whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a prince and a [q] Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.

32 And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whom God hath giuen to them that obey [r] him.

33 Now when they heard it, they brast for anger, and consulted to slay them.

34 Then stood there vp in the Council a certaine Pharise named Gamaliel, a doctor of the law, honoured of all the people, and commanded to put the Apostles forth a litle space,

35 And said vnto them, Men of Israel, take heed to your selues, what ye intend to do touching these men.

36 For before these times, rose vp [s] Theudas boasting himselfe, to whom resorted a number of men, about a foure hundreth, who was slaine: and they all which obeyed him, were scattered and brought to nought.

37 After this man, rose vp [t] Iudas of Galile, in the dayes of the tribute, and drew away much people after him: hee also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, Refraine your selues from these men, & let them alone: for if this counsell, or this worke be of men, it will come to nought:

39 But if it be of [u] God, yee cannot destroy it, lest yee be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commaunded that they should not speake in the name of Iesus, and let them goe.

41 So they departed from the Councel, reioycing that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the Temple, and from house to house they ceased not to teach and preach Iesus Christ.

n He accuseth them of rebellion and sedition.
o And so make vs guilty of Christs death.
p When they command or forbid vs any thing contrary to the word of God. *Chap.* 3. 13.
q Meaning, that he is the Mediatour and onely meane betweene God and man.
r That is, Christ.
s This Theudas was aboue thirtie yeres before him, of whom Iosephus mentioneth lib. 20. de Antiq. chap. 4. that was after the death of Herod the great, when Archelaus his sonne was at Rome, at what time Iudea was full of insurrections: so that it is not sure to giue credit to Eusebius in this point.
t Of him maketh mention Iosephus, lib. 18. where he speaketh of ỹ taxing, Luke 2. 1
u He groundeth vpon good principles, but hee doubteth of the cause, neither dare affirme whether it bee good or bad: wherein appeareth he was but a worldling.

CHAP. VI.

3 Seuen Deacons are ordeined in the Church. 8 The graces and miracles of Steuen whom they accused falsely.

AND in those dayes, as the number of the disciples grew, there arose a murmuring of the [a] Grecians towards ỹ Hebrewes, because their widowes were [b] neglected in the dayly ministring.

2 Then the twelue called the multitude of the Disciples together, and sayd, It is not meet that wee should leaue the word of God to serue the [c] tables.

3 Wherefore brethren, looke ye out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which wee may appoint to this businesse.

4 And we will giue our selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of [d] faith and of the holy Ghost, and * Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a [e] Proselyte of Antiochia,

6 Which they set before the Apostles, and they prayed, and [f] laid their hands on them.

7 And the word of God increased, & the number of the disciples was multiplied in Ierusalem greatly, and a great company of the Priests were obedient to the [g] faith.

8 ¶ Now Steuen full of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the [h] Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisedome, and the Spirit by the which hee spake.

11 Then they [i] suborned men, which sayd, Wee haue heard him speake blasphemous words against Moses, and God.

12 Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill,

13 And set foorth false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law.

14 For we haue heard him say, that [k] this Iesus of Nazaret shall destroy this place, and shal change the ordinances, which Moses gaue vs.

15 And as all that sate in the Councill, looked stedfastly on him, they saw his face as it had beene the [l] face of an Angel.

a Whose ancestors were Iewes, and dwelled in Grecia: therefore these spake Greeke and not Hebrew.
b They were not looked vnto in the distribution of the almes.
c That is, to make prouision for the maintenance of the poore, forasmuch as they were not able to satisfie both the offices.
d Hee ioyneth faith with the other gifts of the holy Ghost. *Chap.* 21. 8.
e Meaning one that was turned to the Iewes religion.
f This ceremony the Iewes obserued in solemne sacrifices, Leuit. 3. 2. and also in prayer and priuate blessing, Gen. 48. 14. Likewise in the primitiue church it was vsed, either when they made ministers, or gaue the gifts of the holy Ghost: which gifts being now taken away, the ceremony must cease.
g That is, to the Gospel, which is receiued by faith.
h Or, colledges: diuers nations had colledges at Ierusalem, wherein their youth was instructed, as we see in Vniuersities.
i That is, instructed & set forth false witnesses: and thus malice seeketh false shifts when trueth faileth her.
k They speake this in contempt.
l Not onely a certaine confidence, but also great maiesty appearing in him.

CHAP. VII.

2 Steuen maketh answere by the Scriptures to his accusers. 51 Hee rebuketh the hardnecked Iewes, 57 And is stoned to death. 58 Saul keepeth the tormenters clothes.

THen said the chiefe Priest, Are these things so?

2 And hee said, Ye [a] men, brethren, and fathers, hearken. The God of [b] glory appeared vnto our father Abraham, while hee was in [c] Mesopotamia, before hee dwelt in Charran,

a Steuen was accused that he denied God, and therefore he is more diligent to purge this crime.
b Hereby he is discerned from the false gods.
c He speaketh hers of Mesopotamia, as it containeth Babylon and Chaldea in it.

3 *And

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Gene.12.1.

3 *And said vnto him, Come out of thy countrey, and from thy kinred, and come into the land which I shall shew thee.

4 Then came hee out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein yee now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foot: yet he promised that he would giue it to him for a possession, and to his seed after him, when as yet he had no child.

Gene.15.13. d Beginning to recken the yeeres from the time that Isaac was borne.

6 But God spake thus, that his *seed should be a sojourner in a strange land, and that they should keep it in bondage, and entreat it euill d foure hundreth yeeres.

e Take vengeance of them and deliuer my people.

7 But the nation to whom they shall be in bondage will I e iudge, sayth God: and after that, they shall come forth and serue me in this place.

Gen.17.9,10. Gen.21.3. Gen.25.24,26. Gen.29.32,33. and 30.5. & 35.22.

8 *He gaue him also the couenant of circumcision: and so Abraham begate *Isaac, and circumcised him the eight day: and Isaac begate Iacob, and Iacob the twelue *Patriarkes.

Gen.37.28. f That is, preserued and brought all things to a good issue.

9 And the Patriarks mooued with enuie, sold *Ioseph into Egypt: but God was f with him,

Gen.41.37,39, 40. Gen.42.1,2. Gen.45.4.

10 And deliuered him out of all his afflictions, and *gaue him fauour and wisedome in ỳ sight of Pharaoh king of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

g After the Hebrew, threescore and tenne.

11 ¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

Gen.46.5,6. Gen.49.33. Gen.50.7. Iosh.24.32.

12 But when *Iacob heard that there was corne in Egypt, hee sent our fathers first.

h It is probable that some writer through negligence put in Abraham in this place in stead of Iacob, who bought this field, Gen.33.19. or by Abraham he meaneth the posteritie of Abraham.

13 *And at the second time Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao.

Gene.23.16. Exod.1.7.

14 Then sent Ioseph and cauled his father to be brought, and all his kinred, euen threescore and fiftеene soules.

i He inuented craftie wayes both to destroy the Israelites with ouermuch labour, and also to get great profite by them, Exod.1.10.

15 So *Iacob went downe into Egypt, and he* died, and our fathers,

16 And were remooued into *Sychem, and were put in the sepulchre, that h Abraham had bought *for money of the sonnes of Emor, sonne of Sychem.

17 But when the time of the promise drew neere, which God had sworne to Abraham, the people* grew and multiplied in Egypt,

Exod.1.8. Or, that their vace should faile. Exod.2.2. Heb.11.23.

18 Till another king arose, which knew not Ioseph.

19 The same dealt i subtilly with our kinred, and euill intreated our fathers, and made them to cast out their yong children, that || they should not remaine aliue.

20 *The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when hee was cast out, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisedome of the Egyptians, and was mighty in words and in deedes.

23 Now when he was full forty yeere old, it came into his heart to visite his brethren the children of Israel.

Exod.2.11. 24 *And when he saw one of them suffer wrong, he defended him, and auenged his quarel that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would haue vnderstoode that God by his hand should giue them deliuerance: but they vnderstood it not.

Exod.2.13. 26 *And the next day hee shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethren: why do yee wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a Iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

Exod.3.2. k This fire represented the fornace of affliction, wherein the people of God were.

29 Then fled Moses at that saying, and was a stranger in ỳ land of Madian, where he begate two sonnes.

30 And when forty yeeres were expired, there appeared to him in the *wildernes of mount Sina, an Angel of the Lord in a flame k of fire, in a bush.

l Seeing this Angel called himselfe God, it declareth that he was Christ the Mediatour, who is the eternall God.

31 And when Moses saw it, he wondred at the sight: and as he drew neere to consider it, the voyce of the Lord came vnto him, saying,

m In signe of reuerence, reade Exod.3.5.

32 I am the l God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it.

Exod.7,8,9,10, 11,14 chapters. Exod.16.1. Deut.18.15. chap.3.22.

33 Then the Lord sayd to him, m Put off thy shoes from thy feet: for the place where thou standest is holy ground.

n He proueth that Christ is the end of the Law & the Prophets.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groning, & am come down to deliuer them: and now come, and I will send thee into Egypt.

Exod.19.2. o Moses was the Angels or Christs minister, and a guide to the fathers.

35 This Moses whom they forsooke, saying, Who made thee a prince, and a Iudge? the same God sent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the bush.

36 He* brought them out, doing wonders & miracles in the land of Egypt, and in the red Sea, and in the wildernesse *forty yeeres.

p By oracles is meant the sayings that God spake to Moses.

37 This is that Moses which sayd vnto the children of Israel, *A n Prophet shall the Lord your God rayse vp vnto you, euen of your brethren like vnto me: him shall yee heare.

Exod.32.1. q Figures or testimonies of the presence of God.

38 *This is he that was in the Congregation, in the wildernesse with the o Angel which spake to him in mount Sina, and with our fathers, who receiued the p liuely oracles to giue vnto vs.

r Yet they knew he was absent for their commodity, and so would shortly returne and bring them the Law.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, *Make q vs gods that may goe before vs: for r we know not what is become of this Moses that brought

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brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himselfe away, and *gaue them vp to serue the [c] host of heauen, as it is written in the booke of [y] Prophets, [*c] O house of Israel, haue ye offered to mee slaine beastes and sacrifices by the space of fourty yeres in the wildernesse?

43 And ye [u] tooke vp the Tabernacle of *Moloch, and the starre of your god Remphan, figures, which yee made to worship them: therefore I will cary you away beyond Babylon.

44 Our fathers had the Tabernacle of [x] witnesse in the wildernesse, as hee had appoynted, speaking vnto *Moses, that hee should make it according to the fashion that he had seene.

45 Which Tabernacle also our fathers receiued, and brought in with *Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 *Who found fauour before God, and desired that he might *finde a Tabernacle for the God of Iacob.

47 *But Salomon built him an house.

48 Howbeit the most High [z] dwelleth not in [y] temples made with hands, as sayth the *Prophet,

49 Heauen is my throne, and earth is my foote stoole: what [z] house will yee build for mee, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 *Ye stifnecked and of vncircumcised [a] hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets haue not your fathers persecuted? & they haue slaine them, which shewed before of the comming of that [b] Iust, of whom yee are now the betrayers and murtherers,

53 *Which haue receiued the Law by the [c] ordinance of Angels, and haue not kept it.

54 But when they heard these things, their hearts brast for anger, & they gnashed at him with their teeth.

55 But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of GOD, and Iesus standing at the [d] right hand of God,

56 And sayd, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shoute with a loude voice and stopped their eares, and [e] ran vpon him all at once,

58 And cast him out of the city, and stoned him: and the *witnesses layde downe their clothes at a young mans feete, named Saul.

59 And they stoned Steuen, who called on God, and sayd, Lord Iesus receiue my spirit.

60 And hee kneeled downe, and cryed with a loud voyce, *Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

Rom. 1.24.
[f] As the sunne, moone, & other starres, Deu. 17.3 *Amos* 5.25.
[t] Your fathers began in wildernes to contemne mine ordinances, and you now far passe them in impiety.
[u] And caried it vpon your shoulders.
Leuit. 20.2.
[x] They ought to haue bene content with this couenant onely, and not to haue gone after their lewd phantasies.
Exod. 25.40. *hebr.* 8.5.
Iosh. 3.14.
1.*Sam.* 13.14.
psal. 89.21.
2.*Sam.* 7.2.
psal 132.5.
1.*Chron.* 17.12.
1.*king.* 6.1.
Chap. 17.24.
[y] He reproueth the grosse dulnes of the people, which abused the power of God in that they would haue contained it within the Temple.
Isa 66.1.
[z] God cannot be contained in any space of place.
Iere. 9.26.
ezek. 44.9.
[a] Which neither forsake your olde wickednesse, nor so much as heare when God speaketh to you, but still rebell.
[b] Which is Iesus Christ, who is not onely inst for his innocencie, but because all true iustice commeth of him.
Exod 19.16. *gal.* 3.19.
[c] By their ministery or office.
[d] And reigning in his flesh, wherein he had suffered.
[e] This was done of furious violence, and by no forme of iustice. *Chap.* 22.20.

Matth. 5.44. *luke* 23.34. 1.*Cor.* 4.13.

CHAP. VIII.

2 Steuen is lamented and buried. 3 The rage of the Iewes & of Saul against the. 4 The faithfull scattered, preach here and there. 9 Samaria is seduced by Simon the sorcerer, but was conuerted by Philip, and confirmed by the Apostles. 19 The couetousnesse and hypocrisie of Simon, 26 And conuersion of the Eunuch.

AND Saul consented to his death, and at that time there was a great persecution against the Church which was at Ierusalem, and they were al scattered abroad through the regions of Iudea, and of Samaria, except the Apostles.

2 Then certaine men fearing God, [a] caried Steuen among them, to be buried, and made great [b] lamentation for him.

3 But Saul made hauock of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ Then came Philip into the city [c] of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accord, hearing, and seeing the miracles which he did.

7 For vncleane spirits crying with a loud voyce, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that city.

9 And there was before in the city a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, That hee himselfe was some great man.

10 To whome they [d] gaue heed from the least to the greatest, saying, This man is the great [e] power of God.

11 And they gaue heed vnto him, because that of long time hee had bewitched them with sorceries.

12 But assoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon himselfe [f] beleeued also and was baptized, & continued with Philip, and wondred, when hee saw the signes and great miracles which were done.

14 ¶ Now when the Apostles which were at Ierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and John.

15 Which when they were come downe, prayed for them, that they might receiue the [g] holy Ghost.

16 (For as yet he was come downe on none of them, but they were baptized [h] onely in the Name of the Lord Iesus.)

17 Then

a From the place where he was stoned.
b When the Church is depriued of any worthy mẽber, there is iust cause of sorrow: & note that here is no mention of any reliques or prayers for the dead, or worshipping.
c The conuersion of Samaria was as it were the first fruits of the calling of the Gentiles.
d This declareth how much more we are inclined to folow the illusions of Satan, then the trueth of God.
e This is the craft of Satan, to couer all his illusions vnder the Name of God.
f The maiesty of Gods word forced him to confesse the trueth: but yet was he not regenerate therefore.
g Meaning the particular gifts of the holy Spirit.
h They had only receiued the common grace of adoption and regeneration, which are offred to all the faithful in baptisme, & as yet had not receiued the gift to speake in diuers languages and to doe miracles.

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17 Then layd they their hands on them, and they receiued the holy Ghost.

18 And when Simon saw that through laying on of the Apostles handes, the holy ghost was giuen, he offred them money,

19 Saying, Giue me also this power, that on whomsoeuer I lay the handes, he may receiue the holy Ghost.

20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may bee obtained with money.

21 Thou hast neither part nor [i] fellowship in this busines: for thine heart is not right in the sight of God.

22 [k] Repent therefore of this thy wickednesse, and pray God, that if it bee [l] possible, the thought of thine heart may be forgiuen thee.

23 For I see that thou art [m] in the gall of * bitternesse, and in the bond of iniquity.

24 Then answered Simon, & said, Pray yee to the Lord for mee, that none of these things which ye haue spoken, come vpon me.

25 ¶ So they, when they had testified and preached the word of the Lord, returned to Ierusalem, and preached the Gospel in many townes of the Samaritanes.

26 Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way that goeth down from Ierusalem vnto Gaza, which is [n] waste.

27 And he arose, & went on: and behold, a certaine [o] Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe gouernour, who had the rule of al her treasure, and came to Ierusalem to worship:

28 And as he returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Go neere, and ioyne thy selfe to yonder charet.

30 And Philip ran thither, & heard him read the Prophet Esaias, and said, But vnderstandest thou what thou readest?

31 And he sayd, How can I, except I had a guide? and hee desired Philip that hee would come vp and sit with him.

32 Nowe the place of the Scripture which he read, was this, * He was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer, so opened he not his mouth.

33 [p] In his humilitie his [q] iudgement hath beene exalted: but who shall declare [r] his generation? for his life is taken from the [s] earth.

34 Then the Eunuch answered Philip, and sayd, I pray thee of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip [t] opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certain water, and the Eunuch said, See, here is water: what doeth let mee to be baptized?

37 And Philip sayde vnto him, If thou beleeuest with [u] all thine heart, thou mayest. Then he answered and said, I beleeue that Iesus Christ is the Sonne of God.

38 Then he commaunded the charet to stand still: and they went downe both into the water, both Philip, and the Eunuch, and he baptized him.

39 And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch [x] saw him no more: so he went on his way reioycing.

40 But Philip [y] was found at [z] Azotus, and hee walked to and fro preaching in all the cities, till he came to Cesarea.

CHAP. IX.

3 The conuersion of Saul. 15 His vocation to the Apostleship. 23 His zeale to execute the same. 25 How he escapeth the Iewes conspiracy. 26 His accesse to the Apostles. 31 The prosperity of the Church. 34 Peter healeth Aeneas, 40 Raiseth Tabitha. 42 He conuerteth many to Christ, 43 And lodgeth in a Tanners house.

AND * Saul yet [a] breathing out threatnings & slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that [b] way (eyther men or women) hee might bring them bound vnto Ierusalem.

3 Now as he iourneied, it came to passe, that as hee was come neere to Damascus, * suddenly there shined round about him a light from heauen.

4 And hee fell to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord sayd, I am Iesus whom thou persecutest: it is hard for thee to kicke against [c] prickes.

6 He then both trembling and astonied, said, Lord, what wilt thou that I doe? And the Lord sayd vnto him, Arise, and goe into the citie, and it shall be told thee what thou shalt doe.

7 The men also which iourneyed with him, stood amazed, hearing [d] his voyce, but [e] seeing no man.

8 And Saul arose from the ground, and opened his eyes, but [f] saw no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither [g] ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee said, Behold, I am here, Lord.

11 Then the Lord sayd vnto him, Arise, and goe into the streete which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold,

i Thou art not worthy to be of the number of the faithfull.

k That is, turne away from thy wickednesse.

Hereby hee would make him to feele his sinne, and not that he doubted of Gods mercies, if hee could repent.

m Or thine heart is full of despitefull malice, & deuilish poyson of impiety, so that now Satan hath thee tied as captiue in his bands. *Deut.* 29. 18.

n After that Alexander had destroyed it, it was not much peopled as it was afore, and therefore in respect was as waste.

o Eunuch signifieth him that is gelded: but because in the East parts great affaires were committed to such, it came in vse that noble men were called Eunuches, although they were not gelded: also all maner officers and seruants that were put in credit or necessary affaires were called by this name, as Isa. 39. 7.

p Albeit Christ was in graue and in deathes bands, feeling also his fathers anger against sinne, yet he brake the bands of death and was exalted, Acts 2. 24.

q The punishment which he suffred, was the beginning of his glory.

r That is, how long his age shall indure: for being risen frō death, death shal no more reigne, neither shal his kingdom euer haue end: or els we may take generation, for his church which neuer shall haue end: for now they sit in the heauenly places with Christ their head, as Ephe. 2. 6.

s And now he reigneth in heauen.

t He declared at length this matter of so great importance.

u With a pure & perfect heart.

x This was, to the intent that he might know so much the better that Philip was sent to him by God.

‖ *Or, perceiued himselfe to be.*

y Some thinke this city was also called Asdod, Iosh. 15. 47.

Chap 22. 4, 5. *gal.* 1. 13.

a He persecuted with a great rage and cruelty the innocent blood which he thirsted for, which declareth whereunto man is led by his rash zeale, before he hath the true knowledge of God.

b That is, of that sect or sort. *Chap.* 22. 6. 1. *cor.* 15. 8.

c That is, to resist God when hee pricketh and solliciteth our consciences.

d Meaning Sauls voyce, as Chap. 22. 9.

e For onely Saul knew what Iesus spake vnto him.

f For he was blind.

g Hee was so ravished with the vision, that he did meditate nothing but heauenly things, and therewith was satisfied.

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hold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lorde, I haue heard by many of this man, how much euill he hath done to thy Saints at Ierusalem.

14 Moreouer here hee hath authority of the high Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a [b] chosen vessell vnto mee, to [i] beare my Name before the Gentiles, and kings, and the children of Israel.

16 For I wil shew him how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into the house, and put his handes on him, and said, Brother Saul, the Lord hath sent me (euen Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight and bee filled with the holy Ghost.

18 And immediatly there fell from his eyes as it had bene scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened. So was Saul certaine daies with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he was the Sonne of God.

21 So that all that heard him, were amazed, and sayd, Is not this he that destroyed them which called on this Name in Ierusalem, and came hither for that intent, that hee should bring them bound vnto the high Priests?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, [k] confirming that this was the Christ.

23 And after [l] that many dayes were fulfilled, the Iewes tooke counsell together to kill him.

24 But their laying awayt was knowen of Saul: now they * [m] watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Ierusalem, hee assayed to ioyne himselfe with the disciples: but they were all afrayd of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how hee had seene the Lord in the way, and that he had spoken vnto him, & how hee had spoken boldely at Damascus in the Name of Iesus.

28 And he ‡ was conuersant with [n] them at Ierusalem,

29 And spake boldely [o] in the Name of the Lord Iesus, and spake and disputed with the [p] Grecians: but they went about to slay him.

30 But when the brethren knew it, they brought him to Cesarea, and sent him forth to [q] Tarsus.

31 Then had the Churches rest throughout all Iudea, and Galile, and Samaria, & were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, hee came also to the Saints which dwelt at Lydda,

33 And there he found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palsie.

34 Then sayd Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and ‖ make vp thy bed. And hee arose immediately.

35 And [r] all that dwelt at Lydda, [s] and [t] Saron saw him, and turned to the Lord.

36 There was also at Ioppa, a certayne woman a disciple named Tabitha (which by interpretation is called [u] Dorcas) shee was ‖ full of good works and almes which shee did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had [v] washed her, they layd her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

39 Then Peter arose & came with them: and when hee was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, and shewing the coats & garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the body, and sayd, Tabitha, Arise. And shee opened her eyes, and when she saw Peter, sate vp.

41 Then hee gaue her the hand and lift her vp, and called the [x] Saints & widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe that hee tarried many dayes in Ioppa with one Simon a ‖ tanner.

CHAP. X.

3 Cornelius admonished by the Angel, 7 He sendeth to Ioppa. 11 The vision that Peter saw. 17 How he was sent to Cornelius. 44 The Gentiles also receiue the Spirit, and are baptized.

FVrthermore there was a certaine man in Cesarea called Cornelius, a Captayne of the band called the Italian band,

2 A deuout man, [a] and one that feared God with al his household, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision euidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid,

h A worthy seruant of God, and endued with excellent graces aboue others.

i To beare me witnesse, and set forth my glory.

k Proouing by the conference of the scriptures.

l That was after three yeres that he had remained at Damascus, and in the countrey about, Gal. 1.18. 2. Cor. 11.32.

m The gouernor at their request appointed a watch, as hee declareth to the Corinthians, 2. Cor. 11.32.

‡ *Greeke, went in and out.*

n With Peter & Iames, Gal. 1. 18, 19.

o Making open profession of the Gospel.

p Which were Iewes, but so called, because they were dispersed through Grecia and other countreyes.

q Because it was his owne countrey, and there he might haue some authority.

‖ *Or, trusse thy couch together.*

r Meaning the greatest part.

s A place so called, and not a citie.

t That is, a deere, or, roe bucke.

‖ *Or, rich.*

u To the intent they might bury her afterward: for this was their custome.

x For she was restored to life, rather that other might haue occasion to beleeue and glorifie God, then for her owne sake.

‖ *Or, Currier.*

a Who had forsaken all superstitions, and gaue himselfe to the true seruice of God.

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feaid, and sayd, What is it, Lord? And hee said vnto him, Thy prayers & thine almes are come [b] vp into remembrance before God.

5 Nowe therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: [†] he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morrow as they went on their iourney, and drew nere vnto the citie, Peter went vp vpon the house to pray, about the [c] sixt houre.

10 Then waxed he an hungred, & would haue eaten: but while they made some thing ready, he fell into a trance.

11 And he saw heauen opened, and a certaine vessell come downe vnto him, as it had been a great sheete, knit at the foure corners, and was let downe to the earth.

12 Wherein were [d] all manner of foure footed beasts of the earth, and wilde beasts, and creeping things, & foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 But Peter sayd, Not so, Lord: for I haue neuer eaten any thing that is ‖ polluted or vncleane.

15 And the voice spake vnto him againe the second time, The things that God hath [e] purified, [f] pollute thou not.

16 This was so done thrise: and the vessell was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which hee had seene, meant, beholde, the men which were sent from Cornelius, had enquired for Simons house, and stood at the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the spirit said vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and [g] doubt nothing: for I haue sent them.

21 ¶ Then Peter went down to the men which were sent vnto him from Cornelius, and sayd, Behold, I am hee whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captain, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy words.

23 Then called ‖ he them in, and lodged them, and the next day Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsemen, and speciall friends.

25 And it came to passe, as Peter came in, that Cornelius met him, and fell downe at his feete, and [h] worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, hee came in, and found many that were come together.

28 And he sayd vnto them, Ye know that it is an vnlawfull thing for a man that is a Iewe, to company or come vnto one of an other nation: but God hath shewed me, that I should not call any man ‖ polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue yee sent for mee?

30 Then Cornelius sayd, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

31 And sayde, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (hee is lodged in the house of Simon a tanner by the sea side) who when hee commeth, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Now therefore are wee all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and sayd, Of a trueth I perceiue, that * God is no accepter of persons.

35 But in euery nation hee that [i] feareth him and worketh [k] righteousnesse, is accepted with him.

36 Yee knowe the worde which God hath sent to the children of Israel, preaching [l] peace by Iesus Christ, (which is Lord of all.

37 Euen the word which came through all Iudea * beginning in Galile, after the baptisme which Iohn preached,

38 To wit, how God [m] anointed Iesus of Nazaret, with the holy Ghost, & with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And wee are witnesses of all things which he did both in the land of the Iewes, and in Ierusalem: whom they slewe, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a Iudge of quicke and dead.

43 To him also giue all the * Prophets witnesse, that through his Name, all that beleeue

b That is, God did accept them: whereof it followeth that he had faith: or els it is impossible to please God.

† Yee shall speake words vnto thee whereby thou shalt be saued, and all thine house.

c Which was midday.

d As camels, horses, dogs, oxen, sheepe, swine, and such like, which man nourisheth for his vse.

‖ Or, common.

e In taking away the difference betwixt vncleane beasts and cleane, he sheweth there is no difference betwixt the Iewes and Gentiles.

f Take it not for polluted, and impure.

g Then true obedience which proceedeth of faith ought to be without doubt or questioning.

‖ Or, Peter.

h Shewed too much reuerence and farre passing decent order, as though Peter had been God.

‖ Or, common.

* *Deut.* 10.17. *2.chro.* 19.7. *iob* 34.19 *wisd.* 6 7 *ecclus.* 35 16. *rom.* 2.11 *gal.* 2.6 *ephe.* 6 9. *col.* 3. 25. 1. *pet.* 1.17.

i By this speach the Hebrewes meane the whole religion of God, which without faith profiteth vs nothing.

k That is, he that is vpright and doth hurt to no man, but doeth good to all.

l Meaning, the reconciliation betweene God and man through Christ Iesus, Luke 2.14. *Luke* 4.14.

m That is, endued him with graces and gifts aboue all others. *Ierem.* 31.34. *micah.* 7.11, 18. *chap.* 15.9.

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beleeue in him, shall receiue remission of sinnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man [n] forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. ‖ Then prayed they him to tary certaine dayes.

n We ought not to debarre them of baptisme whom God testifieth to be his: for seeing they haue the principall, that is lesse ought not to be denied them.

‖ Iesus Christ.

CHAP. XI.

4 Peter sheweth the cause wherfore he went to the Gentiles. 18 The Church approueth it. 21 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus propheseth dearth to come, 29 and the remedie.

NOw the Apostles and the brethren that were in Iudea, heard that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Ierusalem, they of the circumcision [a] contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to [b] them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I saw this vision, A certaine vessel comming downe as it had been a great sheete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which, when I had fastened mine eyes, I considered, and sawe foure footed beasts of the earth, and wilde beasts, and creeping things, and foules of the heauen.

7 Also I heard a voyce saying vnto me, Arise, Peter: slay and eate.

8 And I sayd, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then behold, immediatly there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit sayd vnto mee, that I should goe with them without doubting: moreouer these fiue brethren came with me, and we entred into the mans house.

13 And he shewed vs how he had seene an Angel in his house, which stood and said to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 Hee shall speake wordes vnto thee, whereby both thou and al thine house shalbe saued.

15 And as I began to speake, the holy Ghost fell on them, [*] euen as vpon vs at the beginning.

16 Then I remembred the worde of the Lord, how he sayd, [*] John baptized with water, but ye shalbe [c] baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when we beleeued in the Lord Iesus Christ, who was I, that I could let God ‖?

18 When they heard these things, [d] they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted [e] repentance vnto life.

19 ¶ And they which were [*] scattered abroad because of the ‖ affliction that rose about Steuen, walked throughout till they came vnto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the [f] Grecians, and preached the Lord Iesus.

21 And the [g] hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

22 Then tidings of these things came vnto the eares of the Church, which was in Ierusalem, and they sent forth Barnabas that he should goe vnto [h] Antiochia.

23 Who when he was come, and had seen the grace of God, was glad, and exhorted all, that with purpose of heart they would ‖ cleaue vnto the Lord.

24 For hee was a good man, and full of the holy Ghost, and faith, and much people ioyned themselues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had founde him, hee brought him vnto Antiochia, and it came to passe, that a whole yeere they were conuersant with the Church, and taught much people, insomuch, that the Disciples were first called [i] Christians in Antiochia.

27 In those dayes also came Prophets from Ierusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, and signified by the [k] spirite, that there should bee great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 Then the disciples euery man according to his ability, [l] purposed to send succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders by the handes of Barnabas and Saul.

a For they could not yet comprehend this secret which was hid from the Angels themselues, euen from the creation of the world. Ephes 3 8, 9. col. 1. 26.

b He purgeth his fact before the Church.

Chap. 2 4. and 4. 31.

Cha. 1. 5. and 19. 2. matth. 3. 11. marke 1. 8. luke 3 16 iohn 1. 26.

c That is, endued with the graces of the holy Ghost.

‖ Not to giue them the holy Ghost.

d Their modestie declareth, that they were not ashamed to vnsay that whereof they had vniustly blamed Peter.

e This repentance dependeth vpon faith. *Chap. 8. 1.*

‖ *Or, trouble.*

f He meaneth not the Iewes which being scattered abroad in diuers countries were called by this name, but the Grecians which were Gentiles.

g The power and vertue.

h This was the most famous citie of Syria, and bordered vpon Cilicia.

‖ *Or, continue with the Lord.*

i Whereas before they were called disciples, now they are named Christians.

k This prophesie was an occasion to the Antiochians to relieue the necessitie of their brethren in Ierusalem.

l To signifie that it came of a charitable mind towards them.

CHAP. XII.

1 Herod persecuteth the Christians. 2 He killeth Iames. 4 And putteth Peter in prison. 7 Whom the Lord deliuereth by an Angel. 23 The horrible death of Herod. 24 The Gospel florisheth. 25 Barnabas and Saul returning to Antiochia take Iohn Marke with them.

NOw about that time, [a] Herod the king stretched forth his handes to vexe certaine of the Church,

a Who was called Agrippa the sonne of Aristobulus; he was nephew vnto Herode the great, and brother of Herodias.

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2 And hee killed James the [b] brother of John with the sword.

3 And when hee saw that it [c] pleased the Iewes, hee proceeded further to take Peter also (then were the dayes of vnleauened bread.)

4 And when he had caught him, he put him in prison, and deliuered him to [d] foure quaternions of souldiers to bee kept, intending after the Passouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, & the keepers before the doore, kept the prison.

7 *And behold, the Angel of the Lord came vpon them, and a light shined in the house, and hee smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angel said vnto him, Gird thy selfe, and binde on thy [e] sandales. And so hee did. Then hee said vnto him, Cast thy garment about thee, and follow me.

9 So Peter came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himselfe, hee said, Now I know for a trueth that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the [f] waiting for of the people of the Iewes.

12 And as he considered the thing, he came to the house of Mary the mother of John, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entry doore, a maide came forth to hearken, named Rhode.

14 But when she knew Peters voice, she opened not the entrie doore for gladnesse, but ran in, and told how Peter stood before the entrie.

15 But they sayde vnto her, Thou art madde. Yet shee affirmed it constantly, that it was so. Then said they, It is his [g] Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 And hee beckened vnto them with the hand to hold their peace, and told them how the Lord had brought him out of the prison. And hee said, Goe shewe these things vnto James and to the brethren: and he departed and went into [h] another place.

18 ¶ Now assoone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers and commanded them to be led to bee punished. And hee went downe from Iudea to Cesarea, and there abode.

20 Then Herod intended to make warre against them of Tyrus and Sidon, but they came all with one accord vnto him, and perswaded Blastus the kings chamberlain, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herod arayed himselfe in royall apparell, and sate on the iudgement seate, and made an oration vnto them.

22 And the people gaue a shoute, saying, The voice of God, and not of man.

23 But immediatly the Angel of the Lord smote him, because he [k] gaue not glorie vnto God, so that he was eaten [l] of wormes, and gaue vp the Ghost.

24 And the word of God [m] grewe, and multiplied.

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their [n] office, and tooke with them John, whose surname was Marke.

b There was an other so named which was the sonne of Alpheus.
c It came then of no zeale nor religion, but onely to flatter the people.
d The number being sixteene was diuided by foures to keepe diuers wardes.
*Chap 5.19.
e Reade Marke 6.9.
f For they thought that Herod would haue put him to death, as he had purposed.
g For they did know by Gods word, that Angels were appointed to defend the faithfull, and also in those dayes they were accustomed to see such sights.
h Which was lesse suspect, by reason of the brethren.
i Both by flattering words, and also by bribery.
k Which hee should haue done if he had punished the flatterers, of whose vanitie he complained when he was a dying, as Iosephus writeth.
l The vilenesse of the punishment declareth how God detesteth pride and tyrannie: his grandfather also was eaten of lice.
m The more that tyrants goe about to suppresse Gods word, the more doeth it increase. n Which was to distribute the almes sent from Antiochia, Chap. 11.29.

CHAP. XIII.

2 Paul and Barnabas are called to preach among the Gentiles, 7 Of Sergius Paulus and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The fruit of the Gentiles. 46 The Iewes reiected. 48 They that are ordeined to life, beleeue. 52 The fruite of faith.

THere were also in the Church that was at Antiochia, certaine prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and [a] Manahen, (which had bene brought vp with Herode the Tetrarch) and Saul.

2 Now as they [b] ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they, and prayed, and laid their hands on them, and let them goe.

4 And they, after they were* sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached ỳ word of God in the synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a false prophet, being a Iew, named Barieſus,

7 Which was with the Deputie Sergius Paulus, a prudent man. Hee called vnto him Barnabas and Saul, and desired to heare the word of God.

8 But Elymas the sorcerer (for so is his name

a This declareth that God calleth of all sorts both hie and lowe.
b The word signifieth to execute a publique charge, as the Apostleship was: so that here is shewed that they preached, and prophesied. *Chap. 1426.*

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name by interpretation) withstoode them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And said, O full of all subtiltie and all mischiefe, the childe of the deuill, and enemie of all righteousnesse, wilt thou not cease to peruert the straight [e] wayes of the Lord?

e Which are the doctrine of the Apostles, that onely leadeth vs to God,

11 Now therefore behold, the hand of the Lord is vpon thee, and thou shalt bee blinde, and not see the sunne for a season. And immediatly there fell on him a myste and a darkenesse, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he saw what was done, beleeued, and was astonied at the doctrine of the Lord.

13 Now when Paul and they that were with him, were departed by ship from Paphus, they came to Perga, a citie of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

14 But when they departed from Perga, they came to [d] Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Yee men and brethren, if yee haue any word of [e] exhortation for the people, say on.

16 Then Paul stoode vp and beckened with the hand, and said, Men of Israel, and yee that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of * Egypt, and with an * high arme brought them out thereof.

18 And about the time * of fourtie yeeres, suffered hee their [f] maners in the wildernesse.

19 And he destroyed seuen nations in the land of Chanaan, and * diuided their land to them by lot.

20 Then afterward hee gaue vnto them * Iudges [g] about foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet.

21 So after that they desired a * king, and God gaue vnto them * Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of fortie yeeres.

22 And after he had taken him away, hee raised vp * Dauid to be their king, of whom hee witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will doe all things that I will.

23 Of this mans seede hath God * according to his promise raised vp to Israel the Sauiour Iesus:

24 When * Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his [h] course, hee said, * Whom yee thinke that I am, I am not hee: but beholde, there commeth one after mee, whose shoe of his feete I am not worthy to loose.

26 Yee men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the [i] word of this saluation sent.

27 For the inhabitants of Ierusalem, and their rulers, because they [k] knew him not, nor yet the words of the Prophets, which are [l] read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they found no cause of death in him, * yet desired they Pilate to kill him.

29 And when they had [m] fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God * raised him vp from the dead.

31 And hee was seene many dayes of them, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.

32 And wee declare vnto you that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that hee [n] raised vp Iesus, euen as it is written in the second Psalme, * Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that hee raised him vp from the dead, no more to returne to the graue, he hath said thus, * I will giue you the [o] holy things of Dauid which are faithfull.

35 Wherefore hee saith also in another place, * Thou wilt not suffer thine holy one to see corruption.

36 Howbeit, Dauid after hee had serued his time by the counsell of God, hee * slept, and was layd with his fathers, and saw corruption.

37 But hee whom God raised vp, saw no corruption.

38 Bee it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from all things from which yee could not bee iustified by the Law of Moses, by him euery one that beleeueth, is iustified.

40 Beware therefore, least that come vpon you, which is spoken of in the Prophets,

41 * Behold, yee despisers, and wonder, and vanish away: for I worke a [q] worke in your dayes, a worke which yee shall not beleeue, if a man would declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these words to them the next Sabbath day.

43 Now when the Congregation was dissolued, many of the Iewes, and Proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And

i That is, this message and tidings of saluation.

k He rebuketh them for their ignorance.

l Although they read the lawe, yet their hearts are couered that they cannot vnderstand, 2. Cor. 3.14.

Matth. 27.22. *marke* 15.13. *luke* 23.23. *iohn* 19.6.

m In Christ all the promises are Yea, and Amen, 2. Cor. 1.20. *Matth.* 28.2,6. *marke* 16.6. *luke* 24.6. *iohn* 20.13.

n In that he was borne and incarnate. *Psal.* 2.7. *Hebr.* 1.5. & 5.5. *Isai.* 55.3.

o Meaning, that he would faithfully accomplish the promises, which he made of his free mercy with the forefathers: and he sheweth that as the grace, which God hath giuen to his sonne, is permanent for euer, so likewise the life of the sonne is eternall. *Psal.* 16.10. *chap.* 2.31. 1. *King* 2.10. *chap.* 2.29. *Habak.* 1.5.

p He reproueth them sharpely, because softnesse would not preuaile.

q Which is, vengeance vnspeakable, for the contempt of Gods word.

d This was another Antiochia, then that which was in Syria.

e This declareth that the Scripture is giuen to teach and exhort vs, and that they refused none that had gifts to set foorth Gods glorie, and to edifie his people. *Exod.* 1.9. *Exod.* 13.14. *Exod.* 16.1.

f Here is declared the great patience and long suffering of God before he punisheth. *Iosh.* 14.1. *Iudg.* 3.9.

g For these 450. yeeres were not fully accomplished, but there lacked 3. yeeres, counting from the birth of Isaac, to the distribution of the land of Chanaan. 1. *Sam.* 8.5. 1 *Sam.* 9.15,16. *and* 10.1. 1. *Sam.* 16.13. *psal* 89.20,21. *Isa.* 11.1. *Matth.* 3 1. *mar.* 1.2. *luke* 3.2,3.

h When his office drew to an end, he sent his disciples to Christ *Marke* 1.7. *iohn* 1.20.

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r They disdained that the Gentiles should be made equall with them. *Matth.* 10 6.

t Which is, to know one onely God, and whom he hath sent, Iesus Christ. *Isai.* 49.6. *Iuke* 2.32.

t None can beleeue, but they whom God doth appoint before all beginnings to be saued.

u He meaneth superstitious women, and such as were led with a blind zeale, albeit the common people esteemed them godly, and therefore Luke speaketh as the world esteemed them. *Matth.* 10.14. *marke* 6.11. *Iuke* 9.5. *chap.* 18.6.

44 And the next Sabbath day came almost the whole citie together, to heare the word of God.

45 But when the Iewes saw the people, they were full of r enuie, and spake against those things, which were spoken of Paul, contrarying them, and railing on them.

46 Then Paul and Barnabas spake boldly, and said, * It was necessarie that the word of God should first haue beene spoken vnto you: but seeing ye put it from you, and iudge your selues vnworthy of t euerlasting life, loe, we turne to the Gentiles.

47 For so hath the Lord commanded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldest bee the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, & glorified the word of the Lord: and as many as were t ordeined vnto eternall life, beleeued.

49 Thus the word of the Lord was published throughout the whole countrey.

50 But the Iewes stirred certaine u deuout and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coastes.

51 But they * shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

CHAP. XIIII.

3 God giueth successe to his word. 6 Paul and Barnabas preach at Iconium and are persecuted. 13 At Lystra they would doe sacrifice to Barnabas and Paul, which refuse it, and exhort the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in faith and patience, 23 Appoint ministers, 26 And passing through many places, make report of their diligence at Antiochia.

AND it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 But the * vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimonie vnto the word of his grace, and caused signes and wonders to bee done by their hands.

4 But the people of the citie were diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there were preaching the Gospel.

8 ¶ Now there sate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to bee healed,

10 Said with a lowde voyce, † Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lifted vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter, and Paul, Mercurius, because hee was the chiefe speaker.

13 Then Iupiters Priest, which was before their citie, brought buls with b garlands vnto the c gates, and would haue sacrificed with the people.

14 But when the Apostles Barnabas and Paul heard it, they d rent their clothes, and ranne in among the people, crying,

15 And saying, O men, why doe yee these things? Wee are euen men e subiect to the like passions that ye be, and preach vnto you, that yee should turne from these vaine idoles vnto the liuing God, * which made heauen and earth, and the sea, and all things that in them are.

16 Who in times past * suffered all the Gentiles to walke in their owne f wayes.

17 Neuerthelesse, hee left not himselfe without g witnesse, in that hee did good, and gaue vs raine from heauen, and fruitful seasons, filling our hearts with food and h gladnesse.

18 And speaking these things, scarse refrained they the people, that they had not sacrificed vnto them †.

19 Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, ‖ * stoned Paul, and drew him out of the citie, supposing hee has beene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that wee must through many afflictions enter into the kingdome of God.

23 And when they had ordeined them Elders by i election in euery Church, and prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to Attalia,

26 And thence sailed to Antiochia, * from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all the things that God had done k by them, and how hee had opened the doore of faith vnto the Gentiles.

a Which would not obey the doctrine, neither suffer themselues to be perswaded to beleeue the trueth and to imbrace Christ.

† In so much that all the people were mooued at the doctrine. So both Paul and Barnabas remained at Lystra.

† I say to thee in the Name of the Lord Iesus Christ.

b That is, trimmed with flowres and garlands.

c He meaneth, before the gates of the house where the Apostles lodged: for the Temple was without ye towne, and therefore the Priest brought the sacrifice (as he thought) to the gods themselues.

d In signe of detesting and abhorring it.

e That is, not without our infirmities and sinnes, and also subiect to death. *Gene.* 1.1. *psal.* 146.6 *reue.* 14.7 *Psal.* 81.12, 13. *rom.* 1.24.

f To liue after their owne fantasies, not prescribing vnto them any religion.

g To take from men all excuse.

h That being satisfied they might reioyce.

† But that they should goe euery man home. And whiles they taried and taught, there came, &c.

† And disputing boldly, perswaded the people to forsake them: for, said they, they say nothing true, but lie in all things. 2 *Cor.* 11.25.

i The word signifieth to elect by putting vp the hands, which declareth that ministers were not made without the consent of the people. *Chap.* 13.1, 4.

k By their ministerie.

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23 So there they abode a long time with the disciples.

CHAP. XV.

1 *Variance about circumcision.* 22 *The Apostles send their determination to the Churches.* 35 *Paul and Barnabas preach at Antiochia,* 39 *And separate companie because of Iohn Marke.*

a As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the fame of the place whence they came, did much preuaile to perswade abroad. *Gal* 5.1,2.

THen came downe a certaine from Iudea, and taught the brethren, saying, * Except ye be circumcised after the maner of Moles, ye cannot be saued.

2 And when there was great dissention and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, & certaine other of them should goe vp to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioy vnto all the brethren.

4 And when they were come to Ierusalem, they were received of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

b Which were factious and giuen to dissention.

5 But said they, certaine of the sect of the b Pharisees, which did beleeue, rose vp, saying, that it was needfull to circumcise them, and to commaund them to keepe the Law of Moles.

6 Then the Apostles and Elders came together to looke to this matter.

Chap. 10.20. *and* 11.13.

7 And when there had beene great disputation, Peter rose vp, and sayde vnto them, * Yee men and brethren, yee knowe that a good while agoe, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleeue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as he did vnto vs.

c As touching adoption and eternall life.

d By faith God purifieth the heart.

9 And hee put no c difference betweene vs and them, after that by faith hee d had * purified their hearts.

10 Now therefore, why e tempt ye God, to * lay a yoke on the disciples neckes, which neither our fathers, nor wee were able to beare?

1. Cor. 1.2. *chap.* 10.43.

e They purposely tempt God, which lay greater charges on mens consciences, then they are able to beare. *Matth.* 23.4.

11 But we beleeue, through the f grace of the Lord Iesus Christ to bee saued, euen as they doe.

f And not by the Law: for it is a clog to the conscience, and we cannot be deliuered thereby. *2. Pet.* 1.1.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, Iames answered, saying, Men and brethren, hearken vnto me.

14 * Simon hath declared how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the words of the Prophets, as it is written,

Amos 9.11.

16 * After this I will returne, and will build againe the g Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp,

g That is, the Church, whereof the Temple was a figure.

17 That the residue of men might seeke after the Lord, and all the h Gentiles vpon whom my Name is called, saith the Lord which doeth all these things.

h Which are gathered into one family with the Iewes, to the intent they should acknowledge all one God, and one Saviour Christ Iesus.

18 From the beginning of the world God knoweth all his workes.

19 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God,

20 But that wee write vnto them, that they abstaine themselues from i filthinesse of idoles, and k fornication, and that that is strangled, and from blood †.

i For some thought it none offence to be present in the idoles temples, and there to banket: which Saint Paul saith, is to drinke the cup of the deuils, 1. Cor. 10.21.

21 For l Moles of old time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath day.

k The heathen thought this no vice, but made it a common custome. As touching a strangled thing and blood, they were not vnlawfull of themselues, and therefore were obserued but for a time.

22 Then it seemed good to the Apostles and Elders with the whole Church to send chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 For as much as wee haue heard, that certaine which departed from vs, haue troubled you with words, and cumbred your mindes, saying, Ye must be circumcised and keepe the Lawe, to whom wee gaue no such commandement:

25 It seemed therefore good to vs, when wee were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 Wee haue therefore sent Iudas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and m to vs, to lay no more burthen vpon you, then these necessarie things,

† And whatsoeuer they would not should be done to themselues, that they should not doe it to others.

l Therefore the ceremonies commanded by God, could not so soone be abolished, till the liberty of the Gospel were better knowen.

29 That is, that yee abstaine from things offred to idoles, and blood, and that that is strangled, and from fornication: † from which if yee keepe your selues, yee shall doe well. Fare ye well.

m Whom the holy Ghost hath mooued and directed to ordeine, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinance, Exod. 14. 31 Iudge. 7. 20. Hag. 1.12.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets || exhorted the brethren with many words and strengthened them.

33 And after they had tarried there a space, they were let goe in n peace of the brethren vnto the Apostles.

34 Notwithstanding • Silas thought good to abide there still †.

† And whatsoeuer ye would not that men should doe vnto you doe not to others. || *Or, comforted.* n Hauing desired leaue of the Church, the brethren praied God to prosper their iourney. o Who for iust causes, changed his mind. † And onely Iudas went.

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35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ But after certaine dayes, Paul said vnto Barnabas, Let vs returne, and visite our brethren in euery citie, where we haue preached the word of the Lord, and see how they doe.

37 And Barnabas † counselled to take with them Iohn called Marke.

† Would take Iohn, &c.

38 But Paul thought it not meet to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they so stirred, that they p departed asunder one from another, so that Barnabas tooke Marke, and sayled vnto Cyprus.

p God suffereth the most perfit to fall, and yet turneth their infirmities to the setting forth of his glory, as this breach of company caused the word to be preached in moe places.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went thorow Syria and Cilicia, stablishing the Churches.

CHAP XVI.

1 When Paul had circumcised Timothie, hee tooke him with him. 7 The Spirit calleth them from one countrey to another. 14 Lydia is conuerted. 28 Paul and Silas imprisoned, conuert the Gaoler, 37 and are deliuered as Romanes.

THen came hee to Derbe and to Lystra: and beholde, a certaine disciple was there, named * Timotheus, a womans sonne, which was a Iewesse and beleeued, but his father was a Grecian.

Rom. 16. 21. phil. 2. 19. 1. thes. 3. 2.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that he should go forth with him, and tooke and a circumcised him, because of the Iewes which were in those quarters: for they knew all that his father was a Grecian.

a Lest the Iewes should disdaine him as one that were prophane & without God.

4 And as they went thorow the cities, they deliuered them the decrees to keepe, ordeined of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 ¶ Now when they had gone thorow out Phrygia, and the region of Galatia, they were forbidden b of the holy Ghost, to preach the word in c Asia.

b God chuseth not only men, but also appointeth countreys where his word shalbe preached, and onely as he will.

c Meaning, Asia the lesse.

7 Then came they to Mysia, and sought to goe into Bithinia: but the Spirit † suffered them not.

† Of Iesus.

8 Therefore they passed thorow Mysia, and came downe to d Troas,

d Called also Antigonia, and Alexandria.

9 Where a vision appeared to Paul in the night. There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

e We ought not to credit visions, except we be assured thereof by the spirit of God.

10 And after he had seene the vision, immediatly we prepared to goe into Macedonia, being e assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a streight course came to Samothracia, and the next day to f Neapolis,

f Which is in the borders of Thracia and Macedonia.

12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and g whose inhabitants came from Rome to dwell there, and we were in that citie abiding certaine dayes.

g In Greeke and Latine the word is called Colonia, which cannot otherwise be well expressed, but by such circumstance of words.

13 And on the Sabbath day, wee went out of the citie, beside a riuer where they were wont to h pray: and we sate downe, and spake vnto the women, which were come together.

h Where the Christians accustomed to assemble their Church, when the infidels persecuted them.

14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things which Paul spake.

15 And when shee was baptized and her houshold, shee besought vs, saying, If yee haue iudged me to bee faithfull to the Lord, come into mine house and abide there: and she constrained vs.

16 And it came to passe, that as we went to prayer, a certaine maide hauing * a spirit i of diuination, met vs, which gate her masters much vantage with diuining.

Leuit. 20. 27. deut. 18. 10, 11. 1. sam. 28. 7.

i Which could gesse, and foredeeme of things past, present, and to come: which knowledge in many things God permitteth to the deuil.

17 She folowed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shewe vnto vs the k way of saluation.

k Satan, although he spake the trueth, yet was his malicious purpose to cause the Apostles to be troubled as seditious persons, and teachers of strange religion.

18 And this did she many dates: but Paul being grieued, l turned about, and said to the spirit, I command thee in the name of Iesus Christ, that thou come out of her. And hee came out the same houre.

l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of God taught both one doctrine, Reade Mar. 1. 34

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

20 And brought them to the Gouernors, saying, These men which are Iewes, trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also rose vp together against them, and the Gouernors rent m their clothes, and * commanded them to be beaten with rods.

m To wit, the clothes of Paul and Silas.

2. Cor. 11. 25. 1. thess. 2. 2.

23 And when they had beaten them sore, they cast them into prison, commanding the Gaoler to keepe them surely.

24 Who hauing receiued such commandement, cast them into the vtter prison, and made their feete fast in the stocks.

Or, in the bottome of the prison, or, in a dungeon.

25 Now at midnight Paul and Silas prayed, and sung a Psalme vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, he drew out his sword, and would haue killed himselfe, supposing the prisoners had been fled.

28 But Paul cried with a loude voyce, saying, Doe thy selfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and said, Sirs, what must I doe to be saued?

31 And they said, Beleeue in the Lord Iesus

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sus Christ, and thou shalt be saued, and thine houshold.

32 And they preached vnto him the word of the Lorde, and to all that were in his house.

33 Afterward hee tooke them the same houre of the night, and washed their ‖ stripes, & was baptized with all that belonged vnto him straightway.

34 And when hee had brought them into his house, he ‡ set meate before them, and reioyced that he with all his houshold beleeued in God.

35 And when it was day † the Gouernours sent the serieants, saying, Let those men goe.

36 Then the keeper of the prison tolde these words vnto Paul, saying, The Gouernours haue sent to loose you: now therefore get you hence and goe in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncondemned, which are [n] Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verely: but let them come & bring vs out.

38 And the serieants told these words vnto the Gouernours, who [o] feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: & when they had seene the brethren, they comforted them, and departed.

‖ *Or, wounds, or hurts.*

‡ *Greeke, he set the table.*

† The Gouernours assembled together in the market, & remembring the earthquake that was, they feared and sent, &c.

n No man had authoritie to beat, or to put to death a citizen Romane, but the Romanes themselues by the consent of the people.

o For the punishment was great against them that did iniurie to a citizen Romane.

CHAP. XVII.

1 *Paul commeth to Thessalonica,* 4 *Where some receiue him, and others persecute him.* 11 *To search the Scriptures.* 17 *He disputeth at Athens, and the fruit of his doctrine.*

NOw as they passed thorow Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath daies disputed with them by the Scriptures,

3 Opening & alledging that Christ must haue suffred, and risen again from the dead: and this is Iesus Christ, whom, sayd hee, I preach to you.

4 And some of them beleeued, and ioyned in company with Paul and Silas: also of the Grecians that feared God, a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleeued not, moued with enuie, tooke vnto them certaine vagabonds and wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, & made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the world, and here they are,

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying, That there is another [a] King, one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued ‖ sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also [b] more noble men then they which were at Thessalonica, which receiued the word with all readinesse, & [c] searched the Scriptures daply, [d] whether those things were so.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a few.

13 ¶ But when the Iewes of Thessalonica knewe, that the word of God was also preached of Paul at Berea, they came thither also and moued the people.

14 But by and by the brethren sent away Paul to go as it were to the Sea: but Silas and Timotheus abode there still.

15 And they that ‖ did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they should come to him at once, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the citie [e] subiect to idolatry.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daply, [f] with whomsoeuer he met.

18 Then certaine Philosophers of the [g] Epicures, and of the ‖ Stoikes, disputed with him, and some sayd, What will this ‖ babbler say? Others sayd, He seemeth to be a setter forth of strange gods (because hee preached vnto them Iesus, and the resurrection)

19 And they tooke him, and brought him vnto [h] Mars streete, saying, May wee not know, what this new doctrine whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would knowe therefore, what these things meane.

21 For all the Athenians and strangers which dwelt there, ‖ gaue themselues to nothing els, but either to tell or to heare some newes.

22 Then Paul stoode in the mids of [i] Mars streete, and sayd, Ye men of Athens, I perceiue that in all things ye are too superstitious.

23 For as I passed by, and beheld your deuotions, I founde an altar wherein

a Like quarell picking they vsed against Christ: and these be the weapons wherewith the world continually fighteth against y members of Christ, treason and sedition.

‖ *Or, a sufficient answere.*

b Not more excellent of birth, but more prompt & courageous in receiuing y word of God: for he compareth them of Berea with the of Thessalonica, who persecuted the Apostles in Berea. *Iohn 5.39.*

c This was not onely to trie if these things which they had heard, were true, but also to confirme themselues in the same, and to increase their faith.

‖ *Or, had the charge to conduct him safely.*

d That citie which was the fountaine of all knowledge, was now the sincke of most horrible idolatrie.

e Such was his feruent zeale towards Gods glory, that he laboured to amplifie the same both in season, and out of season, as hee taught afterward to Timothie.

f Who held, that pleasure was mans whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithstanding they neuer attei-

ned vnto. ‖ *Or, rascal, or trifler.*

h Where iudgement was giuen of weighty matters, but chiefly of impiety against their gods, whereof Paul was accused: or els was led thither because of the resort of the people, whose eares euen tickled to heare newes. ‖ *Or, had leasure.*

i Which was also called Areopagus.

was

k Hereby Paul taketh an occasion to bring them to the true God. *Cha.* 7.48. *Psal* 50.8.

l Before man was created, God had appointed his estate and condition.

m This is meant as touching the sundry changes of the world, as when some people depart out of a countrey, and others come to dwell therein.

n Men grope in darkenesse, till Christ the true light shine in their hearts.

o As Aratus, and others. *Isa.* 40. 19.

p He condemneth the matter and the forme wherewith God is counterfeited.

q Bur pardoned it, and did not punish it as it deserued.

r This is meant of the vniuersall world, and not of euery particular mã: for whosoeuer sinneth without the law, shall die without the law.

‖ *Or, a iudge of Mars streete.*

was written, k VNTO THE VNKNOWEN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the world, and all things that are therein, seeing that hee is Lord of heauen and earth, * dwelleth not in temples made with hands,

25 * Neither is worshipped with mens hands, as though hee needed any thing, seeing he giueth to all, life and breath and all things.

26 And hath made of one blood all mankind, to dwel on all the face of the earth, and hath l assigned the times which were ordeined before, and the bounds of their m habitation,

27 That they should seeke the Lord, if so be they might haue groped after him, and found n him, though doubtlesse he be not far from euery one of vs.

28 For in him wee liue, and moone, and haue our being, as also certaine of your own o Poets haue sayd, For wee are also his generation.

29 * Forasmuch then as we are the generation of God, we ought not to thinke that the Godhead is like vnto p golde, or siluer, or stone grauen by art and the inuention of man.

30 And the time of this ignorance God q regarded not: but now he admonisheth r all men euery where to repent,

31 Because hee hath appointed a day in the which he will iudge the world in righteousnes, by that man who he hath appointed, wherof he hath giuen an assurance to al men, in that he hath raised him from the dead.

32 Nowe when they heard of the resurrection from the dead, some mocked, and other sayd, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Dionis ‖ Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinthus. 6 He is detested of the Iewes, 8 Yet receiued of many. 9 And comforted of the Lord. 14 Gallio refuseth to meddle with religion. 18 Pauls vowe. 21 His faith in the prouidence of God, 22 And care for the brethren. 24 The praise of Apollos.

AFter these things, Paul departed from Athens, and came to Corinthus.

2 And found a certaine Iew named * Aquila, borne in Pontus, lately come from Italy, and his wife Priscilla (because that a Claudius had commaunded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them and b wrought (for their craft was to make c tents.)

4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes and the Grecians.

5 Nowe when Silas and Timothens were come from Macedonia, Paul d burned in spirit, testifying to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, he * shooke his raiment, and sayd vnto them, e Your blood be vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And * Crispus the chiefe ruler of the Synagogue, beleeued in the Lord with all his household: and many of the Corinthians hearing it, beleeued and were baptized.

9 Then sayd the Lord to Paul in the night by a vision, Feare not, but speake, and hold not thy peace.

10 For f I am with thee, and no man shal lay hands on thee to hurt thee: for I haue much people in this citie.

11 So he continued there a yeere and sixe moneths, & taught the word of God among them.

12 ¶ Nowe when Gallio was deputie of ‖ Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seat,

13 Saying, This fellow perswadeth men to worship God contrary to the g Law.

14 And as Paul was about to open his mouth, Gallio sayde vnto the Iewes, If it were a matter of wrong, or an euill deed, O yee Iewes, I would according to reason maintaine you.

15 But if it be a question of words, and names, and of your Lawe, looke yee to it your selues: for I will bee no iudge of those things.

16 And he draue them from the iudgement seat.

17 Then tooke all the Grecians h Sosthenes, the chiefe ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while, he tooke leaue of the brethren, and sayled into Syria (and with him Priscilla and Aquila) after that he had i shorne his head in Cenchrea: for he had a * vow.

19 Then hee came to Ephesus, and left them there: but hee entred into the Synagogue and disputed with the Iewes,

20 Who desired him to tarie a longer time with them: but hee would not consent,

21 But bade them farewell, saying, I must needs keepe this feast that commeth, in Ierusalem: but I will returne againe vnto you, * if God will. So he sayled from Ephesus.

22 ¶ And when he came downe to k Cesarea, he went vp to Ierusalem: and when he had saluted the Church, he went downe vnto Antiochia.

23 Now when he had taried there a while, he departed, and went thorow the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Iew named * Apollos, borne at Alexandria, came to Ephesus,

d And boyled with a certaine zeale. *Chap.* 13.51. *matth.* 10. 14.

e Because they haue none excuse he denounceth the vengeance of God against them through their owne fault. 1.*Cor.* 1.14.

f God promiseth him a special protection, whereby he would defend him from the violent rage of his enemies.

‖ *Or, Grecia.*

g They accused him, because he transgressed the seruice of God appointed by the Law.

h Of whom is spoken, 1.Cor. 1.1.

i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed. *Num.* 6.18. *chap.* 21.24.

1.*Cor.* 4.19. *iames* 4.15.

k Called Cesarea Stratonis.

1.*Cor.* 1.12.

Rom. 16.3.

a This was Claudius Cesar, who then was Emperour.

b Thus he vsed where euer he came: but principally at Corinthus, because of the false apostles, which preached without wages to win the Peoples fauour.

c Or, pauilions, which then were made of skinnes.

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an eloquent man, and ‖mighty in the Scriptures.

25 The same was [l] instructed in the way of the Lord, and hee spake fervently in the spirite, and taught diligently the things of the Lord, and knew but the [m] baptisme of Iohn onely.

26 And hee began to speake boldly in the Synagogue. Whom when Aquila & Priscilla had heard, they tooke him vnto them, and [n] expounded vnto him the [o] way of God more perfectly.

27 And when he was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after he was come thither, hee holpe them much which had beleeued through grace.

28 For mightily hee confuted publikely the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holy Ghost is giuen by Pauls hands. 9 The Iewes blaspheme his doctrine, which was confirmed by miracles. 13 The rashnes, and punishment of the Conjurers, and the fruit that came thereof. 24 Demetrius rayseth sedition vnder pretence of Diana. 41 Yet God deliuereth him, and appeaseth it by the Towne clerke.

AND it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the vpper coastes, came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue ye receiued the [a] holy Ghost since ye beleeued? And they sayd vnto him, Wee haue not so much as heard whether there be an holy Ghost.

3 And he sayd vnto them, [b] Vnto what were ye then baptized? And they sayd, Vnto Iohns baptisme.

4 Then said Paul, * Iohn verily baptized with the Baptisme of repentance, saying vnto the people, that they should beleeue in him, which should come after him, that is, in Christ Iesus.

5 So when they heard it, they were baptized in the Name of the Lord Iesus.

6 And Paul layd his hands vpon them, and the holy Ghost came on them, and they spake the tongues and prophesied.

7 And all the men were about twelue.

8 ¶ Moreouer, he went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that appertaine to the kingdom of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schoole of one [d] Tyrannus †

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the Word of the Lorde Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, ‖kerchiefs or handkerchiefs, and the diseases departed from them, and the euill spirits went out of them.

13 Then certaine of ỹ vagabond Iewes ‖exorcists, tooke in hand to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, [e] We [f] adiure you by Iesus whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iew, the Priest, about seuen which did this)

15 And the euill spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and preuailed against them, so that they fledde out of that house, naked and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lorde Iesus was magnified.

18 And many that beleeued, came and confessed, and [g] shewed their workes.

19 Many also of them which vsed curious arts, brought their bookes, and burned them before all men, and they counted the price of them, and found it [h] fiftie thousand pieces of siluer.

20 So the Word of God grew mightily and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed [i] by the Spirit to passe thorow Macedonia and Achaia, and to go to Ierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but hee remained in Asia for a season.

23 And the same time there arose no small trouble about that [k] way.

24 For a certaine man named Demetrius, a siluersmith, which made siluer ‖ temples of Diana, [l] brought great gaines vnto the craftsmen:

25 Whom hee called together, with the workemen of like things, and sayde, Sirs, ye know that by this craft [m] wee haue our goods.

26 Moreouer, yee see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they bee not gods which are made with hands:

27 So that not onely this thing is dangerous vnto vs, [n] that the state shoulde bee reprooued, but also that the * temple of the great goddesse Diana should bee nothing esteemed, and that it woulde come to passe, that her magnificence, which

teeth it last, which thing is contrary to the doing for they preferre Religion aboue all.

all

[a] That is, the particular gifts of the Spirit: for as yet they knew not the visible gifts.

[b] Meaning, what doctrine they did professe by their baptisme: for to be baptized in Iohns baptisme, signifieth to professe the doctrine, which he taught, and sealed with the signe of baptisme: to be baptized in ỹ Name of the Father, &c. is to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one body vnto remission of sinnes, is, that sinne by Christs death may be abolished & die in vs, and that way may grow in Christ our head, and that our sinnes may be washed away by the blood of Christ. *Mat.* 3.11. *mark* 1.8. *luke* 3.16 *iohn* 1.27. *chap.* 15. *and* 2.2. *and* 11. 16.

[c] Indued with the visible graces of the holy Ghost, [d] That is, of a certaine man so called. † From fiue a clocke vnto ten.

[l] That is, was somewhat entred.

[m] He had but as yet the first principles of Christs religion: and by baptisme is meere ment the doctrine.

[n] This great learned and eloquent man disdained not to be taught of a poore crafts man.

[o] The way to saluation.

*Or, well instructed.

‖ *Or, napkins.*

[e] This was to authorize the Gospel, and to confirme Pauls ministery, not to cause men to worship him or his napkins.

‖ *Or, coniurours.*

[f] They abuse Pauls authority, and without any vocation of God vsurp that which is not in mans power.

[g] That is, declared by confession of their sinnes & by their good works, that they were faithfull.

[h] This mounteth to of our money about 2000. marks.

[i] By the motion of the holy ghost he vndertooke this iourney.

[k] That is, about the state of the Christians: for they contemned the Christians, because they left the old religion, and brought in another trade of doctrine.

‖ *Or, shrines.*

[l] What impiety doth not couetousnesse driue man vnto?

[m] Hee was moued with his profit, and the others for their bellies, so that they would rather lose both their liues & religion, then their filthy gaine.

[n] Meaning their art and occupation.

[o] Religion is his second argument which he lesse esteemeth then his profit, and therefore put of the faithfull:

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p He groundeth his religion vpon the multitude and authoritie of the world, as doe the Papists.

all Asia, and the p world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole citie was ful of confusion, and they rushed into the common place with one assent, & caught *Gaius, and *Aristarchus, men of Macedonia, & Pauls companions of his iourney.

*Rom. 16. 23. 1. Cor. 1. 14. Col. 4. 10.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certain also of the chiefe of Asia which were his friends, sent vnto him, desiring him that hee would not present himselfe in the common place.

32 Some therefore cryed one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

q And set him in an hie place where the people could not come neere him, but whence they might well heare his voyce.

33 And some of the company q drewe foorth Alexander, the Iewes thrusting him forwards. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knew that he was a Iew, there arose a shout almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 Then the towne Clerke, when he had stated the people, said, Ye men of Ephesus, what man is it that knoweth not, how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image which came downe from r Jupiter?

r Antiquitie and the couetousnesse of the Priests brought in this superstition: for it is written that the temple being repaired seuen times, this idole was neuer changed, Plin. lib. 16. 40. by such delusions the world is most easily abused.

36 Seeing then that no man can s speake against these things, yee ought to be appeased, and to doe nothing rashly.

s He pacified the people by worldly wisedome, and hath no respect to religion.

37 For ye haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius & the craftsmen which are with him, haue a matter against any man, the law is open, and there are Deputies: let them accuse one another.

39 But if yee enquire any thing concerning other matters, it may bee determined in a lawfull assembly.

40 For we are euen in ieopardie to be accused of this dayes sedition, forasmuch as there is no cause, whereby wee may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

CHAP. XX.

1 Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords Supper, and preacheth. 9 At Troas hee rayseth vp Eutychus. 17 At Ephesus hee calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by shippe toward Jerusalem.

NOw after the tumult was ceased, Paul called the Disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those partes, and had exhorted them with many wordes, he came into Grecia.

3 And hauing tarried there three moneths because the Iewes layd waite for him, as he was about to saile into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia, Supater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and tarried vs at Troas.

6 And we sailed foorth from a Philippi after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes.

a He remained there these daies, because he had better opportunity to teach: also the abolishing of the Law was not yet knowen.

7 And the b first day of the weeke, the disciples being come together to c breake bread, Paul preached vnto them, readie to depart on the morrow, and continued the preaching vnto midnight.

b Which we call Sunday. Of this place, and also of the 1. Cor. 16. 2. we gather that the Christians vsed to haue their solemne assemblies this day, laying aside the ceremonie of the Iewish Sabbath.

c To celebrate the Lords Supper, Chap. 2. 46.

8 And there were many lights in an vpper chamber, where ‖ they were gathered together.

‖ Or, we.

9 And there sate in a window a certaine yoong ‖ man named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

‖ Or, boy.

10 But Paul went downe, and layed himselfe vpon him, and imbraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, and eaten, hee communed a long while till the dawning of the day, and so he departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then we went foorth to ship, and sailed vnto the citie d Assos, that wee might receiue Paul there: for so had he appointed, and would himselfe goe afoot.

d Which was a citie of Mysia, called otherwise Apollonia, Plin. lib. 5. cap. 30.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and tarried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he hasted to be, if he could possibly, at Jerusalem, at the day of ‖ Pentecost.

‖ Or, Whitsuntide

17 ¶ Wherefore from Miletum hee sent to Ephesus, and called the Elders of the Church.

e In my vocation & ministerie.

18 Who when they were come to him, he said vnto them, Ye know from the first day that I came into Asia, after what manner I haue bene with you at all seasons,

19 e Seruing the Lord with all ‖ modestie, and with many teares, and tentations, which came vnto mee by the layings await of the Iewes,

f This vertue is contrary to boasting & hie minded: which vices are detestable in the seruants of Iesus Christ.

20 And howe I kept g backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout

g I neither held my tongue for feare, nor dissembled for gaine.

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euery house,

21 Witnessing both to the Iewes, and to the Grecians the [b] repentance toward God, and [i] faith toward our Lord Iesus Christ.

22 And now behold, I go [k] bound in the spirit vnto Ierusalem, and know not what things shall come vnto me there,

23 Saue that the holy Ghost [l] witnesseth in euery city, saying, that bandes and afflictions abide me †.

24 But I passe not at all, neither is my life deere vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.

25 And now, beholde, I know that henceforth ye al, through whom I haue gone preaching the kingdome of God, shal see my face no more.

26 Wherefore I take you to recorde this day, that I am pure from the [m] blood of all men.

27 For I haue kept nothing backe, but haue shewed you [n] all the counsell of God.

28 Take heed therefore vnto your selues, and to all the flocke, wherein the holy Ghost hath made you ouerseers, to feed the Church of God, which hee hath purchased with his [o] owne blood.

29 For I know this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.

30 Moreouer of your owne selues shall men arise, speaking [p] peruerse thinges, to draw disciples after them.

31 Therefore watch, and remember, that by the space of three yeeres I ceased not to warne euery one, both night and day with teares.

32 And now, brethren, I commend you to God, and to the word of his grace, which [q] is able to build further, and to giue you an [r] inheritance, among all them which are sanctified.

33 I haue coueted no mans siluer, nor gold, nor apparell.

34 Yea, ye know, that these handes haue ministred vnto my * necessities, and to them that were with me.

35 I haue shewed you al things, how that so labouring, ye ought to support the weake, and to remember the words of the Lord Iesus, how that he said, [s] It is a blessed thing to giue, rather then to receiue.

36 And when hee had thus spoken, hee kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sory for the words which he spake, That they should see his face no more. And they accompanied him vnto the ship.

h Which is the turning to God by newnesse of life.

i Which is the receiuing of the grace which Christ doeth offer vs.

k That is, by the impulsiō & commandement of the holy Ghost, who draweth me as with a band.

l By ỹ Prophets.

†In Ierusalē.

m I am not the occasion of any of your destructions.

n Which concerneth your saluation.

o That which appertaineth to the humanitie of Christ, is here attributed to his diuinitie because of the communion of the proprieties and vnion of the two natures in one person.

p Through their ambition, which is mother of all heresie and wickednesse.

q To increase you with further graces, and to finish his worke in you.

r He promiseth to the faithfull continuall increase of grace, till they enter into the possession of ỹ inheritance which is prepared for them.

1. *Cor.* 4. 12.
1. *thes.* 2. 9.
2. *thes.* 3. 8.

s Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

CHAP. XXI.

5 The common prayers of the faithful. 9 Philips foure daughters propheteſſes. 13 Pauls constancy to beare the crosse, as Agabus & other forspake, although he were otherwise counselled by the brethren 28 The great danger that he was in, and how he escaped.

AND as we launched forth, and were departed from them, wee came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And wee found a ship that went ouer vnto Phenice, & went aboard, and set forth.

3 And when we had discouered Cyprus, we left it on the left hand, and sailed toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had found disciples, we taried there seue daies. And they told Paul [a] through the [b] Spirit, that he should not go vp to Ierusalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied vs with their wiues & children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when wee had imbraced one another, we tooke shippe, and they returned home.

7 And when wee had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day Paul and they that were with him, departed, & came vnto Cesarea: and we entred into the house of *Philip the Euangelist, which was one of the seuen [c] Deacons, and abode with him.

9 Now he had foure daughters, virgins, which did prophesie.

10 And as we tarried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when hee was come vnto vs, hee tooke Pauls girdle, and bound his owne hands and feet, and said, [d] Thus saith the holy Ghost, So shall the Iewes at Ierusalem [e] bind the man that oweth this girdle, and shall deliuer him into the handes of the Gentiles.

12 And when wee had heard these things, both wee & other of the same place besought him that he would not go vp to Ierusalem.

13 Then Paul answered, and said, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Ierusalem for the name of the Lord Iesus.

14 So when he would not be perswaded, we ceased, saying, The will of the Lord bee done.

15 And after those dayes wee trussed vp our fardels, and went vp to Ierusalem.

16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge.

17 And when wee were come to Ierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto [f] James: and all the Elders were there assembled.

19 And when he had imbraced them, hee told by order all thinges, that GOD had wrought amongst the Gentiles by his ministration.

20 So when they heard it, they glorified

a By the reuelation of Gods Spirit.

b The holy Spirit reueiled vnto them the persecutions that Paul should haue made against him, & the same spirit also strengthened Paul to sustaine them.

Chap. 6. 5.

c This office of Deaconship was but for a time according as the congregation had need, or otherwise.

d God would haue his seruants bands knowen, to the intent that no man should thinke that he cast himself into wilful danger.

e This was not to make Paul afraid, but to encourage him against the brunt.

f Who was the chiefe or superintendent of the Church of Ierusalem.

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fied the Lord, and said vnto him, Thou seest brother, how many thousand Iewes there are which beleeue, and they are all zealous of the law.

21 Now they are informed of thee, that thou teachest all the Iewes which are among the Gentiles, to forsake Moses, and sayest, that they ought not to circumcise their children, neither to liue after the g customes.

22 What is then to bee done? the multitude must needes come together: for they shall heare that thou art come.

23 Doe therefore this that wee say to thee. Wee haue h foure men, which haue made a vow.

24 Them take, and i purifie thy selfe with them, and contribute with them, that they may * shaue their heads: and all shall know, that those things, whereof they haue bin informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleeue, wee haue written, and determined * that they obserue no such thing, but that they keepe themselues from things offered to idoles, and from blood, & from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, * declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) mooued all the people, and k layde handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the law, and this place: moreouer he hath brought Grecians into the Temple, and hath l polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was mooued, & the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe Captaine of the band, that all Ierusalem was on an vproze.

32 Who immediatly tooke souldiers, and m Centurions, and ranne n downe vnto them: and when they saw the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commaunded him to be bound with two chaines, and demaunded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when hee could not know the certainety for the tumult, he commanded him to be led into the castle.

35 And when hee came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, he said vnto the chiefe captaine, May I speake vnto thee? Who said, Canst thou speake Greeke?

38 Art not thou the * o Egyptian, who before these dayes raised a sedition, & led out into the wildernes foure thousand men that were murderers?

39 Then Paul sayd, Doubtlesse I am a man which am a Iew, and citizen of * Tarsus a famous citie in Cilicia, and I beseech thee, suffer me to speake vnto the people.

40 And when hee had giuen him licence, Paul stood on the grieces, & beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying.

CHAP. XXII.

3 Paul rendreth an account of his life, and doctrine. 25 He escapeth the whip by reason he was a citizen of Rome.

YE men, brethren, and fathers, heare my ‖ defence now toward you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he sayd)

3 I am verily a man, which am a Iewe, borne in * Tarsus in Cilicia, but brought vp in this citie at the a feete of Gamaliel, and instructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 *And I persecuted this ‖way vnto the death, binding & deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witnesse, and all the state of the Elders: of * who also I receiued letters vnto the b brethren, and went to Damascus to bring them which were there, bound vnto Ierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voice, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And hee sayd to mee, I am Iesus of Nazaret, whom thou persecutest.

9 Moreouer, they that were with mee, saw indeed a light, and were afraid, but they heard not the voyce of him that spake vnto me.

10 Then I sayd, What shal I doe, Lord? And the Lord sayd vnto mee, Arise, and goe into Damascus: and there it shall bee told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And

g That is, according to the maners that our fathers obserued, which were commanded by God.

h Who as yet were not well instructed in Christ.

i The end of this ceremonie was thankes-giuing, and was instituted by God, and partly of ignorance, and infirmitie retained: therefore S. Paul supported therein the weakenes of others, and made himselfe all to all men, not hindering his conscience. *Num.6.* 18. *chap.*18.18. *Chap.*15. 20. *Num.6.*13. *chap.*24.18.

k In thinking to appease the faithfull, and to support the infirme, he falleth into the hands of his enemies.

l By bringing in such as were not circumcised.

m Which were vndercaptaines, and had charge ouer an hundred souldiers.

n A notable example of Gods prouidence for the defence of his.

*Chap.*5.36. o Ioseph. li. An. 20. cap. 11. & de bello Iud. lib. 2. cap. 12. *Chap.*22.3.

‖ *Or, reason, or excuse.*

*Chap.*21.39. a Whereby he declareth his modestie, diligence, and docilitie. *Chap.*8.3. ‖ *Or, this profession of the Christians. Chap.*9.1,2. b To the Iewes to whom the letters were directed.

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12 And one Ananias, a godly man, as pertaining to the Law, hauing good report of all the Iewes which dwelt there,

13 Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath [c] appointed thee, that thou shouldest know his will, and shouldest see that [d] Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto al men, of the things which thou hast seen and heard.

16 Now therefore why tarriest thou? Arise, & be baptized, & wash away thy sinnes, in calling on the [e] Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,

18 And saw him saying vnto mee, Make haste, & get thee quickly out of Ierusalem: for they will not receiue thy witnesse concerning me.

19 Then I said, Lord, they know that I * prisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also *stood by, and consented vnto his death, and kept the clothes of them that slew him.

21 Then he said vnto me, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ And they heard him vnto this word, but then they lift vp their voyces, and said, Away with such a fellow from the earth: for it is not meet that he should liue.

23 And as they cryed and cast off their clothes, and threw dust into the ayre,

24 The chiefe Captaine commaunded him to be led into the Castle, and bade that he should be scourged and examined, that hee might know wherefore they cryed so on him.

25 And as they bound him with thongs, Paul said vnto the Centurion that stoode by, Is it lawfull for you to scourge one that is [f] a Romane, and not condemned?

26 Now when the Centurion heard it, hee went and told the chiefe Captaine, saying, Take heed what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, & said to him, Tell me: Art thou a Romane? And he said, Yea.

28 And the chiefe Captaine answered, With a great summe obtained I this ‖ burgesship. Then Paul said, But I was also borne.

29 Then straightway they departed from him which should haue examined him: and the chiefe captaine also was afraid, after he knew that he was a Romane, and that hee had bound him.

30 On the nexte day, because hee would haue knowen the certaintie wherefore hee was accused of the Iewes, hee loosed him from his bondes, and commanded the hie Priests and all their Council to come together: and hee brought Paul, and set him before them.

c This may bee referred to the eternall counsell of God, or els to the execution & declaration of the same, which seemeth here to be more proper.
d Which is Christ, 1. Iohn 2.1.
e He sheweth that sinnes cannot be washed away, but by Christ who is the substance of Baptisme: in whome also is comprehended the Father and the holy Ghost.
Chap. 8. 3.
Chap. 7. 58.

f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romans, and was their Colonia, whereof read chap. 16. 12.
‖ *Or, freedome.*
g This priuiledge was oft times giuen in recompence of seruice to them that were farre off Rome, and to their children, though they were not borne in the citie.

CHAP. XXIII.

3 The answere of Paul being smitten, and the ouerthrow of his enemies. 11 The Lord encourageth him. 23 And because the Iewes laid wait for him, he is sent to Cesarea.

AND Paul beheld earnestly the Councel, and said, Men and brethren, I haue in all good conscience serued God vntil this day.

2 Then the high Priest Ananias commanded them that stood by, to smite him on the mouth.

3 Then said Paul to him, God [a] will smite thee thou whited wall: for thou sittest to iudge me according to the Law, and commaundest thou mee to be smitten contrarie to the Law?

4 And they that stood by, said, Reuilest thou Gods hie Priest?

5 Then said Paul, I [b] knew not, brethren, that he was the hie Priest: for it is written, * Thou shalt not speake euill of the ruler of thy people.

6 But when Paul perceiued that the one part were of the Sadducees, and the other of the Pharises, he cried in the Councel, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and [c] resurrection of the dead.

7 And when he had said this, there was a dissention betweene the Pharises and the Sadducees, so that the multitude was diuided.

8 * For the Sadducees say that there is no resurrection, neither Angel nor spirit: but the Pharises confesse [d] both.

9 Then there was a great cry: and the Scribes of the Pharises part rose vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissention, the chiefe captaine, fearing lest Paul should haue beene pulled in pieces of them, commanded the souldiers to go downe, and to take him from among them, and to bring him into the castle.

11 ¶ Now the night following the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnesse also at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselues with an [e] othe, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were moe then fortie, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, and said, We haue bound our selues with a solemne othe, that we will eate nothing vntill we haue slaine Paul.

15 Now therefore, yee and the Councell, signifie to the chiefe captaine, that he bring him forth vnto you to morrow, as though ye would know some thing more perfectly of him, and we, or euer hee come neere, will be ready to kill him.

16 But when Pauls sisters sonne heard of

a Paul doeth not curse the hie Priest, but denounceth sharply the punishment of God which should light vpō him, who vnder pretence of maintening the Law, doth transgresse it.
b He made this excuse as it were in mockery, as if he would say, I know not him in this man worthie the office of the high Priest.
Exod. 22. 28.
Phil. 3. 5. *chap.* 24 22.
c He denieth not but there were other points, but he expresseth that for the which the Sadduces & were the chiefe gouernours hated him most.
Matth. 22. 23.
d Vnderstanding both kinds, the Angels, and the spirits, which hee concluded vnder one, and the resurrection which is the other part.
e The word signifieth cursing, as when a man either sweareth, voweth, or wisheth himselfe to die, or to be giuē to the diuell, except he bring his purpose to passe.
f This declareth that God hath so many meanes to deliuer his children out of danger, as there are creatures in the world, so that the aduersaries cānot conspire so craftily against them, but hee hath infinite meanes to defeat their wicked practises.

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of their laying awayt, he went, and entred into the castle, and told Paul.

17 And Paul called one of the Centurions vnto him, and sayd, Bring this young man vnto the chiefe captaine: for he hath a certayne thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and said, Paul the prisoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, & asked him, What hast thou to shewe me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring foorth Paul to morrow into the Councel, as though they would inquire somewhat of him more perfectly.

21 But let them not perswade thee: for there lie in wayt for him of them more then forty men, which haue bound themselues with an oth, that they will neither eat nor drinke, till they haue killed him: and now are they ready, and wait for thy promise.

22 The chiefe captaine then let the yong man depart, and charged him to speake it to no man, that hee had ‡ shewed him these things.

‡ Greeke, that thou hast shewed these things to me.

23 And he called vnto him two certayne Centurions, saying, Make ready two hundred souldiers, that they may go to Cesarea, and horsemen threescore and ten, and two hundreth with darts, at the third houre of the night,

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the Gouernour.

g This letter was written partly in the fauour of Paul, that his aduersaries might not oppresse him.

25 And he wrote an g Epistle in this maner:

26 Claudius Lysias vnto the most noble Gouernour Felix, sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, & rescued him, h perceiuing that he was a Romane.

h The Captayne dissembleth to commend his own diligence: for he did not know that Paul was a Romane, before hee had rescued him, and giuen him to be straightly examined.

28 And when I would haue knowen the cause wherefore they accused him, I brought him forth into their Councel.

29 There I perceiued that he was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed me, how that the Iewes layd wait for the man, I sent him straightway to thee, & commanded his accusers to speak before thee the things that they had against him. Farewell.

31 Then the souldiers, as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day they left the horsemen to go with him, and returned vnto the castle.

i By this name the Romans called euery countrey which they had subdued.

33 Nowe when they came to Cesarea, they deliuered the Epistle to the gouernour, and presented Paul also vnto him.

34 So when the gouernour had read it, hee asked of what i prouince hee was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, sayd hee, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix gropeth him, thinking to haue a bribe, 28 And after leaueth him in prison.

NOw after fiue dayes, Ananias the hye Priest came down with the Elders, and with Tertullus a certaine Oratour, which appeared before the Gouernour against Paul.

2 And when he was called foorth, Tertullus began to accuse him, saying, Seeing that wee haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 Wee acknowledge it wholly, and in all places, most noble Felix, with all thanks.

4 But that I bee not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a few words.

5 Certaynely we haue found this man a pestilent fellow, and a mouer of sedition among all the Iewes throughout the world, and a chiefe maintainer of the b sect of the c Nazarites:

6 And hath gone about to pollute the Temple: therfore we tooke him, and would haue iudged him according to our law:

7 But the ‖ chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Iewes likewise affirmed, saying, that it was so.

10 Then Paul, after that the gouernour had beckned vnto him that he should speake, answered, I doe the more gladly answere for my selfe, forasmuch as I know that thou hast bene of many yeres a d iudge vnto this e nation,

11 Seeing thou mayest know, that there are but twelue dayes since I came vp f to worship in Ierusalem,

12 And they neither found mee in the Temple disputing with any man, neyther making vprores among the people, neither in the Synagogues, nor in the city.

13 Neither can they prooue the things whereof they now accuse me.

14 But this I confesse vnto thee, that after the way which they call s heresie, so worship I the God of my fathers, beleeuing all things which are written in the Lawes and the Prophets,

15 And haue hope towards God, that the resurrection of the dead which they themselues looke for also, shall be both of iust and vniust.

16 And herein I endeuor my selfe to haue

a For Felix by his diligence had taken Eleazarus the captaine of the murtherers, and put the Egyptian to flight which raised vp tumults in Iudea: for these the orator praiseth him: otherwise he was both cruell and couetous, reade Iosephus lib. 20. Antiq. cap. 11. & 12. & lib. 2. de bello Iudaico cap. 12.

b Or, heresie: for so the wicked termed the true Christian Religion.

c Which taught the people to maintaine their liberty against the Romans: and though the accusers approued both this sect, & their doctrine, yet to get Paul punished, they seeme to condemne it.

‖ *Or, captaine of a thousand.*

d Or, gouernour: for before this, he ruled Trachonitis, Batenea, and Gaulanites.

e So that thou art not ignorant of their fashions.

f Not that his purpose was to worship there, but the Iewes so found him by the counsell of others: for he thought to haue wonne the simple brethren, and to stop the enemies mouthes.

g As the Scribes and Pharises learned the Christians doctrine.

alway

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alway a cleare conscience toward God, and toward men.

17 Now after [h] many yeeres I came and brought *almes to my nation and offerings.

18 *At what time certaine Iewes of Asia found me purified in the Temple,

12 Neither with multitude, nor with tumult.

20 Who [i] ought to haue bene present before thee, and accuse me, if they had ought against me.

21 Or let these themselues say, if they haue found any vniust thing in me, while I stood in the Councell,

22 Except it be for this one voice that I cryed standing among them, *Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, hee deferred them, and sayd, When I shall more perfectly know the things which concerne this ‖ way, by the comming of Lysias the chiefe Captayne, I will decide your matter.

24 Then he commanded a Centurion to keepe Paul, and that hee should haue ease, and that hee should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 ¶ And after certaine dayes came Felix with his wife Drusilla, which was a [k] Iewesse, and hee called forth Paul, and heard him of the faith in Christ.

26 And as he disputed of righteousnesse, and temperance, and of the iudgement to come, Felix [l] trembled, and answered, Goe thy way for this time, and when I haue conuenient time, I will call for thee.

27 He hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore hee sent for him the oftner, and communed with him.

28 When two yeeres were expired, Portius Festus came into Felix roome: and Felix willing to ‖ get fauour of the Iewes, left Paul bound.

h Meaning, that it was a long time since he had bene at Ierusalem, which was when he brought almes. *Chap.* 11. 29. *rom.* 15. 26. 2. *cor.* 9. 2. *Chap.* 21 27.

i For his accusers spake but vpon a false report, which these bellowes of Satan had blowen abroad, and durst not themselues appeare. *Chap.* 23. 7.

‖ *Or, sect.*

k By whose counsell Felix called for Paul,

l The word of God maketh the very wicked astonished, and therefore to them it is the sauour of death vnto death.

‖ *Or, to do a pleasure.*

CHAP. XXV.

2 *The Iewes accuse Paul before Festus.* 8 *He answereth for himselfe,* 11 *And appealeth vnto the Emperour.* 14 *His matter is rehearsed before Agrippa,* 23 *And he is brought forth.*

WHen Festus was then come into the prouince, after three daies he went vp from Cesarea vnto Ierusalem.

2 Then the high Priest, and the chiefe of ỳ Iewes appeared before him against Paul: and they besought him,

3 And [a] desired fauour against him, that hee would send for him to Ierusalem: and they laid wait to kill him by the way.

4 But Festus answered, that Paul should bee kept at Cesarea, and that hee himselfe would shortly depart thither.

5 Let them therefore, said he, which among you are [b] able, come downe with vs: and if there bee any wickednesse in the man, let them accuse him.

6 ¶ Now when hee had tarried among them no more then ten dayes, hee went downe to Cesarea, and the next day sate in the iudgement seate, and commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Ierusalem stoode about him, and laid many and grieuous complaints against Paul, which they could not proue,

8 Forasmuch as he answered [c] that hee had neither offended any thing against the law of the Iewes, neither against the Temple, nor against Cesar.

9 Yet Festus willing to ‖ get fauour of the Iewes, answered Paul, and sayd, Wilt thou go vp to Ierusalem, & there be iudged of these things before me?

10 Then said Paul, I stand at [d] Cesars iudgement seate, where I ought to be [e] iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to dye: but if there be none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with [f] the Councell, he answered, Hast thou appeared vnto Cesar? vnto Cesar shalt thou goe.

13 ¶ And after certaine dayes, King Agrippa and [g] Bernice came downe to Cesarea to salute Festus.

14 And when they had remayned there many dayes, Felix proposed Pauls cause vnto the King, saying, There is a certayne man left in prison by Felix.

15 Of whom when I came to Ierusalem, the hie Priestes and Elders of the Iewes informed me, and desired to haue iudgment against him.

16 To whom I answered, that it is not the maner of the Romanes for fauour to deliuer any man to death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe concerning the crime.

17 Therefore when they were come hither, without delay, the day following, I sate on the iudgement seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood vp, they brought no crime of such things as I suppoled:

19 But had certayne questions against him of their owne [h] superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him, whether he would goe to Ierusalem, and there bee iudged of these things.

21 But because he appealed to be reserued to the examinatiõ of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 Then Agrippa sayd vnto Festus, I would also heare the man my selfe. To morrow, sayd he, thou shalt heare him.

23 And on the morrowe when Agrippa was come and Bernice with great pompe, and were entred into the ‖ Common hall with the chiefe Captaines and chiefe men of the citie, at Festus commandement

a The cruious sute of the Priests against Paul.

b Which may most commodiously.

c Paul defendeth himselfe in iudgement.

‖ *Or, to doe pleasure.*

d Seeing himselfe betrayed by the ambition of the iudge, he desireth that in consideration of his freedome, hee may be sent to Rome.

e It is lawfull to require the defence of the Magistrate to maintein our right.

f Without whose consent he could doe nothing.

g This was his owne sister who he entertained.

h This worde doth also signifie religion: but hee speaketh in contempt of the true doctrine.

‖ *Or, auditory.*

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manndement Paul was brought foorth.

24 And Festus sayd, King Agrippa, and all men which are present with vs, yee see this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I fonnd nothing worthy of death, that hee hath committed: neuertheleisse, seeing that hee hath appealed to Augustus, I haue determined to send him.

i Flatterers first vsed to call Tyrants by this name, and after it so grewe into vse, that vertuous Princes refused it not, as appeareth by Plinies epistles to Traiane.

26 Of whom I haue no certaine thing to write vnto my lord: wherefore I haue brought him foorth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable to send a prisoner, and not to shew the causes which are layd against him.

CHAP. XXVI.

1 The innocencie of Paul is approued by rehearsing his conuersation. 25 His modest answere against the iniurie of Festus.

THen Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched foorth the hand, and answered for himselfe,

2 I thinke my selfe happie, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore, I beseech thee a to heare me patiently.

a Forasmuch as he best vnderstood the religion, he ought to be more attentiue.

4 As touching my life from my childehood, and what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes,

5 Which knew mee heretofore (if they would testifie) that after the most straite b sect of our religion, I liued a Pharisee.

b Paul speaketh of this sect according to the peoples estimacion, who preferred it as most holy aboue all others: for their doctrine was least corrupt.

6 And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 Why should it bee thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to do many contrary things against the Name of Iesus of Nazaret.

Chap.8.3.

10 *Which thing I also did in Ierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the hie Priests, and when they were put to death I c gaue my sentence.

c That is, I approued their crueltie which they vsed against them.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities.

Chap.9.2,3.

12 At which time, euen as I went to *Damascus with authoritie, and commission from the hie Priests,

13 At midday, O king, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine round about me, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voice speaking vnto mee, and saying in the Hebrew tongue, *Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

Chap 9.4. and 22.7.

15 Then I sayd, Who art thou, Lord? And he sayd, I am Iesus, whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from the d people, and from the Gentiles, vnto whom now I send thee,

d Of the Iewes.

18 To e open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them, which are sanctified by faith in me.

e Although this properly appertaineth vnto God, yet he applieth this vnto his ministers vnto whom he giueth his holy Spirit.

19 Wherefore King Agrippa, I was not disobedient vnto the heauenly vision,

20 *But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coasts of Iudea, and then to the Gentiles, that they should repent, and turne to God, and doe workes worthy amendment of life.

Chap.9.22,26. and 13,14,16.

21 For this cause the Iewes caught mee in the *Temple, and went about to kill me.

Chap.21.30.

22 Neuertheleisse, I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come,

23 To wit, that Christ should suffer, and that hee should bee the first that should rise from the dead, and should shew light vnto the people, and to the Gentiles.

24 And as he thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art beside thy selfe: much learning doeth make thee mad.

25 But he sayd, I am not mad, O noble Festus, but I speake the words of truth and soberneisse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that f none of these things are hid from him: for this thing was not done in a corner.

f He knew that the Law and the Prophets were of God, but he did not vnderstand the true applying of the same.

27 O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa sayde vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul sayde, I would to God, that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when hee had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues, saying, This man doeth nothing worthy of death,

nor

no: of bondes.

32 Then said Agrippa vnto Festus, This man might haue been loosed, if hee had not appealed vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous voyage, and his companie toward Rome. 44 How, and where they arriue.

NOwe when it was concluded, that we should sayle into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Julius, of the band of Augustus.

2. Cor. 11. 25.

2 And * wee entred into a ship of Adramittium, purposing to sayle by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Julius curteously intreated Paul, and gaue him liberty to goe vnto his frendes, that they might refresh him.

a From Sidon to Myra they should haue sayled North, and by West: but the winds caused them to saile to Cyprus plaine North: thence to Cilicia North & by East, and so to Pamphylia and Myra plaine West.

4 And from thence we launched, & sayled hard by a Cyprus, because the winds were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a city in Lycia.

6 And there the Centurion found a ship of Alexandria sayling into Italy, and put vs therein.

‖ Or, Creta.

7 And when we had sailed slowly, many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sayled hard by ‖ Candie, neere to b Salmone,

b Which was an high hill of Candie bowing to the seaward.

8 And with much adoe sayled beyond it, and came vnto a certaine place called the Faire hauens, nere vnto the which was the citie Lasea.

c This fast the Iewes obserued about the moneth of October in the feast of their expiation, Leuit. 23. 37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hand.

9 So when much time was spent, and sailing was now ieopardous, because also the c Fast was now passed, Paul exhorted them,

10 And sayd vnto them, Sirs, I see that this voyage will be with hurt and much damage, not of the lading and ship onely, but also of our liues.

11 Neuertheless the Centurion beleeued rather the gouernour and the master of the ship, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to departe thence, if by any meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lyeth toward the Southwest and by West, and Northwest and by West.

d That is, the Northeast wind or euery East wind that is furious and stormie.

13 And when the Southerne wind blew softly, they supposing to obtaine their purpose, loosed neerer, and sayled by Candy.

e This Isle was West and by South from Candie streight toward the gulfe Syrtes, which were certaine boyling sandes that swallowed vp all that they caught.

14 But anon after, there arose by it a stormie winde called d Euroclydon.

15 And when the ship was caught, and could not resist the wind, we let her goe, and were carried away.

16 And wee ranne vnder a little Ile named e Clauda, and had much adoe to get the boate.

17 Which they tooke vp and vsed all helpe, vndergirding the shippe, fearing lest they should haue fallen into Syrtes, and they let downe the ‖ vessell, and so were carried.

‖ Or, boate.

18 The next day when wee were tossed with an exceeding tempest, they ‖ lightened the ship.

‖ Or, cast out the wares.

19 And the third day wee cast out with our owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no smal tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the middes of them, and said, Sirs, yee should haue hearkened to mee, and not haue loosed from Candie: so should ye haue f gained this hurt and losse.

f That is, yee should haue saued the losse by auoiding the danger.

22 But now I exhort you to bee of good courage: for there shall bee no losse of any mans life among you, saue of the shippe onely.

g They could not then reproue him of rashnesse, seeing that this was the ordinance of God.

23 For there stood by mee this night the Angel of s God, whose I am, and whom I serue,

h The graces and blessings which God giueth to his children, profite many times the enemies, which are vnworthy to receiue the fruit thereof.

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto h thee all that sayle with thee.

i Faith is grounded vpon the word of God.

25 Wherefore, sirs, bee of good courage: for I i beleeue God, that it shall bee so as it hath been told me.

26 Howbeit, wee must be cast into a certaine Iland.

k This sea in Strabos time was taken for all that part, which was about the mountaines called Ceraunij, and so diuideth Italy from Dalmatia, and goeth vp to Venice.

27 And when the fourteenth night was come, as wee were caried to and fro in the k Adriaticall sea about midnight, the shipmen deemed that some countrey approched vnto them,

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded againe, and found fifteene fathoms.

29 Then fearing lest they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wished that the day were come.

l Paul would vse such meanes as God had ordeined, lest he should seeme to haue tempted him.

30 Nowe as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast ancres out of the foreship,

31 Paul said vnto the Centurion and the souldiers, Except these abide in the ship, l ye cannot be safe.

32 Then the souldiers cut off the ropes of the boat, and let it fall away.

m He meaneth an extraordinary abstinence, which came of the feare of death, and so tooke away their appetite.

33 And when it began to bee day, Paul exhorted them all to take meate, saying, This is the fourteenth day that yee haue tarryed, and continued m fasting, receiuing nothing.

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not * an haire fall from the head of any of you.

n By this Hebrew phrase is meant that they should be in all points safe and sound, 1. Sam. 14. 45. 1. King. 1. 52. Matth. 10. 30.

35 And when hee had thus spoken, hee tooke bread, and gaue thankes to God, in presence of them all, and brake it, and began to eate.

36 Then

36 Then were they all of good courage, and they also tooke meate.

37 Now wee were in the ship in all two hundreth threescore and fifteene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheate into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken up the anchres, they committed the shippe vnto the sea, and loosed the rudder bonds, and hoysed vp the maine saile to the wind, and drew to the shore.

41 And when they fell into a place where two seas met, they thrust in the shippe: and the fore-part stucke fast, and could not bee mooued, but the hinder part was broken with the violence of the waues.

• This declareth the great and barbarous ingratitude of the wicked, which cannot be wonne by any benefits,

42 Then the souldiers counsell was • to kill the prisoners: lest any of them, when hee had swomme out, should flee away.

43 But the Centurion willing to saue Paul, stayed them from this counsell, and commaunded that they that could swimme, should cast themselues first into the sea, and goe out to land:

44 And the other, some on boards, and some on certaine pieces of the shippe: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

2 Paul with his companie are gently intreated of the barbarous people. 5 The viper hurteth him not. 8 Hee healeth Publius father and others, and being furnished by them of things necessarie, he fared toward Rome, 15 Where being receiued of the brethren, he declareth his businesse, 30 And there preacheth two yeeres.

AND when they were come safe, then they knew that the yle was called a Melita.

a Now called Malta.

2 And the Barbarians shewed vs no little kindnesse: for they kindled a fire, and receiued vs every one, because of the present showre, and because of the cold.

3 And when Paul had gathered a number of stickes, and layed them on the ‖ fire, there came a viper out of the heate, and lept on his hand.

‖ Or, heape.

4 Now when the Barbarians sawe the worme hang on his hand, they said among themselues, This man surely is a b murtherer, whome, though hee hath escaped the sea, yet c Vengeance hath not suffered to liue.

b Such is the peruerse iudgement of men that they condemne such as they see in any affliction.

c Whom they made a goddesse and called her Dike, or Nemesis.

5 But hee shooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when he should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no inconuenience come to him, they changed their minds, and said, That he was a d God.

d Behold the extremitie of these infidels, and how much they are bent to superstition: for after one rage and errour they fell into another,

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloody flixe: to whom Paul entred in, and when hee prayed, hee laide his hands on him, and healed him.

9 When this then was done, other also in the Ile, which had diseases, came to him and were healed,

10 Which also did vs great honour: and when wee departed, they laded vs with things necessarie.

11 ¶ Now after three moneths wee departed in a ship of Alexandria, which had wintred in the Ile, whose badge was e Castor and Pollux.

e These the Painims fained to be Iupiters children and gods of the sea,

12 And when wee arriued at Syracuse, we taried there three dayes.

13 And from thence wee fet a compasse, and came to Rhegium: and after one day, the South wind blew, and we came the second day to Puteoli,

14 Where wee found brethren, and were desired to tarie with them seuen dayes, and so we went toward Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the f three ‖ Tauernes, whom when Paul saw, he thanked God, and waxed bold.

f These places were distant from Rome a dayes iourney, or there about.

‖ Or, shoppes.

16 So when he came to Rome, the Centurion deliuered the prisoners to the generall captaine: but Paul was g suffered to dwell by himselfe with a souldier that kept him.

g No doubt the captaine vnderstood both by Festus letters, and also by the report of the vnder captaine, that Paul had committed no fault.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he said vnto them, Men and brethren, though I haue committed nothing against the people or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the hands of the Romanes.

18 Who when they had examined mee, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: for the hope of h Israels sake, I am bound with this chaine.

h That is, for Iesus Christs cause whom they had long looked for as he that should be the redeemer of the world.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But wee will heare of thee what thou thinkest: for as concerning this sect, wee knowe that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom hee expounded and testified the i kingdome of God, and preached vnto them concerning Iesus, both out of the Law of Moses, and out of the Prophets from morning to night.

i That this kingdome, which was spoken of by the Prophets was offred vnto them by the comming of Christ,

24 And some were perswaded with the things which were spoken, and some beleeued not.

25 Therefore when they agreed not among them-

themselues, they departed after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

Isa.6.9.mat.13.14.mar.4.12. luke 8.10.ioh.12.40 rom 11.8.

26 Saying, * k Goe vnto this people, and say, By hearing ye shall heare, and shall not vnderstand, and seeing yee shall see, and not perceiue.

k Hereby the hearts of the infidels ought to be mollified, and the weakelings confirmed, that they be not offended by the bubburnnesse of the wicked.

27 For the heart of this people is waxed fatte, and their eares are dul of hearing, and with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstande with their heartes, and should returne that I might heale them.

28 Be it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

l The word of God healeth when the vertue of the Spirit is ioyned with it: and it is preached generally, that all men might be inexcusable.

29 And when hee had said these things, the Iewes departed, and had great reasoning among themselues.

30 And Paul remained two yeeres ful in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things, which concerne the Lord Iesus Christ, with all boldnesse of speech, without let.

The Epistle of the Apostle Paul to the Romanes.

THE ARGVMENT.

THe great mercie of God is declared toward man in Christ Iesus, whose righteousnesse is made ours through faith. For when man by reason of his owne corruption could not fulfill the law, yea, committed most abhominably, both against the law of God, and nature, the infinite bountie of God, mindfull of his promise made to his seruant Abraham, the father of all beleeuers, ordeined that mans saluation should onely stand in the perfit obedience of his Sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles should be saued by faith in him: euen as Abraham before he was circumcised, was counted iust onely through faith, and yet afterward receiued circumcision, as a seale or badge of the same righteousnesse by faith. And to the intent that none should thinke that the couenant which God made to him and his posteritie, was not performed: either because the Iewes receiued not Christ, (which was the blessed seede) or else beleeued not that he was the true redeemer, because he did not onely, or at least more notably preserue the Iewes: the examples of Ismael and Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers and Gentiles grafted in by faith, are made heires of the promise. The cause whereof is the onely will of God: forasmuch as of his free mercy he electeth some to be saued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberall mercie of God, which he at length will stretch toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This ground-worke of faith and doctrine laied, instructions of Christian maners follow: teaching euery man to walke in roundnesse of conscience in his vocation, with all patience and humblenesse, reuerencing and obeying the magistrate, exercising charitie, putting off the old man, and putting on Christ, bearing with the weake, and louing one another according to Christs example. Finally, Saint Paul after his commendations to the brethren, exhorteth them to vnwearied prayer, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

Paul sheweth by whom, and to what purpose he is called. 13 He is ready vnto his office. 16 What the Gospel is. 18 They were first Gentiles and ga- [illegible] ed. 13 His ready will. 16 What the Gospel is. 18 The vse of creatures, and wherefore made. 21.24 The ingratitude, peruersenesse, and punishment of all mankinde.

PAVL a ‖ seruant of Iesus Christ, a called to be an Apostle, b * put apart to preach the Gospel of God,

‖ Or, minister.

a Through Gods mercie, and also appointed by commandement to this Apostleship.

b Or, chosen by the eternal counsell of God, or by the declaration of the same counsell. *Acts 13.2. Deut.18.15 acts 3.22.*

2 (Which he had promised afore by his * Prophets in the c holy Scriptures,

c The Scriptures only set foorth the great benefite of God to the world in Iesus Christ.

3 Concerning his Sonne Iesus Christ our Lord (which was made of the d seede of Dauid according to the flesh,

d Meaning of the posteritie and of the flesh of the virgine Marie.

4 And declared mightily to be the Sonne of God, touching the Spirit of e sanctification by the resurrection from the dead)

e By the Spirit he declareth that Christ is God, whose power did so sanctifie his humanitie, that it could not feele corruption, nor yet remaine in death.

5 By whom wee haue receiued f grace and Apostleship (that obedience might bee giuen vnto the faith) in his Name among all the Gentiles,

6 Among whom yee bee also the g called of Iesus Christ:

f Which was that most liberall benefit to preach the vnsearchable riches of Christ.

7 To all you that be at Rome beloued of God, called to be Saints: * h Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

g That is, by the mercy of God are adopted in Iesus Christ.

8 First I thanke my God through IESVS Christ for you all, because your faith is published throughout i the whole world.

9 For God is my witnes (whom I serue in my k spirit in the l Gospel of his Sonne) that without ceasing I make mention of you

1.Cor.1.3. gal1.3. 2.timo.1.2.

h The free mercie of God, and prosperous successe in all things.

i That is, through all Christian Churches.

k Earnestly, and from the heart.

l In preaching the Sonne of God, that is, reconciliation and peace through Christ.

10 Alwayes

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10 Always in my prayers, beseeching that by some meanes one time or other I might haue a prosperous iourney by the will of God to come vnto you.

11 * For I long to see you, that I might bestowe among you some spirituall gift, to strengthen you,

12 That is, that I might bee comforted together with you, through our mutual faith, both yours and mine.

13 Now my brethren, I would that yee should not bee ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene [m] let hitherto) that I might haue some [n] fruit also among you, as I haue among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men, and to the vnwise.

15 Therefore as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not [o] ashamed of the Gospel of Christ: for it is the * [p] power of God vnto saluation to euery one that beleeueth, to the Iew first, and also to the ‖ Grecian.

17 For by it the [q] righteousnesse of [r] God is reuealed, from faith to faith: as it is written, * The iust shall liue by faith.

18 For the wrath of God is reuealed from heauen against all [s] vngodlinesse, and vnrighteousnesse of men, which withholde the trueth [t] in vnrighteousnesse.

19 For as much as that, which may bee knowen of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse.

21 * Because that when they knew God, they [u] glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their foolish heart was full of darknesse.

22 When they professed themselues to be wise, they became fooles.

23 For they turned the glory of the incorruptible GOD to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God [x] [y] gaue them vp to their hearts lustes, vnto vncleannesse, to defile their owne bodies betweene themselues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, ‖ forsaking the Creator, which is blessed for euer. Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their ‖ lust one toward another, and man with man wrought filthinesse, and receiued in themselues such recompence of their errour, as was meete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a [z] reprobate minde, to do those things which are not conuenient,

29 Being ful of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murther, of debate, of deceite, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such as can neuer bee appeased, mercilesse.

31 Which men, though they knewe * the ‖ Lawe of God, how that they which commit such things, are worthy of death, yet not onely doe the same, but also [b] fauour them that doe them.

CHAP. II.

1 He feareth the hypocrites with Gods iudgement, 7 And comforteth the faithfull. 12 To beat downe all vaine pretence of ignorance, holinesse, and of alliance with God, he proueth all men to be sinners, 15 The Gentiles by their conscience, 17 The Iewes by the Law written.

THerefore thou art inexcusable, O man, whosoeuer thou art that ‖ [a] iudgest: * for in that that thou iudgest another, thou condemnest [b] thy selfe: for thou that iudgest, doest the same things.

2 But wee know that the iudgement of God is according to [c] trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifulnes, and * patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou after thine hardnesse, and heart that cannot repent, * heapest vnto thy selfe wrath against the day of [d] wrath, and of the declaration of the iust iudgement of God,

6 * Who will reward euery man according to his [e] workes:

7 That is, to them which by continuance in well doing seeke glorie, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious and disobey the trueth, and obey vnrighteousnesse, shalbe indignation and wrath.

Chap 15.23.
m Either by Satan, 1. Thes. 2. 18. or by the holy Ghost, Acts 16.6. or called to some other place to preach the Gospel, Chap. 15.20.
n Where of is spoken, Iohn 15.16.
o He passeth not for the mocking of the wicked. 1. *Cor.* 1. 18.
p Or, effectuall instrument.
‖ *Or, Gentile.*
q The perfection, and integritie, which whosoeuer hath, appeareth before God holy, blamelesse, and can be accused of no fault: and this iustice is contrary to mans iustice, or the iustice of workes, and only is apprehended by faith which dayly increaseth, Psal. 84.7.
r Which God approueth. *Habak.* 2.4. *galat.* 3.11. *hebr.* 10.38.
s He diuided the Law of nature corrupt, into vngodlinesse, and vnrighteousnesse. Vngodlinesse conteine the false worshipping of God: vnrighteousnesse, breach of loue toward man.
t In that they neither worship God, as nature partly teacheth them, nor loue one another. *Ephes.* 4. 18.
u They worshipped him not as hee prescribed, but after their good intentions. *x* Or deliuered them as a iust Iudge. *y* Seeing men would not according to the knowledge that God gaue them, worship him aright, he smote their hearts with blindnesse, that they should not know themselues, but doe iniurie one to another, and commit such horrible villenie.
‖ *Or, aboue the Creator.*

‖ *Or, appetite.*

z That is, such one as was destitute of all iudgement.
a Which law God writ in their consciences, and the Philosophers called it the law of nature: the lawyers, the law of nations, whereof Moses law is a plain exposition.
‖ *Or, righteousnes*
b Or, consent to them: which is the full measure of all iniquitie.

‖ *Or, blamest.*
a Neither they which doe approue euil doers, nor they which reproue them, are excusable before God. *Matth.* 7. 1, 2. 1. *cor.* 4. 5.
b For either thou art guiltie of the same fault, or the like.
c For he iudgeth the heart, and regardeth not the outward person. 2. *Pet* 3. 9. *Iames* 5. 3.
d The wicked shalbe condemned, & the faithfull deliuered. *Psal.* 62 12. *matth.* 16 27. *reuel* 22 12.
e The common sort of men are most vnable to beiustified by their workes: seeing Abraham the father of beleeuers hath nothing to glory of before God, and therefore all mens workes shall condemne them, and they onely shall be saued, which apprehend Iesus Christ by faith to be their onely iustice and sanctification.

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f By the Grecian he vnderstandeth the Gentile, and euery one that is not a Iew.
Deut. 10.17.
2.*chron.* 19.7.
Iob 34.19.
Actes 10.34.
g As touching any outward qualitie, but as the potter before he make his vessels, he doeth appoint some to glory, and others to ignominie.
h That is, without ỹ knowledge of the law written, which was giuen by Moses.
Matth 7.21.
Iames 1.22.
i For mans conscience sheweth him whē he doth good or euill.
k He awaketh the Iewes, which were asleepe through a certaine securitie and confidence in the Law.
Chap. 9 4.
‖*Or, trust the things that dissent from it.*
l The way to teach others in the knowledge of the trueth.
Isa. 52.5.
ezek. 36.20.
m The end of circumcision was the keeping of the Law, and the Sacrament separated from his end, is of none effect.
‖*Or, condemne.*
n When the Law is called the Letter, or that it prouoketh death in vs, or that it killeth, or is the ministerie of death, or that it is the strength of sinne, it is meant as we consider the Law of it selfe without Christ.
Colosse. 2.13.
o In the inward man and heart.

9 Tribulation and anguish shal bee vpon the soule of euery man that doth euill: of the Iew first, and also of the f Grecian,

10 But to euery man that doth good, shal be glory, and honour, and peace, to the Iewe first, and also to the Grecian.

11 For there is no * respect of persons with God.

12 For as many as haue sinned without the Law, shal perish also h without the Law: and as many as haue sinned in the Law, shal be iudged by the Law,

13 (* For the hearers of the Law are not righteous before God: but the doers of the Law shalbe iustified.

14 For when the Gentiles which haue not the Law, doe by nature the things conteined in the Law, they hauing not the Law, are a Law vnto themselues,

15 Which shewe the effect of the Lawe written in their i hearts, their conscience also bearing witnes, and their thoughts accusing one another, or excusing.)

16 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.

17 ¶ k Beholde, thou art called a Iewe, and restest in the Law, and * gloriest in God,

18 And knowest his will, and ‖ allowest the things that are excellent, in that thou art instructed by the Law:

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darknesse,

20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the l forme of knowledge, and of the trueth in the law.

21 Thou therefore which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, dost thou steale?

22 Thou that sayest, A man should not commit adultery, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that glorifiest in the Lawe, through breaking of the Lawe, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, * as it is written.

25 For circumcision verely is profitable, if thou doe the Law: but if thou be a transgressour of the Lawe, thy m circumcision is made vncircumcision.

26 Therefore if the vncircumcision keepe the ordinances of the Lawe, shall not his vncircumcision bee counted for circumcision?

27 And shall not vncircumcision which is by nature (if it keepe the Lawe) ‖ iudge thee, which by the n letter and circumcision art a transgressour of the Law?

28 For he is not a Iew which is one outward: neither is that circumcision which is outward in the flesh:

29 But he is a Iew which is one within, and the * circumcision is of the heart, in the o spirit, not in the letter, whose prayse is not of men, but of God.

CHAP. III.

2 Hauing graunted some prerogatiue to the Iewes, because of Gods free and stable promise, 10 he proueth by the Scriptures, both Iewes and Gentiles to bee sinners, 21.24 and to be iustified by grace through faith, and not by worke, 31 and so the Law to be established.

WHat is then the preferment of the Iewe? or what is the profit of circumcision?

2 Much euery maner of way: for chiefly, because vnto them were committed the ‖ oracles of God.

3 For what though some did not beleeue? shall their * vnbeliefe make the ‖ faith of God without effect?

4 God forbid: yea, let God be * true, and * euery man a lyar, as it is written, * That thou mightest bee a iustified in thy wordes, and ouercome when thou art iudged.

5 Now if b our vnrighteousnesse commend the righteousnesse of God, what shall we say? Is God vnrighteous which punisheth? (I speake c as a man)

6 God forbid: else how shall God iudge the world?

7 For if the veritie of God hath more abounded, through my lie, vnto his glory, why and I yet condemned as a sinner?

8 And (as wee are blamed, and as some affirme that wee say) why doe wee not euill, that good may come thereof? whose damnation is iust.

9 ¶ What then? d are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are * vnder sinne,

10 As it is written, * There is none righteous, no not one.

11 There is none, that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue beene made altogether vnprofitable: there is none that doeth good, no not one.

13 * Their throate is an open sepulchre: they haue vsed their tongues to deceit: * the poyson of aspes is vnder their lips.

14 * Whose mouth is full of curling and bitternesse.

15 * Their feete are swift to shed blood.

16 Destruction and calamitie are in their wayes,

17 And the e way of peace they haue not known.

18 * The feare of God is not before their eyes.

19 Now wee know that whatsoeuer the f Law saith, it saith it to them which are vnder the Law, that euery mouth may be stopped, and all the world bee g culpable before God.

20 * Therefore by the workes of the h Law shall no flesh bee iustified in his sight: for by the Lawe commeth the knowledge of sinne.

‖*Or, words.*
Isa. 46.13. *chap.* 9.6.2.*tim.* 2.13.
‖*Or, promise.*
Iohn 3.33.
Psal. 116.11.
Psal. 51.4.
a That thou mayest be declared iust, and thy goodnesse and trueth in performing thy promises may appeare, when man either of curiositie or arrogancie would iudge thy workes.
b He sheweth how the wicked do reason against God.
c Whose carnall wisdome will not obey the will of God.
d Lest the Iewes should be puffed vp in that he preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercie of God, forasmuch as both Iew and Gentile through sinne are subiect to Gods wrath, that they might both be made equall in Christ.
Galat. 3.22.
Psal. 14.1,3. *and* 53.1,3.
Psal 5.9.
Psal. 140.3.
Psal. 10.7.
Isa. 59.7.
prou. 1.16.
e A peaceable and innocent life.
Psal. 36.1.
f That is, the old Testament.
g The Law doth not make vs guiltie, but doth declare that wee are guiltie before God, and deserue condemnation, *Galat.* 2.16.
h He meaneth the Law, either written or vnwritten, which commandeth or forbiddeth any thing, whose workes cannot iustifie, because we cannot performe them.

21 But

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*Chap.*1.17.
i The word signifieth them which are left behind in the race, and are not able to runne to the marke, that is to euerlasting life, which here is called the glory of God.
k Or fidelitie in performing his promise.
l The law of faith is the Gospel which offereth salvation with condition (if thou beleeuest) which condition also Christ freely giueth to vs. So the condition of the Law is (if thou doest all these things) the which only Christ hath fulfilled for vs.
m Meaning, that they are all iustified by one meanes, and if they will haue any difference, it onely standeth in wordes: for in effect there is none.

21 But now is the * righteousnes of God made manifest without the Law, hauing witnesse of the Law and of the Prophets,
22 To wit, the righteousnesse of God by the faith of Iesus Christ, vnto all, and vpon all that beleeue.
23 For there is no difference: for all haue sinned, and are i depriued of the glory of God,
24 And are iustified freely by his grace, through the redemption that is in Christ Iesus,
25 Whom God hath set forth to bee a reconciliation through faith in his blood, to declare his k righteousnesse, by the forgiuenesse of the sinnes that are passed, through the patience of God,
26 To shewe at this time his righteousnesse, that he might be iust, and a iustifier of him which is of the faith of Iesus.
27 Where is then the reioycing? It is excluded. By what Law? of workes? Nay: but by the l Law of faith.
28 Therefore we conclude, that a man is iustified by faith without the workes of the Law.
29 God, is he the God of the Iewes only, and not of the Gentiles also? Yes, euen of the Gentiles also.
30 For it is one God who shall iustifie circumcision m of faith and vncircumcision through faith.
31 Doe wee then make the Law of none effect through faith? God forbid: yea, * wee establish the Law.

n The doctrine of faith is the ornament of the Lawe: for it imbraceth Christ, who by his death hath satisfied the Law: so that the Law which could not bring vs to saluation by reason of our owne corruption, is now made effectuall to vs by Christ Iesus.

CHAP. IIII.

1. 17 *Hee declareth that iustification is a free gift, euen by themselues of whom the Iewes most boasted, as of Abraham and of Dauid,* 15 *And also by the office of the Law and faith.*

WHat shall we say then, that Abraham our father hath found a concerning the flesh?
2 For if Abraham were iustified by workes, he hath wherein to b reioyce, but not with God.
3 For what saith the Scripture? * Abraham beleeued God, and it was counted to him for righteousnesse.
4 Now to him that c worketh, the wages is not counted by fauour, but by debt:
5 But to him that d worketh not, but beleeueth in him that e iustifieth the vngodly, his faith is counted for righteousnesse.
6 Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousnesse without workes, saying,
7 * Blessed are they, whose iniquities are forgiuen, and whose sinnes are couered.
8 Blessed is the man, to whom the Lord imputeth not sinne.
9 Came this blessednesse then vpon the f circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnesse.
10 How was it then imputed? when hee was circumcised, or vncircumcised? not whe he was circumcised, but when he was vncircumcised.
11 * After he receiued the signe of circumcision, as the seale of the righteousnesse of the faith which he had, when he was vncircumcised, that he should be the father of all them that beleeue, not being circumcised, y righteousnesse might be imputed to them also,
12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the z steps of the faith of our father Abraham, which he had when he was vncircumcised.
13 For the promise that he should bee the heire of the worlde, was not giuen to Abraham, or to his seed, through the h Lawe, but through the righteousnesse of faith.
14 For if they which i are of the Law, be k heires, faith is made voyd, and the promise is made of none effect.
15 For the Lawe causeth l wrath: for where no Law is, there is no m transgression.
16 Therefore it is by faith, that it might come by grace, and the promise might bee sure to n all the seede, not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all,
17 (As it is written, * I haue made thee a father of many nations) euen o before God whom hee beleeued, who quickeneth the p dead, and calleth those things which bee not, as though they were.
18 Which Abraham aboue hope beleeued vnder hope, that he should bee the father of many nations, according to that which was spoken to him, * So shall thy seed be.
19 And he q not weake in the faith, considered not his owne body, which was nowe dead, being almost an hundred yere old, neither r the deadnesse of Saras wombe,
20 Neither did hee doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue s glory to God,
21 Being fully assured that he which had promised, was also able to doe it.
22 And therefore it was imputed to him for righteousnesse.
23 Now it is not written for him onely, that it was imputed vnto him for righteousnesse,
24 But also t for vs, to whom it shall bee imputed for righteousnesse, which beleeue in him that raised vp Iesus our Lord from the dead.
25 Who was deliuered to death for our sinnes, and u is risen againe for our iustification.

a That is, by works.
b He might pretend some merite or worke worthy to be recompensed. *Gen.*15.6. *gal*3.6. *iam.*2.23.
c Meriteth by his workes.
d That dependeth not on his works, neither thinketh to merite by them.
e Which maketh him that is wicked in himselfe, iust in Christ. *Psal* 32.1.
f Vnder this excellent sacrament he comprehendeth the whole Law.

*Gen.*17.11.

g This may not be vnderstood of the fruits of faith (for thereof the Apostle doeth hereafter expressly intreat) but of the faith it selfe.
h In fulfilling the works thereof.
i And thinke to performe the same by workes.
k If it be requisite to fulfill the law for him that shalbe of Abrahams inheritance, then it is in vaine to beleeue the promise: for it serueth to no vse.
l Through our default, and not of it selfe.
m That is, no breach of commandement.
n Which beleeue. *Gen.*17.4.
o By a spirituall kindred, which God chiefly accepeth.
p Abraham begate the circumcised, euen by the vertue of faith, and not be the power of nature, which was extinguished: so the Gentiles which were nothing are called by the power of God to be of the number of the faithfull. *Gen* 15.5.
q But most strong and constant.
r In that she was past child bearing.
s For his mercie and trueth.
t For our instruction: for we shall be iustified by the same meanes.
u To accomplish, and make perfect our iustification.

CHAP. V.

1 *He declareth the fruite of faith.* 7 *And by comparison setteth forth the loue of God and obedience of Christ, which is the foundation & ground of the same.*

THen being iustified by faith, wee haue a peace toward God through our Lorde Iesus Christ.

2 By whome also wee haue accesse through faith vnto this grace, wherein wee stand, and reioice vnder the hope of the glory of God.

3 Neither doe we so only, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience.

4 And patience experience, and experience hope.

5 And hope maketh not b ashamed, because the c loue of God is shed abroade in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ, when wee were yet of no strength, at his time died for the * vngodly.

7 Doubtlesse one will scarce die for a d righteous man: but yet for a e good man it may be that one dare die.

8 But God setteth out his loue towarde vs, seeing that while wee were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shall be saued from wrath through him.

10 For if when wee were f enemies wee were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be saued by his life.

11 And not onely so, but wee also reioyce in God through our Lord Iesus Christ, by whom wee haue nowe receiued the attonement.

12 Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men: forasmuch as all men haue sinned.

13 For vnto the g time of the Law was sinne in the world, but sinne is not imputed while there is no Law.

14 But death reigned from Adam to Moses, euen ouer them also that sinned not h after the like maner of the transgression of i Adam, which was the figure of k him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entred in by one that sinned: for the fault came of one offence vnto condemnation: but the gift is l of many offences to iustification.

17 For if by the offence of one death reigned through one, much more shal they which receiue the abundance of grace, and of the gift of m righteousnes, raigne in life through one, that is, Iesus Christ.

18 Likewise then, as by the offence of one the fault came on all men to condemnation, so by the iustifying of one, the benefit abounded toward n all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obedience of one, shall many also bee made righteous.

20 Moreouer the o Law entred thereupon, that the offence should p abound: neuertheless, where sinne abounded, there grace abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousnesse vnto eternall life, through Iesus Christ our Lord.

CHAP. VI.

Because no man should glory in the flesh, but rather seeke to subdue it to the Spirit, 3 He sheweth by the vertue and end of Baptisme, 5 That regeneration is ioyned with iustification, and therefore exhorteth to godly life, 21 Setting before ment eyes the reward of sinne and righteousnesse.

WHat shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.

2 How shall we that are a dead to sinne, liue yet therein?

3 Know ye not, that * all we which haue bene baptized into b Iesus Christ, haue been baptized into his death?

4 * Wee are buried then with him by baptisme into his death, that like as Christ was raised vp from the dead by the glory of the Father, so we also should * walke in newnesse of life.

5 * For if wee be c grafted with him d to the similitude of his death, euen so shall wee be to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the e body of sinne might bee destroyed, that henceforth wee should not serue sinne.

7 For hee that is dead is f freed from sinne.

8 Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him,

9 Knowing that Christ being raised from the dead dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once g to sinne: but in that hee liueth, hee liueth to h God.

11 Likewise thinke yee also, that yee are i dead to sinne, but are alliue k to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that yee should obey it in the l lusts thereof.

13 Neither giue yee your members as ‖ weapons of vnrighteousnesse vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousnesse vnto God.

a By peace here is meant that incredible & most constant ioy of minde when we are deliuered frō all terror of conscience and fully perswaded of the fauour of God: and this peace is the fruit of faith. *Ephes.2.18.* *Iames 1.3.*

b For it hath euer good successe.

c He meaneth that loue wherewith God loueth vs. *Hebr.9.15.* *1 pet.3.18.*

d By this comparison he amplifieth the death of Christ.

e That is, for such one of whō he hath receiued good.

f Because of sinne: yet friends by the grace of Christ.

g From Adam to Moses.

h He meaneth yong babes, which neither had the knowledge of the law of nature, nor any motion of concupiscence, much lesse committed any actuall sinne: and this may also comprehende the Gentiles.

i Yet all mankind, as it were sinned, when they were as yet inclosed in Adams loynes.

k Which was Christ.

l For by Christ we are not onely deliuered from the sinnes of Adam, but also from all such as we haue added thereunto.

m The Iustice of Iesus Christ wich is imputed to the faithfull.

n Which beleeue to be saued in Iesus Christ.

o The Law of Moses.

p That it might be more manifestly knowen, and set before all mens eyes.

a He dieth to sinne, in whom the strength of sinne is broken by the vertue of Christ, & so now liueth to God. *Galat.3.27.*

b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man. *Colosse.2.12.* *Ephes.4.23,24.* *col.3.8.heb.12,1.* *1.pet.2.1.* *1.Cor.6.14.* *2.tim.2.11.*

c The Greeke word meaneth that we grow vp together with Christ, as we see mosse, yuie, misseltow, or such like grow vp by a tree, and are nourished with the iuyce therof.

d If we by his vertue die to sinne.

e The flesh wherein sinne sticketh fast.

f Because that being dead we cannot sinne.

g That hee might destroy sinne in our flesh.

h And sitteth at the right hand of the Father.

i Wee may gather that we are dead to sinne, when sinne beginneth to die in vs, which is by the participation of Christs death, by whome also being quickened, we liue to God, that is, to righteousnesse.

k In that yee are led with the Spirit of God.

l The minde first ministreth euill motions, whereby mans will is entised: thence burst foorth the lusts, by them the body is prouoked, and the body by his actions doth solicite the minde: therefore he commanderh, at the least, that we rule our bodies.

‖ *Or, instruments, or, armour.*

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14 For sinne shall not haue dominion ouer you, for ye are not vnder the [m] Law, but vnder [n] grace.

15 What then? shall we sinne, because we are not vnder the Lawe, but vnder grace? God forbid.

16 *Know ye not, that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of [o] obedience vnto righteousnesse?

17 But God be thanked, that ye haue bene the seruants of sinne, but yee haue obeyed frō the heart vnto the fourme of the doctrine, whereunto ye were [p] deliuered.

18 Being then made [q] free from sinne, ye are made the seruants of righteousnesse.

19 I speake [r] after the maner of men, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to vncleannesse and to iniquitie, to commit iniquitie, so now giue your members seruants vnto righteousnesse in holinesse.

20 For when yee were the seruants of sinne, ye were freed from righteousnesse.

21 What fruite had yee then in those things, whereof ye are now ashamed? For the [s] ende of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruit in holinesse, and the ende, euerlasting life.

23 For the [t] wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.

m Which is the declaration of sinne.
n Indued with the spirit of Christ.
Iohn 8.34. 2.*pet*.2.19.
o Shewing that none can be iust, which doth not obey God.
p To conforme your selues vnto it.
q It is a most vile thing for him that is deliuered from the slauerie of sinne, to returne againe to the same.
r Leauing to speake of heauenly things, according to your capacitie, I vse these similitudes of seruitude and freedome, that ye might the better vnderstand.
s Or, the reward and recompence.
t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Law.

CHAP. VII.

1.7.12 *The vse of the Law,* 6. 24. *And how Christ hath deliuered vs from it.* 16 *The infirmitie of the faithfull.* 23 *The dangerous fight betweene the flesh and the spirit.*

KNow ye not, brethren, (for I speake to them that knowe the Lawe) that the [a] Law hath dominion ouer a man as long as he liueth?

2 *For [b] the woman which is in subiection to a man, is bound by the Lawe to the man, while hee liueth: but if the man bee dead, shee is deliuered from the lawe of the man.

3 So then, if while the man liueth, shee take another man, she shall be called an*adulteresse: but if the man be dead, shee is free from the Lawe, so that she is not an adulteresse, though she take another man.

4 So ye, my brethren, are dead also to the Lawe by the body of Christ, that yee should be vnto another, euen vnto [c] him that is raysed vp from the dead, that we should bring forth fruit vnto God.

5 For when we were [d] in the flesh, the ‖ motions of sinnes, which were by the Lawe, had force in our members, to bring forth fruit vnto death.

6 But now wee are deliuered from the Lawe, being dead [e] vnto it, wherein wee were holden, that wee should serue in newnesse of spirit, and not in the oldnesse of the letter.

7 [f] What shall we say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not knowen lust, except the Law had sayd, * Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in mee all maner of concupiscence: for without the law sinne is dead.

9 For I once [h] was aliue, without the law: but when the commandement came, sinne reuiued,

10 But I died: and the same commaundement which was ordeined vnto life, was found to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued mee, and thereby slew me.

12 Wherefore the Law is *holy, and the commaundement is holy, and iust, and good.

13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might [i] appeare sinne, wrought death in me by that which is good, that sinne might bee out of measure sinfull by the commandement.

14 For we know that the Law [k] is spirituall, but I am carnall, sold vnder sinne.

15 For I allow not that which I doe: for what I [l] would, that doe I not: but what I hate, that doe I.

16 If I do then that which I would not, I consent to the Law, that it is good.

17 Now then, it is no more I, that doe [m] it: but the sinne that dwelleth in me.

18 For I knowe that in me, that is, in my ‖ flesh dwelleth no good thing: for to will is present with mee: but I finde no meanes to performe that which is good.

19 For I doe not the good thing, which I would, [n] but the euill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 I finde then by the Law, that when I would doe good, euill is present with me.

22 For I delight in the Law of God, concerning the [o] inner man:

23 But I see another ‖ Lawe in my [p] members, rebelling against the Lawe of my minde, and leading mee captiue vnto the law of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer mee from the [q] bodie of this death?

25 I thanke God through Iesus Christ our Lord. Then I my selfe in my [r] minde serue the Lawe of God, but in my [s] flesh the law of sinne.

a Meaning, the morall law.
1 *Cor*.7.39.
b Both in this first mariage and in the second, the husband and the wife must bee considered within our selues: the first husband was Sinne, and our flesh was the wife: their children were the fruits of the flesh, Galat. 5.19. In the second mariage the Spirit is the husband, the new creature is the wife, and their children are the fruits of the Spirit, Galat. 5.22. *Mat*. 5.32.
c Which is the Spirit or the second husband.
d When we were destitute of the Spirit of God. ‖ *Or, affections.*
e Meaning, to sinne our first husband.
f There is nothing more enemie to sinne, then the Law: for so be therefore that sinne rage more by reason thereof, then before, why should it be imputed to the law which discloseth the slights of sinne her enemie?
g Which is an inward vice not openly knowen. *Exod*.20.17. *deut*.5.21.
h He thought himselfe to be aliue, when he knew not the law.
1.*Timo*.1.8.
i Sinne being disclosed by the law, is so much more detestable, because it turneth the goodnesse of the law to our destruction.
k So that it can iudge the affections of the heart.
l He is not able to do that which hee desireth to doe, and therefore is farre from the true perfection.
m He doth not excuse himselfe, but sheweth that he is not able to accomplish that good desire, which is in him. ‖ *Or, in my nature.*
n The flesh stayeth euen the most perfect to runne forward as the spirit wisheth.
o That is, in my spirit. ‖ *Or commandement.*
p Euen the corruption which yet remaineth.
q This fleshly lumpe of sinne and death.
r In that part which is regenerate.
s Which is the part corrupted.

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CHAP. VIII.

1 The assurance of the faithfull, and of the fruit of the holy Ghost in them. 3 The weakenes of the lawe, and who accomplished it, 4 And wherefore. 5 Of what sort the faithfull ought to be. 6 The fruit of the Spirit in them. 17 Of hope. 18 Of patience vnder the crosse. 28 Of the mutuall loue betwixt God and his children. 29 Of his foreknowledge.

NOwe then there is no [a] condemnation to them that are in Christ Iesus, which walke not [b] after the flesh, but after the Spirit.

2 For the [c] Lawe of the Spirit of life, which is in [d] Christ Iesus, hath freed me from the Law of sinne and of death.

3 For (that that was impossible to the Lawe, in as much as it was ‖ weake because of the flesh) God sending his owne Sonne, in the [e] similitude of sinfull flesh, and ‖ for sinne, condemned sinne in the flesh,

4 That the [f] righteousnesse of the Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, sauour the [g] things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisedome of the flesh is death: but the wisedome of the Spirit is life and peace,

7 Because the wisedome of the flesh is enmity against God: for it is not subiect to the Law of God, neither in deed can be.

8 So then they that are in the flesh, cannot please God.

9 Now ye are not in the flesh, but in the Spirit, ‖ because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the ‖ body is dead because of sinne: but the [h] Spirit is life for righteousnesse sake.

11 But if the Spirit of him that raysed vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, wee are debters not to the flesh, to liue after the [i] flesh:

13 For if ye liue after the flesh, ye shall die: but if ye mortifie the deeds of the body by the Spirit, ye shall liue.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For yee haue not receiued the spirit of bondage to feare againe: but ye haue receiued the spirit of [k] adoption, whereby wee cry * Aba, Father.

16 The same spirit [l] beareth witnesse with our spirit, that wee are the children of God.

17 If we be children, we are also [m] heires, euen the heires of God, and heires annexed with Christ, if so be that wee suffer with him, that wee may also bee glorified with him.

18 For I count that the afflictions of this present time, are not ‖ worthy of the glory, which shall be shewed vnto vs.

19 For the feruent desire of the creature waiteth when the sonnes of God shall be reuelled,

20 Because the [n] creature is subiect to [o] vanity, not of it owne will, but by reason of him which hath subdued it vnder hope,

21 Because the creature also shall bee deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For wee know that euery [p] creature groneth with vs also, and trauaileth in paine together vnto this present,

23 And not onely the creature, but we also which haue the [q] first fruits of the Spirit, euen we doe sigh in our selues, waiting for the adoption, euen the * redemption of our [r] body.

24 For we are saued by hope: but [s] hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we do with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it selfe maketh request for vs with sighes, which cannot be expressed.

27 But hee that searcheth the hearts, knoweth what is the meaning of the Spirit: for hee [t] maketh request for the Saints, according to the will of God.

28 Also we know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he [u] knew before, he also predestinated to bee made like to the image of his Sonne, that he might be the first borne among many brethren.

30 Moreouer, whom he predestinated, them also he called, and whom hee called, them also he iustified, and whom he iustified, them he also glorified.

31 What shal we then say to these things? If God be on our side, who can bee against vs?

32 Who spared not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also?

33 Who shall lay any thing to the charge of Gods chosen? It is God that * [x] iustifieth.

34 Who shall condemne? It is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of [y] Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, * For thy sake are we [z] killed

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.
b He annexeth the condition, lest we should abuse the libertie.
c The power and authoritie of the Spirit, that is, the grace of regeneration.
d Whose sanctification is made ours.
‖ *Or, of no strength.*
e Christ did take flesh, which of nature was subiect to sinne, which notwithstanding he sanctified euen in the very instant of his conception, and so did appropriate it vnto him that hee might destroy sinne in it, 2. Cor. 5. 21.
‖ *Or, by sinne.*
f That which the lawe requireth.
g The word comprehendeth all that which is most excellent in man, as will, vnderstanding, reason, wit, &c.
‖ *Or, if so be.*
‖ *Or, flesh*
h The spirit of regeneration, which abolisheth sinne in our flesh, not all at once but by degrees: wherefore wee must in the meane time call to God through patience.
i But to liue after the Spirit.
k So hee nameth the holy Ghost of the effect, which he causeth in vs, when hee proposeth vs saluation by the Law with an impossible condition, who also doth seale our saluation in our hearts by Christs free adoption, that we consider not God now as a rigorous Lord, but as a most mercifull Father. *Galat.* 4. 5, 6.
l So that we haue two witnesses, Gods Spirit, and ours, who is certified by the Spirit of God.

m Freely made partakeres of the fathers treasures.

‖ *Or, of like value*

n The creatures shal not be restored before that Gods children be brought to their perfection: in the meane season they waite.
o That is, to destruction, because of mans sinne.
p He meaneth not the Angels, neither deuils, nor men.
q And yet are farre from the perfection. *Luke* 21. 28.
r Which shalbe in the resurrection, when we shal be made conformable to our head Christ.
s By hope is meant that thing which we hope for.
t In that he stirreth their hearts to pray, & sheweth both whom to aske, and how.
u He sheweth by the order of our election, that afflictions are meanes to make vs like the Sonne of God.

Isa. 50. 8.
x Who pronounceth his iust in his Sonne Christ.
y Wherewith be loued vs, or God in Christ: which loue is grounded vpon his determinate purpose: and Christ is the pledge thereof. *Psal.* 44. 22.

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z Which is to signifie the condition of Christs Church.
a Paul setteth foorth by these words the wonderfull nature of the spirits, as well the good, Ephes. 1.21. Col. 1.16. as the euill spirits, Ephes. 6.12. Col. 2.15.
b That is, where with God loueth vs in his Sonne Christ Iesus.

z killed all day long: wee are counted as sheepe for the slaughter.
37 Neuertheless, in all these things wee are more then conquerers through him that loued vs.
38 For I am perswaded that neither death, nor life, nor Angels, nor a principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature shall bee able to separate vs from the b loue of God, which is in Christ Iesus our Lord.

CHAP. IX.

1 Hauing testified his great loue towards his nation and the signes thereof, 11 He entreateth of the election and reprobation. 24 Of the vocation of the Gentiles. 30 And reiection of the Iewes.

a As becommeth him that reuereenceth Christ, or whose tongue Christ ruleth, & so taketh Christ for his witnesse.
b He would redeeme y reiection of the Iewes with his owne damnation, which declareth his zeale towards Gods glory, reade Exod. 32.32.
c The Arke of the couenant, because it was a signe of Gods presence was called Gods glory, 1.Sam. 4.21. Psal. 26.8.
d The two tables of the Couenant Deut. 11.9. *Chap.* 2.17. *ephes* 2.12.
e Christ is very God. *Chap.* 2.28. 1. *Greeke, fal away.*
f That is, of Iacob, whose name was also Israel. *Gen.* 21.12. *hebr* 11.18.
g The Israelites must not be esteemed by their kinred, but by the secret election of God, which is aboue the external vocation.
h As Ismael *Gal.* 4.28 *Gen.* 18.10. *Gen.* 25.21. *Gen.* 25.23. *Mal.* 1.2,3. *Exo.* 33.19.
i As the only wil & purpose of God is the chiefe cause of election, & reprobation: so his free mercy in Christ is an inferiour cause of saluation, and the hardening of the heart an inferiour cause of damnation.

I Say the truth a in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost.
2 That I haue great heauinesse, and continuall sorrow in mine heart.
3 For I would wish my selfe to bee b separated from Christ, for my brethren that are my kinsemen according to the flesh.
4 Which are the Israelites, to whome pertaineth the adoption, and the c glory, & the d * Couenants, and the giuing of the Law, and the seruice of God, and the promises.
5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is e God ouer all, blessed for euer Amen.
6 * Not withstanding it cannot bee that the word of God should take none effect: for all they are not f Israel, which are of Israel:
7 Neither are they all children, because they are the seede of Abraham: * but, In g Isaac shall thy seede be called:
8 That is, they which are the children of the h flesh, are not the children of God: but the * children of the promise are counted for the seede.
9 For this is a word of promise, * In this same time will I come, and Sara shall haue a sonne.
10 Neither he onely felt this but also Rebecca when she had conceiued by one, euen by our father Isaac.
11 For, yer the children were borne, and when they had neither done good nor euill, (that the purpose of God might remaine according to election, not by workes, but by him that calleth.)
12 It was said vnto her, * The elder shall serue the yonger:
13 As it is written, * I haue loued Iacob and haue hated Esau.
14 What shall we say then? Is there vnrighteousnesse with God? God forbid.
15 For he saith to Moses, * I will haue mercy on him to whom I will shew mercie: and will haue compassion on him, on whom I will haue compassion.
16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.
17 For the k Scripture saith vnto Pharao, * For this same purpose haue I stirred thee vp, that I might shew my power in thee, and that my Name might bee declared throughout all the earth.
18 Therefore he hath mercy on whom he will, and whom he will, he hardeneth.
19 Thou wilt say then vnto mee, Why doeth he yet complaine? for who hath resisted his will?
20 But, O man, who art thou which ‖ pleadest against God? shall the * thing formed say to him that formed it, Why hast thou made me thus?
21 Hath not the potter power of the clay to make of the same lumpe one vessel to ‖ honour, and another to dishonour?
22 What and if God would, to shew his wrath, and to make his power knowen, suffer with long patience the vessels of wrath prepared to destruction?
23 And that he might declare the riches of his glory vpon the vessels of mercy, which he hath prepared vnto glory?
24 Euen vs, whom he hath called, not of the Iewes onely, but also of the Gentiles.
25 As he saith also in Osee, * I will call them, My people, which were not my people: and her, Beloued, which was not beloued.
26 And it shalbe, in the place where it was said vnto them, * Ye are not my people, that there they shall be called, The children of the liuing God.
27 Also Esaias crieth concerning Israel, * Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saued.
28 l For he will make his account, and gather it vnto a short summe with righteousnesse: for the Lord will make a short count in the earth.
29 * And as Esaias said before, Except the Lord of hosts had left vs a seed, we had beene made as m Sodome, and had bene like to Gomorrha.
30 What shall we say then? That the Gentiles which followed not righteousnesse, haue attained vnto righteousnesse, euen the righteousnesse which is of faith.
31 But Israel which followed the Law of righteousnesse, could not attaine vnto the Law of righteousnesse.
32 Wherefore? Because they sought it not by faith, but as it were by the workes of the Law: for they haue stumbled at the stumbling stone.
33 As it is written, * Behold, I lay in Sion a n stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him, shall not be ashamed.

k That is, God in the Scripture. *Exod.* 9.16.
‖ *Or, speakest against. Esa* 45.9. *ierem.* 18.6. *wisd.* 15.7.
‖ *Or, vnto honest vses.*
Hose 2.23. 1. *pet.* 2.10.
Hose. 1.10.
Isa. 10.21,22.
l God wil make such waste of that people, that the few which shall remaine, shall be a worke of his iustice, and shall set forth his glory in his Church *Isa.* 1.9.
m That is vtterly lost.
Isa. 8.14. *and* 28.16. 1. *pet* 2.6. *psal* 118.22.
n Iesus Christ is to the infidels destruction, and to the faithfull life and resurrection.

CHAP. X.

1 After that he had declared his zeale towards them, 3 He sheweth the cause of the ruine of the Iewes. 4 The end of the Law. 5 The difference betweene the office of the Law, and of faith. 17 Whereof faith commeth, and to whom it belongeth. 19 The reiection of the Iewes, and calling of the Gentiles.

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Brethren, mine hearts desire and prayer to God for Israel is, that they might be saued.

2 For I beare them record, that they haue [a] the zeale of God, but not according to knowledge.

3 For they being ignorant of the righteousnesse of God, and going about to stablish their owne righteousnesse, haue not submitted themselues to the righteousnesse of God.

4 * For Christ is the [b] end of the Lawe for righteousnesse vnto euery one that beleeueth.

5 For Moses thus describeth the righteousnesse which is of the Law, * That the man which doeth these things, shall liue thereby.

6 But the righteousnesse which is of faith, speaketh on this wise, [c] * Say not in thine heart, who shall ascend into heauen? (that is, to bring Christ from aboue.)

7 Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead)

8 But what saith it? * The word is neere thee, euen in thy mouth, and in thine heart. This is the [d] word of faith which we preach.

9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that God raised him vp from the dead, thou shalt be saued.

10 For with the heart man beleeueth vnto righteousnesse, and with the [e] mouth man confesseth to saluation.

11 For the Scripture saith, * Whosoeuer beleeueth in him shall not be ashamed.

12 For there is no difference betweene the Iewe and the Grecian: for hee that is Lord ouer all, is rich vnto all, that call on him.

13 * For whosoeuer shall call vpon the Name of the Lord, shall be saued.

14 But how shall they call on him, in whom they haue not beleeued: and how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beautifull are the ‖ feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they haue not all obeyed the Gospel: for Esaias saith, * Lord, who hath beleeued our [f] report.

17 Then faith is by hearing, and hearing [g] by the word of God.

18 But I demaund, Haue [h] they not heard? * No doubt their [i] sound went out through all the earth, and their words into the ends of the [k] world.

19 But I demand, did not Israel know God? First Moses saith, * I will prouoke you to enuy by a nation that is not my nation, and by a foolish nation I will anger you.

20 * And Esaias is bold, and saith, Was I found of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, * All the day long haue I stretched forth mine hand vnto a ‖ disobedient and gainsaying people.

CHAP. XI.

4 God hath his Church, although it be not seene to mans eye. 5 The grace shewed to the elect. 7 The iudgment of the reprobate 8 God hath blinded the Iewes for a time and reuealed himselfe to the Gentiles. 18 Whom he warneth to humble themselues. 29 The gifts of God without repentance. 33 The depth of Gods iudgements.

I Demaund then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people which hee [a] knew before. Know yee not what the Scripture saith of Elias, how hee maketh request vnto God [b] against Israel, saying,

3 * Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saith the answere of God to him? * I haue reserued vnto my selfe [c] seuen thousand men, which haue not bowed the knee to Baal.

5 Euen so then at this present time is there a remnant through the ‖ election of grace.

6 And if it bee of grace, it is no more of works: or else grace, were no more grace: but if it be of workes, it is no more grace: or else were worke no more worke.

7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the rest haue bene hardened.

8 According as it is written, * God hath giuen them the spirit of ‖ slumber: eyes that they should not see, & eares that they should not heare vnto this day.

9 And Dauid saith, * Let their [b] table be made a snare, and a net, and a stumbling blocke euen for a recompence vnto them.

10 Let their eyes bee darkened that they see not, & * bow downe their backe alwayes.

11 I demaund then, Haue they stumbled, that they [f] should fall? God forbid: but through their fall saluation commeth vnto the Gentiles, to [g] prouoke them to follow them.

12 Wherefore if the fall of them bee the riches of the world: and the diminishing of them the [h] riches of the Gentiles, how much more shall their abundance be?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles I magnifie mine office.

a That is, a certaine affection, but not a true knowledge. *Gal.* 3.24.

b The end of the Law is to iustifie them which obserue it: therefore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c. *Leuit.* 18.5. *ezek.* 20.11. *gal.* 3.12.

c Because wee cannot performe the Law, it maketh vs to doubt, who shall goe to heauen, and to say, Who shall go downe to the deepe to deliuer vs thence? but faith teacheth vs that Christ is ascended vp to take vs with him, and hath descended into the depth of death to destroy death, and deliuer vs. *Deut.* 30.12. *Deut.* 30.14.

d That is, the promise and the Gospel which agreeth with the Law.

e That is, the way to be saued, is to beleeue with heart, that wee are saued only by Christ, and to confesse the same before the world. *Isai.* 28.16. *Ioel* 2.32. *actes* 2.21. *Isai.* 52.7. *nahum.* 1.15. ‖ Or, *the comming.*

Isai 53.1. *iohn* 12.38. f Meaning the Gospel, and the good tidings of saluation, which they preached. g That is, by Gods commandement, of whom they are sent that preach the Gospel. It may bee also taken for the very preaching it selfe. h Both the Iewes and Gentiles *Psal.* 19.4. i The Ebrew word signifieth the line or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, preacheth vnto the whole world, and setteth forth the worthinesse of the Creator.

k Then seeing all the world knew God by his creatures, the Iewes could not be ignorant, and so sinned of malice. *Deut.* 32.21. *Isai* 65.1, *Isai* 65.2. ‖ Or, *vnbeleeuing.*

a And elected before all beginning.

b He talked with God, not that he should punish Israel, but yet lamented their falshood, and so his words made against them. 1 *King.* 19.10. 1 *King.* 19.18.

c Meaning, an infinite number. ‖ Or, *free election.* *Isa.* 6.9 *mat.* 13.14 *iohn.* 12.40. *actes* 28.26. ‖ Or, *pricking.* *Psal.* 69.22.

d Christ by the mouth of the Prophet wisheth that which came vpon the Iewes, that is, that as birds are taken whereas they thinke to finde food, so the Law which the Iewes of a blind zeale preferred to the Gospel, thinking to haue saluation by it, should turne to their destruction.

e Take from them thy grace and strength.

f Without hope to be restored g The Iewes to follow the Gentiles. h In that the Gentiles haue the knowledge of the Gospel.

14 To.

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That they might be zelous ouer Christ against the Gentiles, and so to be more feruent in loue toward Christ then the Gentiles.

k The Iewes now remaine, as it were in death, for lacke of the Gospel: but when both they and the Gentiles shal embrace Christ, the world shall be restored to a new life.

l Abraham was not onely sanctified, but his seede also which neglected not the promise.

m Meaning Abraham.

Or, in them.

n That is, the Church of the Israelites.

o Be carefull: worship God, and trust in his promise.

p He speaketh of the Iewes and Gentiles in generall.

q Meaning stubburnnesse and induration against Gods word.

r He sheweth that the time shal come that the whole nation of the Iewes, though not euery one particularly, shalbe ioyned to the Church of Christ.

Isa. 59.20. *Isa* 27.9. *iere.* 31. 33, 34. *heb* 8.8. *and* 10.16, 17.

s To whom God giueth his Spirit of adoption, and whom he calleth effectually, hee cannot perish: for Gods eternall counsell neuer changeth.

Or, that by your mercy.

14 To trie if by any meanes I might prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiuing be but k life from the dead?

16 For if l the first fruits be holy, so is the whole lumpe: and if the m roote be holy, so are the branches.

17 And though some of the branches bee broken off, and thou being a wilde Oliue tree, wast graft in ‖ for them, and made partaker of the roote, and fatnesse of the n Oliue tree,

18 Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: bee not high minded, but o feare.

21 For if God spared not the naturall branches, take heed, lest he also spare not thee.

22 p Behold therefore the bountifulnesse, and seueritie of God: toward them which haue fallen, seueritie: but toward thee, bountifulnesse, if thou continue in his bountifulnesse: or else thou shalt also be cut off.

23 And they also, if they abide not still in vnbeliefe, shall be grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Oliue tree, which was wilde by nature, and wast grafted contrarie to nature in a right Oliue tree, how much more shall they that are by nature, be grafted in their owne Oliue tree?

25 For I would not, brethren, that yee should bee ignorant of this secret, (lest yee should be arrogant in your selues) that partly q obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in.

26 And so r all Israel shall be saued, as it is written, * The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

27 And this is my couenant to them, * When I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloued for the fathers sakes.

29 For the t gifts and calling of God are without repentance.

30 For euen as yee in time past haue not beleeued God, yet haue now obtained mercy through their vnbeliefe,

31 Euen so now haue they not beleeued ‖ by the mercy shewed vnto you, that they also may obtaine mercy.

32 For God hath shut vp u all in vnbeliefe, that he might haue mercy on all.

33 O the depenesse of the riches, both of the wisedome and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!

34 * For u who hath knowen the minde of the Lord? or who was his counseller?

35 Or who hath x giuen vnto him first, and he shall be recompensed?

36 For of y him, and through him, and for him are all things: to him be glory for euer. Amen.

x That is, preuoked him by his good workes?

y All things are created & preserued of God to set forth his glory.

CHAP. XII.

The conuersation, loue and workes of such as beleeue in Christ. 19 *Not to seeke reuengeance.*

1 BEseech you therefore brethren, by the mercies of God, that yee giue vp your bodies a a liuing sacrifice, holy, acceptable vnto God, which is your b reasonable seruing of God.

2 And fashion not your selues like vnto this world, but be ye changed by the renewing of your minde, that ye may * proue what is the c good will of God, and acceptable, and perfect.

3 For I say through the grace that is giuen vnto mee, to euery one that is among you, that no man presume to vnderstand, aboue that which is meete to vnderstand, but that he d vnderstand according to e sobriety, as God hath dealt to euery man the * measure of faith.

4 For as wee haue many members in one body, and all members haue not one office,

5 So wee being many are one body in Christ, and euery one, one anothers members.

6 * Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether we haue f prophecie, let vs prophesie according to the proportion of our faith:

7 Or an office, let vs waite on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: hee that h distributeth, let him doe it * with simplicitie: hee that ruleth, with diligence: hee that i sheweth mercie, with * cheerefulnesse.

9 Let loue be without dissimulation. * Abhorre that which is euill, and cleaue vnto that which is good.

10 * Bee affectioned to loue one another with brotherly loue. In giuing honour, goe one before another.

11 Not slothfull to doe seruice: feruent in spirit: seruing ‖ the Lord,

12 Reioycing in hope, patient in tribulation, * continuing in prayer,

13 * Distributing vnto the necessities of the Saints: * giuing your selues to hospitalitie.

14 * Bless them which persecute you: bless, I say, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

a In stead of dead beasts, liuely sacrifice: in stead of the blood of beasts, which was but a shadow, & pleased not God of it selfe, the acceptable sacrifice of the spirituall man, framed by faith to godlinesse and charitie.

b That is, true, lawfull, and spirituall, 1 Pet 2 5. *Ephes.* 5.17.

c *1. thes* 4.1, 3.

c Whatsoeuer is not agreeable to Gods wil, is euil, displeasant, and vnperfect.

d Two things are required if wee will iudge soberly of Gods gifts in vs: the one, that we doe not arrogate to our selues that which we haue not: next, that wee boast not of the gifts, but reuerently vse them to Gods honour.

e That is, soberly, not neglecting Gods gifts, but vsing them to his glory.

f By prophesying here, he meaneth preaching and teaching, and by office and ministerie, all such offices, as pertaine to the Church, as Elders, Deacons, &c.

g By faith he meaneth the knowledge of God in Christ, with the gifts of the holy Ghost.

h Of these Officers some are Deacons, some gouernours, some keepe the poore.

i He meaneth them which were appointed to look vnto the poore, as for the most part were the widowes. Act 6.1. 1.tim.5.9. 2.*Cor.* 9.7. *Amos* 5.15. *Ephes.* 4.2. 1.*pet.*2.17 *hebr.*13.1.

Or, the time.

Luke 18.1. 1.*Cor.*16.1. *Hebr.*13.2. 1 *pet* 4.9. *Matth.*5.44.

16 Be

r That is, both Iewes and Gentiles. *Isai.*40.13. *wisd.* 9.13. 1.*cor* 2.16.

u He reproueth the rashnesse of men which murmure against the iudgements of God.

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16 Be of like affection one towards another: bee not hie minded: but make your selues equall to them of the lower sort: * bee not wise in k your selues.

17 * Recompense to no man euill for euill: l procure things honest in the sight of all men.

18 * If it be possible, as much as in you is, haue peace with all men.

19 Dearely beloued, * auenge not your selues, but giue place vnto wrath: for it is written, * Vengeance is mine: I will repay, saith the Lord.

20 * Therefore if thine enemie hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape m coales of fire on his head.

21 Bee not ouercome of euill, but ouercome euill with goodnesse.

Proverb.3.7.
Isa.5.21.
k That is, in your owne conceit.
Prou.20.22.
matth.5.39.
1.pet.3.9.
1.cor.6.7.
l Liue so honestly & godly, that no man can finde fault with you.
Heb.12.14.
Eccius.28.1.
matth.5.39.
Deut.32.35.
hebr.10.30.
Prou.25.21,22.
m For thou shalt either winne him with thy benefit, or els his conscience shall beare him witnesse that Gods burning wrath hangeth ouer him.

CHAP. XIII.

1 *The obedience to the rulers.* 4 *Why they haue the sword.* 8 *Charitie ought to measure all our doings.* 11 *An exhortation to innocencie and puritie of life.*

Wisd.6.3.tit.3.1.
1 pet.2.13,14.

LEt * euery soule be subiect vnto the higher powers: for there is no power but of God: and the powers that bee, are ordained of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shal receiue to themselues a iudgement.

a Not onely the punishment of the iudges, but also the vengeance of God.

3 For princes are not to bee feared for good workes, but for euill. Wilt thou then be without feare of the power? doe well: so shalt thou haue praise of the same.

4 For hee is the minister of God for thy wealth: but if thou doe euill, feare: for hee beareth not the sword for nought: for hee is the minister of God ‡ to take vengeance on him that doeth euill.

5 Wherefore yee must be subiect, not because of wrath onely, but also for b conscience sake.

6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same c thing.

7 * Giue to all men therefore their duety: tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honour, to whom ye owe honour.

8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the d Law.

9 For this, * Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there be any other commaundement, it is briefly comprehended in this saying, euen in this, * Thou shalt loue thy neighbour as thy selfe

10 Loue doeth not euill to his neighbour: therefore is loue the * fulfilling of the Law.

11 And that considering the season, that it is now time that wee should arise from sleepe: for now is our saluation e neerer then when we beleeued it.

12 The night is past, and the day is at hand: let vs therefore cast away the workes of darkenesse, and let vs put on the f armour of light,

13 So that we walke honestly, as in the day: not in * ‖ gluttonie and drunkennesse, neither in chambering and wantonnesse, not in strife and enuying:

14 * But put yee on the Lord IESVS Christ, and take no thought for the flesh, to fulfill the lusts of it.

Exod.20.14.
deut.5.18.
Leuit.19.18.
matth.22.39.
gal.5.14 iam.2.8
1.Tim.1.5.
d He meaneth onely the second table.
c That is, to defend the good, and to punish the euill.
Matth.22.21.
Exod.20.14.
deut.5.18.
Leuit.19.18.
matth.22.39.
gal.5.14 iam.2.8
1.Tim.1.5.
e Before we beleeued, it had bin in vaine to tell vs these things: but now seeing our saluation is nere, let vs take heede that we neglect not this occasion.
f That is, honest maners & godly.
Luke 21.34.
‖ *Or, riot.*
Gal.5.16.
1.pet.2.11.

CHAP. XIIII.

1 *The weake ought not to be despised.* 10 *No man should offend anothers conscience.* 15 *But one to support another in charitie and faith.*

HIm that is weake in the a faith, receiue vnto you, but not b for controuersies of disputations.

a That is, the doctrine of the Gospel.
b Lest he should depart either more ignorant then he came, or else with a greater scruple of conscience.

2 One beleeueth that he may eate of all things: and another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

4 * Who art thou that condemnest another mans seruant? hee standeth or falleth to his owne c master: yea, he shall bee established: for God is able to make him stand.

Iam 4.12.
c It is the Lords matter, and not thine.

5 This man esteemeth one day aboue another day, and another man counteth euery day alike: let euery man be d fully perswaded in his minde.

d We must be assured in our conscience by Gods word in all things that we doe: that if we be strong, we may know what is our libertie, and if we be weake, we may learne to profit dayly.

6 He that e obserueth the day, obserueth it to the f Lord: and hee that obserueth not the day, obserueth it not to the Lord. Hee that eateth, eateth to the Lord: for hee giueth God thankes: and he that g eateth not, h eateth not to the Lord, and giueth God thankes.

e That counteth one day more holy then another.
f Who iudgeth whether he doe well or no.
g Because hee thinketh the meates vncleane by the Law.
h Here we must note three things: first, that he speaketh of things which of themselues are

7 For none of vs liueth i to himselfe, neither doth any die to himselfe.

8 For whether we liue, we liue vnto the Lord: or whether wee die, wee die vnto the Lord: whether we liue therefore, or die, wee are the Lords.

9 For Christ therefore died, and rose againe, and reuiued, that hee might be Lord both of the dead and the quicke.

10 But why doest thou iudge thy brother? or why doest thou despise thy brother? * for wee shall all appeare before the iudgement seat of Christ.

11 For it is written, * I k liue, saith the Lord, and euery knee shall bow to mee, and all tongues shall l confesse vnto God.

indifferent, albeit in the law they were not: next, that he reproueth not the condemning of the acte, but of the persons: thirdly, that he meaneth not the stubburne & malicious, whom he cal leth dogs and concision, but the weake and infirme, to whom God as yet had not reuealed the perfect liberty. i Both our life & death ought to profit our brother. *2.Cor.5.10. Isa 45 23 phil.2.10.* k This oath particularly appertaineth to God, who is the true life of himselfe, and giueth it to all others. l And acknowledge me for their God.

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12 So then euery one of vs shall giue accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.

m He preuenteth the obiection which the Christians might vse. 1 *Cor.* 8. 11.

14 m I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.

n Which is the benefit of Christian liberty, by abusing whereof yee cause the weakelings to blaspheme the Gospel, which might seeme to them contrary to Gods will, and the doctrine of the law.

15 But if thy brother bee grieued for the meate, nowe walkest thou not charitably: * destroy not him with thy meate, for whom Christ died.

16 Cause not your n commodity to be euill spoken of.

o God will not reigne ouer his by such obseruations.

17 For the o kingdome of God is not meat nor drinke, but righteousnes, and peace, and ioy in the holy Ghost.

p In peace and righteousnesse. *Titus* 1. 15.

18 For whosoeuer p in these things serueth Christ, is acceptable vnto God, and is approued of men.

19 Let vs then follow those things which concerne peace, and wherewith one may edifie another.

1 *Cor.* 8. 13.

20 Destroy not the worke of God for meates sake: * all things indeede are pure: but it is euill for the man which eateth with offence.

q Faith here is taken for a full perswasion of the Christian liberty in things indifferent, as the Apostle interpreteth it in the 14. verse.

21 * It is good neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weake.

r Which hath none euil remorse of conscience in his doing.

22 Hast thou q faith? haue it with thy selfe before God: blessed is he that r condemneth not himselfe in that thing which he alloweth.

s Meaning of a right conscience

23 For he that doubteth, is condemned if he eate, because hee eateth not of faith: and whatsoeuer is not of s faith, is sinne.

CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9 & by the only mercy of God, which is the cause of saluation both of the one and the other. 14 He sheweth his zeale toward them and the Church, 30 and requireth the same of them.

WEe which are strong, ought to beare the infirmities of the weake, and not to please our selues.

a To edifie, signifieth to do all maner duties to our neighbour, either to bring him to Christ, or if he bee wonne, that he may grow from faith to faith: for the faithfull are called the Temple of God wherein he is resident by his holy Spirit: & these faithfull are the stones of the newe Ierusalem: that is, the vniuersall Church, Isa 54. Reuel. 21. of the which building Christ is the chiefe corner stone, Ephe. 2. 20. *Psal.* 69 9. b I did so beare them as if they had bene done to me, and not to my father. c Which is the authour of patience.

2 Therefore let euery man please his neighbour in that that is good to a edification.

3 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, fell b on me.

4 For whatsoeuer things are written afore time, are written for our learning, that wee through patience, and comfort of the Scriptures, might haue hope.

5 Now the God of c patience and consolation giue you that ye be * like minded one towards another, according to Christ Iesus,

1. *Cor.* 1. 10. *Phil.* 3. 16. & 4. 3

6 That ye with one minde, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore, receiue yee one another, as Christ also receiued vs to the d glory of God.

d To make vs partakers of Gods glorie.

8 Now I say, that Iesus Christ was a e minister of the circumcision, for the f truth of God, to confirme the promises made vnto the fathers.

e First to gather the Iewes, and then the Gentiles, that both might be made one flocke.

f that God might be knowen true.

9 And let the Gentiles praise God for his mercy, as it is written, * For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.

Psal. 18. 49. 2. *sam.* 22. 50 *Deut.* 32. 43.

10 And againe he sayth, * Reioyce, yee Gentiles, with his people.

Psal. 117. 1.

11 And againe, * Praise the Lord all yee Gentiles, and laud yee him all people together.

Isa. 11. 11.

g Which is Christ, who did spring as a young bud out of the drie and dead roote.

12 And againe Esaias saith, * There shal be a roote of Iesse, and g he that shall rise to reigne ouer the h Gentiles, in him shall the Gentiles trust.

h Then seeing he tooke both the Iewes and Gentiles to his Fathers glory, they ought by his example loue together.

13 Now the God of hope fill you with all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that ye also are ful of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Nenertheles brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might bee acceptable i being sanctified by the holy Ghost.

i The minister offereth vp the people to God by the Gospel.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not k speake of any thing which Christ hath not wrought by mee, to make the Gentiles obedient in word and deede,

k God gaue him such ample occasions to set forth his excellent workes that he had done by him, that the Apostle need not to seeke any other thing to boast vpon.

19 With the power of signes and wonders, by the power of the spirit of God: so that from Ierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I inforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation.

21 But as it is written, * To whom hee was not spoken of, they shal see him, and they that heard not, shall vnderstand him.

Isa. 52. 15.

22 Therefore also I haue bene * oft let to come vnto you.

Act. 1. 13. 1. *thes.* 2. 17, 18.

23 But nowe seeing I haue no more place in these quarters, and also haue * bene desirous many yeeres agone to come vnto you,

Chap. 1. 10.

24 When I shall take my iourney into Spaine, I will come to you: for I trust to

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to see you in my iourney, and to bee brought on my way thitherward by you, after that I haue beene somewhat filled with your company.

25 But now goe I to Ierusalem, to[l] minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Ierusalem.

27 For it hath pleased them, and their debters are they: *for if the Gentiles bee made partakers of their spirituall things, their duty is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue[m] sealed them this [n] fruit, I will passe by you into Spaine.

29 *And I know when I come, that I shall come to you with [o] abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the loue of the spirit, that ye *would striue with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, & that my seruice which I haue to doe at Ierusalem, may be [p] accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the *God of peace bee with you all, Amen.

CHAP. XVI.

1 *After many recõmendations,* 17 *he admonisheth them to beware of false brethren, and to bee circumspect.* 20 *He prayeth for them, and giueth thanks to God.*

I Commend vnto you Phebe our sister, which is a seruant of the Church of Cenchrea,

2 That ye receiue her in the Lord, as it becommeth Saints, & that yee assist her in whatsoeuer businesse she needeth of your aid: for shee hath giuen hospitality vnto many, and vnto me also.

3 Greete *Priscilla and Aquila my fellow helpers in Christ Iesus.

4 (Which haue for my life layed downe their owne necke. Vnto whom not I only giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greete the Church that is in their house. Salute my beloued Epenetus, which is the [a] first fruites of ‖ Achaia in Christ.

6 Greete Mary, which bestowed much labour on vs.

7 Salute Andronicus, and Iunia, my cousins and fellow prisoners, which are notable among the Apostles, and [b] were in Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greet them which are of the friendes of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, & his sister, and Olympias, and all the Saints which are with them.

16 Salute one another with an *holy [c] kisse. The Churches of Christ salute you.

17 ¶ Now I beseech you brethren, marke them diligently which cause diuision and offences, contrary to þ doctrine which ye haue learned, and *auoid them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne [d] bellies, and with [e] faire speech & flattering deceiue the hearts of the simple.

19 For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you wise vnto that which is good, and simple concerning euill.

20 The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.

21 *Timotheus my companion, and Lucius, and Iason, and Sosipater my kinsemen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 *Gaius mine hoste, and of the whole Church saluteth you. Erastus the ‖ Chamberlaine of the [f] city saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ be with you all, Amen.

25 *To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, *by the reuelation [g] of the mystery, which was kept secret since the world began:

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commaundement of the euerlasting God for the obedience of faith)

27 To God, I say, onely wise, bee praise through Iesus Christ for euer. Amen.

Written to the Romans from Corinthus, & sent by Phebe, seruant of the Church, which is at Cenchrea.

The

l Which was to cary the almes. 1 *Cor.* 9.11.

m I shall faithfully leaue it with them, and as it were sealed most surely.

n Almes is the fruit of faith and charity. *Chap.* 1.11.

o His comming shalbe profitable vnto them: for God will giue him abundant knowledge of diuine mysteries, to communicate vnto them. 2 *Cor.* 1.11.

p Hee feared lest slanderous tongues would haue made his message either odious, or lesse acceptable. *Isa.* 9.6.

Acts 18.2.

a The first which was consecrated to the Lord by imbracing the Gospel. ‖ *Or, Asia.*

b They were grafted in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Churches.

1 *Cor.* 16.20. 2 *cor.* 13.12. 1 *pet.* 5.14.

c This was a signe of amity among the Iewes, which he willeth to be holy, that is, that it come from a mind full of godly charity. 1 *Iohn* 10.

d These be marks to know the false apostles by.

e The word signifieth him that promiseth much and performeth nothing, who seemeth also to speake for thy profit, but doth nothing lesse. *Acts* 16.1 *phil.* 2.19.

1 *Cor.* 1.14. ‖ *Or, receiuer.*

f Corinthus. *Ephes.* 3.20. *Ephe.* 3.9. *col.* 1.26. 2 *tim.* 1.9. *tit.* 1.2. 1 *pet.* 1.20.

g Both as touching the doctrine of the Gospel, and also the calling of the Gentiles.

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The first Epistle of Paul to the Corinthians.

THE ARGVMENT.

After that Saint Paul had preached at Corinthus a yeere and an halfe, he was compelled by the wickednesse of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glory, and affectate eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies & ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefest points of Christian Religion. Against these euils the Apostle proceedeth, preparing the Corinthians hearts, and eares with gentle salutations: but soone after he reproueth their contentions and debates, their arrogancie and pride, and exhorteth them to concord and humilitie, setting before their eyes the spirituall vertue, and heauenly wisedome of the Gospel, which cannot be perswaded by worldly wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein Saint Paul behaued himselfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent heede that they be not polluted with vaine doctrine, seeing they are the Temple of God. And as for those that doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgment, albeit he had declared by manifest signes, that he neuer sought his own glory, neither yet how he might liue, but only the glory of Christ: which thing at his comming he would declare more amply, to the shame of those vaineglorious braggers, who sought themselues onely, and therefore suffered most horrible vices vnreproued and vnpunished, as incest, contentions, pleadings before infidels, fornication, and such like, to the great slander of the Gospel. This done, he answereth to certaine points of the Corinthians letter, as touching single life, duetie of mariage, of discord and dissention among the married, of virginitie, and second mariage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, he warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing rather then he would doe, hee would neuer vse that libertie, which God had giuen him. But forasmuch as pride, and selfe will was the cause of those great euils, he admonisheth them by the example of the Iewes not to glory in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to follow Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lords Supper, the abuse of the Spirituall gifts, which God hath giuen to maintaine loue, and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel seruеth to no vse. Last of all, he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to persеuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

1 He praiseth the great graces of God shewed toward them, 10 Exhorting them to concord and humilitie. 19 Hee beateth downe all pride, and wisdom which is not grounded on God, 26 Shewing whom God hath chosen to confound the wisedome of the world.

PAVL called to bee an Apostle of IESVS CHRIST, through the will of God, and our brother Sosthenes,

2 Vnto the Church of God, which is at Corinthus, to them that are [a] sanctified in Christ Iesus, [b] Saints by calling, * with all that [c] call on the Name of our Lord Iesus Christ in euery place, both their Lord and ours:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

Acts 15.9. 1.thess.4.7.

a Whom God hath separated from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him. *Rom 1.7. ephes 1.1. colos. 1.22. 2.tim 1.9. tit 2.3.* b Made holy by the free mercie and calling of God. *2.Tim. 2.23.* c Which is to acknowledge him to be very God, to worship him, and seeke vnto him for helpe,

4 I thanke my God alwayes on your behalfe for the [d] grace of God, which is giuen you in Iesus Christ,

5 * That in all things yee are made rich [e] in him, in [f] all kinde of speach, and in all knowledge:

6 As the testimonie of Iesus Christ hath beene confirmed in you:

7 So that yee are not destitute of any gift: * waiting for the appearing of our Lord Iesus Christ.

8 * Who shall also confirme you vnto the ende, that yee may be [g] blamelesse in the day of our Lord Iesus Christ.

9 * God is faithfull, by whom yee are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, * that yee all [h] speake one thing, and that there bee no dissentions among you: but bee yee knit

d For all the benefits which ye haue receiued by the Gospel. *Coloss 1.10. and 2.7.*

e As members of the same body which communicate with their head.

f He commendeth those gifts in them whose abuse after hee doth reproue, as eloquence, philosophie, and their knowledge of Gods word. *Phil 3.20. titus 2.13. 1.Thess.3.13. and 5.23.*

g For there is no condemnation to them that are grafted in Christ Iesus. *Psal 138.8. 1.thes 5.24. Rom.15.5. phil 3.16.*

h Disagreeing in words ingendreth dissention of minde, whereof procee deth repugnancie of iudgement, which is the mother of schisme and heresie.

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knit together in one mind, and in one iudgement.

11 For it hath been declared vnto mee, my brethren, of you, by them that are of the house of [i] Cloe, that there are contentions among you.

12 Nowe this I say, that euery one of you sayeth, I am Paules, and I am *Apollos, and I am Cephas, and I am Christs.

13 Is Christ diuided? was Paul crucified for you? either were yee baptized [k] into the name of Paul?

14 I thanke God, that I baptized none of you, but *Crispus, and [l] Gaius,

15 Lest any should say, that I had baptized into mine owne name.

16 I baptized also the houshold of Stephanas: furthermore know I not whether I baptized any other.

17 For Christ sent mee not to [m] baptize, but to preach the Gospel, not with *[n] wisedome of wordes, [o] lest the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnesse: but vnto vs which are saued, it is the *power of God.

19 For it is written, *I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the [p] Scribe? where is the [q] disputer of the worlde? hath not God made the wisedome of this world foolishnesse?

21 For seeing the world by wisdom knew not God in the wisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a* signe, and the Grecians seeke after wisedome.

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, wee preach Christ, the power of God, and the wisedome of God.

25 For the [r] foolishnesse of God is wiser then men, & the weakenesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men [s] after the flesh, not many mighty, not many noble are called.

27 But God hath chosen ỹ foolish things of the world, to confound the wise, and God hath chosen the weake things of the worlde, to confound the mighty things.

28 And vile things of the world, & things which are despised, hath God chosen, and things [t] which are not, to bring to nought things [u] that are,

29 That no [x] flesh should reioyce in his presence.

30 But yee are of him in Christ Iesus, who of God is made vnto vs *wisedome and righteousnesse, and sanctification, and redemption,

31 That according as it is written, *He that reioyceth, [y] let him reioyce in the Lord.

*Ier.23.5,6. *Iere.9.24. 2.cor.10.17.

y That is, attribute all things to God with thankesgiuing.

CHAP. II.

1 *Hee putteth for example his maner of preaching, which was according to the tenour of the Gospel, 8 Which Gospel was contemptible and hid to the carnall, 10 And againe honourable and manifest to the spirituall.*

AND I brethren, when I came to you, came not with *excellency of wordes, or of wisedome, shewing vnto you the ‖ [z] testimony of God.

*Chap.1.17. ‖Or, mysterie.

2 For I esteemed not to ‖ knowe any thing among you, saue Iesus Christ, & him crucified.

3 *And I was among you in [b] weaknes, and in feare, and in much trembling.

4 Neither stood my worde, and my preaching in the *inticing speach of mans wisedome, but in playne euidence of ‖ the Spirit and of power,

5 That your fayth should not bee in the wisedome of men, but in the power of God.

6 And we speake wisedome among them that are [c] perfite: not the wisedome of this world, neither of the [d] princes of this world, which come to nought.

7 But wee speake the wisedome of God in a mystery, euen the hid wisedome, which God hath appointed before the world, vnto our glory.

8 Which [e] none of the Princes of this world hath knowen: for had they knowen it, they would not haue crucified the [f] Lorde of glory.

9 But as it is written, *The things which eye hath not seene, neither eare hath heard, neither [g] came into mans heart, are, which GOD hath prepared for them that loue him.

10 But God hath reuealed them vnto vs by his Spirit: for the Spirit [h] searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the spirit [i] of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Nowe wee haue [k] receyued not the Spirite of the worlde, but the Spirite, which is of GOD, that wee might knowe the [l] things that are giuen to vs of God.

*Chap.1.17. 2.pet.1.16. ‖Or, heauenly, or, diuine.

a That is, the Gospel, whereby God doth manifest himselfe to the would, or whereof God is the authour and witnesse.

b Herein appeareth his great modestie, who was not glorious but abiect and humble, not full of vaine beastings and arrogancie, but with feare and trembling set foorth the mighty power of God.

c They whose vnderstandings are illuminate by faith, acknowledge this wisedome, which the world calleth folly.

d The word is here taken for them, whom either for wisedome, riches, or power, men most esteeme.

e That is, very few.

f He calleth Iesus the mighty God, full of true glorie and maiestie, whom Dauid also calleth the King of glory, Psal.24.7. and Steuen nameth him the God of glory, Actes 7.2. and hereby appeareth the diuinitie of Christ, and coniunction of two natures in one person.

Isai.64.4.

g Man is not able to thinke Gods prouidence toward his.

h For hee is one God with the Father and the Sonne.

i Mans minde which vnderstandeth and iudgeth.

k Wee are not mooued with that Spirit, which teacheth things wherewith the world is delighted, and which men vnderstand by nature.

l All the benefites of God in Iesus Christ.

i Which was a vertuous woman and zealous of Gods glory, and sought the quietnesse of the Church.

*Acts 18.24.

k Reade the annotation, Actes 3.16.

*Acts 18.8.

l This Gaius was Paules host, in whose house also the Church was at Corinthus, Rom.16.23. there was yet another so called, which was of Derbe, and followed Paul, Acts 20.

m That is, chiefly and peculiarly.

*Chap.2.13. Gal.at.5.4. 2.pet.1.16.

n As rhetorike or arte oratorie.

o When men should attribute that vnto eloquence, which onely belonged to the power of God.

Rom.1.16. Isa.29.14.

p That is, the interpreter of the Law.

q He that is so subtill in disclosing questions? and herein Paul reprocheth euen the best learned, as though not one of them could perceiue by his owne wisedome this mysterie of Christ reuealed in the Gospel.

*Matth.12.38.

r He speaketh in the person of the wicked, who contrary to their conscience rather attributeth these things to God, then acknowledge their owne follie and weakenesse.

s According as the worlde esteemeth wise men.

t Which are in mans iudgement almost nothing, but taken for abiects and castawayes.

u Esteemed and in reputation.

x Thus he calleth man in contempt, and to beate downe his arrogancie.

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13 Which things also wee speake, not in the * words which mans wisdome teacheth, but which the holy Ghost teacheth, comparing [m] spirituall things with spirituall things.

14 But the [n] naturall man perceiueth not the things of the Spirit of God: for they are foolishnesse vnto him: neither can hee knowe them, because they are spiritually discerned.

15 But hee that is * spirituall, discerneth all things: yet hee himselfe is * iudged of no man.

16 * For who hath knowen the minde of the Lord, that hee might instruct him? but we haue the [p] minde of Christ.

Chap.1.17.
2 pet.1.16.
m As that which we teach is spirituall, so our kind of teaching must be spirituall, that the words may agree with the matter.
n Whose knowledge and iudgement is not cleared by Gods Spirit.
Prou.27.19.
o For the trueth of God is not subiect to the iudgement of man.
Isa.40 13.wisd.9.13.rom.11.34.
p That is, Christs Spirit, Iohn 16.13.rom.8.9.

CHAP. III.

3 Paul rebuketh the sects and authors thereof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erroneous doctrine. 11 Christ is the foundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faithfull.

AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, euen as vnto [a] babes in Christ.

2 I gaue you milke to drinke, and not meate: for yee were not yet able to beare it, neither yet now are yee able.

3 For yee are yet carnall: for whereas there is among you enuying, and strife, and diuisions, are yee not carnall, and walke as men?

4 For when one saith, I am Pauls, and another, I am Apollos, are yee not carnall?

5 Who is Paul then? and who is Apollos, but the ministers by whom yee beleeued, and as the Lord gaue to euery man?

6 I haue planted, Apollos watered, but God gaue the increase.

7 So then, neither is hee that planteth any thing, neither hee that watereth, but God that giueth the increase.

8 And he that planteth, and he that watereth are [b] one, * and euery man shall receiue his wages, according to his labour.

9 For wee together are Gods [c] labourers: yee are Gods husbandrie, and Gods building.

10 According to the grace of God giuen to mee, as a skilfull master builder, I haue laide the foundation, and another buildeth thereon: but let euery man [d] take heed how he buildeth vpon it.

11 For other foundation can no man lay, then that which is laide, which is Iesus Christ.

12 And if any man build on this foundation, gold, siluer, precious stones, timber, hay, or stubble,

13 Euery mans worke shall be made manifest: for the [e] day shall declare it, because it shall bee reuealed by the [f] fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, that he hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, hee shall [g] lose, but he [h] shall bee [i] safe himselfe: neuertheless yet as it were by the fire.

16 * Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue himselfe. If any man among you seeme to bee wise in this world, let him bee a foole, that hee may bee wise.

19 For the wisedome of this world is foolishnesse with God: for it is written, * hee catcheth the wise [k] in their owne craftinesse.

20 * And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man [l] reioyce in men: for all things are yours.

22 Whether it bee Paul, or Apollos, or Cephas, or the world, or life, or death: whether they bee things present, or things to come, euen all are yours,

23 And yee Christs, and Christ Gods.

a Being ingraffed in Christ by faith wee begin to moue by his Spirit, and as we profit in faith, wee grow vp to a ripe age. And here let him take heede that teacheth, lest for milke he giue poison: for milke and strong meate in effect are one, but onely differ in maner and forme.
b He chargeth them with two faults: the one, that they attributed too much to the ministers, and the other, that they preferred one minister to another.
Psal.62.12.
galat.6.5.
c So made by his grace.
d He reproueth the ministers of Corinth as teachers of curious doctrines and questions.
e Or, the time: which is, when the light of the trueth shall expel the darkenesse of ignorance, then the curious ostentation of mans wisedome shall bee brought to nought.
f By the triall of Gods Spirit.
g Both his labor and reward.
h He reproueth them not as false apostles, but as curious teachers of humane sciences, as they which lothing at the simplicitie of Gods word, preach philosophicall speculations.
i As touching his life, if he hold fast the foundation.
Chap.6.19.2.cor.6.16.
Iob 5.13.
k When they themselues are entangled in the same snares, which they laide for others. *Psal.94.11.*
l But in God who worketh by his ministers to his own glory and the comfort of his Church

CHAP. IIII.

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 He appealeth to Gods iudgement. 7 Beating downe their glory which hindred them to praise that, which they dispraysed in him, 19 He sheweth what he requireth on their part, and what they ought to looke for of him at his returne.

LEt a man so thinke of vs, as of the [a] ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, that euery man be found faithfull.

3 * As touching me, I passe very little to bee iudged of you, or of [t] mans iudgement: nay, I iudge not [b] mine owne selfe.

4 For I [c] know nothing by [d] my selfe, yet am I not thereby iustified: but hee that iudgeth me, is the Lord.

5 Therefore * iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the heart manifest: and then shall euery man haue praise of God.

6 Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos for your sakes, that yee might learne [e] by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 For who [f] separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadst not receiued it?

a As it is a thing intollerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete.
Matth.7 1,2.
t *Greeke, mans day.*
b Whether I haue great gifts or little, few or many.
c For as I doe not know whereby I should take occasion of glory: so I am certaine that before God another maner of iustice is required.
d Concerning mine office.
Matth.7.1.rom.2.1.
e By our example.
f To wit, from other men, and preferreth thee.

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8 Now yee are full: now yee are made rich: ye reigne as kings without vs, & would to God yee did reigne, that wee also might reigne with you.

9 For I thinke that God hath set forth vs the g last Apostles, as men appointed to death: for we are made a gasing stocke vnto the world, and to the Angels, and to men.

10 We are h fooles for Christes sake, and yee are wise in Christ: wee are weake, and yee strong: yee are honourable, and wee are despised.

11 Unto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 * And labour, working with our owne hands: we are reuiled, and yet we blesse: wee are persecuted, and suffer it.

13 * We are euill spoken of, and we ‖ pray: we are made as the filth of the world, the offscowring of all things vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousand ‖ instructers in Christ, yet haue yee not many fathers: for in Christ Jesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be yee followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shall put you in i remembrance of my wayes in Christ, as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come to you.

19 But I will come to you shortly, * if the Lord will, and will know, not the speach of them which are puffed vp, but the power.

20 For the k kingdome of God is not in word, but in l power.

21 What will yee? shall I come vnto you with a rodde, or in loue, and in the spirit of meekenesse?

g To diminish his authoritie they obiected, that he was not made an Apostle by Christ, but afterwards.
h By this bitter taunting in abieting himselfe, and exalting the Corinthians, he maketh them ashamed of their vaine glory.
Acts 20.34.
1.*thes*.2.9.
2.*thes*.3.8.
Matth.5.44.
Luke 23.34.
acts 7.60.
‖ *Or, vse gentle words.*
‖ *Or, pedagogues, & schoolemasters*
i Forasmuch as they had so soone forgotten.
Acts 18.21. *and* 19.21.
iames 4.15.
k That is, whatsoeuer gifts we haue receiued of God, to this end that he may reigne among vs.
l Of the holy Ghost.

CHAP. V.

1 He reproueth sharply their negligence in punishing him that had committed incest. 3 Willing them to excommunicate him. 7 To embrace purtie. 9 And flee wickednesse.

IT is heard certainely, that there is fornication among you, and such fornication as is not once named among the a Gentiles, * that one should haue his fathers wife.

2 And ye are puffed vp, and haue not rather sorrowed, that hee which hath done this deed, might be put from among you.

3 * For I verely as absent in body, but present in spirit, haue determined already, as though I were present, that hee that hath b thus done this thing.

4 When ye are gathered together, and my c spirit, d in the Name of our Lord Jesus Christ, that such one, I say, by the power of our Lord Jesus Christ,

5 * Bee deliuered vnto e Satan, for the f destruction of the flesh, that the spirit may be saued in the day of the Lord Jesus.

6 Your reioycing is not g good: * know ye not that a litle leauen leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, that ye may be a new lumpe, h as ye are vnleauened: for Christ our Passeouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in the leauen of malitiousnesse and wickednesse: but with the vnleauened bread of sincerite and trueth.

9 I wrote vnto you in an Epistle, * that yee should not company together with fornicators,

10 And i not altogether with the fornicators of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I haue written vnto you, that yee companie not together: if any that is called a brother, bee a fornicator, or couetous, or k an idolater, or a rayler, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe to iudge them also, which are l without? doe yee not iudge them that are m within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

a Who would thinke that you would suffer that mischiefe vnpunished which the most barbarous nations abhorre to speake of? Leuit. 18.8.
Col.2.5.
b Hauing now receiued the Gospel.
c My will and consent. d With inuocation of Gods Name, as becommeth them which procure the Lords businesse, and not their owne.
1.*Tim*.1.20.
e Which is to be as an heathen man and Publicane.
f For being wounded with shame and sorrow, his flesh or old man shall die: and the Spirit or new man shall remaine aliue and enioy the victory in that day when the Lord shall iudge the quicke and dead, 2.Cor. 4.18 1.Pet.4.6.
g Seeing you suffer such monstrous vices among you.
Gal.5.9.
h As euery man particularly is pure, so the whole Church in generall may be pure.
Matth.18.17.
2.*thes*.3.14.
i But he meane of those that were conuersant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to winne them to Christ.
k Who to please both parts would bee present at idole seruice, and yet professe the Gospel.
l Vnto whom the ecclesiasticall discipline doeth not stretch.
m Which are subiect to Gods word, and to the discipline of the Church.

CHAP. VI.

1 Hee rebuketh them for going to law together before the heathen. 7 Christians ought rather to suffer. 12 He reproueth the abusing of Christian libertie, 15 And sheweth that we ought to serue God purely both in body and soule.

DAre any of you, hauing businesse against another, be iudged vnder ‖ the a vniust, and not vnder the Saints?

2 * Doe yee not know, that the Saints shall iudge the world? If the world then shal be iudged by you, are yee vnworthy to iudge the smallest matters?

3 Know yee not that wee shall iudge the b Angels? how much more things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, c set vp them which are d least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 Now therefore there is vtterly ‖ a fault among

‖ *Or, iudges & magistrates which are infidels.*
a He calleth them vniust, whosoeuer are not sanctified in Christ.
Wisd.3.8.
b Who are now apostates, and deuils, Mat. 25.41.
c That is, make them iudges.
d If ye so burne with desire to pleade, keepe a court among your selues and make the least esteemed your iudge: for it is most easie to iudge betweene brethren. ‖ *Or, impotencie of minde.*

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Matth.5.39. luke 6.29. rom.12.19. 1.Thes.5.6.

among you, because yee goe to law one with another: * why rather suffer yee not wrong? why rather susteine ye not harme?

9 * Nay, ye your selues c doe wrong, and doe harme, and that to your brethren.

9 Know yee not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: *neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God.

11 And such were * some of you: but yee are washed, but ye are sanctified, but yee are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ * All f things are lawfull vnto me: but all things are not profitable. I may doe all things, but I will not be brought vnder s the power of any thing.

13 Meates are ordeined for the belly, and the belly for the meates: but God shall destroy both it, and them. Now the body is not for h fornication, but for the i Lord, and the Lord for the body.

14 And God hath also raised vp the Lord, * and shall raise vs vp by his power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, & make them the members of an k harlot? God forbid.

16 Doe yee not know, that he which coupleth himselfe with an harlot, is one body? * for two, saith he, shall be one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his l owne body.

19 Know yee not, that * your body is the temple of the holy Ghost, which is in you, whom ye haue of God? and yee are not your owne.

20 * For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

c Hee doeth not reproue the godly, which with a good conscience vseth the magistrate to defend his right, but condemneth hatred, grudges, & desires of reuengeance.
Ephe.5.3,5. 1.tim.1 9,10. Ephes 2.12. titus 3.3. 1.pet.4.3. Chap.10.23. eccl.us.37.27.
f Here he speaketh of things indifferent of their nature, and first as touching carnall libertie.
g For we are subiect to those things which we cannot want.
h They abused meates, both in that they offended others thereby, and also prouoked their owne lustes to vncleannesse.
i God will be Lord both of the soule and body.
Rom.6.5.
k Whereby he signifieth, that both we shall see the glory of the resurrection of the iust, and also that dignitie and priuiledge whereby wee bee made the members of Christ. *Gene.2.24. matth.19.5. mar.10 8. ephes.5.31.*
l That is, he more polluteth his owne body, then he that committeth any other sinne. *Chap.3.16.2. cor.6.16. Chap.7.23.1.pet.1.15,19.*

CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desire to know, 2 As of single life, 3 Of the duetie of mariage, 11 Of discords and dissention in mariage, 13 Of mariage betweene the faithfull and vnfaithfull, 18 Of vncircumcising the circumcised. 21 Of seruitude, 25 Of virginitie, 39 And second mariage.

NOw concerning the things whereof yee wrote vnto me, It were * good for a man not to touch a woman.

2 Neuertheless, to auoyde fornication, let b euery man haue his wife, and let euery woman haue her owne husband.

a Or, expedient: because mariage, through mans corruption, and not by Gods institution, bringeth cares and troubles. b Speaking to all men in generall.

3 * Let the husband giue vnto the wife c due benenolence, and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraud not one another, except it be with consent for a time, that yee may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, d not by commandement.

7 For I would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, It is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to e burne.

10 And vnto the married I commaund, not I, but the Lord, Let not the wife * depart from her husband.

11 But and if she f depart, let her remaine vnmarried, or bee reconciled vnto her husband, and let not the husband put away his wife.

12 But to the remnant I speake, and not h the Lord, If any brother haue a wife, that beleeueth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeueth not, if he bee content to dwell with her, let her not forsake him.

14 For the vnbeleeuing husbande is i sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, else were your children vncleane: but now are they k holy.

15 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in l such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lord hath m called euery one, so let him walke: and so ordeine I in all Churches.

18 Is any man called being circumcised? let him not n gather his vncircumcision: is any called vncircumcised? let him not bee circumcised.

19 o Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 *Let euery man abide in the same vo-

1.Pet.3.7.
c Which conteineth all dueties pertaining to marriage.
d Hee sheweth that he commandeth not precisely al men to marrie, but that God hath granted this remedy vnto them which cannot liue chaste.
e With the fire of concupiscence, that is, when mans will so giueth place to the lust that temperteth, that he can not call vpon God with a quiet conscience.
Matth.5.32. and 19.9. mar.10.11. luke 16.18.
f For hatred, dissention, anger, &c.
g Saue for whordome, as Matth. 5.32.
h In as much as there was nothing expressly spoken hereof in the Law, or Prophets: or els he spake this moued by the Spirit of God as he testifieth in the 25. verse.
i Meaning, that the faith of the beleeuer hath more power to sanctifie marriage, then the wickednesse of the other to pollute it.
k They that are borne of either of the parents faithfull, are also counted members of Christs Church, because of the promise, Actes 2 39.
l When such things come to passe, that the faithfull and vnfaithfull bee married together, and the one forsake the other without cause.
m The lawfull vocation in outward things must not lightly be neglected.
n Which is, when the Surgeon by arte draweth out the skinne to couer the part circumcised, Celsus lib.7, Cap.25. Epiphan. lib. de ponderibus & mensuris 1.Mac. 1.16.
o It is all one whether thou be Iew or Gentile. *Ephe.5.4.1. 1.tim.6.1.*

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cation wherein he was called.

21 Art thou called being a seruant? p care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the q Lord being a seruant, is the Lords free man: likewise also hee that is called being free, is Christs seruant.

23 *Yee are bought ‖ with a price: be not the seruants of men.

24 Brethren, let euery man, wherein hee was called, therein abide r with God.

25 Now concerning ‖ virgins, I haue no s commaundement of the Lord: but I giue mine aduise, as one that hath obtained mercie of the Lord to be ‖ faithfull.

26 I suppose then t this to be good for the present u necessitie: I meane, that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to bee looſed: art thou looſed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not: neuertheleſſe, such shall haue x y trouble in the flesh: but I z spare you.

29 And this I say, brethren, because the time is short, ‖ hereafter that both they which haue wiues, bee as though they had none:

30 And they that a weepe, as though they wept not: and they that b reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this world as though they vsed it not: for the c fashion of this world goeth away.

32 And I would haue you without care. The vnmarried careth for the things of the Lord, how he may please the Lord.

33 But he that is married, careth for the things of the d world, how he may please his wife ‖.

34 There is difference also betweene a virgine and a wife: the vnmarried woman careth for the things of the Lord, that shee may bee e holy, both in body and in spirit: but shee that is married, careth for the things of the world, how shee may please her husband.

35 And this I speake for your owne commoditie, not to f tangle you in a snare, but that ye follow that, which is honest, and that yee may cleaue fast vnto the Lord without separation.

36 But if any man thinketh that it is vncomely for his virgine, if shee passe the flowre of h r age, and s needs so require, let him do what he will, he sinneth not: let them be married.

37 Neuertheleſſe, he h that standeth firme in his heart, that he hath no needs, but hath ‖ power ouer his owne will, and hath so decreed in his heart, that he will keepe his virgine, he doth well.

38 So then he hath giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth a better.

39 The wife is bound by the i Law, as long as her husband * liueth: but if her husband be dead, she is at liberty to marry with whom shee will, only in the Lord.

40 But shee is more blessed, if shee so abide, in my iudgement: * and I thinke that I haue also the spirit of God.

p Although God hath called thee to serue in this life, yet thinke not thy condition vnworthy for a Christian: but reioyce that thou art deliuered by Christ, from the miserable slauerie of sinne & death.

q Being seruant by condition is made partaker of Christ. *Chap.6 20. 1.pet.1.19.*

‖ *Or, dearely.*

r Sincerely as in the presence of God.

‖ *Or, the state of virginitie.*

s He bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons.

‖ *Or, beleeued.*

t To be single.

u In these afflictions and persecutions.

x As worldly cares of their children and familie.

y He doth not preferre singlenesse as a thing more holy then marriage, but by reason of incommodities, which the one hath more then the other.

z In wishing that you could liue without wiues.

‖ *Or, it remaineth that.*

a Which bee in aduersitie.

b Which bee in prosperitie.

c In this world there is nothing but meere vanitie.

d Which onely appertaine to this present life.

‖ *And he is deuided*, meaning into diuers cares.

e Shee may attaine vnto it sooner then the other, because shee is without cares.

f Seeing Saint Paul could binde no mans conscience to single life, what presumption is it, that any other should doe it?

g That is, that shee should marrie to auoide fornication.

h Meaning, be that is fully perswaded that hee hath no needs.

i For the fathers will dependeth on his childrens in this point: in so much as he is bound to haue respect to their infirmitie, neither can he iustly require of them singlenesse, if they haue not that gift of God so to liue.

k And more commodious for his children in preseruing them from cares.

l Of matrimonie. *Rom.7.2. 1.Tim.5.8.*

CHAP. VIII.

1 Hee rebuketh them that vse their libertie to the slander of other, in going to the idolatrous sacrifices, 9 And sheweth how men ought to behaue them toward such as be weake.

AND as touching things sacrificed vnto idoles, we know that we al haue a knowledge: knowledge puffeth vp, but loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is ‖ knowen of him.

4 Concerning therefore meate sacrificed vnto idoles, wee know that an idole is b nothing in the world, and that there is none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there be many gods, and many c lords)

6 Yet vnto vs there is but one God, which is the Father, of whom are all things, and wee in him: and * one Lord Iesus Christ, by whom are all things, and wee by him.

7 But euery man hath not knowledge: for some hauing d conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh vs not acceptable to God: for neither if we eate, haue wee the e more: neither if we eate not, haue wee the lesse.

9 But take heede lest by any meanes this ‖ power of yours be an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, bee ‡ f boldened to eate those things which are sacrificed to idoles?

11 And through thy knowledge shall the * g weake brother perish, for whom Christ died.

12 Now when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 * Wherefore if meate offend my brother, I wil eat no flesh while the world standeth, that I may not offend my brother.

a Of the libertie that God hath giuen vs touching outward things.

‖ *Or, taught.*

b This he speaketh in their person, which bragged so much of their libertie, saying that an image among all things that are made, is of no force.

c Which being idoles, yet are esteemed of men as Lords and Seigniours. *John 13.13. chap. 12 3.*

d In that they thought the meate offered vp to the image, not to be pure, and therefore could not eate it with a good conscience.

e This abundance and want is referred to spirituall things, Rom. 14.17.

‖ *Or, libertie in things indifferent.*

‡ *Greeke, builded vp.*

f By thine example without any ground of doctrine. *Rom. 14.15.*

g Which eateth against his conscience, or in doubt. *Rom. 14 21.*

CHAP.

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CHAP. IX.

He exhorteth them by his example to vse their liberty to the edification of others. 24 To runne on forth in the course that they haue begun.

a I neede no further declaration, but the workes
§ I haue wrought among you.
b And call into doubt mine office.
c On the Church charges.
d The Apostles led their wiues about with them.
e A faithfull and Christian wife.
‖ *Or, cousins.*
f Whether they might not as lawfully liue without labouring for their liuing with their owne hands, as other Apostles. *Deut.* 25.4. 1. *tim.* 5 18.
g Had God respect properly to the oxen themselues when he made this lawe, and not rather vnto men? *Rom.* 15.27.
h To liue on other mens charges?
‖ *or, take in worth* *Deut.* 18.1
i For that part that was burnt, was deuoured of the altar, and the other was due vnto the priests by the law.
k For now you haue no iust cause against me, seeing that I preached the Gospel freely vnto you.
l Seeing he is charged to preach he must willingly and earnestly follow it: for if he doe it by constraint, he doeth not his dutie.
m That I be not chargeable to them to whom I preach, seeing that they thinke that I preach for gaines.

AM I not an Apostle? am I not free? haue I not seene Iesus Christ our Lord? are ye not my worke in the Lord?
2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for yee are the * seale of mine Apostleship in the Lord.
3 My defence to them [b] that examine me is this,
4 Haue wee not power to eate, [c] and to drinke?
5 Haue we not power [d] to leade about a wife being a [e] sister, as well as the rest of the Apostles, and as the ‖ brethren of the Lord, and Cephas?
6 Or I onely and Barnabas, haue not we power [f] not to worke?
7 Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?
8 Say I these things according to man? sayth not the Law the same also?
9 For it is written in the Law of Moses, * Thou shalt not muzzel the mouth of the oxe that treadeth out the corne: doeth God take care for oxen?
10 Either sayth hee it not altogether for our sakes? for our sakes no doubt it is written, that hee which eareth, should eare in hope: and that hee that threshеth in hope, should be partaker of his hope.
11 *If we haue sowen vnto you spirituall things, is it a great thing if wee reape your carnal things?
12 If others with you bee partakers of this [h] power, are not we rather? neuertheless, we haue not vsed this power: but ‖ suffer all things, that we should not hinder the Gospel of Christ.
13 Do ye not know, that they which minister about the * holy things, eat of the things of the Temple? and they which wait at the altar, are partakers with the [i] altar?
14 So also hath the Lord ordained, that they which preach the Gospel, should liue of the Gospel.
15 But I haue vsed none of these things: neither wrote I these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my [k] reioycing vaine.
16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is layed vpon mee, and woe is vnto mee, if I preach not the Gospel.
17 For if I doe it willingly, I haue a reward: but if I doe it against my will, [l] notwithstanding the dispensation is committed vnto me.
18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ [m] free, that I abuse not mine authoritie in the Gospel.
19 For though I bee free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the moe.
20 * And vnto the Iewes I become as a Iew, that I may winne the Iewes: to them that are vnder the Lawe, as though I were vnder the [n] Lawe, that I may winne them that are vnder the Law:
21 To them that are without Lawe, as though I were without Law (when I am not without Law as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Law.
22 To the weake I become as weake, that I may winne the weake: I am made [o] all things to all men, that I might by all meanes saue some.
23 And this I doe for the Gospels sake, that I might be partaker thereof with you.
24 Know ye not, that they which runne in a race, runne all, yet one receiueth the prize? so runne that ye may obtaine.
25 And euery man that proueth masteries, [p] abstaineth from all things: and they doe it to obtaine a corruptible crowne: but we for an vncorruptible.
26 I therefore so runne, not as vncertainely: so fight I, not as one that beateth the ayre.
27 But I beate downe my [q] body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe should be [r] reprooued.

Acts 16.3.
gala. 2.3.
n As touching the ceremonies.
o In things indifferent, as eating of meates, obseruation of feasts & dayes, and such like, he fashioned his self to men in such sort as he might best gaine them to Christ.
p That is, keepeth a strait diet, and refraineth from such things as might distemper his body.
q Or, old man, which rebelleth against the spirit.
r Lest he should be reproued of men when they should see him do contrarie, or contemne that thing which he taught others to doe.

CHAP. X.

He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 Exherting them to flee all idolatry, 23 and offence of their neighbour.

MOreouer, brethren, I would not that yee should bee ignorant that all our fathers were vnder the * cloude, and all passed through the * sea,
2 And were all baptized vnto [a] Moses, in the cloud, and the sea,
3 *And did all eate the same [b] [c] spiritual meate,
4 * And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them: and the Rocke [d] was Christ)
5 But with many of them God was not pleased: for they were * ouerthrowen in the wildernesse.
6 Now these are ensamples to vs, to the intent that wee should not lust after euill things * as they also lusted.
7 Neither be ye idolaters, as were some of them, as it is written, * The people sate downe [e] to eate and drinke, and rose vp to play.
8 Neither let vs commit fornication, as some of them committed fornication, and fell in one [f] day three and twenty thousand.

Exod. 13.21. *num.* 9.18.
Exod. 14.16, 22.
a Moses being their guide or minister, or as some reade, they were baptized vnto Moses law, others, by Moses.
Exod. 16.15.
b That is, Manna, which was the outward signe or Sacrament of the Spirituall grace.
c They ate the same meat that we doe, because the substance of theirs and our Sacraments is all one.
Exod. 17 6. *num.* 20.10, 11.
d That is, signified Christ as all Sacraments doe. *Num.* 26 65. *Num.* 11 4 *and* 26.64. *psal.* 106.14. *Exod.* 32.6.
e Because here by occasion was taken to forget God, and commit idolatry, therefore these indifferent things are counted idolatrie. *Num.* 25.9.
f Moses readeth foure and twentie thousand, which declareth an infinite number.

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g Who was their leader, and was called the Angel of God. *Num.* 21.6. *psal.* 106.14. *Num.* 14.37.

h Meaning, either the good or euil angel, whose ministerie God vseth to execute his iudgement to the vtter destruction of the wicked.

i How God will plague vs, if we be subiect to the like vices.

k Or, latter dayes of Christs coming.

l He that led you into this tentation, which commeth vnto you either in prosperitie or aduersitie, or for your sinnes past, will turne it to your commoditie, and deliuer you.

‖ *Or, thanksgiuing.*

m Or prepare to this holy vse with praise and thanksgiuing.

n The effectuall badge of our coniunction and incorporation with Christ?

o If we that are many in number, are but one body in effect ioyned with our head Christ, as many cornes make but one loafe, let vs renounce idolatrie which doeth separate our vnitie.

p Which is gouerned according to the ceremonies of the Law.

q Which is to assemble in that companie where idoles are called vpon. *Chap* 6.12. *ecclus* 37.27.

r For in those dayes they were accustomed to sell certaine of the flesh of beasts sacrificed in the shambles, & turned the money to the Priests profit.

9 Neither let vs tempt [a] Christ, as some of them also tempted him, and were [b] destroyed of serpents.

10 Neither murmure ye as some of them [*] also murmured, and were destroyed of the [h] destroyer.

11 Now all these things came vnto them for ensamples, and were written to admonish [i] vs, vpon whom the [k] ends of the world are come.

12 Wherefore let him that thinketh hee standeth, take heede lest he fall.

13 There hath no tentation taken you, but such as appertaineth to man, and God is faithfull, which will not suffer you to be tempted aboue that you be able, but [l] will euen giue the issue with the tentation, that ye may bee able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cuppe of ‖ blessing which wee [m] blesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the [n] communion of the bodie of Christ?

17 For we that are many are [o] one bread and one body, because wee all are partakers of one bread.

18 Behold Israel which is after the [p] flesh: are not they which eate of the sacrifices partakers of the altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that ye should [q] haue fellowship with the deuils.

21 Ye cannot drinke the cup of the Lord, and the cup of the deuils: Ye cannot be partakers of the Lords table, and of the table of deuils.

22 Doe wee prouoke the Lord to anger? are we stronger then he?

23 * All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 Whatsoeuer is sold in the [r] shambles, eate ye, and [s] aske no question for conscience sake.

26 * For the earth is the Lords, and all that therein is.

27 If any of them which beleeue not call you to a feast, and if ye will goe, whatsoeuer is set before you, eat, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why would my [t] libertie be condemned of another mans conscience?

30 For [u] if I through Gods benefite bee partaker, why am I euill spoken of, for that wherefore I giue thankes?

31 * Whether therefore ye eate or drinke, or whatsoeuer you doe, doe all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please [x] all men [y] in all things, not seeking mine owne profite, but the profite of many, that they might bee saued.

t We must take heede that thorow our abuse, our libertie be not condemned.

u If by the benefit of God I may eate any kind of meat, why should I by my default cause this benefit to be euill spoken of? *Col.* 3.17.

x That is, the infirme.

y Which are indifferent.

CHAP. XI.

He rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophesying, 18 And ministring the Lords Supper, 23 Bringing them again to the first institution thereof.

BE * ye the followers of me, euen as I am of Christ.

2 Now, brethren, I commend you, that ye remember ‖ all my things, and keepe the ordinances, as I deliuered them to you.

3 But I will that ye know, that Christ is the * head of euery man: and the man is the womans head: and God is Christs head.

4 Euery man [a] praying, or ‖ prophesying hauing any thing on his head, [b] dishonoureth his head.

5 But euery woman that prayeth or [c] prophesieth bare headed, dishonoureth her head: for it is euen one very thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be ‖ shorne or shauen, let her be couered.

7 For a man ought not to couer his head: forasmuch as hee is the [*d] image and glory of God: but the woman is the [e] glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 * For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue [f] power on her head, because of the [g] Angels.

11 Neuertheless, neither is the man without the woman, neither the woman without the man in the [h i] Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long [k] haire, it is a shame vnto him?

15 But if a woman haue long haire, it is

2. *Thess.* 3.9.

‖ *Or, in all things remember me.* *Ephes.* 5.23.

a This is referred to common prayer and preaching: for although one speake, yet the action is common, so, that the whole Church may be sayd to pray or preach.

‖ *Or, preaching.*

b This tradition was obserued according to the time and place that all things might be done in comlinesse and to edification.

c Reade Chap. 14.34.

‖ *Or, polled.* *Gen.* 1.26 & 5.1 *and* 9.6 *col.* 3 10

d The image of Gods glory in whom his maiestie and power shine concerning his authority.

e Or, receiueth her glory, in commendation of man, & therefore is subiect. *Gen.* 2.18.22.

f Some thing to couer her head in signe of subiection, and not onely to Christ.

g To whom they also shew their dissolution, and not onely to Christ.

h Who is author and mainteiner of their mutuall coniunction,

i For as God made the woman of man, so now is man multiplied by the woman.

k As women vse to weare,

a prayse

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l For God hath giuen to woman longer haire then vnto man, to the ende she should trusse it vp about her head, whereby she declareth that she must couer her head.

m Not that all were so, but the most part.
n Gods Church is not onely subiect to dissention as touching orders and maners, but also to heresies as touching doctrine.
o Who ought onely to beare authoritie in the Church. *Matth.26.26. marke 14.22. luke 22.19.*
p Signifying the maner of his death, when his body should, as it were, be torne and broken with most grieuous torments (albeit not as the thighs of the theeues were) which thing the breaking of the bread, as a figure, doth most liuely represent.
q By peruerting the true and pure vse of the same. *2 Cor.13.5.*
r But as though these holy mysteries of the Lords body and blood were common meate, so without reuerence he cōmeth vnto them.
s Or, die. Let them looke to themselues, which either adde or take away from the Lords institution.

a praise vnto her: for her haire is l giuen her for a couering.

16 But if any man list to be contentious, wee haue no such custom, neither the Churches of God.

17 ¶ Now in this that I declare, I praise you not, that ye come together, not with profit, but with hurt.

18 For first of all, when ye come together in the Church, I heare that there are dissentions among you: and I beleeue it to be true m in some part.

19 For there must bee n heresies euen among you, that they which are approoued among you, might be knowen.

20 When ye come together therefore into one place, this is not to eate the Lords supper.

21 For euery man when they should eate, taketh his owne supper afore, and one is hungrie, and another is drunken.

22 Haue yee not houses to eate and to drinke in? despise ye the Church of God, and shame them that haue not? what shall I say to you? shall I praise you in this? I praise you not.

23 For I haue receiued of the o Lord that which I also haue deliuered vnto you, to wit, that the Lorde Iesus in the night that hee was betrayed, tooke bread:

24 * And when he had giuen thankes, he brake it, and sayd, Take, eat: this is my body, which is p broken for you: this doe ye in remembrance of me.

25 After the same manner also he tooke the cup when hee had supped, saying, This cup is the newe Testament in my bloode: this doe as oft as yee drinke it, in remembrance of mee.

26 For as often as ye shall eat this bread, and drink this cup, ye shew the Lords death til he come.

27 Wherefore, whosoeuer shall eate this bread, and drinke the cup of the Lord q vnworthily, shall be guiltie of the body & blood of the Lord.

28 * Let a man therefore examine himselfe, and so let him eat of this bread, and drinke of this cup.

29 For hee that eateth and drinketh vnworthily, eateth and drinketh his own damnation, because he discerneth not r the Lords body.

30 For this cause many are weake, and sicke among you, and many s sleepe.

31 For if we would iudge our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eate, tary one for another

34 And if any man be hungry, let him eat at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

CHAP. XII.

1 *The diuersitie of the gifts of the holy Ghost ought to be vsed to the edifying of Christs Church,* 12 *As the members of mans body serue to the vse one of another.*

NOw concerning spirituall gifts, brethren, I would not haue you a ignorant.

2 Ye know that ye were Gentiles, and were caried away vnto the b dumbe idoles, as ye were c led.

3 Wherefore I declare vnto you, that no man * speaking by the d Spirit of God, calleth * Iesus execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

4 Now there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is giuen to euery man, to e profit withall.

8 For to one is giuen by the Spirit the word of wisedome, and to another the word of f knowledge by the same Spirit:

9 And to another is giuen g faith, by the same Spirit: and to another the giftes of healing, by the same Spirit:

10 And to another h the operations of great workes: and to another, i prophecie: and to another, k the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 * And all these things worketh euen the selfe same Spirit, distributing to euery man seuerally as he will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they bee many, yet are but one body: euen so is Christ.

13 For by one Spirit art wee all baptized into l one body, whether wee be Iewes or Grecians, whether wee bee bond, or free, and haue beene all made to drinke into one Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were all one member, where were the body?

20 But nowe are there many members, yet but m one body?

21 And the eye cannot say vnto the hand, I haue no need of thee: nor the head againe to the feet, I haue no need of you.

22 Yea, much rather those members of the body, which seeme to bee n more feeble,

a The Corinthians hauing g notable gifts, seemed to haue forgotten, of whom, and for what end they had receyued them.
b Which could not heare your prayers.
c By Satans suggestion. *Marke 9.39.*
d As no man that hath the spirit of God, can blaspheme Christ, and worship idoles: so none can acknowledge Christ for Lord and God without the same spirit. *Iohn 13.13. chap.8.6. phil.2.11.*
e To wit, the Church, which is the whole body.
f That is, the vnderstanding of the Scriptures.
g To do onely miracles by.
h To worke by miracles against Satan and hypocrites, as was done against Ananias, Elymas, &c.
i Meaning, the declaration of Gods mysteries.
k To try both the doctrine and the persons. *Rom.12.3. ephe 4.7.*
l That we might be one body with Christ, and the whole Church one Christ: of the which coniunction, Baptisme and the Lords Supper are effectuall signes: for by Baptisme we are regenerate into one spirit, and by the Lords Supper, we are incorporate into Christs body, to be gouerned by the same spirit.
m And therefore whatsoeuer the diuersity is, yet the profite ought to bee common, and serue to the edification of the Church.
n Whose vse seemeth to be more vile.

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are necessarie.

23 And vpon those members of the body, which we think most vnhoneſt, put we more o honeſtie on: and our vncomely parts haue more comelineſſe on.

o We are more careſull to couer them.

24 For our comely parts need it not: but God hath tempered the body together, and hath giuen the more honor to that part which lacked,

25 Leaſt there ſhould bee any diuiſion in the body: but that the members ſhould p haue the ſame care one for another.

p Euery one in his office for the preſeruation of the body.

26 Therefore if one member ſuffer, all ſuffer with it: if one member bee had in honour, all the members reioyce with it.

27 Now yee are the body of Chriſt, and members q ‖ for your part.

q For all Churches diſperſed throughout the world are diuers members of one body.

‖ *Or, euery one for his part. Ephes. 4. 11.*

28 * And God hath ordeined ſome in the Church: as firſt Apoſtles, ſecondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, r helpers, ſ gouernors, diuerſitie of tongues.

r As Deacons.

s As Elders.

29 Are all Apoſtles? Are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? do all ſpeake with tongues? do all interpret?

31 But ‖ deſire you the beſt gifts, and I will ſhew you a more excellent way.

‖ *Or, do you then deſire the beſt gifts.*

CHAP. XIII.

Becauſe loue is the fountaine and rule of edifying the Church, he ſetteth forth the nature, office, and praiſe thereof.

THough I ſpeake with the tongues of men, and a Angels, and haue not loue, I am as ſounding braſſe, or a tinckling cymball.

a If the Angels had tongues, and I had the vſe thereof, and did not beſtow them to profit my neighbour, it were nothing but vaine babling.

2 And though I had the gift of prophecie, and knew all ſecrets, and all knowledge, yea, if I had b all faith, ſo that I could remoue * mountaines, and had not loue, I were nothing.

b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and alſo for that faith (called hiſtorical) which beleeueth the mighty power of Chriſt, but cannot apprehend Gods mercie through him: and this diuels haue, Iam 2. 19. and therefore is ſeparated from charitie, but the faith that iuſtifieth in effect cannot, as 1. Iohn 2. 9. *Matth.* 17 20. *Luke.* 17. 6.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue ſuffereth long: it is bountifull: loue enuieth not: loue doth not boaſt it ſelfe: it is not puffed vp:

5 It diſdaineth not: it ſeeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but reioyceth in the truth:

7 It ſuffereth all things: it beleeueth c all things: it hopeth all things: it endureth d all things.

c Not that it ſuffereth it ſelfe to be abuſed, but iudgeth others by all loue and humanitie.

d Which may be without offence of Gods word.

8 Loue doeth neuer fall away, though that prophecyings bee abolished, or the tongues ceaſe, or knowledge vaniſh away.

9 For e we know in f part, and we ‖ prophecie it part.

e Knowledge is it ſelfe ſhall be perfected in the world to come, and not abolished: but the maner of knowing and teaching ſhall ceaſe, when we ſhall bee before Gods preſence, where we ſhall neither need ſchooles nor teachers.

f That is, imperfectly. ‖ *Or, teach.*

10 But when that which is perfect, is come, then that which is in part, ſhall be abolished.

11 When I was a childe, I ſpake as a childe, I vnderſtood as a child, I thought as a childe: but when I became a man I put away childiſh things.

12 For nowe wee ſee g through a glaſſe darkly, but then ſhall we ſee face to face. Now I know in part: but then ſhall I know euen as I am ‖ knowen.

g The myſteries of God.

‖ *Or, taught of God.*

13 And now abideth faith, hope and loue, euen theſe three: but the h chiefeſt of theſe is loue.

h Becauſe it ſerueth both here and in the life to come: but faith and hope appertaine onely to this life.

CHAP. XIIII.

1 He exhorteth to loue, commendeth the gift of tongues, and other ſpirituall gifts, 5 But chiefly prophecying. 34 He commandeth women to keepe ſilence in the Church, 40 And ſheweth what good order ought to be obſerued in the Church.

FOlow after loue, and couet ſpirituall gifts, and rather that ye may a prophecie.

a That is, to expound the word of God to the edification of the Church.

2 For he that ſpeaketh a ſtrange tongue, ſpeaketh not vnto men, but vnto God: for no man b heareth him: howbeit in the c ſpirit he ſpeaketh ſecret things.

b Vnderſtandeth him.

c By the ſpirituall gift, which he hath receiued.

3 But he that prophecieth, ſpeaketh vnto men to edifying, and to exhortation, and to comfort.

4 He that ſpeaketh ſtrange language, edifieth d himſelfe: but he that prophecieth, edifieth the Church.

d For he profiteth none ſaue himſelfe.

5 I would that yee all ſpake ſtrange languages, but rather that yee prophecied: for greater is hee that prophecieth, then hee that ſpeaketh diuers tongues, except hee expound it, that the Church may receiue edification.

e The prophecie expoundeth that which God hath reuealed: and the doctrine teacheth that which he hath giuen vs to vnderſtand.

6 And now, brethren, if I come vnto you ſpeaking diuers tongues, what ſhall I profite you, except I ſpeake to you, either by e reuelation, or by knowledge, or by prophecying, or by doctrine?

‖ *Or, flute.*

7 Moreouer, things without life, which giue a ſound, whether it bee a ‖ pipe, or an harpe, except they make a diſtinction in the ſounds, how ſhall it be knowen what is piped or harped?

f Your words ſhall be loſt: for ye ſhall neyther glorifie God thereby, nor profit man.

8 And alſo if the trumpet giue an vncertaine ſound, who ſhall prepare himſelfe to battell?

‖ *Or, as the thing requireth.*

9 So likewiſe you, by the tongue, except ye vtter words that haue ſignification, how ſhall it be vnderſtood what is ſpoken? for ye ſhall ſpeake in the f aire.

g That is, they may be able to be vnderſtood.

10 There are ſo many kindes of voyces (‖ as it commeth to paſſe) in the world, and none of them is g dumbe.

h He condemneth the Corinthians of barbarouſneſſe in that thing whereby they thought to haue attayned to the greateſt praiſe of eloquence.

11 Except I know then the power of the voyce, I ſhall be vnto him that ſpeaketh, h a Barbarian, and he that ſpeaketh, ſhall be a Barbarian vnto me.

12 Euen ſo, foraſmuch as yee couet ſpirituall gifts, ſeeke that yee may excell vnto the edifying of the Church.

i And doeth his part.

13 Wherefore, let him that ſpeaketh a ſtrange tongue, pray that he may interpret.

14 For if I pray in a ſtrange tongue, my ſpirit i prayeth: but mine vnderſtanding is without k fruit.

k Not in reſpect of him that prayeth, but in reſpect of the Church, which is nothing edified thereby.

15 What

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15 What is it then? I will pray with the spirit, but I will pray with the vnderstanding also: I will [l] sing with the spirit, but I will sing with the vnderstanding also.

16 Els, when thou blessest with the spirit, how shall he that occupieth the roome of the vnlearned, say, [m] Amen, at thy giuing of thanks, seeing hee knoweth not what thou sayest?

17 For thou verily giuest thankes well, but the other is not edified.

18 I thanke my God, I speake languages more then yee all.

19 Yet had I rather in the Church to speake [n] fiue wordes with mine vnderstanding that I might also instruct others, then tenne thousande wordes in a strange tongue.

20 Brethren, be not * children in vnderstanding, but as concerning malitiousnesse bee children, but in vnderstanding bee of a ripe age.

21 In the Law it is written, * [o] By men of other tongues, & by other languages will I speake vnto this people: yet so shall they not heare me, saith the Lord.

22 Wherefore strange tongues are for a [p] signe, not to them that beleeue, but to them that beleeue not: but prophesying serueth not for them that beleeue not, but for them which beleeue.

23 If therefore when the whole Church is come together in one, and all speak strange tongues, there come in they that are vnlearned, or they which beleeue not, will they not say, that ye are out of your wits?

24 But if all prophesie, and there come in one that beleeueth not, or one vnlearned, [q] hee is rebuked of [r] all men, and is iudged of all.

25 And so are the secretes of his heart made manifest, and so he will fall downe on his face and worship God, and say plainely, that God is in you indeed.

26 What is to bee done then, brethren? when yee come together, according as euerie one of you hath a Psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things bee done vnto edifying.

27 If any man speake a strange tongue, let it be by two, or at the [s] most by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to himselfe, and to God.

29 Let the Prophets speake, two or three, and let the other iudge.

30 And if any thing bee reuealed to another that sitteth by, let the first holde his peace.

31 For ye may all prophesie one by one, that all may learne, and all may haue comfort.

32 And the [t] spirits of the Prophets are * subiect to the Prophets.

33 For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.

34 * Let your women keepe [x] silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subiect, as also the * Law sayeth.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 [y] Came the word of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to bee a Prophet, or [z] spiritual, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 [a] And if any man be ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophesie, and forbid not to speake languages.

40 Let all things bee done honestly and by order.

l Or, giue thanks by singing.

m One onely made the praiers, and the rest of the people followed in heart his words, and when he had prayed, they all sayd, Amen, signifying that they beleeued assuredly that God would graunt their requests.

n That is, most fewe. *Matth.* 18.3. *Isa.* 28.11. *deut.* 28.49. *ierem.* 5.15. *ezek.* 3.6.

o He threatneth them most sharply, that God will punish the contempt of his word, and their counterfeit ignorance, for as much as to speake vnknowen tongues is a signe of Gods curse toward the wicked.

p Of Gods curse when they are not vnderstood.

q By hearing his secret faults ript vp, and his sinnes reproued by Gods word, he is compelled by his owne conscience to prayse God.

r Which expound the word of God.

s Paul beareth as yet with their weakenesse, because also these were the gifts of God: but yet hee sheweth that they should not passe this measure, that first one, after another, and at the vtmost the third should reade in a strange language, which was to declare Gods miracle in the gift of tongues: but chiefly hee commandeth that nothing bee done without interpretation.

t Or, learning, which Gods spirit moueth them to vtter.

u To the intent that others may iudge of him that hath spoken, if he haue passed the cõpasse of Gods word: wherefore Saint Iohn commandeth to try the spirits whether they be of God. 1. *Tim.* 2.11.

x Because this disorder was in the Church that women vsurped that which was peculiar to men, the Apostle here sheweth what is meet to be done, and what is not: and albeit hee mentioned this abuse before, yet he referred it to this place to be reprooued, because there he brought it in for another purpose. *Gen.* 3.16.

y Are ye the first or the last Christians, that yee neither submit your selues to the Churches of whom ye haue receiued the Gospel? nor haue respect to the others, to whom the Gospel doth likewise appertaine?

z To haue vnderstanding of spirituall things.

a If any man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, & trouble not the Church, but credit them that are learned.

CHAP. XV.

He preacheth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that wee shall rise, 52 And the maner how.

MOreouer, * brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, and wherein ye continue,

2 And whereby ye are saued, if ye keepe in memorie after what maner I preached it vnto you, [a] except yee haue beleeued in vaine.

3 For first of all, I deliuered vnto you that which [b] I receiued, how that Christ died for our sinnes, according to the * Scriptures,

4 And that he was buried, and that he arose the third day, according to the * Scriptures,

5 * And that hee was seene of Cephas, then of the [c] twelue.

6 After that, hee was seene of moe then fiue hundreth brethren at once: whereof many remaine vnto this present, and some also are asleepe.

7 After that, hee was seene of Iames: then of all the Apostles.

8 * And last of all, hee was seene also of me, as of one borne out of due time.

9 For I am * the least of the Apostles, which am not meete to bee called an Apostle, because I persecuted the Church of God.

10 * But by the [d] grace of God, I am that

Gal. 1.11.

a If you beleeue to be saued by the Gospel, yee must beleeue also the resurrection of the dead, which is one of the principall points thereof, or els your beliefe is but vaine.

b He sheweth ŷ nothing ought to be taught, which we haue not learned by Gods word. *Isa.* 53.5. 1. *Pet.* 2.24. *Ionas* 2.1, 10. *Iohn.* 20.19.

c Although Iudas wanted, yet they were so called still. *Acts* 9.4. *rom.* 6.3. *Ephes.* 3.8. *Ephes.* 3.7.

d For he was but the instrument and minister, and giueth the whole glory to God.

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I am: and his grace which is in mee, was not in vaine: but I laboured more abowndantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preach, and so haue ye beleeued.

12 Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 For if there bee no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching [e] vaine, and your [i] faith is also vaine.

15 And wee are found also false witnesses of God: for wee haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

16 For if the dead be not raysed, then is Christ not raised.

17 And if Christ be not raised, your faith is [g] vaine: ye are yet in your [h] sinnes.

18 And so they which are asleep in Christ, are perished.

19 If in this life [only] wee haue hope in Christ, we are of all men the most miserable.

20 But now is Christ risen from the dead, & was made the * first [i] fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euen so in [k] Christ shall [l] all be made alive,

23 But euery man in his * owne order: the first fruits is Christ, afterward, they that are of Christ, at his comming shal rise againe.

24 Then shall be the end, when hee hath [m] deliuered vp the kingdome to God, euen the Father, when he hath put downe all rule and all authoritie and power.

25 For hee must reigne * till he hath put all his enemies vnder his feet.

26 The last enemy that shall be destroyed, is death.

27 * For hee hath put downe all thinges vnder his feet. (And when he saith that all things are subdued to him, it is manifest that hee is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him, that did subdue all things vnder him, that God may bee [n] all in all.

29 Els, what shall they doe which are baptized [o] [p] for dead? if the dead rise not at all, why are they then baptized for dead?

30 Why are wee also in iopardie euery houre?

31 [q] By our reioycing which I haue in Christ Iesus our Lord, I die dayly.

32 If I haue fought with beasts at Ephelus after the [r] manner of men, what aduantageth it me, if the dead be not raised vp? * let vs eate and drinke: for to morrow wee shall die.

33 Bee not deceiued: * euill speakings corrupt good maners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God: I speake this to your shame.

35 But some men will say, How are the dead raysed vp? and with what body come they forth?

36 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall bee, but bare corne, as it falleth, of wheate, or of some other.

38 But God giueth it a body at his pleasure, euen to euery seed his owne body.

39 All flesh is not the same flesh, but there is one [s] flesh of men, and another flesh of beastes, and another of fishes, and another of birds.

40 There are also heauenly bodies, and earthly bodies: but the glory of the heauenly is one, and the glory of the earthly is another,

41 There is another glory of the [t] sunne, and another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sowen in corruption, & is raised in incorruption.

43 It is sowen in [u] dishonour, and is raysed in glory: it is sowen in weakenesse, and is raised in power.

44 It is sowen a naturall body, and is raised a [x] spirituall body: there is a naturall body, and there is a spirituall body.

45 As it is also written, The first man * Adam was made a liuing soule: and the last Adam was made a [y] quickening Spirit.

46 Howbeit that was not first made which is spirituall: but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth, earthly: the second man is the Lord [z] from heauen.

48 As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.

49 And as wee haue borne the * image of the earthly: so shall wee beare the image of the heauenly.

50 This say I, brethren, that [b] flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 Beholde, I shew you a secret thing, We shall not all sleepe, but wee shall all bee [c] changed,

e Christs death is not effectuall, except he rise from death.

f For if Christ be swallowed vp of death, there remaineth no hope of life any more.

g As mortification and remission of sinnes depend on Christs death: so our quickening and restoring to life stand in his resurrection.

h You are not forgiuen nor sanctified.

[Or, only for this life sake. Col. 1. 18. reu. 1. 5.

i As by the offering of the first fruit the whole fruit is sanctified, so by Christ which is the first that is rayfed, all haue assurance of the resurrection.

k Who rose first from the dead to take possession in our flesh for vs his members.

l To wit, the faithfull. 1. Thes. 4. 15.

m Christ as hee is man and head of the Church, is said to be subiect to God: but in respect of the world, is king of heauen & earth. This kingdome standeth in gouerning the faithfull, & ouercomming the aduersaries, euen death the chiefest: which done, Christ being perfected with all his members, shall as he is man, and head of the Church, with his fellow heires deliuer his kingdome, & be subiect to God, with whom & the holy Ghost in Godhead he is equall. Psal. 110. 1. acts 2. 34, 35. heb. 1. 13. & 10. 13. Psal. 8. 6. heb. 2 8.

n We shalbe perfectly fulfilled with his glory and felicitie.

o That is, as dead, and becausethey were but newly come to Christ, would be baptized before they died.

p Except these things be true of Christs kingdome, & his subiection, what shall become of them whom the Church daily baptizeth, for to destroy death in them, which is ỹ end of Baptisme, and so they to rise againe?

q I take to witnesse all my sorowes wherein I may iustly reioice in the Lord, that I haue sustained them among you

r That is, hauing regard to this present life, and not to Gods glory, and life euerlasting. Isa. 22. 13. wisd. 2. 6. *Menander in Thaide.

s There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie.

t Euen as the Sunne and the Moone, being of one substance, differ in dignitie: so in the resurrection our bodies shall haue more excellent qualities then they haue now.

u For what is more vile to looke vnto, then the dead carkeis?

x Not changing the substance, but made partaker of the diuine nature. Gene. 2 7.

y Christ bringeth vs from heauen the Spirit of life.

z This is attributed to Christ as concerning his diuinitie, not in respect of his humanitie, whose flesh hath this glory by ỹ power of God who dwelleth in it.

a Both in substance and forme we are earthly.

b This naturall body as it is now, til it be made new by the Spirit of Christ.

c When the Lord commeth to iudgement, some of the Saints shall be aliue, whom hee will change euen as if they were dead, so that this change is in stead of death to them.

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Math. 24 31. 1. *thes.* 4. 16. *Isa.* 25. 8. *reuel* 7. 17. †O death, where is thy victory? O graue, where is thy sting? *Hose.* 13. 14. *heb* 2. 14.

52 In a moment, in the twinckling of an eye at the last *trumpet: for the trumpet shal blow, and the dead shall bee raised vp incorruptible, and we shalbe changed,

53 For this corruptible must put on incorruption: and this mortall must put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written, *Death is swalowed vp into victorie.

55 †*O Death, where is thy sting? O graue, where is thy victorie?

56 The sting of death is sinne: and the [d] strength of sinne is the Law.

57 *But thankes bee vnto God, which hath giuen vs victory through our Lord Iesus Christ.

58 Therefore my beloued brethren, be ye stedfast, vnmoueable, abundant alwayes in the worke of the Lord, forasmuch as yee know that your labour is not in [e] vaine in the Lord.

d Sinne first brought in death and giueth it power ouer vs, and the strength of sinne is the law, because it doth reueale the iudgement of God against vs: or els the chiefe cause of our destruction is in our selues.

1. *Iohn* 5. 5.

e The hope of resurrection causeth the faithfull to surmount all difficulties.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 We must perseuere in faith, in the loue of Christ and our neighbour. 15 After his commendations he wisheth to them all prosperity.

Acts 11. 29. *and* 12. 25. *rom.* 12. 13 *Acts* 18. 23.

CConcerning *the gathering for the Saintes, as I haue ordained in the Churches *of Galatia, so doe ye also.

2 [a]Euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoeuer ye shall allow [b] by letters, them will I send to bring your liberality vnto Ierusalem.

4 And if it be meete that I goe also, they shall goe with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia.)

6 And it may bee that I will abide, yea, or winter with you, that ye may bring me on my way whithersoeuer I goe.

7 For I will not see you now in my passage: but I trust to abide a while with you, if the Lord permit.

8 And I will tary at Ephesus vntill Pentecost.

a Vpon the first day of the weeke, which the Scripture calleth the Lords day, others Sunday, they accustomed not only in the Church, but at home also according to euery mans zeale, to lay vp some piece of money toward the relief of the poore brethren.

b Which ye shall send by them that carrie the money.

9 For a great doore and [c] effectuall is opened vnto me: but there are many aduersaries.

10 ¶ Now if Timotheus come, see that he be [d] without feare with you, for hee worketh the worke of the Lord, euen as I doe.

11 Let no man therefore [e] despise him: but conney him forth [f] in peace, that he may come vnto me: for I looke for him with the brethren.

12 As touching our brother Apollos I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 ¶ Watch ye: stand fast in the faith; quite you like men, and be strong.

14 Let all your things be done in [h] loue.

15 Now, brethren, I beseech you (yee know the house of Stephanas, that is the [i] first fruites of Achaia, and that they haue giuen themselues to minister vnto the Saints.)

16 That ye be [k] obedient euen vnto such and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue [l] supplied the want of you.

18 For they haue comforted my ‖spirit and yours: acknowledge therfore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greet you. Greet ye one another with an *holy [m] kisse.

21 The salutation of me Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him bee had in execration, ‖yea excommunicate to death.

23 The grace of our Lord Iesus Christ be with you.

24 My loue be with you all in Christ Iesus. Amen.

The first Epistle to the Corinthians, written from [n] Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

c Because God blessed his labour.

d Willing that they should defend him against the aduersaries of Christ, because it is the Churches duety to be carefull for the preseruation of their ministers.

e As though hee were too yong to be a minister.

f That is, safe and sound.

g Lest Satan steale vpon you at vnawares.

h For they had euery man respect to himselfe contrary to loue.

i That is, the first which embraced the Gospel.

k And reuerence them.

l The griefe that I tooke for your absence, was greatly asswaged by their presence.

‖*Or, minde.* *Rom.* 16, 16. 2. *cor.* 13. 12. 1. *pet.* 5. 14.

m In token of mutuall loue, which thing was obserued in the primitiue Church when the Lords Supper was ministred.

‖*Or, Maranatha.*

n Or, as is most probable, from Ephesus.

The second Epistle of Paul to the Corinthians.

THE ARGVMENT.

AS nothing can be written either so perfectly, or with so great affection & zeale, which is not vnprofitable to many, and resisted by some: So the first Epistle written by S. Paul to the Corinthians, besides the purity and perfection of the doctrine, sheweth a loue toward them far passing all naturall affections: which did not onely not profite all, but hardened the hearts of many to remaine in their stubburnesse, and contemne the Apostles authoritie. By reason whereof Saint Paul, being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accomplish the worke which he had begun among them. First therefore hee wisheth them well in the Lord, declaring that

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that albeit certaine wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessary schoolings, and sent to him by God for their bettering. And whereas they blame his long absence, it came of no inconstancy, but to beare with their inability and imperfection, lest contrary to his fatherly affection, he should haue beene compelled to vse rigour and seuerity. And as touching his sharpe writing in the former Epistle, it came through their fault, as is now euident both in that, that he pardoneth the trespasser, seeing hee doeth repent: and also in that hee was vnquiet in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authority, hee confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospel in his preaching: the effect whereof is newnesse of life, forsaking of our selues, cleauing to God, fleeing from idolatry, embracing the true doctrine, and that sorrow which engendreth true repentance: to the which is ioyned mercy and compassion toward our brethren: also wisedome to put difference betwixt the simplicity of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought only to fill their bellies, whereas he contrariwise sought them, and not their goods, as those ambitious persons slandered him: wherefore at his comming he meaneth such as rebell against his authority, that he will declare by liuely example that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great profite that commeth to the faithfull by their afflictions. 15. 17. And because they should not impute to lightnesse, that he deferred his comming contrary to his promise, he proueth his constancie, both by the sincerity of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.

PAVL an Apostle of Iesus Christ, by ỹ wil of God, & our brother Timotheus, to the Church of God, which is at Corinthus w̃ all the Saints which are in all [a] Achaia:

2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 *[b] Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith wee our selues are comforted of God.

5 For as the [c] sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether wee be afflicted, it is for your consolation, and [d] saluation, which [e] is wrought in the enduring of the same sufferings, which we also suffer: or whether wee be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as we know that as yee are partakers of the sufferings, so shall yee be also of the consolation.

8 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed [f] out of measure passing strength, so that we altogether doubted, euen of life.

9 Yea, we [g] receiued the sentence of death in our selues, because wee should not trust in our selues, but in God which raiseth the dead.

10 Who deliuered vs from so [h] great a death, and doeth deliuer vs: in whom wee trust, that yet hereafter he will deliuer vs,

11 *So that ye labour together in praier for vs, that for the gift bestowed vpon vs for many, thankes may bee giuen by many persons for vs.

12 [i] For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly pureneſſe, and not in fleshly wisedome, [k] but by the grace of God wee haue had our conuersation in the world, and most of all to youwards.

13 For we [l] write none other things vnto you, then that ye read, or els that ye acknowledge, and I trust ye shall acknowledge vnto the end.

14 Euen as yee haue acknowledged vs partly, that wee are your [m] reioycing, euen as ye are [n] ours, in the [o] day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that yee might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to bee led forth toward Iudea of you.

17 When I therefore was thus minded, did I vse lightnesse? or mind I those things which I mind, [p] according to the flesh, that with mee should bee [q] Yea, yea, and Nay, nay?

18 Yea, [r] God is faithfull, that our word toward you, was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, that is, by mee, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was [s] Yea.

20 For all the promises of God in him are [t] Yea, and are in him Amen, vnto the glory of God through vs.

21 And it is God which establisheth vs with you in Christ, and hath anointed vs.

22 Who hath also *sealed vs, and hath giuen the * earnest of the spirit in our hearts.

Rom. 15.30.

a Meaning the countrey, where of Corinthus was the chiefe city. *Ephes. 1.3. 1.pet. 1.3.*

b Or, praise and glory be giuen.

c Which I suffer for Christ, or which Christ suffreth in me, Rom. 7. 5. and 8.5. col. 1. 24.

d For seeing him endure so much, they had occasiõ to be confirmed in the Gospel.

e As God onely worketh all things in vs, so doth he also our saluation by his free mercy, and by such meanes as he hath here left in this life for vs to be exercised in.

f Hereby hee sheweth his owne infirmitie, that it might appeare how wonderfully Gods graces wrought in him. many dangers of

g I was vtterly resolued in my selfe to die. h So

i He rendreth a reason why they ought to pray vnto God for his recouery.

k Vsing that wisedome which God gaue mee from heauen.

l Ye know partly my constancie both by my dwelling with you, and also by my writing vnto you: and I trust ye shall know mee to be the same vnto the very end.

m In that we haue taught you the Gospel so sincerely.

n Because we haue wonne you to Christ.

o Which shall abolish al worldly glory.

p Which is rashly to promise and not to performe.

q Now to affirme one thing, and then to denie it, which is a signe of inconstancy.

r He taketh God to witnesse, that hee preached the trueth. s Hee preacheth nothing vnto them but onely Iesus Christ, who is the most constant and infallible trueth of the Father. t They are made and persourmed, and wee are partakers onely by him, who is our Amen, in that hee hath fulfilled them for vs. *Ephes. 1.13. and 4. 30. Ephes. 1.14. chap 5.5.*

23 Now

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23 Now I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that wee [u] haue dominion ouer your fayth, but wee are helpers of your ioy: for by [x] faith ye stand.

u In that I say I came not because I would spare you, I meane not that I haue authority to alter true religiō, or to bind your consciences, but that I am Gods minister to confirme and comfort you. x And faith is not in subiection to man.

CHAP. II.

He sheweth his loue towards them, 7 requiring likewise that they would be fauourable to the incestuous adulterer, seeing he did repent. 14 He also reioyceth in God for the efficacy of his doctrine, 17 confuting thereby such quarrel pickers, as vnder pretence of speaking against his person, sought nothing but the ouerthrow of his doctrine.

BVt I determined thus in my selfe, that I would not come againe to you in heauinesse.

2 For if I make you sory, who is hee then that should make me glad, but y same which is made [a] sory by me?

3 And I wrote [b] this same thing vnto you, lest when I came, I should take heauinesse of them, of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should be made sory, but that yee might perceiue the loue which I haue, specially vnto you.

5 And if any haue caused sorow, the same hath not [c] made mee sory, but partly (lest I should [d] more charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that now contrariwise yee ought rather to forgiue him, and comfort him, lest the same [e] should bee swallowed vp with ouermuch heauinesse.

8 Wherefore, I pray you, that you would [f] confirme your loue towards him.

9 For this cause also did I write, that I might know the proofe of you, whether yee would be obedient in all things.

10 To whom ye forgiue any thing, I forgiue also: for verely if I forgaue any thing, to whom I forgaue it, for your sakes forgaue I it in the [g] sight of Christ,

11 Lest Satan should [h] circumuent vs: for we are not ignorant of his enterprises.

12 Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest ‖ in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 [i] Now thanks be vnto God, which alwaies maketh vs [k] to triumph in Christ, and maketh manifest the sauour of his knowledge by vs in euery place.

15 For we are vnto God the sweet sauour of Christ, in them that are saued, & in them which perish.

16 To the one we are the [l] sauour of death vnto death, * and to the other the sauour of life vnto life, and who is sufficient for these things?

17 * For wee are not as many, [m] which make merchandise of the word of God: but as of sincerity, but as of God in the sight of God speake we ‖ in Christ.

a Which was giuen to Satan, but now doth repent.
b Which made you and him sory in my former epistle.
c After this adulterer did repent and amend, Paul did so vtterly cast of all sorow, that he denieth that in maner hee was any whit sory.
d And so should increase his sorrowe which I would diminish.
e The adulterer, which entertained his mother in law.
f That at my intercession you would declare, by the publike consent of the Church, that you imbrace him againe as a brother, seeing he was excommunicate by the common consent.
g That is, truely, and from mine heart, euen as in the presence of Christ.
h By our rigorous punishing.
‖ Or, *in my mind.*
i From this place vnto the 6. chap. 11. he intreateth only of the ministers, saue he sometime intermedleth that which appertaineth to the whole Church, as chap. 3. 17. and 18. verses, and not onely to the ministers. k In working mightily by vs he maketh vs partakers of his victory and tryumph.
l The preaching of ỹ crosse bringeth death to them which only consider Christs death as a common death, and be thereat offended, or els thinke his death beholde it folly: and bringeth againe life to them, who in their life. *Rom.* 1. 16. *Rom.* 16. 18. *chap.* 4. 2.
m That is, which preach for gaine, & corrupt it to serue mens affections. ‖ Or, *through Christ, or of Christ.*

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the trueth which he preached. 6 And to exalt his Apostleship against the brags of the false apostles, 7. 13 he maketh comparison betwixt the Law and the Gospel.

DO [a] we begin to praise our selues again? or need we as some other, Epistles of recommendation vnto you, or letters of recommendation from you?

2 Ye are our epistle, writtē in our hearts, which is vnderstood and read of all men,

3 In that ye are manifest to be the epistle of Christ [b] ministred by vs, and written, not with inke, but with the Spirit of the liuing God, not in tables of stone, but in fleshly tables of the heart.

4 And such trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing as of our selues: but our sufficiencie is of God,

6 Who also hath made vs able ministers of the new Testament, not of the [d] letter but of the [e] Spirit: for the letter killeth, but the [f] Spirit giueth life.

7 If then the ministration [g] of death written with letters, and ingrauen in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the [h] glory of his countenance (which glory is done away)

8 How shall not the ministration of the Spirit be more glorious?

9 For if the ministery of [i] condemnation was glorious, much more doeth the ministration of [k] righteousnes exceed in glory.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should be abolished, was glorious, much more shall that which remaineth, be glorious.

12 Seeing then that we haue such trust, we vse [l] great boldnesse of speech.

13 * And wee are not as Moses, which [m] put a vayle vpon his face, that the children of Israel shoulde not looke vnto the ende of Christ.

a Meaning himselfe, Timotheus, and Siluanus.
b Who were Gods pen.
c The hardnesse of mans heart, before he be regenerate, as is a stony table, Ezek. 11. 19. and 36. 26. but being regenerate by the spirit of God it is as soft as flesh, that the grace of the Gospel may be written in it, as in new tables, Ierem. 31. 31, 32, 33.
d Whose ministers Moses was.
e Which Christ gaue.
f Meaning, the spirituall doctrine, which is in our hearts.
g Thus he nameth the Law, in comparison of the Gospel.
h After that God had spoken with him, and giuen him the Law.
i For the Law declareth all men to be vnder condemnation. k Meaning of the Gospel, which declareth that Christ is made our righteousnesse. l In preaching the Gospel. *Exod.* 34. 33. m Moses shewed the Law as it was couered with shadowes, so that the Iewes eyes were not lightned, but blinded and so could not come to Christ, who was the end thereof: againe, the Gospel setteth foorth the glory of God cleerely, not couering our eyes, but driuing the darknesse away from them.

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of that which should be abolished.

14 Therefore their minds are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the old Testament, which vayle in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is layd ouer their hearts.

16 Neuertheless, when their heart shalbe turned to the Lorde, the vayle shall be taken away.

17 Now the [a] Lord is the * Spirit, and where the Spirit of the Lorde is, there is liberty.

18 But wee all behold as in a [o] myrrour the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

CHAP. IIII.

1 He declareth his diligence and roundnesse in his office. 8 And that which his enemies tooke for his disaduantage, to wit, the crosse and afflictions which he endured, he turneth to his great aduantage, 11. 17 shewing what profit cometh thereby.

THerefore, seeing that we haue this ministery, as wee haue receiued mercy, [a] wee faint not:

2 But haue cast from vs the [b] cloakes of shame, and * walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of the truth we approoue our selues to euery mans conscience in the sight of God.

3 If our Gospel be then hid, it is hid to them that are lost.

4 In whom the [c] god of this world hath blinded the minds, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the [d] image of God, should not shine vnto them.

5 For wee preach not our [e] selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

6 For God that * commaunded the light to shine out of darkenesse, is hee which hath shined in [f] our hearts, to giue the [g] light of the knowledge of the glory of God in the face of Iesus Christ.

7 But we haue this [h] treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

8 Wee are afflicted on euery side, yet are we not in distresse: in powerty, but not ouercome of powerty.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where wee beare about in our body the [i] dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh.

12 So then [k] death worketh in vs, and life in you.

13 And because we haue the same [l] spirit of faith, according as it is written, * I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake,

14 Knowing that hee which hath raised vp the Lord Iesus, shall [m] raise vs vp also by Iesus, and set vs with you.

15 For all things are for your sakes, that most plenteous grace by the thankesgiuing of [n] many, may redounde to the prayse of God.

16 Therefore wee faynt not, but though our outward man ‖ perish, yet the inward man is [o] renewed daily.

17 For our [p] light affliction which is but for a moment, causeth vnto vs a farre most excellent and eternall weight of glory:

18 While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene are temporal: but the things which are not seene are eternall.

CHAP. V.

1 Paul proceedeth to declare the vtility that commeth by the crosse. 4 How we ought to prepare our selues vnto it, 5 by whom, 9 and for what end. 14. 19 He setteth forth the grace of Christ, 20 and the office of ministers, and all the faithful.

FOr wee know that if [a] our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with handes, but eternall in the heauens.

2 For therefore we sigh, desiring to be clothed with our house, which is from heauen.

3 ‖ Because that if we be clothed, we shal not bee found * naked.

4 For in deed wee that are in this tabernacle, sigh and are burdened, ‖ because wee would not bee vnclothed, but would bee clothed vpon, that mortality might be swallowed vp of life.

5 And hee that hath created vs for this thing, is God, who hath also giuen vnto vs the * earnest of the spirit.

6 Therefore we are alway [b] bold, though we know that whiles we are at ‖ home in the body, we are absent from the Lord.

7 (For we [c] walke by fayth, and not by sight)

8 Neuertheless, we are bold, and loue rather to remoue out of the body, and to dwell with the Lord.

9 Wherefore also wee couet, that both dwelling [d] at home, and remouing [e] from home, we may be acceptable to him.

10 * For we must all appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his body, according to that hee hath done, whether it be [f] good or euill.

11 Knowing therefore the [g] terrour of the

---

a For any troubles or afflictions.

b Meaning such shifts and pretences as become not them that haue such a great office in hand. *Chap.* 2.17.

c To wit, Satan, Iohn 12.31. and 14.30. ephe. 6.12

d In whom God doth shew himselfe to bee seene: and here Christ is called so in respect of his office.

e As they which preach for gaine, or els which rather seeke to be seene & knowen, then to edifie. *Gen* 1.3.

f Which are your seruants.

g That we hauing receiued light, should communicate the same with others, and therefore Christ calleth them the light of the world, Matth. 5.14.

h Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they carie is nothing worse or inferiour.

i All the faythfull, and chiefly the Ministers must drinke of this cup, because the world hateth Christ: and also that the members should be conformable to Christ their head, yet by the mighty power of Christ, who ouercame death, they are made conquerours.

k By our death you haue life: so that the fruit of our afflictions commeth to you.

l The same faith by the inspiration of the holy Ghost. *Psal.* 116.10.

m In deliuering vs from these dangers, which is as it were a restoring from death to life.

n That I being deliuered and restored to you again, may not onely my selfe giue God thanks for his infinite benefit of deliuerance, but also you all, which are both partakers of mine affliction & comfort, may abundantly set forth his glory.

o Groweth stronger.

p Which is so called in respect of the euerlasting life.

a After this body shal be dissolued, it shall bee made incorruptible and immortall. ‖*Or, if so be we shalbe found clothed, and not naked.* *Reuel* 16.15. ‖*Or, wherein.* *Chap.* 1.22.

b Not onely quiet in minde, but also ready to susteine all dangers: being assured of the good successe thereof. ‖*Or, strangers in the body.*

c For here onely wee beleeue in God, and see him not.

d In this body.

e Out of this body to heauen. *Rom.* 14.10.

f That is, either glory or shame.

g His fearefull iudgement.

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h He proueth the dignitie of his ministery by the fruit and effect thereof, which is to bring men to Christ.
i By imbracing the same faith which we teach to others.
k As they, which more esteemed the outward shew of wisedom and eloquence, then true godlinesse.
l As the aduersaries sayd, which could not abide to heare them praised.
m Our sollie serueth to Gods glory.
n Therefore whosoeuer giueth place to ambition or vaine glory, is yet dead, and liueth not in Christ.
o As the onely faithfull doe in Christ.
p According to the estimation of the world: but as he is guided by the Spirit of God.
q We doe not esteeme, nor commend Christ himselfe nowe, as he was an excellent man: but as hee was the Sonne of God partaker of his glory, and in whom God dwelled corporally: and do you thinke that I will flatter my selfe or any man in setting forth his gifts? Yea, when I prayse my ministery, I commend the power of God: when I commend our worthy factes, I prayse the mighty power of God set foorth by vs wormes and wretches.
r Let him be regenerate, and renounce himselfe, els all the rest is nothing. *Isa.* 43. 19. *reuel.* 21. 5.
s Therefore without Christ wee cannot enioy the life euerlasting, nor come to God.
t That is, a sacrifice for sinne.
u By imputation, when wee shall be clad with Christs iustice.

the Lord, we [h] perswade men, and wee [i] are made manifest vnto God, and I trust also that wee are made manifest in your consciences.

12 For wee praise not our selues againe vnto you, but giue you an occasion to reioice of vs, that ye may haue to answere against them, which reioyce in the [k] face, and not in the heart.

13 For whether we be [l] out of our wit, we are it [m] to God: or whether we be in our right mind, we are it vnto you.

14 For the loue of Christ constraineth vs: because we thus iudge, that if one bee dead for all, then were [n] all dead.

15 And he died for all, that they [o] which liue, should not henceforth liue vnto themselues, but vnto him which died for them, and rose againe.

16 Wherefore, henceforth know wee no man [p] after the flesh, yea, though wee had known Christ after the flesh, yet now henceforth [q] know we him no more.

17 Therefore if any man be in Christ, let him be a [r] new creature. * Olde things are passed away: behold, all things are become new.

18 And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministery of reconciliation.

19 For God was [s] in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

20 Nowe then are wee ambassadors for Christ: as though God did beseech you through vs, wee pray you in Christs stead, that ye be reconciled to God.

21 For hee hath made him to bee [t] sinne for vs, which knewe no sinne, that wee should bee [u] made the righteousnesse of God in him.

thing, that our ministery should not be [b] reprehended.

4 But in all things wee approoue our selues as * the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By [c] watchings, by fastings, by purity, by knowledge, by long suffering, by kindnesse, by the [d] holy Ghost, by [e] loue vnfained,

7 [f] By the word of trueth, by the power of God, by the armour of righteousnesse on the right hand and on the left,

8 By honour and dishonour, by euill report, and good report, as deceiuers, and yet true:

9 As vnknowen, and yet knowen: as dying, and behold, we liue: as chastened, and yet not killed:

10 As sorowing, and yet alway reioycing: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.

11 O Corinthians, our [g] mouth is open vnto you: our heart is made large.

12 Ye are not kept strait in vs, but ye are kept strait in your owne [h] bowels.

13 Nowe for the same recompense, I speake as to my children, [i] Bee you also enlarged.

14 [k] Be not vnequally yoked with the infidels: for * what fellowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darkenesse?

15 And what concord hath Christ with ‖Belial? or what part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idoles? * for ye are the Temple of the [l] liuing God: as God hath sayde, * I wil dwel among them, and walke there: and I will be their God, and they shalbe my people.

17 * Wherefore, come out from among them, and separate your selues, sayth the Lord: and touch none vncleane thing, and I will receiue you.

18 * And I wil be a Father vnto you, and ye shall be my sonnes and daughters, sayth the Lord Almighty.

b By the infidels if they saw no fruit come thereof. *1. Cor.* 4. 1.
c He declareth with what weapons he resisted his afflictions.
d Who is the efficient cause.
e Which is the finall cause.
f By the Gospel and the power of God and his own integritie, he ouerthrew Satan, and the world, as with weapons on euery side most ready.
g Signifying his most vehement affection.
h Their iudgement was so corrupted, that they were not likewise affectioned towards him, as he was towards them.
i Shew like affection towards me.
k He seemeth to allude to that which is written, Deut. 22, 10. where the Lord commaundeth that an oxe and an asse be not yoked together, because the match is vnequall: so if the faithfull marrie with the infidels, or els haue to doe with them in any thing vnlawfull, it is here reproued. *Ecclus.* 13 18. ‖ *Or, the deuil.* 1. *Cor.* 3. 16 & 6. 19.
l So called, because he hath not onely life in himselfe, but giueth it also to all liuing creatures. *Leuit.* 26. 11, 12. *Isa.* 52. 11. *Ier* 31. 1.

CHAP. VI.

1 *An exhortation to Christian life,* 11 *And to beare him like affection as hee doth them,* 14 *Also to keepe themselues from all pollution of idolatry both in body and soule, and to haue none acquaintance with idolaters.*

WE wee therefore as workers together beseech you, that yee receiue not the grace of God in vaine.

2 For hee sayth, * I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde nowe the [a] accepted time, behold now the day of saluation.

3 We giue no occasion of offence in any

Isa 49. 8.
a To wit, Gods free mercie, wherein he hath powred foorth his infinite loue.

CHAP. VII.

1 *He exhorteth them by the promises of God to keepe themselues pure,* 3 7 *assuring them of his loue,* 8. 13 *and doeth not excuse his seueritie toward them, but reioiceth thereat, considering what profit came thereby.* 10 *Of two sorts of sorow.*

SEeing then we haue these promises, dearly beloued, let vs [a] cleanse our selues from all filthinesse of the [b] flesh and spirit, & grow vp vnto full holinesse in the feare of God.

a Consider this well, yee that serue idoles with your bodies, and yet thinke your consciences pure toward God: God will one day smite you for your halting.
b Of body and soule.

2 [c] Receiue.

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c That we may teach you.
d By greedy couetousnesse.

e He had neither rest in body nor spirit: and it seemeth that he alludeth to that which is written, Deut. 32. 25. For the crosse to mans eye is common both to the godly and to the wicked, although to contrary ends.
f This ioy ouercame all my sorowes.
1. Pet. 2. 19.
g Whose heart Gods spirit doeth touch, he is sory for his sinnes committed against so mercifull a Father, and these are the fruites of his repentance, as witnesse Dauids and Peters teares: others which are sory for their sinnes onely for feare of punishment and Gods vengeance, fall into desperation, as Cain, Saul, Achitophel, and Iudas.
h In asking God forgiuenesse.
i For in iudging and chastising your selues, you preuented Gods anger.
‖ Or, heart.
k The Greeke word signifieth his bowels, whereby is meant most great loue & tender affections.
l Both in thinking and reporting well of you.

2 c Receiue vs: we haue done wrong to no man: wee haue consumed no man: wee haue d defrauded no man.

3 I speake it not to your condemnation: for I haue sayd before, that yee are in our hearts to die and liue together.

4 I vse great boldnesse of speach toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but wee were troubled on euery side, fightings e without, and terrors within.

6 But God that comforteth the abiect, comforted vs at the comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when hee told vs your great desire, your mourning, your feruent minde to me ward, so that I reioyced f much more.

8 For though I made you sory with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sory, though it were but for a season.

9 I now reioyce, not that yee were sory, but that ye sorowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 * For godly sorow causeth repentance vnto saluation, not to be repented of: but the worldly sorow causeth death.

11 For beholde, this thing that yee haue been g godly sory, what great care it hath wrought in you: yea, what h clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what i punishment: in all things ye haue shewed your selues that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did it not for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore wee were comforted, because yee were comforted: but rather wee reioyced much more for the ioy of Titus, because his ‖ spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not been ashamed: but as I haue spoken vnto you all things in truth, euen so our boasting vnto Titus was true.

15 And his k inward affection is more abundant toward you, when he remembreth the obedience of you all, and how with feare and trembling ye receiued him.

16 I reioyce therefore that I may l put my confidence in you in all things.

CHAP. VIII.

1 *By the example of the Macedonians, 9 and Christ, he exhorteth them to continue in releeuing the poore Saints, commending their good beginning.* 23 *After hee commendeth Titus, and his fellowes vnto them.*

WE doe you also to wit, brethren, of the a grace of God bestowed vpon the Churches of Macedonia,

2 Because in great triall of affliction their ioy abounded, and their most extreme pouertie b abounded vnto their rich liberalitie.

3 For to their power (I beare recorde) yea, and beyond their power, they were willing,

4 And prayed vs with great instance that we would receiue the c grace and fellowship * of the ministring which is toward the Saints.

5 And this they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the will of God,

6 That we should exhort Titus, that as he had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as yee abound in euery thing, in faith, and word, and knowledge, and in all diligence, and in your loue towards vs, euen so see that yee abound in this grace also.

8 This say I not by commaundement, but because of the diligence of others: therefore proue I the naturalnesse of your loue.

9 For ye know the grace of our Lord Iesus Christ, that he being rich, for your sakes became poore, that ye through his pouerty might be made rich.

10 And I shewe my minde herein: for this is expedient for you which haue begun not to doe onely, but also d will, a yeere agoe.

11 Now therefore perfourme to doe it also, that as there was a readinesse to will, euen so yee may perfourme it of that which yee haue.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men should bee eased and you grieued.

14 But vpon like condition at this time your e abundance supplieth their lacke, that also their abundance may bee for your lacke, that there may be f equalitie:

15 As it is written, * Hee that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

16 And thankes bee vnto God, which hath put in the heart of Titus the same care for you,

17 Because he accepted the exhortation, yea, he was so carefull, that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise is g in the Gospel throughout all the Churches,

19 (And not so onely, but is also chosen of the Churches to bee a fellow in our iourney concerning this grace that is ministred by vs vnto the glory of the same Lord, and declaration of your prompt mind)

20 Auoiding this, that no man should blame vs in this abundance that is ministred by vs,

21 * Prouiding for i honest things, not onely before the Lord, but also before men

22 And

a This benefit of God appeared in two things, first, that the Macedonians being in so great afflictions were so prompt to helpe others: and next, that being in great pouerty were very liberall towards others.
b So that a most abundant riuer of riches flowed out of their pouertie.
c So he calleth their liberalitie, either because they were the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to see to the distribution thereof.
Chap. 9. 12.
d Euery man may doe good that hath abilitie thereunto: but to will, and haue a minde to doe good, commeth of perfect charitie.
e That as you helpe others in their neede so others shal relieue your want.
f That both you and others, as occasion shal serue, may relieue the godly according to their necessities.
Exod. 16. 18.
g And willingly offered himselfe to gather your almes.
h In preaching the Gospel. Some vnderstand this to be spoken of Luke, others of Barnabas.
Rom. 12. 17.
i His well doing is approued before God and man.

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22 And we haue sent with them our brother whom wee haue oft times proued to be diligent in many things, but now much more diligent, for the great confidence, which I haue in you.

23 Whether any doe enquire of Titus, hee is my fellow and helper to youward: or of our brethren, they are messengers of the Churches, and the [k] glorie of Christ.

24 Wherefore shew toward them, and before the Churches the proofe of your loue, and of the reioycing that we haue of you.

k That is, by whom Christs glory is greatly aduanced.

CHAP. IX.

3 The cause of Titus and his companions comming to them. 6 He exhorteth to giue almes cheerefully, 7 Shewing what fruit will come thereof.

FOR as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I know your readinesse of minde, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, lest our reioycing ouer you should bee in vaine in this behalfe, that yee (as I haue said) bee ready:

4 Lest if they of Macedonia come with me, and find you vnprepared, wee (I meede not to say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your benevolence appointed afore, that it might bee ready, and come as of benevolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

7 As euery man wilfeth in his heart, so let him giue, not * grudgingly, or of necessitie: * For God loueth a cheerefull giuer.

8 And God is able to make all grace to abound toward you, that ye alwayes hauing [a] all sufficiencie in all things, may abound in euery [b] good worke,

9 *As it is written, [c] He hath sparsed abroad, and hath giuen to the poore: his benevolence remaineth for euer.

10 Also he that findeth seede to the sower, will minister likewise bread for foode, and multiplie your seede, and increase the fruits of your benevolence,

11 That on all parts ye may be made rich vnto all liberalitie, which causeth through vs thanksgiuing vnto God:

12 For the ministration of this seruice not only supplieth the necessities of the Saints, but also is abundant by the thanksgiuing of many vnto God:

13 (Which by the experiment of this ministration praise God for your voluntarie submission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And by [d] their prayer for you, desiring after you greatly for the abundant grace of God in you.

15 Thankes therefore bee vnto God for his vnspeakeable gift.

Prou. 11. 25. *rom* 12. 8. *Eccles.* 35. 10.

a Lest they should giue but little, distrusting to impouerish themselues thereby, he sheweth that God will so blesse their liberall hearts, that both they shall haue enough for themselues, and also to helpe others withall.

b That ye may doe good and helpe others at all times.

Psal. 112. 9.

c Dauid speaketh of that man which feareth God, and loueth his neighbour.

d Besides that by their liberalitie God shall be praised, they also shalbe commended to God by their prayers whom they haue holpen, yea and all men shal reuerence them, as being endued with an excellent gift of God.

[d] *Or, greatly affectioned toward you.*

CHAP. X.

He toucheth the false apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And how hee vseth it.

NOw I Paul my selfe beseech you by the meekenesse, and gentlenesse of Christ, which when I am present among you, am [a] base, but am bold toward you being absent.

2 And this I require you, that I neede not to bee bolde when I am present, with that same confidence, wherewith I thinke to bee bolde against some, which esteeme vs as though wee walked [b] according to the flesh.

3 Neuerthelesse, though we walke in the flesh, yet we doe not warre after the flesh,

4 (For the weapons of our warfare are not carnal, but mightie through God to cast downe holds)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing ready the vengeance against al disobedience, when your obedience is fulfilled.

7 Looke yee on things after the appearance? If any man trust in himselfe that hee is Christes, let him consider this againe of himselfe, that as he is Christs, euen so are wee Christs.

8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, [c] saith hee, are sore and strong, but his bodily presence is weake, and his speech is of no value.

11 Let such one thinke this, that such as we are in word by letters when wee are absent, such will we be also indeed, when we are present.

12 For we dare not make our selues of the number, or to compare our selues to them, which praise themselues: but they vnderstand not that they [d] measure themselues with themselues, and compare themselues with themselues.

13 But wee will not reioyce of things, which are not within our measure, * but according to the [e] measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For wee stretch not our selues beyond our measure, as though wee had not attained vnto you: for euen to you also haue wee come in preaching the Gospel of Christ.

15 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to bee magnified by you, according to our line abundantly,

16 And

a These words his backbiters vsed, thinking thereby to diminish his authoritie, as verse 10.

b As though wee boasted of our selues by a carnall affection.

c Meaning a certaine man among them, which thus spake of Paul.

d He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselues by their worthy acts: and if they will compare with others, let them shew what countries, what cities, and people they haue wonne to the Lord: for who will praise that souldier, which onely at the table can finely talke of the warres, and when he commeth to the brunt, is neither valiant nor expert? *Ephes.* 4. 7.

e That is, the gifts and vocation, which God had giuen him to winne others by.

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f God gaue the whole world to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreys where he preached. *Iere.9.24. 1.Cor.1.31.*

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in f another mans line, that is, in the things that are prepared already.

17 *But let him that reioyceth, reioyce in the Lord.

18 For hee that praiseth himselfe, is not allowed, but he whom the Lord praiseth.

CHAP. XI.

2 Hee declareth his affection toward them. 5 The excellencie of his ministerie, 9 And his diligence in the same. 13 The fetches of the false Apostles. 16 The peruerse iudgement of the Corinthians, 22 And his owne praises.

a He calleth the praysing of himselfe dotage, to the which thing the arrogancie of the false Apostles compelled him, who sought nothing else but to ouerthrow the Church by diminishing the authoritie of his ministerie.

WOuld to God yee could suffer a little a my foolishnesse, and indeed b ye suffer mee.

b To speake in mine owne commendation.

2 For I am ielous ouer you, with godly ielousie: for I c haue prepared you for one husband, to present you as a pure virgine to Christ:

c The minister marrieth Christ and his Church as husband and wife by the preaching of the Gospel. *Gene.3.4.*

3 But I feare lest as the * serpent beguiled Eue through his subtiltie, so your minds should be corrupt from the simplicitie that is in Christ.

d That is, more perfect doctrine concerning Christ Iesus.

4 For if hee that commeth preacheth an other d Iesus then him whom we haue preached: or if yee receiue another e spirite then that which ye haue receiued, either another Gospel, then that ye haue receiued, ye might well haue suffered him.

e More excellent gifts of the spirit by other mens preaching.

5 Verely I f suppose that I was not inferiour to the very chiefe Apostles.

f They did not preach Christ more purely then I did: for in this behalfe I was nothing inferiour to the chiefest Apostles.

6 And though I bee g rude in speaking, yet I am not so in knowledge, but among you we haue bene made manifest to the vttmost, in all things.

g That is, vse no worldly eloquence.

7 Haue I committed an offence, because I abased my selfe, that ye might be exalted, and because I preached to you the Gospel of God freely?

8 I h robbed other Churches, and tooke wages of them to doe you seruice.

h Other Churches relieued me.

9 And when I was present with you and had neede, I was i not slouthfull to the hinderance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia supplyed, and in all things I kept and will keepe my selfe, that I should not * bee grieuous to you.

i Hee did not onely labour with his hands for his liuing, but in his extreame pouertie preached diligently without burdening any man, or else waxing slouthfull to doe his dutie to euery man. *Chap.12.13. Acts 20.34.*

10 k The trueth of Christ is in mee, that this reioycing shal not be shut vp against me in the regions of Achaia.

k Let not the trueth of Christ be thought to be in me, if I suffer my ioy to bee shut vp, which I haue conceiued of Grecia.

11 Wherefore? because I loue you not? God knoweth.

l To slander my ministerie, if I should receiue wages.

12 But what I doe, that will I doe: that I may cut away occasion from them which desire l occasion, that they might bee found like vnto vs in that wherein they reioyce.

13 For such false m Apostles are deceitfull workers, and transforme themselues into the Apostles of Christ.

m By false apostles here is not meant such as teach false doctrine (which doubtlesse, they would haue growen vnto) but such as were vaine glorious, and did not their ductie sincerely.

14 And no marueile: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though they were the ministers of righteousnesse, whose ende shall bee according to their workes.

16 I say againe, let no man thinke, that I am foolish: or else take me euen as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the n Lord: but as it were foolishly, in this my great boasting.

n In his heart hee had respect to the Lord: but this fashion of boasting seemed according to man, whereunto they compelled him.

18 Seeing that many reioyce * after the flesh, I will reioyce also.

19 For yee suffer fooles gladly, because that ye are wise.

20 For yee suffer euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 p I speake as concerning the reproch: as though that wee had beene q weake: but wherein any man is bolde (I speake foolishly) I am bold also.

o In outward things.

p I note this dishonour, which they doe vnto you.

22 They are Ebrewes, * so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

q That is, abiect, vile, miserable, a craftesman, an idiot, and subiect to a thousand calamities, which things the false apostles obiected against him as most certaine testimonies of his vnworthinesse. *Phil.3.5.*

23 They are the ministers of Christ, (I r speake as a foole) I am more: in labours more abundant: in stripes aboue measure: in prison more plenteously: in s death oft.

r Put case yee terme it so, yet it is true.

24 Of the Iewes t fiue times receiued I fourtie stripes * saue one.

s In the present danger of death.

25 * I was thrise u beaten with roddes: I was * once stoned: I suffered thrise * shipwracke: night and day haue I beene in the deepe sea.

t At fiue seuerall times, euery time thirtie and nine. *Deut.25.3.*

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren,

Acts 16.22. 2.3.

u Of the Romane Magistrates. *Acts 14.19.*

27 In wearinesse and painefulnesse, in watching often, in hunger, and thirst, in fastings often, in cold and nakednesse.

28 Beside the things which are outward, I am cumbred dayly, and haue the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I must needs reioyce, I will reioyce of mine x infirmities.

Acts 27.14.

x As imprisonments, beating, hunger, thirst, cold, nakednesse, and such like: which thing the aduersaries condemne as infirmitie in me. *Acts 9.25.*

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In * Damascus the gouernour of the people vnder King Aretas, layed watch in the citie of the Damascens, and would haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his hands.

CHAP. XII.

1 He reioyceth in his preferment. 5.7 But chiefly in his humblenesse, 11 And layeth the cause of his

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his boasting vpon the Corinthians. 14 Hee sheweth what good will he beareth them, 20 And protesteth to come vnto them.

IT is not expedient for me to doubt, to reioyce: for I will come to visions and reuelations of the Lord.

2 *I knowe a man [a] in Christ aboue foureteene yeeres agone, (whether hee were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the [b] third heauen.

3 And I know such a man (whether in the body or out of the body, I cannot tell: God knoweth)

4 How that he was taken vp into Paradise, & heard [c] words which cannot bee spoken, which are not possible for man to vtter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it bee of mine infirmities.

6 For though I would reioyce, I should not bee a foole: for I will say the trueth, but I refraine lest any man should thinke of mee aboue that he seeth in me, or that hee heareth of me.

7 And lest I should bee exalted out of measure, through the abundance of reuelations, there was giuen vnto mee [d] a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord [e] thrise, that it might depart from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made [f] perfect through weakenesse. Very gladly therefore will I reioyce rather in mine infirmities that the power of Christ may dwell in mee.

10 Therefore [g] I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe, ye haue compelled me: for I ought to haue bene commended of you, for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it wherein yee were inferiours vnto other Churches, * except that I haue not bene ‖ slouthful to your hinderance? forgiue me this wrong.

14 Behold, the [h] third time I am readie to come vnto you, and yet will I not bee slouthful to your hinderance: for I seeke not yours, but [i] you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestowe, and will bee bestowed for your ‖ soules: though the more I loue you, the lesse I am beloued.

16 But bee it that I charged you not: [k] yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired [l] Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked wee not in the selfe same spirit? walked we not in the same steps?

19 Againe, thinke yee that we excuse our selues vnto you? wee speake before God in Christ. But wee doe all things, dearely beloued, for your edifying.

20 For I feare, lest when I come, I shall not find you such as I would: and that I shall bee found vnto you [m] such as yee would not, and lest there be strife, enuying, wrath, contentions, backbiting, whisperings, swellings, and discord.

21 I feare lest when I come againe, my God [n] abase mee among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleannesse, and fornication, and wantonnes, which they haue committed.

Acts 9.3.

a That is, a Christian: or I speake it in Christ.

b That is to say, into the highest heauen.

c Mans infirmitie was not able to declare them, neither were they shewed vnto him for that end.

‖ *Or, lawfull.*

d The Greeke word signifieth a sharpe piece of wood, as a pale, or stake, and also a little spilde or sharpe thing which pricketh one as he goeth through bushie & chicke places, and entring into the flesh, cannot bee taken out without cutting of the flesh: and this was the rebelling of the flesh against the Spirit, and warned him that Satan was at hand.

e That is to say, oftentimes.

f Is knowen and euidently seene.

g He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake.

Chap. 11.9.

‖ *Or, chargeable.*

h For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, *1. Cor. 16.5.* Then when the Lord letted his purpose, he appointed to goe straight from Ephesus to Corinthus, Chap. 1. 15. Which intent being changed, hee went to Macedonia, from whence now hee appointed the third time to come vnto them.

i Which declareth his fatherly affection. ‖ *Or, your cause or persons.*

k Thus said his aduersaries, that though he tooke it not by himselfe, yet he did it by the meanes of others.

l To goe to you

m Meaning, sharpe & seuere.

n There was nothing whereat he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glory and ioy: as also nothing did so much cast downe his heart, as when his labour did no good.

CHAP. XIII.

1 *He threatneth the obstinate,* 5 *And declareth what his power is by their owne testimonie.* 10 *Also he sheweth what is the effect of this Epistle.* 11 *After hauing exhorted them to their duetie, he wisheth them all prosperitie.*

THis is the [a] third time that I come vnto you. * In the mouth of two or three witnesses shall euery word stand.

2 [b] I tolde you before, and tell you before: as though I had beene present the second time, so write I now being absent, to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare,

3 Seeing that yee seeke experience of Christ, that speaketh in mee, which toward you is not weake, but is mightie in you.

4 For though hee was crucified concerning his [c] infirmitie, yet liueth hee through the power of God. And wee no doubt are weake in him: [d] but wee shall liue with him, through the power of GOD toward you.

5 * Proone your selues whether yee are in the faith: examine your selues: know yee not your owne selues, how that Iesus Christ is in you, except yee be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray vnto God, that yee doe none euill, not that we should seeme approoued, but that ye should doe that which is honest: though we be as [e] reprobates.

8 For wee cannot doe any thing against the trueth, but for the trueth.

9 For we are glad when we are weake, and that yee are [f] strong: this also wee wish for, euen your perfection.

a His first comming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three commings hee calleth his three witnesses. *Deut. 19.15. matt. 18.16. iohn 8.17. hebr. 10.28.*

b In my first epistle, Chap 4.20.

c In that he humbled himselfe, and tooke vpon him the forme of a seruant.

d Christ as touching the flesh, in mans iudgement was vile and abiect: therefore we that are his members, can not be otherwise esteemed: but being crucified, he shewed himselfe very God: so thinke, that we whom yee contemne as dead men and castawayes, haue through God such power to execute against you, that yee may feele sensibly that wee liue in Christ. *1. Cor. 11.28.*

e In mans iudgement, who for the most part reiecteth the best, and approoueth the worst.

f Hauing abundance of the grace of God.

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10 Therefore write I these things being absent, lest when I am present, I should vse sharpenesse, according to the power which the Lord hath giuen me, to s edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: bee of good comfort: bee of one minde: liue in peace, and the God of loue and peace shall be with you.

12 Greete one another with an * holy h kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

Rom. 16.16. 1.*cor.* 16.20. 1.*pet* 5.14.

h Which was according to those countreyes in these dayes both of the Iewes and of other nations.

g Commit not by your negligence, that that which is ordeined to saluation turne to your destruction.

The Epistle of the Apostle Paul to the Galatians.

THE ARGVMENT.

THe Galatians, after they had beene instructed by Saint Paul in the trueth of the Gospel, gaue place to false Apostles, who entring in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Law must bee necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the graunting thereof, is the ouerthrow of mans saluation purchased by Christ: for therby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false preachers did pretend, as though they had beene sent of the chiefe Apostles, and that Paul had no authoritie, but spake of himselfe, hee prooueth both that he is an Apostle ordeined by God, and also that he is not inferiour to the rest of the Apostles. Which thing established, hee proceedeth to his purpose, proouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not onely vnprofitable figures, but also pernicious, because Christ the trueth and the end thereof is come: Wherefore men ought now to imbrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally he sheweth wherein this libertie standeth: and what exercises appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffered themselues to bee seduced by the false Apostles, who preached that the obseruation of the ceremonies of the law were necessarie to saluation, 8 And detesteth them that preach any otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth himselfe to be equal with the chiefe Apostles.

PAul * an Apostle (not of men neither by b man, but by Iesus Christ, and God the Father, which hath raised him from the dead)

2 And all the brethren which are with mee, vnto the Churches of Galatia:

3 Grace bee with you, and peace from God the Father, and from our Lord Iesus Christ,

4 Which gaue himselfe for our sinnes, that hee might deliuer vs * from this c present euil world, according to the will of God, euen our Father,

5 To whom bee glorie for euer and euer, Amen.

6 I maruaile that yee are so soone remooued away vnto another ‖ Gospel from him that hath called you in the d grace of Christ,

7 Which is not another Gospel, saue that there be some which trouble you, and intend to e peruert the Gospel of Christ.

8 But though that wee, or an f Angel from heauen preach vnto you otherwise then that which wee haue preached vnto you, let him be ‖ accursed.

9 As wee sayde before, so say I now againe, if any man preach vnto you otherwise then that yee haue receiued, let him be accursed.

10 For g now preach I mans doctrine, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 * Now I certifie you, brethren, that the Gospel which was preached of me, was not after h man.

12 For neither receiued I it of man, neither was I taught it, but by the i reuelation of Iesus Christ.

13 For ye haue heard of my conuersation in time past, in the Iewish religion, how that * I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue many of myne companions of mine owne nation, and was much more zealous of the k traditions of my fathers.

15 But when it l pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reueale his sonne ‖ in mee, that I should preach him * among the Gentiles, immediatly I communicated not with m flesh and blood:

17 Neither

Titus 1.3. a For God is the author of all ministerie.

b This prerogatiue was peculiar to the Apostles. *Luke* 1.74.

c Which is the corrupt life of man without Christ. ‖*Or, doctrine.*

d That is, to be partakers of the saluation offered freely by Christ.

e For what is more contrary to our free iustification by faith, then the iustification by the Law, or our workes? therfore to ioyne these two together, is to ioyne light with darkenesse, death with life, and doeth vtterly ouerthrow the Gospel.

f If it were possible, that an Angel should so doe: whereby Paul declareth the certaintie of his preaching. ‖*Or, abominable.*

g Since that of a Pharise I was made an Apostle. 1.*Cor.* 15.1.

h That is, doctrine inuented by man, neither by mans authoritie do I preach it.

i By an extraordinarie reuelation. *Actes* 9.1. ‖*Or, age.*

k That is of the Law of God, which was giuen to the ancient fathers.

l Hee maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appointing from the mothers wombe, and thirdly his calling. ‖*Or, to me. Ephe.* 3.8.

m That is, with any man, as though I had neede of his counsell to approue my doctrine.

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17 Neither came I againe to Ierusalem, to them which were Apostles before mee, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeres I came againe to Ierusalem to visite Peter, & abode with him fifteene dayes.

19 And none of the other Apostles saw I, saue Iames the Lords brother.

20 Now the things which I write vnto you, behold, I witnesse before God, that I lie not.

21 After that, I went into the coasts of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He which persecuted vs in time past, now preacheth the [n] faith which before he destroyed.

23 And they glorified God for me.

n That is, the Gospel which is the doctrine of faith,

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 and that he is nothing inferiour to other Apostles: 11 Yea, and that he hath reproued Peter the Apostle of the Iewes. 16 After he commeth to the principall scope, which is to proue that iustification only commeth of the grace of God by faith in Iesus Christ, and not by the workes of the Law.

THen fourteene yeeres after I went vp againe to Ierusalem with Barnabas, and tooke with me Titus also.

2 And I went vp by reuelation, and [a] communicated with them of the Gospell which I preach among the Gentiles, * but particularly with them that were the chiefe, least by any meanes I should runne, or had runne ‡ in vaine:

3 But neither yet Titus which was with me, though he were a Grecian, was [b] compelled to be circumcised,

4 For all the false brethren that crept in: who came in priuily to spie out our libertie, which wee haue in Christ Iesus, that they might bring vs into bondage,

5 To whom we [c] gaue not place by subiection for an houre, that the trueth of the Gospel might continue with you.

6 And of them which seemed to be great, I was not taught (what they [d] were in time passed, it maketh no matter to mee: * God accepteth no mans person) neuertheless, they that are the chiefe, [e] did communicate nothing with me.

7 But contrariwise when they saw that the Gospel ouer the vncircumcision, was committed vnto me, as the Gospel ouer the circumcision was vnto Peter:

8 (For hee that was mighty by Peter in the Apostleship ouer the Circumcision, was also mighty by mee toward the Gentiles)

9 And when Iames, and Cephas, and Iohn knew of the grace that was giuen vnto me, which are counted to be pillars, they gaue to mee and to Barnabas the [f] right hands of fellowship, that wee should preach vnto the Gentiles, and they vnto the Circumcision,

10 * Warning only that we should remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstood him ‖ to his face: for he was to be blamed.

12 For before that certaine came from Iames, he ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I saw that they went not the ‡ right way to the trueth of the Gospel, I said vnto Peter before all men, If thou being a Iew, liuest as the Gentiles, and not like the Iewes, why [h] constrainest thou the Gentiles to doe like the Iewes?

15 Wee which are Iewes by nature, and not [i] sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Lawe, but by the faith of Iesus Christ: euen wee I say, haue beleeued in Iesus Christ, that wee might be iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the Lawe, no ‖ flesh shall be iustified.

17 * If then while wee seeke to be made righteous by Christ, we our selues are found [k] sinners, is Christ therefore the minister of sinne? God ‖ forbid.

18 For if I build againe the things that I haue destroyed, [m] I make my selfe a trespasser.

19 For I through the Lawe am dead to the Lawe, and that I might liue vnto God, I am [n] crucified with Christ.

20 Thus I liue, yet [o] not I nowe, but Christ liueth in me: and in that that I now liue in the [p] flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 I doe not abrogate the [q] grace of God: for if righteousnesse bee by the Lawe, then Christ died ‖ without a cause.

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, (which rumours hindered the course of the Gospel) he endeuoured to remedy it, and to prooue that they consented with him. *Acts* 15.2. ‡*Greeke, without profite.*

b Which declareth that the other Apostles agreed with him.

c Lest we should haue betrayed the Christian libertie.

d Albeit they had been conuersant with Christ afore time. *Deut.*10.17. *2.chrs.*19.7. *iob* 34.19. *wisd.*6.7. *ecclus* 35.12. *act.* 10.34. *rom.*2.11. *eph.*6.9. *col.*3.25. 1 *pet.*1.17.

e But approued my doctrine perfit in all points.

f In token that we al agreed in doctrine.

Acts 11.30. *2.cor* 9.3.

g Meaning, before all men. ‡*Greeke, with a right foote.*

h In bringing their consciences into doubt by thine example and authority? and here the Apostle commeth to his chiefe point.

i For so ỹ Iewes called the Gentiles in reproch. ‖*Or, man.* *Rom.*3.19,20. *phil.*3.9.

k Except our fruits be agreeable to our faith, we declare that we haue not Christ.

l For he caused them not to sinne, but disclosed it, neither tooke he away the righteousnes of the Law, but shewed their hypocrisie, which were not able to performe that whereof they boasted.

m For my doctrine is to destroy sinne by faith in Christ, and not to establish sinne.

n And feele his strength in me which killeth sinne.

o Not as I was once, but regenerate and changed vnto a new creature, in qualitie, and not in substance.

p In this mortall body.

q As did the false apostles which preached not the faith in Christ, ‖*Or, for nothing.*

CHAP. III.

1 He rebuketh them sharpely, 2 and proueth by diuers reasons that iustification is by faith, 6 as appeareth by the example of Abraham, 10 19.24 and by the office, and the end, both of the Lawe, 11, 25 and of faith.

O Foolish Galatians, who hath bewitched you, that yee should not obey the trueth, to whom Iesus Christ before [a] was described in your sight, and among you crucified?

2 This onely would I learne of you, Receiued yee the [b] Spirit by the workes

a To whō Christ was so liuely preached, as if his liuely image were set before your eyes, or els had been crucified among yon.

b Meaning the gifts of the Spirit.

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c That is, the doctrine of saluation through faith in Iesus Christ, as Chap. 1.22.

d The false apostles taught that Christ profited nothing, except they were circumcised, & that the Lawe was the perfection, and Christes doctrine onely the rudiments thereunto.

e And ceremonies of the Law? *Gen.*15.6. *rom.*4.3. *iames* 2.23. *Gen.*12.3 *eccl.* 44.20,21. *acts* 3.25.

f Which thinke to be iustified by them. *Deut.*27.26. *Habak.*2.4. *rom* 1.17. *hebr.*10.38.

g The Law pronounceth not them iust, which beleeue, but which worke, and so condemneth all them which in all points doe not fulfill it. *Leuit.*18.5. *Deut.*21.23.

h Which is the Gospel.

i I will vse a common example, that you may be ashamed to attribute lesse vnto God, then to such couenants, which one man maketh to another. *Hebr.*9.17.

k No more is the promise or couenant of God abrogated by the Law, nor yet is the Law added to the promise to take any thing away that was superfluous, or to supply any thing that wanted.

l Which declareth that the Iewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is this blessed seede. m That sinne might appeare and be made more abundant, and so all to be shut vp vnder sinne.

of the Law, or by the hearing of c faith preached?

3 Are ye so foolish, that after ye haue begun in the spirit, yee would now d bee made perfect by the e flesh?

4 Haue yee suffered so many things in vaine? if so be it be euen in vaine.

5 He therefore that ministreth to you the Spirit, and worketh miracles among you, doeth hee it through the workes of the Law, or by the hearing of faith preached?

6 Yea rather as Abraham beleeued God, and it was * imputed to him for righteousnesse.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, * In thee shall all the Gentiles bee blessed.

9 So then they which bee of faith, are blessed with faithfull Abraham.

10 For as many as are of the f workes of the Lawe, are vnder the curse: for it is written, * Cursed is euery man that continueth not in all things, which are written in the booke of the Lawe, to doe them.

11 And that no man is iustified by the Law in the sight of God, it is euident: * for the iust shall liue by faith.

12 And the g Law is not of faith: but * the man that shall doe those things, shall liue in them.

13 Christ hath redeemed vs frō the curse of the Lawe, when he was made a curse for vs (for it is written, * Cursed is euery one that hangeth on tree)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that wee might receiue the h promise of the Spirit through faith.

15 Brethren, I i speake as men doe, * Though it be but a mans couenant, when it is confirmed, yet no man doeth abrogate it, or k addeth any thing thereto.

16 Now to Abraham and his seede were the promises made. Hee sayth not, And to the seedes, as speaking of many: but, And to thy seede, as of one, which l is Christ.

17 And this I say, that the Lawe which was foure hundreth and thirtie yeeres after, cannot disanull the couenant that was confirmed afore of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance be of the Law, it is no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then serueth the Lawe? It was added because of the m transgressions, till the seede came vnto the which the promise was made: and it was ordained by n Angels in the hande of a Mediatour.

20 Now a Mediatour is not a Mediatour of o one: but God is p one.

21 Is the Law then against the promise of God? God forbid: for if there had beene a Lawe giuen which could haue giuen life, surely righteousnesse should haue been by the Law.

22 But the Scripture hath * concluded q al vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue.

23 But before r faith came, we were kept vnder the Lawe, and shut vp vnto the faith which should afterward be reuealed.

23 Wherefore the * Law was our schoolemaster to bring vs to Christ, that wee might be made righteous by faith.

25 But after that faith is come, wee are no longer vnder f a schoolemaster.

26 For ye are all the sonnes of God by faith, in Christ Iesus.

27 * For all yee that are t baptized into Christ, haue put on Christ.

28 There is neither Iewe nor Grecian: there is neither bond nor free: there is neither male nor female: for yee are all u one in Christ Iesus.

29 And if ye be Christes, then are yee Abrahams seede, and heires by promise.

n Who as ministers gaue it to Moses by the authoritie of Christ.

o But serueth both for the Iewes and Gentiles to ioyne them to God.

p Constant, and alwayes like himselfe. *Rom.*3.9.

q Both men and all their works.

r The full reuelation of things which were hid vnder the shadowes of the Law. *Rom.*10.4.

f Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith. *Rom.*6.3.

t So that baptisme succeedeth circumcision, and so through Christ both Iew and Gentile is saued.

u As all one man.

CHAP. IIII.

2 He sheweth wherefore the ceremonies were ordained. 3 Which being shadowes, must ende when Christ the trueth commeth. 9 He moueth them by certaine exhortations, 22 And confirmeth his argument with a strong example, or allegorie.

THen I say, that the a heire as long as hee is a childe, differeth nothing from a seruant, though he be lord of all,

2 But is vnder b tutors and gouernors, vntill the time appointed of the father.

3 Euen so, wee when wee were children were in bondage vnder the c rudiments of the world.

4 But when the fulnesse of time was come, God sent foorth his Sonne made of a woman, and made d vnder the Law,

5 That hee might redeeme them which were vnder the Law, that we * might receiue the adoption of the sonnes.

6 And because ye are sonnes, God hath sent foorth the e Spirit of his Sonne into your hearts, which crieth, f Abba, Father.

7 Wherefore, thou art no more g a seruant, but a sonne: nowe if thou bee a sonne, thou art also the heire of God through Christ.

a The Church of Israel was vnder the Law as the pupil subiect to his tutor, euen vnto the time of Christ, when she waxed strong, and then her tutelship ended.

b That is, the Law, which before he called a schoolemaster, Chap.3.25.

c That is, vnder the Law, which was but an a.b.c. in respect of the Gospel.

d That is, who was subiect vnto the Law. *Rom.*8.14,15.

e For our adoption vnto Christ is sealed by him.

f He instructeth both Iewes and Gentiles to call God their father in euery language, so that none are excepted.

g Which may eft not vse the libertie.

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h When ye receiued the Gospel, ye were idolaters: therefore it is shame for you to refuse libertie, and become seruants, yea, and seeing the Iewes desire to be out of their tutelship.
i Not in deede, but in opinion.
k The Galatians of Panims beganne to be Christians, but by false apostles were turned backward to beginne anew the Iewish ceremonies, and so in stead of going forward toward Christ, they ran backward from him.
l Ye obserue dayes, as Sabbathes, new moones, &c. ye obserue moneths as the first and seuenth moneth: ye obserue times, as Easter, Whitsuntide, the feast of Tabernacles: ye obserue yeres, as the Iubile, or yeere of forgiuenesse, which beggerly ceremonies are most pernitious to them which haue receiued the sweet libertie of the Gospel, and thrust them backe into superstitious slauerie.
m So friendfull to me, as I am affectioned toward you.
n For I pardon you, if you repent.
o Being in great dangers and afflictions, or without pompe and ostentation.

8 But euen then when yee [h] knew not God, ye did seruice vnto them, which by [i] nature are not gods.

9 But now seeing ye know God, yea, rather are knowen of God, how turne [k] yee againe vnto impotent & beggerly rudiments, whereunto as from the beginning ye will be in bondage againe?

10 Ye obserue [l] dayes, and moneths, and times and yeeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 Bee yee as [m] I: for I am euen as you: brethren, I beseech you: yee haue not hurt [n] me at all.

13 And ye know, how through [o] infirmitie of the flesh, I preached the Gospel vnto you at the first.

14 [p] And the triall of mee which was in my flesh, yee despised not, neither abhorred: but yee receiued mee as an [q] Angel of God, yea, as Christ Iesus.

15 What was then your felicitie? for I beare you record, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are zelous ouer you [r] amisse: yea, they would exclude [s] you, that ye should altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you,

19 My little children, of whom I trauaile in birth againe, vntill Christ be [t] formed in you.

20 And I would I were with you now, that I might change my voice: for I am in doubt of you.

21 Tell mee, ye that will bee vnder the Law, do ye not heare the Law?

22 For it is written, that Abraham had two sonnes, * one by a seruant, * and one by a free woman.

23 But he which was of the seruant, was borne after the flesh: and hee which was of the free woman, was borne by promise.

24 By the which things another thing is meant: for these mothers [u] are the two Testaments, the one which is [x] Agar of mount Sina, which gendreth vnto bondage,

25 (For Agar or Sina is a mountaine in [y] Arabia, and it answereth to Ierusalem which now is) and shee is in bondage with her children.

26 But Ierusalem, which is [||] aboue, is free: which is the mother of vs all.

27 For it is written, * Reioyce thou [z] barren that bearest no children: breake foorth, and crie thou that trauailest not: for the desolate hath many mo children then she which hath an husband.

28 * Therefore, brethren, we are after the maner of Isaac, children of the promise.

29 But as then hee that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.

30 But what saith the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.

31 Then brethren, we are not children of the seruant, but of the [a] free woman. †

CHAP. V.

2 Hee laboureth to draw them away from circumcision, 17 And sheweth them the battell betwixt the spirite and the flesh, and the fruits of them both.

STand fast therefore in the liberty wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.

2 * Beholde, I Paul say vnto you, that if ye be [a] circumcised, Christ shall profit you nothing.

3 For I testifie again to euery man, which is circumcised, that he is bound to keepe the whole Law.

4 Ye are * abolished from Christ, whosoeuer are iustified by the Law, yee are fallen from grace.

5 For we through the Spirit [b] wait for the hope of righteousnesse through faith.

6 For in Iesus Christ neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.

7 Yee did runne well: who did let you, that ye did not obey the [c] trueth?

8 It is not the perswasion of him that [d] calleth you.

9 * A little [e] leauen doeth leauen the whole lumpe.

10 I haue trust in you through the Lord, that ye will be none otherwise [f] minded: but he that troubleth you, shal beare his condemnation, whosoeuer he be.

11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the [g] slaunder of the Crosse abolished.

12 Would to God they were euen cut off, which doe disquiet you.

13 For brethren, yee haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.

14 For [h] all the Lawe is fulfilled in one word, which is this, * Thou shalt loue thy neighbour as thy selfe.

15 If yee bite and deuoure one another, take heed least yee be consumed one of another.

16 Then I say, * Walke in the [i] Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the [k] flesh lusteth against the Spi-

Rom. 9.8. *Gen.* 21.10.

a For wee are in the Church of Christ which is our mother, and not of the Synagogue, which is a seruant vnder the Law.
† By the libertie wherewith Christ hath made vs free.

Acts 15.1.

a If you ioyne circumcision to the Gospel, as a thing necessarie to saluation. 1. *Cor.* 1.17.
b We liue in hope through that Spirit, which causeth faith, and which is giuen to the faithfull, that we should by faith and not by the Lawe obtayne the crowne of glory, which Christ giueth freely.
c Then whatsoeuer is not the word of God, which here he calleth trueth, is very lies.
d Which is God. 1 *Cor.* 5.6.
e A little corruption doth destroy the whole doctrine.
f That ye will embrace the word of God purely.
g That is, the doctrine of the Gospel which the world abhorred, as a slanderous thing, and therewith were offended.
h Meaning, the second table. *Leuit.* 19.18 *mat.* 22.39. *mar.* 12.31. *iam.* 2.8 *Rom.* 13 14.1. *pet.* 2.11.
i In the man regenerate.
k That is, the naturall man striueth against the Spirit of regeneration.

p That is, the troubles and vexations which God sent to trie me while I was among you.
q For my ministeries sake.
r For they are but ambitious.
s They would turne you from mee, that you might follow them.
t And imprinted so in your hearts, that you loue none other. *Gene.* 19.15. *Gen.* 21.2.
u That is, signifie.
x Agar and Sina represent the Law: Sara and Ierusalem the Gospel, Ismael the Iewish Synagogue, & Isaac the Church of Christ.
y That is, out of the lande of promise.
‖ *Or, high and heauenly.*
z Meaning Sara. *Isa.* 54.1.

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rit, and the Spirit against the flesh: and these are contrary one to the other, so that ye cannot doe the same things that ye would.

18 And if ye be led by the l Spirit, ye are not under the Law.

19 Moreover the workes of the flesh are manifest, which are adulterie, fornication, uncleannesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Envie, murthers, drunkennesse, gluttonie, and such like, whereof I tell you before, as I have also told you before, that they which doe such things, shall not inherit the kingdome of God.

22 But the fruit of the Spirit is love, joy, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenesse, temperancie: against such there is m no law.

24 For they that are Christs, n have crucified the flesh with the affections and the lusts.

25 If wee live in the Spirit, let us also walke in the o Spirit.

26 Let us not be desirous of vaine glory, provoking one another, envying one another.

l If you be guided by the Spirit of adoption, that which ye doe, is agreeable to God although it be not perfect.

m For they are under the Spirit of grace.

n Christ hath not onely remitted their sinnes, but sanctified them into newnesse of life.

o That being dead to sinne, and living to God, we may declare the same in [illegible]esse and innocencie of life.

CHAP VI.

1 He exhorteth them to use gentlenesse toward the weake, 2 And to shewe their brotherly love and modestie: 6 Also to provide for their ministers, 9 To persevere, 14 To reioyce in the crosse of Christ, 15 To newnesse of life, 16 And last of all, wisheth to them with the rest of the faithfull all prosperitie.

BRethren, if a man be a fallen by occasion unto any fault, yee which are spirituall, restore such one with the spirit of meekenesse, considering thy selfe, lest thou also bee tempted.

2 Beare ye one an others burden, and so b fulfill the Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when hee is c nothing, hee deceiveth himselfe in his imagination.

4 But let every man prooue his owne worke, and then shall he have d reioycing in himselfe only and not in another.

5 * For every man shall beare his owne burden. 1.Cor.3.8.

6 Let him that is taught in the word, make him that hath taught him partaker of all his e *goods.

7 Be not deceived: God is not mocked: for whatsoever a man soweth, that shall hee also reape.

8 For he that f soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the Spirit, shall of the Spirit reape life everlasting.

9 * Let us not therefore be weary of well doing: for in season wee shall g reape, if we faint not.

10 While we have therefore time, let us doe good unto all men, but specially unto them which are of the houshold of faith.

11 ¶ Yee see how large a letter I have written unto you with mine owne hand.

12 As many as desire to make a faire shewe h in the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the i crosse of Christ.

13 For they themselves which are circumcised, keepe not the Lawe, but desire to have you circumcised, that they might reioyce k in your flesh.

14 But God forbid that I should reioyce, but in the crosse of our Lord Jesus Christ, whereby the l world is crucified unto mee, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new m creature.

16 And as many as walke according to this rule, peace shall be upon them, and mercie, and n upon the Israel of God.

17 From henceforth let no man o put me to businesse: for I beare in my body the p markes of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit, Amen.

¶ Unto the Galatians written from Rome.

a Either by reason of his flesh, or Satan.

b Christ exhorteth in sundry places to mutuall love, and therefore brotherly love is here called the Law of Christ, and his commandement, Iohn.13.34. and 15.12.

c He sheweth that man hath nothing of himselfe whereof he should reioyce.

d For his reioycing is a testimonie of a good conscience, 2 Cor.1.12. wherein he may reioyce before men, but not before God.

e For it were a shame not to provide for their corporall necessities, which feed our soules with the heavenly daintics. 1.Cor.9.7.

f He proveth that the ministers must be nourished: for if men onely provide for worldly things without respect of the life everlasting, then they procure to themselves death, and mocke God, who hath given them his ministers to teach them heavenly things. 2.Thes.3.13.

g The fruit which God hath promised.

h By the outward ceremonies.

i That is, for preaching Christ crucified.

k That they have made you Iewes.

l By the world he meaneth all outward pompe, ceremonies and things which please mens fantasies.

m Which is regenerate by faith.

n That is, upon the Iewes, as Rom.10.19.

o Let no man trouble my preaching from henceforth: for my markes are witnesses how valiantly I have fought.

p Which are odious to the world, but glorious before God.

The Epistle of Paul to the Ephesians.

THE ARGVMENT.

WHile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which hee had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, hee assureth them of salvation, because they were thereunto predestinate by the free election of God, before they were borne, and sealed up to his eternall life by the holy Ghost, given unto them by the Gospel, the knowledge of the which mysterie hee prayeth God to confirme toward them. And to the intent they should not glory in themselves, hee sheweth them their extreme miserie,

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misery wherein they were plunged before they knew Christ, as people without God, Gentiles to whom the promises were not made, and yet, by the free mercy of God in Christ Iesus, they were saued, & hee appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the perfect vnderstanding of his Sonne, and exhorteth him likewise to bee mindfull of so great benefits, neither to be moued with the false apostles, which seeke to ouerthrow their faith and tread vnder foote the Gospel, which was not preached to them, as by chance or fortune, but according to the eternall counsell of God: who by this meanes onely preserueth his Church. Therefore the Apostle commendeth his ministery, forasmuch as God thereby reigneth among men, and causeth it to bring foorth most plentifull fruites, as innocency, holinesse, with all such offices, appertaining to godlinesse. Last of all he declareth not only in generall, what ought to be the life of the Christians, but also sheweth particularly, what things concerne euery mans vocation.

CHAP. I.

After his salutation, 4 Hee sheweth that the chiefe cause of their saluatiō standeth in the free election of God through Christ. 16 He declareth his good will toward them giuing thanks & praying God for their faith 21 The maiesty of Christ.

1.*Cor.* 1. 1. 2.*Cor.* 1. 1. 1.*peter* 1. 1.

PAVL an Apostle of Iesus Christ, by the will of God, to the *Saints which are at Ephesus, and to the faithfull in Christ Iesus:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 *Blessed bee God euen the Father of our Lord Iesus Christ, which hath blessed vs with all aspirituall blessing in heauenly ‖ things in Christ,

4 *As he hath bchosen vs in him, before the foundation of the world þ we cshould be holy, & without blame before him in loue:

5 Who hath predestinate vs, to bee dadopted through Iesus Christ vnto himselfe, according to the good pleasure of his will,

6 To the epraise of the glory of his grace, wherewith hee hath made vs accepted in his beloued,

7 By whō wee haue redemption through his blood, euen the forgiuenesse of sinnes, according to his rich grace:

8 Whereby he hath beene abundant toward vs in all wisedome & vnderstanding,

9 And hath opened vnto vs the mysterie of his will according to his good pleasure, which he had purposed f in him.

10 That in the dispensation of the fulnes of the times, hee might gather together in one g all things, both which are in heauen, and which are in earth, euen in Christ:

11 In whom also we are chosen when we were predestinate according to the purpose of him, which worketh all thinges after the counsell of his owne will,

12 That h wee which first trusted in Christ, should be vnto the praise of his glory:

13 In whom also ye haue trusted after that ye heard the word of trueth, euen the Gospel of your saluation, wherein also after that ye beleeued, yee were sealed with the holy Spirit of promise,

14 Which is þ earnest of our inheritance, i vntil the redemption of the possession, purchased vnto the praise of his glory.

15 Therefore also, after that I heard of the faith, which yee haue in the Lord Iesus, and loue toward all the Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the GOD of our Lord Iesus Christ the Father of glory, might giue vnto you the Spirit of wisedome, and reuelation through the knowledge of k him,

18 That the eyes of your vnderstanding may be lightned, that yee may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 And what is the exceeding greatnesse of his power toward vs, which beleeue, *according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and l set him at his right hand in the heauenly places,

21 Farre aboue all principalitie, & power and might, and dominion, & euery name that is named, not in this world onely, but also in that that is to come,

22 *And hath made all things subiect vnder his feete, and hath appointed him ouer all things to be the head to the Church,

23 Which is his body, euen the mfulnesse of him that filleth all in all things.

himselfe perfect without vs which are his members: and therefore the Church is also called Christ, as 1. Cor. 12. 12, 13.

CHAP. II.

To magnifie the grace of Christ, which is the onely cause of saluation, 11 He sheweth the what maner of people they were before their conuersion, 18 And what they are now in Christ.

AND *you hath he quickened, that were dead in trespasses and sinnes, Col. 2. 13.

2 Wherein in time past yee walked according to the course of this world, and after the* aprince that ruleth in the ayre, euen the spirit, that now worketh in the children of disobedience, Chap. 6. 12. a Meaning, Satan.

3 Among whom we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were by b nature the children of wrath as well as others. b Not by creation, but by Adams transgression, and so by birth.

4 But GOD which is rich in mercie, through his great loue wherewith he loued vs,

5 Euen when wee were dead by sinnes, hath quickened vs c together ‖ in Christ, by whose grace ye are saued. c Both Iew and Gentile. ‖ *Or, with Christ.*

k Of Christ. *Col.* 2. 12. *chap.* 3. 7.

l Made him gouernour of all things both in heauen and in earth: so that Christs body is now onely there, or els it should not be a true body, and his ascension should be but a fantasticall thing, and onely imagined. *Psal.* 8. 6. *heb.* 2. 8.

m This is the great loue of Christ toward his Church, that he counteth not

1.Cor. 1. 2. 2.*Cor.* 1. 1. 1.*peter* 1. 1.

a As with the knowledge of God in Christ, with faith, hope, charity, & other gifts.

‖ *Or, places.* 2.*Tim.* 1. 9.

b This election to life euerlasting, can neuer bee changed: but in temporall offices which God hath appointed for a certaine space, when the terme is expired, hee changeth his election, as we see in Saul and Iudas. *Col.* 1. 22.

c When Christs iustice is imputed ours.

d Whereas we were not the naturall children, he receiued vs by grace, and made vs his children.

e The principall end of our election, is to praise & glorifie the grace of God.

f That is, in Christ.

g By this he meaneth þ whole body of the Church which he diuideth into them which are in heauen, & them which are in earth: also the faithfull which remaine in earth stand of the Iewes & Gentiles. h To wit, the Iewes. i Though we be redeemed from the bondage of sinne by the death of Christ, Rom 6 22. yet we hope for this second redemption which shalbe when we shall possesse our inheritance in the heauens, whereof we haue the holy Ghost for a gage, as chap. 4. 30.

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d We that are the members, are raised vp from death, and reigne with our head Christ in heauen by faith.

6 And hath[d] raised vs vp together, and made vs sit together in the heauenly places in Christ Iesus,

7 That hee might shew in the ages to come, the exceeding riches of his grace, through his kindnesse toward vs in Christ Iesus.

8 For by grace are yee saued through faith, and that not of your selues: it is the gift of God,

9 Not of workes, lest any man should boast himselfe.

e Here he meaneth as concerning grace, & not by nature.

10 For we are[e] his workmanship created in Christ Iesus vnto good workes, which God hath ordeined that we should walke in them.

f He theweth here that the further the Gentiles were off from the grace of God, the greater debters they are now to the same. 1. *Sam.* 17. 26. *ezek.* 44. 7. *Rom.* 9. 4.

11 Wherefore[f] remember that yee being in time past Gentiles in the flesh, and called * vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, I say, at that time without Christ, and were aliants from the common wealth of Israel, and were * strangers from the s couenants of promise, and had no[h] hope, and were ‖ without God in the world.

g It was but one couenant, but because it was diuers times confirmed and established, therefore here he calleth them couenants.

h Where no promise is, there is no hope. ‖ *Or, Atheists.*

13 But now in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the[i] stop of the partition wall,

i That is, the cause of the diuision that was between the Iewes and the Gentiles.

15 In abrogating through his[k] flesh the hatred, that is, the Law of commandements which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

k For in Christ all things were accomplished, which were prefigured in the Law.

16 And that he might reconcile both vnto God in one[l] body by his ‖ crosse, and slay hatred thereby,

l For of the Iewes and the Gentiles he made one flocke. ‖ *Or, death.* *Rom.* 5. 2.

17 And came and preached peace to you which were afar off, and to them that were neere.

18 * For through him wee both haue an entrance vnto the Father by one Spirit.

19 Now therefore ye are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God,

20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

22 In whom ye also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 *He sheweth the cause of his imprisonment,* 13 *Desireth them not to faint because of his trouble,* 14 *And prayeth God to make them stedfast in his Spirit.*

a He reioyceth in that hee suffred imprisonmẽt for the maintenance of Christs glory.

FOr this cause, I Paul am the[a] prisoner of Iesus Christ for you Gentiles,

b Which was his vocatiõ to preach vnto ỹ Gentiles.

2 If ye haue heard of the[b] dispensation of the grace of God, which is giuen mee to youward,

3 That is, that God by reuelation hath shewed this mystery vnto mee (as I wrote

c That is, in the first chap. of this Epistle verse 9.

d Although the fathers and the Prophets had reuelations certaine, yet it was not in comparison of that abundance which was shewed when the Gentiles were called, neither yet was the time nor the maner knowen. *Chap.* 1. 19. 1. *Cor.* 15. 9, 10. *Gal.* 1. 16. *Rom.* 16. 25. *col.* 1. 26. 2. *tim.* 1. 10. *tit.* 1. 2. 1 *pet.* 1. 20.

e The Angels.

f The Church being gathered of so many kinds of people, is an example or a glasse for the Angels to behold the wisedome of God in, who hath turned their particular discords, into an vniuersall concord, and of the Synagogue of bondage, hath made the Church of freedome.

g He that is not of the body of Christ, is in death

h The faithfull which died before Christ came, were adopted by him, and make one family with the Saints which yet remaine aliue

i For we confesse that which we beleeue.

k All perfection on euery side is in him. *Rom.* 16. 25.

m In

4 Whereby when yee reade, ye may know mine vnderstanding in the mysterie of Christ.)

5 Which in other ages was[d] not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and prophets by the Spirit,

6 That the Gentiles should bee inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel.

7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee * through the working of his power.

8 * Euen vnto me the least of al Saints is this grace giuen, that I should preach among the * Gentiles the vnsearchable riches of Christ.

9 And to make cleare vnto all men what the fellowship of the * mystery is, which from the beginning of the world hath been hid in God, who hath created all things by Iesus Christ,

10 To the intent that now vnto[e] principalities and powers in heauenly places might be knowen[f] by the Church the manifold wisedome of God,

11 According to the eternall purpose, which hee wrought in Christ Iesus our Lord,

12 By whom wee haue boldnesse and entrance with confidence by faith in him.

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

14 For this cause I bow my knees vnto the Father of our Lord Iesus Christ,

15 (Of whome is named the whole[g] family in[h] heauen and earth.)

16 That he might graunt you according to the riches of his glory, that yee may bee strengthened by his spirit in the inner man,

17 That Christ may dwel in your[i] hearts by faith, that ye, being rooted and grounded in loue,

18 May bee able to comprehend with all Saints, what is the[k] breadth, and length, and depth, and height:

19 And to know the loue of Christ, which passeth knowledge, that yee may bee filled with all[l] fulnesse of God.

20 * Vnto him therefore that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in[m] vs,

21 Bee praple in the Church by Christ Iesus, throughout all generations for euer, Amen.

l That all the graces of God may abound in you that we feele Christ in vs.

CHAP. IIII.

1 *He exhorteth them vnto meekenes, long suffring, vnto loue and peace,* 3 *Euery one to serue & edifie one another with the gift that God hath giuen him.* 14 *To beware of strange doctrine.* 22 *To lay aside the old conuersation of greedy lustes, and to walke in a new life.*

I * Therefore, being prisoner in the[a] Lord pray you that yee walke worthy of the vocation wherewnto ye are called,

a For the Lords cause. *Phil.* 1. 27. *col.* 4. 10. 1. *thes.* 2. 12.

2 With

2 With all humbleneſſe of minde, and meekeneſſe, with long ſuffering, ſupporting one another through loue,

3 Endeuouring to keepe the vnitie of the Spirit in the bond of peace.

b Which by diſſentions you ſeparate aſunder.

4 There is one [b] body, and one [c] Spirit, euen as ye are called in one hope of your vocation.

c So that ye can not diſſent one from another, ſeeing the ſpirit which ioyneth you in one body, cannot diſſent from himſelfe. *Mala* 2.10.

5 There is one Lord, one Faith, one Baptiſme,

6 *One God and Father of all, which is [d] aboue all, [e] through all, and in you all.

d In power.

e By his prouidence. *Rom* 12.3. 1.*cor*. 12.11. 2.*cor*. 10. 13.

7 * But vnto euery one of vs is giuen grace, according to the meaſure of the [f] gift of Chriſt.

f Which hee giueth *vs*.

8 Wherefore he ſaith, *When hee aſcended vp on high, hee led captiuitie captiue, and gaue gifts vnto men. *Pſal*.68.18.

9 (Now in that hee aſcended, what is it but that he had alſo deſcended firſt into the loweſt parts of the earth?

g The Meſſias came down from heauen into the earth to triumph ouer Satan, death and ſinne, and led them as priſoners and ſlaues, which before were conquerers and kept all in ſubiection: which victory he gat, and alſo gaue it as a moſt precious gift to his Church.

10 He that deſcended, is euen the ſame that aſcended, farre aboue all heauens, that he might fill [h] all things.)

h With his gifts and benefits. 1.*Cor*.12.27.

11 *He therefore gaue ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtours, and Teachers,

i To reſtore that which was out of order.

12 For the [i] gathering together of the Saints, for the worke of the miniſtery, [k] and for the edification of the body of Chriſt,

k That the body of Chriſt might be perfect.

13 Till we all meet together (in the vnitie of faith and knowledge of the Sonne of God) vnto a [l] perfect man, & vnto the meaſure of the age of the fulneſſe of Chriſt,

l That we may be of a ripe Chriſtian age, and come to the full meaſure of that knowledge which we ſhall haue of Chriſt.

14 That we henceforth bee no more children, wauering and caried about with euery winde of doctrine, by the deceit of men, and with craftineſſe, whereby they lay in waite to deceiue.

m Chriſt being head of his Church, nouriſheth his members, and ioyneth them together by ioynts, ſo that euery part hath his iuſt proportion of foode, that at length the body may grow vp to perfection. *Rom*.1.21.

15 But let vs follow the trueth in loue, and in all things grow vp into him, which is the [m] head, that is, Chriſt,

16 By whom all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the effectuall power, which is in the meaſure of euery part) receiueth increaſe of the body, vnto the edifying of it ſelfe in loue.

17 This I ſay therefore and teſtifie in the Lord, that yee henceforth walke not as * other Gentiles walke, in vanitie of their [n] minde,

n Man not regenerate, hath his minde, vnderſtanding, and heart corrupt.

18 Hauing their cogitation darkened, and being ſtrangers from the life of [o] God through the ignorance that is in them, becauſe of the [p] hardneſſe of their heart:

o By the which God hueth in his.

19 Which being ‖ paſt * feeling, haue giuen themſelues vnto wantonneſſe, to worke all vncleanneſſe, euen with greedineſſe.

p The hardneſſe of heart, is the fountaine of ignorance. ‖*Or without remorſe of conſcience.* 1.*Tim*.4.2.

20 But ye haue not ſo learned Chriſt,

21 If ſo be yee haue heard him, and haue beene taught by him, as the [q] trueth is in Jeſus,

q As they are taught which truely know Chriſt. *Coloſ*.3.8.

22 That is, * that yee caſt off, concerning the converſation in time paſt, the [r] old man which is corrupt through the deceiueable luſtes,

r That is, all the naturall corruption that is in vs. *Rom*.6.4 *col*.3. 10 *heb*.12.1. *pet*.2.1.*and* 4.2.

23 And bee renewed in the ſpirit of your mind,

24 * And put on the new man, which [ſ] after God is created in righteouſneſſe, and true holineſſe.

ſ Which is created according to the image of God. *Zech*.8.16. *Pſal*.4.4.

25 * Wherefore caſt off lying, and ſpeake euery man trueth vnto his neighbour: for we are members one of another.

26 *Be [t] angry, but ſinne not: let not the ſunne goe downe vpon your wrath,

t If ſo be that ye be angry, ſo moderate your affection, that it burſt not out into any euill worke, but be ſoone appeaſed. *Iames* 4.7. *Chap* 5.3. *col*.4.6.

27 * Neither giue place to the deuill.

28 Let him that ſtole, ſteale no more: but let him rather labour, and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.

29 * Let no corrupt communication proceed out of your mouthes: but that which is good to the vſe of edifying, that it may miniſter [u] grace vnto the hearers.

u And cauſe thē to profit in godlineſſe.

30 And [x] greeue not the holy Spirit of God, by whom ye are * ſealed vnto the day of redemption.

x So behaue your ſelues that the holy Ghoſt may willingly dwell in you, and giue him no occaſion to depart for ſorow by your abuſing of Gods graces. 2.*Cor*.1.22. *Coloſ*.3.12,13.

31 Let all bitternes, and anger, & wrath, crying, and euill ſpeaking be put away from you, with all maliciouſneſſe.

32 * Be ye courteous one to another, and tender hearted, forgiuing one another, euen as God for Chriſts ſake forgaue you.

CHAP. V.

2 He exhorteth thē vnto loue, 3 Warneth them to beware of vncleannes, couetouſnes, fooliſh talking & falſe doctrine, 17 To be circumſpect, 18 To auoid drūkennes, 19 To reioice & to be thankfull toward God, 21 To ſubmit themſelues one to another 22 He intreateth of corporal mariage, & of the ſpirituall betwixt Chriſt and his Church.

BE ye therefore followers of God, as deare children.

Ioh.13.34.& 15 12.1.*ioh*.3.23.

2 * And walke in loue, euen as Chriſt hath loued vs, and hath giuen himſelfe for vs, to bee an offering and a ſacrifice of a ſweete [a] ſmelling ſauour to God.

a Alluding to the perfumes and incenſing in ỹ law *Mar*.7.21.*chap* 4.29.*col*.3.5. 2.*theſ*.2.17.

3 * But fornication, and all vncleannes, or couetouſneſſe, let it not bee once named among you, as it becommeth ſaints,

4 Neyther filthineſſe, neither fooliſh talking, neither [b] ieſting, which are things not comely, but rather giuing of thanks.

b Which is either vaine, or els by example and, euill ſpeaking, may hurt your neighbour: for otherwiſe there be diuers examples in the Scriptures of pleaſant talke, which is alſo godly, as 1.King.18.27.

5 For this yee know, that no whoremonger, neyther vncleane perſon, nor couetous perſon, which is [c] an Idolater, hath any inheritance in the kingdome of Chriſt, and of God.

c Becauſe hee thinketh that his life ſtandeth in his riches. *Mat*.24.4.*mar*.13.5.*luke* 21.8 2.*theſ*.2.3.

6 * Let no [d] man deceiue you with vayne wordes: for, for ſuch things commeth the wrath of God vpon the children of diſobedience.

d Either in excuſing ſin, or in mocking at the menaces and iudgements of God,

7 Be not therefore companions with them.

8 For yee were once darkneſſe, but are now light in the Lord: walke as [e] children of light.

e Seeing God hath adopted you for his, that ye ſhould be holy.

9 (For

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9 (For the fruit of the Spirit is in all goodnesse, and righteousnesse, and trueth)
10 Approouing that which is pleasing to the Lord.
11 And haue no fellowshippe with the vnfruitfull workes of darknes, but euen reproue them rather.
12 For it is shame euen to speake of the things which are done of them in secret.
13 But all things when they are reproued of the g light, are manifest: for it is light that maketh all things manifest.
14 Wherefore he saith, h Awake thou that sleepest, and stande vp from the dead, and Christ shall giue thee light.
15 Take heed therfore that ye walke circumspectly, not as fooles, but as * wise,
16 i Redeeming the time: for the k dayes are euill.
17 * Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is.
18 And be not dronke with wine, wherein is excesse: but be fulfilled with the Spirit,
19 Speaking vnto your selues in psalmes, and ‖hymnes, and spirituall songs, singing, and making melodie to the Lorde in your l hearts,
20 Giuing thanks alwaies for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,
21 Submitting your selues one to another in the m feare of God.
22 ¶ * Wiues, submit your selues vnto your husbands, as vnto the Lord.
23 * For the husband is the wines head, euen as Christ is the head of the Church, and the same is the sauiour of his n body.
24 Therefore, as the Church is in subiection to Christ, euen so let the wiues bee to their husbands in euery thing.
25 ¶ * Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,
26 That he might sanctifie it, & cleanse it by the o washing of water through the word,
27 That he might make it vnto himselfe a glorious Church, not hauing p spotte or wrinkle, or any such thing: but that it should be holy, and without blame.
28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.
29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church.
30 For we are members of his body, q of his flesh, and of his bones.
31 * For this cause shall a man leaue father & mother, and shall cleaue to his wife, and they twayne shalbe one flesh.
32 This is a great secret, but I speake concerning Christ, & concerning the Church.
33 Therefore euery one of you, do ye so: let euery one loue his wife, euen as himselfe, and let the wife see that she feare her husband.

CHAP. VI.

1 *How children should behaue themselues toward their fathers and mothers,* 4 *Likewise parents toward their children,* 5 *Seruants toward their masters,* 9 *Masters toward their seruants.* 13 *An exhortation to the spirituall battell, and what weapons the Christians should fight withall.*

Children, * obey your parents in the Lord: for this is right.
2 * Honour thy father & mother, (which is the first commaundement with a promise.)
3 That it may bee well with thee, and that thou mayest liue long on earth.
4 And ye, fathers, prouoke not your children to b wrath: but bring them vp in c instruction and information of the Lord.
5 * Seruants, bee obedient vnto them that are your masters, d according to the flesh, with feare and trembling, in singlenes of your hearts as vnto Christ,
6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,
7 With good will seruing the Lord, and not men,
8 And know yee that whatsoeuer good thing any man doeth, that same shall hee receiue of the Lord, whether hee be bond or free.
9 And yee masters, doe the same things vnto them, putting away threatning: and know that euen ‖your master also is in heauen, neither is there * e respect of persons with him.
10 ¶ Finally, my brethren, bee strong in the Lord, and in the power of his might.
11 Put on the ‖whole armour of God, that ye may be able to stand against the assaults of the deuill.
12 For we wrestle not against f flesh and blood, but against * principalities, against powers, and against the worldly gouernors, the princes of the darkenesse of this world, against spirituall wickednesses, which are in the hie places.
13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euil day, & hauing finished all things, stand fast.
14 Stand therefore, and your loines gird about with veritie, and hauing on the brestplate of g righteousnesse,
15 And your feete shod with the h preparation of the Gospel of peace.
16 Aboue all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked,
17 * And take the helmet of i saluation, and the sword of the Spirit, which is the word of God,
18 And pray alwayes with all manner prayer and supplication in the Spirit: and * watch thereunto with all perseuerance and supplication for all Saints,
19 * And for mee, that vtterance may bee giuen vnto me, that I may open my mouth boldly to publish the secret of the Gospel,
20 Whereof I am the ambassadour in bonds,

And make them knowen by your honest and godly life.
g The word of God discouereth the vices which were hid before.
h God thus speaketh by his seruants to draw the infidels from their blindnesse. *Colos.* 4.5.
i Selling all worldly pleasures to buy time.
k In these perilous dayes and craft of the aduersaries, take heed how to buy againe the occasions of godlines, which the world hath taken from you. *Rom.* 12.2. 1.*thes.* 4.3.
‖*Or, songs of praise & thanksgiuing.*
l And not onely with tongue.
m Except our friendship be ioyned and knit in God, it is not to be esteemed. *Col.* 3.18. *tit.* 2.5. 1 *pet.* 3.1. 1.*cor.* 11.3.
n The Church: So the husband ought to nourish, gouerne, and defend his wife from perils. *Col.* 3.19.
o Baptisme is a token that God hath consecrated the Church to himselfe, & made it holy by his word: that is, his promise of free iustification and sanctification in Christ.
p Because it is couered and clad with Christs iustice and holines.
q This our conjunction w Christ must bee considered as Christ is the husband, and wee the wife, which are not onely ioyned to him by nature, as also by the communion of substance, through the holy Ghost and by faith: the seale and testimony thereof is the Supper of the Lord. *Gene.* 2.24. *matt.* 19.5. *mar.* 10.7. 1.*cor.* 6.16.

Col. 3.20. *Exod.* 20.12. *deut.* 5.16. *eccles.* 3.9. *mat.* 15.4. *mar.* 7.10.
a This is the first commandement of the second table, and hath the promise with condition.
b By austeritie.
c That they bee not brought vp in wantonnesse, but in the feare of the Lord. *Col.* 3.22. *tit.* 2.9. 1.*pet.* 2.18.
d Which haue dominion ouer your bodies, but not ouer ȳ soules. ‖*Or, both yours & their master.* *Deu.* 10.17. 2.*chr* 19.7. *iob.* 34.19. *wisd.* 6.7 *eccles.* 35.12, 16. *act.* 10.34. *rom.* 2.11. *gal.* 2.6. *col.* 3.25. 1.*pet.* 1.17.
e Whether he be seruant or master. ‖*Or, complete harnesse.*
f The faithfull haue not onely to striue against mē and themselues, but against Satan the spirituall enemie, who is most dangerous: for he is ouer our heads, so that we cānot reach him, but he must be resisted by Gods grace. *Chap* 2.2.
g Innocencie and godly life.
h That yee may be ready to suffer all things for the Gospel. *Isa.* 59.17. 1.*thes.* 5.8.
i The saluation purchased by Iesus Christ. *Col.* 3.12. *Col.* 4.3. 2.*thes.* 2.1.

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bonds, that therein I may ſpeake boldly, as I ought to ſpeake.

21 ¶ But that yee may alſo know mine affaires, and what I do, Tychicus my deare brother and faithfull miniſter in the Lorde, ſhall ſhew you of all things,

22 Whome I haue ſent vnto you for the ſame purpoſe, that yee might know mine affayres, and that hee might comfort your hearts.

23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Jeſus Chriſt.

24 Grace be with all them which loue our Lord Jeſus Chriſt, to their k immortalitie, Amen.

Written from Rome vnto the Epheſians, and ſent by Tychicus.

k Or, to be without corruption, that is, to haue life euerlaſting, which is the end of this grace.

The Epiſtle of Paul to the Philippians.

THE ARGVMENT.

PAul being warned by the holy Ghoſt to goe to Macedonia, planted firſt a Church at Philippi a citie of the ſame countrey: but becauſe his charge was to preach the Goſpel vniuerſally to all the Gentiles, hee trauailed from place to place, till at the length he was taken priſoner at Rome, whereof the Philippians being aduertiſed, ſent their miniſter Epaphroditus with reliefe vnto him: who declaring him the ſtate of the Church, cauſed him to write this Epiſtle, wherein hee commendeth them that they ſtood manfully againſt the falſe apoſtles, putting them in mind of his good wil toward them, and exhorteth them that his impriſonment make them not to ſhrinke: for the Goſpel thereby was confirmed and not diminiſhed: eſpecially he deſireth them to flee ambition, & to imbrace modeſty, promiſing to ſend Timotheus vnto them, who ſhould inſtruct them in matters more amply: yea, and that hee himſelfe would alſo come vnto them, adding likewiſe the cauſe of their miniſters ſo long abode. And becauſe there were no greater enemies to the croſſe then the falſe apoſtles, hee confuteth their falſe doctrine, by proouing only Chriſt to be the end of all true religion, with whom we haue all things, and without whom wee haue nothing, ſo that his death is our life, and his reſurrection our iuſtification. After this follow certaine admonitions both particular and generall, with teſtification of his affection toward them, and thankfull accepting of their beneuolence.

CHAP. I.

1 *Saint Paul diſcouereth his heart toward them,* 3 *By his thankeſgiuing,* 4 *Prayers,* 8 *and wiſhes for their faith & ſaluation.* 7. 12. 20 *Hee ſheweth the fruite of his croſſe,* 15. 27 *And exhorteth them to vnity,* 28 *And patience.*

a By Biſhops here he meaneth them that had charge of the word, and gouerning, as paſtors, doctors, elders: by deacons, ſuch as had charge of the diſtribution, and of the poore and ſicke.

1. *Theſ.* 1. 2.

b With other Churches.

c That ye receiued the Goſpel.

d When you ſhal receiue the crown of glory.

e It was a ſure token of their loue ſ they did helpe him by al meanes poſſible when he was abſent & in priſon, euen as if they had bin priſoners with him.

f Of this peculiar benefit to ſuffer for Chriſts ſake.

‖ *Or, are excellent*

PAul and Timotheus the ſeruants of Jeſus Chriſt, to all the Saints in Chriſt Jeſus which are at Philippi, with the a Biſhops, and Deacons:

2 Grace be with you and peace from God our Father, and from the Lord Jeſus Chriſt.

3 * I thanke my God, hauing you in perfect memory,

4 (Alwayes in all my prayers for all you, praying with gladnes)

5 Becauſe of the b fellowſhip which yee haue in the Goſpel, from the c firſt day vnto now.

6 And I am perſwaded of this ſame thing, that hee that hath begunne this good worke in you, will perfourme it vntill the d day of Jeſus Chriſt,

7 As it becommeth me ſo to iudge of you all, becauſe I haue you in remembrance, e that both in my bands, and in my defence and confirmation of the Goſpel, you all were partakers of my f grace.

8 For God is my record, how I long after you all from the very heart roote in Jeſus Chriſt.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That yee may diſcerne things that ‖ differ one from another, that ye may be pure, and g without offence, vntill the day of Chriſt,

11 Filled with the fruits of h righteouſneſſe, which are by Jeſus Chriſt vnto the glory and praiſe of God.

12 ¶ I would ye vnderſtoode, brethren, that the things which haue come vnto mee, are turned rather to the furthering of the Goſpel,

13 So that my bands in i Chriſt are famous throughout all the k iudgement hall, and in all other places,

14 In ſo much that many of the brethren in the Lorde are boldened through my bandes, and dare more frankely ſpeake the l word.

15 Some preach Chriſt, euen through enuie and ſtrife, and ſome alſo of good will.

16 The one part preach Chriſt of contention and not m purely, ſuppoſing to adde more affliction to my bands:

17 But the others of loue, knowing that I am ‖ ſet for the defence of the Goſpel.

18 What then? yet Chriſt is preached all maner wayes, whether it be n vnder a pretence, or ſincerely: and I therin ioy: yea, and will ioy.

19 For I know that this ſhall turne to my ſaluation, through your prayer, and by the helpe of the Spirit of Jeſus Chriſt,

20 As I heartily looke for, and hope, that in nothing I ſhall be aſhamed, but that with all confidence, as alwayes, ſo now Chriſt ſhalbe magnified in my body, whether it bee by life or by death.

21 For Chriſt is to me both in life, and in death aduantage.

g That you ſo increaſe in godlines, that not only yee can put difference betweene good & euil: but alſo that ye profit more and more without ſlipping backe or ſtanding in a ſtay.

h Righteouſnes is the tree, good works the fruit.

i Which I ſuſtein for Chriſts cauſe.

k That is, in the court or palace of the Emperour Nero.

l Or, profeſſe the Goſpel conſidering my conſtancie.

m But with a corrupt mind.

‖ *Or, lie in bands.*

n Their pretence was to preach Chriſt, and therefore their doctrin was true: but they were full of ambition and enuie, thinking to deface Paul and preferre themſelues.

22 And

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22 And whether to o liue in the flesh, were profitable for mee, and what to choose, I know not.

23 For I am greatly in doubt of both sides, Desiring to bee loosed, and to bee with Christ, which is best of all.

24 Neuertheless to abide in the ‖ flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith,

26 That yee may more abundantly reioice in Iesus Christ for me, by my comming to you againe.

27 * Onely let your conuersation be, as it becommeth the Gospel of Christ, that whether I come and see you, or else be absent, I may heare of your matters, that yee ‖ continue in one spirit, and in one minde fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a p token of perdition, and to you of saluation, and q that of God.

29 For vnto you it is giuen for ‖ Christ, that not onely yee should beleeue in him, but also suffer for his sake,

30 Hauing the same fight which yee saw in me, and now heare to be in me.

o To liue in the flesh, is to liue in his brittle body, till we be called o liue euerlastingly: but to liue according to the flesh, or to be in the flesh, signifie, to be destitute of the Spirit, and to be plunged in the filthie concupiscences of the flesh.
Or, body.
Ephe. 4. 1.
Colos. 1. 10.
1 Thess. 2. 12.
‖ *Or, stand.*
p The more that tyrants rage against § Gospel, the more manifestly they declare that they runne to their owne destruction, and againe, constant perseuerance for Christs sake, is an euident signe of saluation.
q God sheweth by this meanes of bearing the crosse, who are his, & who are not.
‖ *Or, Christs cause.*

CHAP. II.

3 He exhorteth them aboue all things to humility, whereby pure doctrine is chiefly maintained, 19 Promising that he and Timotheus will speedily come vnto them, 27 and excuseth the long tarying of Epaphroditus.

IF there be therefore any * consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercy,

2 Fulfill my ioy, that ye be like minded, hauing the same loue, being of one accord, and of b one iudgement,

3 That nothing be done through contention or vayne glory, but that in meekenesse of mind * euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 Let the same minde be in you that was euen in Christ Iesus,

6 Who c being in the forme of GOD, thought it no d robbery to be equall ẅ God:

7 * But he made himselfe of no reputation, & tooke on him the e forme of a seruant, and was made like vnto men, & was found in f shape as a man.

8 * He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a Name aboue euery Name,

10 * That at the Name of Iesus should euery knee s bow, both of things in heauen, and things in earth, and things vnder the earth,

11 * And that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

12 Wherefore my beloued, as ye haue alwayes obeyed me, not as in my presence only, but nowe much more in mine absence, so h make an end of your owne saluation with i feare and trembling.

13 For it is God which worketh in you, both the will and the deed, euen of his k good pleasure.

14 Doe all things without * murmuring and reasonings,

15 That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughty and crooked nation, among whome yee shine, as * lights in the world,

16 l Holding forth the m word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be n offered vp vpon the sacrifice, and seruice o of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus to send * Timotheus shortly vnto you, that I also may be of good comfort, when I know your state.

20 For I haue no man like minded, who will faithfully care for your matters.

21 * For all p seeke their owne, and not that which is Iesus Christs.

22 But ye know the proofe of him, that as a sonne with the father, hee hath serued with me in the Gospel.

23 Him therefore I hope to send assoone as I know how it will go with me,

24 And trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessarie to send my brother Epaphroditus vnto you, my copanion in labour, and fellowe souldier, euen your messenger, and he that ministred vnto me such things as I wanted.

26 For he longed after all you, and was full of heauinesse, because ye had heard, that he had bene sicke.

27 And no doubt he was sicke, very neere vnto death: but God had mercy on him, and not on him only, but on me also, lest I should haue sorowe vpon sorow.

28 I sent him therefore the more diligently, that when ye should see him againe, ye might reioyce, and I might be the lesse sorowfull.

29 Receiue him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the ẅorke of Christ he was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part toward me.

CHAP.

Rom. 14. 11.
Isa. 45. 23.
g Worship and be subiect to him.
Ioh. 13. 13. 1. cor. 8. 6. and 12. 3.

h Runne forward in that race of righteousnesse wherein God hath freely placed you through Iesus Christ, and conducteth you his children by his spirit, to walke in good works, and so to make your vocation sure.
i Which may make you carefull and diligent.
k Which is his free grace.
1. Pet 4. 9.
Matth. 5. 16.
l As they which in the night set forth a candle to giue light to others.
m The Gospel.
n The word signifieth to powre out as the drinke offring was powred on the sacrifice.
o To confirme you in your faith.
Acts 16. 1.
1. Cor. 10 24.
p They rather sought profit by their preaching then Gods glory.

a If ye so loue me, that you desire my comfort.
b From the consent of wils and mindes he proceedeth to the agreement in doctrine, that there might be ful and perfect concord.
Rom. 12. 10.
c If Christ being very God equall with the Father, layde aside his glory, and being Lord, became a seruant, and willingly submitted himselfe to most shamefull death, shall we which are nothing but vile slaues, through arrogancie treade downe our brethren, and preferre our selues?
d For hee that was God, should haue done none iniury to the Godhead. *Matt. 20. 28.*
e The poore and weake nature of man.
f He was seene and heard of men, so that his person and behauiour declared that hee was a miserable man. *Heb. 2. 9.*
q He calleth it here the worke of Christ, to visite Christ, who was bound in the person of Paul, and was in neede of necessaries.
r He approueth them which hazard their life to relieue the prisoners of Christ.

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CHAP. III.

2 He warneth them to beware of false teachers, 3 against whome hee setteth Christ, 4 likewise himselfe, 9 and his doctrine, 12 and reproueth mans owne righteousnesse.

a Which ye haue often heard of me.

MOreouer, my brethren, reioyce in the Lord. It grieueth me not to write a the same things to you, and for you it is a sure thing.

b Which barke against the true doctrine to fill their bellies.

2 Beware of b dogs: beware of euil workers: beware of the c concision.

c The false apostles gloried in their circumcision, whereunto S. Paul here alludeth, calling them concision, which is cutting off, and tearing asunder of the Church.

3 For wee are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence d in the flesh:

d In outward things. 2.*Cor.*11.22. *Act.*23.6.

4 Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I:

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, * an Ebrewe of the Ebrewes, * by the ‖ lawe a Pharise.

‖ *Or, profession.*

6 Concerning zeale, I persecuted the Church: touching the righteousnesse which is in the Law, I was vnrebukeable.

7 But the things that were vantage vnto mee, the same I counted losse for Christs sake.

8 Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lorde, for whom I haue counted all things losse, and doe iudge them to be dongue, that I might winne Christ,

e As one grafted in by faith.

9 And might bee e found in him, that is, not hauing mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ, euen the righteousnesse which is of God through faith,

f That is, to life euerlasting.

10 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and bee made conformable vnto his death,

g Or haue now taken full possession thereof, not that he doubted to attaine vnto it, but because he would declare the excellencie thereof.

11 If by any meanes I might attaine vnto the f resurrection of the dead:

h We can run no farther then God giueth vs strength and sheweth vs the way.

12 g Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am h comprehended of Christ Iesus.

i That is, to obtaine the crowne of glory in the heauens.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I do: I forget that which is behind, and indeuour my selfe vnto that which is before,

14 And follow hard toward the i marke, for the price of the high calling of God in Christ Iesus.

k Or, haue more profited then others.

15 Let vs therefore as many as k be l perfect, be thus minded: and if ye be otherwise minded, God shall reueale euen the m same vnto you.

l This perfection standeth in forsaking sinne, and to be renewed through faith by him which is only perfect.

m That is, that this is the true wisedome, and streight rule of liuing. *Rom.*15.5. 1.*cor.*1.10.

16 Neuertheless in that whereunto wee are come, let vs proceede by one rule, * that we may minde one thing.

17 Brethren, be followers of mee, ‖ & looke on them, which walke so, as yee haue vs for an ensample.

‖ *Or, reward.*

18 * For many walke, of whom I haue told you often, and now tel you weeping, that they are the enemies of the n crosse of Christ,

n That is, of the Gospel, which is the preaching of the crosse.

19 Whose ‖ end is damnation, whose God is their belly, & whose o glory is to their shame, which mind earthly things.

o The vaine glory which they seeke after in this world, shall turne to their confusion and shame.

20 But our p conuersation is in heauen, from whence also wee looke for the * Sauiour, euen the Lord Iesus Christ,

p In mind and affection. 1.*Cor.*1.7. *tit.*2.11,13.

21 Who shall change our vile body, that it may bee fashioned like vnto his glorious body, according to the working, whereby hee is able euen to subdue all things vnto himselfe.

CHAP. IIII.

1 He exhorteth them to be of honest conuersation, 15 and thanketh them, because of the prouision that they made for him being in prison, 21 and so concludeth with salutations.

THerefore, my brethren, beloued and longed for, my ioy, and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yokefellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the * q booke of life.

Psal 69.28. *Luke* 10.20. *reuel.*3.5. *and* 20.12. *and* 21.27.

q This booke Ezekiel calleth the writing of the house of Israel, and the secret of the Lord, chap.13.9.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient mind be knowen vnto all men. The Lord is r at hand.

b To succour you. *Matth.*6.25.

6 * Be nothing careful, but in all things let your requests bee shewed vnto God in prayer, and supplication, with giuing of thankes.

7 And the peace of God which passeth al vnderstanding, shall s preserue your hearts and minds in Christ Iesus.

c From Satan, who seeketh to take from vs this peace of conscience.

8 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there bee any vertue, or if there bee any praise, thinke on these things,

9 Which ye haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shall be with you.

10 Now I reioyce also in the Lord greatly, that now at the last yee are t reuiued againe to care for me, wherein notwithstanding ye were careful, but ye lacked opportunitie.

d That is, begin anew to help me.

11 I speake not because of u want: for I haue learned in whatsoeuer state I am, therewith to be content.

e That I was not able to endure my pouerty.

12 And I can bee abased, and I can abound: euery where in all things I am instructed both to be full, & to be hungry, and to abound, and to haue want.

f Not of his own vertue or free will.

13 I am able to doe all things through the helpe of x Christ, which strengtheneth me.

g When I first preached the Gospel vnto you.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

h He had giuen of his part in communicating with them spirituall: hing, but he receiued nothing of them, which ought at least to haue relieued him in his necessity.

15 And ye Philippians know also that in the ‖ beginning of the Gospel, when I departed from Macedonia, no Church communicated with me concerning the y matter of giuing and receiuing, but ye onely.

16 For

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16 For euen when I was in Theſſalonica, yee ſent once, and afterward againe for my neceſſitie,

17 Not that I deſire a gift: but I deſire the fruite which may ‖ further your reckoning.

‖ Or, abound toward your count.

18 Now I haue receiued all, and haue plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that ſmelleth ſweete, a ſacrifice acceptable and pleaſant to God.

19 And my God ſhall fulfill all your neceſſities through his riches with glory in Jeſus Chriſt.

20 Vnto God euen our Father be praiſe for euermore, Amen.

21 Salute all the Saints in Chriſt Jeſus, The brethren, which are with me, greet you.

22 All the Saints ſalute you, and moſt of all they whice are of i Ceſars houſhold.

i Of ſuch as did belong to the Emperour Nero.

23 The grace of our Lord Jeſus Chriſt be with you all, Amen.

Written to the Philippians from Rome, and ſent by Epaphroditus.

¶ The Epiſtle of Paul to the Coloſsians.

THE ARGVMENT.

IN this Epiſtle S Paul putteth difference betweene the liuely, effectuall and true Chriſt, and the fained, counterfeite, and imagined Chriſt, whom the falſe apoſtles taught. And firſt, he confirmeth the doctrine which Epaphras had preached, wiſhing them the increaſe of faith, to eſteeme the excellency of Gods benefit toward them, reaching them alſo that ſalvation, and whatſoeuer good thing can be deſired, ſtandeth onely in Chriſt, whom onely wee imbrace by the Goſpel. But forasmuch as the falſe brethren would haue mixed the Law with the Goſpel, hee toucheth thoſe flatterers vehemently, and exhorteth the Coloſſians to ſtay onely on Chriſt, without whom all things are but meere vanitie. And as for circumciſion, abſtinence from meates, externall holineſſe, worſhipping of Angels as meanes whereby to come to Chriſt, hee vtterly condemneth, ſhewing what was the office and nature of ceremonies, which by Chriſt are abrogate: ſo that now the exerciſes of the Chriſtians ſtand in mortification of the fleſh, newneſſe of life, with other like offices appertaining both generally and particularly to all the faithfull.

CHAP. I.

3 He giueth thankes vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increaſe of their faith. 13 He ſheweth vnto them the true Chriſt, and diſcouereth the counterfeit Chriſt of the falſe apoſtles. 25 He approoueth his authoritie and charge, 28 and of his faithfull executing of the ſame.

PAul an Apoſtle of IESVS Chriſt, by the will of God, and Timotheus our brother,

2 To all them which are a Coloſſe, Saints & faithfull brethren in Chriſt: Grace bee with you, and peace from God our Father, and from the Lord Jeſus Chriſt.

a Which was a city of Phrygia.

3 We giue thankes to God euen the Father of our Lorde Jeſus Chriſt, alwayes praying for you:

4 Since we heard of our faith b in Chriſt Jeſus, and of your loue toward all Saints,

5 For the hopes ſake which is laid vp for you in heauen, whereof ye haue heard before by the word of trueth, which is the Goſpel,

6 Which is come vnto you, euen as it is vnto all the world, and is fruitfull, as it is alſo among you, from the day that ye heard and truely knew the grace of God,

7 As yee alſo learned of Epaphras our deare fellowe ſeruant, which is for you a faithfull miniſter of Chriſt:

8 Who hath alſo declared vnto vs your loue, which ye haue c by the ſpirit.

b For without Chriſt there is no faith to bee ſaued by, but only a vaine opinion.

c Which commeth of the holy Ghoſt.

9 For this cauſe wee alſo, ſince the day we heard of it, ceaſe not to pray for you, and to deſire that yee might bee fulfilled with knowledge of d his will, in all wiſedom, and ſpirituall vnderſtanding,

d That is, Gods. *Epheſ.* 4.1. *phil.* 1.27. 1. *theſ.* 2.12.

10 * That ye might walke worthy of the Lord, & pleaſe him in all things, being * fruitfull in all good works, and increaſing in the knowledge of God,

1. Cor. 1.5.

11 Strengthened with all might through his glorious power, vnto all patience, and long ſuffering with ioyfulneſſe,

12 Giuing thanks vnto the Father, which hath made vs meete to bee partakers of the inheritance of the Saints in light.

13 Who hath deliuered vs fro the power of darkenes, and hath tranſlated vs into the kingdome * of his deare Sonne,

Matth. 3.17. and 17.5. 2. pet. 1.17. Hebr. 1.3.

14 In whome wee haue redemption through his blood, that is, the forgiueneſſe of ſinnes,

15 Who is the * e image of the inuiſible God, the f firſt borne of euery creature.

e For God is made viſible in the fleſh of Chriſt, and the diuinitie dwelleth in him corporally.

16 * For by him were all things created, which are in heauen, and which are in earth, things viſible and inuiſible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,

f Borne before any thing was created.

Iohn 1.3. 1. Cor. 15.20. reuel. 1.5.

17 And he is before all things, and in him all things conſiſt.

18 And hee is the head of the body of the Church: he is the beginning, * and g the firſt borne of the dead, that in all things he might haue the preeminence.

g He that roſe firſt againe from the dead, to take poſſeſſion of life euerlaſting: which riſing may be called a new birth.

19 * For it pleaſed the Father, that in him ſhould all h fulneſſe dwell,

Iohn 1.14. chap. 2.9.

20 And by him to reconcile i all things vnto himſelfe, and to ſet at peace through the blood of his croſſe, both the things in earth, and the things in heauen.

h That the Church, which is his body, might receiue of his abundance,

21 And you which were in times paſt ſtrangers and enemies, becauſe your minds were ſet in euill workes, hath he now alſo reconciled,

i That is, the whole Church.

22 In

Luke 1.75.
1.*cor.* 1.2.*ephe.* 1.4.
titus 2.11,12.
Iohn 15.5.
k Or, your commoditie.
l As Christ hath once suffered in himselfe to redeeme his Church and to sanctifie it: so doeth he dayly suffer in his members, as partaker of their infirmities, and therefore a reuenger of their iniuries.
m Which is the promises of Christ, and of the calling of the Gentiles.
Rom. 16.25.*ephe.* 3.9.2.*tim.* 1.10.
titus 1.2 1.*pet.* 1.20.
n Whom he hath elected and consecrated to him by Christ.
1.*Tim.* 1.1.

22 In the body of his flesh through death, to make you * holy, and vnblameable, and without fault in his sight:

23 * If yee continue grounded and stablished in the faith, & bee not mooued away from the hope of the Gospel, whereof yee haue heard, and which hath beene preached to euery creature which is vnder heauen whereof I Paul am a minister.

24 Now reioyce I in my sufferings for k you, and fulfill l the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am a minister, according to the dispensation of God, which is giuen mee vnto youward, to fulfill the m word of God,

26 * Which is the mysterie hid since the world began, and from all ages, but now is made manifest to his n Saints,

27 To whom God would make known what is the riches of this glorious mysterie among the Gentiles, which riches is Christ in you, * the hope of glorie,

28 Whom we preach, admonishing euery man, and teaching euery man in all wisedome, that wee may present euery man perfect in Christ Iesus:

29 Whereunto I also labour and striue, according to his working which worketh in me mightily.

CHAP. II.

1 *Hauing protested his good will toward them,* 4 *Hee admonisheth them not to turne backe from Christ,* 8 *to the seruice of Angels or any other inuentions, or els ceremonies of the Law.* 17 *Which haue finished their office, and are ended in Christ.*

FOr I would yee knew what great ‖ fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my a person in the flesh,

2 That their hearts might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding, to know the mysterie of God euen the Father, and of Christ:

3 In whom are hid all the treasures of wisedome and knowledge.

4 And this I say, lest any man should beguile you with inticing words:

5 * For though I be absent in the b flesh, yet am I with you in the c spirit reioycing, and beholding your order, and your stedfast faith in Christ.

6 As yee haue therefore receiued Christ Iesus the Lord, so walke in him,

7 Rooted and builded in him, and stablished in the faith, as ye haue d beene taught, abounding therein with thanksgiuing.

8 Beware least there bee any man that spoyle you through e philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.

9 * For in him dwelleth all the fulnesse of the e Godhead ‖ bodily.

10 And yee are complete in him, which the head of all Principalitie and power:

11 In whom also ye are circumcised with * circumcision made without hands, by putting off the sinfull body of the flesh, through the circumcision f of Christ,

12 In that yee are * buried with him through baptisme, in whom ye are also raised vp together through * the faith e of the operation of God which raised him from the dead.

13 * And yee which were dead in sinnes, and in the vncircumcision of your flesh, hath hee quickened together with him, forgiuing ‖ you all your trespasses,

14 And putting out the * ‖ h hand writing of ordinances that was against vs, which was contrarie to vs, hee euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath i spoyled the Principalities, and powers, and hath made a shew of them openly, and hath triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meate and drinke, or in respect of an k holy day, or of the new moone, or of the Sabbath dayes,

17 Which are but a shadow of things to come: but the body is in Christ.

18 * Let no man l at his pleasure ‖ beare rule ouer you by humblenesse of minde and worshipping of Angels, aduancing himselfe in those things which hee neuer sawe, rashly puft vp with his fleshly minde,

19 And holdeth not the head, whereof all the body furnished & knit together by ioynts and bands, increaseth with the increasing of God.

20 Wherefore if yee bee dead with Christ from the ordinances of the world, why as though yee liued in the world, are yee burdened with traditions?

21 As, Touch not, Taste not, Handle not;

22 Which all m perish with the vsing, and are after the commandements and doctrines of men?

23 Which things haue indeede a shew of wisedome, in n voluntary religion and humblenesse of minde, and in not sparing the body: ‖ neither haue they it in any estimation to satisfie the o flesh.

‖ *Or, pain & care.*
a Me present in body.
1.*Cor.* 1.5.
b In body.
c In minde.
1.*Cor.* 5.3.
d Teaching you vaine speculations, as worshipping of Angels, of blind ceremonies and beggerly traditions: for now they haue none vse, seeing Christ is come.
Chap. 1.19.
Iohn 1.14.
e In saying that the *Godhead* is really in Christ, he sheweth that he is very God: also saying, *in him* he declareth two distinct natures, and by this word *dwelleth*, he proueth that it is there for euer.
‖ *Or, essentially.*
Rom. 2.29.
f Made by the Spirit of Christ.
Rom. 6.4.
Ephes. 1.19.
g In beleeuing that God by his power raised vp Christ whereof we haue a sure token in our baptisme.
Ephes. 2.1.
‖ *Or, vs all* our.
Ephes. 2.15.
‖ *Or, obligation.*
h The ceremonies and rites were as it were a publike profession, and hand-writing of the miserable estate of mankinde: for circumcision did declare our naturall pollution: the purifyings, and washings signified the filth of sinne: the sacrifices testified that we were guiltie of death, which were all taken away by Christs death.
i As Satan and his angels from whom he hath taken all power.
k Or, distinction, as to make difference betwixt dayes.
Matth. 24.4.
l Meaning, that the hypocrites led them at their pleasure into all superstition, and errour. ‖ *Or, defraud you of your price.*
m And appertaine nothing to the kingdome of God.
n Such as men haue chosen according to their owne fantasie. ‖ *Or, but they are of no value saue for the filling of the flesh.*
o They pinch and defraude their body to shew themselues greater hypocrites.

CHAP. III.

1 *He sheweth where we should seeke Christ.* 5 *Hee exhorteth to mortification,* 10 *To put off the olde man and to put on Christ* 12 *To the which he addeth exhortations, both generall and particular, to charitie and humilitie.*

IF ye then be a risen with Christ, seeke those things which are aboue where Christ sitteth at the right hand of God.

2 Set your affection on things which are aboue, and not on things which b are on the earth.

3 For yee are c dead, and your life is hid with Christ in God.

4 When Christ, which is our life, shall appeare, then shall ye also appeare with him in glorie.

a After that ye haue bene dead to beggerly ceremonies.
b Which either serue but for a time, or else are inuented by men.
c With Christ.

5 * Mor-

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5 *d Mortifie therefore your members which are on the earth, fornication, vncleannesse, the inordinate affection, euill concupiscence, and couetousnesse which is idolatrie.

6 For the which things sakes the wrath of God commeth on the children of disobedience,

7 Wherein ye also walked once, when yee liued in them.

8 *But now put yee away euen all these things, wrath, anger, malicionsnesse, cursed speaking, filthie speaking out of your mouth.

9 Lie not one to another, seeing that yee haue put off the old man with his workes,

10 And haue put on the new, which is renewed in knowledge *after the image of him that created him,

11 Where is neither Grecian, nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: but Christ is all in all things.

12 *Now therefore, as the elect of God c holy and beloued, put on ‖ tender mercie, kindnesse, humblenesse of mind, meekenesse, long suffering:

13 Forbearing one another, and forgiuing one another, if any man haue a quarrel to another: euen as Christ forgaue you, euen so doe yee.

14 And aboue all these things, put on loue, which is the bond of perfectnesse.

15 And let the peace of God f rule in your hearts, to the which ye are called in one body, and be ye ‖ amiable.

16 Let the g word of Christ dwell in you plenteously in all wisedome, teaching and admonishing your owne selues, in h Psalmes, and hymnes, and spiritual songs, singing with a *‖ grace in your hearts to the Lord.

17 *And whatsoeuer ye shall doe in word or deede, doe all in the name of the Lord Iesus, giuing thankes to God euen the Father by him.

18 ¶ *Wiues, submit your selues vnto your husbands, as it is comely in the Lord.

19 *Husbands loue your wiues, and bee not bitter vnto them.

20 ¶ *Children, obey your parents in i all things: for that is well pleasing vnto the Lord.

21 Fathers, k prouoke not your children to anger, lest they be discouraged.

22 ¶ *Seruants, be obedient vnto them that are your masters according to the flesh in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.

23 And whatsoeuer ye do, doe it heartily, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shall receiue the reward of the inheritance: for yee serue the Lord Christ.

24 But hee l that doeth wrong, shall receiue for the wrong that hee hath done, and there is no *m respect of persons.

d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that yee may liue in the Spirit, and not in the flesh.
Rom.6.4.eph.4.25.hebr.12.1.1.pet.2.1.and 4.1,2.
Gene.1.26.and 5.1.and 9.6.
Ephe.4.32.and 6.11.
e He sheweth what fruites are in them that are dead to the world and are risen againe with Christ.
‖ *Or, the bowels of mercies.*
f Let it guide all your doings.
‖ *Or, gracious, or thankefull.*
g The doctrine of the Gospel.
h Psalmes properly conteine complainings to God, narrations and expostulations: hymnes only thankesgiuing, songs conteine praises, & thanks giuing, but not so largely and amply as hymnes doe,
Ephes.4.29.
‖ *Or, thanksgiuing*
1.Cor.10.31.
Ephes.5.22.
1.Pet.3.7.
ephes.5.25.
Ephes.6.1.
i Which are in the Lord.
k By too much rigour.
Ephes.6.5.
titus 2.9.
1.pet 2.18.
l The cruell master.
Deut.10.17.
wisd.6.7.
eccles.35.12.
rom.2.11.
gala 2.6.
ephes.6.9.
m Whether he be master or seruant.

CHAP. IIII.

2 He exhorteth them to bee feruent in prayer, 5 To walke wisely toward them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperitie.

YE masters, doe vnto your seruants, that which is iust and equall, knowing that yee also haue a master in heauen.

2 *Continue in prayer, and watch in the same with thankesgiuing,

3 *Praying also for vs, that God may open vnto vs the a doore of vtterance, to speake the mysterie of Christ: wherefore I am also in bonds,

4 That I may vtter it, as it becommeth me to speake.

5 ¶ *Walke b wisely toward them that are without, and c redeeme the time.

6 Let your speech bee gracious alwayes, and powdred with d salt, that yee may know how to answere euery man.

7 ¶ Tychicus our beloued brother, and faithfull minister, and fellow seruaunt in the Lord, shall declare vnto you my whole state,

8 Whome I haue sent vnto you for the same purpose that he might know your state, and might comfort your hearts,

9 *With Onesimus a faithful and a beloued brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellowe saluteth you, and Marcus, Barnabas sisters sonne (touching whome yee receiued commandements: If hee come vnto you, receiue him.)

11 And Iesus which is called Iustus, which are of the circumcision. These e onely are my f workefellowes vnto the kingdome of God, which haue bene vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that yee may stand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 *Luke the beloued physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you, cause that it bee read in the Church of the Laodiceans also, and that yee likewise read the Epistle g written from Laodicea,

17 And say to Archippus, Take heede to the ministerie, that thou hast receiued in the Lord, that thou fulfill it.

18 The salutation by the hand of mee Paul. Remember my bonds. Grace be with you, Amen.

Written from Rome to the Colossians, and sent by Tichicus and Onesimus.

Luke 18.1.
1.thes 5.17.
Ephes 6.18.
2.thess.3.1.
a That I may freely preach the Gospel.
Ephes.5.15.
b To the commoditie of your neighbours.
c Bestow the time well, which the malice of men euery where plucketh from you, and causeth you to abuse it.
d Perteining to edification and mixt with no vanitie.
Philem.10.
e If they onely did helpe him to preach the Gospel at Rome, where was Peter? or those fiue and twentie yeeres that they faine he abode at Rome?
f In preaching the Gospel.
2.Tim.4.10,11.
g Either to Paul or else which they would write as an answere to this Epistle sent to h. Colossians.

THE

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The first Epistle of Paul to the Thessalonians.

THE ARGVMENT.

After that the Thessalonians had beene well instructed in the faith, persecution (which perpetually followeth the preaching of the Gospel) arose, against the which although they did constantly stand, yet Saint Paul (as most carefull for them) sent Timothie to strengthen them, who soone after admonishing him of their estate, gaue occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoeuer God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer bee so purged, that some cockle remaine not among the wheate, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrow their faith, taught falsely, as touching the point of the resurrection from the dead: whereof he briefely instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch, lest the sudden comming of Christ come vpon them at vnawares: and so after certaine exhortations, and his commendations to the brethren, hee endeth.

CHAP. I.

1 Hee thanketh God for them, that they are so stedfast in faith and good workes, 6 And receiue the Gospel with such earnestnes, 7 That they are an example to all others.

a For there is no Church which is not ioyned together in God. 2. *Thess.* 1. 3. *Philip.* 1. 3, 4.

b Which declareth it selfe by most liuely fruites.

c Whereby you declared your selues most ready and painefull to helpe the poore.

d The effectuall preaching of the Gospel is an euident token of our election.

e To beleeue and to be fully perswaded to haue the gifts of the holy Ghost, and ioyfully to suffer for Christs sake, are most certaine signes of our election.

‖ *Or, paternes.*

f To wit, all the faithfull.

g For idoles are dead things and onely fained fantasies.

h Which he shall execute vpon the wicked.

PAul, and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in a God the Father, and in the Lord Iesus Christ: Grace be with you, & peace from God our father, and from the Lord Iesus Christ.

2 * Wee giue God thankes alwayes for you all, making * mention of you in our prayers

3 Without ceasing, remembring your b effectuall faith, and c diligent loue, and the patience of your hope in our Lord Iesus Christ, in the sight of God euen our Father,

4 Knowing, beloued brethren, that yee are elect of God.

5 For our d Gospel was not vnto you in word onely, but also in power, and in the holy Ghost, and in much assurance, as ye know after what maner wee were among you for your sakes.

6 And yee became followers of vs, and of the Lord, and receiued the word in much affliction, with e ioy of the holy Ghost,

7 So that ye were as ‖ ensamples to all that beleeue in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith also which is toward God, spread abroad in all quarters, that we neede not to speake any thing.

9 For f they themselues shew of you what maner of entring in wee had vnto you, and how yee turned to God from idoles, to serue the g liuing and true God,

10 And to looke for his Sonne from heauen, whom he raised from the dead, euen Iesus which deliuereth vs from the h wrath to come.

CHAP. II.

1 To the intent they should not faint vnder the crosse, 2 Hee commendeth his diligence in preaching, 13 And theirs in obeying. 18 Hee excuseth his absence, that hee could not come and open his heart to them.

FOr yee your selues know brethren, that our entrance in vnto you was not in a vaine,

a Not in outward shew and in pompe, but in trauell and in the feare of God. *Act.* 16. 12, 23.

2 But euen after that wee had suffered before, and were shamefully intreated at * Philippi (as yee know) wee were bold b in our God, to speake vnto you the Gospel of God with much striuing.

b By his helpe and grace.

3 For our exhortation was not by deceit, nor by vncleannesse, nor by guile.

4 But as we were allowed of God, that the Gospel should bee committed vnto vs, so we speake, not as they that c please men, but God, which trieth our hearts.

c Which declareth a naughtie conscience.

5 Neither yet did we euer vse flattering words, as yee know, nor coloured couetousnesse, God is record.

6 Neither sought wee praise of men, neither of you, nor of others,

7 When we might haue beene ‖ chargeable, as the Apostles of Christ: but we were gentle among you, euen as a d nource cherisheth her children.

‖ *Or, in authoritie.*

d He humbled himselfe to support all things without all respect of lucre: euen as the tender mother which nourceth her children, and thinketh no office too vile for her childrens sake.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because yee were deare vnto vs.

9 For yee remember, brethren, * our labour and trauaile: for we laboured day and night, because we would not bee chargeable vnto any of you, and preached vnto you the Gospel of God.

Act. 20. 34. 1. *cor.* 4. 12. 2. *thes* 3. 8.

10 Yee are witnesses, and God also, how holily, and iustly, and vnblameably we behaued our selues among e you that beleeue.

e For it is not possible to auoyd the reproches of the wicked, which euer hate good doings.

11 As yee know how that wee exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That yee * would walke worthy of God, who hath called you vnto his kingdome and glory.

Ephe. 4. 1. *phil* 1. 27. *colos.* 1. 10.

13 For this cause also thanke wee God without ceasing, that when ye receiued of vs the word of the preaching of God, yee receiued it not as the word of men, but as it is in deede the word of God, which also worketh in you that beleeue.

14 For brethren, yee are become followers of the Churches of God, which in Iudea are in f Christ Iesus, because yee haue also suffered the same things of your owne countrey

f In his Name and vnder his protection.

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country men, euen as they haue of the Iewes,
15 Who both killed the Lord Iesus and their owne Prophets, and haue persecuted vs, and God they please not, and are contrarie to all men,
g And would hinder all men from their saluation.
16 And forbid vs to preach vnto the Gentiles, that they might bee saued, to h fulfill their sinnes alwayes: for the wrath of God is i come on them, to the vttmost.
h And heape vp the measure, Mat. 23. 32.
17 Forasmuch, brethren, as we were kept from you for a season, concerning sight, but not in the heart, we enforced the more to see your face with great desire.
18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs.
i He meaneth not this of all the Iewes in generall: but of certaine of them particularly, which ceased not after they had put Christ to death, to persecute his word and his ministers. *Rom.* 1. 11.
19 For what is our hope or ioy, or crowne of reioycing? are k not euen you it in the presence of our Lord Iesus Christ at his comming?
20 Yes, yee are our glorie and ioy.
k Therefore I could not forget you, except I would forget my selfe.

CHAP. III.

2 He sheweth how greatly hee was affectioned toward them, both in that hee sent Timotheus to them, 10 And also prayed for them.

WHerefore since wee could no longer forbeare, wee thought it good to remaine at Athens a alone,
a Rather seeking your commoditie then mine owne, in sending of Timotheus to you. *Acts* 16. 1.
2 * And haue sent Timotheus our brother and minister of God, and our labour fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,
3 That no man should bee mooued with these afflictions: for yee your selues know, that we are appointed thereunto.
4 For verily when wee were with you, we told you before that wee should suffer tribulations, euen as it came to passe, and yee know it.
b His great affection toward the small flocke.
5 Euen for this cause, when b I could no longer forbeare, I sent him that I might know of your faith, least the c tempter had tempted you in any sort, and that our labour had beene in vaine.
c Meaning Satan.
6 But nowe lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that yee haue good remembrance of vs alwayes, desiring to see vs, as we also doe you,
7 Therefore, brethren, we had consolation in you, in all our affliction, and necessitie through your faith.
8 For now are wee d aliue, if yee e stand fast in the Lord.
d If ye remaine constant in faith and true doctrin, I shal thinke that all mine afflictions be so many pleasures, and shal be restored from death to life.
e If you persevere in faith. *Rom.* 1. 10. *and* 15. 23.
9 For what thankes can we recompense to GOD againe for you, for all the ioy wherewith wee reioyce for your sakes before our God,
10 Night and day * praying exceedingly that wee might see your face, and might f accomplish that which is lacking in your faith?
f We must dayly grow from faith to faith.
11 Now God himselfe, euen our Father, and our Lord Iesus Christ, guide our iourney vnto you,
12 And the Lord increase you, and make you abound in loue one toward an other, and toward all men, euen as wee doe toward you:
13 * To make your hearts stable, and vnblameable in holinesse before God euen our Father, at the comming of our Lord Iesus Christ with all his Saints. *Chap* 5. 23. 1. *cor.* 1. 8.

CHAP. IIII.

1 He exhorteth them to holinesse, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the end of the resurrection.

AND furthermore wee beseech you, brethren, and exhort you in the Lord Iesus, that a yee increase more and more, as ye haue receiued of vs, how yee ought to walke, and to please God.
a And as it were, ouercome your selues.
2 For yee knowe what b commaundements we gaue you by the Lord Iesus.
b The Greeke word signifieth such commandements as one receiueth from some man to giue them in his name to others. *Rom* 12. 2. *ephes* 5. 17.
3 * For this is the will of God euen your sanctification, c and that yee should abstaine from fornication,
c That is, that you should dedicate your selues wholly vnto God
4 That euery one of you should knowe, how to possesse his d vessell in holinesse and honour,
d That is, his body which is prophaned by such filthinesse. 1. *Cor.* 6. 8.
5 And not in the lust of concupiscence, euen as the Gentiles which know not God:
6 * That no man oppresse or defraude his brother in any matter: for the Lord is auenger of all such things, as wee also haue tolde you before time, and testified.
1. *Cor.* 1. 2.
7 * For God hath not called vs vnto vncleannesse, but vnto holinesse.
8 He therefore that despiseth e these things, despiseth not man, but God who hath euen giuen * you his holy Spirit.
e By these precepts of godly life it appeareth what were the commandements which Paul gaue vnto them. 1. *Cor.* 7. 40. *John* 13. 34. *and* 15. 12. 1. *ioh.* 2. 8 *and* 4. 21. 2. *Thes* 3. 7.
9 But as touching brotherly loue, yee neede not that I write vnto you: * for yee are taught of God to loue one another.
10 Yea, and that thing verily yee doe vnto all the brethren, which are throughout all Macedonia: but wee beseech you brethren that yee increase more and more,
f And not be idle.
11 * And that yee studie to bee quiet, and to meddle with your owne businesse, and to worke with your f owne hands, as we commanded you,
12 That yee may behaue your selues honestly toward them that g are without, and that nothing be h lacking vnto you.
g As strangers and Infidels.
h But that yee may be able by your diligence to supply your want and necessitie.
13 ¶ I would not brethren, haue you ignorant concerning them which are asleepe, that yee i sorrow not, euen as other which haue no hope.
i He doeth not condemne all kinde of sorrow, but that which proceedeth of infidelitie.
14 For if we beleeue that Iesus is dead, and is risen, euen so them which sleepe in k Iesus, will God i bring with him.
k Or, haue continued constantly in the faith of Christ.
15 For this say we vnto you by the l word of the Lord, * that we which liue, and are remaining in the comming of the Lord, shall not preuent them which sleepe.
l By raysing their bodies out of the graue, in name of the Lord, and as he should speake himselfe. *Mat.* 24. 31. 1. *cor.* 15. 52.
16 For the Lord himselfe shall descend from heauen with a shoute, and with the voice of the Archangell, * and with the trumpet of God: and the dead in Christ shal rise first.
m Which is int' e
17 Then shal n we which liue & remaine, bee * caught vp with them also in the
n Meaning them which shalbe found aliue. o In this sudden taking vp there shall be a kind of mutation of the qualities of our bodies, which shalbe as a kind of death,

clouds,

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cloudes, to meete the Lord in the ayre: and so shall we euer be with the Lord.

18 Wherefore, comfort your selues one another with these words.

CHAP. V.

1 Hee enformeth them of the day of iudgement and comming of the Lord, 6 Exhorting them to watch, 12 And to regard such as preach Gods word among them.

BVt of the [a] times and seasons, brethren, ye haue no neede that I write vnto you.

2 For yee your selues knowe perfectly, that the [*] day of the Lord shall come, euen as a theefe in the night.

3 For when they shall say, Peace, & safetie, then shall come vpon them sudden destruction, as the [b] trauaile vpon a woman with child, and they shall not escape.

4 But yee, brethren, are not in darkenes, that that day should come on you, as it were a theefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let vs not [c] sleepe as doe other, but let vs [d] watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the [e] day, be sober, * putting on the brestplate of faith and loue, † the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ,

10 Which died for vs, that whether we wake or [f] sleepe, wee should liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as ye doe.

12 Now we beseech you, brethren, that yee know them, which labour among you, and are ouer you in the Lorde, and [g] admonish you,

13 That yee haue them in singular loue for [h] their workes sake. Be at peace among your selues.

14 Wee desire you brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: be patient toward all men.

15 * See that none recompense euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.

16 [i] Reioyce euermore.

17 * Pray continually.

18 In all things giue thanks: for this is the will of God in Christ Iesus toward you.

19 Quench not the [k] Spirit.

20 Despise not [l] prophecying.

21 Trie all things, and keepe that which is good.

22 Abstaine from all appearance of euill.

23 Now the very God * of peace sanctifie you throughout: and I pray God that your [m] whole spirit and soule and body, may bee kept blameles vnto the comming of our Lord Iesus Christ.

24 * Faithfull is hee which calleth you, which will also doe it.

25 Brethren pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle bee read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you. Amen.

a So much she more we ought to beware of all dreames & fantasies of men, which weary themselues and others in searching out curiously the time that the Lord shall appeare, alleadging for themselues a vaine prophesie, and most faisly ascribed to Elias, that 2000. yeere before the Law, 2000 vnder the Law, and 2000. after the Law, the world shall endure. *Matth* 24.44. 2.*pet*.3.10 *reue*. 3 3 *and* 16.15.

b That is, suddenly and vnlooked for.

c Here sleepe is taken for contempt of saluation, when men continue in sinnes, and will not awake to godlinesse.

d And not be ouercome with the cares of the world.

e That is, lightned by the Gospel. *Isa* 59.17. *ephes* 6.17.

f Here it is taken onely to die, and is meant of the faithfull.

g As the flocke is bound to loue the shepheard, so is it his duety to teach them and exhort them in true religion.

h Where this cause ceaseth, that they worke not, the honour also ceaseth, and they must be expelled as wolues out of the flocke. *Pro*.17.13 & 20 22 *mat*.5 39.*rom*. 12.17. 1 *pet*.3.9.

i Haue a quiet minde and conscience in Christ, which shall make you reioice in the mids of sorowes, Rom.5 3. 2.cor. 6.10. *Luke* 18.1. *ecclus* 18.22 *col*.4 2.

k God that hath giuen his Spirit to his elect, will neuer suffer it to be quenched, but hath reuealed by what meanes it may bee maintained, that is by such exhortations as these, and by continuall increase in godlinesse. 1 The preaching of the worde of God. *Chap*.3.12,13.

l 1.*cor*.1.8.

m Then is a man fully sanctified and perfect, when his minde thinketh nothing, his soule, that is, his vnderstanding, and will couet nothing, neither his body doeth execute any thing contrary to the will of God. 1.*Cor*.1.9.

The first Epistle vnto the Thessalonians written from Athens.

¶ The second Epistle of Paul to the Thessalonians.

THE ARGVMENT.

LEast the Thessalonians should thinke that Paul neglected them, because hee went to other places rather then came to them, he writeth vnto them, and exhorteth them to patience and other fruits of faith, neither to be moued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there should bee a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancie, he willeth them to correct such sharply, as liue idlely of other mens labours, whom, if they doe not obey his admonitions, he commaundeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith, loue & patience. 11 He prayeth for the increase of the same, 12 And sheweth what fruit shall come thereof.

PAul and Silvanus, and Timotheus vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ.

2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 * Wee ought to thanke God alwayes for you brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you toward another aboundeth. 1.*Thes*.1,2.

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a Which proceedeth of your faith as a most notable fruit.
b The faithful by their afflictions see as in a cleere glasse, the end of Gods iust iudgement, when as they shal reigne with Christ which haue suffered with him, and the wicked shall see his extreme wrath and vengeance.
Iude 6.
1. Thes. 4. 16.
c By whom he declareth his might.
d As God is enerlasting, so shal their punishment be euerlasting: & as hee is most mighty of power, so shall their punishment be most sore.
e The free beneuolence of Gods goodnes, comprehendeth his purpose, his predestination and vocation: the worke of faith containeth our iustification, to the which God addeth glorification: and all these he worketh of his meere grace through Christ.
f Faith is Gods wonderfull worke in vs,
g As the head with the body.

4 So that wee our selues reioyce of you in the Churches of God, because of your a patience, and faith in all your persecutions and tribulations that ye suffer.

5 Which is a b token of the righteous * iudgement of God, that yee may be counted worthy of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs * when the Lord Iesus shall shewe himselfe from heauen with his c mighty Angels,

8 In flaming fire, rendring vengeance vnto them that doe not know God, & which obey not vnto the Gospell of our Lorde Iesus Christ,

9 Which shalbe punished with d euerlasting perdition, from the presence of the Lord, and from the glory of his power,

10 When he shall come to be glorified in his Saints, and to be made marueilous in all them that beleeue (because our testimonie toward you was beleeued) in that day.

11 Wherefore, we also pray alwayes for you, that our God may make you worthy of his calling, and fulfill e all the good pleasure of his goodnesse, and the f worke of faith with power,

12 That the Name of our Lorde Iesus Christ may g bee glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ.

CHAP. II.

3 He sheweth them that the day of the Lord shall not come, till the departing from the faith come first, 9 And the kingdome of Antichrist, 15 And therefore hee exhorteth them not to bee deceiued, but to stand stedfast in the things that he hath taught them.

a As false reuelations, or dreames.
b Which are spoken or written.
Ephes. 5. 6.
c A wonderfull departing of the most part from the faith.
d This wicked Antichrist comprehendeth the whole succession of the persecuters of the Church, & all that abominable kingdome of Satan, whereof some were beares, some lions, others leopards as Daniel describeth them, and is called the man of sinne, because he setteth himselfe vp against God.
e Who as he destroyeth others, so shall he be destroyed himselfe.

NOw, wee beseech you brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly moued from your minde, nor troubled, neither by a spirite, nor by b worde, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 * Let no man deceiue you by any meanes: for that day shall not come, except there come a c departing first, and that that d man of sinne be disclosed, euen the sonne of e perdition,

4 Which is an aduersary, and exalteth himselfe against all that is called God, or that is worshipped: so that hee doeth sit as God in the Temple of God, shewing himselfe that he is God.

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what f withholdeth that he might be reuealed in his time.

7 For the mystery of iniquitie doeth already g worke: onely hee which h now withholdeth, shall let, till hee be taken out of the way.

8 And then shall the wicked man bee reuealed, * whome the Lorde shall consume with the i Spirit of his mouth, and shall abolish with the brightnesse of his comming,

9 Euen him whose k comming is by the working of Satan, with all power and lignes, and lying wonders,

10 And in all deceiuablenes of vnrighteousnes, among them that l perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shall send them strong delusion, that they should beleeue lies,

12 That al they might be damned, which beleeued not the trueth, but had m pleasure in vnrighteousnesse.

13 But we ought to giue thankes alway to God for you, brethren n beloued of the Lord, because that God hath o from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of p trueth,

14 Whereunto hee called you by q our Gospell, to obteine the glory of our Lorde Iesus Christ.

15 Therefore, brethren, stand fast and keepe the r instructions, which yee haue been taught, either f by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

f Because the false apostles had persuaded after a sort the Thessalonians, that the day of the Lord was neere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipatiō before: and therefore rather to prepare themselues to patience then to rest & quietnesse: for as yet there was a let, that is, that the Gospel should be preached throughout all, Matt. 24. 14.
g To wit, priuily, and is therefore called a mystery, because it is secret.
h Which shall stay for a time.
Isa. 11. 4.
i That is, with his word.
k Meaning, the whole time that he shall remaine.
l Satans power is limited that he cannot hurt the elect to their destruction.
m Delighted in false doctrine.
n The fountaine of our election is the loue of God: the sanctification of the Spirit, and beleeuing the trueth are testimonies of the same election.
o Before the foundation of the world.
p The Gospel,
q By our preaching.
r That is, the doctrine, 1. Thess. 2. 2. Cha. 3. 6.
f That is, by my preaching of the Gospel.

CHAP. III.

1 Hee desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reproue the idle, 16 And so wisheth them all wealth.

FUrthermore, brethren, * pray for vs, that the worde of the Lorde may haue free passage, and bee glorified, euen as it is with you.

2 And that wee may bee deliuered from vnreasonable and euill men: for all men haue not a faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from b euill.

4 And we are perswaded of you through the Lord, that yee both doe, and will doe the things which we c command you.

5 And the Lorde guide your hearts to the loue of God, and the waiting for of Christ.

Ephes. 6. 18, 19. coloss. 4. 3.
a Although they boast themselues thereof.
b From the sleight of Satan.
c By the word of God.

6 We

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6 Wee commaund you, brethren, in the Name of our Lorde Jesus Christ, that yee withdrawe your selues from euery brother that walketh inordinately, and not after the d *instruction, which he receiued of vs.

d Which is, to trauaile, if he will eate, as vers. 10. *Chap.* 2. 15. 1. *Cor.* 4 12. 1. *Thess.* 4. 11. *Acts.* 20. 34. 1. *cor.* 4. 12. 1. *Thess.* 2. 9. 1. *Cor.* 11. 1.

7 For yee your selues knowe * how yee ought to follow vs: * for we behaued not our selues inordinately among you,

8 Neither tooke wee bread of any man for nought: but wee wrought with * labour and trauaile night and day, because wee would not be chargeable to any of you.

9 Not but that we had authoritie, * but that we might make our selues an ensample vnto you to follow vs.

10 For euen when wee were with you, this we warned you of, that if there were any, which would not e worke, that he should not eate.

e Then by the word of God none ought to liue idlely, but ought to giue himselfe to some vocation, to get his liuing by, and to doe good to others.

11 For wee heard, that there were some which walke among you inordinately, and worke not at all, but are bulie bodies.

12 Therefore them that are such, wee commaund and exhort by our Lorde Jesus Christ, that they worke with quietnesse, and eate their owne bread.

13 * And ye brethren, be not wearie in well doing. *Galat.* 6. 9.

14 If any man obey not our sayings, note him by a letter, * and haue no company with him, that he may be ashamed. *Mat.* 18. 17. 1. *cor.* 5. 9.

15 Yet count him not as an f enemie, but admonish him as a brother.

f The end of excommunication, is not to driue from the Church such as haue fallen, but to winne them to the Church by amendment.

16 Now the Lord of peace giue you peace alwayes by all meanes. The Lord be with you all.

17 The salutation of mee Paul, with mine owne hand, which is the g token in euery Epistle: so I write,

g Whether they be mine Epistles or other mens.

18 The grace of our Lorde Jesus Christ be with you all, Amen.

¶ The second Epistle to the Thessalonians, written from Athens.

¶ The first Epistle of Paul to Timotheus.

THE ARGVMENT.

IN writing this Epistle, Paul seemed not onely to haue respect to teach Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doth arme him against those ambitious questionists, which vnder pretence of zeale to the Law, disquieted the godly with foolish and vnprofitable questions, whereby they declared, that professing the Law, they knew not what was the chiefe end of the Law. And as for himselfe, hee so confesseth his vnworthinesse, that he sheweth to what worthinesse the grace of God hath preferred him: and therefore he willeth prayers to be made for all degrees and sorts of men, because that God by offring his Gospel and Christ his sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuch as God hath left ministers as ordinary meanes in his Church to bring men to saluation, he describeth what maner of men they ought to be, to whom the mystery of the Sonne of God manifested in flesh is commited to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion, men shal teach things contrary to the word of God. This done, he teacheth what widowes should be receiued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him neither to be hastie in admitting nor in iudging any: also what is the dutie of seruants, the nature of false teachers, of vaine speculations, of couetousnesse, of rich men, and aboue all things he chargeth him to beware of false doctrine.

CHAP. I.

3 Hee exhorteth Timotheus to waite vpon his office, namely to see that nothing be taught but Gods word, &c. 5 Declaring that faith, with a good conscience, charitie, and edification are the end thereof, 20 And admonisheth of Hymeneus and Alexander.

PAVL an Apostle of Jesus Christ, by the ‖ commaundement of God our Sauiour, and of our Lord Jesus Christ * our hope,

‖ Or, ordinance.

2 * Vnto Timotheus my a naturall sonne in the faith: Grace, mercie, and peace from God our Father, and from Christ Jesus our Lord. *Coloss.* 1. 27. *Acts.* 16. 1.

a So called, because he folowed the simplicitie of the Gospel.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest commaund some that they teach none other doctrine,

4 Neither that they giue heede to * fables and genealogies, * which are endlesse, which breede questions rather then godly edifying which is by faith. *Chap.* 4. 7. *Titus* 1. 14. *Chap.* 6. 4.

5 For * the b ende of the ‖ commaundement is loue out of a pure heart, and of a good conscience, and of faith vnfained. *Rom.* 13. 10.

b Because these questionists preferred their curiousfables to al other knowledge, and beautified them with the Law, as if they had bene the very Law of God, S. Paul sheweth that the end of Gods Law is loue, which cannot be without a good conscience,

6 From the which things some haue erred, and haue turned vnto vaine iangling.

7 They would be Doctors of the Law, and yet vnderstand not what they speake, neither whereof they affirme.

8 * And we know that the Law is good, if a man vse it lawfully.

9 Knowing this, that the Lawe is not giuen vnto a c righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to d sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

neither a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of contention is worth nothing. ‖ Or, of the Law. *Rom.* 7. 12. c Whose hearts Gods spirit doth direct to do that willingly which the Law requireth: so that their godly affection is to them as a Lawe without further constraint.

d Such as onely delight in sinning.

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10 To whoremongers, to buggerers, to e menstealers, to lyars, to the perjured, and if there be any other thing, that is contrary to wholsome doctrine,

11 Which is according to the glorious Gospel of the * blessed God, which is committed vnto me.

12 Therefore f I thanke him which hath made mee strong, that is, Christ Jesus our Lord: for he counted me faithfull, and put me in his service:

13 When before I was a blasphemer, and a persecuter, and an oppressour: but I was received to mercie: for I did it g ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant with h faith and i love, which is in Christ Jesus.

15 This is a ‖ true saying, & by all means worthy to bee received, that * Christ Jesus came into the world to saue sinners, of whom I am chiefe.

16 Notwithstanding for this cause was I received to mercie, that Jesus Christ should first shewe on mee all long suffering vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.

17 k Now vnto the King everlasting, immortal, inuisible, vnto God only wise, be honour, and glory for euer, and euer. Amen.

18 This commaundement commit I vnto thee, sonne Timotheus, according to the l prophesies, which went before vpon thee, that thou by them shouldest * fight a good fight,

19 Having m faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whome is Hymeneus and Alexander, * whom I haue n delivered vnto Satan, that they might learne not to blaspheme.

e Which steale away children or seruants.

Chap 6.15.

f He declareth to Timothie the excellent force of Gods Spirit in them whom he hath chosen to beare his word, although before they were Gods vtter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.

g Not knowing that I fought against God.

h Which chased away infidelity.

i Which ouercame cruelty.

‖ *Or, faithfull and assured.*

Matth 9.13.

marke 2,17.

k He breaketh forth into these godly affections, cõsidering Gods great mercie toward him.

l It appeareth that the vocation of Timothie was approued by notable prophesies which then were reuealed in the primitiue Church, as Paul and Barnabas by the oracle were appointed to goe to the Gentiles. *Chap. 6. 12.*

m That is, sound doctrine.

n Excommunicate, and cast out of the Church.

CHAP. II.

1 He exhorteth to pray for all men, 4 Wherefore, 8 And how. 9 As touching the apparell and modestie of women.

I Exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thankes be made for a all men,

2 For b kings, and for all that are in authoritie, that wee may leade a quiet and a peaceable life, in all godlinesse and honestie.

3 For this is good and acceptable in the sight of God our Sauiour,

4 * Who will that c all men shalbe saued, and come vnto the knowledge of the truth.

5 For there is one God, and one d Mediatour between God and man, which is the e man Christ Jesus,

6 Who gaue himselfe a f ransome for all men, to be a h testimony in due time,

7 * Whereunto I am ordained a preacher and an Apostle (I speake the truth in Christ, and lie not) euen a teacher of the Gentiles in faith and verity.

8 * I will therefore that the men pray, euery where lifting vp i pure hands without wrath or doubting.

9 * Likewise also the women, that they aray themselues in comely apparell, with shamefastnes and modestie, not with k broided haire, or golde, or pearles, or costly apparell,

10 But (as becommeth women that professe the feare of God) with good workes.

11 Let the women learne in silence with all subiection.

12 I permit not a woman to l teach, neither to vsurpe authoritie ouer the man, but to be in silence:

13 For * Adam was first formed, then Eue.

14 * And Adam was not m deceiued: but the woman was deceiued, and was in the n transgression.

15 Notwithstanding, through bearing of children, she shalbe saued, if they continue in faith, and loue, and holinesse with modestie.

g Which should beleeue.

h Which the Prophets testified, that Christ should offer himselfe for the redemption of man at the time that God had determined.

2 Tim. 1.11.

i As testimonies of a pure heart and conscience, *1.Pet.3.3.*

k The word signifieth to plat, to crispe, to broid, to folde, to bush, to curle, or to lay it curiously: whereby al pompe and wantonnesse is condemned, which women vse in trimming their heads.

l Read *1.Cor.14 34.Gen.1.27.Gen.3.6.*

m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection, and paine in their trauell, yet if they be faithfull and godly in their vocation, they shalbe saued.

n That is, guilty of the transgression.

‖ *Or, women.*

CHAP. III.

1 He declareth what is the office of Ministers, 11 and as touching their families. 15 The dignitie of the Church. 16 And the principall point of the heauenly doctrine.

THis is a true saying, * If any man a desire the office of a b Bishop, he desireth c a worthy worke.

Titus 1.6.

a With a feruent zeale to profit the Church of God, wheresoeuer he shall call him.

2 A Bishop therefore must be vnreprouable, the husband of d one wife, watching, sober, modest, harberous, apt to teach,

3 Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

b Whether he be Pastour or Elder.

4 One that can rule his owne house honestly, having children vnder obedience with all ‖ honestie.

c Both for the difficulty of the charge, and also the excellencie thereof, and the necessitie of the same.

5 For if any cannot rule his owne house, how shall he e care for the Church of God?

6 He may not be a yong f scholler, lest he being puffed vp fall into the g condemnation of the deuill.

d For in those countreys at that time some men had moe then one, which was a signe of incontinencie. ‖ *Or, reuerence.*

7 Hee must also bee well reported of, euen of them which are h without, lest hee fall into i rebuke, and the snare of the deuill.

e If it be requisite that a man should take care in gouerning his owne house, how much more are they bound to be carefull, which shall gouerne the Church of God?

f In the doctrine of faith.

g Lest being proud of his degree, he be likewise condemned as the deuil was, for lifting vp himselfe by pride.

8 Likewise must Deacons be honest, not

h That is, no man may haue any thing iustly to lay to his charge.

i As being defamed, should become impudent, and doe much harme.

double

a That is, of euery degree, and of all sorts of people.

b Although they persecute the Church of God, so it be of ignorance: els if they do it maliciously as Iulianus Apostata, they may not be praied for, Gal. 5.12.1.thes. 2. 16.2 tim.4.14.1 iohn. 5.16.

c Who will reconcile of all nations people and sorts to one God.

d Who being God, was made man.

e As Iewe and Gentile, poore, and rich.

f He sheweth that there can be no mediatour, except he be also the redeemer.

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Chap. 1. 19.
k Hauing the true doctrine of the Gospel, & the feare of God.
l Of the Bishops and Deacons.
m The good report of all men.
n To serue God with greater assurance, because they haue alway a good conscience.
o This is spoken in respect of men, forasmuch as in this world the trueth onely remaineth in the Church, by reason of Gods word: for otherwise Christ is the foundation and the corner stone, which both beareth and maintaineth his Church. p Approued iust, in that hee was not onely a man, but God also. q So that the Angels marueiled at his excellency. r To the right hand of God the Father.

double tongued, not giuen vnto much wine, neither to filthie lucre,
9 * k Hauing the mysterie of the faith in pure conscience.
10 And let them first be prooued: then let them minister, if they be found blamelesse.
11 Likewise their l wiues must be honest, not euill speakers, but sober, and faithfull in all things.
12 Let the Deacons bee the husbands of one wife, and such as can rule their children well, and their owne households.
13 For they that haue ministred wel, get themselues a m good degree, and great n libertie in the faith, which is in Christ Iesus.
14 These things write I vnto thee, trusting to come very shortly vnto thee.
15 But if I tary long, that thou mayest yet know how thou oughtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the o pillar and ground of trueth.
16 And without controuersie, great is the mystery of godlinesse, which is, God is manifested in the flesh, p iustified in the spirit, q seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in r glorie.

CHAP. IIII.

He teacheth him what doctrine he ought to flee, 6. 8, 11. and what to follow, 15 and wherein he ought to exercise himselfe continually.

2. Tim. 3. 1.
2 pet. 3. 3.
Iude 18.
a False teachers, which boast themselues that they haue the reuelation of the holy Ghost.
b Their dull consciences first waxed hard, then after, canker and corruption bred therein, last of all it was burnt off with an hot yron so that hee meaneth such as haue no conscience, *Ephes* 4. 19.
c Vnto vs, which receiue it as at Gods hand. *Chap.* 1. 4 *and* 6. 20. 2. *tim.* 2. 16, 23. *tit.* 3. 9.
d Meaning to be giuen to ceremonies, and to such things as delite the fantasie of man.
e He that hath faith and a good conscience is promised to haue all things necessary for this life, and to enioy life euerlasting.

NOw the Spirit speaketh euidently, that in the * latter times some shall depart from the faith, and shall giue heede vnto a spirits of errour, and doctrines of deuils,
2 Which speake lies through hypocrisie, and haue their b consciences burned with an hot yron,
3 Forbidding to marry, and commanding to abstaine from meates which God hath created to be receiued with giuing thankes of them which beleeue and know the trueth.
4 For euery creature of God is good, and nothing ought to be refused, if it bee receiued with thanksgiuing.
5 For it is c sanctified by the worde of God, and prayer.
6 If thou put the brethren in remembrance of these things, thou shalt bee a good minister of Iesus Christ, which hast beene nourished vp in the wordes of faith, and of good doctrine, which thou hast continually followed.
7 *But cast away prophane, & old wiues fables, and exercise thy selfe vnto godlines.
8 For d bodily exercise profiteth little: but e godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come.
9 This is a true saying, & by all meanes worthy to be receiued.
10 For therefore wee labour and are rebuked, because wee trust in the liuing God, which is the f Sauiour of al men, specially of those that beleeue.
11 These things command and teach.
12 Let no man despise thy youth, but bee vnto them that beleeue, an ensample, in word, in conuersation, in loue, in s spirit, in faith, and in pureneſſe.
13 Till I come, giue attendance to reading, to exhortation, and to doctrine.
14 Despise not the gift that is in thee, which was giuen thee b by prophesie with the laying on of the hands of the companie of the i Eldership.
15 These things exercise, & giue thy selfe vnto them, that ‖ it may bee seene how thou profitest among all men.
16 Take heede vnto thy selfe, and vnto learning: continue therin: for in doing this thou k shalt both saue thy selfe & them that heare thee.

f The goodnesse of God declareth it selfe toward all men, but chiefly toward the faithfull by preseruing them: and here he meaneth not of life euerlasting.
g In godly zeale or gifts of the Spirit.
h And reuelation of the holy Ghost.
i Vnder this name he conteineth the whole ministerie of the Church which was at Ephesus. ‖ *Or, that all may see how thou profitest.* k Thou shalt faithfully doe thy dutie, which is an assurance of thy saluation.

CHAP. V.

1 He teacheth him how hee shall behaue himselfe in rebuking all degrees. 3 An order concerning widowes. 17 The establishing of ministers. 23 The gouernance of his body, 24 and the iudgement of sinnes.

REbuke not an elder, but exhort him as a father, and the yonger men as brethren,
2 The elder women as mothers, the yonger as sisters, with al pureneſſe.
3 a Honor widowes, which are widowes indeed.
4 But if any widow haue children or nephewes, let b them learne first to shew godlines toward their owne house, and to recompense their kinred: for that is an honest thing, and acceptable before God.
5 And she that is a widow c indeede, and left alone, trusteth in God, and continueth in supplications and prayers night and day.
6 But shee that liueth in pleasure, is d dead while she liueth.
7 These things therefore command, that they may be blamelesse.
8 If there bee any that prouideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an infidell.
9 Let not a widowe bee taken into the number vnder threescore yeere old, that hath bene the wife of e one husband,
10 And well reported of for good works: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saints feet, if she haue ministred vnto them which were in aduersity, if shee were continually giuen vnto euery good worke.
11 But refuse the yonger widowes: for when they haue begun to wax f wanton against Christ, they will marry,
12 Hauing g damnation, because they haue broken the h first fayth.
13 And likewise also being idle, they learne

a Take care for them.
b Paul willeth that the widowes put the Church to no charge, which haue either children or kinsfolkes, y are able to relieue them, but that the children nourish their mother, or kinsfolkes, according as nature bindeth them.
c Which hath no maner of worldly means to helpe her selfe with.
d Because shee is vtterly vnprofitable.
e He meaneth such widowes, which being iustly deuorced from their first husbands, married againe to the slander of the Church: for else he doth not reproue the widowes that haue beene oftner married then once.
f Forgetting their vocation. g Not onely haue slandered the Church in leauing their charge, but haue forsaken their religion, & therefore shalbe punished with euerlasting death. h They haue not onely done dishonour to Christ, in leauing their vocation, but also haue broken their faith.

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to goe about from house to house: yea, they are not onely idle, but also prattlers and busie bodies, speaking things which are not comely.

14 I will therefore that the younger women marrie, and beare children, & gouerne the house, and giue none occasion to the aduersary to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church bee charged, that there may bee sufficient for them that are widowes [i] indeed.

17 ¶ The Elders that rule wel, are worthy of * double honour, especially they which labour in the word and doctrine.

18 For the Scripture saith, * Thou shalt not mouzell the mouth of the oxe that treadeth out the corne: and, * The labourer is worthy of his wages.

19 Against an Elder [k] receiue none accusation, but vnder two or three witnesses.

20 Them that sinne, [l] rebuke openly, that the rest also may feare.

21 ¶ * I ‖ charge thee before God and the Lord Iesus Christ, & the elect Angels, that thou obserue these things without ‖ preferring one to another, & do nothing partially.

22 Lay hands suddenly on no man, [m] neither bee partaker of other mens sins: keepe thy selfe [n] pure.

23 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open [o] before hand, and goe before vnto iudgement: but some mens [p] follow after.

25 Likewise also the good works are manifest before hand, and they that are otherwise cannot be hid.

CHAP. VI.

1 The duety of seruants toward their masters. 3 Against such as are not satisfied with the word of God. 6 Of true godlines, and contentation of mind. 9 Against couetousnes. 11 A charge giuen to Timothy.

LEt as many * seruants as are vnder the yoke, count their masters worthy of all honour, that the Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, & beloued, & partakers of the [a] benefit. These things teach & exhort.

3 If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, & to the doctrine, which is according to godlinesse,

4 He is puft vp, and knoweth nothing, but doteth about * questions and strife of words, whereof commeth enuie, strife, railings, euill surmisings,

5 Vaine disputations of men of corrupt minds, and destitute of the truth, which thinke that gaine is godlinesse: from such separate thy selfe.

6 [b] But godlinesse is great gaine, if a man be content with that he hath.

7 * For wee brought nothing into the world, and it is certaine, that wee can carie nothing out.

8 Therefore when wee haue foode and raiment, let vs therewith be content.

9 For they that will bee [c] rich, fall into tentation and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and [d] pearced themselues thorow with many sorrowes.

11 But thou, O [e] man of God, flee these things, and follow after righteousnes, godlines, faith, loue, patience, and meekenesse.

12 Fight the good fight of faith: lay hold of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 * I charge thee in the sight of God, who quickneth all things, and before Iesus Christ, which vnder Pontius Pilate * witnessed a good confession,

14 That thou keepe this commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shew, that is * blessed and prince onely, [f] the * King of kings and Lord of lords,

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, * whom neuer man saw, neither can see, vnto whom be honour and power euerlasting. Amen.

17 Charge them that are rich [g] in this world, that they be not high minded, and that they * trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioy.)

18 That they doe good, and bee rich in good workes, and ready to distribute, and communicate,

19 * Laying vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life.

20 O Timotheus, keepe [h] that which is committed vnto thee, and * auoid prophane and vaine babblings, and [i] oppositions of science, falsly so called,

21 Which while some professe, they haue erred concerning the faith. Grace bee with thee, Amen.

The first Epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

i Which are without all mans help and succour. *Deut.5.16. Deut.25.4. 1.cor.9.9. Mat.10.10. luke 10.7.*

k Except that he which doeth accuse him, haue at least two witnesses, which promise with the accuser to prooue that which they lay to his charge.

l Chiefly the ministers, and so all others. *Chap.6.13.*

‖ *Or, protest.* ‖ *Or, without hastie iudgement.*

m In admitting them without sufficient triall.

n From iust offence.

o As Simon the Sorcerer.

p Their sinnes follow, which for a time haue deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites.

Ephes.6.5. col.3.22. 1.pet.2.18.

a That is, of the grace of God, as their seruants are, and hauing the same adoption. *Chap.1.4.*

b They that measure religion by riches, are here taught, that only religion is the true riches. *Iob.1 21. pro.27. 24. eccles 5.14.*

c That set their felicity in riches.

d For they are neuer quiet, neither in soule nor bodie.

e Whom Gods Spirit doth rule.

Chap.5.21.

Matth.27.11. iohn 18.37.

Chap 1.11.

f By this mighty power of God ỹ faithfull are admonished boldly to stand in their vocation, although ỹ world, Satan, & hel rage against them. *Reuel.17.14. and 19.16. John 1.18. 1.iohn 4.12.*

g In things pertaining to this life. *Marke 4.19. luke 12.15. Matth.6.20. luke 12.33.*

h The gifts of God for the vtility of ỹ Church. *Chap.1.4. and 4.7.*

i As when question engendreth question.

The second Epistle of Paul to Timotheus

THE ARGVMENT.

THe Apostle being now ready to confirme that doctrine with his blood, which hee had professed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospel, and in

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in the constant and sincere confession of the same: willing him not to shrinke for feare of afflictions, but patiently to attend the issue as doe husband men, which at length receiue the fruits of their labours, and to cast off all feare and care, as souldiers doe which seeke onely to please their captaine: shewing him briefly the summe of the Gospell, which hee preached, commanding him to preach the same to others, diligently taking heede of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should bee offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ are not his, and that the Church is subiect to this calamitie, that the euill must dwell among the good till Gods triall come: yet hee reserueth them whom hee hath elected, euen to the end. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, and dangerous times shall follow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affaires, and so with his and others salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes and patience in persecution and to continue in the doctrine that he had taught him, 12 Whereof his bondes and afflictions were a gage. 16 A commendation of Onesiphorus.

PAul an Apostle of Iesus Christ, by ᵇ wil of God, a according to the promise of life which is in Christ Iesus,

2 To Timotheus my beloued sonne: Grace, mercie and peace from God the Father, and from Iesus Christ our Lord.

3 I thanke God, * whome I serue from mine ᵇ elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore I put thee in remembrance that thou ᶜ stirre vp the gift of God which is in thee, by the putting on of ᵈ mine hands.

7 For God hath not giuen to vs the Spirit of ᵉ feare, but of power, and of loue, and of a sound mind.

8 Be not therefore ashamed of the testimonie of our Lord, neither of mee his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saued vs and called vs with an * holy calling, not according to our * workes, but according to his own purpose and grace, which was giuen to vs through Christ Iesus before the * worlde was,

10 But is now made manifest by the ᶠ appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel.

11 *Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I haue beleeued, and I am perswaded that hee is able to keepe that which I haue ᵍ committed to him against that day.

13 Keepe the true paterne of the wholesome words, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 That ʰ worthy thing, which was committed to thee, keep through the holy Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from mee: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him that he may finde mercy with the Lord at that day, and in how many things hee hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholesome doctrine of our Lord Iesus Christ, 11 shewing him the fidelitie of Gods counsell touching the saluation of his, 19 and the marke thereof.

THou therefore my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of mee, ‖ by many witnesses, the same deliuer to faithfull men, which shalbe able to ᵃ teach other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth entangleth himselfe with the ᵇ affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also striue for a masterie, he is not crowned, except he striue as he ought to doe.

6 The husbandman ᶜ must labor before he receiue the fruits.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ, made of the seed of Dauid, was raised againe from the dead according to my Gospel:

9 Wherein I suffer trouble as an euill doer, euen vnto bonds; but the word of God is not ᵈ bound.

10 Therefore

a Being sent of God to preach that life which hee had promised in Christ Iesus. *Acts* 22. 3.

b Following the steps of mine ancestors, as Abraham, Isaac, Iacob and others of whom I am come, and of whom I receiued the true religion by succession.

c The gift of God is a certaine liuely flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore wee must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus, 1. Tim. 4. 14.

e As though God would destroy vs. 1. *Cor.* 1. 2. *ephes.* 1. 3, 4. *Titus* 3. 5. *Rom.* 16. 25. *ephe.* 3. *col.* 1. 26. *tit.* 1. 2, 1. *pet.* 1. 20.

f He speaketh here of his first comming, which though it seemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to bee lifted vp from the consideration of worldly things, to contemplate the maiestie thereof. 1. *Tim.* 2. 7.

g Which is my selfe.

h The graces of the holy Ghost.

‖ *Or, in the presence of many witnesses.*

a So that the trueth of God may remaine perfect.

b As with his household, and other ordinarie affaires.

c So that the paine must goe before the recompense.

d Notwithstanding mine imprisonment the word of God hath his race, and increaseth.

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10 Therefore I suffer all things, for the * e elects sake, that they might also obtaine the salvation which is in Christ Iesus, with eternall glorie.

11 It is a true saying, For if we be * dead with him, we also shall live with him.

12 If we suffer, we shall also reigne with him: * if we denie him, he also will denie vs.

13 If * wee beleeve not, yet abideth hee faithfull: he cannot denie himselfe.

14 Of these thinges put them in remembrance, and protest before the Lord, that they strive not about wordes, which is to no profit, but to the perverting of the hearers.

15 Studie to shewe thy selfe approoved vnto God, a workeman that needeth not to bee ashamed, f dviding the worde of trueth aright.

16 * Stay prophane and vaine babblings: for they shall encrease vnto more vngodlinesse.

17 And their word shall eret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the trueth have erred, saying, that ỳ resurrection is past already, and doe destroy the faith of certaine.

19 But the foundation of God remaineth sure, and hath this seale, g The Lord knoweth who are his, and, Let every one that calleth on the Name of Christ, depart from iniquitie.

20 Notwithstanding in a h great house are not only vessels of gold and of silver, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge himselfe from i these, he shalbe a vessell vnto honour, sanctified and meet for the Lord, and prepared vnto every good worke.

22 Flee also from the lusts of youth, and follow after righteousnesse, faith, love, and peace, with them that * call on the Lord with pure heart.

23 * And put away foolish, and k vnlearned questions, knowing that they ingender strife.

24 But the servant of the Lord must not strive, but must be gentle toward al men, apt to teach, l suffering the evill men patiently,

25 Instructing them with meekenesse that are contrary m minded, proving if God at any time will give them repentance, that they may know the trueth,

26 And ‖ that they may come to amendment out of the snare of the devill, which are taken of him at his will.

2. *Cor.* 1.4. *col.* 1.24.
e To confirme their faith, more esteeming the edification of the Church then himselfe.
Rom. 6.5. *Math.* 10.33. *marke.* 8.38. *Rom.* 3.3. & 9.6.
f Giving to everie one his iust portion: wherein he alludeth to the Priests of the old Law, which in their sacrifice gave to God his part, tooke their owne part, and gave to him that brought the sacrifice his durie.
1. *Tim.* 4.7. *and* 6.20 *tit.* 3.9.
g He groundeth vpon Gods election and mans faith.
h Because the wicked should not cover themselves vnder the name of the church, he sheweth by this similitude, that both good & bad may be therein.
i That is, both separate himselfe from the wicked, and also purge his naturall corruption by Gods Spirit.
1. *Cor.* 1.2.
1. *Tim.* 1.4. *and* 4.7. *titus* 3.9.
k Which do not edifie.
l Which faile of ignorance.
m He meaneth not this of Apostates or heretikes, whom he willeth to flee: but of them only which as yet are not come to the knowledge of the trueth, and fall through ignorance. ‖ *Or, that being delivered out of the snare of the devill, of whom they are taken, they may come to amendment and performe his will.*

CHAP. III.

1 He propheseth of the perillous times, 2 Setteth out hypocrites in their colours, 12 Sheweth the state of the Christians, 14 And how to avoid dangers, 16 Also what profite commeth of the Scriptures.

1. *Tim.* 4.1. 2 *pet.* 3.3 *iude* 18.

THis know also, that in the * last dayes shall come perillous times.

2 For * men shalbe lovers of their owne selves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthanketull, unholy,

3 Without naturall affection, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitours, headie, high minded, lovers of pleasures more then lovers of God,

5 Having a shew of godlinesse, but have denied the power thereof: turne away therefore from such.

6 For of this sort are they which b creepe into houses, and lead captive simple women laden with sinnes, and led de with diuers lustes,

7 Which women are ever learning, and are never able to come to the knowledge of the trueth.

8 * And as Iannes and Iambres withstood Moses, so doe these also resist the trueth, men of c corrupt mindes, reprobate concerning the faith.

9 But they shall prevaile no longer: for their madnesse shalbe evident vnto all men, as theirs also was.

10 ¶ But thou hast fully known my doctrine, maner of living, d purpose, faith, long suffering, love, patience,

11 Persecutions, and afflictions which came vnto mee at * Antiochia, at Iconium and at Lystri, which persecutions I suffered: but from them all the Lord delivered mee.

12 Yea, and all that will live godly in Christ Iesus, shall suffer persecution.

13 But the evil men and c deceivers shall wax worse and worse, deceiving and being deceived.

14 But continue thou in the things which thou hast learned, and art perswaded thereof, knowing of who thou hast learned them:

15 And that thou hast known the holy Scriptures of a childe, which are able to make thee wise vnto salvation through the faith which is in Christ Iesus.

16 * For the whole Scripture is given by inspiration of God, and is profitable to teach, to improove, to correct, and to instruct in righteousnesse,

17 That the f man of God may bee g absolute, being made perfect vnto all good workes.

a He speaketh of them which make profession to be Christians.
b As Monkes, Friers, and such hypocrites.
Exod. 7. 11, 12.
c Which can iudge nothing aright.
d Not onely what I taught and did, but also what my minde and will was.
Acts 13.14, 50. *and* 14.1, 6, 19.
e The word signifieth them that by any craftie packing or conveyance beguile men with false colors, flatteries, and illusions, and such God setteth vp to exercise his by them: and here S. Paul admonisheth vs of them.
2. *Pet.* 1.10.
f Which is content to be governed by Gods word.
g The onely Scripture sufficeth to lead vs to perfection.

CHAP. IIII.

1 He exhorteth Timotheus to be fervent in the word, and to suffer adversitie, 6 maketh mention of his owne death, 9 and biddeth Timothie come vnto him.

‖ ¶ Charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdome,

‖ *Or, adiure.*

2 Preach the word: be instant * in season and out of season: improove, rebuke, exhort with all long suffering and doctrine.

3 For the time will come, when they will not suffer wholesome doctrine: but having their eares itching, shall after their owne lusts get them an heape of teachers,

4 And shall turne their eares from the trueth, and shalbe given vnto b fables.

a Leave none occasion to preach and to profit.
b To false and vnprofitable doctrine.

5 But

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5 But watch thou in all things: suffer aduersity: doe the worke of an Euangelist: make c thy ministery fully knowen.

6 For I am now ready to bee d offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For henceforth is layd vp for mee the crowne of righteousnes, which the Lord the righteous Iudge shall giue me at that day: and not to me onely, but vnto all them also that loue his appearing.

9 Make speed to come vnto me at once.

10 For Demas hath forsaken me, e hath imbraced this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia.

11 * e Onely Luke is with mee. Take Marke and bring him with thee: for hee is profitable vnto me to ministerie.

12 And Tychicus haue I sent to Ephesus.

13 The f cloake that I left at Troas with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchments.

14 Alexander the Coppersmith hath done mee much euill: the Lord s reward him according to his workes.

15 Of whom bee thou ware also: for hee withstood our preaching sore.

16 At my first answering h no man assisted me, but all forsooke me: I pray God, that it may not be layd to their charge.

17 Notwithstanding the Lord assisted me, & strengthened me, that by me the preaching might bee fully knowen, and that all the Gentiles should heare, & I was deliuered out of the mouth of the i Lion.

18 And the Lord will deliuer mee from euery k euil worke, and will preserue me vnto his heauenly kingdome: to whom be praise for euer and euer, Amen.

19 Salute Priscа, and Aquila, and the * houshold of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ bee with thy spirit. Grace be with you, Amen.

c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approue thee in all things.
d Reade Phil. 2.17.
‖ *Or, dissoluing.*
Col. 4.10, 14.
e Hereby it is manifest that Peter as yet was not at Rome, and if euer he were there, it is vncertaine.
f Some reade coffer: others booke.
g For Paul sawe in him manifest signes of reprobation.
h If S. Peter had bene there, he would not haue forsaken him.
i Out of the great danger of Nero.
k That I commit nothing vnworthy mine office.
Chap. 1.16.

The second Epistle written from Rome vnto Timotheus the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

The Epistle of Paul to Titus.

THE ARGVMENT.

WHen Titus was left in Creta to finish that doctrine which Paul had there begun, Sathan stirred vp certaine which went about not only to ouerthrow the gouernment of the Church, but also to corrupt the doctrine: for some by ambition would haue thrust in themselues to be pastors: others, vnder pretext of Moses Law brought in many trifles. Against these two sorts of men Paul armeth Titus: first teaching him what maner of ministers hee ought to chuse, chiefly requiring that they bee men of sound doctrine, to the intent they might resist the aduersaries, and among other things hee noteth the Iewes which put a certaine holinesse in meats and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or else doeth not obey, he willeth him to be auoyded.

CHAP. I.

5 He aduertiseth Titus touching the gouernment of the Church. 7 The ordinance & office of ministers. 12 The nature of the Cretians and of them which sowe abroad Iewish fables and inuentions of men.

‖ *Or, minister.*

PAul a ‖seruant of God, and an Apostle of Iesus Christ, according to the faith of Gods elect, and the knowledge of the truth, which is according to godlinesse,

a That is, to preach the fayth, to increase their knowledge, to teach them to liue godly, that at length they may obtayne eternall life.

2 Vnder the hope of eternall life, which God that cannot lie, hath b promised before the * world began:

b Hath willingly and of his meere liberality promised without foreseing our faith or workes as a cause to moue him to this free mercy. *Rom.* 16. 25. *ephes.* 3.9. *col.* 1.26. 2. *tim* 1.9, 10. 1 *per.* 1.20. *Gal* 1.1.

3 But hath made his word manifest in due time through the preaching, which is * committed vnto me, according to the commandement of God our c Sauiour:

c Who both giueth life, and preserueth life.

4 To Titus my naturall d sonne according to the common faith, grace, mercy and peace from God the Father, and from the Lord Iesus Christ our Sauiour.

d In respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministery, Paul begate him as his sonne in faith.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordayne Elders in euery citie, as I appointed thee.

6 * If any e bee vnreproueable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are disobedient.

1. Tim. 3.2.
e That is, without infamy, whereby his authority might be diminished.

7 For a Bishop must bee vnreproueable as f Gods steward, not ‖froward, not angry, not giuen to wine, no striker, not giuen to filthy lucre.

f Who hath the dispensation of his gifts.
‖ *Or, selfewilly.*

8 But harberous, one that loueth goodnesse, wise, g righteous, h holy, temperate,

g Toward men.
h Toward God.

9 Holding fast the faithfull word according to doctrine, that he also may be able to exhort with wholesome doctrine, and improue them that say against it.

10 For there are many disobedient and vayne talkers and deceiuers of mindes, chiefly

i Which were not onely the Iewes, but alſo the Hebionites and Cerinthians heretikes, which taught that the Lawmuſt be ioyned with Chriſt.

chiefly they of the i Circumciſion,

11 Whoſe mouthes muſt be ſtopped, which ſubuert whole houſes, teaching things which they ought not, for filthy lucres ſake.

12 One of themſelues, euen one of their owne k prophets ſayd, The Cretians are alwayes liars, euill beaſts, ſlowe bellies.

13 This witneſſe is true: wherefore rebuke them ſharply, that they may bee ſound in the faith,

14 And not taking heed to *Iewiſh fables and commandements of men, that turn from the trueth.

15 Vnto the pure * are al things pure, but vnto them that are defiled, and vnbeleeuing is nothing pure, but euen their mindes and conſciences are defiled.

16 They profeſſe that they know God, but by l workes they deny him, and are abominable and diſobedient, and vnto euery good worke reprobate.

k He calleth Epimenides the Philoſopher or Poet, whoſe verſe he here reciteth, a Prophet, becauſe the Cretians ſo eſteemed him: and as Laertius writeth, they ſacrificed vnto him, as to a God, foraſmuch as he had a marueilous gift to vnderſtād things to come: which thing Satan by the permiſſion of God hath opened to the infidels from time to time, but it turneth to their greater condemnation. 1 *Tim.* 1.4. *Rom.* 14 20.

l Foraſmuch as they ſtay at things of nothing, and paſſe not for them, that are of importance, and ſo giue themſelues to all wickedneſſe.

CHAP. II.

1 *He commendeth vnto him the wholeſome doctrine, and telleth him how hee ſhall teach all degrees to behaue themſelues,* 11 *Through the benefit of the grace of Chriſt.*

BVt ſpeake thou the things which become a wholeſome doctrine,

a Wherewith our ſoules are fed and maintained in health.

2 That the elder men bee ſober, honeſt, diſcreet, ſound in the fayth, in loue, and in patience:

3 The elder women likewiſe, that they be in ſuch behauiour as becommeth holineſſe, not falſe accuſers, not giuen to much wine, but teachers of honeſt things,

4 That they may inſtruct the yong women to be ſober minded, that they loue their huſbands, that they loue their children,

5 That they be diſcreet, chaſte, b keeping at home, good, & * ſubiect vnto their huſbands, that the worde of God be not euill ſpoken of.

b Not renuing to and fro without neceſſary occaſions, which is a ſigne of lightnes. *Epheſ.* 5.22, 23, 24.

6 Exhort yong men likewiſe, that they be ſober minded.

7 Aboue all things ſhew thy ſelfe an enſample of good workes with vncorrupt doctrine, with grauity, integritie,

8 And with the wholeſome worde, which cannot be reproued, that he which withſtandeth, may be aſhamed, hauing nothing concerning you to ſpeake euill of.

9 * Let ſeruants be ſubiect to their maſters, and pleaſe them in all things, not anſwering againe,

Epheſ. 6.5. *coloſ.* 3 22. 1 *pet.* 2.18.

10 Neither pikers, but that they ſhew all good faithfulneſſe, that they may adorne the doctrine of God our ſauiour in all things.

11 * For the Grace of God, that bringeth c ſaluation vnto all men hath appeared,

1. *Cor.* 1. 2. *coloſ.* 1.22.

12 And teacheth vs that we ſhould denye vngodlineſſe, and worldly luſts, and that we ſhould liue ſoberly, and righteouſly, & godly in this preſent world,

c Of what condition or ſtate ſ ocuer they be.

13 Looking for the bleſſed hope, and appearing of the glory of the mighty God, and of our ſauiour Ieſus Chriſt,

14 Who gaue himſelfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a d peculiar people vnto himſelfe, zealous of good workes.

d Moſt deare and precious.

15 Theſe things ſpeake, and exhort, and rebuke with all e authoritie. See that no man deſpiſe thee.

e As becommeth the ambaſſadour of God.

CHAP. III.

1 *Of obedience to ſuch as be in authority.* 9 *He warneth Titus to beware of fooliſh and vnprofitable queſtions,* 12 *Concluding with certayne priuate matters,* 15 *And ſalutations.*

PVt them in remembrance that they* a be ſubiect to the principalities and powers, and that they be obedient and ready to euery good worke,

Rom. 13.1, 1. *pet.* 2.13, 14.

a Although the rulers be infidels, yet are we bound to obey them in ciuil policies, and whereas they command vs nothing againſt the word of God, 1. *Cor.* 6.11.

2 That they ſpeake euill of no man, that they bee no fighters, but ſoft, ſhewing all meekeneſſe vnto all men.

3 * b For we our ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſts and diuers pleaſures, liuing in malicioſines and enuy, hateful, and hating one another.

b For let vs conſider what wee our ſelues were, when God ſhewed vs ſauour. 2. *Tim.* 1.9.

4 But when the bountifulneſſe and loue of God our Sauiour toward man appeared,

5 * Not c by the workes of righteouſneſſe, which wee had done, but according to his mercie he ſaued vs, by the d waſhing of the new birth, & the renewing of the holy Ghoſt,

c God doth not iuſtifie vs for reſpect of any thing, which he ſeeth in vs, but doth preuent vs with his grace and freely accepteth vs.

d Baptiſme is a ſure ſigne of our regeneration, which is wrought by the holy Ghoſt. 1. *Tim.* 1.4. *and* 4.7. 2. *tim.* 2.16, 23.

6 Which hee ſhedde on vs abundantly through Ieſus Chriſt our Sauiour,

7 That we, being iuſtified by his grace, ſhould be made heires according to the hope of eternall life.

8 This is a true ſaying, and theſe things I wil thou ſhouldſt affirme, that they which haue beleeued in God, might bee carefull to ſhew forth good workes. Theſe things are good and profitable vnto men.

9 * But ſtay fooliſh queſtions & genealogies, & contentions, & brawlings about the Law: for they are vnprofitable and vaine.

10 e Reiect him that is an heretike, after once or twiſe admonition,

e This commandement is giuen to the miniſter, and ſo particularly to all men to whom the ſword is not committed: but elſe the Magiſtrate, whoſe chiefe office is to maintaine Gods glory in his Church ought to cut off all ſuch rotten and infectious members from the body.

11 Knowing that he that is ſuch, is f peruerted, and ſinneth being damned of his owne ſelfe.

f So that there is no hope of amendment.

12 When I ſhal ſend Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas h the expounder of the law, and Apollos on their iourney diligently, that they lacke nothing.

g Willingly, and wittingly. h It is probable, that he was an interpreter of the Law of Moſes, as Apollos, &c.

14 And let ours alſo learne to ſhew forth good workes for neceſſary vſes, that they bee not vnfruitfull.

15 All that are with mee, ſalute thee. Greet them that loue vs in the faith. Grace be with you all. Amen.

To Titus, elect the firſt Biſhop of the Church of the Cretians, written from Nicopolis in Macedonia.

¶ The

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¶ The Epistle of Paul to Philemon.

THE ARGVMENT.

ALbeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witnesse and a declaration of the same. For farre passing the baseneſſe of his matter he flieth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whom Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weighty arguments prouing the dutie of one Christian to another, and so with salutations endeth.

4 He reioyceth to heare of the faith and loue of Philemon, 9 whom he desireth to forgiue his seruant Onesimus, & louingly to receiue him againe.

PAVL a prisoner of Iesus Christ, & our brother Timotheus, vnto Philemon our deare friend & fellow helper,

2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

1.*Thes.*1.2. 2.*thes.*1 3.

4 I * giue thankes to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints)

6 That the a fellowship of thy faith may be made fruitfull, and that whatsoeuer good thing is in you b through Christ Iesus, may be knowen.

7 For wee haue great ioy and consolation in thy loue, because by thee, brother, the Saints c hearts are comforted.

8 Wherefore, though I be very bold in Christ to command thee that which is conuenient,

9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne * Onesimus, whom I haue begotten in my bonds,

11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom I haue sent again: thou therefore receiue him, that is, mine owne bowels,

13 Whom I would haue retained with me, that in thy stead he might haue ministred vnto me in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefit should not be as it were of necessitie, but willingly.

15 It may be that he therefore d departed for a season, that thou shouldest receiue him for euer,

16 e Not nowe as a seruant, but aboue a seruant, euen as a brother beloued, specially to me: how much more then vnto thee, both in the flesh, and in the Lord?

17 If therefore thou count our things f common, receiue him as my selfe.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest vnto me euen thine owne selfe.

20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my s bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Moreouer also prepare mee lodging: for I trust through your prayers I shall bee giuen vnto you.

23 There salute thee Epaphras my fellow prisoner h in Christ Iesus,

24 Marcus, Aristarchus, Demas, and Luke my fellow helpers.

25 The grace of our Lord Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

a Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.

b That experience may declare that you are the members of Iesus Christ.

c Meaning, their inward parts and affections were through his charitie comforted, *Colos.*4.9.

d He fled away from thee.

e For he is thy seruant by condition, and also now the Lords: so that both for thine owne sake and for the Lords, thou oughtest to loue him.

f That all thine is mine, and all mine is thine.

g Grant me this benefite, which shall be most acceptable vnto me of all others.

h That is, for Christs cause.

¶ The Epistle to the Hebrewes.

THE ARGVMENT.

FOrasmuch as diuers, both of the Greeke writers and Latines witnesse, that the writer of this Epistle for iust causes would not haue his name knowen, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authoritie although wee know not with what pen hee wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming all ceremonies must haue an ende: forasmuch as his doctrine was the conclusion of all the Prophesies, and therefore not onely Moses was inferiour to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe, for he is that eternall Priest, whereof all the Leuiticall Priests were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. vers. 11. vnto the 12. Chap. vers. 18. Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18. to the twentie and fiue verse of the same Chapter: yea, and is the king to whom all things are subiect, as appeareth from that vers. 25. to the beginning of the last Chapter. Wherefore according to the examples of the old fathers, we must constantly

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stantly beleeue in him, that being sanctified by his iustice, taught by his wisedom, and gouerned by his power, we may stedfastly and couragiously persiuere euen to the end, in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises, that we may both be thankefull to God, and dueifull to our neighbour.

CHAP. I.

1 *He sheweth the excellencie of Christ 4 aboue the Angels, 7 and of their office.*

a God, who is euer constant, and mercifull to his Church, declared his will in time past, not all at once, or after one sort, but from time to time and in sundry sorts: but now last of all he hath fully declared all truth to vs by his Sonne.

b So that now we may not credite any new reuelations after him.

c He intreateth here of Christ, both as touching his person, which is very God and very man, by whom all things are made, and also as touching his office, whereby he is King, Prophet, and Priest. *Wisd.7.26. coloss.1.15.*

d The liuely image & paterne, so that hee that seeth him, seeth the Father, Iohn 14.9. for else the person of the Father is not seene, but apprehended by faith.

e So that our sinnes can bee purged by none other meanes.

f Much more then, then all other things created.

Psal.2.7.chap.5.5.act.13.33. g Because he was at the time appointed, declared to the world. *2.Sam.7.14. 1.chron.22.10. Psal.97.7. Psal.104.4.* h He compareth the Angels to the windes, which are here beneath as Gods messengers. *Psal.45.6,7.* i The administration of thy kingdom is iust. k This is meant in that that the word is made flesh, and that the holy Ghost was powred on him without measure, that we may all receiue of him euery one according to his measure. *Psa 102.25. Psal.110.1. mat.22.44. 1.cor.15.25. chap.10.12.*

CHAP. II.

1 *He exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs, 9 And not to bee offended at the infirmitie and lowe degree of Christ, 10 Because it was necessary that for our sakes hee should take such an humble state vpon him, that he might be like vnto his brethren.*

a We must diligently keepe in memorie the doctrine, which we haue learned, lest like vessels full of chaps wee leake, and run out on euery part.

b Which was the law giuen to Moses by the hands of the Angels, Gal.3.19. Acts 7.53.

c As the Gospel is, which onely offereth saluation.

d That is, the Apostles. *Marke 16.20.*

e Which Esai calleth the new heauens, and the newe earth, Chap 65.17. Whereof Christ is the Father, Isa. 9.6. that is, the head of vs his members. *Psal.8.4.*

f He speaketh here chiefly of the faithfull, which are made through Christ, citizens of the world to come, where they shall enioy with their prince all these things which now they haue onely but in part.

g In making him fellow heire with Christ. *Matth.28.18. 1.cor.15.27. philip.2.9,10,11.* h To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth his to the same glory with him. i To man, as he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, and mortalitie, giueth vs assurance of our saluation. m Therefore wee by afflictions are made like to the Sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, and wee that are sanctified, are all one by the vnion of our flesh. *Psal.22,22.* o This prooueth Christs humanitie.

WHerefore we ought diligently to giue heede to the things which wee haue heard, lest at any a time we should let them slippe.

2 For if the b worde spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of reward,

3 How shall wee escape, if we neglect so c great saluation, which at the first beganne to be preached by the Lorde, and afterward was confirmed vnto vs by d them that heard him,

4 *God bearing witnesse thereto, both with signes and wonders, and with diuers miracles and gifts of the holy Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels the e world to come, whereof we speake.

6 But *one in a certaine place witnessed, saying, What is man, that thou shouldest be mindfull of him? or the sonne of man that thou wouldest consider him?

7 Thou madest him a little inferiour to the Angels: thou crownedst him with glorie and honour, and hast set him aboue the workes of thine hands.

8 *Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, hee left nothing that should not be subiect vnto him. h But we yet see not all things subdued vnto i him.

9 But we see Iesus k crowned with glorie and honour, which was made a little inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for whom are all things, and by whom are all thinggs, seeing that hee brought many children vnto glory, that hee should consecrate the l Prince of their saluation through m afflictions.

11 For hee that sanctifieth, and they which are sanctified, are all * of one: wherefore hee is not ashamed to call them brethren,

12 Saying, *I will declare thy Name vnto my o brethren: in the middes of the Church will I sing prayses to thee.

13 And

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13 And againe, *I will put my p trust in him. And againe, *q Behold, heere am I, and the children, which God hath giuen mee.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy * through death, him that had the power of death, that is the deuill,

15 And that hee might deliuer all them, which for feare of r death were all their life time subiect to bondage.

16 For hee in no sort tooke the s Angels, but he tooke the seede of Abraham.

17 Wherefore t in all things it became him to be made like vnto his brethren, that hee might be mercifull, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the sinnes of the people.

18 For in that hee u suffered, and was tempted, hee is able to succour them that are tempted.

p Isai. 8.18.
q Meaning, that Christ touching his humanitie put his trust in God.
Isa. 8.18.
r And Gods anger.
s Not the nature of Angels but of man.
t Not onely as touching nature but also qualities, onely sinne excepted.
u Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations he will succour vs.

CHAP. III.

1 Hee requireth them to bee obedient vnto the word of Christ, 3 Who is more worthie then Moses. 12 The punishment of such as will harden their hearts, and not beleeue, that they might haue eternall life.

THerefore, holy brethren, partakers of the heauenly vocation, a consider the Apostle and high Priest of our b profession, Christ Iesus:

2 Who was faithfull to him that hath appointed c him, euen as * Moses was in all his house.

3 For this man is counted worthie of more glorie then Moses, in as much as hee which hath builded the house, d hath more honour then the house.

4 For euery house is builded of some man, and he that hath built all things, is e God.

5 Now Moses verily was faithfull in all his house, as a seruant, for a witnesse of the things which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, whose f house we are, if we hold fast the confidence, and the reioycing of the hope vnto the end.

7 Wherefore, as the holy Ghost saith, * To day if yee shall heare his voice,

8 Harden not your hearts, as in the prouocation, according to the day of the tentation in the wildernesse,

9 Where your fathers tempted me, proued mee, and saw my workes fourtie yeeres long.

10 Wherefore I was grieued with that generation, and sayde, They erre euer in their heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, h If they shall enter into my rest.

12 Take heede, brethren, lest at any time there bee in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, while it is called k To day, least any of you bee hardened through the deceitfulnesse of sinne.

14 For we are made partakers of Christ, if we keepe sure vnto the l ende the ‖ beginning, wherewith we are vpholden,

15 So long as it is said, To day if yee heare his voice, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked m him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres? was hee not displeased with them that sinned, * whose ‖ karkeises fell in the wildernesse?

18 And to whome sware hee that they should not enter into his rest, but vnto them that obeyed not?

19 So wee see that they could not enter in, because of vnbeliefe.

a Take heede to his words and receiue him.
b Of that doctrine which we beleeue, and ought to confesse
c To be the ambassadour and hie Priest.
Numb. 12.7.
d Moses was but part of the house, that is, of the Church whereof the pastors are the liuely stones, but Christ builded it, and laide the stones: therefore hee deserueth more praise.
e That is, Christ: for Christ is the foundation, and head of his Church: hee is our brother, and Lord: he is the Sonne of God, and very God working all things by his owne power.
f For in obeying the Sonne, wee are made the house of God. Psal. 95.7,8 chap. 4.7.
g As when yee prouoked Gods anger in Massa and Meriba, Exod. 17.7.
h Meaning by his oath, that they should not enter.
i As disobeying God, they in old time were debarred from the quietne sse of the land of Canaan: so th ey which doe not obey Christ, shall not enter into the heauenly rest.
k Which is all that time wherein God doeth call vs: while bethere fore speaketh, let vs heare.
l Which is by faith to embrace and hold fast the true doctrine of Iesus Christ.
‖ Or. foundation of our assurance.
m To wit, the Lord.
Numb. 14.37.
‖ Or. bodies and members.

CHAP. IIII.

2 The word without faith is vnprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleeuers. 12 The nature of the word of God.

LEt vs feare therefore, lest at any time by forsaking the promise of entring into his rest, any of you should seeme to bee depriued.

2 For vnto vs was the Gospel preached as also vnto them: but the word that they heard, profited not them, because it was not a mixed with faith in those that heard it.

3 For we which haue beleeued, doe enter into rest, as hee said to the other, * As I haue sworne in my wrath, If b they shall enter into my rest: although c the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seuenth day on this wise, * And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therinto, and they to whom it was first preached, entred not therein for vnbeliefes sake:

7 Againe hee appointed in d Dauid a certaine day by To day, after so long a time, saying, as it is said, * This day if yee heare his voice, harden not your hearts.

8 For if e Iesus had giuen them rest, then would hee not after this day haue spoken of another.

9 There remaineth therefore a rest to the people of God.

10 For hee that is entred into his rest, f hath also ceased from his owne workes, as God did from his.

a He compareth the preaching of the Gospel, as it were, to wine, whereof if we will taste, that is, heare and vnderstand with profite, we must temper or mixe it with faith.
Psal. 95.11.
b Although that God by his rest, after the creation of his workes signified the spirituall rest of the faithfull, yet he sware to giue rest in Chanaan which was but a figure of the heauenly rest, and endureth but for a time.
c The perfection of Gods workes, and so his rest,
d That is, in the Psalmes.
Chap. 3.7.
e Meaning, Iosh ua.
f Hath cast off his appetites, mortified his flesh, renounced himselfe, and followeth God,

signifieth our heauenly rest.
Gene. 2.2 deut. 5.14.

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as God did from his.

11 Let vs studie therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the word of God is liuely, and mightie in operation, and sharper then any two edged sword, and g entreth through, euen vnto the dividing asunder of the b soule and the i spirit, and of the ioyntes, and the marowe, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and k open vnto his eyes, ‖ with whom we haue l to doe.

14 Seeing then that wee haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs hold fast our profession.

15 For we haue not an hie Priest, which cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

g For it mortally woundeth the rebellious, and in the elect it killeth the old man that they should liue vnto God.

h Where the affections are.

i Which conceiueth will and reason.

k As that thing which is cleft asunder euen through the midst of the backe, and is made open, that it may bee seene through-out.

‖ *Or, concerning whom we speake.*

l Therefore when we heare his worde, wee must tremble, knowing thereby that God soundeth our hearts.

CHAP. V.

1 Hee compareth Iesus Christ with the Leuiticall Priestes shewing wherein they either agree, or dissent. 11 Afterward hee reproueth the negligence of the Iewes.

a Hee sheweth that man can haue none accesse to God without an hie Priest, because that of himselfe hee is prophane and sinfull.

b Which were of things without life.

c As of beasts, which are killed.

d That is, of sinners. 1. *Chro.* 13. 10. *Psa.* 2. 7. *cha.* 1. 5. *Psal.* 110 4. *chap.* 7. 17.

e Who was both Priest and King.

f When he liued in this world.

g He meaneth that most earnest prayer which Christ prayed in the garden, wher hee sweat drops of blood.

h Being in perplexitie, and fearing the horrors of death.

i He digresseth till hee come to the beginning of the 7. Chapter.

FOr euery high Priest is taken from among men, and is a ordeined for men, in things pertaining to God, that hee may offer both b giftes, and c sacrifices for sinnes,

2 Which is able sufficiently to haue compassion on them d that are ignorant, and that are out of the way, because that hee also is compassed with infirmitie,

3 And for the same sake he is bound to offer for sinnes, as well for his owne part, as for the peoples.

4 * And no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honour, to be made the hie Priest, but hee that said vnto him, * Thou art my Sonne, this day begate I thee, gaue it him.

6 As hee also in another place speaketh, * Thou art a Priest for euer after e the order of Melchi-sedec.

7 Which in the f dayes of his flesh did offer vp prayers and supplications, with s strong crying and teares vnto him, that was able to saue him from death, and was also heard h in that which he feared.

8 And though hee were the Sonne, yet learned hee obedience, by the things which he suffered,

9 And being consecrate, was made the author of eternall saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchi-sedec.

11 i Of whome wee haue many things to say, which are hard to bee vttered, because yee are dull of hearing.

12 For when as concerning the time yee ought to bee teachers, yet haue yee neede againe that wee teach you the first ‖ principles of the word of God: and are become such as haue neede of k milke, and not of strong meate.

13 For euery one that vseth milke, is inexpert in the l word of righteousnesse: for hee is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill.

‖ *Or, rudiments.*

k Reade 1. Cor. 3. 2.

l That is, the Gospel, which is the true knowledge that teacheth vs where we haue our iustice.

CHAP. VI.

1 He proceedeth in reproouing them, & exhorteth them not to faint, 12 But to be stedfast & patient, 18 For asmuch as God is sure in his promise.

THerefore leauing the doctrine of the a beginning of Christ, let vs bee led forward vnto perfection, not laying againe the foundation b of repentance from dead workes, and of faith toward God,

2 Of the doctrine of c baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

3 And this will we doe d if God permit.

4 * For it is impossible that they, which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good word of God, and of the powers of the world to come

6 If they fall away, should bee renewed againe by repentance: seeing they e crucifie againe to themselues the Sonne of God, and make a mocke of him.

7 For the earth which drinketh in the rame that commeth oft vpon it, and bringeth forth herbes meete for them by whom it is dressed, receiueth blessing of God.

8 But that which beareth thornes and briers, is reprooued, and is neere vnto cursing, whose end is to be burned.

9 But beloued, wee haue perswaded our selues better things of you, and such as accompanie saluation, though we thus speake.

10 For God is not vnrighteous, that hee should forget your worke, and labour of loue, which yee shewed toward his Name, in that ye haue ministred vnto the Saints, and yet minister.

11 And wee desire that euery one of you shew the same diligence, to the f full assurance of hope vnto the end,

12 That yee be not slouthfull, but followers of s them, which through faith and patience, inherite the promises.

13 For when God made the promise to Abraham, because hee had no greater to sweare by, hee sware by himselfe,

14 Saying, * Surely I will abundantly blesse thee and multiply thee marueilously.

15 And so after that hee had taried patiently, he enioyed the promise.

16 For men verely sweare by him that is greater then themselues, and an oath for

a That is, the first rudiments of our Christian religion.

b Hee mentioneth fiue points of the catechisme which was then in vse: the confession of amendment of life: the summe of the faith: a briefe explication of baptisme, and laying on of hands: the article of the resurrection, and the last iudgement.

c Then the vse of baptisme was declared, when on the solemne dayes appointed to baptize, the Church came together.

d It is Gods singular gift to increase the knowledge, and to goe forward in the vnderstanding of Gods word, *Mat.* 12. 31, 32. 2. *pet.* 2. 20. *chap.* 10. 26.

e They which are apostates and sinne against the holy Ghost, hate Christ, crucifie and mocke him, but to their own destruction and therefore fall into desperation and cannot repent.

f Whereby it may appeare, that you are fully perswaded of life euerlasting.

g* As the holy fathers Prophets, and Martyrs, that were before vs. *Gene.* 12. 2. *and* 17. 4. *and* 22. 17.

confir-

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confirmation is among them an ende of all strife.

17 So God willing more h abundantly to shewe vnto the heires of promise the stablenes of his counsel, bound him selfe by an oth,

18 That by i two immutable things, wherein it is impossible that God should lie, wee might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs.

19 Which wee haue, as an ancre of the soule, both sure and stedfast, and it k entreth into that which is within the l vaile,

20 Whither the forerunner is for vs entred in, euen Iesus that is made an high Priest for euer after the order of Melchisedec.

h Because of mans wickednes, which will not beleeue God, except he sweare.
i Gods word and oath are two things in him vnchangeable.
k He returneth to the comparison betweene Christes Priesthood and the Leuiticall, which he had begun in the fift Chapter.
l Which is heauen, whither Christ is gone before to prepare vs place.

CHAP. VII.

1 *He compareth the Priesthood of Christ vnto Melchi-sedec,* 11 *Also Christs Priesthood with the Leuites.*

Gene.14.18.

FOr this Melchi-sedec * was King of Salem, the Priest of the most high God, who met Abraham, as hee returned from the slaughter of the Kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things, who first is by interpretation King of righteousnesse: after that, hee is also King of Salem, that is, King of peace,

3 Without a father, without mother, without kinred, and hath neither beginning of his dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Now consider howe great this man was vnto whom euen the b Patriarch Abraham gaue the tithe of the spoyles.

5 For verily they which are the children of Leui, which receiue the office of the Priesthood, haue a c commandement to take according to the law, tithes of the people (that is, of their brethren) though they d came out of the loynes of Abraham.

6 But hee whose kinred is not counted among them, e receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there he receiueth them, of whom it is witnessed, that he f liueth.

9 And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchi-sedec met him.

11 If therefore perfection had bene by the Priesthoode of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to bee called after the order of Aaron?

12 For if the Priesthood bee changed, then of necessitie must there bee a change of the g Law.

13 For hee of whom these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest,

16 Which is not made Priest after the Law h of the carnall commaundement, but after the power of the endlesse life.

17 For hee testifieth thus, * Thou art a Priest for euer, after the order of Melchi-sedec.

18 For the commandement that went afore, is disanulled, because i of the weaknesse thereof, and vnprofitablenesse.

19 For the Law made nothing perfit, but ‖ the bringing in of a better hope made perfit, whereby we draw neere vnto God.

20 And forasmuch as it is not without an oath (for these are made Priests without an oath:

21 But this, hee is made with an oath by him that said vnto him, * The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchi-sedec.)

22 By so much is Iesus made a suretie of a better ‖ Testament.

23 And among them many were made Priests, because they were not suffered to endure, by the reason of death,

24 But this man, because he endureth euer, hath an k euerlasting Priesthood.

25 Wherefore, hee is able also l perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them.

26 For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needed not dayly as those hie Priests to offer vp sacrifice, * first for his owne sinnes, & then for the peoples: for that did hee m once, when he offered vp himselfe.

28 For the Lawe maketh men high Priests, which haue infirmitie: but the word of the oath that was n since the Law, maketh the Sonne, who is consecrated for euermore.

g The Law and the Priesthood are both of one condition: so that both Aarons and Moses office pertaine to Christ, which is Priest and Lawmaker.
h Which stoode in outward and corporall ceremonies.
Psal.110.4.
chap.5.6.
i For the Law hath no vertue nor profit, till a man be come to Christ.
‖ *Or, it was an introduction of a better hope.*
Psal.110.4.
‖ *Or, couenant.*
k Therefore all others are blasphemous, that either make themselues his successors, or pretend any other sacrifice.
l The fruit of his Priesthood is to saue, and that fully and perfectly, not by supplying that that wanteth, but by taking away the Law, which is vnperfect by reason of our infirmities.
Leui.16.6.
m And cannot without blasphemie be said to be offered againe, or else by any creature: for none could offer him, but himselfe.
n Not that it was first made after the Lawe was giuen: but because the declaration of that eternall oath was then reueiled vnto the world.

CHAP. VIII.

6 *He proueth the abolishing as well of the Leuiticall Priesthood, as of the olde Couenant by the spirituall and euerlasting Priesthood of Christ,* 8 *And by the New couenant.*

NOw of the things which wee haue spoken, this is the summe, that wee haue such an hie Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

2 And is a minister of the a Sanctuarie, and

a That is, heauen.

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b Which is the body of Christ.
c For else it should be corruptible.
d Hee prooueth that Christs body is the true tabernacle, and that hee must needes be made man, to the intent that hee might haue a thing to offer, which was his body, *Exod.* 25.40. *acts* 7.44.
e Seeing the offerings of the Leuites were but shadowes of heauenly things, as appeareth by the oracle to Moses, it followeth then that Christs heauenly Sanctuarie, his tabernacle & office are farre more excellent.
‖ *Or, couenant.* *Jere.* 31.31. *rom.* 11.27. *chap.* 10.16.
f That is, when Christ shall remit our sinnes by the preaching of the Gospel.
g Signifying, that there should be no more diuision, but all shall bee made one Church.
h Man by transgressing the bands of the couenant could not enioy the commoditie thereof.
i Men shall not in the time of the Gospel be so ignorant as they were before, but shall know God much more perfectly through Christ.

and of the true b Tabernacle, which the Lord pight, and not c man.

3 For d euery high Priest is ordeined to offer both gifts and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who serue vnto the paterne and shadow of heauenly things, as Moses was warned by God, when he was about to finish the Tabernacle. * See, said he, that thou make all things according to the e paterne thewed to thee in the mount.

6 But now our hie Priest hath obtained a more excellent office, in as much as he is the Mediator of a better ‖ Testament, which is established vpon better promises.

7 For if that first Testament had beene faultlesse, no place should haue beene sought for the second.

8 For in rebuking them he saith, * Behold, the dayes will f come, saith the Lord, when I shall make with the house of Israel, and with the house s of Iuda, a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they h continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, and I will bee their God, and they shall be my people:

11 And they shall not i teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall know mee, from the least of them to the greatest of them.

12 For I will bee mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 In that hee saith, A new Testament, he hath abrogate the olde: now that which is disanulled and waxed olde, is ready to vanish away.

CHAP. IX.

1 *How that the ceremonies and sacrifices of the Law are abolished.* 11 *by the eternitie and perfection of Christs sacrifice.*

‖ *Or, Tabernacle.* ‖ *Or, ceremonies.*
a Not heauenly and spirituall. *Exod.* 26.1. *and* 36.1.
b That is, on the inward side of the vaile, which was hid from the people.

THen the first ‖ Testament had also ‖ ordinances of religion, and a a worldly Sanctuarie.

2 For the first * Tabernacle was made, wherein was the candlesticke, and the table, and the shewbread, which Tabernacle is called the holy places.

3 And after the b second vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament ouerlaide round about with golde, wherein the golden potte which had Manna was, and * Aarons rod that had budded, and the * Tables of the Testament.

5 * And ouer the Arke were the glorious Cherubims, shadowing the ‖ Mercie seate: of which things we will not now speake particularly.

6 Nowe when these things were thus ordeined, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the * high Priest alone, once euery yeere, not without blood which hee offered for himselfe, and for the ‖ ignorances of the people,

8 Whereby the holy Ghost this signified, that the c way into the Holiest of all was not yet opened, while as yet the first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offered gifts and sacrifices that could not make ‖ holy, concerning the conscience, d him that did the seruice,

10 Which only stood in meats & drinkes, and diuers washings, and e carnall rites, vntill the time of f reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfect s Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goates and calues: but by his owne blood entred hee in once vnto the h holy place, i and obteined eternall redemption for vs.

13 * For if the k blood of buls & of goates, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the l flesh,

14 How much more shall the * blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from m dead works, * to serue the liuing God?

15 And for this cause is he the Mediator of the new Testament, that through * death which was for the redemption of the transgressions that were in the n former Testament, they which were called might receiue the promise of eternall inheritance.

16 For where a Testament is, there must bee the death of him that made the Testament.

17 * For the o Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore, neither was the first ordeined without p blood.

Num. 17.10. 1 *King.* 8.9. 2 *chron.* 5.10. *Exod.* 25.22. ‖ *Or, couer of the Arke.* *Exod.* 30.10. *leuit.* 16.2. ‖ *Or, errours.*
c For so long as the hie Priest offered once a yere for his owne sinnes and for the peoples, and also while this earthly tabernacle stood, the way to the heauenly tabernacle, which is made open by Christs blood, could not be entred into.
‖ *Or, perfect.*
d Neither yet him for whom they were offered.
e Which ceremonies although they were ordeined of God, yet considered in themselues, or els compared with Christ, are but carnall, grosse, and earthly, and touch not the soule.
f Till the new Testament was appointed.
g Which was his body and humane nature.
h Which is heauen.
i For Christ was the sacrifice, the Tabernacle, and the Priest. *Leuit.* 16.14. *numb.* 19.4.
k The Leuiticall Priest offered beastes blood, but Christ the true and eternall Priest offered his owne blood, which was most holy and pure: the Leuiticall Priest offered yeerely, and therefore did onely represent the true holinesse: but Christ by one only sacrifice hath made holy for euer all them that beleeue.
l Outwardly in the sight of man. 1. *Pet.* 1.19. 1. *john* 1.7. *reuelation* 1.5.
m Which of themselues procure death, and are the fruites thereof. *Luke* 1.74. *Rom.* 5.6. 1. *peter* 3.18.
n Made betweene God and Christ, who by his death should make vs heires. *Gal* 3.15.
o Hee prooueth that Christ must die, because the Couenant or Testament is of none effect without the death of the Testator.
p Without the death of beasts that were sacrificed, which signified that Christ would pacifie his Fathers wrath with his blood.

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19 For when Moses had spoken euery precept to the people, according to the Law, hee tooke the blood of calues and of goates, with water and purple wooll and hyssope, and sprinkled both the booke, and all the people,

20 *Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer hee sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heauenly things should bee purified with such things: but the heauenly things themselues are purified with better q sacrifices then are these.

24 For Christ is not entred into the holy places which are made with hands, which are ‖ similitudes of the true Sanctuary: but is entred into very heauen, to appeare now in the sight of God for vs,

25 Not that he should offer himselfe r often as the hie Priest entred into the holy place euery yeere with other blood,

26 (For then must he haue often suffered since the foundation of the world) but nowe in the s end of the worlde hath hee appeared once to put away sinne, by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall once die, and after that commeth the iudgement,

28 So *Christ was once offered to take away the sinnes of t many, & vnto them that looke for him, shall hee appeare the second time u without sinne vnto saluation.

CHAP. X.

1 *The old Law had no power to cleanse away sinne,* 10 *but Christ did it with offring of his body once for all.* 22 *An exhortation to receiue the goodnesse of God thankefully, with patience and stedfast faith.*

For the *Law hauing the a shadow of good things to b come, and not the very ‖ image of the things, can neuer with those sacrifices which they offer yeere by yeere continually, ‖ sanctifie the commers thereunto.

2 For would they not then haue ceased to haue been offred, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes euery yeere.

4 For it is vnpossible that the blood of buls and goats should *take away sinnes.

5 Wherefore when hee c commeth into the world, he sayth, *Sacrifice and offering thou wouldest not: but a d body hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I sayd, Lo, I come, (In the beginning of the e booke it is written of mee) that I should do thy will, O God.

8 Aboue when he said, Sacrifice and offering, and burnt offerings, and sinne offerings thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law.)

9 Then sayd hee, Loe, I come to doe thy will, O God, hee taketh away f the first, that he may establish the g second.

10 By the which will wee are sanctified, euen by the offering of the body of Iesus Christ once made.

11 And euery Priest appeareth daily ministring, and oft times offereth one manner of offering, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, * sitteth for euer at the right hand of God,

13 And from henceforth tarieth * till his enemies be made his footestoole.

14 For with one offering hath h he consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record: for after that he had said before,

16 *This is the Testament that I will make vnto them, After those daies, saith the Lord, I wil put my lawes in their heart, and in their mindes I will write them,

17 And their sinnes and iniquities will I remember no more.

18 Now where i remission of these things is, there is no more k offering for sinne.

19 Seeing therfore, brethren, that by the blood of Iesus we l may be bold to enter into the holy place,

20 By the new, and m liuing way, which he hath prepared for vs, through the vayle, that is, his flesh:

21 And seeing we haue an high Priest, which is ouer the house of God,

22 Let vs draw neere with a true heart in assurance of faith, n sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.

23 Let vs keepe the profession of our hope without wauering (for hee is faithfull that promised.)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the fellowship that wee haue among our selues as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the o day draweth neere.

26 *For if we sinne p willingly after that wee haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

28 Hee that despiseth Moses lawe, dieth without mercy * vnder two or three witnesses.

29 Of how much sorer punishment suppose yee shall hee be worthy which treadeth vnder foote the Sonne of God, and coun-

Exod. 24.8.
q Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true & eternall sacrifice is cõpared with al those which were figuratiue, and is more sufficient then all they, therefore he calleth it in the plurall number Sacrifices.
‖ *Or, paterns.*
r Therefore to make any other offring or sacrifice for sinne after that Christs body was once offred, is blaspheme.
s Which is the latter dayes whē Christ came.
Rom. 5.8.
1 *pet.* 5.18.
t Of the elect.
u That is, without a sacrifice for sinne: or sinne abolished.

Leu. 16.14.21.
a Which was as it were the first draught and portrait of the liuely paterne to come.
b Which are eternall.
‖ *Or, substance.*
‖ *Or, make perfit.*
Leu. 16.21.
c When Christ was made man.
Psal 40.6,7.
d In the Hebrew it is, thou hast pearced mine eares: thou hast made me prompt & ready to heare: & in the Greeke, thou hast made me a body, that is, to obey thee, which both tend to one purpose.
e Or roll & folding: for in old time they vsed to fold bookes like rols.
f That is, sacrifices.
g Which is the will of God to stand content with Christs sacrifice.
Chap 1.13.
Psal. 110.1.
1.*cor.* 15.25.
chap 1.13.
h That is, sanctified to God and made perfect.
Jere. 31.33.
chap. 8.8,10.
rom. 11.27.
i Where there remaine no sinnes to be forgiuen, there is no more sacrifice: seeing therefore that onely Christs death hath washed away all sins, and doth euer afresh when sinners do repent: there can be none other sacrifice but that, and it can be no more reiterated.
k For the offering of thanksgiuing, which is the onely sacrifice now of the Christians, is not for sinne: but a thanksgiuing and an offering vp of our selues and ours for the same.
l We by Christ haue that liberty which the ancient fathers could not haue by the Lawe.
m The blood of Christ is alwayes fresh and liuely before the Father to sprinkle and quicken vs.
n That is, hauing our hearts made pure.
o Of Christs second comming. *Chap.* 6.4.
p That is, forsake Iesus Christ, as Iudas, Saul, Arrius, Iulian the Apostata did. *Deut.* 19.15. *mat.* 18.16. *iohn* 8.17. 2.*cor.* 13.1.

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teth the blood of the Testament as an vnholy thing, wherwith he was sanctified, and doeth despite the Spirit of grace?

q Whereby it is euident that the Apostle here only meaneth that sinne, which is against the holy Ghost, as also Chap 6.4.

30 For wee know him that hath sayd, *Vengeance belongeth vnto mee: I will recompence, sayth the Lord. And againe, The Lord shall r iudge his people.

*Deut.32.35. rom.12.19.

r Defend the godly and punish the wicked.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after yee had receiued light, yee endured a great fight in afflictions,

33 Partly while yee were made a gazing stocke both by reproches & afflictions, and partly while ye became f companions of them which were ‖ so tossed to and fro.

f For the which thing also Saint Paul praiseth the Philippians and Thessalonians.

‖Or, of that state.

34 For both ye sorrowed with mee for my bonds, and suffered with ioy the spoyling of your goods, knowing in your selues howe that yee haue in heauen a better and an enduring substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, yee might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tary.

*Habak.2.4. rom.1.17. galat.3.11.

38 *Now the iust shall liue by faith: but if any withdraw himselfe, my soule shall haue no pleasure in him.

39 But we are not they which withdraw our selues vnto perdition, but followe faith vnto the conseruation of the soule.

CHAP. XI.

1 What faith is, and a commendation of the same. 9 Without faith we cannot please God. 16 The stedfast beliefe of the fathers in the old time.

NOw faith is the ground of things which are hoped for, and the euidence of things which are not seene.

a Haue been approued, and so obtained saluation.

2 For by it our Elders were well a reported of.

Gen.1.3. iohn 1.10.

3 *Through faith wee vnderstand that the worlde was ordeined by the word of God, so that the things which wee see, are not made of things, which did b appeare.

b For God made all things of nothing.

4 By faith Abel * offered vnto God a greater sacrifice then Cain, c by * the which he obteined witnes that he was d righteous, God testifying of his giftes: by the which faith also, he being dead, yet c speaketh.

Gen.4.4. Mat.23.35.

c Meaning, saith.

d Because God receiued him to mercy, therefore he imputed him righteous.

5 By faith was *f Enoch taken away, that he should not see death: neither was he found: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

e That is, liueth.

Gen.5.24. ecclus.44.16. and 49.14.

6 But without faith it is impossible to please him: for hee that commeth to God, must beleeue that God is, and that hee is a rewarder of them that seeke him.

7 By faith *Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the sauing of his household, through the which Arke he condemned the world, & was made heire of the righteousnesse which is by faith.

Gen.6.13. ecclus.44.17.

8 By faith *Abraham, when he was called, obeyed God, to go out into a place, which he should afterward receiue for inheritance, and hee went out, not knowing whether hee went.

Gen.12.4.

9 By faith hee abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Jacob heires with him of the same promise.

10 For hee looked for a citie hauing a h foundation, whose builder & maker is God.

h For all things in the world are subiect to corruption.

11 Through faith *Sarra also receiued strength to conceiue seed, and was deliuered of a childe when shee was past age, because shee iudged him faithfull which had promised.

Gen.17.19. and 21.2.

12 And therefore sprang there of one, euen of one which was i dead, so many as *the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

i Euen as dead.

Ecclus.44.21.

13 All these died in faith, and k receiued not the promises, but saw them l afarre off, and beleeued them, and receiued them thankfully, & confessed that they were m strangers and pilgrims on the earth.

k Which was the enioying of the land of Canaan.

l With the eyes of faith.

m And therefore put not their confidence in things of this world.

14 For they that say such things, declare plainely that they seeke a countrey.

15 And if they had been mindful of n that countrey, from whence they came out, they had leasure to haue returned.

n That is, of Mesopotamia.

16 But now they desire a better, that is, an heauenly: wherefore God is not ashamed of them to be called their God: for hee hath prepared for them a citie.

17 By faith *Abraham offered vp Isaac, when he o was tried, and he that had receiued the promises, offered his onely begotten Sonne.

Gen.22.10. ecclus.44.20.

o For it might seeme to the flesh that the promise was contrary to this commandement, to sacrifice his sonne.

18 (To whom it was said, *In Isaac shal thy seed be called.)

Gen.21.12. rom.9.7.

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sort.

20 By faith, *Isaac blessed Jacob and Esau, concerning things to come.

Gen.27.28.

21 By faith, *Jacob when hee was a dying, blessed both the sonnes of Joseph, and *‖ leaning on the end of his staffe, worshipped God.

Gen.48.15,16. Gen.47.31.

‖Or. worshipped toward the end of his staffe.

22 By faith *Joseph when he died, made mention of the departing of the children of Israel, & gaue commandement of his bones.

Gen.50.24,25.

23 *By faith Moses when he was borne, was hid three moneths of his parents, because they saw hee was a proper childe, neither feared they the Kings * commaundement.

Exod.2.2. acts 7.20. Exod.1.16.

24 By faith *Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

Exod.2.11.

25 And chose rather to suffer aduersitie with the people of God, then to enioy the

p plea-

f For Enochs and Elias taking vp, was such a thing as is spoken of, 1.Cor.15.51. and 1.thess.4.17.

g First God must find vs before we can seeke him, then wee must seeke him with a pure heart in Christ, who is reuealed in his word: and thereby we learne to beleeue Gods free mercie toward vs in his sonne, through whom wee obtaine the reward of his promise, and not of our deserts.

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p The entisings of the world, which draw vs from God, and which we can not vse without prouoking of Gods anger.

p pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, & feared not the fiercenesse of the king: for hee endured as he that saw him which is inuisible.

28 Through faith he ordeined the *Passeouer and the effusion of blood, lest hee that destroyed the first borne, shoulde touch them.

Exod. 12.21,22.

Exod. 14.22,23

29 By faith they * passed thorow the red sea as by drie land, which when the Egyptians had assayed to doe, they were drowned.

Iosh. 6.20.

30 By faith the * walles of Jericho fell downe after they were compassed about seuen dayes.

Iosh 6.23. Iosh. 2.1.

31 By faith the harlot * Rahab perished not with them which obeyed not, when * she had receiued the spies peaceably.

Iudges 6.11, Iudges 4.6. Iudges 13.24, Iudges 11.1. and 12.7. 1. Sam. 1.20. and. 13.14,

32 And what shal I more say? for the time would be too short for me to tel of * Gedeon, of * Barac, and of * Samson, and of * Jephte, also of * Dauid, and Samuel, and of the Prophets:

q Or fruit thereof.

33 Which thorow faith subdued kingdomes, wrought righteousnesse, obtained the q promises, stopped the mouthes of Lyons,

34 Quenched the violence of fire, escaped the edge of the swoorde, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.

r As Elias raised vp the widow of Sareptas sonne, and Eliseus the Sunamites sonne.

35 Ther women receiued their dead raised to life, other also were racked, and would not bee deliuered, that they might receiue a better resurrection.

36 And others haue bene tryed by mockings & scourgings, yea, moreouer by bondes and prisonment.

s They had not such cleare light of Christ as we: for they looked for that which we haue: therefore it were shame for vs, if at least we haue not as great constancie as they.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the swoorde, they wandred vp & downe in sheepes skins, and in goates skinnes, being destitute, afflicted, and tormented:

t For we are all one bodie together.

38 Whom the world was not worthy of: they wandred in wildernesses, and mountaines, and dennes, and caues of the earth.

39 And these all thorough faith obteined good report, and receiued t not the promise,

40 God prouiding a better thing for vs, that they c without vs should not bee made perfit.

CHAP. XII.

1 An exhortation to be patient and stedfast in trouble and aduersity, vpon hope of euerlasting reward. 25 A commendation of the new Testament aboue the olde.

Rom. 6.4 ephe. 4. 23, 24 gal. 3.8. 1 pet. 2.1.

WHerefore * let vs also, seeing that wee are compassed with so great a ‖ cloud of witnesses, cast away euery thing that a presseth downe, and the sinne that ‖ hangeth so fast on: let vs runne with patience the race that is set before vs,

‖ *Or, multitude.*

a As riches, cares, and such like, and so to become Christes disciples by denying our selues, and taking our crosse to follow him.

2 b Looking vnto Jesus the authour and finisher of our faith, who for the ioy that was set before him, endured the crosse, & despised the shame, and is set at the right hand of the throne of God.

‖ *Or, so easily compasseth vs about.*

b As being our marke.

3 Consider therefore him that endured such speaking against of sinners, lest yee should be wearied, and faint in your minds.

4 Yee haue not yet resisted vnto blood, striuing against sinne.

c Which by reason of our concupiscence assaileth vs on all sides. *Prou. 3.11. reuel. 3.19.*

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, * My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whome the Lord loueth, he chasteneth: and he scourgeth euery sonne that hee receiueth.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?

d He concludeth that they which refuse the crosse, deny to be of the number of Gods children, but are bastards.

8 If therefore ye be without correction, whereof all are partakers, then are yee bastards, and not d sonnes.

e Which haue naturally begotten vs.

9 Moreouer we haue had the fathers of our e bodies which corrected vs, & wee gaue them reuerence: should we not much rather be in subiection vnto the Father of f spirits, that we might liue?

f As he doeth create our spirits without any worldly meane, so he doth instruct and maintaine them by the wonderful vertue of his Spirit.

10 For they verely for a few daies chastened vs after their owne pleasure: but he chasteneth vs for our profit, that wee might bee partakers of his holinesse.

g Their halting partly declared their slowenesse, and partly their inconstancie in doctrine: therefore they were in danger to be punished.

11 Now no chastising for the present seemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruit of righteousnesse, vnto them which are thereby exercised.

12 Wherefore lift vp your hands which hang downe, and your weake knees,

13 And make straight steps vnto your feet, lest g that which is halting, bee turned out of the way, but let it rather be healed.

Rom. 12.18.

h As heresies or apostasie. *Gen. 25.33. Gen. 27.38.*

14 * Follow peace with all men, and holinesse, without the which no man shall see the Lord.

15 Take heede, that no man fall away from the grace of God: let no h roote of bitternesse spring vp and trouble you, lest thereby many be defiled.

i He was full of despite, and disdaine, but was not touched with true repentance to be displeased for his sinnes and to seeke amendment.

16 Let there be no fornicator, or prophane person as * Esau, which for a portion of meate sold his birthright.

Exod. 19.16. and 20,21.

17 * For yee know how that afterward also when he would haue inherited the blessing, he was reiected: for he found no place to i repentance, though hee sought the blessing with teares.

k Which might be touched and seene, forasmuch as it was materiall, but God had commaunded that none should touch it.

18 For ye are not come vnto the * mount that k might bee touched, nor vnto burning fire, nor to blackenesse and darkenesse, and tempest,

Exod. 19.13.

19 Neither vnto the sound of a trumpet, and the voice of wordes, which they that heard it, excused themselues, that the word should not be spoken to them any more.

20 For they were not able to abide that which was commaunded, * Yea, though a beast touch the mountaine, it shall be stoned, or thrust thorow with a dart:

21 And so terrible was the sight which

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appeared, that Moses said, I feare & quake)

22 But ye are come vnto the mount l Sion, and to the citie of the liuing God, the m celestiall Ierusalem, and to the company of innumerable n Angels,

23 And to the congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men,

24 And to Iesus the mediatour of the new Testament, and to the blood of sprinckling that speaketh better things then that of *Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him that spake on o earth: much more shall wee not escape, if we turne away from him, that speaketh from heauen.

26 Whose voice then shooke the earth, and now hath declared, saying, * Yet once more will I shake, not the earth onely, but also heauen.

27 And this word, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with handes, that the things which are not shaken, may remaine.

28 Wherefore seeing wee receiue a kingdome, which cannot be shaken, let vs haue grace, whereby wee may so serue God, that we may please him with reuerence & feare.

29 For * euen our God is a p consuming fire.

CHAP. XIII.

1 *He exhorteth vs to loue,* 2 *To hospitalitie,* 3 *To thinke vpon such as be in aduersitie,* 4 *To maintaine wedlocke,* 5 *To auoyd couetousnes,* 7 *To make much of them that preach Gods word,* 9 *To beware of strange learning,* 13 *To be content to suffer rebuke with Christ,* 15 *To be thankefull vnto God,* 17 *And obedient vnto our gouernors.*

LEt *brotherly loue continue.

2 Be not forgetful to lodge strangers: for thereby some haue * receiued Angels into their houses vnwares.

3 Remember them that are in bonds, as though yee were bound with them: and them that are in affliction, as if ye were also afflicted in the body.

4 a Marriage is honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 Let your conuersation be without couetousnes, and be content with those things that yee haue: for b he hath sayd, * I will not faile thee, neither forsake thee:

6 So that we may boldly say, * The Lord is mine helper, neither will I feare what man can doe vnto me.

7 Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whose faith follow, considering what hath bene the ende of their conuersation.

8 Iesus Christ c yesterday, and to day, the same also is for euer.

9 Bee not caried about with diuers and strange d doctrines: for it is a good thing that the heart be stablished with grace, and not with e meates, which haue not profited them that haue bene occupied therein.

10 Wee haue an altar, whereof they haue no authoritie to f eate, which serue in the tabernacle.

11 * For the bodies of those beasts whose blood is brought into the Holy place by the hie Priest for sinne, are g burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs goe forth therefore out of the campe, bearing his reproch.

14 * For here haue wee no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the * fruite of the lippes, which confesse his Name.

16 h To do good, and to distribute, forget not: for with such sacrifices God is pleased.

17 Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not with grieue: for that is vnprofitable for you.

18 Pray for vs: for wee are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that yee so doe, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lorde Iesus, the great i Shepheard of the sheepe, through the blood of the euerlasting Couenant,

21 Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight, through Iesus Christ, to whome be praise for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in few words.

23 Know that our brother Timothues is deliuered, with whome (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saints. They of Italie salute you.

25 Grace be with you all Amen.

Written to the Hebrewes from Italie, and sent by Timotheus.

1 Whence the word of God must come.
m Which shall be extended thorow all the world.
n By the Gospel we are ioyned with the Angels and Patriarches. *Gen* 4.10.
o Which spake but rudely in comparison of Christ, who preached not the Law but the Gospel. *Hag.* 2.7.
Deut. 4.24.
p To destroy them that resist him.
Rom. 12.10. 1. *pet* 4.8. *Gene.* 18.3. *and* 19.3.
a As incontinencie is a disease common to men of all sorts and degrees, so mariage the remedie is offered by the free mercie of God to all maner of men without respect.
b The Lord. *Iosh.* 1.9. *Psal.* 118.6.
* That is, written to no one man, city, or countrey, but to all the Iewes generally, being now dispersed,
c He was, is, and shalbe the foundation of the Church for euer.
d Whatsoeuer doctrine is not according to the simple trueth of Gods word, is strange.
e By reprooving them which superstitiously put difference betwixt meats, he condemneth all the seruice which stood in ceremonies, comparing it with the spirituall worshipping & regeneration.
f They that stick to the ceremonies of the Law, cannot eate, that is, cannot be partakers of our altar, which is, thankesgiuing and liberality, which two sacrifices or offerings are now only left to the Christians. *Leuit.* 4.11. & 6.30. *and* 16.27.
g So that the Priests had no piece thereof. *Micah* 2.10. *Hose.* 14.2.
h Thankesgiuing and doing good are our onely sacrifices which please God. Reade Acts 20.28. and Iohn 10.11.

The *generall Epistle of Iames.

THE ARGVMENT.

IAmes the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed through diuers countreyes, and therefore hee exhorteth them to patience and prayer, to embrace the true word of God, and not to be partiall, neither to boast of an idle faith,

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faith, but to declare a true faith by liuely fruits, to auoide ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vtter their faults when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To be feruent in prayer with stedfast beliefe, 17 To look for all good things from aboue, 21 To forsake all vice, & thankfully to receiue the word of God, 22 Not onely hearing it, and speaking of it, but to do thereafter indeed. 27 What true religion is.

IAmes a seruant of God, and of the Lord Iesus Christ, to the twelue tribes which are scattered abroad, salutation.

2 My brethren, count it exceeding ioy, when ye fall into diuers ‖ tentations,

3 *Knowing that the [a] trying of your faith bringeth foorth patience.

4 And let patience haue her [b] perfect worke, that yee may be perfect and entire, lacking nothing.

5 If any of you lacke [c] wisedome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shall be giuen him.

6 *But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the wind and carried away.

7 Neither let that man thinke that hee shall receiue any thing of the Lord.

8 A [d] ‖ wauering minded man is vnstable in all his wayes.

9 Let the brother of low degree reioyce in that he is [e] exalted:

10 Againe hee that is rich, in that hee is made low: for as the floure of the grasse shall he *vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: euen so shall the rich man fade away in all his ‖ wayes.

12 *Blessed is the man that endureth tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say when he is ‖ s tempted, I am tempted of God: for God cannot bee tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when hee is drawen away by his owne concupiscence and is entised.

15 Then when lust hath conceiued, it bringeth foorth sinne, and sinne when it is finished, bringeth forth death.

16 Erre not, my deare brethren.

17 Euery good [h] giuing, & euery perfect gift is from aboue, & commeth downe from the Father of lights, with whom is no variablenesse [i] neither shadowing by turning.

18 Of his owne will begate hee vs with the word of truth, that we should be as the first fruits of his creatures.

19 Wherefore my deare brethren, *let euery man be [k] swift to heare, slow to speak, and [l] slow to wrath.

20 For the wrath of man doeth not accomplish [m] the righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluity of maliciousnes, and receiue with meekenes the word that is [n] grafted in you, which is able to saue your soules.

22 *And be ye doers of the word, and not hearers only, deceiuing your owne selues.

23 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his naturall face in a [o] glasse.

24 For when hee hath considered himselfe, he goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect Law of liberty, and continueth therein, he not being a forgetfull hearer, but a doer of the worke, shalbe blessed [p] in his deed.

26 If any man among you seemeth religious, and refraineth not his tongue, but deceiueth his own heart, this mans religion is vaine.

27 ‖ Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

CHAP. II.

1 He forbiddeth to haue any respect of persons, 5 But to regarde the poore as well as the rich. 8 To be louing and mercifull, 14 And not to boast of faith, where no deeds are: 17 For it is but a dead faith, where good workes follow not.

MY brethren, haue not the faith of our glorious Lord Iesus Christ [a] in ‖ respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile rayment,

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit here vnder my footestoole,

4 Are ye not partiall in your selues, and are become iudges of euill [b] thoughts?

5 Hearken my beloued brethren, hath not [c] God chosen the poore of this world, that they should be rich in faith, and heires of the kingdome which hee promised to them that loue him?

6 But ye haue despised the poore. Do not the rich oppresse you by tyranny, and doe not they draw you before the iudgement seats?

7 Doe not they blaspheme the [d] worthie Name after which ye be named?

8 But if ye fulfil the [e] royal law according to the Scripture, which layth, *Thou shalt loue thy neighbour as thy selfe, yee doe well.

9 *But if ye regard the persons, yee commit sinne, and are rebuked of the Law, as transgressours.

10 For *whosoeuer shall keepe the whole

‖ Or, *afflictions.*
Rom. 5. 3.
a Afflictions try our faith, and ingender patience.
b Our patience ought to continue to the end, till by working it hath polished vs and made vs perfect in Christ.
c To endure patiently whatsoeuer God layeth vpon him.
Mat. 7. 7. *mar.* 11. 24. *luk.* 11. 9. *iob.* 14. 13. & 16. 23.
d Doubting in doctrine, or of Gods will.
‖ Or, *double.*
e That he is called to the company of Christ and his Angels.
f Or, contemptible to the world.
Eccl. 14. 18. *isa* 40. 6. 1. *pet.* 1. 24.
‖ Or, *in all his thoughts & deeds* *Iob.* 5. 7.
‖ Or, *moued to euil*
g He meaneth now of ỹ inward tentations, as of our disordred appetites, which cause vs to sinne.
h Seeing al good things come of God, we ought not to make him ỹ author of euill.
i Hee alludeth vnto the Sunne, which in his course and turning some time is cleare and bright, sometime darke and cloudy: But Gods liberality is euer like it selfe, bright and continually shining.
Prou. 17. 27. k That is, prompt to learne.
1 For wee cannot heare God, except we be peaceable & modest.
m But hindreth Gods worke in vs.
n By hearing the word preached.
Mat. 7. 21. *rom.* 2. 13.
o So Gods word is a glasse wherin we must behold our selues, and become like vnto him.
p In so behauing himselfe.
a As esteeming faith and religion by ỹ outward appearance of men.
‖ Or, *acceptation.*
b That is, are yee not euill affectioned?
c Seeing God esteemeth them, we may not contemne them.
d The name of God and Christ, wherof youmake profession: and in ỹ they dishonour God, it is not meet that you his children should honour them.
e Which is here taken prouerbially for the hie or broad way wherin there is no turnings, and euery man may goe it: so euery man is our neighbour, as well the poore as the rich.
Leu. 19. 18. *mat.* 22. 39. *mar.* 12. 31. *rom.* 13. 9. *gal* 5. 14. *Leui.* 19. 15. *deut.* 1. 17 & 16. 19. *Mat.* 6. 4.

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Law, and yet faileth in one point, he is guiltie of all.

11 For he that said, *Thou shalt not commit adultery, sayd also, Thou shalt not kill. Now though thou doest none adultery, yet if thou killest, thou art a transgressor of the Law.

12 So speake ye, and so doe, as they that shalbe iudged by the f Law of libertie.

13 For there shalbe iudgement merciles to him that sheweth no mercie, and mercie reioyceth against iudgement.

14 What auaileth it, my brethren, though a man saith he hath b faith, when he hath no workes? can the faith saue him?

15 For if a brother or a sister bee * naked and destitute of dayly foode,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding yee giue them not those things which are needfull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But some man might say, Thou hast i the faith, and I haue workes: shew mee thy faith out of thy ‖k workes, and I will shew thee my faith by my workes.

19 Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith l wrought with his workes? and through the workes was the faith made m perfite.

23 And the Scripture was fulfilled which saith, *Abraham beleeued God, and it was imputed vnto him for righteousnesse: and he was called the friend of God.

24 Ye see then how that of workes a man is n iustified, and not o of faith onely.

25 Likewise also was not *p Rahab the harlot iustified through workes, when she had receiued the messengers, and sent them out another way?

26 For as the body without the spirit is dead, euen q so the faith without workes is dead.

Exod. 20.14. *deut.* 5.18.
f By the mercie of God which deliuereth vs from the curse of the Law.
g And feareth it not.
h S. Paul to the Romanes and Galatians, disputeth against them, which attributed iustification to workes: and here S. Iames reasoneth against them which vtterly condemne workes: therfore Paul sheweth the causes of our iustification, and Iames the effects: there it is declared how we are iustified: here how wee are knowen to be iustified: there workes are excluded as not the cause of our iustification: here they are approoued as effects proceeding therof: there they are denied to go before them that shalbe iustified: and here they are sayd to follow them that are iustified.
Luke 3.11. 1. *iohn* 3.17.
i In thine owne opinion.
‖ *Or, without workes.*

k Here deedes are considered as ioyned with true faith. l So that faith was not idle. m The more his faith was declared by his obedience and good workes, the more was it knowen to men to be perfect, as the goodnesse of a tree is knowen by her good fruite, otherwise no man can haue perfection in this world: for euery man must pray for remission of his sinnes, and increase of faith. *Gen.* 15.6. *rom.* 4.3. *gal.* 3.6. n Is so knowen and declared to man. o Of that barren and dead faith whereof yee boast. *Iosh* 2.1. p Meaning hereby all them that were not Iewes, and were receiued to grace. q Wherefore we are iustified only by that liuely faith, which doeth apprehend the mercie of God toward vs in Iesus Christ.

CHAP. III.

1 He forbiddeth al ambitiō to seeke honor aboue our brethren. 3 He describeth the property of the tōgue. 15.16. And what differēce there is betwixt the wisedom of God, & the wisedom of the world.

MY brethren, bee not a many masters, knowing that we shal receiue the greater condemnation.

2 For in many things we ‖b sinne all. *If any man sinne not in c word, he is a perfite man, and able to bridle all the body.

3 Behold, wee put bits into the horses mouthes, that they should obey vs, and wee turne about all their body.

4 Behold also the ships, which though they bee so great, and are driuen of fierce windes, yet are they turned about with a very small rudder, whithersoeuer the gouernour listeth.

5 Euen so the tongue is a litle member, and boasteth of great things: behold, how great a ‖ thing a little fire kindleth.

6 And the tongue is fire, yea, a d world of wickednesse: so is the tongue set among our members, that it defileth the whole body, and e setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath beene tamed of the nature of man.

8 But the tongue can no man tame. It is an vnruly euill, full of deadly poyson.

9 Therewith blesse wee God euen the father, and therewith curse wee men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send foorth at one place sweet water and bitter?

12 Can the figtree, my brethren, bring foorth olives, either a vine figs? so can no fountaine make both salt water and sweet.

13 Who is a wise man and endued with knowledge among you? let him shew by good conuersation his workes in meekenesse of wisedome.

14 But if yee haue bitter enuying, and strife in your hearts, reioyce not, neither bee lyars against the trueth.

15 This wisedome descendeth not from aboue, but is earthly, sensuall, and deuilish.

16 For where enuying and strife is, there is sedition, and all maner of euill workes.

17 But the wisedome that is from aboue, is first f pure, then peaceable, gentle, easie to bee intreated, full of mercy and good fruits, without s iudging, and without hypocrisie.

18 And the h fruit of righteousnesse is sowen in peace, of them that make peace.

a Vsurpe not through ambition, authoritie ouer your brethren.
‖ *Or, stumble.*
b He that well considereth himselfe, shall not be rigorous toward his brethren. *Eccl.* 14.1. *and* 19.16 *and* 25.8.
c He that is able to moderate his tongue, hath attained vnto an excellent vertue.
‖ *Or, matter.*
d An heape and full measure of all iniquitie.
e The intemperancie of the tongue, is as a flame of hel fire.
f Without mixtion and dissimulation.
g And examining things with extreame rigour as hypocrites, who only iustifie themselues, and condemne all others.
h So that their life is according to their profession.

CHAP. IIII.

1 Hauing shewed the cause of all wrong and wickednesse, and also of all graces and goodnes, 4 He exhorteth them to loue God, 7 And submit themselues to him, 11 Not speaking euill of their neighbours, 13 But patiently to depend on Gods prouidence.

FRom whence are warres & contentions among you? are they not hence, euen of your lusts, that a fight in your members?

2 Ye lust, and haue not: ye enuy, & haue indignation, and cannot obtaine; yee fight and

a For the law of the members continually fighteth against the law of the minde.

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and warre, and get nothing, because ye aske not.

3 Ye aske and receiue not, because ye aske amisse, that yee might consume it on your lusts.

4 Ye adulterers and [b] adulteresses, know ye not that the amity of the world is the enmitie of God? * Whosoeuer therefore will be a friend of the world, maketh himselfe the enemie of God.

5 Doe ye thinke that the Scripture saith in vaine, The [c] spirit that dwelleth in vs, lusteth after enuy?

6 But the Scripture offereth more grace, and therefore saith, *God resisteth the proud, and giueth grace to the humble.

7 * Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he wil draw neere to you. Cleanse your hands, ye sinners, and purge your hearts yee wauering minded.

9 Suffer afflictions, and [d] sorow ye, and weepe: let your laughter bee turned into mourning, and your ioy into heauinesse.

10 * Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euill one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Law, and [e] condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one [f] Lawgiuer, which is able to saue, and to destroy. * Who art thou that iudgest another man?

13 Goe to now yee that say, [g] To day or to morow we will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet ye cannot tell what shall bee to morow. For what is your life? It is euen a vapour that appeareth a little time, and afterward vanisheth away.)

15 For that ye ought to say, * If the Lord will, and, If wee liue, wee will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 Therefore, [h] to him that knoweth how to doe well, and doeth it not, to him it is sinne.

b He calleth adulterers here, after the maner of the Scriptures, them which preferre the pleasures of ỹ world to the loue of God.
1.*Iohn* 2 15.
c The imagination of mans heart is wicked, Gen. 6 5. and 8.21.
Prou 3.34.
1.*pet*. 5. 5.
Ephes. 4.27.
d The Greeke word signifieth that heauinesse, which is ioyned with a certaine shamefastnesse, as appeareth in the countenance.
1.*Pet*. 5.6.
e In vsurping the authority of iudging, which is due to the law.
f He sheweth that this seuere iudging of others is to deprive God of his authoritie.
Rom. 14.4.
g Wee ought to submit our selues to the prouidence of God.
Acts 18.21.
1.*cor*. 4.19.
h He answereth to them, which sayd they knew what was good, but they would not doe it.

CHAP. V.

2 He threatneth the wicked rich men. 7 exhorteth vnto patience, 12 to beware of swearing, 16 one to knowledge his faults to another. 20 and one to labour to bring another to the trueth.

a He menaceth them with ỹ vengeance of God, which shall not only make them to weepe, but to houle & despaire.
b And kindle the wrath of God against you,

GOe to now, yee rich men: weepe, and [a] houle for your miseries that shal come vpon you.

2 Your riches are corrupt, and your garments are motheaten.

3 Your gold and siluer is cankred, and the rust of them shall be a [b] witnesse against you, and shall eate your flesh as it were fire.

* Yee haue heaped vp treasure for the [c] last dayes.

4 Behold, the hire of the labourers, which haue reaped your fields (which is of you kept backe by fraud) cryeth, and the cries of them which haue reaped, are entred into the eares of the Lord of hosts.

5 Ye haue lined in pleasure on the earth, and in wantonnes. Ye haue nourished your hearts, as in a day of [d] slaughter.

6 Ye haue condemned & haue killed the iust, and he hath not resisted you.

7 Be patient therefore, brethren, vnto the comming of the Lord. Beholde, the husbandman watteth for the precious fruit of the earth, and hath long patience for it, vntill hee receiue the [e] former and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for the comming of the Lord draweth neere.

9 [f] Grudge not one against another, brethren, lest yee be condemned: behold, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering aduersitie, & of long patience, which haue spoken in the Name of the Lord.

11 Behold, we count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowen what end the Lord made. For the Lord is very pitifull and mercifull.

12 But before all thinges, my brethren, * sweare not, neither by heauen, nor by earth, nor by any other oth: but let your [g] yea, bee yea, and your nay, nay, lest ye fall into ‖ condemnation.

13 Is any among you afflicted? Let him pray. Is any merry? let him sing.

14 Is any sicke among you? Let him call for the [h] Elders of the Church, and let them pray for him, and anoynt him with * [i] oile in the [k] Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall rayse him vp: and if he haue committed sinne, it shall be forgiuen him.

16 Acknowledge [l] your faults one to another, and pray one for another, that yee may bee healed: for the prayer of a righteous man auayleth much, if it bee feruent.

17 * Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth by the space of three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you haue erred from the trueth, and some man hath conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

Rom. 2. 5.
c To suffice to the end of the world.

d Which were the dayes of the sacrifices or feasts when they vsed to banket & feed more abundantly then other dayes.
e Which is when the corne is sowen, and a litle before it is mowen.
f Bee not greeued nor aske vengeance.
Math. 5.34.
g That which must be affirmed, affirme it simply, & without oth: likewise that which must be denied: by this hee taketh not from the magistrate his authoritie, who may require an oth for the maintenance of Iustice, iudgement, and trueth.
‖ *Or, hypocrisie.*
h The gift of healing was then in the Church.
Marke 6.13.
i Which in those dayes was a signe of the gift of healing, but now the gift being taken away, the signe is to no vse.
k In calling on the Name of the Lord.
l Open that which grieueth you, that a remedy may be found: and this is commanded both for him that complaineth, and for him that heareth, that the one should shew his griefe to the other.
1.*King*. 17.1.
ecclus 48. 3.
luke 4.25.

THE

The first Epistle generall of Peter.

THE ARGVMENT.

HE exhorteth the faithfull to denie themselues, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more speedily attaine to the heauenly kingdome of Christ, whereunto wee are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by faith, possessed it by hope, and are therein confirmed by holinesse of life. And to the intent that this faith should not faint, seeing Christ contemned and reiected almost of the whole world, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that hee should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to go forward, considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue themselues. And because it is appointed for all that are godly to suffer persecutions, hee sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reserueth for the wicked. Last of all hee teacheth how the ministers ought to behaue themselues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to bee modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

2 He sheweth that through the abundant mercy of God wee are elect and regenerate to a liuely hope, 7 and how faith must be tryed, 10 that the saluation in Christ is no newes, but a thing propheſied of old. 13 Hee exhorteth them to a godly conuersation, forasmuch as they are now borne anew by the word of God.

PETER an Apostle of Iesus Christ, to [a] the strangers that dwell here & there throwout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the [b] foreknowledge of God the Father vnto sanctification of the spirit, ‖ through [c] obedience and sprinkling of the blood of Iesus Christ: Grace & peace be multiplied vnto you.

3 * Blessed bee God euen the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe vnto a [d] liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that fadeth not away, reserued in [e] heauen for you,

5 Which are kept by the power of God, through faith vnto saluation, which is prepared to be shewed in the [f] last time:

6 Wherein ye reioyce, though now for a season (if need require) ye are in heauinesse, through manifold temptations,

7 That the triall of your faith, being much more precious then gold that perisheth (though it be tried with fire) might be found vnto your praise, and honour, and glory, at the [g] appearing of Iesus Christ:

8 Whom ye haue not seene, and yet loue him, in whom now, though yee see him not, yet doe you beleeue, and reioyce with ioy vnspeakable and glorious,

9 Receiuing the [h] end of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophets haue enquired and searched, which propheſied of the grace that should come vnto you,

11 Searching when or what time the spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glorie that should follow.

12 Vnto whom it was reueiled, that [i] not vnto themselues, but vnto vs they should minister the things which are now shewed vnto you by them which * haue preached vnto you the Gospel by the holy Ghost sent downe from heauen, the which things the Angels desire to behold.

13 Wherefore, [k] girde vp the * loines of your mind: bee sober, and trust perfectly on the grace that is brought vnto you, by the [l] reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former [m] lusts of your ignorance:

15 But as hee which hath called you, is holy, so be ye holy in * all manner of conuersation,

16 Because it is written, * Be ye holy, for I am holy.

17 And if ye call him Father, which without * respect of person iudgeth according to euery mans [n] worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as siluer and gold, from your vaine conuersation, receiued by the traditions of the [o] fathers,

19 * But with the precious blood of Christ, as of a lambe vndefiled, and without spot.

20 Which was * ordeined before the foundation of the world, but was declared in the [p] last times for your sakes,

21 Which by his meanes doe beleeue in God that raysed him from the dead, and gaue him glorie, that your faith and hope might

‖ *Or, reward.*

a Which were Iewes, to whom he was appointed to be an Apostle.

b The free election of God is the efficient cause of our saluation, the materiall cause is Christs obedience, our effectuall calling is the formall cause, and the finall cause is our sanctification.

‖ *Or, vnto obedience.*

c To wit, of Christ. *1. Cor. 1. 3. Heb. 12. 24.*

d For it is but dead and vaine hope which is without Christ.

e Therfore they ought to looke for no earthly kingdome of the Messias.

f At the day of iudgement.

g And need doth require, when it pleaseth God to lay his crosse vpon his, for to draw them from earthly things, and make them partakers of his heauenly graces.

h At his second comming.

i Their ministery was more profitable to vs then to them: for wee see the things accomplished which they propheſied. *Acts 2. 4.*

k Prepare your selues to the Lord. *Luke 12. 35.*

l Vntill his second comming.

m When you were in ignorance and knew not Christ. *Luke 1. 75. Leuit. 11. 44. & 19. 2. and 20. 7. Deut. 10 17. rom. 2. 11. gal. 2. 6.*

n According to the sincerities of the heart.

o Read Ezekiel 20. 18. *1. Cor. 6. 20. & 7. 23. hebr. 9 14. 1. ioh. 1. 7 reue. 1. 5. Rom. 16. 25. ephe. 3. 9, col. 1. 26. 2. tim. 1. 9 tit. 1. 2*

p When Christ appeared vnto the world, and when the Gospel was preached.

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might be in God.

22 Seeing your soules are purified in obeying the trueth through the spirit, to *loue brotherly without faining, loue one another with a pure heart fervently,

23 Being borne anew not of mortall seed, but of q immortall, by the word of God who liueth and endureth for ever.

24 For all *flesh is as grasse, and all the glory of man is as the flower of grasse. The grasse withereth, & the flower falleth away.

25 But the word of the Lorde endureth for ever: and this is the word which is preached among you.

Rom 12.10. *ephe* 4.2. *chap*.2.17. q Therefore we must renounce our former nature. *Isa* 40.6. *eccles*. 14.18. *iam*, 1.10.

CHAP. II.

1 *Hee exhorteth them to lay aside all vice,* 4 *Shewing that Christ is the foundation whereupon they build.* 9 *The excellent estate of the Christians.* 11 *He prayeth them to abstaine from fleshly lustes.* 13 *To obey the rulers.* 18 *How seruants should behaue themselues toward their masters.* 20 *Hee exhorteth to suffer after the ensample of Christ.*

WHerefore * laying aside all maliciousnesse and all guile, and dissimulation, and envy, and all euill speaking,

2 As new borne babes desire a the ‖ sincere milke of the worde, that ye may grow thereby,

3 If so be that yee haue tasted how bountifull the Lord is.

4 To whom yee come as vnto a liuing stone disallowed of men, but chosen of God and precious.

5 And yee as liuely stones be made a spirituall house, and holy * Priesthood to offer vp spirituall sacrifices acceptable to God by Jesus Christ.

6 Wherefore it is conteined in the scripture, * Beholde, I put in b Sion a chiefe corner stone, elect and precious: and he that beleeueth therein, shall not be ashamed.

7 Unto you therefore which beleeue, it is precious: but vnto them which be disobedient, the * stone which the c builders disallowed, the same is made the head of the corner,

8 And a * stone to stumble at, and a rocke of offence, euen to them which stumble at the word being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generation, a d royall * Priesthood, an holy nation, a ‖ peculiar people, that ye should shew forth the vertues of him that hath called you out of darknesse into his marueilous light,

10 * Which in times past were not a people, yet are now the people of God, which in time past were not vnder mercie, but now haue obtained mercy.

11 Dearely beloued, I beseech you as strangers & pilgrims, * abstaine from fleshly lustes, which fight against the soule,

12 * And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your *good workes which they shall see, glorifie God in the day of e the visitation.

13 * Submit your selues vnto all ‖ maner ordinance of man for the Lordes sake, whether it be vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the prayse of them that doe well.

15 For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the liberty for a cloke of maliciousnesse, but as the seruants of God.

17 Honour all men: * loue f brotherly fellowship: feare God: honour the King.

18 * Seruants, bee subiect to your masters with all feare, not only to the good and courteous, but also to the s froward.

19 * For this is thanke worthy, if a man for h conscience toward God endure griefe suffering wrongfully.

20 For what prayse is it, if when yee bee buffeted for your faults, ye take it patiently: but and if when ye doe well, ye suffer wrong, and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Christ also suffered for vs, leauing vs an ensample that ye should follow his steps.

22 * Who did no sinne, neither was there guile found in his mouth.

23 Who when hee was reuiled, reuiled not againe: when hee suffered, he threatned not, but committed it to him that iudgeth righteously.

24 * Who his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue in righteousnesse: by whose stripes ye were healed.

25 For yee were as sheepe going astray: but are now returned vnto the shepheard and bishop of your soules.

Rom.6.4. *ephes*. 4.23,25. *col*.3 8. *hebr*.12.1. a In this their infancie and new comming to Christ, he willeth them to take heede lest for the pure milke, which is the first beginnings of learning the sincere word, they bee not deceiued by them which chop and change it, and giue poyson in stead thereof. ‖ *Or, the milke of vnderstanding which is without deceit.* *Reuel*. 1.6. *Isa* 28.16. *rom*. 9. 33. b Meaning that God hath appointed Christ to be chiefe and head of his Church. *Psa*.118.22. *mat*. 21.42. *acts* 4.11. c The Priests, Doctours, and Ancients of the people. *Isa*.8.14. *rom* 9.33. d That is, partakers of Christs Priesthood and kingdome. *Exod* 19.6. *reuel* 5.10. ‖ *Or, gotten by purchase.* *Hose*.2 23. *rom*.9.25. *Gal*.5.16. *Rom*.13.14. *Chap*.3.16. *Matt*.5.16. e Your good conuersation shalbe as a preparatiue against that day that God shall shew mercy vnto them and turne them. *Rom*. 13.1 ‖ *Or, publike gouernment.* *Chap*.1.22. *rom*.12.10. f With them which acknowledge one selfe Father in heauen. *Ephes*.6.5. *col*.3.22. g In all obedience: this must be before our eyes, that we obey in the Lord: for if any commaund things against God, then let vs answere, It is better to obey God then men. 2.*Cor*. 7.10. h Knowing that God layeth his charge vpon him. *Isa*.53.9.1 *iohn* 3.5. *Isa*.53.5. *matt*. 8.17.

CHAP. III.

1 *How wiues ought to order themselues toward their husbands,* 3 *and in their apparell.* 7 *The duetie of men toward their wiues.* 8 *Hee exhorteth all men to vnity & loue,* 14 *and patiently to suffer trouble by the example and benefit of Christ.*

LIkewise * let the wiues be subiect to their husbands, that euen they which obey not the word, may without the word be woon by the conuersation of the wiues,

2 While they beholde your pure conuersation, which is with feare.

3 * Whose apparelling let it not bee outward, as with broyded haire, and gold put about, or in putting on of apparell.

4 But let the hid man of the heart be incorrupt, with a meek and quiet spirit, which is before God a thing much set by.

5 For euen after this maner in time past did the holy women, which trusted in God, tire themselues, and were subiect to their husbands.

6 As Sarra obeyed Abraham, and * called him ‖ Sir: whose daughters yee are, whiles

Col.3.18. *ephes*. 5.22. 1.*Tim*.2.9. *Gen*.18.12. ‖ *Or, master.*

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whiles ye do well, not being [a] afrayd of any terrour.

7 *Likewise yee husbandes dwell with them as men of [b] knowledge, [c] giuing honour vnto the woman, as vnto the weaker vessell, euen as they which are [d] heires together of the grace of life, that your [e] prayers be not interrupted.

8 Finally be ye all of one mind: one suffer with another: loue as brethren: be pitifull: be courteous,

9 *Not rendring euill for euill, neyther rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, that ye should be [f] heires of blessing.

10 *For if any man long after life, and to see good dayes, let him refrayne his tongue from euill, and his lippes that they speake no guile.

11 *Let him eschewe euill and doe good: let him seeke peace and follow after it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord [g] is vpon them that doe euill.

13 And who is it that will harme you, if ye follow that which is good?

14 *Notwithstanding blessed are ye, if ye suffer for righteousnes sake. Yea, [h] feare not their feare, neither be troubled.

15 But [i] sanctifie the Lord God in your hearts: and be ready alwayes to giue an answere to euery one that asketh you a reason of the hope that is in you,

16 *And that with meekenesse and reuerence, hauing a good conscience, that when they speake euil of you, as of euill doers, they may bee ashamed, which blame your good conuersation in Christ.

17 For it is better (if the will of God bee so) that ye suffer for well doing, then for euill doing.

18 *For Christ also hath once suffered for sinnes, the iust for the vniust, that hee might bring vs to God, and was put to death concerning the flesh, but was quickened in the [k] spirit.

19 By the which [l] he also went, and preached vnto the spirits that are in prison,

20 Which were in time passed disobedient, when once the long suffering of God abode in the dayes of *Noe, while the Arke was preparing, wherein fewe, that is, eight ‖ soules were saued in the water.

21 To the which also the figure that now saueth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in ‖ that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is *at the right hand of God, gone into heauen, to whom the Angels, and powers, and might are subiect.

a But willingly do your duety: for your condition is not the worse for your obedience.
1. Cor. 7. 3.
b By neither keeping them too strait, nor in giuing them too much libertie.
c Taking care, and prouiding for her.
d Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessel, but chiefly because that God hath made them as it were fellow heires together of life euerlasting.
e For they cannot pray when they are at dissention.
Prou. 17. 13. and 20. 22. matt. 5. 39. rom. 12. 17. 1. thes. 5. 15.
f God hath made vs when we were his enemies, heires of his kingdome, and shall not we forgiue our brethren a small fault?
Psal. 34. 13. Isa. 1. 16.
g To take vengeance on him. Matth. 5. 10.
h That is, when they thinke to make you afrayd by their threatnings. Isa. 8. 13.
i Giue him praise and depend on him. Chap. 2. 12. Rom 5. 6. hebr. 9 15, 28.
k By the power of God.
l Christ being from the beginning head and gouernour of his Church, came in the dayes of Noe, not in body which then he had not, but in Spirit, and preached by the mouth of Noe, for the space of 120. yeeres, to the disobedient, which would not repent, and therefore are now in prison reserued to the last iudgement. Genes. 6. 14. matth. 24 38. luke 17. 26.
‖ Or, persons. ‖ Or, the taking to witnesse of a good conscience. Hebr. 1, 3.

CHAP. IIII.

1 He exhorteth men to cease from sinne, 2 To spend no more time in vice, 7 To be sober and apt to pray, 8 To loue each other, 12 To bee patient in trouble, 15 To beware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

FOrasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same [a] minde, which is, that he which hath suffered in the flesh, hath ceased from sinne.

2 That he henceforward should liue (as much time as remaineth in the ‖ flesh) not after the lustes of men, but after the will of God.

3 *For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnesse, lusts, drunkennesse, in gluttony, drinkings, and in abominable idolatries.

4 Wherein it seemeth to them strange, that ye runne not with them vnto the same excesse of riot: therefore speake they euill of you.

5 Which shall giue accounts to him, that is ready to iudge quicke and dead.

6 For vnto this purpose was the Gospel preached also vnto the [b] dead, that they might be condemned according to men, in the flesh, but might liue according to God in the spirit.

7 Now the end of all things is at hand. Bee yee therefore sober, and watching in prayer.

8 But aboue all things haue feruent loue among you: *for [c] loue couereth the multitude of sinnes.

9 *Be ye harberous one to another without grudging.

10 *Let euery man, as hee hath receiued the gift, minister the same one to another, as good disposers of the manifolde grace of God.

11 If any man speake, let him talke as the wordes of God, if any man minister, let him doe it as of the abilitie which God ministreth, that God in all things may bee glorified through Iesus Christ, to whome is prayse and dominion for euer and euer, Amen.

12 Dearely beloued, thinke it not strange concerning the fiery tryall, which is among you, to proone you, as though some strange thing were come vnto you:

13 But reioyce, in as much as yee are partakers of Christs sufferings, that when his glory shall appeare, ye may bee glad and reioyce.

14 *If ye bee rayled vpon for the Name of Christ, blessed are yee: for the spirit of glorie, and of God, resteth vpon you: which on their [d] part, is euill spoken of: but on your part is glorified.

15 But let none of you suffer as a murtherer, or as a thiefe, or an euill doer, or as a busie body in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 For

a Our sanctification standeth in two poynts, in dying to sinne, and liuing to God.
‖ Or, body. Ephes. 4. 22.
b Although the wicked thinke this Gospel new and vexe you that imbace it, yet hath it bene preached to them of time past which now are dead, to the intent that they might haue bene condemned, or dead to sinne in the flesh, and also might haue liued to God in the spirit, which two are the effect of the Gospel.
Prou. 10. 12.
c As hate mooueth vs to reproch our brother when hee offendeth vs: so loue hideth and pardoneth the faults which he committeth against vs, though they be neuer so many.
Rom. 12. 13. heb. 13. 2 Rom. 12. 6. phil. 2. 14. Matt 5. 10.
d That is, by the infidels.

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‖Or, punishment. Iere.25.29. luke 23 31.

17 For the time is come, that ‖ iudgement must begin at * the house of God. If it first begin at vs, what shall the ende bee of them which obey not the Gospel of God?

Prou.2.21,22. c As concerning this life, where he is punished.

18 *And if the righteous scarcely c be saued, where shall the vngodly and the sinner appeare?

19 Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

CHAP. V.

2 The duety of Pastors is to feede the flocke of Christ, and what reward they shall haue if they be diligent. 5 He exhorteth yong persons to submit themselues to the Elders, 8 To bee sober, and to watch that they may resist the enemie.

a By Elders he vnderstandeth all them which preach, teach, or minister in the Church.

THe a Elders which are among you, I beseech which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall bee reuealed.

‖Or, Christ.

2 Feede the flocke of ‖ God, which ‖ dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde:

‖Or, which is committed vnto you, or, as much as in you lieth.

3 Not as though yee were lordes ouer Gods heritage, but that ye may be examples to the flocke.

4 And when the chiefe shepheard shall appeare, yee shall receiue an incorruptible crowne of glory.

5 Likewise ye yonger, submit your selues vnto the Elders, & submit your selues euery man one to another, * decke your selues inwardly in lowlinesse of mind: for God * resisteth the proude, and giueth grace to the humble.

Rom.12.10. James 4.6.

6 Humble* your selues therefore vnder the mighty hand of God, that he may exalt you in due time.

Iames 4.10.

7 Cast * all your care on him: for he careth for you.

Psa.55.22.wisd. 12.13 mat.6.25. luke 12.22.

8 Be sober and watch: for * your aduersary the deuill as a roaring lion walketh about seeking whom he may deuoure:

Luke 22.31.

9 Whome resist stedfast in the faith, knowing b that the same afflictions are accomplished in your brethren which are in the world.

b Nothing commeth vnto vs which we see not to appertaine to the rest of Christs members: and therefore wee ought not to refuse that condition which is common to all the Saints.

10 And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that yee haue suffered a little, make you perfect, confirme, strengthen, and stablish you.

11 To him bee glory and dominion for euer and euer, Amen.

12 By Siluanus a faithfull brother vnto you, as I suppose, haue I written briefely, exhorting and testifying how that this is the true grace of God, wherein yee stand.

13 The Church that is at c Babylon elected together with you, saluteth you, and Marcus my sonne.

c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.

14 Greete ye one another with the * kisse of loue. Peace be with you all which are in Christ Iesus. Amen.

Rom.16.16. 1.cor.16.20. 2.cor.13.12.

The second Epistle generall of Peter.

THE ARGVMENT.

THe effect of the Apostle here, is to exhort them which haue once professed the true faith of Christ, to stand to the same euen to the last breath: also that God by his effectuall grace towards men moueth them to holinesse of life, in punishing the hypocrites which abuse his Name, and encreasing his gifts in the godly: wherefore by godly life, hee being now almost at deaths doore, exhorteth them to approoue their vocation, not setting their affections on worldly things (as he had oft written vnto them) but lifting their eyes toward heauen, as they be taught by the Gospel, whereof he is a cleare witnesse, chiefly in that hee heard with his owne eares that Christ was proclaimed from heauen to bee the Sonne of God, as likewise the Prophets testified. And lest they should promise to themselues quietnesse by professing the Gospel, hee warneth them both of troubles which they should sustaine by the false teachers, and also by the mockers and contemners of religion, whose maners and trade hee liuely setteth forth as in a table, aduertising the faithfull not onely to waite diligently for Christ, but also to behold presently the day of his comming, and to preserue themselues vnspotted against the same.

CHAP. I.

4 Forasmuch as the power of God hath giuen them all things pertaining vnto life, he exhorteth them to flee the corruption of worldly lusts, 10 To make their calling sure with good works, & fruits of faith. 14 He maketh mention of his own death, 17 Declaring the Lord Iesus to be the true Sonne of God as himselfe had seene vpon the mount.

SImon Peter a seruant, and an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the a righteousnesse of our God and Sauiour Iesus Christ:

a In that he declared himselfe iust and faithfull in accomplishing his promise by Christ.

2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

3 According as his b godly power hath giuen vnto vs all things that pertaine vnto c life and godlines, d through the knowledge of him that hath called vs ‖ vnto glory and vertue.

b He speaketh of Christ as hee is God and Sauiour.

c That is, saluation.

d The summe of our saluation and religion is to bee led by Christ to the Father, who calleth vs in the Sonne.

‖Or, through his glory.

4 Whereby most great, and precious promises are giuen vnto vs, that by them ye should be partakers of the * godly nature, in that yee flee the corruption, which is in the world through lust.

e Wee are made partakers of the diuine nature, in that wee flee the corruption of the world, or as Paul writeth, are dead to sinne and are not in the flesh.

5 Therefore giue euen all diligence thereunto: ioyne moreouer f vertue with your faith: and with vertue, knowledge:

f Godly maners.

6 And

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6 And with knowledge, temperance: and with temperance patience: and with patience, godlinesse:

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, loue.

8 For if these things be among you, and abound, they will make you that yee neither shall be idle nor vnfruitful in the knowledge of our Lord Iesus Christ.

9 For he that hath not these things, is blind, and g cannot see farre off, and hath forgotten that he was purged from his olde sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling & election h sure: for if yee doe these things, yee shall neuer i fall.

11 For by this meanes an entring shal be ministred vnto you abundantly into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be established in the present trueth.

13 For I thinke it meete as long as I am in this k tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath *shewed me.

15 I will endeuour therfore alwaies, that ye also may be able to haue remembrance of these things after my departing.

16 For wee followed not * ‖ deceiueable fables, when wee opened vnto you the power, and comming of our Lorde Iesus Christ, but with our eyes wee sawe his maiestie:

17 For hee receiued of God the Father honour and glory, when there came such a voice to him from the excellent glory, * This is my beloued Sonne, in whom I am well pleased.

18 And this voyce wee heard when it came from heauen, being with him in the l holy mount.

19 Wee haue also a more sure m worde of the Prophets, to the which ye do wel that ye take heede, as vnto a light that shineth in a darke place, vntill the n day dawne, and the o day starre arise in your hearts.

20 * So that yee first know this, that no prophesie in the Scripture is of any priuate ‖ motion.

21 For the prophesie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

CHAP. II.

Hee propheseth of false teachers, and sheweth their punishment.

BUt * there were false prophets also among the people, euen as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord that hath bought them, & bring vpon themselues swift damnation.

2 And many shall follow their ‖ damnable wayes, by whom the way of trueth shall be euill spoken of,

3 And through couetousnesse shall they with fained wordes make * merchandise of you, whose iudgement long agone is not farre off, and their damnation sleepeth not.

4 For if God spared not the * Angels that had sinned, but cast them downe into hel, and deliuered them into chains of darknesse, to be kept vnto damnation:

5 Neither hath spared the old world, but saued * Noe the eight person a preacher of righteousnesse, and brought in the flood vpon the world of the vngodly,

6 And * turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after should liue vngodly,

7 * And deliuered iust Loth vexed with the vncleanly conuersation of the wicked,

8 (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawfull deedes.)

9 The Lord knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement to bee punished:

10 And chiefly them that walke after the flesh, in the lust of vncleannesse, and despise the gouernement, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, * giue not b railing iudgement against them before the Lord.

12 But these, as c brute beastes, led with sensuality, & made to be taken, and destroyed, speake euill of those things which they know not, and shal perish through their own corruption,

13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure to liue deliciously for a season. Spots they are and blots, d delighting themselues in their deceiuings, in feasting with you,

14 Hauing eyes full of adultery, and that cannot cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnesse, cursed children,

15 Which forsaking the right way, haue gone astray, following the way of * Balaam, the sonne of Bosor, which loued the wages of vnrighteousnesse,

16 But hee was rebuked for his iniquitie: for the dumbe asse speaking with mans voyce, forbade the foolishnesse of the prophet.

17 * These are welles without water, and e cloudes carried about with a tempest, to whom the blacke darknesse is reserued for euer.

18 For in speaking swelling wordes of vanitie, they beguile with wantonnesse through the lustes of the flesh them that were

g The Greeke word signifieth him that naturally cannot see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly things which are farre off, purblind, or sandblind.

h Albeit it bee sure in it selfe, forasmuch as God cannot change: yet we must confirme it in our selues by the fruits of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth and iustifieth vs.

i For God will euer vphold you.

k In this body, 2. Cor. 5. 3, 4.

Iohn 21. 18. 2. *Cor.* 1. 17. *and* 2. 1.

‖ *Or, Sophisticall and crafty.*

Matth. 17. 5.

l For by Christs presence it was for the time holy.

m That is, the doctrine of the Prophets.

n A perfecter knowledge then vnder the Law.

o Meaning, Christ the Sonne of Iustice, by his Gospel.

2. *Tim* 3. 16.

p Commeth not of men.

‖ *Or, interpretation.*

Acts 20. 29. 1 *tim* 4. 1. *iude* 4 *and* 18.

‖ *Or, insolent and wanton.*

a This is euidently seene in the Pope and his Priests, which by lies and flatteries sell mens soules, so that it is certaine that he is not the successor of Simon Peter, but of Simon Magus.

Iob 4. 18. *iude* 6. *Gen.* 7. 1. *Gen.* 19. 24, 25.

Gen. 19. 16. 1. *King.* 22. 22. *Iob* 1. 12.

b Albeit the Angels condemne the vices and iniquity of wicked magistrates, yet they blame not the authority & power which is giuen them of God.

c As beasts without reason or wit follow whither nature leadeth them: so these wicked men destitute of the Spirit of God, only seeke to fulfill their sensualitie, and as they are vessels made to destruction & appointed to this iudgment, so they fal into the snares of Satan, to their destruction.

d For in your holy feasts they sit as members of the Church, whereas indeed they be but spots, & so deceiue you, reade Iude 12.

Num. 22. 23. *iude* 11. *Iude* 12.

e They haue some appearance outward but within they are drie and barren, or at most they cause but a tempest.

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were cleane escaped from them which are wrapped in errour,

19 Promising vnto them libertie, and are themselues the * seruants of corruption: for of whomsoeuer a man is ouercome euen vnto the same is he in bondage.

20 * For if they, after they haue escaped from the filthinesse of the world, through the f knowledge of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therin, and ouercome, the latter end is worse with them then the beginning,

21 For it had beene better for them, not to haue knowen the way of righteousnesse, then after they haue knowen it, to turne from the holy ‖ commandement giuen vnto them.

22 But it is come vnto them, according to the true prouerbe, * The dog is returned to his owne vomite, and, The sow that was washed, to the wallowing in the mire.

John 8.34. *rom.* 6.20.

Matt. 12.45. *heb.* 6.4.5.6. *and* 10.26,27.

f Which commeth by hearing the Gospel preached.

‖ *Or, doctrine.*

Prou. 26.11.

CHAP. III.

3 Hee sheweth the impietie of them which mocke at Gods promises. 7 After what sort the end of the world shalbe. 8 That they prepare themselues thereunto. 16 Who they are which abuse the writings of S Paul, and the rest of the Scriptures, 18 concluding with eternall thankes to Christ Iesus.

THis second Epistle I nowe write vnto you, beloued, wherewith a I stirre vp and warne your pure minds,

2 To call to remembrance the woordes which were told before of the holy Prophets, and also the commandement of vs the Apostles of the Lord and Sauiour.

3 * This first vnderstand, that there shall come in the last dayes, mockers, which will walke after their lusts,

4 And say, Where is the promise of his comming? for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they b willingly knowe not, that the heauens were of olde, and the earth that was of the water, and by the water, by the woord of God.

6 Wherefore the c woorld that then was perished, ouerflowed with the water.

7 But the heauens and earth, which are now, are kept by the same woord in store, and reserued vnto fire against the day of iudgement, & of the destruction of vngodly men.

a For we fall quickly asleepe and forget that which we are taught. 1.*Tim.* 4.1.2. *tim.* 3.1. *iude* 18.

b He meaneth them which had once professed Christian religion, but became afterward contemners & mockers, as Epicureans and Atheists.

c As touching the beautie thereof, and things which were therein, except them which were in the Arke.

8 Dearely beloued, bee not ignorant of this one thing, that one day is with the Lord, * as a thousand yeres, and a thousand yeares as one day.

9 The Lord is not slacke concerning his promise (as some men count slackenes) but is patient toward vs, and * d would haue no man to perish, but would al men to come to repentance.

10 * But the day of the Lord will come as a theefe in the night, in the which the heauens shall passe away with a noyse, & the elements shall melt with heat, and the earth with the workes that are therein, shall be burnt vp.

11 Seeing therefore that all these things must be dissolued, what maner persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, & hasting vnto the comming of the day of God, by the which the heauens being on fire, shalbe dissolued, and the elements shall melt with heat?

13 But wee looke for * new heauens, and a new earth, according to his promise, wherin dwelleth righteousnesse.

14 Wherefore, beloued, seeing that ye looke for such things, bee diligent that ye may bee found of him in e peace, without spot, and blamelesse.

15 * And suppose that the long suffering of our Lord is saluation, euen as our beloued brother Paul according to the wisedome giuen vnto him wrote to f you,

16 As one, that in al his Epistles speaketh of these things: among the which some things are ‖ hard to bee vnderstood, which they that are vnlearned and vnstable ‖ peruert, as they doe also other Scriptures vnto their owne destruction.

17 Ye therefore, beloued, seeing ye know these things before, beware least yee bee also plucked away with the error of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, and in the knowledge of our Lord & Sauiour Iesus Christ: to him be glorie both now and for euermore. Amen.

Psal. 90.4. *Ezek.* 33.11. 1.*tim* 2.4.

d He speaketh not here of the secret and eternal counsell of God, whereby he electeth whom it pleaseth him, but of the preaching of the Gospel, whereby all are called and bidden to the banquet. *Matth.* 24.44. 1 *thes.* 5.2. *reue.* 3.3. *and* 16.15. *Isa.* 65.17 *&* 66. 22. *reue.* 21.1.

e In quiet conscience. *Rom* 2.4.

f Albeit his Epistles were written to peculiar Churches, yet they conteine a generall doctrine apperteining to al men

g As no man condemneth the brightnesse of the sun, because his eye is not able to susteine the clearenesse there of: so the hardnesse which we cannot sometime compasse or perfectly vnderstand in the Scriptures, ought not to take away from vs the vse of the Scriptures.

‖ *Or, wrest.*

The first Epistle generall of Iohn.

THE ARGVMENT.

AFter that Saint Iohn had sufficiently declared, how that our whole saluation doeth consist onely in Christ, lest that any man should thereby take a boldnesse to sinne, he sheweth that no man can beleeue in Christ, vnlesse he doeth endeuour himselfe to keepe his commaundements, which thing being done, hee exhorteth them to beware of false prophets, whom he calleth Antichrists, and to trie the spirits. Last of all, he doeth earnestly exhort them vnto brotherly loue, and to beware of deceiuers.

CHAP. I.

2 True witnesse of the euerlasting word of God 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

THat which was a from the beginning, which wee haue b heard, which we haue seene with our eyes, which we haue looked vpon, and our handes haue handled of the woord of life,

a That is, Christ, God eternall.

b That is, Christ being man.

c Which giueth life and had it in himselfe, Iohn 1.4.

d Before all beginning.

2 (For the life appeared, and wee haue seene it, and beare witnesse, and shew vnto you the eternall life, which was d with the Father, and appeared vnto vs)

3 That, I say, which wee haue seene and heard, declare wee vnto you, that yee may also * haue fellowship with vs, and that our

e The effect of the Gospel is, that we all be the sonnes of God ing ioyned together in Christ by faith, should bee

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our fellowship also may be with the Father, and with his Sonne Iesus Christ.

4 And these things write wee vnto you, that your ioy may be full.

5 This then is the message, which wee haue heard of him, & declare vnto you, that God * is [f] light, and in him is no darkenesse.

6 If we say that we haue fellowship with him, and walke in [g] darkenesse, wee lie, and doe not truely:

7 But if we walke in the light, as he is in the light, wee haue fellowship [h] one with another, and the * blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 * If we say that we haue no sinne, wee deceiue our selues, and trueth is not in vs.

9 If we [i] acknowledge our sinnes, he is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.

10 If wee say wee haue not sinned, wee make him a liar, and his ‖ word is not in vs.

John 8.12.

f The fruits of our faith must declare whether we be ioyned in God or no: for God being the very puritie and light, will not haue fellowship with them which lie in sinne and darkenesse.

g In an euil conscience, and with out the feare of God.

h That is Christ with vs, and we with our selues. *Heb.* 9.14. 1. *pet.* 1. 19. *reue.* 1.5. 1. *Kings* 8.46. 2. *chron.* 6.36. *prou.* 20.9. *eccle.* 7.22.

i If wee be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners. ‖ *Or, doctrine.*

CHAP. II.

1 *Christ is our aduocate.* 10 *Of true loue, and how it is tried.* 18 *To beware of Antichrist.*

MY babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an [a] Aduocate with the Father, Iesus Christ the Iust,

2 And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of [o] the whole world.

3 And hereby we are sure that we [c] know him, if we keepe his commandements.

4 Hee that saith, I know him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 But hee that keepeth his word, in him is [d] the loue of God perfect in deede: hereby we know that we are in him.

6 Hee that saith hee remaineth in him, ought euen so to walke, as hee hath walked.

7 Brethren, I write no new ‖ commandement vnto you: but an olde commaundement which yee haue had from the [e] beginning: the [i] olde commaundement is the word, which ye haue heard from the beginning.

8 Againe, a newe commaundement I write vnto you, that which is true in him, and also in you: for the darkenesse is past, and the true light now shineth.

9 He that saith that he is in the light, and hateth his brother, is in darkenesse vntill this time.

10 * Hee that loueth his brother, abideth in the light, and there is none occasion of euill in him.

11 But hee that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither he goeth, because that darkenesse hath blinded his eyes.

12 [s] Little children, I write vnto you, because your sinnes are forgiuen you for [b] his Names sake.

13 I write vnto you, fathers, because yee haue knowen him that is from the beginning. I write vnto you yong men, because ye haue ouercome the ‖ wicked.

14 I write vnto you, babes, because yee haue known the Father. I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, young men, because yee are strong, and the word of God abideth in you, and ye haue ouercome the ‖ wicked.

15 Loue not the [l] world, neither the things that are in the world. If any man loue the * world, the loue of the Father is not in him.

16 For all that is in the world (as the lust of the [k] flesh, the [l] lust of the eyes, and the [m] pride of life) is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but hee that fulfilleth the will of God abideth euer.

18 Babes, it is the last time, and as yee haue heard that Antichrist shall come, euen now are there many Antichrists, whereby we know that it is the last time.

19 [n] They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs. But this commeth to passe, that it might appeare, that they are not all of vs.

20 But ye haue an [p] ointment from him, that is [q] holy, & yee haue knowen all things.

21 I [q] haue not written vnto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 Who is a lyar, but hee that denieth that Iesus is [r] Christ? he same is the Antichrist that denieth the Father and the Sonne.

23 Whosoeuer denieth the Sonne, the same [t] hath not the Father.

24 Let therefore abide in you that same which yee haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, yee also shall continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, euen [t] eternall life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But the anointing which ye receiued of him, dwelleth in you: and ye need not that any man teach you: but as the same [t] anointing teacheth you of al things, and it is true, and is not lying, and as it taught you, ye shal abide ‖ in him.

28 And now, [u] little children, abide in him, that when he shall appeare, we may bee bold, and not bee ashamed before him at his comming.

29 If yee knowe that hee is righteous, know ye that hee which doth righteously, is borne of him.

a Christ is our onely aduocate and atonement: for the office of intercession and redemption are ioyned together.

b That is, of them which haue embraced the Gospell by faith in all ages, degrees and places: for there is no saluation without Christ.

c That is, by faith, and so obey him: for knowledge cannot be without obedience.

d Whereby he loueth God: so that to loue God is to obey his word. ‖ *Or, doctrine.*

e When the Law was giuen.

f Loue thy neighbour as thy selfe, is the olde commandement taught in the Law: but when Christ saith, So loue one another, as I haue loued you, hee giueth a new commandement onely as touching the forme, but not as touching the nature or substance of the precept. *Chap.* 3.14.

g He nameth all the faithfull children, as he being their spirituall Father, attributing to olde men knowledge of great things, to young men strength, to children obedience and reuerence to their gouernours.

h For Christs sake. ‖ *Or, the deuill.*

i As it is aduersarie to God. *Iames* 4.4.

k To liue in pleasure.

l Wantonnesse.

m Ambition and pride.

n Which seemed to haue beene of our number, because for a time they occupied a place in the Church.

o The grace of the holy Ghost.

p Which is Christ.

q In this Epistle which I now write vnto you.

r He that taketh away or diminisheth either of the natures in Christ, or he that confoundeth or separateth them, else he that putteth not difference betweene the person of the Sonne, and also he that beleeueth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messias.

s Then the infidels worship not the true God.

t But he that confesseth the Sonne, hath also y Father.

t Christ communicateth himselfe vnto you, and teacheth you by the holy Ghost and his ministers. ‖ *Or, in Christ.*

u By this name he meaneth the whole Church of Christ in generall.

CHAP.

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CHAP. III.

1 The singular loue of God toward vs, 7 And how we againe ought to loue one another.

BEhold, what loue the father hath shewed on vs, that wee [a] should bee called the sonnes of God: for this cause the world knoweth you not, because it knoweth not him.

2 Dearely beloued, nowe are wee the sonnes of God, but yet it doeth not appeare what we shall be: and wee know that when [b] he shall appeare, we shall be [c] like him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth himselfe, euen as he is pure.

4 Whosoeuer [d] committeth sinne, transgresseth also the law: for sinne is the transgression of the Law.

5 And ye know that he appeared that he might * take away our sinnes, and in him is no sinne.

6 Whosoeuer abideth in him sinneth not: whosoeuer sinneth hath not seene him, neither hath knowen him.

7 Little children, let no man deceiue you: he that doeth righteousnesse, is righteous, as he is righteous.

8 Hee that * committeth sinne, is of the deuill: for the deuil sinneth from the [e] beginning: for this purpose appeared the Sonne of God, that hee might loose the workes of the deuill.

9 Whosoeuer is borne of God, sinneth not: for [f] his seede remaineth in him, neither can hee [g] sinne, because hee is borne of God.

10 In this are the children of God knowen, and the children of the deuill: whosoeuer doeth not righteousnesse, is not of God, neither he that [h] loueth not his brother.

11 For this is the message that yee heard from the beginning, that * wee should loue one another.

12 Not as * Cain which was of the wicked, and slewe his brother: and wherefore slew he him? because his owne workes were euill, and his brothers good.

13 Marueile not, my brethren, though the world hate you.

14 We know that we are translated from death vnto life, because wee [i] loue the brethren: * hee that loueth not his brother, abideth in death.

15 Whosoeuer hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 * Hereby haue we perceiued loue, that hee layde downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

17 * And whosoeuer hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue onely, but in [k] deede and in trueth.

19 For thereby wee knowe that wee are of the trueth, and shall before him assure our hearts.

20 For if our [l] heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 * And whatsoeuer wee aske, wee receiue of him, because we keepe his commandements, and doe those things which are pleasing in his sight.

23 * This is then his commaundement, That wee beleeue in the Name of his sonne Jesus Christ, and loue one another, as hee gaue commandement.

24 * For hee that keepeth his commaundements, dwelleth in him, and hee in him: and hereby we knowe that he abideth in vs, euen by the spirit which he hath giuen vs.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.
b That is, Christ.
c As the members and head are, which make one perfect body
d That is, in whom sinne doth reigne, so that hee seeketh not to be sanctified. *Isa* 53.4,9. 1.*pet*.2.22. *Iohn* 8.44.
e As appeared by Adam.
f Which is the holy Ghost.
g He cannot be vnder the power of sinne, because the spirit of God correcteth his euill and corrupt affections.
h He descendeth from the first table of the commandements, to the second. *Iohn* 13.34. *and* 15.12. *Gene*.4.8.
i This loue is the speciall fruit of our faith, and a certaine signe of our regeneration. *Chap*.2.10. *Ieust*.19.17,18. *Iohn* 15.13. *ephes*.5.2. *Luke* 3.11.
k Which is not the cause wherefore we are the sonnes of God, but a most certaine signe.
l If our conscience being guiltie of any thing, be able to condemne vs, much more the iudgement of God, which knoweth our hearts better then we our selues, is able to condemne vs.

CHAP. IIII.

1 Difference of spirits. 2 How the spirit of God may bee knowen from the spirit of errour. 7 Of the loue of God, and of our neighbours.

DEarely beloued, beleeue not euery spirit, but trie the [a] spirits whether they are of God: for many false prophets are gone out into the world.

2 Hereby shal ye know the spirit of God, Euery spirite that confesseth that Jesus [b] Christ is come in the flesh, is of God.

3 And euery spirit which confesseth not that Jesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome yee haue heard, howe that hee should come, and [c] now already hee is in the world.

4 Little children, ye are of God, and haue ouercome them: for greater is hee that is in you, then [d] he that is in the world.

5 They are of the world, therfore speake they of the world, and the world heareth them.

6 Wee are of God, * hee that knoweth God, [e] heareth vs: hee that is not of God, heareth vs not. Hereby know wee the spirit of trueth, and the spirit of errour.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: For God is loue.

9 * In this [f] appeared the loue of God toward vs, because God sent his only begotten Sonne into the world, that wee might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his Sonne to be a [g] reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 * No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby knowe wee that wee [h] dwell in him, and he in vs: because hee hath giuen vs of his Spirit.

14 And wee haue seene and doe testifie, that the Father sent the Sonne to bee the Sauiour of the world.

15 Whosoeuer [i] confesseth that Jesus is the Sonne of God, in him dwelleth God, and he in God.

16 And wee haue knowen, and beleeued

Iohn 15.7. *and* 16.23. *mat*.21.22. *chap* 5.14. *Iohn* 6.29, *and* 17.3.

Iohn 13.34. *and* 15.10.

a Them which boast that they haue the Spirit to preach or prophesie.
b Who being very God, came from his Father and tooke vpon him our flesh. He that confesseth or preacheth this truely, hath the Spirit of God, else not.
c He began to build the mysterie of iniquitie.
d Satan the prince of the world. *Iohn* 8.47.
e With pure affection and obedience.

Iohn 3.16.
f Trueth it is, that God hath declared his loue in many other things, but herein hath passed all other.
g By his onely death. *Iohn* 1.18. 1.*tim*.6.16.

h So that his confession proceedeth of faith.

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the loue that God hath ‖ i in vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.

‖ Or, toward vs.
i By inspiring it into vs.

17 Herein is the loue perfect in vs, that we should haue boldnes in the day of iudgement: for as hee is, euen so are we in this world.

18 There is no k feare in loue, but perfect loue casteth out feare: for feare hath painefulnesse: and hee that feareth, is not perfect in loue.

k Such as should trouble the conscience.

19 We loue him, because he loued vs first.

20 If any man say, I loue God, and hate his brother, hee is a lyar: for l how can hee that loueth not his brother whom hee hath seene, loue God whom he hath not seene?

l For God presenteth himselfe to vs in them, which beare his image. *Iohn* 13.34. *and* 15.12.

21 * And this commandement haue wee of him, that hee which loueth God, should loue his brother also.

CHAP. V.

1. 10. 13 Of the fruites of faith. 14. 20 The office, authoritie, and diuinitie of Christ. 21 Against images.

a Is regenerate by the vertue of his spirit.
b The loue of God must go before, or els we can not loue aright. *Matth.* 11.30.
c They are easie to the sonnes of God which are led with his spirit: for they delight therein. *1. Cor.* 15.57.
d That is, regeneration.
e The water and blood that came out of his side, declare that we haue our sinnes washed by him, and he hath made full satisfaction for the same.

WHosoeuer beleeueth that Iesus is the Christ, is a borne of God, and euery one that loueth him which begate, loueth him also which is begotten of him.

2 In this we know that we loue the children of God, when we loue b God, and keepe his commandements.

3 For this is the loue of God, that wee keepe his commandements: and his * commandements are not c grieuous.

4 For all that is borne of God ouercommeth the world: and this is the victorie that ouercommeth the world, euen our faith.

5 * Who is it that ouercommeth the world, but hee which beleeueth that Iesus is the sonne of God?

6 This is that Iesus Christ that came by d water e and blood, not by water onely, but by water and blood: and it it the f spirit, that beareth witnesse: for the spirit is g truth.

7 For there are three, which beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three, which beare record in the earth, the spirit, and the water, and the blood: and these three agree in one.

f Our minde inspired by the holy Ghost. g Which testifieth to our hearts, that we are the children of God.

9 If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which hee testified of his Sonne.

10 * Hee that beleeueth in the Sonne of God, hath the witnesse † in himselfe: he that beleeueth not God, hath made him a lyar, because hee beleeued not the record, that God witnessed of his Sonne.

John 3.36.
† Of God.

11 And this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and hee that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you, that beleeue in the Name of the Sonne of God, that yee may know that yee haue eternall life, and that yee may beleeue in the Name of the Sonne of God.

14 And this is the assurance, that wee haue in him, * that if wee aske any thing according to his will, he heareth vs.

15 And if wee know that hee heareth vs, whatsoeuer wee aske, wee know that wee haue the petitions that we haue desired of him.

16 If any man see his brother sinne a sinne, that is not vnto death, let him aske, & he shall giue him life for them that sinne not h vnto death. * There is a sinne i vnto death: I say not that thou shouldest pray for it.

Mat. 7.7 & 21. 22. *chap.* 3 22.
h Although euery sinne bee to death, yet God through his mercie pardoneth his in his Sonne Christ. *Mat.* 12 31. *mar.* 3.29 *luke* 12.10.
i As theirs is whom God doth so forsake, that they fall into vtter despare.
k Giueth not himselfe so ouer to sinne, that he forgetteth God.
l Taketh heede that he sinne not.
m That is Satan.
n With a mortall wound.
o That is, all men generally, as of themselues, lie as it were buried in euill. *Luke* 24 45.
p Christ very God.
q Meaning from euery forme and fashion of thing which is set vp for any deuotion to worship God.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 Wee know that whosoeuer is borne of God, k sinneth not: but hee that is begotten of God, l keepeth himselfe, and the m wicked n toucheth him not.

19 We know that we are of God, and the whole world o lieth in wickednesse.

20 But wee knowe that the Sonne of God is * come, and hath giuen vs a minde to know him, which is true: and wee are in him that is true, that is, in his Sonne Iesus Christ: this same is very p God, and eternall life.

21 Babes, keepe your selues from q idols, Amen.

The second Epistle of Iohn.

He writeth vnto a certaine Lady, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of such deceiuers as deme that Iesus Christ is come in the flesh, 8 Prayeth them to continue in the doctrine of Christ, 10 And to haue nothing to doe with them that bring not the true doctrine of Christ Iesus our Sauiour.

‖ Or, worthy and noble.
a According to godlinesse, and not with any worldly affection

THe Elder to the ‖ elect Ladie, and her children, whome I loue in a the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the trueths sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace bee with you, mercie and peace from God the Father, and from the Lord Iesus Christ the sonne of the Father, with b trueth and loue.

b We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.

4 I reioyced greatly, that I found of thy children walking c in trueth, as we haue receiued a commandement of the Father.

c According to Gods word. *Iohn* 15.12.

5 And now beseech I thee Lady, (not as writing a new commaundement vnto thee, but that same which wee had from the beginning) that we * loue one another.

6 And this is the loue, that wee should walke after his ‖ commaundements. This commaundement is, that as yee haue heard from the beginning, yee should walke in it.

‖ Or, doctrine.

7 For many deceiuers are entred into the world, which confesse not that Iesus Christ is come in the flesh. Hee that is such one, is a deceiuer and an Antichrist.

8 Looke

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d By suffering our selues to be seduced.
e He that passeth the limits of pure doctrine.

8 Looke to your selues, that we [d] lose not the things which we haue done, but that we may receiue a full reward.
9 Whosoeuer [e] transgresseth, & abideth not in the doctrine of Christ, hath not God, He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.
10 If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him, [f] God speede.
11 For he that biddeth him, God speede, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and inke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.
11 The sonnes of thine ‖ elect sister greet thee, Amen.

f Haue nothing to doe with him, neither shew him any signe of familiarity or acquaintance.

Rom. 16. 17.

‖ Or, worthy.

The third Epistle of Iohn.

3 Hee is glad of Gaius that hee walketh in the trueth, 8 Exhorteth them to bee louing vnto the poore Christians in their persecution, 9 Sheweth the vnkind dealing of Diotrephes, 12 And the good report of Demetrius.

THe Elder vnto the beloued Gaius whome I loue in the trueth.
2 Beloued, I wish chiefly ỳ thou prosperedst & faredst well, as thy soule prospereth.
3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.
4 I haue no greater ioy then this, that is, to heare that my sonnes walke in [a] verity.
5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, & to [b] strangers,
6 Which bare witnesse of thy loue before the Churches, whom if thou bringest on their iourney, as it [c] beseemeth, according to God, thou shalt doe well,
7 Because that for his names sake they went forth, and tooke nothing of the Gentiles.
8 Wee therefore ought to receiue such, that we might be helpers to the trueth.
9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.
10 Wherefore if I come, I will declare his deedes which hee doeth, prating against vs with malicious wordes, and not therewith content, neither he himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.
11 Beloued, followe not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euill hath not ‖ seene God.
12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and wee our selues beare record, and yee know that our record is true.
13 I haue many things to write: but I will not with inke and pen write vnto thee,
14 For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace bee with thee. The friends salute thee. Greete the friends by name.

a That is, in godly conuersation, as they which haue both the knowledge and feare of God.
b By keeping hospitalitie.
c If thou furnishest them with necessaries toward their iourney, knowing that the Lord sayth, He that receiueth you, receiueth me.

‖ Or, knowen.

The generall Epistle of Iude.

THE ARGVMENT.

SAint Iude admonisheth all Churches generally to take heede of deceiuers, which goe about to draw away the hearts of the simple people from the trueth of God, and willeth them to haue no societie with such, whom he setteth foorth in their liuely colours, shewing by diuers examples of the Scriptures, what horrible vengeance is prepared for them: finally, hee comforteth the faithfull, and exhorteth them to persuere in the doctrine of the Apostles of Iesus Christ.

IVDE a seruant of Iesus Christ, & brother of Iames, to them which are called and sanctified [a] of God the Father, and [b] reserued to Iesus Christ:
2 Mercie vnto you, and peace, and loue be multiplied.
3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you, that ye should earnestly [c] contend for the maintenance of the faith, which was [d] once giuen vnto the Saints.
4 For there are certaine men crept in, which were before of old [e] ordeined to this condemnation: vngodly men they are which turne the grace of our God into wantonnes, and * denie God the onely Lord, and our Lord Iesus Christ.
5 I will therefore put you in remembrance, forasmuchas ye once knew this, how that the Lord after that hee had deliuered the people out of Egypt, * destroyed them afterward which [f] beleeued not.
6 The [g] Angels also which kept not their first ‖ estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse vnto the [h] iudgement of the great day.
7 As * Sodome and Gomorrhe, and the cities about them, which in like maner as they did committed fornication, and followed [h] strange flesh, are set forth for an ensample, and suffer the vengeance of eternall fire.
8 Like-

a The faithfull are sanctified of God the Father in the Sonne by the holy Ghost.
b That he should keepe you, Iohn 17. 6.
c Against the assaults of Satan and heretikes.
d That he should keepe it for euer.
e He confirmeth their hearts against the contemners of religion and apostates, shewing that such men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counsell of God.

2. Pet. 2. 1.

Num. 14. 37.

f Their incredulity was the fountaine of all their euill.
2. Pet. 2. 4.
‖ Or, originall.
g Then shalbe their extreame punishment.
Gen. 19. 24, 25.
h Most horrible pollutions,

i Which shew themselues dull and impudent.
k It is most like that this example was written in some of those bookes of the Scripture which are now lost, Num. 21, 14. Iosh. 10 13. 2. chron. 9, 29.
l In Zecharie 3. 2. Christ vnder the name of the Angel rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.
m By their carnall iudgement.

8 Likewise notwithstanding these i dreamers also defile the flesh, and despise gouernment, and speake euill of them that are in authoritie.

9 Yet k Michael the Archangel, when hee stroue against the deuill, and disputed about the body of Moyses, durst not blame him with cursed speaking, but sayd, l The Lord rebuke thee.

10 But these speake euill of those things, which they know not: & whatsoeuer things they know m naturally, as beasts which are without reason, in those things they corrupt themselues.

11 Woe be vnto them: for they haue followed the way * of Cain, and are cast away by the deceite * of Balaams wages, and perish in the n gainesaying * of Core.

12 These are spots o in your feasts of charitie when they feast with you, without p all feare feeding themselues: * cloudes they are without water, caried about of winds, corrupt trees, and without fruit, twise dead, and plucked vp by the rootes.

13 They are the raging waues of the sea, foming out their owne shame: they are wandring starres, to whom is reserued the blacknesse of darkenesse for euer.

14 And Enoch also the seuenth from Adam, prophesied of such, saying, * q Behold, the Lord commeth with thousands of his Saints,

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lusts †: * whose mouthes speake proud things, hauing mens persons in admiration, because of a vantage.

17 But ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,

18 How that they tolde you that there should bee mockers * in the last time, which should walke after their owne vngodly lustes.

19 These are makers of sects, fleshly, hauing r not the Spirit.

20 But, yee beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ vnto eternall life.

22 And haue compassion of some, s in putting difference:

23 And other saue with t feare, pulling them out of the fire, and hate euen the u garment spotted by the flesh.

24 Now vnto him that is able to keepe you that ye fall not, and to present you faultlesse before the presence of his glory with ioy,

25 That is, to God onely wise, our Sauiour, bee glory, and maiestie, and dominion, and power, both now and for euer, Amen.

† In vngodlinesse and iniquitie. *Psal.* 17, 10.

1. *Tim.* 4. 1. 2. *tim.* 3. 1. 2. *pet.* 3. 3.

r Of regeneration.

s Some may be wonne with gentlenesse, other by sharpenesse.

t By sharpe reproofes to draw them out of danger.

u He willeth not onely to cut off the euill, but also to take away all occasions, which are as preparatiues, and accessaries to the same.

Gen. 4. 8. *Num.* 22 23. n For as Core, Dathan, and Abiram rose vp and spake against Moses, so doe these against them that are in authoritie. *Num.* 16. 1, 2. o These were generall feastes which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needie, Tertul. in Apologet. cap. 39. p Either of God or of his Church. 2. *Pet.* 2. 17. *Reuel.* 1. 7. q This saying of Enoch might for the worthinesse thereof haue been as a common saying among men of all times, or else haue beene written in some of those bookes which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20. 31.

The Reuelation of || Iohn the Diuine.

||*Or, declared to Iohn.*

THE ARGVMENT.

IT is manifest, that the holy Ghost would, as it were, gather into this most excellent Booke a summe of those prophesies, which were written before, but should bee fulfilled after the comming of Christ, adding also such things as should be expedient, as well to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set forth the diuinitie of Christ, and the testimonies of our redemption, what things the Spirit of God alloweth in the ministers, and what things he reprooueth: the prouidence of God for his elect, and of their glory and consolation in the day of vengeance: howe that the hypocrites which sting like scorpions the members of Christ shall be destroyed. But the Lambe Christ shall defend them which beare witnesse to the trueth, who in despight of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limitted: and albeit that he is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies: and at length he shall be destroyed by the wrath of God, when as the elect shall giue praise to God for the victorie: neuertheless, for a season God wil permit this Antichrist, and strumpet vnder colour of fayre speach and pleasant doctrine, to deciue the world: wherefore he aduertiseth the godly (which are but a small portion) to auoide this harlots flatteries and brags, whose ruine without mercie they shall see, and with the heauenly companies sing continuall prayses: for the Lambe is maried: the word of God hath gotten the victorie: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrariwise the faithfull (which are the holy citie of Ierusalem, and wife of the Lambe) shall enioy perpetuall glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP.

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CHAP. I.

1 The cauſe of this reuelation. Of them that reade it. 4 Iohn writeth to the ſeuen Churches. 5 The Maieſtie & office of the ſonne of God. 20 The viſion of the Candleſtickes and ſtarres.

THe [a] Reuelation of IESVS CHRIST which [b] GOD gaue vnto him to ſhew vnto his ſeruants things which muſt ſhortly be done: which hee ſent, and ſhewed by his Angel vnto his ſeruant Iohn,

2 Who bare record of the word of God, and of the teſtimony of Ieſus Chriſt, and of all things that he ſaw.

3 Bleſſed is hee that readeth, and they that heare the words of this [d] prophecie, and keepe thoſe things which are written therein: for the time is at [e] hand.

4 Iohn to the [f] ſeuen Churches which are in Aſia, Grace be with you & peace from him, Which * is, and Which was, & Which is to come, and from the ſeuen ſpirits which are before his throne,

5 And from Ieſus Chriſt, which is a * faithfull witneſſe, and * the firſt begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, and waſhed vs from our ſinnes in his * blood,

6 And made vs * Kings and Prieſts vnto God, euen his Father, to him be glory and dominion for euermore, Amen.

7 Behold, he commeth with * clouds, and euery eye ſhall ſee him: yea euen they which [h] pearced him thorow: and all kindreds of the earth ſhall wayle ‖ before him. Euen ſo, Amen.

8 I * am [i] Alpha and Omega, the beginning and the ending, ſaith the Lord, Which is, and Which was, and Which is to come, euen the Almighty.

9 I Iohn euen your brother, and companion in tribulation, and in the kingdom and patience of Ieſus Chriſt, was in the yle called Patmos, for the word of God, and for the witneſſing of Ieſus Chriſt.

10 And I was rauiſhed in ſpirit on [k] the Lords day, and heard behind mee a great voyce, as it had bene of a trumpet,

11 Saying, I am [l] Alpha and Omega, the firſt and the laſt: and that which thou ſeeſt, write in a booke, and ſend it vnto the [m] ſeuen Churches which are in Aſia, vnto Epheſus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to ſee the voice that ſpake with mee: and when I was turned, I ſaw [o] ſeuen golden candleſtickes,

13 And in the middes of the ſeuen candleſtickes one like vnto the [p] ſonne of man, clothed with a garment [q] downe to the feet, and girded [r] about the paps with a golden girdle.

14 His head, and haires were [s] white as white wool, and as ſnow, and his eyes were as a [t] flame of fire,

15 And his feete like vnto ‖ fine [u] braſſe, burning as in a furnace: and his [x] voyce as the ſound of many waters.

16 And he had in his right hand ſeuen [y] ſtarres: & out of his mouth went a [z] ſharpe two edged ſword: and his face ſhone as the ſunne ſhineth in his ſtrength.

17 And when I ſawe him, I fell at his feete as [a] dead: then he layd his right [b] hand vpon me, ſaying vnto me, Feare not: I am the * [b] firſt and laſt,

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the [c] keyes of hell and of death.

19 Write the things which thou haſt ſeene, and the things which are, and the things which ſhall come [d] hereafter.

20 The myſtery of the ſeuen ſtars which thou ſaweſt [e] in my right hand, and the ſeuen golden candleſtickes, is this, The ſeuen ſtarres are the [f] Angels of the ſeuen Churches: and the ſeuen candleſticks which thou ſaweſt, are the ſeuen Churches.

a Of things which were hid before.
b Chriſt receiued this reuelation out of his Fathers boſome as his owne doctrine, but it was hid in reſpect of vs, ſo that Chriſt as Lord and God reueiled it to Iohn his ſeruant by the miniſtery of his Angel, to the edification of his Church.
c To the good and bad.
d Which expoundeth the old Prophets, and ſheweth what ſhal come to paſſe in the New Teſtament.
e And began euen then.
f Meaning the Church vniuerſall, *Exod* 3. 14.
g That is, from the holy Ghoſt: or theſe ſeuen Spirits were miniſters before God the Father & Chriſt, whom after he calleth the hornes and eies of the lamb, chap. 5. 6. In a like phraſe Paul taketh God, and Chriſt and the Angels to witneſſe, 1. Tim. 2. 21.
* *Pſal.* 89. 37. 1 *Cor.* 15. 10. 21. *Coloſſ* 1. 18. *Hebr.* 9 14 1 *pet.* 1. 19. 1. *Iob.* 1. 7. 9. 1. *pet.* 2. 5. *Mat.* 24. 30. *iſa.* 3. 14. *iude.* 14.
h They that contemned Chriſt, and moſt cruelly perſecuted him, and put him to death, ſhall then acknowledge him, ‖ *Or, for him. Chap.* 21. 6. *and.* 22. 13.
i Alpha and Omega are the firſt and laſt letters of the a b c of the Greeke.
k Which ſome call Sunday: S. Paul the firſt day of the weeke, 1 Cor. 16. 2. acts 20. 7. and it was eſtabliſhed after that the Iewes Sabath was abolished.
l I am he before whom nothing was, yea, by whom whatſoeuer is made, was made, and hee that ſhall remaine when all things ſhall periſh, euen I am the eternall God.
m Of the which ſome were fallen: others decayed: ſome were proud: others negligent: ſo that hee ſheweth remedy for all.
n That is, him whoſe voyce I heard.
o Meaning, the Churches.
p Which was Chriſt, the head of the Church.
q As the chiefe prieſt.
r For in him was no concupiſcence, which is ſignified by girding the loynes.
s To ſignifie his wiſedome, eternitie, and diuinity.
t To ſee the ſecrets of the heart.
‖ *Or, alcumine.*
u His iudgements and wayes are moſt perfect
x Both becauſe all nations prayſe him, and alſo his word is heard and preached through the world.
y Which are the paſtours of the Churches.
z This word ſignified his word and the vertue thereof, as is declared, Heb. 4. 11. 12. *Dan* 10. 8, 9.
a To comfort me. *Iſa.* 41. 4 & 44. 6.
b Equall God with the Father, and eternall.
c That, is, power ouer them.
d In the latter dayes.
e In my protection
f That is, the miniſters, Mal. 2. 7.

CHAP. II.

He exhorteth foure Churches 5 To repentance, 10 To perſeuerance, patience and amendment, 5. 14. 20. 23. Aſwell by threatenings, 7. 10. 17. 26 As promiſes of reward.

VNto the [a] Angel of the Church of Epheſus write, Theſe things ſaith he that [b] holdeth the ſeuen ſtarres in his [c] right hand, and [d] walketh in the middes of the ſeuen golden candleſtickes.

2 I know thy workes, and thy labour, and thy patience, and how thou canſt not forbeare them which are euill, and haſt examined them which ſay they are Apoſtles, and are not, and haſt found them lyars.

3 And thou haſt ſuffered, and haſt patience, and for my names ſake haſt laboured, and haſt not fainted.

4 Neuertheleſſe, I haue ſomewhat againſt thee, becauſe thou haſt left thy firſt [e] loue.

5 Remember therefore from whence thou art fallen, and repent, & do the firſt workes: or elſe I will come againſt thee ſhortly, and will remoue thy [f] candleſticke out of his place, except thou amend.

a To the Paſtor or miniſter which are called by this name, becauſe they are Gods meſſengers and haue their office common with Ieſus Chriſt, who alſo is called an Angel.
b Reade Chap. 1. 13.
c In his protection.
d According to his promiſe, Mat. 28. 20. he will be with them to the end of the world.
e The firſt loue that thou hadſt toward God and thy neighbour at the firſt preaching of the Goſpel.
f The office of the paſtor is compared to a candleſticke or lampe, forasmuch as hee ought to ſhine before men.

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g These were heretikes which held that wiues should be common, & as some thinke, were named of one called Nicolas, of whom is written, Acts 6.5. which was chosen among the Deacons.

h Meaning, the life euerlasting: thus by corporall benefits he stayeth them vp to consider spirituall blessings.

i This is thought to be Polycarpus, who was minister of Smyrna 86. yeeres, as he himselfe confessed before Herodes, when he was led to be burned for Christs cause.

k The eternall Diuinity of Iesus Christ is here most plainely declared, with his manhood, and victory ouer death, to assure his that they shal not be ouercome by death.

l This was the persecution vnder the Emperour Domitian.

m In spirituall treasures.

n They are not Abrahams children according to the faith.

o Here he nameth the authour of all our calamity, incouraging vs manfully to fight against him, in promising vs the victory.

p The ende of affliction is, that we may be tried and not destroyed.

q Signifying many times, as Genesis 31.41. numb. 14.22. although these shall bee comfort and release.

r The first is the naturall death of the body, the second is the eternal death: from the which all are free that beleeue in Iesus Christ, Iohn 5.24.

s The word of God is the sworde with two edges, Hebr. 4.12.

t All townes and countreyes whence Gods word and good liuing is banished, are the throne of Satan, and also those places where the word is not preached syncerely, and manners aright reformed.

u In the very heate of persecution and slaughter of the Martyrs, they continued in the pure faith, and therefore are commended after a sort.

x All such are like counsellers to Balaam, which for lucre perswade to Idolatry or whoredome. *Num.* 23,14. & 25.1.

y And not common to all.

6 But this thou hast, that thou hatest the workes of the s Nicolaitanes, which I also hate.

7 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eat of the tree of h life, which is in the middes of the Paradise of God.

8 ¶ And vnto the i Angel of the Church of the Smyrntans write, These things saith he that is first, and last, which was dead, and is k aliue.

9 I knowe thy workes and l tribulation, and pouerty, (but thou art m rich) and I know the blasphemy of them, which say they are Iewes, and are n not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: beholde, it shall come to passe, that the o deuill shall cast some of you into prison, that yee may be p tryed, and ye shall haue tribulation q ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit saith to the Churches. He that ouercommeth, shal not be hurt of the r second death.

12 And to the Angel of the Church which is at Pergamus write, This saith hee which hath the sharpe s sword with two edges,

13 I know thy workes and where thou dwellest, euen where Satans t throne is, and thou keepest my name, and hast not denied my faith, u euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that maintaine the x doctrine of x Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of thinges sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy selfe, or els I will come vnto thee shortly, and will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna that is y hid, and will giue him a z white stone, and in the stone a a new name written, which no man knoweth sauing he that receiueth it.

18 ¶ And vnto the Angel of the Church which is at Thyatira write. These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like ‖ fine brasse.

19 I know thy workes and thy loue, and b seruice, and faith, and thy patience, and thy workes, and that they are moe at the last then at the first.

20 Notwithstanding, I haue a fewe things against thee, that thou sufferest the woman * c Iezabel, which calleth her selfe a Prophetesse, to teach and to deceiue my seruants, to make them d commit fornication, and to eate meate sacrificed vnto Idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her e children with death: and all the Churches shall knowe that I am he which * search the reines and hearts: and I will giue to euerie one of you according vnto your workes.

24 And vnto you, I say, the rest of them of Thyatira, As many as haue not this learning, neither haue knowen the f deepenesse of Satan (as g they speake) I will put vpon you none other burden,

25 But that which ye haue already, hold fast till I come.

26 For hee that ouercommeth and keepeth my workes vnto the ende, to him will I giue power ouer nations,

27 * And hee shall rule them with a rod of yron: and as the vessels of a potter shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

z Such a stone was wont to be giuen vnto them that had gotten any victory or prise, in signe of honour, and therefore it signifieth here a token of Gods fauour & grace: also it was a signe that one was cleared in iudgement.

a The newe name also signifieth renoume and honour.

‖ *Or, alcumine.*

b To helpe the Saints. 1. *King.* 16. 31.

c As that harlot Iezabel maintained strange religion, and exercised cruelty against the seruants of God, so are there among them that doe the like.

d They that consent to idolatry and false doctrine, commit spirituall whoredome, whereof followeth corporall whoredome, Hose. 4. 13.

e Them that follow her wayes. 1. *Sam.* 16 7. *psa.* 7.9. *act.* 11.20. & 17.10.

f The false teachers tearmed their doctrine by this name, as though it conteined the most deepe knowledge of heauenly things, and was in deede drawen out of the deepe dungeon of hell: by such tearmes now the Anabaptists, Libertines, Papists, Arrians, &c. vse to beautifie their monstrous errours and blasphemies.

g The children of Iezabel. *Psal.* 2.9.

CHAP. III.

Hee exhorteth the Churches or ministers to the true profession of faith, and to watching, 12 With promises to them that persenere.

AND write vnto the Angel of the Church which is at Sardi. These things saith he that hath the seuen Spirits of God, and the seuen starres, I knowe thy workes: for thou hast a name that thou a liuest, but thou art dead.

a The minister liueth when he bringeth foorth good fruit, else he is dead.

2 Be awake and strengthen the things which remaine, that are ready to die: for I haue not found thy workes perfite before God.

3 Remember therefore, howe thou hast receiued and heard, and holde fast, and repent. * If therefore thou wilt not watch, I

Chap. 16.15. 1. *thes.* 5.2. 2. *pet.* 3.10.

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I will come on thee as a theefe, and thou shalt not know what houre I will come vpon thee.

4 Notwithstanding thou hast a few ‖ names yet in Sardi, which haue not [b] defiled their garments, and they shall walke with mee in white: for they are worthy.

5 He that ouercommeth, shall be clothed in white aray, and I will not put out his name out of the * Booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

7 ¶ And write vnto the Angel of the Church which is of Philadelphia, These things sayeth hee that is Holy and True, which hath the * [c] key of Dauid, which openeth and no man shutteth, and shutteth and no man openeth.

8 I know thy workes: behold, I haue set before thee an open [d] doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9 Beholde, I will make them of the Synagogue of Satan, which call themselues Iewes and are not, but doe lie: behold, I say, I will make them that they shall come and [e] worship before thy feet, and shall know that I haue loued thee.

10 Because thou hast kept the word of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the world, to try them that dwell vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy [f] crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and hee shall goe no more out: and I will write vpon him the Name of my God, & the Name of the citie of my God, which is the new Ierusalem, which commeth downe out of heauen from my God, and I will write vpon him my new name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things sayeth [g] Amen, the faithfull and true witnesse, the [h] beginning of the creatures of God.

15 I know thy workes, that thou art neither cold nor hot: I would thou werest cold or hot.

16 Therefore, because thou art lukewarme, and neither cold nor hote, it will come to passe, that I shall spue thee out of my mouth.

17 For thou sayest, I am [i] rich and increased with goods, and haue [k] need of nothing, and knowest not how thou art wretched, and miserable, and poore, and blinde, and naked.

18 I counsell thee to buy of me gold tried by the fire, that thou mayest bee made rich, and white raiment, that thou mayest bee clothed, and that thy filthie nakednesse doe not appeare: and [l] anoynt thine eyes with eye salue, that thou mayest see.

19 As many as I loue, I * rebuke and chasten: bee [m] zealous therefore and amend.

20 Behold, I stand at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will sup with him, and he with me.

21 To him that ouercommeth, will I graunt to sit with me in my [n] throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIII.

1 The vision of the Maiestie of God. 2 He seeth the throne & one sitting vpon it, 8 and 24 seates about it with 24 elders sitting vpon them, and foure beasts praysing God day and night.

AFter this I looked, and behold, a [a] doore was open in heauen, and the first voice which I heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I will shew thee things which must be done hereafter.

2 And immediatly I was rauished in the spirit, and behold, a throne was set in heauen, and one sate vpon the throne.

3 And [b] hee that sate, was to looke vpon like vnto a Iasper stone, & a Sardine, and there was a rainbow round about the throne in sight like vnto a Emeraud.

4 And round about the throne were foure and twenty seates, and vpon the seats I saw [c] foure and twenty Elders sitting, clothed in white rayment, and had on their heades crownes of gold.

5 And out of the throne [d] proceeded [e] lightnings, and thunderings, and voices, and there were seuen lamps of fire burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a [f] sea of glasse like vnto a christall: & in the ‖ mids of the throne, and round about the throne were foure [b] beastes full of eyes before and behinde.

7 And the first beast was like a lion, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the foure beastes had each one of them sixe winges about him: and they were full of eyes within, and they ceased not day nor night, saying, * Holy, holy, holy, Lord God Almighty, which was, and which is, and which is to come.

9 And when those beasts gaue glory, and honour, and thankes to him that sate on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that sate on the throne, and worshipped him, that liueth for euermore, * and cast their crownes before the throne, saying,

Or, persons.
b Either by consenting to idolaters, or els polluting their conscience with any euill.
Chap. 20. 12. and 21. 27. phil. 4. 3. Isa. 22. 22. iob. 12 14.
c Which signifieth that Christ hath al the power ouer the house of Dauid which is the Church, so that he may either receiue or put out who n he will.
d Which is to aduance the kingdome of God.
e I will cause them in thy sight to humble themselues, & to giue due honour to God, and his sonne Christ.
f Let no man plucke them away, which thou hast wonne to God, for they are thy crowne, as S. Paul writeth, saying, Brethren, ye are my ioy and my crowne, Phil. 4. 1. 1. thess. 2. 19.
g That is, Trueth it selfe.
h Of whom all creatures haue their beginning.
i Perswading thy self of that which thou hast not.
k Thus the hypocrites boast of their own power, and doe not vnderstand their infirmities to seeke to Christ for remedie.
l Suffer the eyes of thine vnderstanding to be opened.
Prou. 3. 11. heb. 12. 5.
m Nothing more displeaseth God then indifferency and coldnesse in religion, & therefore he will spew such out as are not zealous and fervent.
n In my seate royall and to bee partaker of mine heauenly ioyes.
a Before that hee make mention of the great afflictions of the Church, he setteth foorth the maiestie of God, by whose will, wisedom & prouidence all things are created, and gouerned, to teach vs patience.
b He describeth the diuine and incomprehensible vertue of God the Father, as chap. 5. 6. and the Sonne, who is ioyned with him.
c By these are meant all the holy company of the heauens.
d From ỹ throne of the Father and the Sonne proceedeth the holy Ghost, who hauing all but one throne, declare the vnitie of the Godhead.
e The holy Ghost is as a lightning vnto vs that beleeue, and as a fearefull thunder to the disobedient.
f The world is compared to a sea, because of the changes and vnstablenesse.
g It is as cleere as christall before the eyes of God, because there is nothing in it so little that is hid from him. ‖ *Or, vnder the throne.*
b They are called Cherubims, Ezek. 10 20.
i We are hereby taught to giue glory to God in all his workes. *Isa. 6 3.*
k They will chalenge no authoritie, honour, nor power before God.

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Chap. 5. 12.

11 Thou art *worthy, O Lord, to receiue glory, and honour, and power: for thou hast created all thinges, and for thy willes sake they are, and haue beene created.

CHAP. V.

1 He seeth the Lambe opening the booke, 8. 14 And therefore the foure beasts, the 24 Elders and the Angels praise the Lambe, and doe him worship, 9 For their redemption and other benefits.

AND I saw in the right hand of him that sate vpon the throne, [a] a Booke written within, and on the backeside, sealed with [b] seuen seales,

2 And I saw a strong Angell, which preached with a loud voyce, Who is worthy to open the Booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the Elders sayd vnto mee, Weepe not: behold, the *Lion which is of the tribe of Iuda, the roote of Dauid, hath obteyned to open the Booke, and to loose the seuen seales thereof.

6 Then I beheld, and loe, in the middes of the throne, and of the foure beasts, and in the middes of the Elders, stood a [c] Lambe, as though hee had beene killed, which had [d] seuen hornes, and [e] seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came and tooke the booke out of the right hand of him that sate vpon the throne.

8 And when hee had taken the Booke, the foure beastes, and the foure and twenty Elders [f] fell downe before the Lambe, hauing euery one harpes and golden vialles full of odours, which are the [g] prayers of Saints.

9 And they sung a new song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast [h] redeemed vs to God by thy blood out of euery kinred, and tongue, and people, and nation,

10 And hast made vs vnto our GOD *Kings and Priests, and wee shall [i] reigne on the earth.

11 Then I beheld, and I heard the voice of many Angels round about the throne, and about the beastes and the Elders, and there were thousand thousands,

12 Saying with a loud voyce, Worthy is the *Lambe that was killed, to receiue power, and riches, and wisedome, and strength, and honour, and glorie, and praise.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, & all that are in them, heard I saying, Praise, and honour, and glorie, and power bee vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts said, Amen, and the foure & twentie Elders fell downe, and worshipped him that liueth for euermore.

CHAP. VI.

The Lambe openeth the sixe seales, and many things follow the opening thereof, so that this conteineth a generall propheſie to the end of the world.

AFter, I beheld when the Lambe had opened one [a] of the seales, and I heard one of the foure beastes say, as it were the [b] noyse of thunder, Come and see.

2 Therefore I beheld, and loe, there was a [c] white horse, and he that sate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering, that he might ouercome.

3 And when hee had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was [e] red, and power was giuen to him that [f] sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when hee had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and he that sate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beastes say, A [h] measure of wheate for a [i] peny, and three measures of barley for a peny, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a [k] pale horse, and his name that sate on him was Death, and ‖ Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, & with hunger, and with death, and with the beasts of the earth.

9 And when hee had opened the [l] fift seale, I saw vnder the altar [m] the soules of them that were killed for the word of God, and for the testimonie which they maintained.

10 And they cryed with a loude voyce, saying, How long, Lord, holy and true, doest not thou iudge & auenge our blood on them that dwell on earth?

11 And long white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a little season, vntil their fellow seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 And I beheld when hee had opened the sixt seale, and loe, there was a great [n] earthquake, and the [o] sunne was as blacke as [p] sackcloth of haire, and the [q] moone was like blood.

a A similitude taken of earthly princes, which iudge by bookes and writings: and here it doeth signifie all the counsels, and iudgements of God, which are onely knowen to Christ the sonne of Dauid, verse 5.

b That is, many. *Gene 49. 9.*

c This vision confirmeth the power of our Lord Iesus which is the Lambe of God that taketh away the sinne of the world.

d That is, manifold power.

e Signifying the fulnesse of the spirit which Christ powreth vpon all.

f The Angels honour Christ: he is therefore God.

g This declareth how the prayers of the faithfull are agreeable vnto God, reade Act. 10. 4. and chap. 8. 3.

h Our Sauiour Iesus hath redeemed his Church by his blood-shedding, and gathered it of all nations. *2. Pet 2. 9.*

i Not corpotally. *Dan. 7. 10. Chap 4. 11.*

a The opening of the seale is the declaration of Gods will, and the executing of his iudgements.

b Signifying, that there were maruelous things to come.

c The white horse signifieth innocencie, victorie, and felicitie, which should come by the preaching of the Gospel.

d He that rideth on the white horse, is Christ.

e Signifying the cruel warres that ensued when the Gospel was refused.

f Who was Satan.

g This signifieth an extreame famine and want of all things.

h The Greeke word signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meate for one day.

i Which amounted to about foure pence halfpeny.

k Whereby is meant sickenesse, plagues, pestilence, and death of man & beast.

‖ Or, *the graue.*

l The continuall persecution of the Church noted by the fift seale.

m The soules of the Saints are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens.

n Which signifieth the change of the true doctrine, which is the greatest cause of motions, and troubles that come to the world.

o That is, the brightnesse of the Gospel.

p The traditions of men.

q The Church miserably defaced with idolatry, and afflicted by tyrants.

13 And

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r Doctors and preachers that depart from the trueth.

13 And the r starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mightie winde.

14 And s heauen departed away, as a scrole when it is rolled, and euery mountaine and Ile were moued out of their places.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and euery bond man, and euery free man, hid themselues in dennes, and among the rockes of the mountaines,

16 And sayd to the t mountaines & rocks, * u Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

s Of Gods fauour.

t Realmes, kingdomes and persons, that did seeme to be as stable in the faith as mountaines. *Isa.2.19.hose.10.8 luk.23.30.*

u Such men afterward, of what estate soeuer they be shall be desperate, and not able to sustaine the weight of Gods wrath, but shall continually feare his iudgements.

CHAP. VII.

1 He seeth the seruants of God sealed in their foreheads out of all nations and people, 15 which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, 17 and God shall wipe away all teares from their eyes.

AND after that, I saw foure angels stand on the foure corners of the earth, holding the foure a winds of the b earth, that the winds should not blow on the earth, neither on the c sea, neither on any d tree.

2 And I sawe another ‖ Angel come vp from the East, which had the seale of the liuing God, and hee cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea,

3 Saying, e Hurt ye not the earth, neither the sea, neither the trees, till wee haue f sealed the seruats of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there were sealed an hundreth and foure and forty thousand of al the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of g Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of h Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.

9 After these things I beheld, and loe, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stoode before the throne, and before the Lambe, clothed with long k white robes, and l palmes in their hands.

10 And they cryed with a loud voyce, saying, m Saluation commeth of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, & the foure beasts, & they fell before the throne on their faces, and worshipped God,

12 Saying, Amen. Praise and glory, and wisdome, and thanks, and honour, and power, and might be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arayed in long white robes? and whence came they?

14 And I saide vnto him, Lord, thou knowest. And he said to me, These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the n blood of the Lambe.

15 Therefore are they in the presence of the throne of o God, and serue him day and p night in his Temple, and hee that sitteth on the throne, will dwell among them.

16 *They shall q hunger no more, neither thirst any more, neither shal the sunne r light on them, neither any heat.

17 For the s Lambe, which is in ỳ t mids of the throne, shall gouerne them, and shall leade them vnto the u liuely fountaines of waters, and * God shall wipe away al teares from their eyes.

a The Spirit is compared to winde, and the doctrine also: and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospel is spread, and for the foure writers thereof, and the preachers of the same throw the whole world.

b Meaning, the men of the earth.

c That is, the ylands.

d Signifying all men in generall, who canno more liue without this spirituall doctrine, then trees can blossome and beare, except the winde blow vpon them. ‖ *Or, Christ.* e God preuenteth the dangers and euils, which otherwise would ouerwhelme the elect.

f Those that are sealed by the Spirit of God, and marked with the blood of the Lambe, and lightned in faith by the word of God, so that they make open profession of the same are exempted from euil.

g Though that this blindnesse be brought into the world by the malice of Satan, yet the mercies of God reserue to himselfe an infinite number which shall be saued, both of the Iewes and Gentiles through Christ. h He omitteth Dan, and putteth Leui in, whereby he meaneth the twelue tribes.

i That is, the tribe of Ephraim, which was Iosephs sonne.

k In signe of puritie.

l In token of victorie and felicitie.

m All that are saued, attribute their saluation vnto God onely and to his Christ, and to none other thing.

n There is no purity nor cleannesse, but by the blood of Christ only, which purgeth our sinnes, and so maketh vs white.

o That is, of the Maiestie of God the Father, the Sonne, and the holy Ghost.

p Meaning continually: for else in heauen there is no night. *Isa.49.10.*

q For all infirmitie and miserie shall be then taken away.

r They shall haue no more griefe and paine, but still ioy and consolation.

s Iesus Christ the mediatour and redeemer. t Which is very God. u Hee shall giue them life and conserue them in eternall felicitie. *Isa. 25.8. chap.21.4.*

CHAP. VIII.

1 The seuenth seale is opened: there is silence in heauen. 6 The foure Angels blow their trumpets, and great plagues follow vpon the earth.

AND when hee had opened the a seuenth seale, there was b silence in heauen about halfe an houre.

2 And I saw the seuen Angels, which stood c before God, and to them were giuen seuen trumpets.

3 Then another Angel came & stood before the altar hauing a golden censer, and

a Vnder the sixt seale hee touched in generall the corruption of the doctrine: but vnder the seuenth he sheweth the great danger thereof, and what troubles, sectes, and heresies haue been and shall bee brought into the Church thereby. b That the hearers might be more attentiue. c He sheweth the onely remedy in our affliction, to wit, to appeare before the face of God by the meanes of Iesus Christ, who is the Angel, the sacrifice, and the Priest which presenteth our prayers, which remaine yet in earth, before the altar, and diuine Maiestie of God.

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much odours was giuen vnto him, that hee
should offer with the prayers of all Saints
vpon the golden altar, which is before the
throne.

4 And the smoke of the odours with the
prayers of the Saints, went vp before God,
out of the Angels hand.

5 And the Angel tooke the censer, and
filled it with [d] fire of the altar, and cast it in-
to the [e] earth, and [f] there were voyces, and
thundrings, and lightnings, & earthquake.

6 Then the seuen Angels, which had the
seuen trumpets, prepared themselues to
blow the trumpets.

7 So the first Angel [g] blew the trumpet,
and there was haile and fire, mingled with
blood, and they were cast into the earth, and
the third part of [h] trees was burnt, and all
greene [i] grasse was burnt.

8 And the second Angel blew the trum-
pet, and as it were a great [k] mountaine, burn-
ing with fire, was cast into the sea, and the
third part of the sea became blood.

9 And the third part of the creatures,
which were in the sea, and had life, died, and
the third part of [l] ships were destroyed.

10 Then the third Angel blew the trum-
pet, and there fell [m] a great starre from hea-
uen burning like a torch, and it fell into the
third part of the riuers, and into the foun-
taines of waters.

11 And the name of the starre is called
Wormewood: therefore the third part of the
waters became wormewood, and many men
died of the [n] waters, because they were made
bitter.

12 And the fourth Angel blew the trum-
pet, and the third part of the [o] Sunne was
smitten, and the third part of the [p] moone,
and the third part of the [q] starres, so that
the third part of them was [r] darkened: and
the day was smitten, that the third part of it
could not shine, and likewise the night.

13 And I beheld, and heard one Angel
flying thorow the middes of heauen, say-
ing with a lowd voyce, [s] Woe, woe, woe, to
the inhabitants of the earth, because of the
soundes to come of the trumpet of the three
Angels, which were yet to blow the trum-
pets.

d He meaneth by fire the grace of God, whereby we are purged and made cleane, Isa. 6.6.

e He powreth the graces of the holy Ghost into the hearts of the faithfull.

f When this grace is declared marueilous rebellions arise against it by reason of the wicked, which can neither abide to heare their sinnes touched, nor mercie offered.

g That is, proclaimeth warre against the Church, and troubles by false doctrine, and so admonisheth them to watch.

h That is, the most part of men were seduced.

i Euen the very elect were sore tried and proued.

k Diuers sects of heretikes were spread abroad in the world.

l Meaning the shipmasters, and so them that had any gouernment.

m That is, some excellent minister of the Church, which shall corrupt the Scriptures.

n Which here signifie false and corrupt doctrine.

o That is, of Christ who is the sonne of Iustice, meaning, that men by boasting of their workes and merits, obscure Christ, and tread his death vnder feet.

p That is, of the Church.

q Of the ministers and teachers, which haue not taught as they ought to doe.

r These are plagues for the contempt of the Gospel.

s Horrible threatnings against the infidels and rebellious persons.

CHAP. IX.

1 The fift and sixt Angel blow their trumpets: the starre falleth from heauen. 3 The locusts come out of the smoke. 12 The first woe is past. 14 The foure Angels that were bound, are loosed. 18 And the third part of men is killed.

AND the fift Angel blewe the trumpet,
and I saw [a] a starre which was fallen
from heauen vnto the earth, and to him was
giuen the [b] keyes of the bottomlesse pit.

2 And he opened the bottomlesse pit, and
there arose the smoke of the pitte, as the
[c] smoke of a great fornace, and the Sunne
and the aire were darkened by the smoke of
the pit.

3 And there came out of the smoke [d] Lo-
custs vpon the earth, and vnto them was
giuen [e] power, as the [f] scorpions of the earth
haue power.

4 And it was commaunded them, that
they should not hurt the [g] grasse of the earth,
neither any greene thing, neither any tree:
but onely those [h] men which haue not the
seale of God in their foreheads.

5 And to them was commaunded that
they should not [i] kill them, but that they
should bee [k] vexed fiue moneths, and that
their paine should be as the paine that com-
meth of a [l] scorpion, when hee hath stung a
man.

6 *Therefore in those dayes shall men
[m] seeke death, and shall not finde it, and
shall desire to die, and death shall flee from
them.

7 *And the forme of the locusts was like
vnto [n] horses prepared vnto battell, and on
their heades were as it were [o] crownes like
vnto gold, and their faces [p] were like the fa-
ces of men.

8 And they had haire as the [q] haire of
women, and their [r] teeth were as the teeth
of lyons.

9 And they had [s] habergions, like to ha-
bergions of yron: and the sound of their
[t] wings was like the sound of charets when
many horses runne vnto battell.

10 And they had tailes like vnto scorpi-
ons, and there were [u] stings in their tailes,
and their power was to hurt men fiue mo-
neths.

11 And they haue a king ouer them, which

a That is, the bishops & ministers, which forsake the word of God, and so fall out of heauen, and become Angels of darkenesse.

b This authoritie chiefly is committed to the Pope, in signe whereof hee beareth the keyes in his armes.

c Abundance of heresies and errours, which couer with darkenesse Christ and his Gospel.

d Locusts are false teachers, heretikes, and worldly subtile Prelates, with Monkes, Friers, Cardinals, Patriarkes, Archbishops, Bishops, Doctours, Bachelers, and Masters which forsake Christ, to maintaine false doctrine.

e False and deceiuable doctrine, which is pleasant to the flesh.

f That is, secretly to persecute, and to sting with their taile as Scorpions doe: such is the fashion of the hypocrites.

g For the false prophets can not destroy the elect, but such as are ordeined to perdition.

h That is, the infidels, whom Satan blindeth with the efficacie of errour, 2. Thess. 2.11.

i Though the elect be hurt, yet they cannot perish.

k The elect for a certaine space, and at times are in troubles: for the grashoppers endure but from April to September, which is fiue moneths.

l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish. *Isa.* 2.19. *hos.* 2.10. 8 *luke* 23.30. *chap.* 6.16.

m Such is the terrour of the vnbeleeuing conscience, which hath no assurance of mercie, but feeleth the iudgement of God against it, when men embrace errour, and refuse the true simplicitie of Gods worde. *Wisd.* 16.9.

n Which signifieth that the Popes cleargie shall be proud, ambitious, bolde, stout, rash, rebellious, stubborne, cruell, lecherous, & authors of warre & destruction of the simple children of God.

o They pretend a certaine title of honour, which indeed belongeth nothing vnto them, as the Priests by their crownes and strange apparell declare.

p That is, they pretend great gentlenes and loue: they are wise, politique, subtile, eloquent, and in worldly craftinesse passe all in all their doings.

q That is, effeminate, delicate, idle, trimming themselues to please their harlots.

r Signifying their oppression of the poore, and cruelty against Gods children.

s Which signifieth their hardnesse of heart, and obstination in their errours, with their assurance vnder the protection of worldly princes.

t For as though they had wings, so are they lifted vp aboue the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse.

u To infect and kill with their venimous doctrine.

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x Which is Antichrist the Pope, king of hypocrites, and Satans ambassadour.
y That is, destroyer, for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole world with fire and sword.
z Which was the voyce of Christ, sitting on the right hand of the Father.
a Meaning the enemies of the East countrey, which should afflict the Church of God, as did the Arabians, Saracens, Turks & Tartarians.
b This signifieth the great readinesse of the enemies.
c Which signifieth their false doctrine and hypocrisie.
d And therefore were iustly destroyed. *Psal.*115.4. *and* 135.15.

is the x Angel of the bottomlesse pit, whose name in Hebrew, is y Abbaddon: & in Greeke he is named Apollyon.
12 One woe is past, and beholde, yet two woes come after this.
13 ¶ Then the first Angel blew his trumpet, & I heard a z voice from the foure hornes of the golden altar, which is before God,
14 Saying to the first Angel, which had the trumpet, Loose the foure a Angels which are bound in the great riuer Euphrates.
15 And the foure Angels were loosed, which were prepared at an b houre, at a day, at a moneth, and at a yeere, to slay the third part of men.
16 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.
17 And thus I saw the horses in a vision, and them that sate on them, hauing fiery habergions, and of Iacinth, and of brimstone, & the heades of the horses were as the heads of lions: & out of their mouthes went foorth fire and smoke, and brimstone.
18 Of these three was the third part of men killed, that is, of the fire, & of the smoke, and of the brimstone which came out of their mouthes.
19 For their power is in their c mouthes, and in their tayles: for their tailes were like vnto serpents, and had heades, wherewith they hurt.
20 And the remnant of the men which were not killed by these plagues, d repented not of the workes of their handes that they should not worship deuils, & * idols of golde, and of siluer, and of braſſe, and of stone, and of wood, which neyther can see, neyther heare, nor go.
21 Also they repented not of their murder, and of their sorcery, neither of their fornication, nor of their theft.

CHAP. X.

1 The Angel hath the booke open. 6 He sweareth there shal be no more time. 9 He giueth the booke vnto Iohn, which eateth it vp.

AND I sawe another mighty a Angel come downe from heauen, clothed with a cloud, and the b rayneb ow vpon his head, and his face was as the c sunne, & his d feete as pillars of fire.
2 And he had in his hand a little e booke open, and he put his right foot vpon the sea, and his left on the earth,
3 And cried with a f loud voice, as when a lion roareth: and when he had cried, seuen thunders vttered their voyces.
4 And when the seuen thunders had vttered their voyces, I was about to write: but I heard a voice from heauen, saying vnto mee, * g Seale vp those things which

a Which was Iesus Christ that came to comfort his Church against the furious assaults of Satan & Antichrist: so that in all their troubles, the faithfull are sure to find consolation in him.
b Iesus Christ beareth the testimony of Gods loue towards vs.
c It ouercame all the darkenesse of the Angel of the bottomlesse pit. d Straight, strong, and pure from all corruptions. e Meaning the Gospel of Christ, which Antichrist cannot hide, seeing Christ bringeth it open in his hand. f Which declareth that in despight of Antichrist the Gospel should be preached through all the world: so that the enemies shall be astonied. g The whole graces of Gods Spirit bent themselues against Antichrist. *Dan.* 12.4. h Beleeue that that is written: for there is no need to write more for the vnderstanding of Gods children.

the seuen thunders haue spoken, and write them not.
5 And the Angel which I saw stand vpon the sea, and vpon the earth, lift vp his hand to heauen,
6 And sware i by him that liueth for euermore, which created heauen, and the things that therin are, and the earth, & the things that therein are, and the sea, and the things which therein are, that time should be no more.
7 But in the dayes of the voice of the seuenth Angel, when he shall begin to blowe the trumpet, euen the k mystery of God shall bee finished, as hee hath declared to his seruants the Prophets.
8 And the voice which I heard from heauen, spake vnto l mee againe, and said, Goe and take the little booke which is open in the hand of the m Angel, which standeth vpon the sea and vpon the earth.
9 So I went vnto the Angel, and said to him, Giue me the little n booke. And he sayd vnto me, * Take it, and o eate it vp, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as hony.
10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as p sweet as hony: but when I had eaten it, my belly was bitter.
11 And he sayd vnto me, Thou must prophesie q againe among the people and nations, and tongues, and to many kings.

i That is, by God with whom Christ by his diuinity is equall.
k The faythfull shall vnderstand, and see this mystery of the last iudgement, the damnation of Antichrist and infidels, and also the glory of the iust at the resurrection.
l As S. Iohn vnderstood this by reuelation, so is the same reuciled to the true preachers, to discouer the Pope and Antichrist.
m Meaning Christ.
n That is, the holy Scriptures which declareth that the Minister must receiue them at the hand of God, before he can preach them to others. *Ezek.* 3.1.
o Which signifieth that the Ministers ought to receiue the word into their hearts, & to haue graue and deepe iudgement, and diligently to study it and with zeale to vtter it.
p Signifying, that albeit that the minister haue consolation by the word of God, yet shall he haue sore and grieuous enemies, which shall bee troublesome vnto him.
q Not only meaning in his life time, but that this booke after his death should be as a preaching vnto all nations.

CHAP. XI.

1 The Temple is measured. 3 Two witnesses raised by the Lord, are murthered by the beast. 11 but after receiued to glory. 15 Christ is exalted, 16 and God praised by the xxiii. Elders.

THen was giuen me a reede, like vnto a rod, and the Angel stood by, saying, Rise and a mete the temple of God, and the altar, and them that worship therein.
2 But b the court which is without the Temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy c citie shall they tread vnderfoot d two and fourtie moneths.
3 But I will giue power vnto my e two witnesses, and they shall prophesie a

a Which declareth that Christ Iesus will build his church and not haue it destroyed: for he measureth out his spirituall Temple.
b The Iewish Temple was diuided into three parts: the body of the Temple which is called the court, whereinto euery man entred: the holy places where the Leuites were: and the holiest of all, whereeinto the high Priest once a yere entred: in respect therefore of these two latter, the first is sayd to bee cast out, because as a thing prophane it is neglected when the Temple is measured, and yet the aduersaries of Christ boast that they are in the Temple, and that none are of the Temple but they.
c That is, the Church of God. d Meaning a certaine time: for God hath limitted the times of Antichrists tyranny.
e By two witnesses he meaneth all the preachers that should builde vp Gods Church, alluding to Zerubbabel and Iehoshua, which were chiefly appointed for this thing, & also to this saying, In the mouth of two witnesses standeth euery word.

f thousand

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f Signifying a certaine time: for when God giueth strength to his ministers, their persecutions seeme as it were but for a day or two.

g In poore and simple apparell.

h Whereby are signified the excellent graces of them which beare witnesse to the Gospel.

i Who hath dominion ouer the whole earth.

k By Gods word, whereby his ministers discomfit the enemies.

l They denounce Gods iudgement against the wicked, that they cannot enter into heauen.

m Which is to declare and procure Gods vengeance.

n That is, the Pope, which hath his power out of hell, and commeth thence.

o He sheweth how the Pope gayneth the victory, not by Gods word, but by cruell warre.

p Meaning, the whole iurisdiction of the Pope which is compared to Sodome for their abominable sin, & to Egypt because the true liberty to serue God, is taken away frō the faithfull, & Christ was condemned by Pilate, who represented the Roman power which should bee enemie to the godly.

q The infidels are tormented by hearing the trueth preached.

r Which shall be at the last resurrection.

s For it seemed that Antichrist had chased them out of the earth.

t Of the power of Antichrist.

u When they shall vnderstand by Gods word the glory of his, and the punishment of his enemies, they shall fall from the Pope, and glorifie God.

x Albeit Satan by the Pope, Turke, or other instruments troubleth the world neuer so much, yet Christ shall reigne.

y Iesus Christ

z This declareth the office of the godly, which is to giue God thankes for the deliuerance of his, and to prayse his iustice for punishing of his enemies.

f thousand two hundreth & threescore dayes, clothed in s sackcloth.

4 These are two h Olive trees, and two candlesticks, standing before the God of the i earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, k thus must he be killed.

6 These haue power to shut l heauen, that it raine not in y daies of their prophelying, and haue power ouer waters to turne them into m blood, and to smite the earth with all maner of plagues, as often as they will.

7 And when they haue finished their testimony the n beast that commeth out of the bottomlesse pit, shall make warre against them, and shall o ouercome them, and kill them.

8 And their corpses shall lie in the streets of the great p city, which spiritually is called Sodome and Egypt, where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles shall see their corpses three daies & a halfe, and shal not suffer their carkeises to be put in graues.

10 And they that dwell vpon the earth, shall reioyce ouer them, & be glad, and shall send giftes one to another: for these two Prophets q vexed them that dwelt on the earth.

11 But after three dayes and an halfe, the spirit of life comming from God, shall enter into them, & they shall r stand vp vpon their feete: and great feare shall come vpon them which saw them.

12 And they shall heare a great voyce frō heauen, saying vnto them, Come vp hither. And they shal ascend vp to heaue in a cloud, and their enemies shall see them.

13 And the same houre shall there bee a great earthquake, and the tenth part of the citie s shall fall, and in the earthquake shall be slaine in number seuen thousand: and the remnant shall bee afrayd, t and giue glory to the God of heauen.

14 The second woe is past, and beholde, the third woe will come anone.

15 And the seuenth Angel blew the trumpet, and there were great voices in heauen, saying, The u kingdomes of this world are our Lords, and his Christes, and hee shall reigne for euermore.

16 Then the foure and twenty Elders, which sate before God on their seats, fell vpon their faces, and worshipped y God,

17 Saying, z We giue thee thanks, Lord God almighty, Which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obteined thy kingdome.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should bee iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saintes, and to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, & there was seene in his Temple the arke of his couenāt: & there were a lightnings, and voices, and thundrings, & earthquake, and much haile.

a Which signifie the destruction of the enemies.

CHAP. XII.

1 *There appeareth in heauen a woman clothed with the sunne.* 7 *Michael fighteth with the Dragon, which persecuteth the woman.* 11 *The victory is gotten, to the comfort of the faithfull.*

AND there appeared a great wonder in heauen: A a woman clothed with the sunne, and the b moone was vnder her feete, and vpon her heade a c crowne of twelue starres.

2 And shee was with childe, and d cryed trauailing in birth, and was payned readie to be deliuered.

3 And there appeared another wonder in heauen: for behold, a great e red Dragon hauing f seuen heads, and ten hornes, and seuen crownes vpon his heads:

4 And his taile drew the g third part of the starres of heauen, and cast them to the earth. And the Dragon stood before the woman, which was ready to bee deliuered, to deuoure her childe when shee had brought it foorth.

5 So shee brought foorth a h man childe, which should rule all nations with a *rod of iron: and her sonne was taken vp vnto God and to his throne.

6 And the woman fled into i wildernesse, where, she hath a place prepared of God, that they should feede her there a thousand, two hundreth and threescore dayes.

7 And there was a battell in heauen, k Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels.

8 But they preuayled not, neyther was their place found any more in l heauen.

9 And the great Dragon that old serpent called the deuill and Satan, was cast out, which deceiueth all the worlde: hee was

a In this third vision is declared how the Church, which is compassed about with Iesus Christ the sonne of righteousnes, is persecuted of Antichrist.

b The Church treadeth vnder foot whatsoeuer is mutable and inconstant, with all corrupt affections and such like.

c Which signifieth God and his word.

d The Church euer with a most feruent desire longed that Christ should be borne, and that the faithfull might be regenerate by his power.

e The deuill and all his power which burneth with fury,

and is redde with the blood of the faithfull.

f For hee is prince of this world, and almost hath the vniuersall gouernement.

g By his flatteries and promises he gaineth many of the excellent ministers and honourable persons, and bringeth them to destruction.

h Which is Iesus Christ the first borne among many brethren, who was borne of the Virgine Marie, as of a speciall member of the Church. *Psal.* 2. 9.

i The Church was remoued from among the Iewes to the Gentiles, which were as a barren wildernesse, and so it is persecuted to and fro.

k Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithfull.

l For the Dragon was depriued of all his dignity, and had no more place in the Church.

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euen cast into the earth, and his angels were cast out with him.

10 Then I heard a loude voyce, saying, Now is saluation in heauen, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by the blood of the Lambe, and by the word of their testimonie, and they [m] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Wo to the [n] inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that hee hath but a short time.

13 And when the dragon saw that hee was [o] cast vnto the earth, he persecuted the woman which had brought foorth the man childe.

14 But to the woman were giuen two wings of a great Eagle, that she might flie into the wilderneſſe, into [p] her place, where shee is nourished for a time, and times, and halfe a time, from [y] presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that hee might cause her to bee caried away of the flood.

16 But the [q] earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went [r] made warre with the remnant of her seed, which keepe the commandements of God, and haue the testimonie of Jesus Christ.

18 And I stood on the sea sand.

m They put their liues in danger so oft as need required.
n Meaning them that are giuen to the world and fleshly lusts.
o And was ouercome of Christ, then he fought against his members.
p Which the Lord had appointed for her.
q God giueth meanes to his Church to escape the furie of Satan, making his creatures to serue to the support thereof.
r Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

CHAP. XIII.

1. 8 *The beast deceiueth the reprobate,* 2. 4. 12 *And is confirmed by another beast.* 17 *The priuiledge of the beasts marke.*

AND I saw a [a] beast rise out of the Sea, hauing [b] seuen heades, and [c] ten hornes, and vpon his hornes were tenne crownes, and vpon his heades the name of blasphemie.

2 And the beast which I saw, was like a [d] leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the [e] dragon gaue him his power, & his throne, and great authoritie.

3 And I saw one of his [f] heads as it were wounded to death, but his [g] deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they [h] worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth that spake great things and blasphemies, and power was giuen vnto him, to do [i] two and fortie moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and them that dwell in heauen.

7 And it was giuen to him to make warre with the Saints, and to [k] ouercome them, and power was giuen him ouer euery [l] kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, and worship him, whose [m] names are not * written in the booke of life of the Lambe, which was slaine [n] from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any lead into captiuitie, hee shall go [o] into captiuitie: if any kil with a sword, he must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I beheld another beast comming vp out of the earth, which had two [q] hornes like the Lambe, but hee [r] spake like the dragon.

12 And hee did all that the first [s] beast could doe before him, and hee caused the earth, and them which dwell therein, to worship the first [t] beast, whose deadly wound was healed.

13 And [u] he did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to do in the * sight of the beast, saying to them that dwell on the earth, that they should make the [y] image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a [z] spirit vnto the image of the beast, so that the image of the beast should [a] speake, and should cause that as many as would not [b] worship the image of the beast, should bee killed.

16 And he made all, both small and great, rich and poore, free and bond, to receiue

a Here is the description of the Romane empire, which standeth in cruelty and tyranny.
b Meaning Rome, because it was first gouerned by seuen Kings or Emperours after Nero, and also is compassed about with seuen mountaines.
c Which signifie many prouinces.
d By these beastes are signified the Macedonians, Persians and Caldeans, whom the Romanes ouercame.
e That is, the deuill.
f This may be vnderstood of Nero, who moued the first persecution against the Church, and after slew himselfe, so that the family of the Cæsars ended in him.
g For the Empire was established againe by Vespasian.
h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane Empire.
i Antichristes time and power is limitted
k In their bodies, not in soule.
l He meaneth that vniuersall departing whereof S. Paul speaketh to the Thessalonians.
m Antichrist hath no power ouer the elect. *Chap.* 3. 5.
n As God ordeined from before all beginning, and all the sacrifices were as signes & sacraments of Christs death.
o They which led soules captiues goe themselues into captiuitie.
p As the kingdome of heauen, & bringeth men thither: so the Popes kingdome is of the earth, & leadeth to perdition, and is begun and established by ambition, couetousnes, beastlines, craft, treason and tyranny.
q Which signifie the Priesthood & the kingdome, & therefore he giueth in his armes two keyes, and hath two swords caried before him. So Boniface the eight which first ordeined the Iubile, shewed himselfe one day in apparell as a Pope, and the next day in harneſſe as the Emperour, and the two hornes in the Bishops mitre are signes therof.
r He spake deuilish doctrine, accused Gods word of imperfection, set vp mans traditions, & spake things contrary to God and his word.
s For the Pope in ambition, crueltie, idolatrie and blasphemie did follow and imitate the ancient Romanes.
t Brought them to idolatrie, & astonished them with the name of that holy Empire (as hee termeth it,)
u The man of sinne, according to the operation of Satan shall be with all power, signes, and miracles of lies, 2. Thess 2. 9, 10.
x Before the whole Empire, which representeth the first beast, and is the image thereof.
y For the first Romane Empire was as the patterne, and this second Empire is but an image and shadow thereof.
z For except the Pope confirme the authoritie of the king of Romanes, he is not esteemed worthy to be made Emperour.
a The same thinges which the Pope or false prophets instruct him in.
b Receiue the ordinances and decrees of the seat of Rome, and to kisse the villaines foote, if he were put thereunto,

a e marke

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a marke in their right hand or in their foreheads.

17 And d that no man might buy or sell, saue he that had the marke, or the name of the beast, or the number of his name.

18 Here is wisedome. Let him that hath wit, count the number of the beast: for it is the number e of a man, and his number is fiue hundreth threescore and sixe.

CHAP. XIIII.

1 *The notable company of the Lambe.* 6 *One Angel announceth the Gospel,* 8 *Another the fal of Babylon,* 9 *And the third warneth to flee from the beast.* 13 *Of their blessednesse which die in the Lord.* 18 *Of the Lords haruest.*

THen I looked, and loe, a a Lambe stood on mount Sion, and with him an b hundreth fourtie and foure thousand, hauing his Fathers c name written in their foreheads.

2 And I heard a voyce from heauen, as the sound of many d waters, and as the sound of a great thunder: and I heard the voyce of harpers harping with their harpes,

3 And they sung as it were a new song before the throne & before the foure beastes, and the Elders, and no e man could learne that song, but the hundreth fortie and foure thousande, which were bought from the earth.

4 These are they which are not f defiled with women, for they are virgins: these follow the Lambe g whithersoeuer hee goeth: these are bought from men, being the h first fruits vnto God, and to the Lambe.

5 And in their mouthes was found no guile: for they are without i spot before the throne of God.

6 ¶ Then I saw another k Angel flie in the middes of heauen, hauing an euerlasting Gospel, to preach vnto them that dwell on the earth, and to euery nation, and kinred, and tongue, and people,

7 * Saying with a loude voyce, l Feare God, and giue glory to him: for the houre of his iudgement is come: and worship him that made * heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, * It is fallen, it is fallen, m Babylon the great citie: for she made all nations to drinke of the wine of the n wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a loud voyce, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the o pure wine, which is powred into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, & whosoeuer receiueth the print of his name.

12 Here is the patience of p Saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voyce from heauen, saying vnto me, Write, q Blessed are the dead, which hereafter die in the r Lord. Euen so saith the spirit: for they rest from their labours, and their works follow them.

14 ¶ And I looked, and behold, a white s cloud, and vpon the cloud one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loude voyce to him that sate on the cloud, * t Thrust in thy sickle, and reape: for the time is come to reape: for the haruest of the earth is ripe.

16 And he that sate on the cloud, u thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the x altar, which had power ouer fire, and cried with a loud cry to him that had the sharp sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sic-

a Iesus Christ ruleth in his church to defend and cõfort it, though the beast rage neuer so much: and seeing Christ is present euer with his Church, there can be no vicar: for where there is a vicar, there is no Church.

b Meaning, a great and ample Church.

c Which was the marke of their election, to wit, their faith.

d Signifying that the number of ỹ Church should be great, and that they should speak boldly, & aloud, and so glorifie the Lord.

e None can prayse God but the elect whom he hath bought.

f By whoredome: and vnder this vice hee comprehendeth all other: but this is chiefly meant of idolatrie, which is the spirituall whoredome.

g For their whole delight is in the Lambe Iesus, and they loue none but him.

h Which declareth that the faithfull ought to liue iustly and holily, that they may be the first fruits, and an excellent offering of the Lord.

i Forasmuch as their sinnes are pardoned, and they are clad with the iustice of Christ.

k By this Angel are meant the true ministers of Christ which preach the Gospel faithfully.

Psal. 145.6.

l The Gospel teacheth vs to feare God and honour him, which is the beginning of heauenly wisedome. *Act.* 14.15. *Isa.* 21.9. *Iere.* 51.8. *chap.* 18.2.

m Signifying Rome, foramuch as the vices which were in Babylon are found in Rome in greater aboundance, as persecution of ỹ Church of God, oppression and slauery, with destruction of the people of God, confusion, superstition, idolatry, impietie: and as Babylon the first Monarchie was destroyed, so shall this wicked kingdome of Antichrist haue a miserable ruine, though it bee great, and seemeth to extend throughout all Europa.

n By the which fornication God is prouoked to wrath: so that hee suffereth many to walke in the way of the Romish doctrine to their destruction.

o That is, of his terrible iudgement.

p The faithfull are exhorted to patience.

q For they are deliuered from the horrible troubles which are in the Church, & rest with God. ‖ *Or, for the Lords cause.*

r Which are ingafted in Christ by faith, which rest and stay only on him, and reioyce to be with him: for immediatly after their death they are receiued into ioy.

s Signifying that Christ shall come to iudgement in a cloud, euen as he was seene to go vp. *Joel* 3.13. *mat.* 13.39.

t The ouerthrow of the people is compared to an haruest, Isai. 19.5. also to a vintage, Isai. 63.3.

u This is spoken familiarly for our capacitie, alluding vnto an husbandman, who suffereth himselfe to be aduertised by his seruants when his haruest is ripe, and not that Christ hath need to be told when he should come to iudgement for the comfort of his Church, and destruction of his enemies.

x This was Christ, who is also the altar, the Priest, and sacrifice.

kle

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kle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into the great winepresse of the wrath of God.

20 And the y wine presse was troden without the citty, and blood came out of the wine presse, vnto the z horse bridles by the space of a thousand & sixe hundred furlongs.

y That is, a certaine place appoynted, and not in the heauen.

z By this similitude he declareth the horrible confusion of the tyrants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

CHAP. XV.

1 Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials full of Gods wrath.

AND I sawe another a signe in heauen great and marueilous, b seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I saw as it were a c glassie sea mingled with fire, and them that had gotten victory of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

3 And they sung the song of Moses the *seruant of God, and the song of the Lambe, saying, Great & marueylous are thy workes, Lord God Almighty: iust and true are thy *‖ wayes, king of Saints.

4 *Who shall not feare thee, O Lord, and glorifie thy Name? for thou onely art holy, and al nations shal come and worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the Temple of the tabernacle of testimony was open in heauen.

6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and d bright linnen, and hauing their e breasts girded with golden girdles.

7 And one of the f foure beastes gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

8 And the temple was full of the smoke of the glory of God, and of his power, and no man was able to g enter into the temple, till the seuen plagues of the seuen Angels were fulfilled.

a This is the fourth vision, which conteineth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godly.

b Meaning an infinite number of Gods ministers, which had infinite maners and sorts of punishments.

c Signifying, this brittle & inconstant world mixt with fire, that is, troubles and afflictions: but the Saints of God ouercome them all, and sing diuine songs vnto God, by whose power they get the victory.

Exod. 15.1. *Psal.* 145 17. ‖ *Or, actes and deedes.* *Iere.* 10.7.

d Which is to declare that Gods iudgements are cleare, iust and without spot. e As ready to execute the vengeance of God. f By the foure beastes are meant all the creatures of God, which willingly serue him for the punishment of the infidels. g God giueth vs full entry into his Church by destroying his enemies: for the Saints cannot clearely knowe all Gods iudgements before the full end of all things.

CHAP. XVI.

1 The Angels powre out their vials full of wrath, 6 And what plagues follow thereof. 15 Admonition to take heed and watch.

AND I heard a great voyce out of the Temple, saying to the seuen Angels, Go your wayes, and powre out the seuen vials of the wrath of God vpon the earth.

2 And the first went, and powred out his vial vpon the earth: and there fell a noysome and a grieuous a sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angel powred out his vial vpon the sea, and it became as the b blood of a c dead man: and euery liuing thing died in the sea.

4 And the third Angel powred out his vial vpon the riuers and fountaines of waters, and they became d blood.

5 And I heard the Angel of the e waters say, Lorde, thou art iust, (Which art, and (Which wast, and holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthie.

7 And I heard another out of the Sanctuary say, Euen so, Lorde God almighty, f true and righteous are thy iudgements.

8 And the fourth Angel powred out his vial on the Sunne, and it was giuen vnto him to torment men with g heate of fire,

9 And men boyled in great heate, and h blasphemed the Name of God, which hath power ouer these plagues, and they repented not to giue him glory.

10 And the fifth Angel powred out his vial vpon the throne of the i beast, and his kingdome waxed darke, and they k gnewe their tongues for sorow,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And the sixt Angel powred out his vial vpon the great riuer l Euphrates, and the water thereof dried vp, that the way of the Kings of the East ‖ might bee prepared.

13 And I sawe three m vncleane spirits like frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of n deuils, working miracles, to goe vnto the o Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

15 (p Behold, I come as a theefe. Blessed is hee that watcheth, and keepeth his p garments, lest he walke naked, and men see his filthinesse)

16 And they gathered them together into a

a This was like the sixt plague of Egypt, which was sores and boyles, or pockes: and this reigneth commonly among Canons, Monkes, Friers, Nunnes, Priests, and such filthy vermine which beare the marke of the beast,

b This is like to the first plague of Egypt, which signifieth all kindes of pestilences and contagious diseases.

c That is, corrupt and infect.

d The first plague of Egypt was like vnto this.

e He bringeth forth these two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witnesse and commenders of Gods iust iudgements.

f Forasmuch as thou destroyest the rebels, and preseruest thine.

g Signifying famine, drought, and hote diseases, which proceed thereof.

h The wicked were hard hearted, and stubborne when God punished them.

i This answereth to the ninth plague of Egypt, which signifieth that the Popes doctrine is an horrible plague of God, which keepeth men still in darke ignorance and errours.

k They shall shewe their fury, rage and blasphemy against God, when the light of his Gospel shall shine. l By Euphrates which was the strength of Babylon, is meant the riches, strength, pleasures and commodities of Rome the second Babylon, which are the true Kings and Priestes in Christ, by discloshing their wicked deceite. m That is, a strong number of the great deuill the Popes ambassadours, which are euer crying and croking like frogges, and come out of Antichrists mouth, because they should speake nothing but lyes, and vse all maner of crafty deceite to maintayne their rich Euphrates against the true Christians.

n Albeit they call themselues spirituall and holy fathers. o For in all Kings courts the Pope hath had his ambassadours to hinder the kingdome of Christ. *Chap.* 3. 3. *matthew* 24. 44. *luke* 12. 39.

p Of righteousnesse, and holinesse, wherewith we are clad through Iesus Christ.

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q As if he would say, the craftines of destruction, when as Kings and Princes shall warre against God, but by the craft of Satan, are brought to that place where they shall be destroyed.

place called in Hebrew q Arma-gedon.

17 ¶ And the seuenth Angel powred out his viall into the aire: & there came a loude voyce out of the Temple of heauen from the throne, saying, r It is done.

r This is the last iudgement when Christ shal come to destroy the wicked and deliuer his Church.

18 And there were voyces, and thunderings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mighty an earthquake.

19 And the great f city was diuided into three partes, and the s cities of the nations fell, and great Babylon came in remembrance before God * to giue vnto her the cuppe of wine of the fiercenesse of his wrath.

f Meaning, the whole number of them that shall call themselues Christians, whereof some are so in deede, some are Papists, & vnder pretence of Christ, serue Antichrist, and some are Neuters, which are neither on the one side nor on the other. s Signifying all strange religion, as of Iewes, Turkes and others, which then shall fall with that great whore of Rome, and bee tormented in eternall paynes.

20 And euery yle fled away, & the mountaines were not found.

21 And there fell a great hayle, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

CHAP. XVII.

3 The description of the great whore. 8 Her sinnes and punishment. 24 The victory of the Lambe.

a Which was Christ Iesus, who will take vengeance on this Romish harlot.

THen there came a one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me, Come, I will shew thee the damnatio of the great b whore that sitteth vpon many t waters,

b Antichrist is compared to an harlot, because he seduceth the world with vaine words, doctrines of lies, and outward appearance.

2 With whom haue committed fornication the kings of the earth, and the inhabitants of the earth are drunke with the wine of her fornication.

3 So he caried me away into the wildernesse in the Spirit, and I sawe a woman sit vpon a scarlet coloured d beast, ful of names of e blasphemy, which had seuen heads, and ten hornes.

c Meaning diuers nations and countries.

d The beast signifieth the ancient Rome: the woman that sitteth thereon, the new Rome which is the Papistrie, whose cruelty and bloodshedding is declared by scarlet.

4 And the f woman was arayed in purple and scarlet, and gilded with gold, & precious stones, and pearles, and had a cup of gold in her hand, full of g abominations, and filthinesse of her fornication.

e Full of idolatry, superstition and contempt of the true God.

5 And in her forehead was a name written, h A mystery, great Babylon, the mother of whoredomes, and abominations of the earth.

f This woman is the Antichrist, that is, the Pope with the whole body of his filthy creatures, as is expounded Verse 18. whose beautie onely standeth in outward pompe and impudencie, and craft like a strumpet. g Of false doctrines and blasphemies. h Which none can know to auoyd, but the elect.

6 And I saw the woman drunken with the blood of Saints, & with the blood of the Martyrs of Iesus: and when I saw her, I wondred with great marualle.

7 Then the Angel said vnto me, Wherefore marueilest thou? I will shewe thee the mystery of the woman, and of the beast that beareth her, which hath seuen heads, and ten hornes.

8 The i beast that thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit, and shall go into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the worlde) when they behold the beast that was, and is not, and yet is.

i This is the Romane Empire, which being fallen to decay, the whore of Rome vsurped authority, and proceeded from the deuill, and thither shall returne.

9 Here is the minde that hath wisdome. The seuen heades are k seuen mountaynes, whereon the woman sitteth: they are also l seuen kings.

k Which are about Rome.

10 Fiue are fallen, and one is, and another is not yet come: and when he commeth he must continue a short space.

l For after that the Empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus dyed in lesse then fourteene yeeres, and reigned as Kings: Domitian then reigned, and after him Coccceius Nerua which was the seuenth.

11 And the beast that was, and is not, is euen the m eight, and is one of the seuen, and shall goe into destruction.

m He meaneth Traiane the Emperour, who was a Spaniard, and adopted by Nerua, but because he persecuted the faithfull, he goeth also to perdition.

12 And the ten hornes which thou sawest, are ten kings, which yet haue not receiued a kingdome, but shall receiue power, as kings at one houre with the beast.

13 n These haue one mind, and shal giue their power and authoritie vnto the beast.

n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the pot. 1. *Tim.* 6. 15.

14 These shal fight with the Lambe, and the Lambe shall o ouercome them: * for he is Lord of lords, and King of kings: and they that are on his side, called, and chosen, and faithfull.

same. o And breake them to shiuers as a potters *vessel*, *Psal.* 2. 9. *Reuel.* 19. 16. p Diuers nations, as the Gothes, Vandales, Hunnes, and other nations, which were once subiect to Rome, shall rise against it, and destroy it. q That in stead of doing homage to Christ Iesus, they should be cast in a reprobate sence to serue Antichrist, and to dedicate themselues and theirs wholly vnto him.

15 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the p tenne hornes which thou sawest vpon the beast, are they that shal hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

17 For God hath q put in their hearts to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the words of God be fulfilled.

18 And the woman which thou sawest, is the great city, which reigneth ouer the kings of the earth.

CHAP. XVIII.

3. 9 The louers of the world are sory for the fal of the whore of Babylon. 4 An admonition to the people of God to flee out of her dominion, 20 but they that be of God, haue cause to reioyce for her destruction.

AND after these things, I sawe another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glory.

Isa. 21. 9. *Iere.* 51. 8. *chap.* 14. 8.

2 And he cryed out mightily with a loud voyce, saying, * a It is fallen, it is fallen, Babylon the great citie, and is become the habitation of b deuils, and the hold of all foule spirits, and a cage of euery vncleane and hatefull bird.

a This description of the ouerthrow of the great whore, is like to that whereby the prophets vse to declare the destruction of Babylon. b He describeth Rome to be the sinke of all abomination and deuilishnesse, and a kind of hell.

3 For

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c The greatest part of the world hath been abused and seduced by this spirituall whoredome.

d When God threatneth the wicked, he euer comforteth and counselleth his what they ought to doe, that is, that they doe not communicate with the sinnes of the wicked.

e The Greeke word is, that her sinnes so follow one another, and so rise one after another, that they grow to such an heape, that at length they touch the very heauens.

f Blessed is hee that can repay to the whore the like, as it is written, Psa. 137.8,9. *Isa.* 47.8.

g The glorious boasting of the strumpet.

h But ful of people and mighty.

i Both they that temporally haue had profit by the strumpet, & also the spirituall merchants shall for sorow and want of their gaine, cry out and despaire.

k Which is very odoriferous and precious.

l Such as ỹ wantons vse at Rome.

m This is the vilest ware, ỹ these merchants sel, & best cheap, which soules notwithstanding ỹ Sonne of God redeemed with his precious blood, 1. Pet. 1. 19.

n That is, the things which thou louedst best.

o And so shew signes of great sorow.

3 For [c] all nations haue dronken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, & the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voice from heauen say, [d] Goe out of her my people, that yee be not partakers in her sinnes, and that yee receiue not of her plagues.

5 For her sinnes are [e] come vp vnto heauen, & God hath remembred her iniquities.

6 [f] Reward her, euen as she hath rewarded you, and giue her double according to her workes: and in the cup that she hath filled to you, fill her the double.

7 Inasmuch as she glorified her selfe, and liued in pleasure, so much giue you to her torment and sorow: for shee saith in her heart, *I sit being a qurene, and am no [h] widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death, and sorow, and famine, and she shall be burnt with fire: for strong is the Lord God which will condemne her.

9 And the Kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning,

10 And shall stand afarre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mighty citie: for in one houre is thy iudgement come.

11 And the [i] merchants of the earth shall weepe and waile ouer her: for no man buyeth her ware any more.

12 The ware of gold & siluer, and of precious stone, and of pearles, and of fine linen, and of purple, & of silke, and of skarlet, and of all maner of Thine [k] wood, and of all vessels of yuory, and of all vessels of most precious wood, and of brasse, and of iron, and of marble,

13 And of cynamom, and odours, & ointments, and frankincense, and wine, and oile, and fine flour, and wheate, and beasts, and sheepe, and horses, and [l] charets, and seruants, and [m] soules of men.

14 (And the [n] apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt find them no more)

15 The merchants of these things which were waxed rich, shall stand afarre off from her, for feare of her torment, weeping and wailing,

16 And saying, Alas, alas, the great citie, that was clothed in fine linnen, and purple, and scarlet, and gilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie shippes, and shipmen, and whosoeuer trauaile on the sea, shall stand afarre off,

18 And crie, when they see the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shal cast [o] dust on their heads, and crie weeping & wailing, and say, Alas, alas, the great citie, wherein were made rich all that had ships on the sea by her ‖ costlinesse: for in one houre she is made desolate.

20 ¶ Reioyce of her, heauen, and yee holy Apostles and Prophets: for God hath [p] giuen your iudgement on her.

21 Then a mighty Angel tooke vp a stone, like a great millstone, and [*] cast it into the sea, saying, With such violence shall the great citie Babylon be cast, & shalbe [q] found no more.

22 And the voice of harpers, and musicians, and of pipers, and trumpetters shall be heard no more in thee, and no craftsman, of whatsoeuer craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: & the voyce of the bridegrome and of the bride shall bee heard no more in thee: for thy [r] merchants were the great men of the earth: and with thine inchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

CHAP. XIX.

1 *Praises are giuen vnto God for iudging the whore, and for auenging the blood of his seruants.* 10 *The Angel will not be worshipped.* 17 *The foules and birds are called to the slaughter.*

AND after these things I heard a great voyce of a great multitude in heauen, saying, [a] Hallelu-iah, saluation and glory, and honour, and power bee to the Lord our God.

2 For [b] true and righteous are his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants, shed by her hand.

3 And againe they sayd, Hallelu-iah: and her [c] smoke rose vp for euermore.

4 And the foure and twenty Elders, and the foure [d] beasts fell downe, and worshipped God that sate on the throne, saying, [e] Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Prayse our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voice of strong thundrings, saying, Hallelu-iah: for our Lord God almighty hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the [f] mariage of the Lambe is come, and his wife hath made her selfe ready.

8 And to her was granted, that she should be arayed with pure fine linen, and shining: for the fine linnen is the righteousnesse of Saints.

9 Then [g] hee sayde vnto mee, Write, *Blessed are they which are [h] called vnto the

[*] *Or, noble estate.*

p And hath reuenged your cause in punishing her. *Jer.* 51.63.

q It shall not be like to other cities which may be builded againe, but it shall be destroyed without mercie.

r The Romish prelates and merchants of soules are as Kings and princes: so that their couetousnesse and pride must be punished: secondly their crafts and deceits: and thirdly their cruelty.

a That is, praise ye God, because the Antichrist & all wickednes is taken out of the world.

b So that all the Saints are confirmed, and ought nothing to doubt of the saluation of the faithfull.

c The wicked shalbe burned in continuall fire, that neuer shalbe extinguished.

d By the foure beasts are meant all creatures.

e Signifying that his iudgements are true and iust, & that we ought to praise him euermore for the destruction of the Pope.

f God made Christ the bridegrome of this Church at the beginning, and at the last day it shall be fully accomplished when we shall be ioyned with our head. g That is, the Angel. *Matth.* 22.2. *chap.* 14.13. h Whom God of free mercie calleth to be partakers of his heauenly graces, and deliuereth from the filthy pollutions of Antichrist.

Lambes

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Chap.22.8,9.

i Who am charged to testifie of Iesus, or which am partaker of the same Gospel and faith.

k He sheweth that none ought to be worshipped but onely God: and that he is of their number whom God vseth to reueale his secrets by to the Prophets, that they may declare them to others, also that we must beleeue no other spirit of prophecie, but ỹ which doth testifie of Iesus, and leade vs to him.

l Whereby is signified that Iesus Christ our Iudge shall be victorious, and shall triumph ouer his enemies.

m He meaneth Christ.

n So that the wicked shall tremble before his face.

o To shew that he was ruler of all the world.

p That is, none can haue so full reuelation how Christ is very God eternal, infinite & almighty, as he himselfe. *Isa.63.1,2.*

q Whereby is signified his victorie, and the destruction of his enemies.

r Signifying that Iesus Christ, which is the word, is made flesh, and is our Lord, our God, and the iudge of the quicke and dead.

Lambs supper, and he sayd vnto mee, These wordes of God are true.

10 And I fell before his feet * to worship him: but he sayd vnto mee, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the i testimony of Iesus, Worship God: for the k testimonie of Iesus, is the spirit of prophesie.

11 And I saw heauen open, and beholde, a white l horse, & he that sate vpon him, was called m Faithfull and true, and he * iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were o many crownes: and he had a name written, that no man p knew but himselfe.

13 And * he was clothed with a garment dipt in q blood, and his name is called, THE r WORD OF GOD.

14 And the s warriours which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe t sword, that with it he should smite the heathen: for hee * shall rule them with a rod of iron: for hee it is that treadeth the winepresse of the fiercenesse and wrath of almightie God.

16 And hee hath vpon his garment, and vpon his * thigh a name written, * THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the x sunne, who cried with a loude voyce, saying to all the foules that did flie by the mids of heauen, Come and gather your selues together vnto the supper of the great God,

18 That yee may eate the flesh of Kings and the flesh of hie captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men and bondmen, and of small and great.

19 And I saw the beast, and the Kings of the earth, and their v warriours gathered together to make battell against him that sate on the horse, and against his souldiers.

20 But the beast was z taken, and with him that false prophet that wrought miracles before him, whereby hee deceiued them that receiued the beasts marke, and them that worshipped his image. These both were aliue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh.

s Which declareth that his Angels shall come with him to iudge the world.

t Which driueth the wicked into eternall fire. *Psal.2.9.chap.2.27.*

u Which declareth his humanitie, wherein he is Lord of all, & shall iudge the world. *1.Tim 6.15 chap.17.14.*

x This signifieth that the day of iudgement shall be cleere and euident, so that none shalbe hid: for the trumpet shall blow aloud, and all shall vnderstand it.

y For the Pope and the worldly princes shall fight against Christ, euen vntill this last day.

z The ouerthrow of the beast and his, which shall bee chiefly accomplished at the second comming of Christ.

CHAP. XX.

2 Satan being bound for a certaine time, 7 And after let loose, vexeth the Church grieuously. 10. 14 And after the world is iudged, hee and his are cast into the lake of fire.

AND I saw an a Angel come downe from heauen, hauing the b key of the bottomlesse pit, and a great chaine in his hand.

2 And hee tooke the dragon that old serpent, which is the deuill and Satan, and bound him a c thousand yeeres,

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that hee should deceiue the people no more, till the d thousand yeeres were fulfilled: for after that he must bee loosed for a little season.

4 And I saw e seates: and they sate vpon them, and iudgement was giuen vnto them, and I sawe the soules of them that were beheaded for the witnesse of Iesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, and reigned with Christ a f thousand yeere.

5 But the rest of the g dead men shal not liue againe, vntill the thousand yeeres be finished: this is the h first resurrection.

6 Blessed and holy is hee that hath part in the first resurrection: for on such the i second death hath no power: but they k shall be the Priests of God and of Christ, and shal reigne with him a l thousand yeere.

7 And when the thousand yeeres are m expired, Satan shall bee loosed out of his prison,

8 And shal goe out to deceiue the people, which are in the foure quarters of the earth: euen n Gog and Magog, to gather them together to battel, whose number is as the sand of the sea.

9 And they went vp into the plaine of the earth, which compassed the o rents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall bee tormented euen day and night for euermore.

11 And I saw a great white throne, and o one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the p bookes

a This Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ which should treade downe the serpents head.

b Hereby hee meaneth the Gospel whereby hell is shut vp to the faithfull, and Satan is chained that he cannot hurt them, yea, and the ministers hereby open it to the infidels, but through their impietie and stubbornesse.

c That is, from Christs natiuitie vnto the time of Pope Syluester the second: so long the pure doctrine should after a sort remain.

d After this terme Satan had greater power then he had before.

e The glory and authoritie of the that suffer for Christs sake.

f That is, whiles they haue remained in this life.

g He meaneth them which are spiritually dead: for in whom Satan lyeth, he is dead to God.

h Which is, to receiue Iesus Christ in true faith, and to rise from sinne in newnesse of life.

i The death of the soule, which is eternall damnation.

k Shall be true partakers of Christ and of his dignitie.

l That is, for euer.

m After that the chaine is broken, and the true preaching of Gods word is corrupt.

n By them are meant diuers and strange enemies of the Church of God, as the Turke, the Saracens, and others, reade Ezek.38.2. and 39.1,2. by whome the Church of God should bee grieuously tormented.

o Which was Christ prepared to iudgement with glory and maiesty.

p Euery mans conscience is as a booke wherein his deedes are written, which shall appeare when God openeth the booke.

were

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Phil. 4. 3. *chap.* 3. 5. *and* 21. 27.

were opened, & * another booke was opened which is the booke of life, and the dead were iudged of those things which were written in the bookes, according to their workes.

13 And the sea gaue vp her dead, which were in her, and q death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And r death and hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

q Vnderstanding all kinds of death, where by men haue bene slaine.

r Hell and death which are the last enemies shalbe destroyed.

CHAP. XXI.

3. 24 *The blessed estate of the godly,* 8. 27 *And the miserable condition of the wicked.* 11 *The description of the heauenly Ierusalem, and of the wife of the Lambe.*

Isa 65. 17. *and* 66. 22.

AND I saw * a new heauen, and a newe earth: a for * the first heauen, and the first earth were b passed away, and there was no more sea.

a All things shall be renewed and restored into a most excellent & perfect estate, and therefore the day of the resurrection is called the day of restauration of all things, Act. 3. 21. 2 *Pet.* 3. 13.

2 And I John saw the c holy citie newe Ierusalem come d downe from God out of heauen, prepared as a bride trimmed for her husband.

b For all things shalbe purged from their corruption, and the faithfull shall enter into heauen with their head Christ.

3 And I heard a great voice out of heauen, saying, Behold the Tabernacle of God is with men, and hee will dwell with them: and they shall bee his people, and God himselfe shalbe their God with them.

c The holy company of the elect.

d Meaning that God by his diuine maiestie will glorifie and renue his, and take them vnto him.

4 * And God shal wipe e away all teares from their eyes: and there shall bee no more death, neither sorrow, neither crying, neither shall there bee any more paine: for the first things are passed.

Isa. 25. 8. *chap.* 7. 17.

e All occasions of sorrow shall be taken away: so that they shall haue perpetuall ioy.

5 And he that sate vpon the throne, said, * Behold, I make all things new: and hee said vnto mee, Write: for these words are faithfull and true.

Isa. 43. 19. 2 *cor.* 5. 7. *Chap.* 1. 8. *and* 22. 13.

6 And hee said vnto me, It is done, * I am Alpha and Omega, the beginning and the end. I will giue to him that is athirst, of the f well of the water of life freely.

f I that am the eternall life will giue vnto mine

7 Hee that ouercommeth, shall inherite all things, and I will bee his God, and hee shall be my sonne.

8 But the g fearefull, and vnbeleeuing, and the h abominable, and murtherers, and whoremongers, and sorcerers, and idolaters, and all lyars shall haue their part in the lake, which burneth with fire and brimstone, which is the second death.

to drinke of the liuely waters of this euerlasting life.

g They which feare man more then God.

9 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with mee, saying, Come: I will shew thee the i bride, the Lambes wife.

h They which mocke and iest at Religion.

10 And he caried mee away in the spirit to a great and an hie mountaine, and hee shewed me the great k citie, holy Ierusalem, l descending out of heauen from God,

i Meaning the Church, which is married to Christ by faith.

k By this description is declared the incomprehensible excellencie, which the heauenly companie doe enioy.

l It is said to come downe from heauen because all the benefites that the Church hath, they acknowledge to come of God through Christ.

11 Hauing the glorie of God: and her shining was like vnto a stone most precious, as a m Iasper stone, cleare as Christall,

12 And had a great n wall and hie, and had twelue o gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East part there were three gates, and on the Northside three gates, on the Southside three gates, and on the Westside three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelue p Apostles.

15 And he that talked with me had a golden reed to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay foure square, and the length is as large as the breadth of it, and he measured the citie with the reede, twelue thousand furlongs: and the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred, fourtie and foure cubites, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of Iasper: and the citie was pure golde like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation was Iasper: the second of Saphir: the third of a Chalcedone: the fourth of an Emeraude:

20 The fift of a Sardonix: the first of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaz: the tenth of a Chrysoprasus: the eleuenth of a Iacinth: the twelfth an Amethyst.

21 And the twelue gates were twelue pearles, and euery gate is of one pearle, and the street of the citie is pure golde, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almightie and the q Lambe are the Temple of it.

23 * And the citie hath no need of the Sunne, neither of the moone to shine in it: for the glorie of God did light it: and the Lambe is the light of it.

24 * And the people which are saued, shall walke in the light of it: and the r Kings of the earth shall bring their glorie and honour vnto it,

25 * And the gates of it shall not bee shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shalbe brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambes * Booke of life.

m Euer greene and flourishing.

n Signifying that the faithfull shall be surely kept in heauen.

o That is, place enough to enter: for else we know there is but one way, & one gate, euen Iesus Christ.

p For the Apostles, were meanes whereby Iesus Christ the true foundation was reueiled to the world.

q This declareth that Christ is God inseparable with his Father.

Isa. 60. 19. *Isa.* 60. 3, 5.

r Here we see as in infinite other places, that kings and princes (contrary to that wicked opinion of the Anabaptists) are partakers of the heauenly glory, if they rule in the feare of the Lord.

Isa. 60 11. *Phil.* 4. 3. *chap.* 3. 5. *and* 20. 12.

CHAP. XXII.

1 *The riuer of the water of life.* 2 *The fruitfulnesse and light of the citie of God.* 6 *The Lord giueth euer his seruants warning of things to come.* 9 *The Angel will not bee worshipped.* 18 *To the word of God may nothing be added, nor diminished therefrom.*

And

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AND he shewed mee a pure [a] riuer of water of life, cleare as christall, proceeding out of the throne of GOD, and of the Lambe.

2 In the [b] middes of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruite euery [c] moneth: and the leaues of thee tree serued to heale [d] the nations with.

3 And there shalbe no more curse, but the throne of God and of the Lambe shall bee in it, and his seruants shall serue him,

4 And they shall see his face, and his name shall be in their foreheads.

5 * And there shalbe no [e] night there, and they neede no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 And he said vnto me, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is hee that keepeth the wordes of the prophesie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, * I [f] fell downe to worship before the feete of the Angel, which shewed mee these things.

9 But hee said vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worshippe God.

10 And hee said vnto me, [g] Seale not the words of the prophesie of this booke: for the time is at hand.

11 He that is vniust, let him be vniust still: and he which is filthy, let him be filthy still: and hee that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come shortly, and my reward is with me, * to giue euery man according as his worke shall be.

13 I am * Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his commandements, that their right may be in the tree of life, and may enter in through the gates into the citie.

15 For without shall bee dogges and enchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh [i] lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the [k] generation of Dauid, and the bright morning [l] starre.

17 And the Spirite and the Bride say, Come. And let him that heareth, say, [m] Come: And let him that is a * thirst, come: and * let whosoeuer [o] will, take of the water of life freely.

18 For I protest vnto euery man that heareth the words of the prophesie of this booke, * If any man shall adde vnto these things, God shal adde vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the words of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written in this booke.

20 He which testifieth these things, saith, [p] Surely, I come quickly. Amen. Euen so [q] come, Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, Amen.

a He alludeth to the visible paradise, to set foorth more sensibly the spirituall: and this agreeth with that which is written, Ezek. 47.1.

b Meaning that Christ who is the life of his Church is common to all his, and not peculiar for any one sort of people.

c For there are al things pleasant and full of all contentation continually.

d Which sometime were vnpure as Gentiles, but now are purged and made whole by Christ. *Isa.* 60.19,20.

e The light shall be vnchangeable, and shine for euer.* *Chap.* 19.10.

f Now this is the second time that he suffered himselfe to be carried away with the excellencie of the person: which is to admonish vs of our infirmitie and readinesse to fall, except God strengthen vs miraculously with his spirit.

g This is not then as the other prophesies which were commaunded to be hid till the time appointed, as in Daniel 12.4. because that these things should bee quickly accomplished, and did now beginne.

Rom. 2.6. *Isa.* 41.4. & 44.6. *chap* 1.8. *and* 21.6.

h They shall liue eternally with the Sonne of God.

i That maintaine false doctrine, and delight therein.

k That is, a true and naturall man, and yet God equall with my Father.

l For Christ is the light that giueth light to euery one that commeth into this world.

m Let them be afraide of Gods horrible iudgements, and as soone as they heare the Lambe call, let them come.

n He that feeleth himselfe oppressed with afflictions, and desireth the heauenly graces and comfort. *Isa.* 55.1.

o That is, when God beginneth to reforme our will by his Spirit. *Deut.* 4.2 & 12.32. *prou.* 30.6.

p Seeing the Lord is at hand, we ought to be constant and reioyce, but we must beware wee esteeme not the length or shortnesse of the Lords comming by our owne imagination, 2. Pet. 3.9.

q This declareth the earnest desire that the faithfull haue to bee deliuered out of these miseries, and to be ioyned with their head Christ Iesus.

The ende.

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¶ THE PREFACE TO THE *Christian Reader, touching the two* Alphabets ensewing.

GOOD Christian Reader, because thou mayest enioy and reape the profite of these two Alphabets of directions vnto Common places hereafter following, which I haue in maner of a briefe Concordance, or large & ample Index, collected, digested, and caused to be imprinted for thy cõmoditie: I thought it not amisse to aduertise thee somewhat touching the principall contents, vse, and commoditie of them. Wherefore be it knowen vnto thee, that in the first of the said Alphabets, I haue together placed by themselues in a maner, all the strange names and wordes which are scatteringly to bee found here and there throughout the whole Bible, remayning written in the *Hebrewe*, *Chaldean*, *Syrian*, *Greeke*, or *Latine* languages: to the ende thou mayst by that meanes, learne to be conduced vnto so much of the interpretation, Historie, Common places, and knowledge of them, and euery of them, as I trust thou shalt thinke needefull. And for that in diuers translations these strange names & words are written diuersly, I haue, in respect thereof, only in this Alphabet, followed the *Geneua* translation, as most allowed in that behalfe, and yet haue placed in the Margent thereof how in writing, other Translations differ from the same: to the end not only such corruptions as are found for want of ỹ true Orthographie of them, may appeare vnto those that are skilful in those languages, to be amended, when time shall minister occasion (as some of them are already) but also the vnskilful Readers be not defrauded of such commodity, as might grow vnto them thereby, especially if they should haue occasion to looke for any word in the same Alphabet, after the same maner of writing, that they had seene or read it in other Copies, and not finde the same accordingly. Secondly, in the other of the said Alphabets, I haue likewise by themselues placed all, and as many proper and vsual English words, as are conteined in the same Bible, conducing to the finding out of the most fittest sentences, and best common places, tending to the prouing or verifying of any article and doctrine, concerning our Christian faith & religion, or belonging to any other godly or necessary instruction: so as if thou wouldest vnderstand what is to be learned in the Scriptures touching God or his power, his wisdome, or his loue, his mercie, or his trueth, his iustice, his promises, his plagues, or his punishments, &c. either else cõcerning Christ, or the holy Ghost, Angel, or Man, Nature, or Law, Sinne, or Grace, Faith, or Vnbeliefe, Predestination, or Reprobation, Iustification, Regeneration, Church or Sacraments, &c. or to be briefe, if thou wouldest vnderstand what is necessarily to bee learned in the same Scriptures, touching the estate, authoritie, office or duetie of Kings or Princes, Iudges or Magistrates, Bishops & Pastors, Elders or Ministers, Fathers and Mothers, Masters and Mistresses, Subiects, and Parishioners, Husbands & Wiues, Children and seruants, and how euery one, of what degree, estate, condition, or profession soeuer, he, she, or they be of, ought to behaue themselues towards God, and one towards another, and what is to be spoken and not spoken, and what is to be done and left vndone of them or any of them, by the rule of Gods word: thou art not voyd of competent knowledge or directions in this Alphabet to ayde thee. Thirdly, to further thee to finde out in these two Alphabets, any thing whereof I haue before made mention, thou art to resort Alphabetically vnto the first of them, with the name of any Man, Woman, Countrey, Citie, Place, Riuer, Idole, &c. in the same conteined: and also vnto the second of them, with the chiefe word of any sentence or cõmon place therein mentioned, which thou art most affected vnto, or desirest to be satisfied of: and by that meanes

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in euery of them ſhalt thou by Gods grace, without faile be conduced, and to thy great eaſe directed, and as it were, ledde by the hand, euen to the Booke, Chapter and Verſe, where the ſame, (or ſo much thereof, as for a godly, Chriſtian, and neceſſary knowledge ſhall bee thought requiſite) is to bee found out moſt readily: alwayes remembring, that whatſoeuer conuenient knowledge wanteth in theſe Alphabets, as touching the text whereunto it directeth thee, is there ſupplied by the Annotations, or quotations in the Margent. Moreouer, good Chriſtian Reader, thou haſt alſo to obſerue how that the firſt Figure, or Figures, which followe next after any Booke whereunto thou ſhalt bee guided, ſignifieth or ſignifie the Chapter, and the other the verſe or verſes of the ſame Chapter, where any of the foreſaid things is to be ſought for. Againe, whereas thou ſhalt after a Chapter, and otherwhiles after ſome verſe or verſes of a Chapter, finde this marke or Starre * quoted, thou art to vnderſtand, how that the whole Chapter, or from the verſe of that Chapter where the ſame Starre is placed forward vnto the ende thereof, entreateth, or in ſome good reſpects chiefly belongeth, and may be applyed to the ſame Hiſtorie, matter, or common place thou ſeekeſt for, except there be any verſes following the ſame *, for then the common place is to be vnderſtoode, not to exceede thoſe verſes. Finally, whereas I haue ſometimes in theſe Alphabets partly ſet downe the ſenſe, & that which may properly be gathered of the text, which thou art directed vnto, & not the very words themſelues, and otherwhiles repeated one thing in diuers places, but yet to diuers ends: I truſt that wil not offend thee, ſith I haue ſo done for the vnlearneds ſake, becauſe the ſame could not, ne can be made too plaine for them, and therefore haue vſed not ſo great a curioſitie and abbreuiation in that behalfe, as perhaps ſome others would haue had me: & yet conſidering to what a great quantity theſe two Alphabets are growen vnto, (ouer that I thought they would) I haue bene forced to leaue out ſomewhat, that otherwiſe I would haue added vnto them, which hereafter by Gods grace I will ſupply: thus much touching the principal contents, commodity, & vſe of the aforeſaid Alphabets, which with ſuch other doubts as may trouble thee, I miſtruſt not, but by well peruſing of the ſame, and practiſe (with the diuerſitie of letter, which is vſed in them) will ſoone appeare very eaſie, plaine, and apparant vnto thee, albeit I particularly touch not euery of them. Now therfore to conclude, if my ſimple trauaile and paines taken herein ſhalbe wel accepted of thee, I meane, of the more skilful and learned Readers to be poliſhed and amended of them (if they ſhall ſo deeme neceſſary and conuenient) to the better edification of the Church of God, whereof they are or ought to be ioynt members, helpers, and furtherers, ſo farre forth as their Talents wil ſtretch vnto, and that in the ſpirit of meekeneſſe, ſobrietie, and charitie: and of the leſſe learned or vnlearned Reader (vnto whom I confeſſe my ſelfe the greateſt debtour) as an aid and helpe to their godly ſtudies, and honeſt trade of life, and withal Chriſtianly to be conſtrued of al men, as a meanes and furtherance, and not an hinderance vnto any, I ſhall for my part thinke my ſelfe weil requited, and more then ſufficiently rewarded, in that I ſhall enioy my deſire, and that which I longed for. And ſo beſeeching Almightie God to giue vs his grace to be ſtudious of vnitie, and bringing forth ſuch fruites, as may declare our vndoubted election in Chriſt Ieſus, I take my leaue of thee, this xxij of December.

Anno Domini.

1578.

Thine in the Lord, Robert F. Herry.

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The first Alphabet of directions to common places, conteining all the Hebrew, Caldean, Greeke, Latine, or other strange names, dispersed throughout the whole Bible, conducing to the profitablest things thereof. The further contents and vse of the which, more at large is expressed in the Preface preceding.

A

Aaron, or Aharon: *A teacher, or teaching, or conceiuing, or a hill, or mountaine, or a man of the mountaine, or the mountaine of fortitude, or a strong hill.* The sonne of Amram. Exo. 6. 20. He meeteth Moses at Horeb. Exo. 4. 27. He is eloquent. Exod. 4. 14. Hee is sent with Moses into Egypt. Exo. 4. 15, 16. and declareth Gods message vnto Pharaoh. Exod. 4. 30. and 5. 1. Aaron and Hur waite at the foote of the mountaine, vntil Moses returned from speaking with God. Exod. 24. 13, 14.

Aaron was with his sonnes anointed and consecrated Priest. Leuit. 8. ¶.* Num. 3. 10. Deut. 18. 1. Heb. 5. 4. after the ordinance. Exo. 28. 1.* and 29. 1.* & 40. 12. He erecteth a calfe. Exod. 32. 4. and is rebuked of Moses therefore. Exo. 32. 21. The oblation of him and his children the day of their anointing. Leuit. 6. 20. His oblation for himselfe and his people. Leuit. 9. 2. He blesseth the people after his offering. Leuit. 9. 22. Hee and Miriam murmure against Moses, and bee reproued of God. Num. 12. 1, 15.

The oblations and tenths offered vnto God by the children of Israel, appertaine vnto Aaron. Numb. 18. 8. God is Aarons heritage. Numb. 18. 20. By making of Aarons rod to budde, God appointeth Aaron to bee high Priest. Numb. 17. 8. Hee went neuerthelesse but once into the most holy. Exo. 30. 10. Hee could not enter into the land of Canaan for his infidelities sake. Numb. 20. 24. Hee dieth by the appointment of God in the top of the mount Hor, called Mosera. Num. 20. 28. Deut. 10. 6. and 32. 50. After him succeedeth his sonne Eleazar. Num. 20. 28. The habitations of his children. 1. Chro. 6. 54. Hee is praised. Ezra 6. 5. Ecclus. 45. 6, 7. His sonnes Nadab and Abihu were slaine for offering strange fire. Leu. 10. 1, 2. looke more Luke 1. 5. Acts 7. 40. Heb. 5. 4. and 7. 11. and 9. 4.

Abadon ¶ Abaddon. in Greeke Apollyon. *destroying.* looke Reuel. 9. 11.

Abana Amana Abanah *stony, or a building, or father I beseech now.* A riuer of Damascus. 2. King. 5. 12.

Abarim. *goings ouer furors, or conceiuing:* in the Syrian tongue. *All kindes of corne.* A hill ouer Jordan, where the Israelites pitched the 41. mansion in the wildernesse. Numb. 33. 47. from whence God shewed Moses the land of Canaan Numb. 27. 12. and vpon the which hill Moses died. Deut. 32. 49, 50. & 34. 1, 5.

Abba. *father.* Mar. 14. 36.

We crie vnto God Abba Father by the holy Ghost. Rom. 8. 15. Galat. 4. 6.

Abaron. *strength.* the sonne of Mattathias & sonne of Iohn. 1. Mac. 2. 5. called also Eleazar. 1. Macc. 6. 43.

Abdia Abda. *a seruant, or in the Syrian tongue, thin cloud.* 1. King. 4. 6. Nehe. 11. 17.

Abdai Abdeel Abdi *my seruant.* The father of Kish. 2. Chr. 29. 12.

Abdiel *a seruant of God, or a cloude of Gods store,* Jere. 36. 26. and 1. Chr. 5. 15.

Abdon. *a seruant, or a cloud of Iustice.* 2. Chr. 34. 20. called Achbor. 2. King. 22. 12. Also a citie. Iosh. 21. 3. Also a Iudge, who had 40. sonnes, and 30. nephewes. Judg. 12. 13, 14.

Abed-nego. *seruant of shining.* A mans name called also Azariah. Dan. 1. 7. Abdenago

Abel. *mourning.* A citie, where dwelt wise men, whose counsels many of the Israelites followed in their affaires. 2. Sam. 20. 18. It was preserued by the counsell of a wise woman that was therein. 2. Samuel 20. 16.* It was afterward taken by Tiglath Pileser. 2. Kings 15. 29. Also a place whereupon the Arke of God was let. 1. Sam. 6. 18. Judg. 11. 33. For Abel the sonne of Adam, looke Habel. Abela

Abel-beth-maachah. *mourning to the house of Maachah.* A citie which king Aza ouercame by the helpe of Ben-hadad. 1. King. 15. 20. called also Abelmaim. 2. Chr. 16. 4. Abelmehul

Abelmaim. *mourning of waters.* A citie, called also Abel-beth maachah, as before.

Abel-meholah. *sorow of weakenesse.* A plahe whereof looke, Judg. 7. 22 and 1 King. 4. 12.

Abel-shittim. *sorow of thornes.* A place not farre from Jordan, South from the Moabites, so named of the plentie of thornes growing there. Numb. 33. 49. in that place was the 42. mansion of the Israelites. Abel-satim

Abel-mizraim. Gen. 50. 11.

Abez. *an egge, dirty, or of linnen.* A citie in the tribe of Issachar. Iosh. 19. 20. Abes

Abgatha. *father of the winepresse.* One of King Ahashuerosh bil. chamberlaines. Ester 1. 10. Abagthan Abagatha

Abi. *my father* Hezekiahs mother. 2. King. 18. 2.

Abiah *the will of the Lord.* The sonne of Samuel. 1. Sam. 8. 2. Also Rehoboams sonne. 1. Chron. 3. 10. who is called Abiam. 1. King. 14. 3. and in Matthew Abia Matth. 1. 7. Also the name of Hezrons wife. 1. Chr. 2. 24. Abia

Abi-albon. *the father of great vnderstanding, or the father of much building, or wrong.* A mans name. 2. Sam. 23. 31. called Abiel. 2. Chr. 11. 32.

Abiam. *the father of the sea.* the sonne of Rehoboam. 1. King. 14. 31. looke Abiah Hee is made King of Iudah. 1. Kings 15. 1. warreth with Jeroboam. 2. Chron. 13. 2. gloryeth in God his guide. 2. Chron. 13. 12. and therefore obtaineth victorie. 2. Chron. 13. 16 Hee dieth. After him succeedeth his sonne Asa, a godly prince. 1. King. 15. 8 and 2. Chro. 14. 1, 2. Abiiam

Abiasaph. *a gathering, or consuming father.* The sonne of Korah. Exo. 6. 24. looke Ebiasaph. Ebiasaph

Abiathar. *father of the remnant, or excellent father, or father of contemplation.* The sonne of Ahimelech, who escaped the hands of Saul. 1. Samuel 22. 20, 21. and fled to Dauid to Keilah. 1. Samuel 23. 6. Hee holdeth with Adoniah. 1. Kings 1. 7. was put from his Priesthood 1. kin. 2. 27. according to the word. 1. Sam. 2. 31, 32. reade Mark. 2, 26. Also the name of another Priest. 1 King. 4 4.

Abib. Exod. 13. 4.

Abida. *father of knowledge.* Gen. 25. 4.

Abidan. *father of iudgement.* Num. 1. 11.

Abiel *my father is God.* 1. Sam 9. 1. and 14. 51. Also a mans name. 1. Chron. 11. 32. called Abi-albon. 2. Sam. 23. 31.

Abiezer. *the fathers helpe.* Josh. 17. 2. Also one of Dauids 30 worthies. 2. Sam. 23. 27.

Abigal — Abigail. *the fathers ioy.* Wife to the vngodly Nabal, a woman of singular wisedome. 1. Sam. 25. 3. who became after Nabals death the wife of Dauid. 1. Sam. 25, 39. Also the name of the daughter of Nahash, &c. whom Amasa defloured. 2. Sam. 17. 25.

Abi-gabaon — Abigibeon. *the father of the cup, or father of a little hill, or the father of Gibeon.* 1. Chr. 8. 29. and 9. 35.

Abihaiel — Abihail *the father of strength, riches, or sorow.* Nu. 3. 35. Also ℔ name of Rehoboams wife. 2. Chro. 11. 18.

Abihail — Abiahil *the father of light, or praise.* 1. Chr. 2. 29.

Abihu. *hee is father, or father himselfe.* One of the sonnes of Aaron. Exodus 6. 23. who with Nadab his brother was consumed with fire, for that they offered strange fire contrary to Gods commandement. Leuit. 10. 1, 2. and Numb. 3. 4.

How Abihu, Nadab, Moses, and Aaron saw God in the mount. Exod. 24. 9, 10, 11.

Abihud. *the father of praise, or confession.* 1. Chro. 8. 3. Also the name of Zorobabels sonne. Matth. 1. 13. there called Abiud, and in 1. Chr. 3. 19. Hananiah.

Abiah. *idem* as Abiah. The mother of Hezekiah. 2. Chron. 29. 1. called Abi. 2. King. 18. 2. Also Jeroboams sonne, who died, and was bewailed of all Israel. 1. King. 14. 1, 18.

Abiam. looke Abiam.

Abilina — Abilene. *weeping, or crying; or lamentable, or the sonne of a mansion, or murmuring.* A countrey whereof Lysanias was Tetrach. Luke 3. 1.

Abimael. *a father from God, or of God.* Gen. 10. 28.

Abimelech *the kings father, or my father the king, or father of counsel, or chiefe father.* A generall name of the kings of the Philistims, (as Cesar is the name of the Emperors of Rome) the king of Gerar who tooke Sarah frō Abraham, purposing to make her his wife. Genes. 20. 2. Hee maketh a couenant with Abraham. Gen. 21, 27. and also with Isaak. Gen. 26. 26, 31.

Also the sonne of Jerubbaal, or Gideon Judg. 8 35. and 9. 1. who slew 70. of his brethren, & reigned King ouer Israel. Judg. 9. 5, 6. & at the last perished shamefully. Judg. 9. 53, 54. and 2. Sam. 11. 21.

Aminadab — Abinadab. *a father of a vowe, or of a free minde, or Prince.* The brother of Dauid. 1. Sam. 16. 8. Also the sonne of Saul. 1. Chr. 8. 33. The Arke of God was in his house. 1. Samu. 7. 1. and from thence was caried to the house of Obed Edom. 2. Sam. 6. 3, 10, 11.

Abinoam — Abinoam *father of beautie, or gladnesse.* Jud. 4. 6.

Abiron — Abiram. *a high father, or a father of electiō, or deceit.*

Abirom — The first begotten son of Hiel the builder againe of Jericho. 1. King. 16. 34. Also Eliabs sonne, who going about to vsurp ℔ priesthood, was alive swalowed vp of the earth. Num. 16, 1, 31, 32 Deu. 11. 6. Psal. 106. 17.

Abisag — Abishag. *the fathers ignorance, or error, or the multiplying father.* A faire young virgin, who lay with Dauid in his age to cherish & warme him. 1. Kin. 1. 2, 3. whom after the death of Dauid Adonijah asked to wife, and therefore was slaine by Benaiah. 1 Kin. 2 17, 21, 25.

Abisai — Abishai. *the fathers reward, or the father of a reward.* The sonne of Zeruiah, who pursued Sheba. 2. Samu. 20. 6. and therefore was reckoned among Dauids worthies. 2. Sam. 23. 18. his linage is found. 1. Chr 2. 16.

Abshalom — Abishalom, or Absalom. *a father of peace, or the fathers peace, or reward, or the fathers end.* The sonne of Salomon. 1. King. 15. 1, 2. and 2. Chr. 11. 20. called Uriel. 2. Chr 13. 2.

Absalon — Also the name of Dauids sonne by Maacah. 2. Samuel 3. 3. who after that hee had made a banquet at his sheepe shearing vnto the Kings sonnes, slewe his brother Amnon, because he had rauished his sister Tamar. 2. Sam. 13. 28, 29, 32. he fled. 2. Sam. 13. 34, 37. and was called againe by Joabs policie, and the woman of Tekoah. 2. Samu. 14. 2, 24. Hee had 3. sonnes and one daughter. 2. Sam. 14. 27. his beauty. 2. Sam. 14. 25. After his returne to Jerusalem, his father would not see him, to the ende hee would not seeme to approue his doings. 2. Sam. 13. 24. hee burneth Joabs field of barley, and why. 2. Sam. 14. 29, 30. Hee is brought into Dauids presence, who for the feruent loue he bare him, kissed him. 2. Samu. 14. 33. His ambition by colour of honouring of iustice. 2. Sam. 15. 2, to 7. He famed to make a vow and sacrifice, whereby hee obtained licence of his father to depart to Hebron, and rebelleth. 2. Samuel 15. 7, 8, 9. The people ignorant of his drift, follow him. 2. Sam. 15. 11. By Ahithophels counsel hee lieth with his fathers concubines. 2. Sam. 16. 21. according to the prophecie. 2. Samuel 12. 11. Dauid charged Joab not to kill him, but to entreate him kindely for his sake. 2. Samu. 18. 5. Being hanged in an Oke, hee is thrust thorow the bodie by Joab. 2. Samuel 18. 14. Dauid mourneth for his death, and tooke it very heauely. 2. Sam. 18. 33. Joab comforteth him. 2. Sam. 19. 5, 6, 7, 8. The people repent their follie in making him King ouer them. 2. Sam. 19. 10, to 15.

Also the name of a man. 1. Macc. 11, 70. there called Absolomus.

Abishua. *the father of saluation.* the sonne of Phinehas. 1. Chr 6. 4. Also the sonne of Bela. 1. Chr. 8. 3, 4. — Abisue

Abishur. *the father of a song, or wall, or of righteousnesse.* 1. Chr. 2. 28. — Abisur

Abital *the father of the dewe.* 2. Sam. 3. 4.

Abitob. *the father of goodnesse.* 1. Chr. 8. 11. — Abitub

Abner. *the fathers candle.* A captaine of Sauls host the sonne of Ner Sauls vncle. 1. Sam. 14. 50. Dauid reproueth him for his negligence. 1. Samu. 26. 15, 16. he maketh Ishbosheth the sonne of Saul king. 2. Sa. 2. 8, 9 & wageth battell with Dauid, & is put to flight. 2. Sam. 2. 17, 29, 31. Hee thrusteth Asahel thorow the bodie with a speare. 2. Sam. 2. 23. He lieth with Rizpah. 2. Samu. 3. 7. Therefore Ish-bosheth is offended with him: for which cause hee betrayeth his master, and maketh a couenant with Dauid to deliuer Israel and Judah into his hand: afterward he is slaine cowardly by Joab. 2. Sam. 3. 12, 17. for the which Dauid and his people mourne. 2. Sam. 3. 31, 32, 33, 34. — Ahitub Ahitub

Abram, *an high father.* The sonne of Terah. Gen. 11. 27, 31. taketh Sarai to wife. Gen. 11. 29. he goeth out of his natiue countrey at Gods commandement. Genes. 12. 1, 4. God promiseth him and his seede the land of Canaan. Gen. 12. 7. & 13. 15. & 15. 8. & 17. 4. He with his wife, his brothers sonne Lot, & his household trauaile toward the land of Canaan, and there he buildeth an altar. Genes. 12. 5, 7. he trauaileth into Egypt, where hee willeth Sarai to call him brother. Genes. 12. 13. Pharaoh being punished for taking his wife, restoreth her againe. Gene. 12. 17, 19. He returneth out of Egypt very rich. Genes. 13. 2. To auoide strife, he parteth companie very louingly with Lot his nephew. Gen. 13. 8, 11. he deliuereth Lot out of captiuitie. Gene. 14. 16. he giueth vnto Melchi-zedech tithe of his spoile. Genes. 14. 18, 20. Heb. 7. 4, 8. Hee refuseth to be enriched by the king of Sodom, that the glory of his wealth might redound to God only. Gen. 14. 22, 23. Abram receiueth the promise of a sonne. Gene. 15. 4. & 17. 16. and 18. 10. & requireth of God a signe to assure him that his seed should inherite the land of Canaan. Gen. 15. 8. 9. hee with the consent of Sarai his wife, lieth with Hagar, and of her begot Ismael. Gene. 16. 1. 4, 15. he receiueth the promise and token of circumcision, and is called Abraham. Gen. 17. 4, 5.

Abraham. *a father of a great multitude* As the name was changed. Genes. 17. 5. Hee was circumcised with all his houshold. Gene. 17. 23. God foretelleth him the

the destruction of Sodom. Gen. 18.17. Hee taught his familie to keepe Gods commandements. Gen. 18.18, 19. He prayeth for the Sodomites. Gen. 18.23. Being in Gerar, and fearing some inconuenience, calleth his wife sister. Gen. 20.2. Hee being a Prophet, is rebuked for the same by Abimelech. Gen. 20.7, 9.

The true seed of Abraham, are those which descend of Izhak: and such as be the sonnes of promise, hoping for the life euerlasting. Gen. 21.12.

Abraham thrust his seruant Hagar & her sonne out of his house. Ge. 21.14. He planteth a grone in Beersheba. Gen. 21.33. God proueth his faith, & trust vpon Gods promises, by willing him to offer vp Izhak his only sonne, vnto whom belonged the promise to bee accomplished. Ge. 22.1, 2. Hee offereth vp a ramme in sacrifice, in the stead of his sonne Izhak Gen. 22.23. He bewaileth Sarahs death, and buying of the sonnes of Heth a plot of grounds, burieth her there. Gen. 23.2, 17, 19. he marieth another wife named Keturah. Ge. 25.1. he sendeth his seruant to finde a wife for his son Izhak. Gen. 24.2, 4. After his death he was buried in the double caue of Machpelah. Ge. 25.9. God remembreth his promise made vnto Abraham, and comforteth Israel in their afflictions. 2. kin. 13.23. God deliuered Lot for Abrahams sake. Gen. 19.29. For his sake God multiplied Izhak. Gen. 26.3, 4, 5. Ecclus. 44.22.

The father of Abraham, Tera, and Nahor his brother serued strange Gods, from the which God deliuered them, causing them to put their trust onely in him. Iosh. 24.2, 3. God was with Abraham in all þ he did Gen. 21.22. his hospitality is declared vnto vs, by sitting at the dooze of his tent, inuiting those that passed by to take reliefe at his hand. Gen. 18.1, 2, 3, to ver. 9. his obedience commended. Ge. 22.19. & 26.5 Act. 7.4. Heb. 11.8. his faith prayled. Ro. 4.3. Heb. 11.17. God appeared vnto him. Gen. 12.7. and 17.1. and 18.1.

The children of Abraham, are those that beleeue in Iesus Christ, & doe the workes of Abraham. Ioh. 8.39. Rom. 4.16. and 9.7. Gal. 3.7, 22. he is called the heire of the world Rom. 4.13. hee reioyced to see Christ in the flesh. Ioh. 8.56. Zaccheus became his sonne, by beleeuing Iesus Christ. Luke 19.9. Christ was before him. Iohn 8.58. and descended of him. Matt. 1.1, 2. he is prayed very highly. Ecclus. 44.19, 20, 21.

Abrahams bosome. Luke 16.22.

Abrech. Gen. 41.43.

Absalom and Absalomus. looke Abishalom.

¶ Accho. *thrust*, or *pressed together*, or *rubbed*. The name of a towne. Iud. 1.31.

Achad — Accad. *a sparke*. a city wherein Nimrod reigned. Gen. 10.10. sithens called Nisibis.

Acheldama — Aceldama. *the field of blood*. Act. 1.19. Mat. 27.8.

Achaia. *dolour*, or *sadnesse*. A country. Acts 18.12. Rom. 15.26.

Achaicus *sorowing*, or *sad*. a mans name. 1. Cor. 16.17.

Akan — Achan. *troubling*, or *gnashing*. The son of Seir. Ge. 36.27. Also the sonne of Charmi. Iosh. 7.1. called Achar. 1. Chron. 2.7. who was stoned (for reserving that which ought to haue bin destroyed) in the valley of Achor. with al that appertained vnto him. Iosh. 7.25, 26.

Acham — Achar. *idem*. as Achan.

Achate A precious stone. Exod. 28.19.

Achaz. looke Ahaz.

Achobor — Achbor. *a mouse*. Father to Baal-hanan. Gen. 36.38. 1. Chro 1.44. Also sonne to Michaiah. 2. king. 22.12. called Abdon. 2. Chro. 34.20.

Achiacharus. Tob. 1.21.

Achim. *rising againe*, or *confirming*, or *reuenging*, or *their brother*. Matt. 1.14.

Ahior — Achior. *the brothers light*, or *brother of fire*. A captaine of the Ammonites. Iudeth. 5.5. who for his good counsell giuen to Holofernes, was bound to a tree by his seruants, and vnbound againe by the Iewes, and friendly entertained of them. Iudeth 6.13, 14. who afterward forsaking his Painims religion, beleeued in God, and was circumcised. Iudeth. 14.10.

Achish. *it is so*, or *sure it is*. The name of the king of Gath vnto whom Dauid fled, & before whom he fained himselfe mad, to escape out of danger. 1. Sa. 21.10, 13. — Achis

Achish. the sonne of Maoch, gaue Dauid the city of Ziklag. 1. Sam. 27.2, 6.

Achor. *trouble*. a valley in the tribe of Iudah, north from Iericho, not farre from Gilgal. Iosh. 15.7. named of the trouble of the Israelites, and not of Achan the sacrileger, who was there stoned for taking a thing forbidden. Iosh. 7.26.

Achsah. *trim, neat, decked*, or *adorned*, or *wantonnes*, *lasciuiousnesse*, or *dishonestly*. The daughter of Caleb. 1. Chron. 2.49. Iudg. 1.12. giuen to Othniel to wife. Iosh. 15.16, 17. shee craueth springs of water of her father. Iosh. 15.18, 19. Iudges 1.15. — Axa, Achsa

Achshaph. *a poisoner, sorcerer*, or *witch*. A citie in the tribe of Aser. Iosh. 11.1. Ierome calleth it Chasalus, being situated in the plaine countrey at the foote of the mount Thabor. — Achsaph

Achzib. or Aczib. *a lyer*. a citie in the tribe of Iudah. Iosh. 15.44. and Mich. 1.14. — Achziba, Achzibah

¶ Adadah. *the witnes of an assembly*, or *congregation*; The name of a citie. Iosh. 15.22. — Adada

Adadezer, reade Adarezer. *combines, helpe of beauty*, or *beautiful helpe*, or *the entry, habetacle*, or *engendring of beauty*. The name of the King of Zobah, who was discomfited by Dauid. 2. Sam. 8.3. & 1. Ch. 18.3, to 11. His seruants being vanquished, make peace with Dauid and do him homage. 2. Sam. 10.19. & 1. Chr. 19.19. — Hadadezer, Hadarezer

Adah. *an assembly of people*, or *congregation*. The second wife of Lamech, Gen. 4.19. also the name of one of Esaus wiues. Gen. 36.2. — Ada

Adaiah. *the witnes of the Lord*, or *euerlastingnes of God* 1. Ch. 6.41. & 8.21. & 2. Ki. 22.1. 2. Ch. 23.1. Ez. 10.39. — Adaia, Adaias

Adaliah. *pouerty*, or *drawing water*, or *any thing greedily*, or *a cloud*, or *destruction of labour*. The sonne of Haman, the sonne of Ammedatha Ester. 9.8, 10. — Adalia

Adam. *man, earthly, red*, or *bloody*. The name of the first man created by God, vnto who was giuen dominion ouer all things. Ge. 1.27, 28. 1. Tim. 2.13, 14. He is put into Paradise to labour the earth, and was forbidden the tree of knowledge of good & euill. Ge. 2.16, 17. he giueth names vnto all beasts. Ge. 2.20. He eateth of the tree of knowledge by his wiues perswasion. Ge 3.6. being ashamed by reason of his sin, he seeketh to shun Gods presence. Gen. 3.10. he chargeth his wife with his fault. Ge. 3.12. and is punished. Gen. 3.17 & driue out of Paradise. G. 3.23, 34. he liued 930. yeeres Ge. 5.5. his genealogie vnto Iaakob & Esau. 1. Chro. 1.1, to 35. Christs genealogie from Adam. Lu. 3.23.*

Adam is a name common to both man and woman. Gen. 1.27. and 5.1, 2.

Adam a figure of the second Adam Iesus Christ. Rom. 5.12, 14. 1. Cor. 16.21, 22.

The first man Adam was made a liuing soule, and the last Adam Christ, was made a quickening spirit. 1. Cor. 15.45.

By Adam wee are all subiect both to sinne & death. Rom. 5.12.

We must resemble the celestial Adam by pureness of life, as wee haue resembled the terrestriall Adam by wickednes of life. 1. Cor. 15.49, 50.

By Adam we are all subiect to death: but by Christ we shal enioy euerlasting life. 1. Cor. 15.22, 25, 47.

Into what calamity mankinde is brought through Adams disobedience. Ecclus. 40.1, to verse 12.

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Adam. a citie. Iosh.3.16.

Adma — Adamah. *earthly, red, or bloody.* a citie in Pentapolis. Gen.10.19. destroyed with Sodome. Gen.19.28. Deut.29.23. Iosh 19.36. Hose.11.8.

Edema

Adamineceb — Adami nekeb. *humane deception, or a cloud of malediction.* a citie. Iosh 19.33.

Addar — Adar. *power or greatnesse.* a citie. Iosh.15 3. also a moneth. Ezra.6.15 also a mans name.1.Chr.8.3.

Addara — Adbeel. *vapour, or cloud with God.* The sonne of Ishmael. Gen.25.13. and 1. Chr.1.29.

Addon — Addan. *Lord, foundatio, or ground,* or in the Syrian tongue, *an eare of the head.* looke Ne.7 61.& Es.2.59.

Adon — Adiel. *witnesse of God, or euerlastingnesse of God* 1. Chron.4 36. and 9.12 and 27.25.

Addi. *witnesse.* father of Melchi. Luke 3.28.

Addin — Adin. *delicious, or voluptuous.* Ezra.2.15. and 8.6.

Addina — Adina. *idem.* 1.Chro 11.42.

Adithaim. *assembly, or congregations, or witnesses.* a citie. Iosh.15.36.

Adli — Adlai *witnesse to me.* 1.Chro.27.27.

Admah. looke Adamah.

Admatha. looke Amatha. Ester 1.14.

Adoniiah — Adoniah. *a ruling Lord, or the Lord is the ruler, or the foundatio of the Lord,* or out of the Syrian speech, *the eare of the Lord.* Dauids sonne by Haggith. 2.Sam. 3.4. who vsurped the kingdom of his father. 1.king.1.5. to 50. Hearing that Salomon was made king by his fathers commandement, he feeleth, and is pardoned. 1. king 1.50,53. for desiring Abishag to wife he is put to death. 1.king.2.17,25.

Adonias

Adonia — Adna, and Adnah, looke Edna.

Adonibezec — Adoni bezek *the Lord of Bezek,* or *the Lorde of thunder, or the Lords thunder.* a king of whose cruelty and iust punishment, looke Iudg.1.6,7.

Adonikan — Adonikam. *the Lord did rise againe,* or *the Lord is risen.* Ezra.2.13. and 8 13. Nehe.7.18.

Adonicam — Adoniram. *the high Lord,* or *Lord of Elation, or the high minded Lord.* The receiuer of Salomons tributes. 1. kings 4.6. and 5.14.

Adonisedec — Adoni-zedek. *the righteousnesse of the Lord, or the Lords iustice, or the Lord of iustice.* a king of Ierusalem. Iosh 10.1.

Adoraim. *the strength of the sea.* a citie.2.Chr 11.9.

Adoram — Adoram. *their comlines, or praise, or a high confession or cry.* The receiuer of Rehoboams tributes, whom the people stoned to death. 1 king.12. 18. and 2. Chr. 10.18. also the sonne of Iokt an. Gen.10.27. also the sonne of Tou king of Damath. 1. Chron.18.9,10. also Dauids tribute gatherer. 2.Sam.20 24.

Adoran

Aduram

Adrammelech — Adramelech. *the kings cloake, or the greatnes, power, or counsaile of the king.* The name of Sancherib his sonne, who with his brother Sharezer, slew their father in the Temple, worshipping Nisroch his God. 2. king. 19.37. and Isa.37. 38. also the name of one of the gods of Sepharuaim. 2 kings 17.31.

Adramitena — Adramittium *a neat communalty.* a citie of Mysia, not farre from Mytelene, in a ship of which citie Paul tooke shipping to goe into Italy. Act.27.2.

Adrumetina

Adriaticum — Adriatical sea, a sea against Rauena, which by meanes of riuers entreth into the flood Padus, taking that name of the city Adria next vnto it. Strab. in li.5. This sea Paul passed by as he went to Rome. Act.27.27.

Hadriel — Adriel. *the flocke of God.* 2.Sam.21.8.

Adullam. *witnes, or an ornament to them, or a witnes or an ornament of their miserie.* a citie. Iosh.12.12. and 15.35. The citizens called Adullamites. Gen. 38.1.

Adommin — Adummim. *Earthly, red, or bloodie things.* Iosh.15. 7. and 18.17.

Aneas — ¶ Aeneas *praised.* a man whom Peter by the vertue of Iesus Christ, healed of the palsie. Act.9.33,34.

¶ Agabus. *A locust, grashopper, or lopster.* Also the *pleasantnes, or ioyfulnes of the father.* a Prophet who foretold the dearth to come. Actes 11. 28. And also foretolde Paul of his deliuering into the hands of his enemies. Acts 21.10,11.

Agag. *a garret, or vpper roume.* The king of the Amalekites, who of Saul tooke prisoner: he was hewed in pieces aliue. 1. Sa.15.8,33. according to y prophecy of Balaã Nu.24.7,20. Haman was an Agagite. Es.3.1

Agar. looke Hagar.

Age. *a valley, or deepenesse.* 2.Sam.23.11.

Agrippa *Sicke sorrowful, grieued, or wearied, or one* Agryppa
that is hardly deliuered in childbirth, or it is said to be *he that in the birth putteth forth his feet first of al.* The surname of Herod, who beheaded Iames y elder, cast Peter into prison, & died miserably. Act 12 1.* Also the name of y former Herods son, before who Paul pleadeth Act.25.13.& 26.1.* whom also Paul had almost conuerted with his preaching. Act.26.28. looke Herod.

¶ Ahab. *the brothers father.* A wicked king of Israel Achab
1.king.16.28. who maried Iezebel an idolatresse, by whose meanes hee became an idolater and persecutor. 1.Kin.16.31.& 18.4.& 21.25,26. In his dayes Iericho was builded againe. 1. kin. 16.34. Being past hope to resist Ben-hadad king of Syria, hee was contented to become his subiect. 1.king. 20.4. God promised him that he should conquer Ben-hadad, euen then when he was past hope: that he might vnderstand, that he only was the true God. 1. king. 20.13. Ahab shewed Iezebel what Eliah had done to Baals prophets. 1. kings 18.21, to 41. Wherefore she in a rage pursueth Elijah to slay him. 1. king. 19.1,2. A Prophet sheweth Ahab, that Ben-hadad will renew battel with him. 1. king. 20.22. Not ascribing the victory to God, hee saueth Ben-hadad contrary to his commandement: wherefore a Prophet denounceth his ruine & his peoples. 1. king. 20 34,42. Seeing Naboth would not forgo his vineyard, of meere anger he became sicke. 1. king. 21.4. Elijah reproueth him for Nabots death, declaring his vtter destruction, & of al his of spring. 1. ki. 21.19, to 23. By repentãce, he moueth God to spare him for a time, albeit he knew y hee would not leaue his wickednesse. 1. king. 21.27, 29. He asketh counsaile at 400. false prophets, in whose mouthes God had sent a lying spirit to deceiue him. 1. king. 22.6, 22, & 2. Chro. 18.5, 21. He hateth Michaiah (y onely prophet of God) for telling the truth. 1. kin. 22.8.& 2. Chr. 18.7. Fighting against Ramoth Gilead, he was slaine, as Michaiah had prophecied. 1. kin. 22.28. albeit he had changed his apparell. 1. kin. 22.30, 34, 37. 2. Chro. 18.33, 34. The dogs licke vp his blood. 1. kin. 22.38. according to the word of the Lord. 1. kin. 21.19. His children are slaine with all his familie. 2 kin. 10.7. to 18. according to the word of the Lord. 1. king. 21.21. 2. king. 9.8, 9. Those that imitate Omri & Ahab in wickednesse, shall not escape punishment. Mica. 6.16 Also the name of a false prophet, who with Zedekiah for their prophecies were threatned of the Lord to be slaine. Iere 29.21, 22, 23.

Aharah *a smelling brother, or a sweet sauouring me-* Ahrah
dow. The sonne of Beniamin. 1. Chro. 8. 1. called also Ahara
Gera. Gen. 46.21.

Aharhel. *another hoste, or the last hoste, or another so-* Aharel
row, or the last sorow, or the sheepe of the brother. The sonne of Harum. 1. Chro. 4.8.

Ahasbai. *trusting in me, or brother, compassing,* or out Aasbai
of the Syrian tongue, *a brother of age.* The sonne of Maachathi. 2. Sam. 23.34.

Ahasueros. *a prince, or head.* The father of Darius. Ahasueros
Dan. 9.1. Ezra. 4.6.

Ahashueros maketh a feast to al his Princes, ser- Assuerus
uants and people of Shushã. Es 1.1, to 9. and by the counsell of his lords is diuorced from Queene Vashti.

Ester

Ester 1.19,21. Search being made among the beautifull virgins for a wife vnto Ahashuerosh, Ester is found, whom hee marrieth. Ester 2.2,9,17. * Searching his records, he findeth the treachrie of Mordecai. Ester 6.2. wherefore he causeth him to be honoured, to the confusion of Haman. Ester 6 6, to 13.

Ahaua. *an essence, being, or generation.* A flood. Ezr. 8.15,31.

Ahas
Achaz

Ahaz. *taking, apprehending, possessing, or seeing.* A king of Iudah an Idolater, the sonne of Iotham. 2. King. 16.1. called Eliezer. Luke 3.29 He maketh his sonne to goe thorow the fire. 2. kin. 16 3 & 2.Chr 28.3. He seeketh aide against his enemies, at the Assyrians, and not at God 2. King. 16.7. and 2.Chr. 28.16. To please the king of Assyr, hee leaueth the true seruice of God, and falleth to Idolatry. 2.Kin. 16.12,13. and 2.Chron. 28.23. God promiseth him aide against the Syrians, and commaundeth him to aske a signe for confirmation thereof. Isa. 7.11. His death. 2.kin. 16.20. and 2.Chr. 28.27. also the name of the sonne of Micah. 1.Chron. 8.35.

Ahazi
Ahasai
Ahazia
Ochozias

Ahazai. *idem.* The sonne of Meshilemoth the sonne of Immer. Nehe. 11.13.

Ahaziah. *an apprehension or possession of the Lord, or the sight of the Lord.* A wicked king, who succeeded Ahab his father in the kingdome of Israel 1.king. 22. 40. Being sicke, asketh counsell at Baal-zebub, and dieth. 2.King. 1.2, to 18. Also Iehozams sonne, who succeeded his father in the kingdome of Iudah. 2.kin. 8.25. He fighteth with Iozam king of Israel against Hazael king of Aram. 2.Kin. 8.28. Iehu killeth him. 2.kin. 9.27,42. Of his brethren slaine by Iehu. 2.kin. 10.14 By the will of God, he visited Iozam king of Israel, that he might be slaine by Iehu. 2. Chron. 22. 6,7,8,9. Ioash his sonne was by Gods prouidence preserued from Athaliahs cruelties. 2.King. 11.2. and 2.Chron. 22.11.

Aia
Aiia
Ahin
Ahia
Ahiiah
Achias
Ahias

Ahi. *my brother, or my brethren.* 1.Chron. 7.34. Also a citie Nehe. 11.31.

Ahian. *a brother of wine.* 1.Chron. 7.19.

Ahiah. *the Lords brother, or brother of the Lord.* One of Salomons Scribes. 1.kin. 4.3. Also a valiant man. 1.Chron. 11.36. Also the father of Baasha. 2.Kin. 9.9. Also Ahitubs sonne. 1.Samu. 14.3. Also a Prophet, who rent Ieroboams garment in xii. pieces. 1.Kings 11.30. and prophecied vnto Ieroboams wife, her childes death, and her husbands posterities twine. 1. Kings 14.2. to 20. He wrote a prophesie. 2.Chr 9.29. Also a mans name. 1.Chron. 2.25.

Ahiam. *brother of the mother, or brother of a nation.* 2.Sam. 23.33. 1.Chron. 11.35.

Ahiezer. *brother of helpe, or the brothers helpe.* A Prince of the tribe of Dan. Numb. 1.12. & 2.25. & 7. 66. and 10.25. Also a valiant man. 1.Chron. 12.3.

Ahihud. *brother of vanity, or wittie brother, or brother of darkenesse, or ioy.* 1.Chron. 8.7. Num. 34.27.

Ahikam
Achiam
Ahiab
Ahalab

Ahikam. *a brother arising, or auenging.* 2. King. 22. 12. Iere. 26.24.

Ahilab. *an hearty brother, or brethren of the heart, or milking, or fat.* A city. Iudg. 1.31.

Ahilud. *a brother borne, or brother begotten.* The father of Iosaphat, Dauids recorder. 2. Sam. 8.16.

Achimaas

Ahimaaz. *brother of counsell, or brother counselour.* Father to Ahinoam Sauls wife. 1.Sam. 14 50. Also the sonne of Zadok 2. Sam. 15. 27. who with Ionathan reuealed the counsaile of Ahitophel vnto Dauid. 2. Sam. 17.21. Hee runneth faster then Cushi, and sheweth Dauid of the victorie. 2.Sa. 18.19,21,23,28.

Achiman

Ahiman. *a prepared brother, or brother of the right hand, or brother mine, what?* One of ꝑ sonnes of Anak. Num. 13.23. Iosh. 15.14. Iudg. 1.10. Also a porter of the Temple. 1.Chron. 9 17.

Achimelech

Ahimelech. *brother mine the king, or a kings brother, or of his counsaile.* A priest vnto whom Dauid came to Nob. 1.Sam. 22.9. called Ahiah. 1.Sam. 14.3. looke 1. chr. 24.3. who being accused vnto Saul, is sent for, and because he ministred vnto Dauids necessities, he with the other priests of Nob are put to death by Doeg 1.Sam. 22.18. Also the sonne of Abiathar. 2.Sam. 8.17. called Abimelech 1.Chron. 18.16.

Achimoth

Ahimoth *a brother of death, or a dead brother, or a brother of dayes.* 1.Chron. 6.25.

Abinadab

Ahinadab. *a willing brother, or a brother of a vow, or brother of the prince* The sonne of Iddo. 1.Kin. 4.14.

Achinoam

Ahinoam. *the brothers beautie.* The name of Sauls wife. 1.Sam. 14.50. and 25.43.

Ahio. *his brother, or his brethren.* 1.chr. 8.31. & 9.37. also the names of other. 1.Chron 8.14. & 2.Sam. 6.3.

Ahior. *idem* as Achior.

Ahirah

Ahira. *brother of iniquity, or of fellowship, or of a companio. or brother of a cattelkeeper. or shepherd. or rough or breaking brother* A prince of Naphtali. Num. 1.15.

Achiram

Ahiram. *a brother of craft, or protection.* The sonne of Bentamin. Num. 26.38. of him came the Ahiramites.

Achisamech
Achisamec

Ahisamach. *brother of sustentation.* Exod. 35.34.

Ahisamah. *idem.* Exod. 31.6.

Ahisahar

Ahishabar. *brother of the morning, or dew, or brother of blacknesse, or blacke brother.* The sonnes sonne of Bentamin. 1.Chron. 7.10.

Ahisar
Ahiscar

Ahishar. *brother of the prince, brother of direction of a song, or a spying, or waiting brother.* A ruler of Salomons household. 1.King. 4.6.

Achitophel

Ahitophel. *brother of ruine, or a brother which lacketh, which is forsaken. or hath need, or a brother without salt, sauour, wisedome, or grace.* A counsailour of Dauid, who conspired with Absalom against him. 2. Sam. 15.12. His counsaile was counted as an Oracle of God. 2.Sam. 16.23. His counsaile giuen to Absalom, was confounded by Hushais contrary counsaile, by which meanes Absalom perished. 2.Sam. 17.1,7, 14. He hangeth himselfe, because his counsell was not accepted. 2.Sam. 17.23.

Achitob

Ahitub. *brother of goodnesse.* 1.Sam. 14.3. & 22.11. 2.Sam. 8 17.

Ahlah
Ohalai

Ahlai. *beseeching, or expecting, or beginning, or forerunning, or brother to me.* 1.Chron. 2.31. and 11.41.

Ahoe
Ahoha

Ahoah. *a thistle, or thorne, or brotherhood, or fishhooke.* 1.Chron. 8.4.

Ahohi. *a quicke, or liuing brother, a thistle, or my thorne.* The father of Dodo. 2.Sam. 23 9. of whom came the Ahohites. 1.Chron. 27.4.

Oolla
Ooliab

Aholiab. *the tabernacle, or tent of the father, or the brightnes of the father.* The name of a singular workman, or deines of God. & repleni shed with his spirit for the workemanship of the tabernacle. Exod. 31.6,7, &c.

Ooliba
Oolibama
Aholibama

Aholibah *my mansion in her* Ezek. 23.4.

Aholibamah. *my tent, or famous mansion.* The wife of Esau the daughter of Anah. Ge. 36.2. Also a duke. 1.Chron. 1.52.

Ahrah. looke Ahara.

Ahumai. *a medow of waters, or brother of waters.* 1 Chron 4.2.

Oozam
Ochozath

Ahuzam *their taking, or possessis, or vision.* 1.chr. 4.6.

Ahuzzah. *possession, apprehension, or collection, or vision.* The friend of Abimelech the king of Gerar. Gene. 26.26.

Hai

¶ Ai. *a heape, or laying on heapes.* A citie whither spies were sent by Iosh ua Ios. 7.2. The people whereof killed 36. of the Israelites, because of Achans sacrilege. Iosh ua 7.5. God deliuereth it into Iosh uas hands. Iosh. 8.1. The king taken, and brought vnto

Iosh ua,

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Ioshua, is hanged on a tree Ioſh.8.28. The city burned, and the people ſlaine. Ioſh.8.19,20,21,22.

Aia — Aiah. *avultur, rauen,* or *Alas, or where is it?* or *his yle.* The ſonne of Zibeon. Gen.36.24. & 1.Chro.1.40. Alſo the father of Rizpah. 2 Sam.3.7. and 21.8.

Aiah — Aialon. *an oke,* or *ſtrength.* A city built by Rehoboam. 2.Chro.11.10. Alſo a city mentioned. Ioſh.19.42. & 21.24. Iudg.12.12. & 1.Chro.6.69.& 8.13. 2.Chron. 28.18. Alſo a valley. Ioſh 10.12. Iudg.1.35.

Ahialon — Aii, *idem* as Ai. Nehe 11.31.

Ai — Ain. *an eye,* or *fountaine.* A city in the bounds of Iuda on the eaſtſide thereof. Num.34.11. allotted to the tribe of Simeon. Ioſh 19.7. Mention is made thereof. Ioſh.15.32. It was giuen to the Leuites for a citie of refuge, Ioſh. 21.16. by it Saul led his armie againſt the Philiſtims. 1.Sam.29.1. Ierome ſaith it was called Beohennim afterward.

Ai — Aiath *an houre.* A city by ꝑ which Sennacherib came againſt Ieruſalem. Iſai.10.28. called Ai. Nehe.7.32.

Acan — ¶ Akan. *idem* as Ahan. Gene.36.27.

Accub — Akkub. *the print,* or *marke of a foote where any creature hath gone. Alſo ſupplantatiõ, crookednes,* or *lewdneſſe,* or *reward,* or *the heele of a foote.* 1.Chro. 3.24. and 9.17. Ezra 2.42,45. Nehe 8.7. and 11.9.

Elmelech — ¶ Alammelech. *the kingdome of God,* or *the counſaile of God.* A city in the tribe of Aſher. Ioſh.19.26.

Alamelech — Alamoth. An inſtrument, which ſome conſtrue to be a pſalterie. looke 1.Chro.15.20. Pſal.46.

Alcimus. *ſtrong,* or *of ſtrẽgth* a wicked prieſt, who being a Iew became an infidel. He was made hie prieſt by Demetrius. 1.Mac.7.5,9. & became a cruel enemy to ꝑ Iewes, yet at legth died miſerably. 1.Mac.9.55,56.

Alamath — Alemeth, *a hiding,* or *youth,* or *worlds,* or *vpon the dead.* a citie. 1.Chro.6.60. called Almon. Ioſh.21.18.

Almath — Alſo the ſonne of Becher. 1.chro.7.8. Alſo the ſonne of Iarah 1.Chro.8.36. and 9.42.

Alameth — Alemis. *ſtrength.* a citie. 1.Mac.5.26.

Alimis — Alexander. *a helper of men,* or *moſt ſtrõg,* or *vertuous.* king of Macedonia, or Greece, who after that he had ſlaine Darius, parted ꝑ kingdome into foure parts. 1. Mac.1.1,2,to 12. looke Dan.7.6.& 8.5,6,9.& 11.3,4.

Alſo it was ꝑ name of Antiochus Epiphanes ſonne, who reigned in Ptolemais. 1.Mac.10.1. who confederated himſelfe with Ionathan, and ſo made warre with Demetrius. 1.Mac.10.16,46. He & Ptolemeus king of Egypt ioyne in friendſhip together. 1.Mac. 10.51, 55. and afterward fall at diſſention. 1.Mac.11.3. He fleeth into Arabia, where his head was ſmitten off by Zabdiel, and ſent to Ptolemeus. 1.Mac.11.16,17.

Alſo the name of Simeon of Cyrene his ſonne, who caried Chriſt his croſſe. Marke 15.21. Alſo there is mention made of this name. Acts 4.6. and 19.33.

Alſo the name of a Coppertſmith who forſooke ꝑ faith. 1.Tim.1.20.& wrought Paul much euil. 2.Tim.4.14.

Alexandria. in Hebrew it is written *No,* which by interpretation is, *raw, irritation,* or *prohibition.* A city. Ier.46.25. of whoſe people look Act.6.9. who in greeke are called Alexandrians, which by interpretation is, *helpers of men, or moſt ſtrong,* or *vertuous men.* look No.

Almuggim — Algummim. a certaine tree which groweth in the foreſt Lebanon, ſome take it to be braſſel, looke in the margent of 2. Chron.2.8. called Almuggim. 1.King. 10.11. and 2.Chr.9.10.11.

Alian *high.* The ſonne of Shobal. 1.Chron.1.40. called Aluan Gen.36.23.

Allon — Allon. *oke,* or *ſtrong.* A mans name. 1.Chron.4.37. Alſo a citie. Ioſh.19.33.

Allon Bachuth. The place where Deborah Rebekahs nurſe died. Gen.35.8.

Almodad — Almodad. *the meaſure of God,* or *the entry,* or *court of the beloued.* Gene.10.26.

Almon Diblathaim. *a hiding,* or *bidden in an heape of fig trees.* Num.33 46,47. — Helmon Deblathaim

Alamon, *hidden.* A citie. Ioſh 21.18.

Alpha and Omega. Reuel.1.8. — α and ω

Alpheus, *the thouſand,* or *learned.* father of Iames the Apoſtle. Mat.10 3. Mar.3.18. Lu.6 15. Act.1.13. — Alphæus

Aluah. *his riſing vp,* or *his highnes.* a Duke of Edom. Gen.36.40. — Alua

Aluan. *higher,* or *cloſe,* or in the Syriak tongue, *peruerſe.* The ſonne of Shobal. Gen.36.23.

Aluſh. *a mingling together,* or *coſperſion.* Nu.33.13. — Alus

¶ Amad. *people of witneſſe,* or *a people euerlaſting,* or a prap. A citie. Ioſh.19.26. — Amaad

Amadathus, looke Hammedatha.

Amal. *labour,* or *iniquitie.* 1.Chron.7.35.

Amalek, *a licking people,* or *a ſmiting,* or *ſtriking people.* The ſon of Eliphaz by Timma his concubine. Gene 36.12. of whom came the Amalekites mentioned. Gen.14.7. and 1.Sam.30 1. — Amalec

Amalek fighteth againſt Iſrael. Exodus 17.8. and ſo long as Moſes prayed feruently, the Iſraelites preuailed, and when his feruentneſſe ſlacked, the Amalekites preuailed. Exod. 17.11. They diſcomfite Iſrael. Num.14.45. Iudges 6.2,3,6. They are diſcomfited. Exod.17.13. and ouercome. Iudg.7.25. 1.Sam.14.48. almoſt deſtroyed and rooted out. 1.Sam.15.3,7. as it was foretold. Exo.17.14. Num.24.20. and commanded. Deu.25.19. 1.Sam.15.3. were ouercome againe. 1.Sam.30.1,to 21. and laſt of all by the children of Simeon, vtterly deſtroyed. 1.Chro.4.14,42,43.

Amam, *mother,* or *feare of them.* A citie in the tribe of Iudah. Ioſh.15.26.

Aman. *troubling, murmuring,* or *grudging.* The ſon of Amadathus. Eſter.12.& 3.1. who was exalted by Ahaſuerus, ſo as all men honoured him ſaue Mordecai. Eſter 3.2. therefore he ſought to deſtroy both him and all the Iewes. Eſt.5.6.* but yet by Gods prouidence they were preſerued, and Aman hanged. Eſter 7.9,10. His ten ſonnes alſo were hanged. Eſter 9.14. He is mentioned. Tob 14.10. Eſter 10.7. — Haman

Amanah. *faith,* or *trueth,* or *a nurſe.* a hill in Cilicia. Canticles 4.8. — Amana

Amariah. *the Lord ſaid,* or *the excellency of the Lord.* or out of the Syrian and Hebrew tongue, *the lambe of the Lord.* Great grandfather to Zephaniah the Prophet. Zeph.1.1. Alſo certaine mens names. 2.Chro.6. 7,11,52. 2.Chro.31.15. — Amaria Amarias Amari

Amaſa. *ſparing the people.* The ſonne of Abigail ſiſter to Dauid. 1.Chro.2.17. Chiefe captaine of Abſaloms hoſte in Ioabs ſtead. 2.Sam.17.25. and afterward captaine of Dauids hoſte. 2.Sam.19.13. ſlaine traiterouſly by Ioab. 2.Sam.20.9,10. Alſo a mans name. 2.Chro 28.12.

Amaſai. *ſtrong,* or *boyſtie.* 1.Chr.6.25,35. and 12.18. and 15.24.

Amaſhai. *the gift,* or *preſent of the people.* The father of Mahath. 2.Chro.29.12.

Amaſhſi. and Amaſhſai. *the treading of the people.* Nehe 11.12,13. — Amaſſai

Amaſhiah. *the ſtrength of the Lord.* The father of Ioſhah. 1.Chro.4.34. Alſo the ſonne of Hilkiah. 1.Chr. 6.45. A wicked prieſt of Beth-el. Of whoſe practiſe and puniſhment, looke Amos 7.17. — Amaſia Amaſias Amaziah

Amaſiah. *the burden of the Lord.* 2.Chro.17.16. Alſo the ſonne of Ioaſh. 2.Chro.25.1. who ſucceeded in the kingdome of Iudah. 2.Chr.24.27. 2.kin.12.21. he put to death thoſe that murthered his father. 2.Chr.25.3. 2.kin.14.5. Hee is warned by a Prophet not to put his truſt in worldly defence. 2.Chro.25.7. He diſcomfiteth the Edomites. 2.King.14.7. 2.Chro.23.11,12. Hee became an idolater, and is reproued therefore. 2.Chro. — Amaſias Amaziah Amaſia

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2.Chron.25.14,15.Hee is deliuered vnto his enemies hands,by the will of God.2. Chron.25.20,23.and afterward put to death.2.Chron.25.27. 2.King.14.19. He is also called Leui. Luke 3.29. He leaueth behind him Azariah his sonne.2 King.14.21.2. Chron. 26.1.

Admatha — Amatha. *a cloud*,or *vapour of death*. One of the seuen counsellers of Ahashuerus. Ester 1.14.

Amaziah,looke Amasiah.

Iambri — Ambri *rebelling*,or *changing*.1.Mac.9.36.

Amen *be it*.or *so be it*,or *let it be done*. Deut. 27.15. 1.Cor.14.16.Reuel.3.14.and 22,20,21.Matth.6.13. and 2.Cor.1.20.

Ammiud Ammihud — Ami. *mother*,or *feare*,or *people*.Ezra 2.57.

Amihud. *people of praise*, or *confession*, or *praise*, or *confession with me*. Father of Elishama a prince of the tribe of Ephraim. Nu.1.10. Also the father of Shemuel.Num.34.20.Also the sonne of Omri. 1.Chr.9.4.

Amminadab — Aminadab. *a free people*,or *a vowing people*,or *prince of people*. The sonne of Ram 1. Chr.2.10. Matt.1.4. and father of Nahshon. Nu.1.7.& 2.3. Ex.6.23.Ruth 4.20. Also the sonne of Kohath.1. Chron.6.22.called Izhar.Exod.6.18,21.

Ammittai — Amithi. *true*,or *fearing*. The father of Ionah the Prophet.2.King.14.25.

Amizabad. *the dowrie of the people*.1.Chr.27.6.

Amma — Amnah. *his people*. A hill where Asahel Ioabs brother was slaine by Abner. 2.Sam.2.23,24.

Ammedatha,looke Hammedatha,and Ester 8.5.

Ammi *my people*.Hose 2.1.

Ammiel. *the people of God*, or *God with mee*. The sonne of Gemalli.Numb.13.13. Also the first sonne of Obed Edom.1. Chron.26.5. Also the father of Bathshua.,Salomons mother.1.Chron. 3.5. Also the father of Machir of Lo-debar.2.Sam.9.4,5.

Ammihud,looke Amihud.

Ammiur — Ammihur. *people of libertie*.2.Sam.13.37.

Amminadab.looke Aminadab.

Admishadai Ammishadai — Ammishaddai.*the people of the almighty*.The father of Abiezer a prince of the tribe of Dan. Numb. 1.12.

Amnon — Ammon.*a people*,or *the sonne of my people*. A people. 1.Sam.14.47.1.King 11.7.Isa.11.14.who descended of Ben-ammi the sonne of Lot, and were called Ammonites, that is,*populous*,or *a multitude*. Gen. 19.38. God commanded Israel not to war with them Deut. 2.18. and also not to suffer them to bee admitted into their fellowship,and why.Deut.23.3,4. Nehem.13.3. God deliuereth them into the hands of Ipthah.Iudg. 11.32. They and the Moabites warre against Iehoshaphat, and are miraculously conquered. 2. Chr.20.1, to 30.Their idoles Milcom and Molech.1.king. 11.5, 7.2.king.23.13. They recouer their land which was occupied by the Israelites.Iudg.10.7,8. They warre against Iabesh Gilead, and would not make peace with them, except all the citizens would thrust out their right eyes. 1.Sam.11.2. and were ouercome by Saul. 1.Sam.11.11. They are discomfited by Dauid, for the billenous entreating of his messagers,sent to comfort their king. 2.Sam.10.2,4,14. Dauid doth loze afflict them. 2.Sam.8.12.and 12.29,30,31. God threatneth by his Prophets to punish them. Psalme 83.7. Ier.49.1. Ezek.21.28. and 25.1,2.Amos 1.13, 14,15. Zeph.2.8,9. They pay tribute vnto Vzziah. 2.Chron.26.8. Ielek one of Dauids valiant men was an Ammonite. 2. Sam.23.37. 1. Chron.11.39. The mother of Zabad who slew Ioash the king, was an Ammonitesse. 2. Chr.24.26.

Ammonai. *our people*. a citie,Iosh.18.24.

Hemona Aminon — Amnon *faithful*.or *true*, or *an artificer*,or *nourisher*, or *schoolemaster*. The name of Dauids first borne by Ahinoam. 2.Samu.3.2. and 1. Chro.3.1. This man deflowred his sister Tamar. 2.Sam.13.1,14. For the which hee was afterward slaine by her brother Absalom. 2.Sam.13.32.

Amok. *a valley*,or *depth*. The names of men.Nehe. 12.7,20. — Amoc

Ammon — Amon. *faithfull*,*true*, *&c.* as *Amnon*. The sonne of Manasseh an Idolater, who being King of Iudah, was slaine by his owne seruants. 2.Kin.21.18, to 24. called Elmodam. Luk.3.28. Hee left behind him the good king Iosiah.2.kin.21.26.& 22.1. Looke 1.Chro. 3.14. 2.Chron.33.21,24. Iere.1.2.and 25.3. Zeph.1. 1. Matth 1.10. Also the gouernour of the city of Samaria, vnto whose custodie Michaiah the Prophet was committed.1.Kin.22.26,27. 2. Chron.18.25,26. Also a mans name. Nehe.7.59.

Amorites *bitter people*,or *cruell rebels*,or *great prattlers*, or *talkatiue*. A people.Ge.15.21.descended of Emoit the son of Canaan.Ge.10.15,16. They are slaine by Chedorlaemer. Ge.14.7. They deny the Israelites passage thorow their countrey,& therfore were conquered, & the Israelites inhabited their cities. Nu.21.21, 22,24,25,31,32,& 32.39. They kil þ Israelites.Deu. 1.44. God cõmandeth þ Israelites to destroy them vterly, & why.Deu.20.17,18. They make war with the Gibeonites, because they had made peace wt Ioshua: but God deliuereth them into Ioshuas hands.Iosh.10. 4. They became tributaries vnto the familie of Ioseph. Iudg.1.35. God reiecteth them,&c. to proue the Israelites withal Iudg.2.21,22. They, &c. became tributaries & bondmen vnto Salomon. 1.Kl.9.20,21.

Amos. *a burden*, or *burdened*,or *burdening*. A Prophet. Amos 1.1. 2. Esd.1.39. He was a fig gatherer. Amos 7.14. alſo the sonne of Naum. Lu.3.25. — Amos

Amoz. *strong*, or *mighty*. The father of Isaiah the Prophet. 2.King.19.2. and Isa.1.1.

Amphipolis. *a city compassed*,or *a vallied city*.A city of Macedonia,by the which Paul trauailed Act.17.1.

Amplias. *make more*. A friend of S. Pauls. Rom. 16.8.

Amram. *a high people*.The father of Moses,Aaron, and Miriam.Exo.6.20.and 15.20 and 1.Chr.6.3 and 23.13.of him came the family of the Amramites.Num. 3.27. 1.Chr.26.23. — Hamram

Amran, *an asse*,or *clay*,or *wine*. The son of Dishon. 1.Chr.1.41. called Hemdan.Gen.36.26. — Hamran

Amraphel. *speaking destruction*,or *ruine*,or *speaking a secret*,or *iudgment*. King of Shinar,Gen.14.1.

Amzi. *strong*,or *mighty*. The sonne of Bani.1.Chr. 6.46. — Amasai

¶ Anab. *a grape*,or out of the Syrian speach,*a knot*. A city in the mountaines. Iosh.11.21.and 15.50.

Anah. *answering*, or *singing*, or *afflicting*, or *poore*. The father of Aholibamah, one of the wiues of Esau. Gen.36.2,14,20.and 1.Chr.1.38. — Anna Annas

Anaharath.*drinesse*,or *burning*,or *wrath*,or *neighing*, or *hoarsenesse*, or after the Syrian speach,*strangling*, or *suffocation*.A city of þ tribe of Issachar.Iosh.19.19. — Anaharah

Anian. Nehe.10.22. — Aniah

Anak. *a Giant*. Num.13.23,29. of whom came the Anakims or Giants. Deut.1.28. whom Iohua destroyed. Iosh.11.21. Caleb expelled the three sonnes of Anak from Hebron. Iudg.1.20. — Enac Enacims

Anamim. *a fountaine*, or *the eye of waters*,or *an answere*, or *affliction*, or *a sound of waters*. The sonne of Mizraim. Gen.10.13.

Anammelech. *an answere*,or *the kings song*,or *the affliction*,or *pouerty of the king*, or *his counsailor*. The god of Sepharuaim 2.King.17.31. — Anameleh

Anan. *a cloude*,or *a prophesie*, or *diuination*. The name of a man. Nehe.10.26.and 1.Esd.5.30.

Anani. *a cloude*, or *a prophecying*, or *diuination*. A mans name. 1.Chr.3.24.Ezr.10.20,

Ananiah.

Anania Ananias

Ananiah. *the cloud of the Lord*, or *the diuination of the Lord*. A citie wherein the Beniamites dwelt after the captiuitie. Nehe. 11.32. Also one of Uzziahs captaines. 2. Chr. 26. 11.

Also the name of him that with the consent of his wife Sapphira sold land to the vse of the Church, and afterward reserued part thereof to his owne vse: who with his wife was punished with sudden death for lying to the holy Ghost. Acts 5. 1, 3, to 12.

Also the name of him that baptized S. Paul at Damascus. Actes 9. 10, to 19.

Also the name of the high Priest, who caused Paul to bee smitten vpon the mouth for speaking his conscience. Acts 23. 1, 2. and 24. 1.

Also the name of the father of Elcia. Judeth 8. 1.

Also the names of men mentioned. Nehe. 3. 23. and Dan. 3. 28.

Anath. *an answere*, or *a song*, or *affliction*, or *pouertie*. Judg. 3, 31.

Anathema Maranatha. 1. Cor. 16. 22.

Anathoth. *answeres*, or *songs*. A citie wherein Jeremie was borne. Jer. 1. 1. & 29. 27. looke Josh. 21. 18. & Isa. 10. 30. The citizens whereof, because they would not bee reproued, God threatneth. Jere. 11. 21, 22, 23. In this citie Abiathar the Priest was borne. 1. Kin. 2. 26. Also the name of the sonne of Becher. 1. Chr. 7. 8. Of him came the Anethothites. 1. Chr. 27. 12. looke Antothite.

Andreas

Andrew. *very strong*, or *manly*. The name of Peters brother, who became first Johns disciple. John 1. 35. & afterward the disciple of Christ. John 1. 37, 40. Hee brought Peter first vnto Christ. Joh. 1. 41, 42. He and Peter bee called from fishing vnto the office of preaching. Matth. 4. 18, 19. Mar. 1. 16, 17. Luke 5. 10, 11. He is made an Apostle with the other eleuen. Luke 6. 13, 14. Mar. 3. 13, 14, 18. and Mat. 10. 1, 2. vnto whom Christ giueth power to preach, and to doe miracles, &c. Mat. 10 1.* Mar. 6. 7. Lu. 9. 1, 2.

Andronicus. *a victorious man*. Hee slew Onias the high Priest contrary to his othe. 2. Macc. 4. 31, 34, 35. for which fact he was put to death at the commandement of Antiochus 2. Mac. 4. 36, 37, 38. Also a worthy man to whom Paul wrote salutations. Rom. 16. 7.

Anem. *an answer*, or *song of them*, or *their affliction*, or *pouertie*. or after the Syrian, *a sheepe of theirs*. A citie. 1. Chr. 6. 73.

Aner. *an answer*, or *song of the candle or light*, or *afflicting the light*. the brother of Mamre & Eshcol. Gen. 14. 13. also a city in the tribe of Manasseh. 1. Ch. 6 70.

Anian Aniam. *a people*, or *the ship of people*, or *the sorrow*, or *strength of people*. 1. Chr. 7. 19.

Anim Anin. *answering*, *singings*, or *afflicted*, or *poore*. A citie. Josh. 15. 50.

Anna. *idem*. as Annah. The daughter of Phaniel. Luke 2. 36, 37, 38.

Annas. *idem*, as Anah. An high Priest, who sent Christ bound vnto Caiaphas his father in law. Luke 3. 2. John 18. 13. Acts 4. 6.

Antichristus

Antichrist *for Christ*, or *against Christ*. He is a liar, & denieth that Iesus is Christ. 1. John 2. 22. to be come in the flesh. 1. Joh. 4. 3. & therefore he is a deceiuer and false prophet, and to ate all such as they be. 2. John 7. and 1. Joh. 2. 26. & 4. 1. Of his beginning, looke Dan. 7. 8. *Antiochus Epiphanes the king of Syria, bare a figure of him. Dan. 11. 31. of the power, qualities, miracles, and kingdome of Antichrist, and his ministers, looke Psal. 10. 1.* & 3. 1.* Dan. 8. 9.* and 9. 27. Mat. 24. 24. Mar. 13. 27. Luk. 21. 8. John 5. 43. Act. 20. 29, 30, 31 & 1. Tim. 4. 1, 2, 3. & 2. Tim. 3. 1, 2, 3, to 10. 2. Pet. 2. 1.* & 3. 3, 4. *Reu. 13. 1, 8.* & 14. 8.

There were many Antichrists in the time of Saint John, and S. Jude, (as Gods elect) mingled among the true Christians. 1. John 2. 18, 19. Jude 4. Hee is called the man of sinne. 2. Thess. 2. 3. & shall sit as God in the Temple of God. 2. Thess. 2. 4, 9. Hee is a foolish shepheard. Zech. 11. 15, 16. He shall be destroyed with the breath of Gods spirit, & preaching of the Gospel. Isa. 11. 4. 1. Thess. 2. 8. Reu. 17. 8, 14.* and 18. 1. *and 19. 19, 20. and 20. 9, 10.

Antilibanus *for*, or *against Libanus*. a high hill on the North side of Judea against Libanus. Judeth 1. 7.

Antiochia. *for a chariot*, or *wagon*, or *a thing in stead of a chariot* or *wagon*, or *against a chariot*, or *wagon*. There be two famous cities of this name: one in Syria, called Hamath. Zechar. 9. 2. wherein the name of Christians first began. Actes 11. 22, 26. in the which Barnabas & Paul were ordeined preachers. Act. 13. 2, 3. The other in the prouince of Pisidia, where Paul and Barnabas preached. Acts 13. 14. Galat. 2. 11. Antioche

Antiochis. *idem*. as Antiochia. The concubine of Antiochus the noble. 2. Mac 4. 30.

Antiochus. *idem* as Antiochia. a tyrant surnamed the noble, the son of Antiochus the great. He is is called the wicked roote. 1. Mac. 1. 11. he subdueth both Egypt & Judea. 1. Mac. 1. 18, 19.* he spoyleth the Temple and wasteth the city of Jerusalem. 1. Mac. 1. 23, 33.* and 2. Macca. 5. 15.* He erecteth an idole vpon the altar of the Lord. 1. Macca. 1. 57. reade more Dan. 8. 9, to 15. Purposing to ransacke the cities of Elimais and Persepolis, he is repulsed by the citizens. 1. Macc 6. 1, 3, 4. and 2. Mac. 9. 1, 2. he is striken with an incurable disease. 2. Mac. 9 5, to 12. 1. Mac. 6. 8, 9. He repenteth faindly. 1 Mac. 6. 11, 13. 2. Mac. 9. 12 He prayeth vnto God who would not haue mercy vpon him. 2. Mac. 9. 13. but suffered him to die miserably, and in a strage land. 1. Mac 6. 13, 16. 2. Mac. 2. 9. 18, 28. & 10. 9 Antiochus Epiphanes

Also the foresayd Antiochus his sonne surnamed Eupator, who was made king after him. 1. Macca. 6. 17. This man entreth Judea with a great armie. 1. Mac 6. 30, 48 he brake his othe with Israel. 1. Mac. 6. 62. of his doings, read 2 Mac 10. 10.* & 11. 1.* and 12. 1.* and 13. 1.* He was slaine by Demetrius appointment. 1. Mac 7. 2, 3, 4. and 2. Mac. 14. 2. Antiochus Eupator

Also the name of Alexanders sonne surnamed Zedetes, whom Tryphon preferred to the kingdom. 1. Mac. 11. 39, 54. & afterward slew him traiterously. 1. Mac. 13. 31. & crowned himselfe king of Asia. 1 Mac. 13. 32. Antiochus Sedetes

Also the name of Demetrius Nicanor his sonne surnamed Pius: who ioyned in friendship with Simon brother to Judas Maccabeus, and pursued Tryphon. 1. Mac. 15. 1, 2, 11. Antiochus Pius

Antipas. *for all*, or *against all*. A faithfull Martyr. Reu. 2. 13. It was also the surname of Herod. Looke Herod.

Antipater. *for the father*, or *against the father*. One of the Ambassadors which Jonathan sent to Rome. 1. Mac. 12. 16.

Antipatris *idem*. as Antipater. A citie in the land of promise, which Herod the great called after Antipater his fathers name, whither S. Paul was led captiue. Acts 23. 31.

Antothiiah. *answeres*, or *songs of the Lord*. or *afflictions*, or *needes of the Lord*. The sonne of Shashak. 1. Chr. 8. 24. 25. Anathothia

Antothite. *an answere*, or *song*, or *afflictio*, or *pouerty*, *one of Anathoth*. 1. Chr. 11. 28. look more in Anathoth, Anathothite

Anub. *a grape*. or after the Syrian speach, *a knot*. The sonne of Coz. 1. Chron. 4. 8. Anob

¶ Apadno. *the wrath of iudgement*, or *the tabernacles of his palace*. Dan. 11. 45. Aphdeno

Apameu. *expelling*, or *driuing*. or *chasing away*. The concubine of king Darius. 1. Esd. 4. 29. Apeddo Apame Apamia

Apelles.

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Apelles. *idem* as Apamea. A man whom Paul commendeth. Rom. 16.10.

Hapharaim — Apharaim. *digging, searching,* or *confounding the sea.* A citie. Iosh. 19.19.

Apharsei — Apharsaim. *diuiding,* or *tearing in pieces.* Ezra. 4.9.

Apharsathchei — Apharsathcaie. *diuiding,* or *tearing a sunder peacocks* Ezra 4.9.

Aparsachei — Aparsechaie. *idem.* Ezra 5.6. and 6.6.

Aphec — Aphek. *strength, vigor,* or in the Syrian speach, *going forth.* A citie. Iosh. 12.18. & 13.4. & 19.30, 31. & 1. Sam. 4.1. and 29.1. There Ben-hadad king of Syria, was vanquished. 1. King. 20.26, 29, 30. called Aphik. Iudg. 1.31.

Aphik — Aphekah, *idem* as Aphek. Iosh. 15.53.

Apheca — Aphiah. *speaking,* or *blowing.* 1. Sam. 9.1.

Aphra — Aphrah. *dust.* A citie. Iosh. 18.23. Micah. 1.10.

Ophrah — Aphrica. in Hebrew *Put,* which may be interpreted *grosse,* or *fat.* Nahum. 3.9.

Aphrica. in Hebrew *Pul,* which may be interpreted *ruine,* or *fall,* or *a beane.* Isa. 66.19.

Apollos — Apollo. *leesing,* or *a destroyer,* or *destroying.* A Iewe borne in Alexandria, who being both eloquent & mightie in the Scriptures, disdained not to bee further instructed in the way of the Lord, by a poore craftsman, named Aquila & Priscilla his wife. Act. 18.24.* reade 1. Cor. 1.12. and 3.4, 5, 6.

Appollo — Apollonia. *perdition,* or *destruction.* A citie in Macedonia, by which Paul passed. Act. 17.1.

Apollonius. *leesing* or *destroying.* The gouernour of Syria, whom Iudas Maccabeus slew. 1. Macc. 3.10, 11. & 10.69. & 2. Mac. 3.5. Also the sonne of Menestheus. 2 Mac. 4.21. Also þ sonne of Geneus. 2. Mac. 12.2

Apollyon *idem.* looke Abaddon.

Apostles. looke the second Table.

Apphaim — Appaim. *a countenance,* or *face,* or *furors:* or *the nostrels,* or *bakers.* 1. Chr. 2.30.

Apphia. *bringing forth,* or *increasing.* A deare sister, whom Paul saluteth. Philem. 2.

Appins. A market place where certaine brethren met Paul, at his first comming to Rome. Acts. 28.15.

¶ Aquila. *an Eagle.* The name of Pauls host. 1. Cor. 16.19. Rom. 16.3. Act. 18.2, 3, 26.

¶ Ar. *a rearing vp,* or *watches.* A citie. Num. 21.15, 28. Deut. 2.9, 18. Isa. 15.1.

Araba — Ara. *cursing,* or *seeing.* A mans name. 1. Chr. 7.38.

Arab *multiplying,* or *sowing sedition,* or *a window,* or *Locust.* A citie. Iosh. 15.52.

Arabia. *euening,* or *euen,* or *sweetnesse,* or *a crowe,* or *desert.* A countrey in Asia the greater betweene Iudea and Egypt, wherein dwell the Moabites, Ammonites, Idumeans, and many others. Ezek. 27.21. and 2. Chron. 21.16. and 22.1. and 26.7.

Also the name of a countrey called happie Arabia, whereof and of the inhabitants, called Sabeans, mention is made, 2. Chro. 9.14. Iob. 1.15. Psalm. 72.10. where Paul preached. Gal. 1.17.

The destruction of the Arabians, (that is to say, the Moabites and Ammonites, who at this day are called Saracens) is foretold. Isa. 21.13. looke more in Sheba.

Arad. *a wild asse,* or *a dragon,* in the Syrian speach. A city of Amorites appertaining to the tribe of Iudah, wherein the children of Hobab Moses father in lawe dwelt. Num. 21.1. Iosh. 12.14. Iudg. 1.16. Also a mans name 1. Chron. 8.15.

Area — Arah. *a way,* or *a trauailer.* Ezra 2.5.

Aram *highnes,* or *sublimity,* or *deceiuing,* or *their curse.* The sonne of Shem. Gene. 10.22. of whom came the Aramites or Syrians. 2. Sam. 8.5. Gene. 22.21. 1. Chr. 2.23. looke Syria and Syrians.

Also the sonne of Shamer. 1. Chr. 7.34. Also the sonne of Ezrom. Mat. 1.3. Luk. 3.33. called Ram. Ruth 4.19

Aram Naharaim. A place. Gen. 24.10.

Aran. *an arke,* or *their malediction.* Genes. 36.28. 1. Chron. 1.42.

Ararat. *malediction of trembling,* or after the Hebrew and Syrian, *malediction,* or *light of a runner.* A mount in Armenia. Gen. 8.4.

Araunah — Araunah. *an arke,* or *song,* or *reioycing,* or *our light,* or *a curse now.* A mans name, who sold Dauid his threshing floore, to build an altar in, to offer sacrifice vpon, to appease Gods wrath, as he cõmanded. 2. Sa. 24.18.* Areuna

Arba — Arba *foure* The name of a city called otherwise Hebron. Ios. 14.15. Gen. 23.2. & 35.27. looke Kiriath-arba. Arba

Archangel. *principal,* or *excellent among the Angels* 2. Esd. 4.36. Iude 9. At the voice of the Archangel, and with the trumpet of God, the dead shall rise againe. 2. Thess. 4.16.

Archelaus. *a prince of the people.* The sonne of Herod. Mat. 2.22.

Archiataroth. *the longitude of crownes or circles* Ios. 16.2.

Archippus. *a prince,* or *gouernour of horses.* A mans name. Col. 4.17. fellow souldier with Paul. Philemon 2.

Ared — Ard *ruling,* or *descending.* The sonne of Beniamin. Gen. 46.21. of whom came the Ardites. Num. 26.40.

Ardon. *ruling,* or *descending,* or *the iudgement of malediction.* Caleb his sonne. 1. Chron. 2.18.

Ariel — Areli. *the Altar,* or *light of God,* or *the light of God,* The sonne of Gad. Gen. 46.16. of whom came the Arelites. Num 26.17. Ariel, Arielites

Areopagita. Acts 17.34 looke Denis.

Areta — Aretas. *vertuous.* 2. Mac. 5.8. and 2. Cor. 11.32.

Aretha — Ariel. *the Altar or lion of God,* or *the light of God.* looke Isa. 29.1. in the margent. Also the name of a man. Ezra. 8.16.

Arimathea. *a lion dead vnto God,* or *the light of the Lords death.* A citie in the tribe of Ephraim. Mat. 27.57. Mar. 15.43. Luk. 23.51. Ioh. 19.38. which is called Dumah. Ios. 15.52. and Arumah Iudg. 9.41. and Rumah. 2. King. 23.36 which citie Eusebius affirmeth is otherwise called Remphtis.

Arioch. *long,* or *satietie,* or *thy drunkennesse and thy lion.* Gen. 14.1. and Dan. 2.14.

Aristarchus. *a right good prince,* or *the best prince.* A companion and prisoner of Paul. Act. 19 29. and 27.2. and Colos. 4.10.

Aristobulus. *a very good* or *the best counsellour.* The maister of Ptolome. 2. Mac. 1.10. Also reade Rom. 16, 10. Acts. 12.1. in the margent.

Armagedon *the hill of the Gospel,* or *Gospelling,* or *the hill of apples,* or *fruit, meaning the elect.* The name of a place. Reuel. 16.16.

Arnon. *reioycing,* or *leaping for ioy,* or *their arke,* or *the light of the Sunne,* or *the light,* or *curse permament,* or *eternall.* A flood or riuer. Num. 21.14. Deut. 2.24. Iosh. 12.12. and 13.9. Iudg. 11.13. Also a citie. Iosh. 21.13. Numb. 21.13.

Arod *idem* as Ard The sonne of Gad. Gen. 46.16. of whom came the Arodites. Num. 26.17. Arodi

Aroer *the watch of watches,* or *raising vp of watches.* A city. Num. 32.34. Deu. 2.36. Ios. 12.2. & 13.9, 16, 25 Iud. 11.26. 1. Sa. 30.28. 2 Sam. 24.5. & 2 Kin. 10.33. Isa. 17.2. The citizens called Aroerites. 1. Chr. 11.44.

Arphaxad — Arpachshad *healing.* The sonne of Shem. Gene. 10.22. Luke 3.36. his stocke. Genes. 11.12.* Also a king whom Nebuchadonezor vanquished. Iudeth. 1.1.*.

Arphad — Arpad. *the light of redemption.* An Iland in Phoenicia, neere Damascus. 2 King 18.34. and 19.13. Isa. 10.9. Iere. 49.23.

Artaxshashts. — Artaxaces. *lifting vp the shield,* or *the lifting vp of the shield.* 1. Mac. 14.3. and 15.22.

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Artaxerxes
Artahshasht

Artaxerxes
Artahshashte *light*, or *malediction*, or *feruent to spoile.* the generall name of the Kings of Persia, as Cesar was to the Emperours of Rome, reade Ezra 4.7. and 7.1. Nehe. 2.1. and 5.14. and 13.6. looke Ahashuerosh.

Artemas
Tit. 3.12.

Artemas. *whole*, or *sound*, or *sightly*, or *without fault.*

Arumah. *idem* as Rumas, looke Arimathea.

Asa. ¶ Asa, *a Physicion*, or *healer of sicknesses.* the king of Iudah who succeeded his father Abiiam. 1.Kin.15.8. and 2.Chr.14.1.& 1.Chron.3.10. He destroyeth the high places, and exhorteth the people to seeke the Lord. 2. Chron.14.3,4. For feare of Baasha king of Israel, hee entreth into couenant with Ben-hadad king of Syria. 1.King.15.17 to 22. and 2. Chron.16.1, to 7. and was reproued therefore, and for trusting rather in the help of men, then in the ayde of God. 2. Chr.16.7. Hee obtaineth victorie against the Ethiopians. 2. Chron.14.9.* & 16.8. His briefe and faithfull prayer. 2. Chr.20.14. 11. Hee deposed his mother from her regencie, & why. 2. Chr.15.16. 1.Kin.15.13. In his age he was sicke of the goute. 1. Kin.15.23.& 2. Chron.16.12. He dieth and his sonne Iehoshaphat succeedeth him. 1.King.15.24. & 2. Chr.16.13.& 17.1. Also a mans name. 1.chr.9.16.

Asael
Asahel. *God hath wrought.* Ioabs brother who pursuing Abner, trusting to his lightnesse of foote, was by him slaine. 2.Sam.2 19, to.24. Hee is buried in the sepulchre of his father. 2. Sam.2.32. Also other mens names. Ezra 10.15. Tobit 1.1.

Asahiah
Asaiah. *the Lord hath wrought.* Certain mens names. 1.Chron.4.36.& 6.30 and 9.5. and 15,6. 2.Kin.22,12.

Asaph. *gathering.* A renoumed chaunter of Dauids brother to Heman, looke 1.Chron.6.39. & 15.19. & 16.5. and 25.1. Also other mens names 1.Chron.9.15. 2.Kin. 18.18. 1.Chron.26.1.

Asarel
Asareel. *the beatitude of God* 1.chr.4.16. A great city.

Aseneth
Asenah. *a peril*, or *thing vnfortunate.* The daughter of Poti-pherah, and wife of Ioseph. Gen.41.45.

Hasabia
Hasabias
Hashabiah
Asahabiah. *numeration*, or *estimation*, or *the cogitation*, or *workemanship of the Lord*, or *speede*, or *silence in the Lord.* The sonne of Amazia. 1.Chron.6.45. a chiefe man of the Leuites. 1.Chron.25.3.2. Chro.35.9.

Asan
Asham. *a fume*, or *smoke.* A city. Iosh.15.42. and 19.7. and 1.Chron.4.32. and 6.59.

Asarela
Asabel
Asharelah. *the blessednes of God.* 1.Chro.25.2.

Asbel
Asbel. *an old fire.* The sonne of Beniamin. Gen.46. 21.1.Chr.8.1. called Iediael. 1.Chr.7.6. of him came the Asbbelites. Num.26.38.

Asenez
Ashkenaz
Ashchenaz. *fire as it were distilling*, or *as it were sprinkling.* The sonne of Gomer. Genes. 10.3. also a countrey. Iere.51,27.

Azotus
Asdod
Ashdod. *idem* as Ashedoth following. Iosh.11.22.& 15.46. The inhabitants called Ashdodites. Iosh.13.3. and Ashdodims. Nehe.4.7. and 13.23. looke Azotus.

Asedoth
Ashedoth. *a robbing of a countrey*, or *the fire of the beloued*, or *the fire of the fathers brother.* A place. Iosh. 13.20. and 10.46. and 12.8. looke Azotus.

Aser
Asher. *blessednesse*, or *felicitie.* The sonne of Iaakob by Zilpah. Gen 30.10.13. of whose posteritie and heritage, looke Gen.46.17,18. and 1. Chro.7.30. Iosh.19. 24.to.32. His blessing. Deut.33.24,25. Gen.49.20. He did not cast out the inhabitants of Accho nor Zidon. Iudg.1.31,32.

Aseroth
Asheroth. *trees*, or *woods.* An idole whom the Israelites serued, and therefore were punished. Iudg.3.7,8.

Asiel
Ashiel *the worke of God.* 1.Chron.4.35.

Asima
Ashima. *the fire of the sea*, or *the offence.* An idole. 2. King.17.30.

Askelon
Ascalon
Ashkelon. *the fire of infamie*, or *a weighing thing*, or *ballance.* A great citie which Iudah tooke. Iudg.1.18. and Samson slew therein thirty men. Iudg. 14,19. reade Iosh.13.3 Ier.25,20. Amos 1.8. Zeph.2.4. Zech. 9.5. Iudeth.2.28. and 1.Mac.10.86.

Asena
Ashnath. *mutation*, or *fire now.* A citie. Iosh.15.33.

Esna
Ashnath. *iteration*, or *secundation.* A citie. Iosh.15.43

Asriel
Ashriel. *idem* as Asareel. The sonne of Manasseh. 1. Chron.7.14. of whom came the Asrielites. Numb.26. 31. he is called Azriel. Iosh.17.2 and 1.Chro.5.24.

Esriel
Azriel

Astaroth
Ashtaroth. *flockes*, or *riches.* A citie of Moab, Deut. 1.4. Iol.9.10.& 12.4.& 13.12. The giants whom Chedorlaomer slew, inhabited this citie and the borders thereof. Gen.14.5. which was giuen to the Leuites. 1. Chron.6.71. The inhabitants called Ashterathites 1. Chro.11.44 Also an idole of the Philistims whom the Israelites honoured. 1.Sam.7.3,5. Iudg.2.13. and so did Salomon. 1.King.11.5. and 2.King 23.13.

Astaroth & Carnaim
Ashtaroth karnaim Ashtaroth *flockes*, or *riches*, Karnaim, *hornes*, meaning thereby, *the people of the citie of Ashtaroth.* Gen.14.5.

Isthemo
Ashtemoth. *the fire of diuination*, or *consummation*, or *the fire of perfection*, or *simplicitie.* A citie in the tribe of Iudah. Iosh.15.50.

Asoth
Ashuath. *doing*, or *making vestiments.* 1.Chron.7.33.

Assur
Ashur. or Asshur. *blessed*, or *trauelling*, or *beholding.* The sonne of Shem. Gen.10.21. Hee came from the land of Shinar. Gen.10.11.

Also a countrey. Isa.7.17,18,20. The people called Assyrians. Isai.8.4,7. The land is fertile. 2.King. 18. 32. Ahaz being faithlesse, seeketh ayde of the King of Asshur. 2.king. 16.7. The king of Asshur taketh Samaria. 2.King.17.6. Hezekiah yeeldeth vnto Sanecherib king of Asshur. 2.Kin.11.13,14.* The Lord punisheth the Assyrians, as they did the Iewes, to the ende they might learne that they were able to doe nothing of themselues. Isa 10.12,13.* The destruction of the Assyrians is foretold. Isa.17.12. and 30.31. and Nahum 1.2.*

Assyrians.

Asia. *full of mire*, or *dirty*, or *ful of slime*, or *muddy.* A Countrey called the lesser Asia, conteining Phrygia. Pamphilia, Cilicia, Lycaonia, Galatia &c. It is thought now to be vnder the subiection of the Turke. Act.2.9. Into it Paul was forbidden to go and preach, by the holy Ghost. Acts 16.6. Paul abode in Asia for a time and there preached the Gospel. Act.19.9,10,22. Paul reciteth what he had suffred in Asia. 2.Cor.1.8,9

Asiel
Ashiel. Looke Ashkelon.

Azmaueth
Asmaueth. *a strong death*, or *buck goat*, or *the strength of death.* 1.Chron.12.3. called Azmaueth. 2 Sam.23 3. looke. 1. Chro. 8.36.& 9.42. and 11.33. Ezra.2.24.

Asmoth
Asmodeus. *a destroyer*, or *abounding in sinne*, or *measuring the fire.* An euill spirit. Tob.3.8.

Assurim
Ashurim. *waste layers*, or *blessed*, or *slow goers*, or *beholders*, or *lookers on.* Gen.25.3.

Aser
Asir
Assir. *bound*, or *imprisoned*, or in the Syrian speach, *prohibited.* The sonne of Korah. Exod.6.24.1.chr.6.22.

Asson
Assos. *an appropinquation*, or *comming neere vnto.* A citie. Act.20.13.

Assuerus. looke Ahasueros, and Tobit 14.15.

Astyages. *a leader*, or *gouernour of the citie*, or *the Duke.* The name of the King of Persia. Dan.9.1.

Asuphim
Asiphim *the counsell of Elders.* 1.Chro.26.15.

Asyncrites. *incomparable.* Rom 16.14.

Attarias
Atroth
¶ Atarah, or Artarta. *a crowne.* 1.Chro 2.26.

Ather
Ataroth. *crownes*, or *a quill to make one drunke*, or *to fil one withal*, or after the Hebrew or Syrian speeches, *the counsel of making one drunke* or *ful.* Nu.32.3,34,35

Ater *the left hand*, or *shut.* Ezra 2.16,42.

Athach. *thy houre, or thy time.* A citie. 1. Sam.30.30.

Athaliah
Athaliah. *the houre*, or *time of the Lord.* Nehe.11.4.

Athalia
Athaliah. *the houre*, or *time for the Lord.* The daughter of Omri king of Israel, and mother to Ahaziah the king of Iudah. 2.King.8.26. Destroying all the stocke royall

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topall which shee could come by, shee ruled the land of Iudah, and last of all was slaine her selfe. 2. King. 11. 1,2.* 3. 2. Chron. 22. 10.* and 32. 1.

Athalai, Athlai. *my houre, or my time, or time vnto me.* A mans name. Ezra. 10. 28.

Attai *idem.* The name of certaine men. 1. Chron. 2 35. & 12. 11.

Attalia *encreasing, or nourishing.* A citie in Pamphilia, builded by Ptolemeus Philadelphus, by which Paul and Barnabas tourneyed. Act. 14. 25.

Attalus *increased, or nourished.* 1. Mac. 15. 22.

Ethei. Atthai *houre, time, or ready.* 2. Chron. 11. 20.

Ethi. Athens. *without encrease, or of Minerua, or Minerua-*
Ethai. *les.* A famous citie in Achaia, whither Paul was conducted. Act. 17. 15. Where he seeing the people addicted to idolattie, &c. disputed and preacher. Actes 17. 16.* The citizens called Athenians. Act. 17. 21.

Athenobius. *the loue of Minerua.* The Ambassadour which Antiochus sent vnto Simon: of his message and answere, looke 1. Mac. 15. 28, to 37.

Atheists. *people without God.* So called because they bee such as thinke there is no God: of their disposition and qualities, looke Ephe. 2. 12. & 2. Pet. 3. 3. and in the word Epicures in the second Table, & Wisd. 2. 1, to 23.

Atroth Addar. Atroth. *idem* as Ataroth & Addar is interpreted. *the cloke, or power, or greatnesse.* Iosh. 16. 5.

Iuah, ¶ Aua, or Auah. *iniquitie.* A citie. 2. kin. 17. 24. called
Aia. Auah. 2. king. 18. 34. and 19. 13. Isa. 37. 13.
On. Heliopolis. Auen. *iniquitie.* in Hebrew *On*, which is interpreted, *sorrow, or sadnesse, or strength.* in Greeke *Heliopolis* which is interpreted, *the citie of the sunne.* A citie of Egypt, otherwise called Thebæ, Reade Ezek. 30. 17. also an idole. Hos. 10. 8.

Augustus properly signifieth *luckie.* Also it may signifie *consecrated, sanctified, noble, mightie, royall, reuerent, worshipfull, or of great magnificence.* Which name is vsed not onely for the stile (so called for his good successe) but also for a surname vnto all the Romane Emperors. Act. 25. 21. In the 42 yere of Augustus reigne, Christ our Sauiour was borne. Luke 2. 1, 6, 7.

Auim. *wicked men, or peruerse.* A citie. Iosh. 2. 23. whose citizens were called Auims. Deut. 2, 23. whose god was Nibhaz. 2. king. 17. 31.

Anith. *wicked, or peruerse, or naughtie, or ouerthwart.* A citie. Gene. 36. 35. Anites a people. Iosh. 13. 3.

Vzza. ¶ Aza. *strength, or a Goate.* Ezra. 2. 47.
Azanias. Azaniah, *hearkening the Lord, or the weapons of the*
Lord. Nehe. 10. 9.

Azariel. Azareel. *the helpe of God.* 1. Esd. 12. 6. Ezra. 10. 41
Azriel. Iosh. 17. 2. and 1. Chron. 5. 24.
Azarias. Asarias. Azariah. *helpe of the Lord.* The sonne of Amaziah king of Iudah. 2. Kings 14. 21. who is called Vzziah. 2. Chron. 26. 1. he for vsurping the Priests office was striken with leprie and so died. 2. king. 15. 5. and 2. Chron. 26. 16, to 22. he is called Dzias. Matth. 1. 8. Also he is called Matthat. Luke 3. 29.

Also a Prophet, by whose exhortation Asa sought to reforme religion. 2. Chron. 15. 1.* Also the high Priest, which with others withstood king Vzziah. 2 Chron. 26. 17, 18. Also the name of Ethans sonne. 1. Chr. 2. 8. also a companion of Daniels. Dan. 2. 17. also the name of others. 1. king. 4. 2, 5. & 1. Chr. 6. 9, 10, 13. & 2. Chr. 28. 12 and 31. 13. Ezra. 7. 1, 3. Nehe. 3. 23 & 7. 7. and 12. 33.

Azaricam, Azaricam. Azariel. looke Azareel. 1. Chron. 27. 22.
Azarias. Azaziah, Azaraiah. *helpe, rising vp, or reuenging, or voyde*
strength. A mans name. Nehe. 11. 14.

Azaz. *a strong one.* 1 Chr. 5. 8.

Azaziah. *the strength of the Lord.* 1. Chron. 15. 21. and 27. 20.

Azgad. *a strong hoste, or strength of felicitie.* Ezra. 2 32. and 8. 12. Nehe. 10. 15.

Aziza. *strength, or of strength.*

Azmaueth. looke Asmaueth.

Azmon. *bone of a bone, or our strength.* A citie. Nu. Asemona. 34. 4. Iosh. 15. 4.

Aznoth-tabor. *the eares of election, or of puritie, or* Azanoth-
after the Hebrew or Syrian speech, the eares of contri- thabor.
tion, or breaking. a citie. Iosh. 19. 34.

Azor. *a helper, or entrie, or court, or after the Syri-*
an, conuerted. a place. 1. Macc. 11. 67. Also the sonne of Eliacim. Matt. 1. 13.

Azotus. in Hebrewe *Asshdod.* A famous citie in the Asdod.
land of Palestine, betweene Ashkelon & Ioppe, wherin Giants dwelt, which citie Iosh ua wonne. Iosh. 11. 22. It was one of the fiue principall cities mentioned. 1. Sam. 6. 17. reade Jerem. 25. 20. Amos 1. 8. Zeph. 2. 4. Zec. 9. 6. Isa. 20. 1. and 2. Chron. 26. 6. In this citie also, Philip preached Christ. Acts. 8. 40. looke Asdhod.

Azariah. *the helpe of the Lord.* 2. Chron. 29. 12.

Azariel. *the helpe of God.* 1. Chron. 12. 6. and 27. 22. Azareel.
looke Asriel. Ezra 10. 41. Nehe. 11. 13. Jerem. 36. 26. Azarel.

Azrikam. *idem* as Azarikam. 1. Chr. 3. 23. and 8. 38.

Azubah *forsaken.* 1. king. 22. 42. 1. Chron. 2. 18.

Azur. *holpen, or helper.* Jere. 28. 1. Ezek. 11. 1.

Azzah *strong, or a bucke goate.* Gen. 10. 19. Iosh. 10. Gaza.
41. 1. king. 4. 24. Judg. 1. 18. and 16. 1, 2. 1. Chron. 7. 28. Jere. 25. 10.

Azzan. *their strength.* Num. 34. 26. Ozan.

Azzur. *idem* as Azur. Nehe. 10. 17. Azur.

B

Baal. Bealim. *the idole, or idoles, or Lord, or Lords, or* Beel.
gouerning, or possessing. The idole of the Sidoni- Baalim.
ans, or a generall name to all idoles, because they were as the Lords & owners of all their worshippers. Num. 21. 41. Judg. 2. 11, 13. and 3 7. and 6. 25. and 8. 33. 1. Chron. 4. 33. Jer. 2. 8. 1. king. 16. 32 and 18. 19.* 2. kings 10. 18, to 29. and 11. 18. and 17. 26. and 23. 4, 20. 2. Chr. 23. 17. also the name of certaine men. 1. Chron 5. 5. and 8. 30. and *9. 36.*

Baalah. *ruling him, or his idole, or subiected, or posse-* Baala.
sed. A citie and mount in the tribe of Iudah. Iosh. 15. Baalath.
9, 11. Also a citie in the tribe of Dan. Iosh. 19. 44. called Baalath. 1. Kings 9. 18.

Baalath Beer. *subiected pit.* Iosh. 19. 8.

Baalberith. *the idole of a couenant, or gouerning, or*
possessing the couenant. Judg 8. 33. and 9. 4.

Baal-gad. *the idole of fortune, or felicitie.* a city vnder mount Hermon. Iosh. 11, 17. called Bahalgad. Jo. 13 5.

Baal-hamon. Cant. 8. 11. Baal-ha-

Baal-hanan. Gen. 36. 38. and 1. Chron. 2. 49. man.

Baal-hazor. *a possessour of grace, or of a gift.* 2. Sam. Balanan.
13. 23. Baal-hasor.

Baal-hermon. *a possessour of destruction, or of a thing*
cursed, or dedicated, or consecrated, viz. vnto God. A hil. Judg. 3. 3.

Baali. *my idole, or master, or Lord ouer mee, or gou-*
erning, or possessing me. Hos. 2. 16.

Baal-iada. *an open or manifest idole, or a master gou-* Beeliada,
uernour, or possessor of knowledge. The sonne of Dauid. Eliada.
1. Chron. 14. 7.

Baalim. looke Baal. The name of certaine idoles. 1. Sam 7. 4. 2. Chron. 28. 2. Jere. 2. 23.

Baalis *idem* as Baalim. King of the Ammonites Jer. 40. 14.

Baal-meon. *the Lord, or master of the house, or gou-* Beel-meon.
erning, or possessing the house, or the idole of sin, or gouern-
ment of sin. a citie. Num. 32. 38. 2. Chr. 5. 8. Ezek. 25. 9.

Baal-peor. *the idole, or Lord of Peor.* An idole. Num. Beel-phegor
25. 3. whom who so followed was destroyed. Deut. 4. 3. Baal-phara-
Iosh. 22. 17. reade Hose. 9. 10. This idole was called of sim.
the Gentiles, Priapus. Baal-pha-

Baal-perazim. *the idole of diuisions, or gouerning, or* rasim.
possessing.

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possessing divisions, &c A place: why it was so called. 2.Sam.5.20.1.Chro.14.11.

Baal-salisa. Baal-shalisha, *the threefolde, or principall idole.* 2. Kings 4.42.

Baal-thamar. Baal tamar. *the idole of the palme tree.* A village. Judg.20.33.

Beel-zebub. Baal-zebub *the idole, or possessor of flies, or the master of flies.* An idole unto whome Ahaziah being sicke had recourse. 2. king.1,2,3. The Iewes said that Iesus Christ wrought his miracles through Beelzebub, Mat. 9.34. Marke 3.22. Luke 11.15. Matth.10.25.

Beel-sephon. Baal-zephon. *the south, or hidden idole.* A citie. Exod. 14.2. Num.33.7.

Baana. Baanah *in affliction, or answering.* One of Ish-bosheths captains. 2. Sam. 4. 2. who with Rechab his other captaine, traiterously slew their master, & were therefore slaine at Dauids commandement. 2. Sam. 4. 5. * Also the father of Heleb one of Dauids worthies. 2. Sam. 23. 29. Also the sonne of Ahilud, one of Salomons twelue chiefe officers. 1. King. 4. 12.

Baara. Baara. *a flame, or purging.* 1. Chro. 8. 8.

Baaseiah. Baaseiah. *in making, or pressing together.* 1. Chr. 6. 40.

Baasa. Baasha *idem.* A King of Israel who slewe Nadab, and reigned in his stead. 1. kings 15. 28. He destroyeth the house of Ieroboam, according to Gods commandement. 1. kings 15. 29. The Prophet Iehu denounceth Gods iudgements against him and his house. 1. kings 16. 2, 3, 4. He maketh warre with Asa king of Iudah al his dayes. 1. King. 15. 16. He dieth and Elah his sonne succeedeth. 1. King. 16. 6.

Babylon. Babel, and Babylon, *confusion, or mingling, or translation.* the name of a citie. Gene. 10. 10. so named of the confusion of tongues. Gene. 11. 4, 9. This citie situated in Chaldea in the field of Shinar, North from the land of Iudea, was the principall citie of the kingdome of the Chaldeans, whereof Nemrod the tyrant first usurped the gouernment. Gene. 10. 8, 9, 10. Unto this city the Israelites were caried captiues: and so remained for the space of 70. yeeres, according as it was prophecied of. Leuit. 26. 25. Deut. 4. 26, 27, 28. & 28. 25, 36. & 2. kin. 20. 17, 18. & 24. 1, 2. * and 25. 1, to 22. and 2. Chr. 36. 6, to 22. Matth. 1. 17. Isa. 5. 5, 6. 25. * and 7. 8. Iere. 1. 14. * and 16. 13. * & 20. 4, 5, 6. & 25. 11. Ezek. 7. 1. * & 12. 1. * and 22. 1. * Mic 4. 10. Haba. 1. 6, to 12. Baruch 6. 1. * The cause of their captiuitie. 2. Kings 17. 6 * Iere. 32. 29, to 37. Deliuerance out of this captiuitie, promised and prophecied of. Leuit. 26. 40. * Deut 4. 29, to 41. and 30. 1, to 11. 1. king. 8. 34, 47, 48, to 54. and 9. 3. 2. Chro. 6. 36, to 40. and 7. 14, 15, 16. Isa. 14 2. and 40. 1, 2. and 43. 5, 6. & 48. 20. Iere. 12. 14, 15. and 16. 15. and 24. 5. and 25. 12. and 26. 13. and 19. 10. and 30. 3. & 31. 23, 24. to 31. & 32. 14, 15, 37. and 46. 27, 28. Eze. 11. 17, to 22. Dan. 9. 25. Baruch. 6. 2. and also fulfilled. 2. Chron. 36. 23. Ezra. 1. 1. * and 2. 1. * and 1 Esdra. 2. 1, to 16. the God of the Babylonians was Succoth Benoth 2. kings 17. 30.

All nations haue dronken of the wine of the wrath of the fornication of Babylon. Reue. 18. 3. It is become the habitation of deuils, & the holde of al foule spirits. Reue. 18. 2. Her merchants were the great men of the earth, & all nations were deceiued with their inchantments. Reue. 18. 23. After destruction is prophecied against her and her fauourers. Isa. 13. 7, 8, 9. Isa. 13. 1. * and 14. 22. and 21. 1. to 13. and 25. 10. and 47. 1. * Ier. 25. 12. * and 50. 1, 2. * and 51. 1. * Habak. 2. 16. Reuel. 14. 8. and 16. 19. and 17. 1, 2. * and 18. 2, 10, 21. The Prophets & Apostles reioyce in her destruction Reue. 18. 20. S. Peter wrote his Epistle from Babylon. 1. Pet. 5. 13. Babylon put for Damascus. Act. 7. 43.

Bacchides. *a drunkard, or one that holdeth of Bacchus.* A captaine of King Demetrius armie. 1. Macca. 7. 8. who both traiterously slewe the Iewes that trusted in him. 1. Mac. 7. 10, to 21. and also Iudas Maccabeus. 1. Mac. 9. 18. And yet afterwards was discomfited by Simon. 1. Mac 9. 67, 68.

Bacchenor. *a drunken, or wine bibbing man.* 2. Macc. 12. 35. Bacenor

Badaiah. *the Lord alone.* Ezra. 10. 35.

Bagoas. *the inward, or most secrete, or aduanced, or lifted vp, or bodily, or one that hath a body.* Holofernes chamberlaine, who was sent to Iudith to perswade her to lie with his master. Iudith. 12. 11, 12, 13. and 13. 1, 2. Vagoas.

Balaam. *the antiquitie, or ancient of the people, or without the people, or the deuourer, or destruction of them.* The name of a Prophet, the son of Beor, whom Balak king of Moab hired to curse the people of God. Numb. 22. 5, 6. * God forbade him both the going with Balaks messengers, and the curling of his people. Numb. 22. 12. * Balaam could not curse Gods people, against his wil Numb. 22. 18. & therfore blessed them. Numb. 23. 7, to 13. Iosh. 24. 9, 10. Prophecying of the great prosperitie that should come to the Israelites. Num. 24. 5, to 10. He foretelleth the comming of Christ. Num. 24. 17. he is slain among the Madianites Num. 31. 8. Hee loued the wages of vnrighteousnesse, and therefore was rebuked of the dumme asse. 2. Pet. 2. 15, 16. Iude 11. Hee taught Balak to lay a stumbling blocke before the children of Israel. Reue. 2. 14. Bileam.

Baladan. *without rule, or iudgement, or ancient in iudgement.* 2. King. 20. 12.

Balak. *couering, or destroying.* Num. 22. 2, 5. & 24. 10. Balac.

Baldad. *olde loue, or without loue, or an old motion.* A friend of Iobs, who came to comfort him in his miserie. Iob 2. 11. He laboureth to bring Iob to repent, and to confesse his sinnes: & that by two arguments. Iob 8. 2. * He reproueth Iob, for that hee would not heare good counsel: & reciteth the paines of the wicked. Iob 18. 2. * Bildad.

Baptist. This name was attributed vnto Iohn the sonne of Zacharie, for that hee first began to baptize. Luke 3. 2, 16, Matth. 11. 11. looke Iohn.

Barrabas. *the son of confusion, or reproch, or the sonne of the father, or master.* A murtherer, whom the Iewes desired to bee loosed (at the perswasion of the chiefe Priests) that Christ might be crucified. Matth. 27. 20, 21, 22, to 27. Marke 15. 7, to 16. Luke 23. 18, to 26. Iohn 18. 39, 40.

Barachel. *blessing, or speaking well of God, or bowing the knee to God.* Iob 32. 2.

Barachiah *blessing, or speaking well of the Lord, or bowing the knee vnto the Lord.* Zech. 1. 1. Barachias. Berechiah.

Barbarian. what. 1. Cozin. 14. 11. and of the Barbarians kindnesse. Actes 21. 2.

Bariesus. *the sonne of Iesus.* A false Prophet, & sorcerer, who resisting Paul, was striken blinde. Actes 13. 6. to 12. Bariehu. Bar iesu.

Bar-iona. *the sonne of a doue, or the sonne of Ionas.* Bar ionas

The addition of Peters name by Christ himselfe. Matth. 16. 17. Bar-iona.

Barak. *lightning.* The son of Abinoam, whom Deborah, by Gods commaundement sent against Sisera. Judg. 4. 6. Barak and Debozah deliuer the people out of the subiection of Iabin. Iud. 4. 14, 15. * Barak and Debozah praise God for the victorie. Iud. 5. 1. * Barac.

Barnabas. *the sonne of consolation, or of the prophet.* Hee sold his land, and laid the money thereof downe at the Apostles feet. Act. 4. 36, 37. He bringeth Paul vnto the Apostles. Act. 9. 27. He is sent vnto Antioch. Act. 11. 22. & returneth againe to Ierusalem. Act. 12 25. he & Paul were separated, for to preach the Gospel. Act. 13. 2. he and Paul rent their clothes. Acts 14. 14. and were so stirred, that the one departed from the other. Actes 15.

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Actes 15.39. Hee was seduced by the dissimulation of Peter. Gal. 2.13.

Bartimeus, Hierome sayth should be written Barsemeus, which in the Syrian tongue is interpreted *blind sonne*, or *the sonne of blindnesse*. Of whom reade Mar. 10 46.*

Baruch *blessed*, or *bending the knee*. Jeremies scribe. Jerem. 36. 12. writeth a booke, which was read, and burned. Jere. 36.4, to 27. he writeth another. Jere. 36. 27, 28.* and 45.1. Baruch 1.1, to 6.

Berzellai — Bar-zillai. *as hard as yron*. A noble and rich man, who relieued David in distresse, and yet would take nothing in recompence. 2. Sam. 19. 32. Hee accompanieth the king vnto Jordan, craving nothing but that his sonne Chimham might goe with him, and bee wel intreated. 2. Samu. 19. 31, 33, to 40. David chargeth Salomon, that hee should shewe kindnesse vnto the sonnes of Barzillai, and why. 1. King. 2. 7. The sonnes of Barzillai, because they could not shew their genealogies, were put from the Priesthood. Ezra 2. 61, 62. and Neh 7. 63, 64.

Bashemath — Basmath. *things aromatical*, or *confusion of death*, or *in desolation*. Gen. 26. 34. and 1. King. 4. 15.

Basemath — Bashan. *in the tooth*, or *in yuorie*, or *in sleepe*, *in slumbring*, *confusion*, or *slander*. A countrey where Og reigned. Deu. 1. 4. a land of giants. Deut. 3. 10, 11, 12, 13.

Bazan — Bath. A kind of measure. Eze. 45. 10.

Bethsabe — Bathsheba *the seuenth daughter*, or *the daughter of an othe*. The daughter of Eliam, and wife of Uriah the Hittite. 2. Samu. 11. 3. with whom David committed adulterie. 2. Sam. 11. 4. he causeth Uriah to be slaine, and afterward marrieth her. 2. Samu. 11. 14, 27. the childe which Bathsheba bare vnto David sickened, and died. 2. Samu. 12. 15, to 23. and afterward shee bare Salomon. 2. Samu. 12. 24. Matth. 1. 6. Shee is called Bathshua, the daughter of Ammiel. 1. Chr. 3. 5.

Bathsuai — Bathshua *the daughter of saluatio*. looke Bath-sheba.

Baalia — ¶ Bealiah *the God of an idole*, *the Lord casting himselfe downe before it*, or *possessing it*, or *in an assembly*, or *in the Church*. 1 Chr. 12. 5.

Bealia — Bealoth. *cast vnder*, or *possessed*. Josh. 15, 24.

Baleth — Bebai. *voyd*, or *emptie*. Ezra 8. 11.

Bechor — Becher. *the first begotten*, or *first fruits*. The name of Beniamins sonne. Gen. 46. 21. & 1. Chr. 7. 6. Also the sonne of Ephraim. Num. 26. 35.

Bechorath *idem* as Becher. 1. Sam. 9. 1.

Badan — Bedan. *a doore barre*, or *alone*. 1. Sam. 12. 11. and 1. Chr. 7. 17.

Badaias — Bediah. *the onely Lord*, or *doorebarre of the Lorde*.

Badaia — The sonne of Bani. Ezra 10. 35.

Baal-iada — Beeliada. *an open idole*, or *master of knowledge*. 1. Chr. 14. 7.

Bera — Beel-zebub, looke Baal zebub and Mat. 10. 25.

Beera — Beer. *a well*, or *declaring*. Num 21. 16.

Beera. *idem* 1. Chr 7. 37.

Beerah. *idem*. 1. Chr. 5. 6.

Beer-Elim. *a well of Elm*. Isa. 15. 8.

Beeri. *a well explaning*, or *declaring*. The father of Hosea. Hos. 1. 1. Also the father of Judeth Esaus wife. Gen. 26. 34.

Beer-lahai-roi. Gen. 16. 14.

Beeroth — Beeroth. *wels*, *explaning*, or *declaring*. A city. Josh. 9. 17. Deut. 10. 6. and 2. Sam. 4. 2, 3. Josh. 18. 25.

Ber-sabee — Beersheba. *a wel*, *a wildernes*, *& a citie*. looke Ge. 21. 14, 31. & 26. 33 & 28. 10. Josh. 15. 28. & 19. 2. and 1. Sam. 3. 20. & 8. 2. & 2. Sam 24. 2, 7. & 1. kin. 19. 3. & 2. king. 23. 8. & 1. Chr. 4. 28. Neh. 11. 30. Amos 5. 5.

Behemoth. This worde signifieth *the multitude of earthly beasts*, but chiefly one among the rest. Job 40. 10.* & 2 Esd. 6. 49. It is taken for þ power of Satan.

Bel. *old*, *ancient*, or *nothing*. The name of an idole, whereof reade Isa. 46. 1. Dan. 14. 3, to 23.

Bela *destroying*. A citie also called Zoar. Gen. 14. 2, 8. Also Beniamins sonne. Gen. 46, 21. Numb. 26. 38, Also a king in Edom. Gen. 36. 32. — Bala, Belah

Belial *peruerse*, or *wicked*, or *the deuill*. Judg. 19. 22. and 1. Samu. 2. 12. & 10. 27. Nahum 1. 15. What concord hath Christ with Belial? 2. Cor. 6. 15.

Belshatsar. *without treasure*, or *a searcher of treasure*. A king of Babylon. Dan. 5. 1. Who for abusing the vessels of the Temple, & extolling dumbe idoles, seeth a hand writing vpon the wall. Dan. 5. 2, 3, 4, 5. which betokeneth his death, and the translation of his kingdome vnto Darius. Dan. 5 6.* — Belte-shazzar, Belshazzar, Balsasar, Baltazar, Beltesbatzar

Ben *a son*, or *a building*, or *vnderstanding*. 1. chr. 15. 18 — Beleshatzar

Benaiah. *the Lords building*. The name of men mentioned 2. Chr. 4. 36. & 15 18. Also the sonne of Jehoiada. 2. Sam. 20. 23. who at Salomons commandement slewe Joab, hauing holde on the hornes of the altar. 1. King. 2. 22, 28, to 36. He was ouer the Cherethites, &c. 1. Chron. 18, 17. and is numbred among Dauids three worthies. 2. Sam. 23. 20, 21, 22, 23. He is called Benaiaku. 2. Sam. 8. 18. — Banaia, Banaias

Ben ammi. Gen. 19. 38, — Ammon

Ben-hadad. *the sonne of noise*, or *crie*. The sonne of Tabrimon. 1. Kin. 15. 18. Who ioyned with Asa king of Judah, & besieged the cities of Israel. 1. kin. 15. 20. He besieged Samaria. 1. Kin. 20. 1. He being drunken and blaspheming God, was put to flight by Ahab, and so Samaria was deliuered. 1. Kin. 20. 16, to 31. he obtained pardon at Ahabs hands, wherefore God was displeased with Ahab, & foreshewed his destruction. 1. kin. 20. 31.* Ben-hadad besiegeth Samaria. 2. kin. 6. 24. his hoste is miraculously put to flight. 2. Kin. 7. 6, 7. he is sicke, and sendeth Hazael to Elisha with a present to know if he should recouer. 2. Kin. 8. 7, 8. Hee dieth, & Hazael reigneth in his stead. 2. Kin. 8. 14, 15. — Ben-hadad, Benadab

Ben hadad the sonne of Hazael, king of Aram, ruleth Israel all Jehoahaz dayes, and why. 2. King. 13. 3.

Benhail — Ben-hail. *the sonne of strength*, or *of an armie*, or *the sonne of riches*, or *griefe*. 2. Chr. 17. 1.

Ben-hanan — Ben hanam. *the sonne of grace*, or *godlinesse*, or *the sonne of separation*. 1. Chr. 4. 20.

Ben-hinnom — Ben-hinnom. *the sonne of Hinnom*. A valley. 2. Chr. 28. 3.

Benebarae — Bene berak *the sonnes of lightning*. Josh. 19. 45.

Bene-iaacan — Bene-iaakan, *the sonnes of sorow*, or *labour*, or *builder vp of sorow*, or *labour*. Num. 33. 31.

Beniamin. *the sonne of my right hand*. Iaakobs yongest sonne, called Ben oni, that is, *the sonne of sorrow*. Gen. 35. 18. Iaakob loueth him dearely. Gene. 44. 22, 29, 30.* His mease was fiue times so much as any of his brethren. Gen 43. 34. looke Genes. 45. 22. Hee is blessed of Iaakob. Gen 49. 27. Moses also blesseth his tribe. Deut. 33. 12. Of his children reade Gen. 46. 21. and 1. Chr. 7. 6. and 8. 1. Of their lot. Josh. 18. 11.*

The Beniamites refusing to deliuer those wicked persons that had abused the Leuites wife. Judg. 19. 25, 26, 27 defending the in their euil, were destroied saue 600. men. Judg. 20. 11, 12, 13, 14.* The Israelites bewaile þ want of that tribe. Judg. 21. 2, 3. Saul was of this tribe. 1. Sam. 9. 2.* And Paul. Ro. 11, 1.

Baninu — Beninu. *our sonnes*, or *our builders*. Neh. 10. 13.

Benno — Beno. *his sonne*, or *building*. 1. Chr. 24. 26.

Ben-oni. looke before in Beniamin

Benzoheth. *the sonne of separation*, or *the sonne of that feare*. 1. Chr. 4. 20.

Beon. *in affliction*, or *in answering*. Num. 32. 3.

Beor. *a flame*, or *mad*. Num. 22. 5.

Bara — Bera. *a well shewing*, or *declaring*. Gen. 14. 2.

Baracha — Berachah, *blessing*, or *bending of the knee*. 1. Chron 12 3.

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Barachia Berachiah. *speaking wel of the Lord.* Zech. 1. 1.
Baraia Beraiah. *the chasing of the Lord.* 1. Chr. 8. 21.
Berak. *lightening* looke Barak.
Berea. *his well, or his daughter.* 1. Mace. 9. 4.
Bared Bered. *haile.* 1. Chr. 7. 20.
Baria Beri. *my sonne, or pure, or chosen, or my corne.* 1. Chr. 7. 36.
Beriah *in felowship, or in enuie.* 1. Chr. 23. 10 Num. 26. 44, 45.
Berim. *chosen men.* 2. Sam. 20. 14.
Bernice. *a sage victory, or the weight of victory.* The wife of King Agrippa. Acts 25. 13.
Merodach Berodach. *the son of death.* The right name of Baladans sonne, who is called Berodach Baladan. 2. King. 20. 12 and Merodach Baladan. Isa 39. 1.
Berotha Berothah. *of a wel, or puritie, or a Cypres tree.* One of the townes that boundeth the land of Israel. Ezek. 47. 16.
Beroth Berothai. *Welles, or a Cypres tree.* 2. Sa. 8. 8. The citizens called Berothites. 1. Chr. 11 39.
Besee Besai. *a despising, or egges, or full of myre, or dirtie.* Ezra 12. 49 Nehe. 7. 52.
Besodia Besodaiah. *the counsel of the Lord.* Neh. 3. 6.
Bete Beten *the belue.* Iosh. 19. 25.
Bethabara. *a house passed ouer, or house of anger* (or in the Syrian) *of wheate.* Iohn. 1. 28.
Beth-anath Beth-anah *the house of affliction,* a city. Iosh. 19. 38. called Beth-anath. Iud. 1. 33.
Beth-anoth. *idem.* Iosh. 15. 59.
Bethania. *the house of obedience, or of affliction, or a house of a song, or of the grace of the Lord.* The towne of Martha & Marie. Ioh. 11. 1. whither Christ went and lodged. Mat. 21. 17 Ioh. 11. 1. and 12. 1. Lu. 19. 29
Beth-araba Beth-arabah. *the house of sweet smel.* Iosh. 15. 6, 61. and 18, 22.
Beth-aram. *the house of height.* Iosh. 13. 27.
Beth-arbel. Hos. 10. 14.
Beth-auen *the house of vanitie and griefe.* Iosh. 18. 12. and 1. Sam 13. 5.
Beth-azmoth Beth-azmaueth. *the house of deaths strength.* Nehe. 7. 28.
Beth-baal-meon. *an idole of the dwelling place, or the Lord by sinne.* Iosh. 13. 17.
Beth-bera Beth-barah. *the house of his son, or the chosen house.* Iudg. 7. 24.
Bethberai Beth-berei. *the house of my maker.* 1. Chr. 4. 31.
Bethchar Beth-car. *the house of knowledge.* 1. Sam. 7. 11.
Beth-dagon. *the house of wheate, or the house of a scaled fish.* Iosh. 15 41. and 19. 27.
Beth-eden. *the house of pleasure.* Amos 1. 5.
Beth-el. *the house of God.* The place where Iaakob slept when hee went to his vncle Laban, before time called Luz. Gen. 28. 19. whither he afterward went to dwell by Gods commandement. Gene. 35. 1, to 9. It is taken and inhabited by the house of Ioseph. Iudg. 1, 22, to 27. There the Iewes honoured God. 1. Sam. 10. 3. The Israelites purposing to fight against the Beniamites, do aske counsel of God at Beth el. Iudg. 20. 18. reade Ios. 8, 12. & 18. 13. 1. king. 12. 29, * 32, 33.
Beth-emek. *the house of deepenesse.* Iosh. 19. 27.
Bethemes Bethesda. *the house of effusion.* So called, because thither raine waters did assemble from diuers places. Iohn. 5. 2.
Beth-ezel. *my neighbours house.* Micah 1. 11.
Bether. *diuisio, or in searching, or beholding.* Ca. 2. 17
Beth-gader. *a house for a mouse.* 1. Chr. 2. 51.
Beth-gamul. *the house of a camel.* Ier. 48. 23.
Beth-acharam Beth-haccarem. *the house of the vineyard.* Neh. 3. 14
Beth-haran. *the house of an hill.* Num. 32. 36.
Beth-hashittah. *the house of going out of the way, or the house of thornes.* Iud. 7. 22.
Beth-hogla. *or* Beth-hoglah. Iosh. 18 19. Beth-hagla
Beth-horan. *the house of anger, or house of libertie.* Iosh. 10. 10. and 16. 3. 5.
Bethlehem *the house of bread, or the house of warre.* A citie in the tribe of Zebulun. Iosh. 19. 15. Also a citie in the tribe of Iudah, called Ephrath, neere vnto which Rahel was buried. Genes. 35. 19. and vnto the which Ioseph trauailed with Marie the Virgine: where she was deliuered of Iesus Christ. Luk. 2. 4, 6, 7. Whither also the wise men went, and honoured him. Mat. 2. 1, to 13.
Beth-lebaoth. *the house of lionesses.* Iosh. 19 6.
Beth-iesimoth. *the house of desolation, or the house of laying vp in store.* Num. 33. 49. Iosh. 12. 3. Bethsimoth Beth-marchaboth
Beth-mercaboth. *the house of bitternesse wiped out.* Iosh. 19. 5. and 1. Chr. 4. 31. Beth-maon
Beth-meon. *the house of the dwelling place.* Ie. 48. 23 Beth nemra
Beth-nimrah. *the house of rebellion.* Num. 32. 36. Beth-phelet
Beth-palet. *the house of expulsion.* Iosh. 15. 27. and Nehe. 11. 26. Beth-phalet Beth-phelet
Beth-pazzez. *the house of diuiding asunder.* Iosh. 19. 21.
Beth-peor. *the house of the opening of the earth.* De. 3. 29. and 34. 6. Beth-phogor
Beth-phage. *the house of the mouth of the valleyes.* Mat. 21. 1.
Beth-rapha. *the house of health.* 1. Chr. 4. 12.
Beth-rehob. A citie. Iudg. 18 28.
Beth-saida. *the house of fruits.* A citie which Christ reproued for their infidelitie. Mat. 11. 21. Bethsaidah Beth-saida
Beth shan. *the house of ivory, or the house of altering.* 1. Sam. 31. 10. Iosh 17. 11. Beth-san Beth-shean
Beth-sheba looke Bathsheba. Bethsabee
Beth-shemesh. *the house of lodage, or ministery* Iosh. 15. 10. & 19. 22. Iere. 43. 13. the citizens of Beth-shemesh, seeing the Arke, reioiced, & offred sacrifices vnto the Lord. 1. Sam. 6. 23. * Of the Bethshemites, for 1000 king into the Arke were slain 50070 men. 1. Sa. 6. 19. Bethsames
Beth-sura. *the house of strength.* 2. Mac. 11. 5.
Beth-tappuah. A citie. Iosh 15. 53. Beth-thaphua
Bethuel. *the measure of God.* The father of Rebekah. Gen. 12. 23. Also a citie. 1. Chr 4. 30. Bethuel
Bethul. *a virgin.* Iosh. 19. 4.
Bethulia. *the virgin of the Lord* A citie. Iudeth 4. 6. which Holofernes laid siege vnto. Iudeth 7. 3. The citizens being almost starued for thirst, purpose to yeeld to Holofernes, if helpe came not within fiue dayes. Iudeth 7. 22. * Bethulie
Beth-zur. *the house of a rocke.* Iosh. 15. 58.
Betonim. *bellies.* Iosh. 13. 26.
Beulah. *inhabited.* Isa. 62 4.
Bezai. *egges.* Ezra 2. 17. Besai
Bezaleel. *in the shadowe of God.* The sonne of Uri. 1. Chron. 2. 20. Hee and Aholiab were so endued with Gods spirit, as they made all that appertained vnto the tabernacle, &c. Exo. 31. 2, to 12. and 35. 30. * Also a mans name. Ezra 10. 30. Bezeleel
Bezek. *lightning.* A citie taken by Iudah, who slew 10000. men therein, tooke their King, and cut off his thumbes and great toes. Iudg. 1. 4, to 9. Bezec
Bezer. *munition, or vine branches.* A citie, whereof looke Deut. 4 43 Iosh. 20. 8.
¶ Bichri. *the first borne, or first fruits.* 2. Sam. 20. 1. Bechri
Bidkar. *coldnesse alone.* 2. King. 9. 25. Badacer
Biguai. *in my bodie.* Ezra 2, 3, 14. and 8. 14. Begui
Bigthan. *giuing meate.* One of king Ahashuerosh seruaunts, who with Teresh, would traiterously slay Bigtana Bagathan

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their maſter, but Mordecai preuented it, and they were hanged. Eſter 2.21,22. and 6.2.

Baldad — Bikeath-auen. *the field of an idole.* Amos 1.5.
Bildad. *old loue, or without loue.* looke Baldad.
Bileam. looke Balaam.
Belga — Bilgah. *ancient countenance.* 1.Chro.24.14.
Bala — Bilhah. *old, or fading.* Rahels handmaid. Gen.29. 29. Her ſhe gaue vnto Iaakob to wife, who conceiued and bare two ſonnes. Gen.30.3,4,5,7.

Balaan — Bilhan. *old, or troubled.* Gen.36.27.
Belſan — Bilſhan. *in the tongue.* Ezra 2.2.
Chamaal — Bimhal. 1.Chro.7.33. the ſonne of Japhlet.
Kimbal — Binea, *the ſonne of the Lord, or in mooning.* The ſon
Benea of Moza. 1. Chro.9.43. called Bineah. 1. Chr.8.37.
Banaia — Binnui. *building.* Ezra 8.33.
Banaias — Binnui. *bilding in my houſe, or in fairenes.* Ez.10.30
Bennoi — Birſha. *in euill.* Gen.14.2.
Binnui — Bithiah. *the daughter of the Lord.* 1.Chr.4.18.
Berſa — Bithron. *the houſe of libertie.* 2.Sam.2.29.
Bethia — Biziothiah. *deſpite.* Joſh.15.28.
Beth-horon — Birtha. *idem*
Raziothia — ¶ Boaz. *in ſtrength.* 1.Kings 7.21.
Bazatha — Boanerges. *the ſonnes of thunder.* Mar.3.17.
Boas — Bocheru. *firſt borne.* 1.Chro.8.38.
Bochru — Bochim. *the place of weeping.* Judg.2.1.
Boen — Bohan. *in them.* Joſh.15.6.
Boos — Booz *in ſtrength.* The father of Obed. Ruth.4.21
Boaz — and 1.Chro.2.21. Matth.1.5. Luke.3.32.
Boſor. *taking away.* 2.Peter 2.15.
Bozez *dirt.* 1.Sam.14.4.
Bozkath. *in pouertie.* Joſh.15.39.
Boznai. Ezra 6.6.
Bozra, or Bozrah. *in tribulation.* a chiefe citie of Edom. Gen.36.33. 1.Chro.1.44. Iere.49.13.
Boſes — ¶ Bukki. *voide.* Num 34.22. Ezr.7.4. 1.Chr.6.5.
Baſchath — Bukkiah. *the diſſipation of the Lord.* 1.Chron.25.4.
Boſra — Bul. *ancientneſſe.* 1.Kings 6.38.
Boſrah — Bunah. *building, or vnderſtanding.* 1.Chro.2.25.
Bunni. *building me.* Neh.9.4.
Bocci — Buz. *deſpiſing.* Ge.22.21 & 1.Chr.5.14. Ier.25.23.
Boccian — Buzi. *idem.* Ezek.1.3.
Buna — Buzites. *idem.* Job 32.2.
Bonni

C

Chebbon — ¶ Cabbon *as though vnderſtanding.* Joſh.15.40.
Cabul. *a footeman.* Joſh.19.27.
Cades — Cadeſh. *holineſſe.* Gen.20.1. looke Kadeſh.
Caiaphas — Caiaphas. *a ſearcher.* The high Prieſt who was ioyned with Annas in that office, contrary to Gods law. Luke 3.2. He prophecieth Joh 11.49.50,51,52. Annas ſendeth Chriſt bound vnto him. Joh 18.13,14. Matt.27.57. Marke 14.53. Luk.22.54. Chriſt being by him charged to tell what he was, confeſſed himſelfe to be that Chriſt, that was looked for. Mar.26,63,64. Caiaphas forbiddeth the Apoſtles to preach. Acts 4.6, 17,18.
Cain. *poſſeſſion.* Heb.11.4. looke Kain.
Cainan *poſſeſſor, or buyer.* The ſon of Arphaxad. Lu. 3.36. Alſo the ſonne of Enos. Luk.3.37. looke Kenan.
Chale — Calah *opportunitie.* Gen.10.11.
Caldeans — Caldees. *mingling, or as deuils.* A people. Ge.11.28 31.2.king.25.5. The countrey whereof is called Caldea, looke Chaldees.
Chaldeans
Chalcal — Calcol. *nouriſhing, or conſuming al things.* 1.Ch.2 6
Caleb. *as a Hart, or a Dogge.* The name of a man. Num.13.7. He & Joſhua commended the land of promiſe vnto the Iſraelites, wherfore they had almoſt bin ſtoned. Num.14.7,10. The land of Canaan is promiſed to him & his ſeede. Num.14.24. Deut.1.36. He encourageth the Iſraelites to goe vnto the land of Canaan. Num.13.31. He ſheweth his ſtrength & age and deſireth the heritage due vnto him. Joſhua 14.6. His heritage, what it was. Joſh.15.13. and 1.Chron.6.56 He expelleth from Hebron the three ſonnes of Anak. Iudges 1.20. He is commended. Eccius.46.9,10.
Caleb was alſo the name of Jerahmeels brother, called Chelubai. 1.Chr.2.9,18,19. Alſo the name of a towne. 1.Chr.2.24.
Calneh. *all we.* Gen.10.10. Amos 6.2. — Chalanne
Canneh. *a wall.* Ezek.27.23. — Chenne
Calno. *altogether himſelfe.* Iſa.10.9. — Calano
Caluerie. Luke 23.33.
Cana. *zeale, or emulation.* A citie of Galilee. Joh. 4.46. where Jeſus wrought his firſt miracle at a mariage. John 2.1, to 12. Simon was a Cananite, that is, *zealous.* Luke 6.15. — Chanaan Kanaan Kenaan
Canaan. *a merchant,* the ſonne of Ham. Gen.10.6. of whom the countrey of Canaan tooke name. Gen.11. 31. and 12.5. & 13.12. The border of the Cananites. Ge.10.19. Canaan is curſed for his fathers fault. Ge. 9.22,25,26,27. The Cananites were wicked people. Ge.12.6. and 13.7. for they deſcended of a curſed father. Gen.10.15,16,17,18. The land of Canaan promiſed to Abram and his ſeede. Gen.12.7. and 13.15. and 15.7. and 17.8. Moſes ſendeth ſpies to viewe it according to Gods commandement. Numb.13.3. to 22. The Cananites ſlew the Iſraelites. Num.14.45 The Cananites, that dwelt at Zephath were deſtroied by the tribe of Judah and Simeon. Judg.1.17. Why God deſtroyed them not at once, but by little and little Exod.23.29,30. God ſuffereth the Canaanites, Amorites, &c. to ſoiourne among ſ Iſraelites, to try whether they would obey him, and wholy depend on him or no. Judges 3.1, to 7. God commandeth the Iſraelites to ſlay them, leaſt they ſhould be a meane of their ruine. Numb 33.51. Deut.20.16,17,18. The Angel of God reproueth the Iſraelites for ioyning with them, whom God willed to be deſtroyed. Judg.2.1, to 6. They dwelt among the Ephraimites. Joſh.16.10. Pharaoh burneth the citie of Gezer, and ſlew the Canaanites, that were therein. 1.king 9.16. They fainted at Iſraels comming into their countrey, hearing what marueiles God had done for them. Joſhua 5.1. The land of Canaan flowed with milke and hony. Exo.3. 8. and was the habitation of God Exod.15.13. it was ſhewed Moſes. Deu.34.4. Solomon made the Canaanites and al that were not deſtroyed by the Iſraelites, tributaries to him. 1.king. 9.20,21. 2. Chron.8.7,8. ſo did the Iſraelites alſo. Joſua 17.12,13. The land of Canaan promiſed to Iſhak. Gen.26.3.
The woman Canaanite, who followed Chriſt, by faith obtained the recouery of her daughter. Matth. 15.12, to 29. Marke 7.25, to 31.
Candaces, *hauing forgiuenеſſe.* The Queene of the Ethiopians. Acts 8.27.
Capernaum. *the field of repentance.* a citie. Matt.4. 13 and 8.5. Joh 6.24,59. whoſe citizens Chriſt reproueth for their incredulitie. Mat.11.23,24. Luke 10.15. It is called Chriſts citie. Mat.9.1. — Capharnaum
Caphtor. *an apple, or violet.* A countrey called Cappadocia. Acts 2.9. The inhabitants Caphtorims, or Cappadocians. Jer.47.4. Gen.10.14. They deſtroyed the Auims, and dwelt in Hazerim in their ſteade. Deut. 2.23. — Cappadocia
Carcas *the couering of the lambe.* Eſter 1.10. — Charchas
Carchemiſh. *a lambe, or taken away.* 2. Chro.25.20 — Charcamis
Carmel. *knowledge of circumciſion.* a citie. Joſh.15. 55. The citizens called Carmelites. 1.Chr 11.37. — Charmel
Carmi, *my vine, or knowledge of waters.* Num.26.6 — Charmi
Carnaim, *hornes.* 1 Mac.5 43. looke Karnaim, — Karnaim
Carſhena, *a lambe ſleeping.* Eſter 1 14. — Charſena
Caſluhim. *hope of life, or as pardoned.* One of the ſons of Mizraim, of whom came the Philiſtims. Gen. — Chaſluim Chalelon Chaſloniim

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10. 14. 1. Chron. 1. 12.

Casiphia Chaphia — Casephia *desire*. A place where the Lawe was read and taught vnto the people. Ezra. 8. 17.

Castor. *a beuer*. Looke Actes 28. 11.

¶ Cedron. *mad, black*, or *sad*. A brooke. John 18. 1. called Kidron. 1. King. 15. 13.

Ceilan. *dissoluing that*. 1. Esd. 5. 15.

Cenchreis Cendæbeus — Cenchrea. *millet*, or *pulse*. Act. 18. 18. Rom. 16. 1.

Cendebeus. *possession of griefe*. 1. Mac. 15. 38.

Centurion. *a captaine ouer an hundred*. Of whom reade Exod. 18. 21.* Deu. 1. 13, to 19. Acts 21. 32. and 22. 25, 26. and 23. 17, 23. Christ healeth the Centurions seruant for his faiths sake. Matth. 8. 5, to 14. Lu. 7. 2, to 11. The Centurion and those that were with him watching Jesus, confessed him to bee the sonne of God. Matth. 27. 54. Paul was committed vnto a Centurion Acts 24. 24.

Cephas. *a stone*. the surname of Simon, giuen him by Christ. John 8 42. & 1. Cor. 1. 12. & 9. 5. Galat. 2. 9.

Chephirah Cæsar — Cephirah. *a little honesse*. Ezra 2. 25. Josh. 9. 13.

Cesar is deriued of Cæsio, which signifieth *a gash*, or *a cut* (Iulius being supposed to be cut out of his mothers wombe, was so named) or of Cesius, for that he had gray eyes: but afterward it was retained as a famous surname vnto al þ Emperors of Rome, as to Augustus Lu. 2. 1. to Tiberius Lu. 3. 1. Matth 22. 17. to Claudius Act. 11. 28. & 25. 12. and to Nero. Phil 4. 22 &c.

Cæsarea. *a bush of haire*. A citie surnamed Stratonis. Acts 9. 30. & 10. 1. and 12. 19. and 21. 8. Also another surnamed Philippi. Mat. 16. 13. Mar. 8. 27. Because Philip the Tetrarch builded it. Also another Cesarea is the head citie of Cappadocia. Acts 18. 22. In Hebrew it is written Dor. looke Dor.

Calcol — ¶ Chalcol. *nourishing*. 1. king. 4. 31 looke Calcol.

Chaldees, looke Caldees. A people. Their countrey, is called Caldea, or Chaldea, and is interpreted *as deuils*, or *as robbers*, or *shoylers*. It lieth vpō the Eastside of Judea, betweene Babylon and Arabia. Jer. 50. 10. and 51. 4. In Hebrew it is called Caldim. Gen. 11. 28

Chamois. Deut. 14. 5.

Charan Charam Chobar Chodolahomor Cheeth — Charran, *a singing*, or *calling out*. a citie. Acts 7. 2. called Haran. Gen. 11. 31. looke Haran.

Chebar. *strength*, or *power*. Eze. 1. 1.

Chedor-laomer. *as generation of bondage*. Ge. 14. 1.

Cheeneth. Ezra 4. 10, 11, 17.

Chelal. *as night*. Ezra 10. 30.

Callubai Chellian — Chelub. *a basket*. 1. Chro 27. 26. and 4. 11.

Chelubai. *he altogether against me*. 1. Chro 2. 9.

Chelluh. *all*. Ezra 10. 35.

Chemarims. The name of Baals Priests, looke 2. kings 23. 5. Hose. 10. 5.

Chamos Chanaana — Chemosh. *as stroking*, or *as taking away*. Num. 21. 29. and 1. king. 11. 7. and 2. kings 23. 13.

Chenaanah. *a marchantesse*, or *broken in pieces*. 1. king. 22. 11. 1. Chro. 7. 10.

Chanani — Chenani. *my pillar*, or *foundation*, or *a hasting*. Ne. 9 4

Chenaniah. *my pillar*, or *foundation of the Lord*. 1. Chro. 15. 22.

Caphara Charan Cherettins Cerethites Charith — Chephar. *a little lionesse*. Josh. 18. 24.

Chephira. *idem*. looke Cephirah.

Cheran. *anger*. Gen. 36. 26.

Cherethims. *souldiers*. Looke Ezek. 25. 16. called Cherethites. 2. Sam. 8. 18. and 15. 18. and 20. 23.

Chereth. *staying*. 1. King. 17. 3.

Cherub. *as a master*, or *as a child*, or *as fighting*. Ezra. 2. 59. 2. Sam. 22. 11.

Cherubins Chesion Cased Cesil — Cherubims. *as masters*, or *as fighters*, or *as children*. Gen. 3. 24. Eze. 1. 5. and 10. 1.*

Chesalon. *trust*. Josh 15. 10.

Cheled. *as a deuill*. Gen. 22. 22.

Chesil. *foolishnesse*. Josh. 15. 30.

Chesulloth. *fearefulnesse*. Josh 19. 18.

Chezib. Gen. 38. 5. — Casaloth

Chidon. *a dart*. 1. Chro 13. 9.

Chileab. *al*, or *the restraint of the father*. 2. Sam. 3. 3 — Cheleab

Chilion. *wasted, perfect*, or *all like a doue*. Ruth. 1. 2 — Chelion

Chilmad. *as teaching*. Eze. 27. 23. — Chelmad

Chimham. *as they*, or *like to them*. The name both of a man and the citie where he dwelt. 2. Sam. 19. 28. Jere 41. 17. — Chamaam Chimeam

Chinnereth. *a harpe*. Num. 34. 11. — Cenereth

Chios. *open*. Acts 20. 15. — Chio

Chisleu. *hope*, or *his feare*. A moneth. Nehe. 1. 1. — Casleu

Chislon, looke Cislon.

Chisloth-tabor *feares*, or *trust of election*, or *puritie*. A city. Josh. 19. 12. — Chesleleth-Thabor

Chittim. *wasters*, or *consumers*, or *a crowne*, or *gold*. A countrey. Isa. 23. 1. & Ez. 27. 6. Num. 24. 24 Dan. 11. 3. It is called Chettiim. 1. Macca. 1. 1. of Kittim. Looke Gen. 10. 4 — Cethim Kittim

Cor ashan. *a riuer smoke*. 1. Sam. 30. 30.

Chorazin. *this secret*, or *here is a mysterie*. A citie, which Christ reproueth for their incredulitie. Matth. 11. 21. Luke 10. 13. — Corozain Chorazim

Chozeba. *men lyers*, or *men that be lyers*. 1. Ch. 4. 22.

Christ *anointed*. The surname of Messias. Mat. 1. 16. looke Christ in the second Table.

Chun. *making ready*. 1. Chro. 18. 8.

Chush *blacke*, or *Æthiopia* looke Cush.

Chushan rishathaim. Looke Cushan rasathaim, and Judges 3. 8. — Chusanrasathaim

Chushi *blacke*, or *an Æthiopian*. Jere. 36. 14. and Cushite. *idem*. Jere. 38. 7. looke Aethiopia.

Chuza. *saying*, or *prophesying*. Luke 8. 3. — Chusa

¶ Cilicia. *touching*. a countrey. Judeth 2. 21, 25. Galat. 1. 21.

Cinnereth. *as a candle*. Josh. 19. 35. — Cenereth

Cis. *hard*. Acts 13. 21. looke Kish.

Cision *hope*, or *confidence*, or *trust*, or *couering of an house*. a prince of the tribe of Beniamin. Num. 34. 21 — Chision Chaselon

Clauda *a broken voice*, or *weeping voice*. Acts 27. 16 — Cision

Claudia. *idem*. 2. Tim. 4. 21.

Claudius *ad. m.* Claudius Cesar the Emperour. Acts 11. 28.

Claudius Lysias. the vpper captaine of Jerusalem, sendeth Paul to Felix. Act. 23. 26.*

Clemens. *gentle*, or *meeke*. Phil 4. 3. — Clement

Cleopas. *all glory*. Luke 24. 13. — Cleophas

Cleopatra. *the glory of the countrey*. Daughter to Ptoleme, who was giue to wife to Alexander 1. Mac. 10. 57, 58. & after taken from him, & giuen to Demetrius. 1. Mac. 11. 12. Cleopatra Dositheus. Est. 11. 12

Cloe a vertuous woman 1. Cor. 1. 11. — Cloes

Coelosyria. *a crooked Syria* or *low Syria*. A countrey 1. Esd. 2. 17. 1. Mac. 10. 69. 2. Mac. 3. 5. — Cœlosyria Celosyria

Col-hozeh. *euery prophet*, or *seeing all*. The father of Shallum. Nehe. 3. 15. and 11. 5. Also the father of Baruch. Nehe. 11. 5. — Col-hozeh Chol-hoza

Colonia. Act 16. 12. in the margent, was vsed to be the name of a citie newly conquered, whither were sent to dwell, certaine number of people taken out of some great citie, who vsed alwayes the lawes and customes of the citie whence they came.

Colosse. *punishment*, and Colossians, *punished*. A citie and citizens. looke Coloss. 1. 2.

Conaniah. *the strength*, or *stability of the Lord*. The name of a Leuite. 2. Chr. 31. 12, 13. — Coneniah Chonoma

Coniah. *idem*. Jere. 22. 24. looke Ieconiah.

Coos. *toppe*. Acts 21. 1.

Cor. a measure. Eze. 45. 14. Looke Homer: for Cor and Homer are one kind of measure.

Corban. *a gift*, or *oblation*. Marke 7. 11.

Core

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Carea — Core.*bald.* Jude verse 11. looke Korah.
Corea.*bald, or cold.* 1. Esd. 5. 32.
Corinthus.*fulnesse, or an ornament.* & Corinthians, *filled.* a citie and citizens. Act. 18. 1, 8, and 1. Cor. 1. 2. and 2. Cor. 1. 1.
Corim. A measure. 1. Kings 4. 22. and 5. 11. it is eighteene gallons of our measure, or thereabout.
Cornelius.*of a horne.* A vertuous captaine of Cesarea. Acts 10. 1.* and 11. 1, to 19.
Cos, Co, Coo.*idem* as Coos. 1. Mac. 15. 3.
Cosan — Cosam.*diuiding.* Luke 3. 28. looke Josiah.
Coz.*a thorne, or summer.* 1. Chr. 4. 8.
Cozbi — Cozbi.*a lyar.* Num. 25. 8.
¶ Crates.*an harrow, or hurdle.* 2. Mac. 4. 29.
Crescens.*growing, or increasing.* 2. Tim. 4. 10.
Creta. *giuen to the flesh.* A countrey nowe called Candie. 1. Macca. 10. 67. Tit. 1. 5. The people called Cretes. Acts 2. 11. and Cretians, who were alwayes lyars, euill beasts, and slow bellies. Tit. 1. 12.
Crispus.*curled, or crisped.* A chief ruler of the synagogue of the Iewes, who with all his household beleeued in Christ, & were baptized. Act. 18. 8. & 1. Cor. 1. 14.
Chub — ¶ Cub.*blotting out.* by Cub is ment Arabia. Ez. 30. 5.
Chushan — Cusan, Cusi.*blacke, or blacknes, or heate, or an Ethiopian.* Hab. 3. 7. and 2. Sam. 18. 21 looke Chushi.
Chushi
Chushanrasathaim — Chushan-risathaim, or Chushan risathain *blacknes of iniquities.* The king of Aram-naharaim. Judg. 3. 8, to 12.
Cush. *blackenesse, or heate.* A countrey called nowe Ethiopia. looke Æthiopia, so named of Cush the sonne of Ham. Genes. 10, 6. It is inuironed with the riuer Gihon. Gen. 2. 13.
Cutha — Cuthath and Chut.*burning.* 2 Kin. 17. 24, 30.
¶ Cyrus.*as a wretch, or as an heire, or the wombe.* the king of Persia, who ouercoming the Babylonians, became monarch of the whole world. Dan. 5. 30, 31. as it was prophesied. Isa. 4. 6, 11. He licenceth Zerubbabel with as many Israelites as would, to goe into Judea, to reedifie the temple. 2. Chr. 36. 22, 23. Ezr. 1. 1, to 6. according as was prophesied. Isa. 14. 1, 2.* & 44. 28. & 45. 1, to 9. Hee restoreth all the vessels which Nebuchad-nezzar had caried away before. Ezra 1. 6.* & 6. 5. Dan. 1. 2. & 2 Kin. 24. 13. & 25. 14, 15. & 2. Chr. 36. 7.
Cyrene.*a well, or beame of an house, or coldnes, or running against one, or meeting.* A citie in Africa. 1. Mac. 15. 23. Mat. 27. 32. Act. 2. 10. & 13. 1 called Kir. 2 Kin. 16. 9. The people called Cyrenians. Act. 6. 9. & 12. 20.
Cyrinius — Cyrenius, *ruling.* the name of the gouernor of Syria. Luke 2. 2.
Cyrinus — Cyprus.*faire, or faireneſſe,* An ple. 1. Macc. 15. 23. Act. 11. 19, 20. & 27. 4. & 4. 36. whose people are called Cyprians. 2. Mac. 4. 29.

D

Debbasheth — Dabbasheth.*obiecting infamie, or a lying slander.* Josh. 19. 11.
Dabereth — Daberath.*the word, or the thing, or a Bee, or subiection, or* after the Syrian speach, *a woman leader, or captaine.* Josh. 19. 12. and 1. Chr. 6. 72.
Dabereh.*idem.* Josh. 21. 28.
Dagon *wheate, or a fish.* An idole of the Philistims. Judg. 16. 23. 1. Sam. 5. 2. 1 Mac. 10. 83.
Dalaiah *the poore of the Lorde, or a drawing out, or emptying, or bough, or branch of the Lorde, or leane, or barren.* A mans name. 1. Chr. 3. 24.
Dilaias — Dalilah.*pouertie, or bucket, or consumer, or leane.* A women whom Samson loued, who betrayed him to the Philistims. Judg. 16. 4, to 21.
Delaias
Delaiah
Delilah
Dalila — Dalmanutha.*a prepared bucket, or leaues, or a bough prepared, or numbred.* A countrey. Mar. 8. 10.
Dalida — Dalmatia.*a fruſtratorie lampe, or lightning of vanitie.* A countrey whither Titus trauailed to preach the Gospel. 2. Tim. 4. 10.
Delphon — Dalphon. *the heuse-eaues, or regarding the poore.* Esther 9. 7.
Damaris. *a little wife.* a woman who beleeued in Christ, at the preaching of Paul. Acts 17. 34.
Damascus. *a cup of blood, or blood of a sacke, or the blood of burning, or a proctor.* A famous city of Phenicia, sometime the head city of Syria. Of this citie the whole countrey thereabout bare the name, and it lieth betweene the hilles of Libanus & Antilibanus, North from Judea. reade Eze. 47. 16, 17. & 48. 1. and 2. Sam. 8. 5. 2. Kin. 8. 7, 9. & 1. Kin. 11. 24. & Genes. 15. 2. & 1. Chr. 18. 5. Can. 7. 4. Eze. 27. 18. It was wonne by Tiglath Pileser. 2. Kin. 16. 9. Against it is prophesied. Isa. 7. 8. & 8. 9. & 17. 1 Jere. 49. 23. Amos 1. 3, 4, 5. Paul preached in it. Acts 9. 19, 20. & escaped death, and how. Acts 9. 25. and 2. Cor. 11. 32, 33.
Dammim — Dammim, *bloodie, or dead men.* or in the Syrian tongue, *of money.* 1. Sam. 17. 1.
Dan. *iudging, or iudgement.* A place. Genes. 14. 14. Also the sonne of Jaakob by Bilhah. Gene 30. 6. Also a citie wherein a remnant of the tribe of Dan dwelled, which before was called Laish. Judge 18. 28, 29. Isa. 10, 30. or Leshem. Jos. 19. 47, 48. This city bounded the land of Israel vpon the South. Deut. 34. 1. and 1. Sam. 3. 20. Ezek. 27. 9. where Jeroboam erected a golden calfe. 1. Kin. 12. 28, 29. Amos 8. 14.
Dan is blessed of his father. Genes. 49. 16, 17. His tribe is blessed by Moses. De. 33. 22. Their possession. Josh 19. 40, to 49. The Amorites driue the children of Dan into the mountaines. Judg. 1. 34. Of his children & genealogie. looke Gr. 46. 23. Nu. 1. 12. & 1. Chr. 12. 35.
Dannah *idem* as Dan. Josh. 15. 49.
Daniel. *iudgement of God.* The sonne of Dauid by Abigail. 1. Chr. 3. 1.
Daniel. the name of a Prophet. Dan. 1. 6 He would not defile himselfe with the kings meate. Dan. 1. 8. He declareth Nebuchad-nezzar his dreame. Dan. 2. 1.* He is aduanced by the king vnto great dignitie. Dan 2. 48. He declareth vnto Nebuchad-nezzar the dreame of the tree. Dan. 4. 2.* Hee foresheweth Belshazzar that hee should bee depriued of his kingdome. Dan. 5. 17.* He was made the third ruler of the realme. Dan. 5. 29. Hee was preferred by Darius aboue the three principall rulers, and why. Dan. 6. 3. The gouernors of Darius accuse him to the King, for infringing the decree made by his and their consents. Dan. 6. 12, 13. He is cast into the lions den. Dan. 6. 16. and 14. 29, to 31. His accusers are cast in, and deuoured. Dan. 6. 28. & 14. 42. The vision of the foure beastes signifying the foure Monarchies is declared vnto him. Dan. 7. 1, 17.* The Angel Gabriel giueth him intelligence of the 70. weekes. Dan. 9. 23, 24. Hee was fed by Habacuc. Dan. 14. 33, to 42. Hee deliuereth Susanna from the two wicked Iudges. Dan. 13. 45.* Hee destroyeth Bel and his temple, and slew the Dragon. Dan. 13. 1, to 28.
Daphne.*a Bay tree.* 2. Mac. 4. 33.
Dara. *generation, the habitation of a shepheard, or of fellowship, or of iniquitie:* or in the Syrian speach, *an arme.* 1. Chr. 2. 6.
Darda *the dwelling place of knowledge, or the generation of knowledge.* It seemeth to be the same which before is called Dara. 1. King. 4. 31. — Dorda
Darius. *Requiring, or inquiring.* The King of the Medes who with Cyrus his sonne in lawe, ouercame Belshazzar. Dan. 5. 31.
Darkon. *of generation, or the possession, or buying of a dwelling place,* or in the Syrian tongue, *a dragon.* Ezra 2. 56. — Darcon
Dathan. *custome, or lawe.* One who with Korah and

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Abiram rebelled against Moses and Aaron, and were swallowed vp quicke of the earth. Num. 16.1,3,31,32

David. *beloued.* The sonne of Iishai. Ruth 4.22. and 1.Chr.2.12,15. Matth.1.5,6. Luke 3.31,32.1. Sam. 17. 28. God constituteth him King ouer Israel. 1. Sa.13,14. What maner of man he was. 1. Sa. 16.12 He is anointed king by Samuel. 1 Sam. 16.13. & yet afterward fed his fathers sheep. 1. Sam. 17.15. Iishai sendeth him to Saul with a present. 1. Sa. 16.19,20. He was greatly beloued of Saul. 1. Sam 16.21. Hee is sent by his father with foode into the Israelites camp. 1. Sam. 17.17,18. Hauing experience of Gods aide against the Lion and Beare, by faith he doubteth not, but he should conquer the great giant Goliath. 1. Sam. 17.31,to 38. Of his faith, and Sauls want of faith. 1. Sam. 17.32,33,39,40. His armour, what it was. 1. Sa. 17.45. He did all things that God should be glorified as well among heathen, as Israelites. 1. Sam. 17.47. He slayeth the Philistim. 1. Sa. 17.49, 50. Hee brought 200. foreskins of the Philistims vnto Saul, and married Michal. 1. Samuel 18. 27. God was with Dauid, and therefore Saul feares him. 1. Sam. 18.28,29. Dauid and Ionathan make a couenant together. 1. Samu 18.3 Saul commanded that Dauid should bee slaine. 1. Samu. 19.1. As hee was playing on the harpe before Saul, Saul purposed to haue killed him.. 1. Samu. 19.9, 10. His name was much set by among Sauls seruants. 1 Samu. 18.30. Hee slewe the Philistims with a great slaughter. 1. Samu. 19.8. Fleeing from the presence of Saul, hee went to Samuel. 1. Samu. 19.18 Hee is pursued by Saul, and his messengers, who prophying, forgate wherefore they were come, vnto so he escaped. 1. Sam 19.20.* & 20.1. Hee deceiueth Saul 1. Sam. 20.5,6. Being troubled in spirit, hee made his complaint to Ionathan. 1. Sam. 20.2. He reneweth his couenant with Ionathan. 1. Samu. 20.23. Hee hideth himselfe from Saul. 1. Samu. 20.24. Fleeing from Saul, hee came to Abimelech the Priest. 1. Samu. 21.1. Hee eateth of the shewbread. 1. Samuel. 21.6. By Dauids example, who by hunger was constrained to eate of the shewbread, Christ excuseth his disciples, who by like necessitie were driuen to gather eares of corne vpon the Sabbath. Matt. 12.1,to 5. Mar. 2.23,to 27. Luke 6.1,to 6.

Dauid being afraid of Achish, counterfeiteth madnes. 1. Samu. 21.12,13. All that were in debt, & vexed in minde, came to Dauid, & he was their captaine. 1. Sam. 22.2. Doeg reuealed him vnto Saul. 1. Sam. 22.9. Dauid saueth Keilah by the counsel of the Lord, and afterward departeth into the wilderneſse of Ziph. 1. Sa. 23.1, to 16. He dwelleth in the holds at Engedi, whither Saul pursued him. 1. Sam. 24.1,2,3. Hee spareth Saul, and cut off the lappe of his garment. 1. Sam. 24.4,to 9. He declareth to Saul his innocency. 1. Sam. 24.12. He sweareth to Saul, that he will not destroy his seed. 1. Sam 24.22,23. He sendeth to Nabal for food, which was denied him. 1. Sa. 25.5, to 12. Dauid minding to bee reuenged of Nabal, is pacified by the wisedome of Nabals wife. 1. Sa. 25.23, to 36. He giueth God thanks for Nabals death, & marrieth his wife. 1. Samu. 25.39 to 43. Hee spareth Saul a gaine, and taketh away his speare and a pot of water standing at his head 1. Sa. 26.7.* Fearing to perish he fleeth to Achish king of Gath. 1. Sa. 27.1, to 5. Of whom he obtaineth the citie Ziklag to dwell in. 1. Sa. 27.5,6 Hee is made the keeper of Achish person. 1. Sam. 28.1,2. Dwelling among the Philistims, hee slewe many of them, and perswaded Achish they were Iewes which hee destroyed. 1. Samu. 27.8. * Going with Achish to fight against Saul, he is sent backe againe, and why. 1. Samu. 29.2* His two wiues taken prisoners. 1. Sa. 30.5. Hee comforteth himselfe, asketh counsell of the Lord, ouertaketh the Amalekites, and recouereth his two wiues. 1. Samu. 30 6,to 20. Hee mourneth for Saul and Ionathans death 2. Sam. 1. 12. Hee causeth the messenger to be slaine, who vaunted to haue slaine Saul. 2. Sam. 1.15.

Dauid by the counsell of the Lorde, returned to his countrey after Sauls death. 2. Sam. 2.1,2,3. Hee is anointed King ouer Iudah. 2. Sam. 2.4. The children borne to him in Hebron. 2. Sam. 3.2, to 6. and 1. Chro. 3.1, to 5. Hee recouereth his wife Michal by Abners meanes. 2. Samuel 3.12, to 17. He lamenteth Abners death. 2. Samu. 3.33.* Hee curseth Ioab for slaying Abner. 2. Samu. 3.28,29. Hee is anointed king ouer Israel. 2. Samu 5.3. He taketh the fort of Zion, which is called the citie of Dauid 2. Samu. 5.7 His children borne in Ierusalem. 2. Sam. 5.14, to 17. and 1 Chron. 3.5, to 10. Hee discomfiteth the Philistims 2. Sam. 5. 17.* He playeth before the Arke of the Lord vpon instruments. 2. Samuel 6.5. and for dancing there, Michal despiseth him. 2. Sam. 6.16,21.* Hee blesseth his familie. 2. Sa. 6.20. He refresheth the people after the Arke was placed. 2. Sam. 6.17,18,19. Hee praiseth God for his promise, touching his posteritie. 2. Sam. 7.18.* 1. Chron 17.16.* Hee vanquisheth the Philistims. 2. Sam 8.1,2. & 1. Chron 18.1,2. He maketh Syria tributarie. 2. Sam 8.6. He dedicateth the vessels gotten of the Gentiles. 2. Samuel 8.10,11. He restoreth Sauls possessions vnto Mephibosheth. 2. Samuel 9.7.* He sendeth his seruants vnto Hanun to comfort him. 2. Sam. 10.2. and 1. Chro. 19.2. who euill entreateth them. 2. Sam. 10.3,4 and 1. Chro. 19.3,4.

Dauid committeth adultery with Bath-sheba Uriahs wife, & causeth him to be murthered. 2. Samu 11. 2, to 26. Hee marrieth Bath-sheba. 2. Samuel 11.27. Nathan by a parable reproueth the fact. 2. Sa. 12.1, to 13. He acknowledgeth his sinne, & is forgiuen, and suffereth patiently Gods correction. 2. Sam 12.13, to 24. Hearing of Amnons death, he tare his garments, and lay on the ground. 2. Sa. 13.30,31. He mortifieth himselfe by fleeing barefooted from Absalom. 2. Sam. 15.30. He giueth Mephibosheths goods to Siba his seruant. 2. Samu. 16.4. He reuengeth not the outrage done to him by Shimei. 2. Sam. 16.10,11,12. Vnderstanding of Ahitophels counsel to Absalom, hee fleeth. 2. Sa. 17.21,22. He & his people almost famished, are by Gods prouidence relieued. 2. Samu. 17.27,28,29. He commandeth not to slay Absalom, but kindly to entreate him. 2. Sam. 18.5. But hearing of his death, he lamenteth. 2. Sam 18.33. At Ioabs perswalion, he dissembleth his sorow, and ioyfully receiueth his army. 2. Sa. 19.8. His concubines which Absalom had defloured, he put in ward, but lay not with them 2. Sa. 20.3.

Dauids foure battailes against the Philistims. 2. Sam. 21.15.* & 1. Chro. 20.4.* Hee caused the bones of Saul and Ionathan to be buried. 2. Sam. 21.12, to 15. His song for his deliuerance from his enemies. 2. Sam. 22.* His worthies. 2. Sam. 23.8.* 1. Chron. 11. 10.* His last words. 2 Sam. 23.1, to 8. The spirit of the Lord spake by him. 2. Sam. 23.2. He is moued by God to number his people, that he might punish them for their sinnes. 2. Samu. 24.1. and 1. Chron. 21.1,2. Three punishments are offred to him for this offence. 2. Sam. 24.13. and 1. Chro. 21.12 Seeing his people destroyed for his sinne, hee prayeth the Lorde to spare them, and punish him and his fathers house. 2. Samu. 24.17. and 1. Chr. 21.17.

Who went with Dauid when he fled from Saul. 1. Chr. 12.1, to 14. Hee appointeth ministers to serue before the Lord. 1. Ch. 16.4. He prepareth for the building

of

of the temple, and appointeth Salomon to builde the same. 1.Chr.22.3, to 17. He ordeineth Salomon king. 1.Chron.23.1. He numbreth the Leuites, and assigneth their offices. 1.Chr.23.3.* To the sonnes of Aaron theirs 1.Chron.24.3.* He ordeineth singers with their places, and porters with their courses. 1.Chron. 25.1.* and 26.1.* And princes to serue the king. 1. Chro.27.1.* Because he was forbidden to build the Temple, hee ordeineth Salomon to performe it. 1. Chr.28.2,to 11. He giueth Salomon the paterne how the temple and appertenances should be made. 1.Chr. 28.11.* What Dauid and his princes offered toward the building. 1.Chro.29.1,to 9. Abishag, a faire young maide, cherished Dauid in olde age. 1.Kings 1.1,to 5. Drawing neere vnto death, he giueth Salomon his charge. 1.kings 2.1, to 10. Dauids death, and time of his reigne. 2.kings 2.10,11. and 1.Chr.29.26.*

The praise of Dauid. Ecclus 47.2. to 12. his kingdome abideth for euer. 1.kinges 8.13. Hee followed the Lord with al his heart. 1.kings 14.8. saue only in the matter of Uriah. 1. kings 15.5. God would not take al the kingdome from Salomon nor his sonne for Dauids sake. 1.king.11.34,35. Dauid foreshewed the resurrection of Christ. Actes 2.25,to 32. Christ greater then Dauid. Mat.22.43,to 46.Marke 12.35,36,37. Luk. 20.41, to 45. Dauid is called a Prophet. Mat.27.35 and Gods seruant. Luke 1.69. Actes 4.25. Hee bare the figure of Christ. Mat.27.35,36, Mar.12.36. Joh. 2.17. and 15.25. Heb.2,12.

Dabir ¶ Debir, *an orator, or word.* a citie called Kiriathsannath Josh.15.49. and Kiriath-sepher. Josh.15.15. taken by Joshua. Joshua 10.38,to 40. Also the king of Eglon. Josh.10.3.

Debora Deborah, *a word, or a bee.* The name of Rebekahs nurse. Gene.24.59. her death. Gen. 35.8. Also a prophetesse, who iudged Israel. Iudg 4.4. and sent Barak against Sisera. Iudg.4.6.* Her song. Iudg.5.1.*

Decapolis *of tenne cities.* A countrey. Matth.4.25. and Marke 5.20. and 7.31.

Dedan. *the beloued of those.* The sonne of Raamah. Gen.10.7.

Dedanim *idem.* Isa.21.13.

Dehaue. *of generation.* Ezra 4.9.

Decar. *force.* 1.kings 1.4,9.

Delaia. *the poore of the Lord.* 1.Chro.3.24.

Delaian Deliah. *idem.* 1.Chro 24.18.

Dalila Delilah, looke Dalilah.

Dalphon Delphon, *regarding powertie.* Ester 9.7.

Delos Delus. *declaring.* A countrey. 1.Mac.15.23.

Demas. *the common sort, or fauouring the people.* Colos. 4.14. and 2.Tim.4.10. Philem.24.

Demetrius. *belonging to Ceres.* Sonne of Seleucus 1.Mac.7.1. Hee slayeth Antiochus, and enioyeth his kingdome. 1. Mac.7.4. Hee sendeth Bacchides and Alcimus to afflict the Iewes. 1.Mac.7.8,9. He sendeth Nicanor to destroy the Iewes. 2.Mac.14.12,13 He would make league with Jonathan: but he refuseth, and ioyneth with Alexander, who slayeth Demetrius. 1.Mac.10.3, to 53.

Demetrius, sonne of the said Demetrius, succeedeth Ptolemeus. 1. Mac.10.67. & couenanteth with Jonathan to set Judea free. 1.Mac.11.19,to 38. but being beliuered by Jonathã, he brake couenant. 1.Mac. 11.53. and was ouercome by Arlaces. 1. Mac.14.3.

Also Demetrius a siluer smith, a wicked man. Acts 19.24.*

Demetrius. a man of good report. 3.John 12.

Demophon. *slaying the people.* 2.Mac.12.2.

Dionysius Denis. *from heauen, or by diuine inspiration, or picked, or moued forward.* A man surnamed Areopagita, who beleeued in Christ at the preaching of Paul, Acts 17.34.

Derbe *enclosed in.* a citie. Actes 14.6. Derben

Deu-el. *know God.* Num.1.14. Duel

Deuteronomie. *a second law.* The fift booke of Moses, which the king is commanded to reade, and why. Deut 17.18.* It is declared vnto the people, Deut.1 5. Moses wrote it, & deliuered it vnto the Priest and Elders, and why. Deut.31 9, to 14. Hee caused it to be laid in the side of the Arke, and why. Deu.31.26,27 God commaundeth Joshua to reade and meditate in Deuteronomie day and night, and why. Josh.1.8. Joshua causeth it to be both written vpon stones, and to be read vnto the people. Josh.8.30,31,32,33,34,35. The booke of Deuteronomie is found in the Temple. 2.kings 22.8.2.Chr.34.14,15. Josiah causeth it to be read before all the people. 2.kin.23.2.3 2.Chro.34.30.

Diana. a latine word of Dies, *the day,* for that it giueth light like the day, and therefore the Moone is so called. An idole: the goddesse whome the Ephesians extolled with this commendation, *great is Diana of the Ephesians.* Actes 19.28. Diane

Diklah. *hu Diminishing.* Gen.10.27.

Dibon. *abundance of knowledge, or an abounding sonne.* Num.21,30. and Isa. 15.2. Decla

Dibon-gad. *the abundance of a happy sonne, or the abundance of vnderstanding, or of the building of happinesse.* Num.33.45.

Diblaim, *a cluster of figs, or paste of drie figs.* the father of Gomer. Hos.1.3. Deblaim Diblaim

Diblath. *idem.* a city. Ezek.6.14. Deblath

Diblathaim. *idem.* a citie. Jere.48.22. Deblathaim

Dibri. *an Oratour, or my word,* Leuit.24.12. Daber

Didymus. *a twinne.* John 11.16. Didimus

Dileam. *poore, or answere of the poore.* Josh.15.38. Delean

Dimon. *where it is red.* Isa.15.9.

Dimonah. *a dunghill.* a citie. Josh.15.22. Dimona

Dinah. *iudgement.* The daughter of Iaakob by Leah Gen.30.21. she is rauished. Gen.34.1,2. Dina

Dinaie *iudges.* 1.Esdras 4.9. Dina

Dinhabah *his iudgement in those things.* A city in Edom. Gen.36.32. Denaba

Dionysius. looke Denis.

Dioscorinthius *a heauenly ornament.* The name of a moneth. 2.Mac.11,21.

Diotrephes. *nourished of Iupiter.* 3.John 9. Diotrephes

Dishan. *a threshing.* one of the children of Seir, and Dishon *fatnesse, or ashes,* another of his children. Gen. 36 21. Disan Dishon Dison

Di zahab. *where much gold is.* Deut. 1,1. Dizahab

¶ Dodai. *beloued.* 1.Chro.27.4. Dudia

Dodanah. *loue.* 2.Chron. 20.37. Dodanah

Dodanim. *beloued.* Gene. 10.4. Rodanim

Dodo. *his vncle.* 1.Chro.11.12.

Doeg. *careful.* Sauls chiefe heardman. 1.Sa.21. 7. who to currie fauour with his master, reuealeth where he had seene Dauid. 1.Sam.22.9. and afterward slew the Priests of the Lord, at the commandement of Saul, when none of his other seruants would 1.Sam.22.17,18,19.

Dophkah. *a knocking.* Num.34.12. Daphe

Dor. *generation.* Joshua 11.2. Judges 1. 27. looke Cappadocia. Daphka

Dorcas. *a Doe, or Roebucke, &c.* a woman. Act.9.36

Dorda. *generation of knowledge.* 1.king.4.31.

Dositheus. *giuing to God* 2.Mac.12.19.

Dothan. *the law, or custome.* Gene.37.17. Dotham

¶ Drachma and Drachmes. a certaine coine. 2. Mac.10.20. and Luke 15.8. Drachme

Drusilla, *sprinkled ouer with dewe.* Acts 24,25.

¶ Dumah. *silence, or likenesse.* Gen.25.14. Dume

Dura. *generation, or habitation* Dan.3.1.

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E

Hebal — Ebal. *a heape of ancientnesse.* Genel. 36.23. Also a mount. Deut. 27.4,13.

Obed — Ebed. *a seruant.* Judges 9.26.

Abde-melech — Ebed-melech. *seruant to the King.* A blacke Moze, Eunuch unto Zedechiah. Jere. 38.7. At his sute Jeremie was taken out of the dungeon. Jere. 38.8, to 14.

Abedmelech — Ebed-melech was deliuered out of captiuitie, because he put his trust in the Lord. Jere. 39.17,18.

Heber — Eber-ezer. *the stone of helpe.* 1. Sam 4.1.

Abiasaph — Eber. *passing, passage,* or *anger.* The sonne of Selah Gen. 11.14. His children. Gen. 10.25.

Ebiasaph *a father bringing into one,* or *a gathering father.* Korahs sonne. 1. Chro 6.37. and 9.19. also the sonne of Elkanah. 1. Chro 6.23. see Abiasaph.

Hebron — Ebron *a going ouer,* or *passing from one place to another,* or *anger.* a citie. Josh. 19.28.

Abran — Ebronah, *going,* or *passing ouer,* or *being angry.* A place where the Israelites rested. Num 33.34.

Hebronah — ¶ Ecbatana. *the brother of death.* A strong citie. Judeth. 1. 1. Tob 3.7. and 2. Mac. 9.3.

Hebrona — ¶ Ed. *witnesse.* Joshua 22.34.

Abrona — Eden. *pleasure,* or *delight.* Gen. 2.8. Isa. 51.16. and 2. King. 19.12.

Ecbatanis — Eder. *a flocke.* A mans name. 1. Chr. 23.23. also a citie. Josh 15.21. also a tower, as some thinke, neere Beth-lehem. Mich. 4.8. where the Angels tolde the shepheards of Christs birth. Luke 2.8.

Ecbatane — Edna. *euerlasting rest,* or *pleasure.* Certaine names. 1. Chr. 12.10. Ezra 10.30. Tob. 7.2.

Ecbathana — Edom. *earthly, bloody,* or *red.* The surname of Esau. Gen. 25.30. Of him the countrey of Edom was so named. Ge 36.31. so an Edomite, that is, *earthy,* or *bloodie,* is a man of that countrey. 1. Kin. 11.14. The Edomites denied the Israelites passage thorow their countrey. Nu. 20.14, to 22. The Iewes were commanded not to abhorre an Edomite, and why. Deut. 23.7. The ruine of Edom is foretold. Num. 24.19. Psal. 137.7. Isa. 21.11. and 34.6. Jere. 49.7. Lam. 4.21. and why. Amos 1.11, 12. Ezek. 25. 8, 12. & 35.2.* Obad. 1.* Dauid by Joab his captaine, destroyeth the males in Edom. 1. King. 11.15, 16. The Edomites became Dauids seruants. 2. Sam. 8.14. They rebelled. 2 Kin. 8. 20 21, 32. They are smitten and ouercome by Judah. 2. Kings 14.7, 10. and 2. Chro 25.11. see Esau.

Anna — Edrei *the heape of strength,* or *might.* Deu. 1.4 & 3.10

Adnah — ¶ Eglah, *a calfe,* or *charet.* 2. Sam 3.5. & 1. Chr. 3.3

Adna — Eglaim, *drops of the sea.* Isa 15.8.

Idumea — Eglon, *a calfe,* or *charet.* a citie whereof Debir was King. Josh. 10.3,4. also a King of the Moabites. Jud. 3.12. who Ehud slue in his chamber. Judg. 3.21,22.

Idumean — Egypt. *anguish,* or *tribulations.* In Hebrue Mizraim a country of Aphrica vpon the West side of Iudea the people called Egyptians. This country tooke his name of Mizraim the sonne of Ham. Ge. 10.6. & 1. Chr. 1.8. Psal. 78.51. and 105.23. It was not lawfull for the Hebrewes to eat with the Egyptians. Ge. 43.32. They account sheepkeepers an abomination. Gen. 46.20. Abraham went downe into Egypt to auoide famine. Ge. 12.10.* Hee returned thence very rich. Gene. 13.1,2. Seuen yeeres of plentie, & seuen yeeres of famine in Egypt. Ge. 41.53,54. Iaakob & his houshold enter into Egypt Ge. 46.26. The Egyptians for want of money, sell vnto Ioseph all that they had. Ge. 47.16, to 27. Egypt sore plagued. Exod. 7.1.* & 8.1.* & 9.1. & 10.1.* & 11.1.* according to the word. Ex 3.18. The captiuitie in Egypt is prophecied. Ge. 15.13,14. it beginneth Ex. 1.11.* Act. 7.17. Deliuerance from thence is promised. Ge. 15.14 & 40.1. & 48.21. & 50.23. Exo 3.10. & 6.1. & fulfilled, & they goe forth with 600000. men. Ex. 12.36,37,38.* & 13,1.* and 14.1.* Nu. 33.1. Deut. 16.1. Hosea 13.4. after they had soiourned there 430. yeres. Exo. 12.40,41. God commandeth to spoile the Egyptians. Exo. 3,22. & 11.2. & 12.35. The first borne of euery thing in Egypt die. Exod. 12.29,30. Of the ruine of Egypt, and deliuerance of Israel, reade Wis. 19.1, to 11. Exo. 14.27.* The Israelites desire to returne to Egypt. Exo. 14 10, 11, 12. & 16.1,2,3. & 17.1, 2,3. Num. 11.1. & 14.1,2,3,4. & 20.2. 3,4,5. against Egypt, is prophecied. Isa. 11, 1.*19.1.* & 20.1.* Je. 43 7. & 44.24. & 46.2.* Eze. 29.1.* & 30.1.* & 31.1.* 32. 1, to 12. Of the realme of Egypt, and the alliance of the same: & of the warre against the land of Syria, looke Dan. 11.17. Deliuerance out of Egypt (as y greatest benefit) is often remembred. Exod. 20.1 2,3. Leu. 22. 33. & 26.13. Deu. 4.37. & 5.6 & 7.8. & 8.14 & 16.1,3,6. Judg. 2.1. & 6 8,9. & 1. Sa. 10.18. & 2. Kin. 17 7. Mic. 6.4. The Egyptians went forth against Iudah. 2. Ch. 12.2,3,4,5. Egypt was won by the king of Babel. 2. Kin. 24.7. assaulted of Antiochus. 1. Mac. 1.11. to 23. Into Egypt Christ fleeth before Herod. Mat. 2.13,14, 15. & returneth thence. Matt. 2.19,20,21. The Egyptians after their afflictions forsake their idoles, and honour God vpon the onely altar Jesus Christ. Isai 19. 19.* Hoshea seeketh aide of the Egyptians, and rebelleth against the King of Assur. 2. King. 17.4.

Ehud. *praising.* A iudge whom God had rayled to deliuer the Israelites, from the seruitude of Eglon king of Moab. Judg. 3.15. Ehud slaieth Eglon. Jud. 3.20, to 31. — Aod Ahud

¶ Ekar *barren, feeble, without strength.* 1. Chr. 2.27 — Acar

Ekron *barrennesse.* a citie. Jer 25.20. The citizens called Ekronites. Josh 13 3. This citie Judah tooke. Judg. 1.18. They send the Arke of God out of their bounds, and why. 1. Sam. 5.10, 11, 12. — Accaron Accaroni Akaronites

¶ Eladah. *Gods eternitie.* 1. Chr. 7.20. — Elada

Elah. *an elme,* or *oke.* A valley. 1. Sam. 17.2. Also a duke of Edom. Gen. 36.41. also the name of a King. 1. King. 16.6, 8, to 15. — Ela

Elam. *a young man,* or *virgine.* Gen. 10.22. of him came the Elamites. Of the countrey and people, reade Isai. 11.11. and 22.6. Jere. 49.34.* Isai. 13.1.* Eze. 32.24. Dan. 8.2. Actes 2.9. — Aelam Aelamites

Elasah. *the doings of God.* Ezra 10.22. Jere. 29.3. — Elasa

Elath. *strength,* a citie. Deut. 2.8, and 2. King. 14. 22 and 16.6.

Elchanan. *the mercie of God.* 2. Sam. 23.24. — Elhanan

Eldaah. *the knowledge of God.* Gen. 25.4. — Eldaa

Eldad. *Gods beloued.* Num. 11.26. — Elad

Eleadah. *Gods testimonie,* or *witnesse of God.* 1. Ch. 7.21. — Elead

Elealeh. *Gods ascension.* a citie Nu. 32 37. Isa. 15 4 — Eleali

Eleasah. or Eliasaph, *the worke or doings of God.* 1. Chr. 2.39. and 8.37. — Eleale Elasa

Eleazar. *the helpe,* or *aide of God.* Sonne of Aaron. Exo. 6.23. One of the diuiders of the lande of Canaan. Josh. 14. as was commanded. Num. 34.17. He is anointed by Moses. Leu. 8.13. after Aarons death he became hie Priest Num 20.28. Deut. 10.6 He dieth. Josh. 24.33. him succeedeth Phinehas. Exod. 6. 25. Num. 25.11. — Eleazer

Also the sonne of Abinadab. 1. Sam. 7.1. Also the sonne of Aharon. 1. Maccabees 6.43. Also a principall Scribe. 2. Maccab. 6.18. Also Josephs great grandfather. Matth. 1.15,16.

Eleph. *learning.* a citie. Josh. 18.28.

Elhanah. *giuen of God.* 2. Sam. 21.19.

Elhanan. *Gods grace,* or *mercie.* 2. Sam. 23.24.

Eli. *the offering,* or *lifting vp.* The father of the two wicked priests, Hophni and Phinehas. 1. Sa. 1.3. He desireth of God to graunt the petition of Hannah. 1. Sam. 1.17. Samuel is deliuered vnto him, as a pre- — Heli

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sent to the Lord. 1.Samuel 1.22. * The sinne of Elis sonnes caused the people to abhorre the Lords offering. 1.Sa.2.17. He is threatned, because he beareth with their wickednesse. 1.Sam.2.27. * He reproueth their wickednesse, but punisheth them not. 1.Sam.2. 23,24,25. Hearing of the punishment ordeined for him, he humbleth himselfe to Gods good pleasure. 1. Sam.3.18. His children are slaine. 1.Sam.4.11. and he being 98. yeeres olde, hearing they were dead, and the Arke of God taken, brake his necke, after hee had iudged Israel 40. yeeres. 1.Sam.4.13, to 20.

Also the name of Josephs father in law: for Eli otherwise called Joachim, was father to the virgin Mary, whom Joseph maried. Luke 3.23. Mat.1.16.

Eliab. *God my father, or my God the father.* Sonne of Pallu, the sonne of Reuben. Numb.26.8. also the sonne of Helon. Num.1.9. also Dauids eldest brother. 1.Sam.16.6. and 17.28.

Eliacim. *God ariseth, or the resurrection of God.* Certaine mens names. Mat.1.13. Luk.3.30.

Eliada. *the knowledge of God.* 1.Chr.3.8.

Eliada, Elia, Eliacim

Eliadah. *idem.* Father of Rezon. 1.King 11.23.

Eliah. *God the Lord.* 1.Chr.8.27.

Eliakim. *the resurrection of God, or God ariseth.* Hilkiahs sonne. 2.King 18.18. Isa.22.20. also Iosiahs sonne, whom Pharaoh Necho made King in his fathers stead. 2.King.23.34. and called him Iehoiakim. 2.Chron 36.4.

Eliam. *the people of God.* The sonne of Ahithophel. 2.Sam.23.34.

Elias, looke Eliiah.

Eliasaph. *the Lord increaseth.* A captaine of the Gadites. Num 1.14.

Eliashib, Eliathah, Eliathas

Eliashib. *the Lord returneth.* 1.Chr.3.24. and 24.12.

Eliatha. *my God cometh, or thou art my God.* 1.Chr.25.4.

Elidad. *the beloued of God.* Num 34.21.

Eli Eli lama sabachthani. Matth.27.46.

Elioenai

Elihoenai. *to the Lord mine eyes.* 1.Chr.26.3.

Eliel. *God my God.* 1.Chr.5.24. and 11.46.

Elioenai, Eliaba

Elienai. *vnto him mine eyes.* 1.Chr.8.20.

Elihaba. *my God the father.* 2.Sam.23.32.

Eliezer. *the helpe of God.* Gen.15.2. also the sonne of Moses. Exod.18.4. also the sonne of Joram. Luk.3.29.

Elioenai

Elihoenai. *the God of mine eyes.* Ezra 8.4.

Elihoreph. *the God of youth.* 1.Kings 4.3.

Eliu

Elihu. *my God himselfe, or he is my God.* One of Jobs friends the sonne of Barachel. Job.32.2. Who reproueth that age maketh not a man wise, but the spirit of God. Job.32.7. Hee commendeth the iustice of God. Job 34.10. and 36.6. also the names of certaine men. 1.Sam.1.1. and 1.Chr.12.20.

Elias, Eliah, Helias

Eliiah. *God the Lord, or a strong Lord.* A Prophet who foretolde the famine to come among the Israelites. 1.King.17.1 and Jam.5.17. He is fed by the rauens. 1.Kin.17.6. sent vnto the widow of Zarephath, where he raiseth her sonne to life. 1.King.17.9. * Luke 4.26. sent by God vnto Ahab, whom hee boldly reproueth, and after both mocketh Baals priests, and slayeth them. 1.King.18.1, to 41. Of his zeale for the Lord. 1.Kin.19.10. By prayer he obtaineth raine. 1. Kin.11.42. * Jam.5.18. He is persecuted by Iezebel. 1.Kin.19.2. Fleeing from her being almost famished, he desireth to die, but is nourished by an Angel. 1.kin. 19.4,5. In the strength of which meate he trauaileth 40. dayes and 40 nights. 1.King.19.8 Hauing seene the horrible tempest, and spoken with God, hee tooke such courage, that hee was no more afraid of Iezebel. 1.King.19.11, to 15. He is commanded to anoint Hazael, Jehu, and Elisha. 1 Kings 19.15. * He reproueth Ahab, and foretelleth his and Iezebels death. 1.Kings 21,19, to 25. Hee reproueth Ahaziah, and why. 1.King.2.16. At his prayer fire came from heauen, and destroyed two captaines with their men. 2.King.1.10,11,12. He was an hairie man, and girded with a girdle of leather. 2.King.1.8. He diuideth the water of Iordan. 2.King.2.8. He is taken vp into heauen by a whirlewinde. 2.King.2.11. Christ interpreteth that Eliiah, promised in Malachi, was John Baptist. Matth.11.10,14. and 17.12. Marke 9.13. Luke 1.17. Hee was seene at the transfiguration of Christ. Matth.17.3. Marke 9.4. Luke 9.28. Hee is praysed. Ecclus 48.1, to 13.

Elika. *the Pelicane of God.* 2.Sam.23.25.

Elim. *Rammes.* Exod.15.27. Num.33.9.

Elimais. *sudden feares,* a city. 1.Mac 6.1. Tob.2.20.

Elimelech. *my God the King, or the counsell of God.* The husband of Noami. Ruth.1.2.

Elioenai. *to him mine eyes.* 1.Chr.3.23.

Elionai. *vnto the Lord mine eyes.* 1.Chr.4.36.

Eliphal. *a miracle of God.* 1.Chr.11.35.

Eliphalet. *the God of deliuerance.* One of Dauids sons. 1.Chr.3.8. and 14.5. and 2.Sam 5.16. Also the sonne of Ahasbai. 2 Sam.23.34.

Elica, Elim, Elimais, Elimelech, Elioenai, Elionai, Eliphal, Eliphalet

Eliphaz. *the endeauour of God* One of Jobs friends. Job 2.11. Who reproueth him of impatience. Job 4.5. By reason of Jobs afflictions hee would proone him to be faithlesse. Job 4.7. Another argument of Eliphaz taken of the righteousnesse of God. Job 4.17. He persisteth to proue Job wicked, in that the godly be spared, and the wicked punished. Job.5.1,2. * and so reproueth him of arrogancie. Job 15.2. *

Also Esaus sonne by Adah. Gen.36.4.

Eliphaz

Elipheleh. *the God of iudgement.* 1.Chr.15.18,21.

Eliphalet, see Elisheba.

Eliphale

Elisha. *my God saueth, or the health of God.* The son of Shaphat, whom Eliiah anointed Prophet in his roume. 1.King.19.16. Elisha sacrificeth a couple of oxen, giueth thanks to God, and immediatly followeth his vocation. 1.Kin.19.21. He was called to be a Prophet from the plough taile. 1.kin.19.19,20. He craueth of Eliiah to haue his spirit double vpon him. 2.Kings 2.9. The children of the Prophets, seeing him replenished with Gods spirit, fell to the ground before him. 2 Kin.2.15. He diuideth the water of Iordan with his cloke. 2.King.2.14. The children that mocke him, are deuoured of two beares. 2.King.2.23,24. Hee casteth salt into the poysoned waters, and healeth them. 2. King.2.21. He prophecieth whilest the minstrel played. 2.King 3.15. He obteineth waters of Gods hands for the armie of Israel. 2.King.3.17. Being relieued by a rich woman, he obteineth a child for her in recompence thereof. 2.King.4.8, to 18. And by his prayer raiseth him againe from death. 2.King.4.18, to 38. Casting meale into a pot of pottage, he made the same fit nourishment for the children of the prophets, which before they thought had bin poysoned. 2.kin 4.38, to 42

Elisa, Elisheba, Elizeus, Elisua, Eliseus

God by Elisha healeth Naaman of leprosie. 2.Kin. 5.1, to 15. Luke 4.27. Of whom he would take no reward, because hee would not sell the gift of God. 2. Kin.5.15, to 20. In the time of dearth with 20. loaues he fed an hundreth men. 2.King.4.42,43,44 He rayseth vp an to swimme. 2.King 6.6. Hee foretelleth the king of Israel, of the comming and intent of the Aramites. 2 King.6.8,9. The King of Aram, offended with his being preuented by Elisha, sent an army to take him, which armie by the prayer of Elisha, were so blinded, that they were led into Samaria. 2.King.6. 10, to 21. Elisha sitting in his house, foreseeth what Iehoram purposed against him. 2 King.6.32.

For the loue of Elisha the King causeth to be restored vnto the Shunammite all her goods. 2.Kin.8.6. Gehazi reheareth to the king the miracles which Elisha hau-

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had wrought. 2.kin.8.4,5. He foretelleth plenty of victuales vnto the Samaritanes. 2.kin.7.1. He foretelleth the Shunammite of 7. yeeres famine to come. 2.ki.8.1.

Ben-hadad sendeth vnto Elisha for the recouering of his health. 2.king.8.7,8. Elisha weeping foresheweth Hazael the euils that hee should doe to Israel. 2. king.8.10,11,12,13. Being sicke, he foretelleth king Joash, how many victories he should haue against the Aramites. 2.kin.13.14,to 20. He dieth. 2.kin.13.20. A dead body being cast into his sepulchre, and touching his bones, riseth to life. 2.King.13.21. He is praised. Ecclus.48.12.

Elisa, Elissa — Elishah. *it is God*, or *the lambe of God.* Sonne of Iauan. Gen.10.4. Also certaine Iles, called by that name. Ezek.27.7.

Elisama — Elishama. *the God of hearing.* Nu.1.10. 2.Sa.5.16.

Elisaphat — Elishaphat. *my God iudgeth.* 2.Chro.23.1.

Elizabeth — Elisheba. *the oth of God*, or *the fulnes of God.* Amminadabs daughter, and Aarons wife. Exod.6.23. Also Zacharias wife, who being long barren, at length bare John Baptist. Luke.1.5,7,13.*

Elisabet — Elishua. *God keeping safe.* Dauids sonne. 2.Sa.5.15.

Eliseba — Eliud. *God of prayse.* Eleazars father. Mat.1.14.

Elisua — Elizur. *the strength of God.* Num.1.5.

Eliu — Elkanah. *the zeale of God.* The son of Korah. Exo.6 24. Also the name of Samuels father. 1.Sam.1.1,19.

Elcana — Elkoshite. *Late*, or *in the euening*, or *the hardnes*, or *rigor of God.* an inhabitant of Elkosh. a village of Galile in the tribe of Simeon. Because Nahum the Prophet was borne there he is called an Elkeshite. Nah.1.1.

Elcoshite — Ellasar. *a departing*, or *reuolting from God*, or *rebellious to God.* A country in Asia called Pontus. Gen. 14.1. Acts 2.9.

Eleeleus — Elmodad. *the measure of God*, or *God measureth.* The sonne of Iokтан. Gen.10.26. and 1.Chro.1.20.

Elasar — Elnaam. *Gods faireneſſe.* 1.Chr.11.46.

Almodad — Elnathan. *God hath giuen*, or *Gods gift.* 2 King.24. 8 Jere.26.22.

Elnaem — Eloi Eloi lama sabachthani. Mar.15.34.

Elon *strong.* Gen.26.34. Of him came the Elonites. Num.26.29. Also a Iudge. Judg.12.11,12. Also one of Salomons twelue officers. 1.King.4.9.

Elnathan — Eleth. *oliues.* A citie. 2.Chro.8.17. and 26.2.

Aliath — Elpalet, looke Eliphalet.

Elpaal — Elphaal. *Gods worke.* 1.Chro.8.11,12.

Elthekeh — Eltekeh. *the case of God.* A city in the tribe of Dan. Josh 19.14. and 21.23.

Elthec — Eltekon. *Gods correction.* A citie. Josh.15.59.

Elthecon — Eltolad. *the generation of God.* a citie pertaining to the tribe of Iudah. Josh.15.30. and 19 4.

Eltholad — Eluzai. *God my strength*, or *the strength of God.* One of Dauids worthies. 1.Chro.12.5.

Eleusai — Elymas. *a corrupter*, or *a sorcerer.* a Magician, who resisted Pauls preaching, and therfore became blind. Acts 13.8, to 12.

Elzabad — Elzabad. *Gods dowrie.* 1.Chr.12.12. and 26.7.

Elizaphan — Elzaphan. *God of the Northeast winde.* Exod.6.22. Leuit.10.4.

Simalcue, Emalchuel — ¶Emalcuel. *God the king*, or *the kingdome of God*, or *messenger of God.* He brought vp Antiochus the sonne of Alexander. 1.Mac.11.39.

Emek. *the valley.* Josh.13.19.

Emims. *feares*, or *fearefull*, or *the Ile of waters.* The name of a people. Gen.14 5.

Emmanuel, looke Immanuel.

Emaus — Emmaus. *fearing counsell*, or *abiect people.* A village. 1.Mac.3.40,57. Luke 24.13.

Emor. *an asse.* Acts 7.16 looke Hamor.

Amorhi — Emori *a rebell.* Sonne of Canaan. Gen.10.16.

¶Enaim. *a fountain or place where were two waies*, or *an open place.* In this place sate Tamar whom Iudah lay withall. Gen.38.21.

Enaim — Enam. *a fountaine*, or *well*, or *the eyes of them.* a citie. Josh.15.34.

Enan. *a cloude.* A citie. Ezek.47.17.

En-dor — Endor. *a well*, or *the eye of generation*, or *habitation.* A city. Josh.17.11. Plal 83.10. 1.King.28.7.

Eneas, looke Æneas.

En-agallim, Enganim — En eglaim. *a well*, or *the eye of calues.* Eze.47.10.

En-gannim. *the well of gardens*, or *the eye of protection.* Josh.15.34 and 19.21.

En gaddi, En-gadi — En-gedi. *the well*, or *eye of a kidde*, or *of felicitie.* A citie neere to the red sea toward the West. 1.Sam. 24.2. Ezek 47.10. Cant.1.13. Josh 15.62. called also Hazezon-tamar. Gene.14.7. or Hazzon Tamar. 2. Chron.20.2.

Anhadak — En-haddah. *a merry or quicke sight*, or *the well of gladnesse*, or after the Syrian, or Hebrew, *the one well or eye*, or *the new well or eye.* A citie. Josh.19.21.

En-hakkore. *the fountaine of him that prayed*, or *the well of the caller on.* Judg.15.19.

En-harad — Enharod *the well of great feare.* Judg.7.1 A place, called also Haraoah. Num.33.24,25.

En-hazor. *a well*, or *eye of an entrie*, or *the hay or grasse of the well.* A city in the tribe of Naphtali. Josh.19.37.

En-mispat — En-mishpat. *the well of iudgement.* Gen.14.7.

Enoch, looke Henoch.

Ænon — Enon. *a cloud*, or *his well*, or *eye.* a billage. Joh 3.23.

Enos, Henos — Enosh. *man*, or *desperation.* She sonne of Sheth. Gen 4 26. and Luke 3.38.

Enosh. liued 905. yeeres. Gen.5.11.

Entaphuah — En rimmon. *the well of height*, or *the well like a pomegranate.* A citie. Nehe.11.29.

En-rogel. *the wel or fountain of searching out.* Josh. 15.7. and 18.16. and 1.King.1.9.

En-shemesh. *the wel*, or *fountain of the sun.* Jos.15.7

En-tappuah *the well or fountaine of an apple*, or *inflation.* A citie. Josh.17.7.

Epaphra — ¶Epaphras. *forming.* a man by whom the Colossians receiued the Gospel. Col.1.7. His care & zeale for the Colossians and other commended. Col.4.12,13.

Epaphroditus *faire*, or *pleasant.* Of him & his commendation. Phil.2.25.*

Epænetus. *laudable*, or *worthy prayse.* One that first embraced the Gospel in Asia. Rom.16.5.

Epah, Ephi — Ephah. *wearie.* a measure. Exo.16.36. Ezek.45.10, 11. also certaine mens names. Gen.25.4. and 1.Chro. 2.46,47. also a countrey Isa.69.6.

Epher. *dust*, or *leade.* 1.Chro.5.24.

Ephesus. *desireable.* a chiefe citie of Asia the lesse: the citizens called Ephesians. Here Paul planted the Gospel. Acts 18.19,20,21. and 19.26. and 1.Cor.16.8,9. Reuel.1.11. and 2.1. Their great goddesse was Diana. Acts 19.35.

Aphlal, Ophlal — Ephlal. *iudging*, or *praying.* 1.Chro.2.37.

Ephphatha. *be opened.* Mar.7.34.

Ephod. *an ornament.* a garment of linnen, looke Exod 25.7. Judg.8.27. and 17.5. 1.Sam.2.18. and 21.9, and 22.18. 2.Sam.6.14. Hose.3.4. 1.Chron.15.27. also a mans name. Num.34.23.

Ephraim. *fruitful*, or *increasing.* The second sonne of Joseph. Gen.41.52. of him came the Ephraimites. Num.26.28. Their lot or inheritance. Josh.16.1, to 5. Iaakob appointeth Ephraim & Manasseh to be counted for his children. Ge.48.5. & why. 1.chr.5.1. Ephraim the ponger preferred before Manasseh ꝑ elder. Ge 48. 14. Iaakob prophesieth of ꝑ kingdom of Ephraim. Ge 49 22, to 27. and so doeth Moses. Deut.33.13, to 18. Ephraims genealogie. 1.chr 7.20, to 30. Ephraim & Manasseh craue greater inheritance of Iosh ua. and why. Josh.17.14.* Ephraim riseth vp against Iphtah, & are discomfited.

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discomfited. Judg. 12.1, to 7. Ephraim expelleth not the Canaanites, but dwelt among them. Judges 1.29. Ephraim riseth vp against Gideon, because hee called them not with him, when he went against the Midianites, who he appeaseth, affirming that they had done more then hee in slaying Oreb & Zeeb. Judg. 8.1, 2, 3. By Ephraim is vnderstood the ten tribes. Isa. 7. 2, to 10. and 9.8, 9. *Hose. 5.3. *Of Ephraim reade Jerem. 4.13. and 31.5, 18, 19.

Ephratah. Ephrathah. Ephratha. Ephrata.

Ephrath. *abundance, or fertilitie.* The wife of Caleb. 1 Chr. 2.19, 50. Also the father of Par. 1. Chro 4.4. Of him the citie of Beth-lehem was so called. Genes. 35. 19. Mica. 5.2. 1. Chr. 2.24. Psa. 132.6. Where Elkanah dwelt. 1. Sam. 1.1. & Dauids father. 1. Sa. 17.12.

Ephron. *dust.* A citie destroyed by Judas. 1. Mac. 5. 46, to 52. looke Josh. 15.9. 2. Chro. 13.19. 2. Macc 12. 27. Also the sonne of Zoar, who solde Abram the fielde and cane of Machpelah. Gene. 23.6, to 19.

Nephthar. Nephi.

Ephthar. *a shining*, but Nephi, or Nephthe is *purification, or cleansing.* A place 2. Macc. 1.36.

Epicures. *aiders, or helpers.* A sect. Actes 17.18. looke more in the second Table.

Her

¶ Er. *a watchman.* The first borne sonne of Judah. Gene. 38 3. He marrieth Tamar. Gene. 38.6 For his wickednesse the Lord slew him. Gen. 38.7.

Heran

Eran. *a follower.* Of him came the Eranites. Num. 26.36.

Erastus. *amiable.* The chamberlaine of the citie of Corinth Rom. 16.23. who with Timotheus was sent into Macedonia by Paul. Act. 19.22.

Arach

Erech *length, or health.* A citie. Gen. 10.10.

Heri

Eri. *my citie.* The sonne of Gad. Gen. 46 16. of him came the Erites. Num. 26.16.

Herites

¶ Esaias, looke Esaiah.

Asarhaddon

Esarhaddon. *binding cheerefulnesse.* Sonne of Sacherib. Isa. 37 37, 38. 2. king. 19.36, 37.

Esau *doing, or working.* The sonne of Izhak. Ge. 25. 25. Izhak loueth him, & why. Ge. 25.28. The answere which God made vnto Rebekah, touching Esau & Jaakob. Gen. 25.22, 23 Esau is a cunning hunter. Ge. 25. 27. He selleth his birthright for a messe of porage. Ge. 25.29. *He marieth two wiues, which were a griefe of minde to Izhak & Rebekah. Ge. 26.34, 35. Hee is sent for venison. Gen. 27.3 4, 5 Jaakob getteth Esaus blessing. Gen. 27.6 to 30. Esau made seruant to Jaakob. Gen. 27.37. Izhak blesseth Esau. Gene. 27.39, to 41. Esau threatneth Jaakob. Gen. 27.41. Esau against his fathers will taketh him wiues of the posteritie of Ishmael Ge. 28.8, 9. He meeteth Jaakob with foure hundreth men. Gen. 33.1. His anger towards him is appeased. Gen 33.4. He receiueth his presents. Gen. 33 11. & offereth to keepe him company. Gen 33.12. Esau returneth to mount Seir. Gen. 33.16. His wiues, children & genealogie. Gen 36.1.* and 1. Chr. 1.35, to 43.

Moses forbade the Israelites to warre with the children of Esau, and why. Deut. 2.4, to 8.

None of vs ought to be a fornicator, or a prophane person as Esau. Heb. 12.16.

I haue loued Jaakob and haue hated Esau. Rom. 9.13. Mal. 1.2, 3.

Esdrelon. Esrah. Esbaal. Esban. Eschol. Eshchol. Esean. Esek. Ascalon. Askelon.

Esdraelon. *the helper of strength.* Judeth 7.3.

Esdras. looke Ezra.

Eshbaal. *the fire of the ruler.* 1. Chr. 8.33.

Eshban *fire of the sunne.* Gen. 36.26.

Eshcol. *grapes, or a cluster.* The name of a riuer, or valley in the land of Canaan, from whence the branch with one cluster of grapes was brought vnto Kadesh. Num. 13.24. to 28. Deu. 1.24. Also a mans name. Ge. 14.13.

Eshean. *held vp.* A citie. Josh. 15.52.

Eshek. *violence, or force.* 1. Chr. 8.39.

Eshkelon. *the fire of slander.* A citie, looke Ashkelon the inhabitants called Eshkelonites. Josh. 13.3. Ascalonites

Esthaol. Eshaulites. Esthemoa. Hesli. Esther. Hester.

Esthaol. *a strong woman.* A citie. Josh. 15.33.

Eshtaulites. *strong women.* A people. 1. Chr. 2.53.

Esthemoa. *a womans womb.* A citie. Josh. 21.14.

Esli. *hard by me.* The father of Nahum. Lu. 3.25.

Ester. *secret, or hidden.* Mordecais vncles daughter Ester 2.7. She is brought to king Ahashuerosh, & is made Quene in stead of Vashti. Est. 2.17. She sendeth to Mordecai to vnderstand why he mourned Est. 4.5, to 9. Ester intending to speake to the king for her people, prayeth, & fasteth, and causeth others to do likewise. Est. 4.16. She desireth that the king & Haman would come to the banquet she had prepared. Est. 5.4, to 9. In the midst of ꝑ banquet she intreateth the king for her selfe & her people. Est. 7.3. Her prayer for the deliuerance of her selfe and her people. Ester 14.3.*

¶ Etam. *their bird.* A citie. 1. Chr. 4.32.

Ethan. *strength.* A wise man. 1. King. 4.31. Also the name of other. 1. Chr. 6.42, 44.

Ethanim. *strong, or valiant.* The name of the seuenth moneth after the Hebrewes. 1. King. 8.2.

Eth-baal. *vnto an image.* King of the Zidonians. 1. King. 16.31.

Ethan. *talke.* A citie. Josh. 15.42.

Ethiopia. In Greeke signifieth *burning, or heate:* in Hebrew it is called Chus, or Cush, that is, *blacke, or blacknesse.* a countrey rising from the flood Indus nere Egypt, betweene the flood Nilus and the Ocean sea: it lieth in the South vnder the Sunne which is alway neere vnto it: the people called Ethiopians. Æthiopia

Zerah the Ethiopian warred against Asa, and was discomfited. 2 Chr. 14.9, 10.* Moses wife was an Ethiopian. Num. 12.1. Philip baptizeth an Ethiopian. Acts 8.27. Ethiopians taken for the blacke Moores. 2. Chron. 12.3. Of whose destruction, reade Zeph. 2.12. looke more Gene. 2.13. Ester. 1.1. Isa. 11.11. & 18.1. and 20.3. & 37.9. Ezek. 29.10. & 30.4, 5, 9. Amos 9.7. Nahum 3.9. Zeph. 3.10. Psal. 68.31.

Ethnan. *agitation.* 1. Chr. 4.7.

Athan. Athanai.

Ethni. *strong, or giuing, or of an asse.* The sonne of Zerah. 1. Chro. 6 41.

Eubulus. *prudent, wise, or of good counsel.* One who saluted Timothie 2. Tim 4.21.

Eui. *vniust.* Josh. 13.21.

Euil merodach. *fooles passing ouer buttcrnesse, or the grinding buttcrnes of a foole, or a foole bitterly beaten, or ground to pouder.* King of Babel, sonne to Nebuchadnezzar. 2. King. 25.27. Jere. 52.31.

Eunice. *good victory.* A faithfull woman the mother of Timothie. 2 Tim. 1.5.

Eunuch. *gelded.* looke in the second Table.

Eupator. *good father.* The surname of Antiochus the sonne of the vngodly Antiochus Epiphanes. 1. Mac. 6.17. 2. Mac. 2 20. and 10.10, 13. His comming into Judea. 2. Mac. 13.1.

Euphrates. *fruitfull.* A riuer called Perath. Gen. 2. 14. and 15.18. Ecclus. 24.30.

Eupolemus. *fighting well, or a good warriour.* One of Judas Embassadours. 1. Mac. 8.17.

Euroclydon. *the Northeast winde.* Acts 27.14.

Eutychus. *happy, or fortunate.* A young man whom Paul raised from death to life. Acts 20.9, to 13. Eutycus

Euodias. *a good smell.* A worthy woman among the Philippians Phil 4.2. Euodia

¶ Exorcists. *conurers.* of whom looke in ꝑ 2. Table.

¶ Ezbon. *hastening to vnderstand.* Gene. 46.16. 1. Chro 7.7. Esbon. Asiebon.

Ezekias, looke Hiskiiah.

Ezekiel, *the strength of God.* a Prophet. Ezek. 1.1. when he prophesied: in whose dayes, and where. Ezek. 1.1. His office and office. Ezek. 1.3. Hee is sent to turne Ezechiel

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turne the people from their error. Ezek.2,3. He is fed with the word of God, boldned by his spirit, and sent to the Israelites in captiuitie. Eze.3.1, 2, to 16. The similitude of God appeareth vnto him. Ezek.8.2. Hee is brought to Ierusalem in the spirit. Ezek.8.3. Hee heareth the Lorde speake, who foretolde him that the captiues should returne to the land of Israel. Ezekiel 11,17. He returneth in spirit tro Iudea vnto Caldea. Ezek.11.24. His wiues death. Ezek.24.18. He seeth the glorie of God entring into the Temple, from whence it had before departed. Ezek.43.2. Hee seeth the waters yssue forth of the Temple. Eze.47.1, 2. He is praised. Ecclus.49.8,9.

Esel — Ezel. *a walking, or of the way.* 1.Sam.20.19.

Azaliah — Ezeliah. *neere the Lord* 2.Chr 34.8.

Ezem. *a bone,* 1.Chr.4 29.

Eser — Ezer. *an helpe.* Gene.36.21. Nehe.3.19. and 12,42. and 1.Chr.4.4. and 7.21.

Ezion-gaber — Ezion geber. *counsell of a man.* Num 33.35. and 2. Chr.8.17. Deu.2.8.

Ezeongaber — Ezra. *an helper.* a famous scribe. Ezra 7.6. to whome Artahshashte gaue commission to return vnto Ierusalem with many Iewes. Ezra 7.1,11.* whose names are rehearsed Ezra 8 1.* Hee separateth the strange wiues from Israel. Ezra 9.1.* and 10.1.* readeth the law. Nehe.8.2,3.* and 1.Esd.9.39.* is called Iehozadak. 1.Chr.6.14,15.

Esdras

Esri — Ezri. *my helpe.* 1.Chr.27.26. Ioash was the father of the Ezrites. Iudg.6.11.

Esrites — Ezriel. *the helpe of God.* Ier.36.26. and 1.Chr.5.24.

Azriel — Ezrikam. *an helpe arising.* 1.Chr.9.3.23. looke Azrikam.

Azricam

F

Felix *happie, or prosperous.* The Romane deputie for the countrey of Iurie. Actes 23.24,26. who with his wife Drusilla heard Paul of the faith of Christ. Acts 24.3, 23,25.*

Festus. *festiuall, or ioyfull.* The surname of Porcius, who succeeded Felix. Actes 24.28. reade Acts 25.1.* and 26.24.*

Fortunatus. *luckie, or fortunate.* A man, whom S. Paul reioyced in. 1.Cor.16.17.

G

Gaal. *an abomination.* The sonne of Ebed, who moued the Shechemites against Abimelech, and tooke the citie of Shechem by force. Iudg. 9.26, to 30. Hee is chased from Shechem, and his armie discomfited by Abimelech. Iudg.9.39,40,41.

Gaas — Gaash. *a storme.* A mount. Iosh.24.30.

Gaba. *a hill.* A citie. Iosh.18.24.

Gabelus — Gabael. Tob.9.1,2.* and 1.15. and 4.1. and 5.8.

Gebbai — Gabai, *the backe.* Nehe.11.8.

Gabbatha — Gabbatha. Iohn 19.13.

Gabish. Iob.28.18.

Gabriel. *a man of God, or the strength of God.* An Angel who appeared vnto Daniel & Zacharie. Dan.8. 16.* and 9.21.* Luke 1,11, to 21. and to the virgine Marie, shewing her how she should conceiue the sonne of God. Luke 1.26, to 39.

Gad. *a band, or garison, happie, or readie.* The sonne of Iacob by Zilpah. Gene.30 11. Hee is blessed of his father. Gen.49.19. His children. Gen.46.16. The inheritance of his tribe. Num.32.29. Iosh.13.8,24. His genealogie and habitation. 1.Chr.5.11, to 18. Ioshua sendeth backe vnto their inheritance those of the tribe of Gad, Reuben and halfe Manelleh, which had conducted their brethren into the land of Canaan. Iosh. 22.1, to 7. which thing they were commaunded to doe Ioshua 1.12.* Deut.3.18,19,20.

Of the tribe of Gad were sealed 12000. Reue.7.5.

Gad is also the name of a Prophet, who warned Dauid to depart out of the land of Moab, and flee to Iudah. 1.Sam.22.5. Hee denounceth vnto him Gods wrath for numbring of the people. 2 Sam.24.11.*

Gadarens. *walled, or hedged about.* A people. Marke 5.1, to 18. Luke 8.26, to 38. called also Gergesenes. Matth.8.28.* — Gadarenites, Gergesenites

Gaddah. *his kid, or his felicitie.* A citie. Iosh.15.27

Gaddi. *a kid,* Num.13.12. — Gaddi

Gaddiel. *the God of felicitie.* Num.13.11.

Gaius. *the Lord.* The name of Pauls hoste. Rom. 16.23. whom he baptized. 1.Cor.1.14. He was taken prisoner. Act.19,29. his loue toward the ministers of the word commended. 3. Iohn * — Caius

Gaius of Derbe accompanieth Paul into Asia. Act. 20.4.

Galatia. *milking, or of milke.* A countrey. Act.16.6 and 18.23. The people called Galatians, at whose inconstancie Paul did wonder, & especially because they thought circumcision necessary. Gal.1 6. Paul calleth them bewitched, for that they were fallen from faith vnto the workes of the law. Gal.3.1.* Hee preacheth the Gospel vnto them by diuers afflictions. Galat.4. 13 What affection they bare him. Gala.4 15. — Galathians

Galal. *a roule, or wheele.* 1.Chr.9.15.

Galbanum. *a gumme.* Exod.30.34.

Galeed. *the heape of witnesse.* Gen.31.47,48. Looke Gilead. — Galeb

Galilah *turning, rowling, or a wheele.* A countrey on the North side of Iudea. Iosh 20.7. 2.King.15 29. Iudeth 1.8. Matth.4.15. Iohn 7.52. Those of Galile receiued Christ after they had seene him worke miracles. Iohn 4.45. The Apostles goe vnto Galile, and there sawe Iesus risen from death. Mat.18.26,27. — Galile

Gallim. *heaping vp together* 1.Sa.25.44. Isa.10.30.

Gallio. *milch.* A deputy of Achaia. Acts 28.12,14.

Gamadims. *dwarfes.* Eze.27.11.

Gamaliel. *Gods reward, or the camel of God.* Pauls maister, a good doctor of the law. Acts 22.3 by whose counsell the Apostles were deliuered. Act.5.34.* — Gemariah

Gamariah. *a perfection, or consuming of the Lord.* The sonne of Hilkiah. Iere.29.3. and 36.25.

Gamliel. *Gods reward.* Num.1.10.

Gamul. *a recompense.* 1.Chr.24.17.

Gareb. *a scabbe.* The name of a hill. Iere.31.39.

Garmites. *bones, or after the Syrian, my cause.* 1. Chr.4.19.

Gatam. *their bellowing.* The sonne of Eliphaz. Ge. 36.11.

Gath. *a winepresse.* A citie taken by Hazael King of Aram. 2.King.12.17. reade Mich.1.10. 2.Sam. 12.20.

Gath-rimmon. *a high winepresse.* A citie in the tribe of Dan. Iosh.19.45.

Gaza. *strong, or a goate.* A citie. 1.Sam.6.17. Acts 8. 26. taken by Iudah. Iudg.1.18. — Azzah

Gazabar. *a treasurer.* A prince of Iudah. Ezr.1.8. — Sheshbazzar

Gazer. *a standing, or a sentence.* A citie. 2.Sa.5.25.

Gazez. *shauing, or a passing ouer.* 1.Chr.2.46.

Geba. *a hill.* A citie builded by Asa. 2.Sam.5.25. 2.King.23.8 1.Chr.8.6. 2 Chr.16.6. Nehem.11.31. and 12.29. Isa.10.29. Zech.14.10. Iudeth 3.10.

Gebal. *the end.* A citie of Syria. Psal.83.7.

Geber. *a man, manly, strong, or after the Syrian, a house cocke.* The sonne of Uri. 1.King 4.19.

Gebim. *grashoppers.* A citie. Isa.10.31.

Gedaliah. *the greatnesse of the Lord.* The sonne of Pashur. Iere.38.1. was constituted gouernour ouer the remnant of Ierusalem, after the people were led captiue into Babylon. 2.King.25.22, to 25. Iere.40. 5,6. his death. 2.King 25.25. Iere.41.1,2. Also mens names. 1.Chr.25.3. Ezra 10.18. Zeph.1.1.

Gedeon.

Gedeon. Heb. 11. 32. looke Gideon.

Geder. *a wall.* a citie in Iudah. Iosh 12, 13.

Gedera. *idem.* a citie. Iosh. 15. 36. The citizens whereof were called Gederathites. 1. Chr. 12 4. & Gederites. 1. Chr. 27. 28.

Gederoth, *hedges.* a citie. Iosh. 15. 41. and 2. Chron. 28. 18.

Gederathaim. *idem.* Iosh. 15. 36.

Gedor. *idem.* a citie Iosh. 15. 58. 1. Chron. 4. 38. and 12. 7. Also mens names. 1 Chron. 4. 4, 18. and 8. 37.

Gehazi. *the valley of vision.* Seruant to Elisha. 2. Kings 4. 12. whom his master sent with his staffe to raise to life his hostesse sonne: which he could not doe. 2. King. 4. 29.

Gehazi, forging lies, got gifts of Naaman, whom his master had healed of the leprie, which his master because he would not tell the graces of God, had refused. for which cause Gehazi and his posteritie is smitten with the leprie. 2 King. 5. 22.*

Gehazi. declareth vnto the King what miracles Elisha had done. 2. King. 8. 5.

Geliloth. Iosh. 18, 17.

Gemalli. *wares,* or *a camell.* Num. 13. 13.

Gemariah, looke Gamariah.

Germelah. *the valley of salt.* 2 Sam. 8. 13.

Genesar. *the garden of a prince.* 1. Mac. 11. 67.

Gennesaret. *idem.* a citie. Matth. 14. 34.

Genubath. *theft,* or *garden of the daughter.* 1. King. 11. 20.

Gera. *a pilgrime,* or *a stranger.* The sonne of Beniamin. Gen. 46. 21. 2. chr. 8. 3, 5. Also the sonne of Ehud. Iudg. 3. 15. Also the father of Shimei. 2. Sam. 16. 5.

Gerah. A measure. Num. 3. 47. Ezek. 45. 12.

Gerar. *a pilgrimage,* or *a straying.* The chiefe citie of the Philistims. Gen. 10. 19. and 20. 1, 2.

Girgashites Gergesites

Gergashites. *idem* as Girgash. A kinde of people Iosh. 3. 10. looke Girgashi.

Gergesenes. *idem* a people beyond Galile. Mat. 8. 28

Gershom. *a stranger there.* The sonne of Moses by Zipporah. Exod. 2. 21, 22. circumcised. Exod. 4. 25. brought to Moses into the wilderneſſe. Exod. 18. 2, 3.

Gershon. *his banishment.* The sonne of Leui. Gene. 46. 11. Numb. 3. 17. of whom came the Gershonites. Num 3. 21. his office. Num. 4. 1.* his genealogie. 1. Chron. 6. 1.* their portion. Iosh. 21. 27, to 34.*

Gerizim. *hatchets.* A mount. Iudg. 9. 7. whereupon the Leuites were commanded to bleſſe the Israelites. Deut. 11. 29, and 27. 12.

Gershunni. *banished men.* A people of whom Gehiel came. 1. Chron. 26. 21. and 29. 8.

Geruth. *going on pilgrimage.* A citie called also Chimham, and why. Iere. 41. 17.

Geshan. *drawing neere.* The sonne of Iahdai. 1. chr. 2. 47.

Geshem, *raine.* An Arabian. Nehe 2. 19.

Gesur Gesur Geshuri Gesuri Geshurites Gessurites

Geshur. *a walled valley.* a countrey were Talmai raigned. 2. Sam. 3. 3 and 13. 37. The people were also so called. 1. Chron 2. 23. And also Geshurites dwelling in the middes of Israel. Iosh. 13. 13. Deu. 3. 14. Iosh. 12. 5. and 13. 2 1. Sam. 27. 8.

Gether. *the valley of searching out.* Gen 10. 23.

Geth-semane. *a plentiful valley.* a place. looke Mat. 26. 36. Mar. 14. 32.

Geuel. *Gods redemption.* Num. 13. 16.

Gazer

Gezer, looke Gazer. This citie Iosh̄ua destroyed, both king & people. Iosh 10 33. burned by Pharaoh, & afterward reedified by Salomon. 1. kin. 9 16, 17. looke more thereof. Iosh. 16 3, 10. 1. Chr. 20. 4. 1. Mac 5. 8.

Gasam

Gezzā. *the fleece of them,* or *shauing those.* Ez. 2 48.

¶ Giah. *a sigh,* or *a grone.* 2. Sam. 2. 24.

Gibbar. *strong, manly,* or *a man.* Ezra 2. 20.

Gibbethon. *a backe,* or *an high house.* a citie. Iosh. 19. 44. called Gibethon. Iosh. 21. 23.

Gibea. *a hill.* Sonne to Shema. 1. Chron. 2. 49.

Gibeah. *idem.* a citie. Iosh. 15. 57. Iudg. 19. 12. and 20 9. 1. Sam. 10. 26. and 22. 6. and 23. 19.

Gibeath *a hill.* A citie in Beniamin. Iosh. 18. 28. The citizens called Gibeathites. 1. Chron. 12. 3. Also a place where Eleazar was buried. Iosh. 24. 33.

Gibeon. *idem.* a citie from Ierusalem 50. miles. Iosh. 9. 17 & 18. 25. & 21. 17. 1. chr. 8. 29. Neh. 7. 25. Ie. 28. 1. The Gibeonites craftily craue peace of Iosh̄ua. & who he ioyned with out asking at Gods mouth. Iosh. 9. 3. to 16. Gebeon Gabaon

They hew wood & draw water for the house of God. Iosh. 9. 23. Gibeon besieged of fiue kings. Iosh 10. 5. Saul of zeale to Israel and Iudah, brake the couenant which was made with the Gibeonites by Iosh̄ua, for which Israel was punished with famine, vntill the seuen children of Saul were slaine. 1. Sa. 21, 1, to 10. The Gibeonites abuse the Leuites wife. Iudg. 19. 25. The Amorites war with the Gibeonites for the peace made with Iosh̄ua, & were vanquished. Iosh. 10. 6, to 15.

Giddel *great.* Ezra 2. 47.

Gideon *a breaker,* or *destroyer.* The sonne of Ioash. Iudg. 6. 11. The Angel appeareth vnto him. Iudg. 6. 12. He distrusteth his might that he is not able to deliuer Israel. Iudg. 6. 14. He destroyeth Baals altar. Iudg. 6. 28. He is called Ierubbaal. Iudg. 6. 32. He offereth sacrifice vnto God, which being consumed with fire from heauen, hee was assured that he sent him to deliuer Israel. Iudg 6. 21 His faith in Gods promise confirmed by the experiment of a fleece of wool. Iudg. 6. 37.* He with his seruant goeth to the campe of the Midianites, where, about midnight, he heard one interprete a dreame that God would deliuer the armie of the Medianites into his hand. Iudg. 7. 9, to 15. Gedeon

Gideon with three hundred men ouercommeth the huge hoste of the Medianites. Iudg. 7. 15.* He would not gouerne Israel, but said, The Lord should. Iudg. 8. 22, 23. He complaineth vnto God for the affliction of Israel. Iudg. 6. 13.

Gideon. afraid hauing seene the Angels face, is comforted of God. Iudg. 6. 22, 23.

Gideons courteous answere to the Ephraimites. looke Ephraim. He hath 70. sonnes by diuers women. Iudg. 8. 30. all slaine by Abimelech their brother, descended of a concubine. Iudg 9. 5 His brethren slain by Zebah & Zalmunna. Iudg. 8 18, 19. The people giue him their golden earerings. Iudg. 8. 24. to 29. He slaieth the kings of the Midianites, Zeba and Zalmunna Iudg. 8. 21.

In the time of Gideon, Israel without warre the space of fortie yeeres. Iudg. 8. 28. He is commended. Heb. 11. 32. His death. Iudg 8. 32.

Gideoni. *idem.* Num. 1. 11. Gedeon

Gidor. *a wall,* or *hedges.* 1. Chr. 8. 31. Gedor

Gihon. *a breast,* or *valley of grace.* a riuer. Gen. 2. 13. and 2. Chr. 32. 30. Gyhon Gion

Gilalai. *a wheele,* or *marble.* Nehe. 12. 36. Galalai

Gilboa. *a reuoluing,* or *searching out.* A mount. 1. Sam. 28. 4. and 31. 1, 8. 1. Chron. 10 1. 2. Sam. 1. 6.

Gilead A countrey, city, and mount so called. looke Galeed. Gen 31. 21 Num. 32. 1. 1. Chron. 6. 80. Deut. 3. 10, 13 Iosh. 13. 11, 25, 31. Psal 60. 7. Iudg. 10. 1. Also the name of Machirs sonne, of whom came the Gileadites. Num. 26. 29. Iudg. 10. 3.

Gilgal. *a wheele,* or *reuolution.* A citie by Iordan, where the Israelites pitched twelue stones on end, in signe of their passing through Iorden dryshod. Iosh. 4. 19, 20. In this place the Israelites were circumcised. Iosh. 5. 1, to 15. Sauls kingdome renewed in Gilgal. 1 Sam. 11. 14, 15. From Gilgal Iosh̄ua went to deliuer the Gibeonites. Iosh. 10. 6, 7. Galgal

Giloh.

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Gilo Giloh. *a reioycing*, or *a discouering*. a citie. Iosh. 15. 51. 2. Sam. 15. 12. The citizens called Gilonites, as Ahithophel. 2. Sam. 15. 12.

Gineth Ginath. *a garden*. 1. King. 16. 21, 22.

Genthon Ginnetho. *idem*. Nehe. 12. 4.

Ginethon Ginnethon. *idem*. Nehe. 10. 6.

Gimso Gimzo. *that bulrush*. a citie. 2. Chro. 28. 18.

Gergasi Girgashi. *drawing neere to pilgrimage*. Ionne of Canaan. Gen. 10. 16. Of him came the Grigashites Gen. 15. 21. looke Grigashites.

Gerzites Girzites. *an Axe*. a people. 1. Sam. 27. 8.

Gaspha Gispa. *comming hither*. Nehe. 11. 21.

Gethath Gittah-hepher. *digging a winepresse*. Iosh. 19. 13.

Hepher Gittaim. *a winepresse*. a city. 2. Sam. 4. 3 Ne. 11. 33.

Githaim Gittite. *winepresses*. The citizens of Gath so called. 1. Chro. 13. 13. and 2. Sam. 21. 19.

Gethaim

Gethite Gizonite. *shauing*. 1. Chro. 11. 34.

Gezonite ¶ Gnidon. *or age*. an Ile. 1. Mac. 15. 23. By it Paul sailed going to Rome. Act. 27. 7. there called Gnidum.

Gnidum

Gaah Goath. *ha touching*, or *his roaring*. Iere. 31. 39.

Gob. *Grashoppers*. a city called also Gezer. 2. Sam. 21. 18, 19.

Gog. *a roofe of an house*. Sonne to Shemaiah. 1. Chr. 5. 4. Also a people. Ezek. 38. 2. * and 39. 1, to 17. Reuel. 20. 8.

Golan. *a passing ouer*. a city. Deut. 4. 43. Iosh. 20. 8.

Golgotha Matth. 27. 33. Mar. 15. 22. Ioh. 19. 17. called Caluarie. Luke 23. 33.

Goliath. *a captiuity*, or *passing ouer*. a giant of whose stature and defiance, looke 1. Sam. 17 4, to 12. a reward to him that should kill him. 1. Sam. 17. 25. Dauid cutteth off his head, and bringeth it to Ierusalem. 1. Sam. 17. 51. 54. Eccius. 47. 4. He taketh Goliaths sword of Ahimelech the priest. 1. Sam. 21. 9.

Goliah Goliach the Gittite is slaine by Elhanah. 2. Sam. 21. 19.

Gomer. *consuming a consumer*, or *wanting*. The sonne of Iapheth. Gene. 10. 2. Ezek. 38. 6. Also a measure, looke Homer, and Omer. Also the daughter of Diblaim wife to Hosea the Prophet. Hos. 1. 3.

Gomorrhe Gomorah. *a rebellious people*. One of the fiue cities destroyed with brimstone & fire from heauen. Gen. 19. 24. read. Ge. 10. 19. & 13. 10. & 14. 8, to 13. looke Sodom.

Goren Atad. *a thorne corne floore*. A place where the Israelites lamented Iaakob. Gen. 50. 10.

Gorgias. *terrible*, or *swift*. 1. Mac. 3. 38. and 4. 1, 18. and 5. 59.

Gessen Goshen. *a drawing neere*. a parcel of Egypt, where Israel was appointed by Pharaoh to dwell. Gen. 45. 10. and 46. 28, 34. and 47. 4. 6. Also a citie in the tribe Iudah. Iosh. 10. 41. and 15. 51.

Gosan Gozan. *a fleece of wooll*, or *a passing ouer*. A riuer. 2. King 17. 6. 1. Chro. 5. 29. Also a city. 2. King 19. 12. Isa. 37. 12.

Greece Grecia. *deceiuing*. or *making sad*: after the Greeke, *strong*. in Hebrew *Iauan*. a countrey. Isa. 66. 19. Eze. 27. 13. Acts 20. 2. The people called Grecians. Actes 6. 1. looke Greeke in the second Table.

Gudgodah. *the happinesse of felicity*. Deut. 10. 7.

Guni. *a garden*, or *couering*. Naphtalis sonne. Gen. 46. 24. of him came the Gunites. Num. 26. 48.

Gur. *a whelpe*. a city neere which Iehu slue Ahaziah King of Iudah. 2. King 9. 27.

Gur-baal. *the whelpe of the gouernour*. a place where the Arabians dwelt. 2. Chr. 26. 7.

Hai Ai

Hay Ay

H

Ahasthari Hani. *a heaping vp together*. a city. Gen. 12. 8. Iosh. 12. 9. Ezra 2. 28.

Habaia Haashtari. *a runner*. Ahers sonne. 1. Chron. 4. 6.

Habacuc Habaiah. *the hiding of the Lord*. Ezra 2. 61.

Abacuc Habakkuk. *a wrestler*. a Prophet. Habak. 1. 1. whom God appointed to carry Daniel food. Da. 14. 33, to 40.

Abbacuc Habakkuk in the person of the faithfull doeth piteously complaine, that the wicked did persecute the iust. Habak. 1. 2. *

Habazzaniah. *a hiding of the shield of the Lord*. The father of Ieremiah. Iere. 35. 3. Habasiniah Habsanias

Habel. *vanity*, or *a gaping*. sonne to Adam. A keeper of sheepe, whose offring was accepted of God, wherfore his brother Kain enuying him, slew him. Gen. 4. 4, 8. his faith & righteousnesse. Heb. 11. 4. The first martyr, whose blood crieth for vengeance. Mat. 23. 35. Iu. 11. 51. Abel

The blood of Christ speaketh better things, then that of Habel. Heb. 12. 24.

Habiah. *idem*. as Habaiah. Nehe. 7. 63. Habaiah

Habor. *a fellow*, or *partaker*. a citie. 2. Kings 17. 6. and 18. 11. and 1. Chro. 5. 26.

Hacaliah. *wanting of the Lord*. father to Nehemiah. Nehe. 1. 1, and 10. 1. Hachaliah Hacheliah

Hachilah, *hope in that*, or *a hooke in that*. a hil. 1. Sa. 23. 19. Hachalia Hachila

Hachmoni. *a wise man*, or *the waiting of a gift*. 1. Chr. 11. 11. and 27. 32.

Hadad. *ioy*, or *reioycing*. a king of Edom. Gene. 36. 35. and 1. Chr. 1. 46 Also Ismaels sonne. 1. Chr. 1. 30. called Hadar. Gene. 25. 15. Also one whom the Lord raised vp against Salomon. 1. King. 11. 14, to 18.

Hadadezer, looke Adadezer. Hadarezer

Hadadrimmon. *the voice of height*. A towne. Zech. 12. 11.

Hadashah. *newes*, or *a moneth*. a citie. Iosh. 15. 37.

Hadassah. *a Myrtletree*, a name of Ester. Est. 2. 7.

Hadid. *a reioycing*, or *sharpe*. Nehe. 11. 34.

Hadlai. *loytering*, or *letting*. 2. Chr. 28. 12. Hadali

Hadoram. *their praise*. Gen. 10. 27. 1. Chr. 1. 10.

Hagab. *a grashopper*. Ezra 2. 46. Hagaba

Hagabah. *idem*. Ezra 2. 45 Nehe. 7. 48. Hagaba

Hagar. *a strãger*, *chewing the cud*, or *fearing*. Sarahs handmaid. Gen. 16. 1. who conceiuing by Abram despiseth her mistresse. Gene. 16 4. God foretelleth that her seede should be multiplied. Gen. 16. 10. She is sent away wt her sonne Ismael. Gene. 21. 14. Of her came the Hagarims, which were driuen out of ꝑ land by the Reubenites. 1. Chr. 5. 10 Of whom & of the Hagarites, looke more. Gal. 4. 24, 25. & Psal. 83. 6 & 1. Chr. 27. 31. Agar Agarims Agarite

Hagedolim. *one of the great men*. Nehe. 11. 14. Haggedolim

Haggai. *pleasant*, or *turning in a circle*. A Prophet. Hag 1. 1. The Temple reedified through the incouragement of him and Zechariah. Ezra 5. 1, 2. & 6. 14. He reproueth the Iewes for being so carefull for their owne houses, & so negligent for the Lords. Hag. 1. 4. Aggeus Haggeus

Haggeri. *idem* as Hagar. 1. Chro. 11. 38. Agarai

Haggi. *idem* as Haggai, The sonne of Gad. Gen. 46. 16. Of whom came the Haggites Num. 26. 15. Aggi Aggites

Haggiah. *the Lords feast*. The sonne of Shimea. 1. Chron. 6. 30. Haggia Aggia

Haccatan. *little*. Ezra 8. 12. Hakatan

Hakkoz, *a thorne*, *the Summer*, or *an end*. Neh. 7. 63. and 3. 4, 21.

Hakoreim. *as cold as yce*, or *balde*. 1. Chr. 12 6.

Hakupa. *a commandement of the mouth*. Ezra 2. 51.

Halah. *a moist table*. a place. 1. Chr. 5. 26. 2. kin. 17. 6.

Halak. *part*. a mount. Iosh. 11. 17. and 12. 7.

Halhul *griefe*, or *the looking for of griefe*. Iosh. 15. 58.

Hali. *sicknes*, *a beginning*, or *precious stone*. Iosh. 19. 25

Halicarnassus. *the chiefe dwelling place by the sea side*. 1. Mac 15. 23.

Hallelu-iah. *praise ye the Lord*. Reuel. 19. 1.

Halloesh *saying nothing*, or *an inchãter* Ne. 10 24. Alleluia

Halloesh. *idem*. Shallums father. Nehe. 3. 12. Halohes

Ham. *crafty*, or *heate*. sonne to Noah. Gen. 5. 32. He mocketh his father being drunken. Ge. 9. 22. He is the father Hallohes Cham

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father of Canaan. Gen 9.18,22. His children Ge.10. 6.& 1.Chr.1.8. He is curled of his father. Gen.9.25.

Aman — Haman. *making an vprore, preparing,* or *troubling.* Sonne of Hammadatha, exalted by king Ahashuerosh and honored of all, but Mordecai. Est 3.1,2. For that Mordecai would not doe him reuerence, he getteth licence to put all ỹ Iewes to death. Est.3.5.* He is hanged vpon ỹ gallowes which he had prepared for Mordecai. Est.7.9,10. His ten sonnes hanged. Est.9.14.

Hemath — Hamath. *anger, heate,* or *a wall.* A citie. Numb.13. 22. The citizens called Hamathites, 1.Chr.1.16.

Hamathzoba — Hamathi. *idem.* Sonne to Canaan. Gen.10.18.

Hemdan — Hamathzobah, *the anger, heate,* or *the wall of an armie.* A citie that Salomon ouercame. 2.Chr.8.3.

Amelech — Hamdan. *heate of iudgement.* Gen.36.26.

Amadatha — Hammelech. *a king,* or *counseller.* Jer.38.6.

Hamothdor — Hammedatha. *troubling the law.* Father to Haman. Ester 3.1.

Hammenoth. *of rest.* 1.Chr.2.52.

Hamnon. *a heate,* or *the sunne.* A citie. Josh.19.28.

Hammoth-dor. *indignation,* or *heate of generation.* A citie. Josh 21.32.

Hamonah. *his multitude,* or *his vprore.* Eze.39.6.

Hamon-gog. *the multitude of the roofe of an house.* Eze.39.11.

Hemor / Emor — Hamor. *an asse,* or *dirt.* The father of Shechem. Ge. 33.19. Hee for the loue of his sonne, perswadeth his people to be circumcised, to ioyne themselues in friendship with Iaakob. Gen.34.20,to 25. Hee demandeth Dinah of Iaakob to bee wife to his sonne. Gen.34.8. hee, his sonne, and all the Sechemites slaine by Simeon and Leui Gen 34.25.*

Haniel — Hanniel *grace,* or *the mercie of God.* Num.34.23.

Hamul. *godly* or *mercifull.* Gen.46.12. Of him came the Hamulites Num.26.31.

Hamital — Hamutal. *heate of the dewe.* 2.Kin.23.31.& 24.18.

Anna / Hanna — Hannah. *mercifull,* or *taking rest,* or *gracious.* The wife of Elkanah. 1.Sam.1.2. She obtaineth of God a sonne. 1.Sam. 1.11,20. She went not vp to Shiloh to worship, vntill she had weaned Samuel. 1.Sam.1. 22.* She had three sonnes and three daughters after Samuel. 1.Sam.2.21.

Anameel / Hananeel / Haniel — Hanameel. *the mercie of God.* Jeremiahs vncles sonne. Jer.32.7.

Hananeel. *grace from God,* or *grace of God.* The name of a towre. Nehe 3.1. and 12.39.

Hanani. *giuing, gracious, mercifull,* or *godly.* The father of Jehu. 1.Kin.16.1,7. Also a mans name. 1.Chr. 25.4.

Hananias / Ananias / Hanania — Hananiah. *the grace of the Lord,* or *the mercie of the Lord.* Certaine mens names. 1.Chr.3.19.& 25.4.& 2. Chr.26.11. & 8.24. also a false Prophet. Jere.28.1.*

Hanes. *banishment of grace.* A citie. Isa. 30.4.

Haniel. *the gift of God.* 1.Chr.7.39.

Hannathon. *the gift of grace.* A citie. Josh 19.14.

Hanoch. *dedicated.* Sonne to Reuben. Gen.46.9. Of him came the Hanochites. Num.26.5.

Hanun / Hanon — Hanum. *mercifull,* or *giuing.* Nehe.3.13.

Hanun. *idem.* Sonne to Nahash king of the Ammonites, who dispitefully returned the messengers of Dauid, whom he sent to comfort him, which afterward was reuenged. 2.Sam.10.2,3 4.* 1.Chr.19.2,3,4,5.

Aphses / Hararites — Happizzez. *taking away,* or *destroying.* 1.Chr.24.15

Hara. *a hill,* or *a shewing forth.* 1.Chr.5.26. The citizens called Hanarites, and Harites. 2.Sam.23.11.1 Chr.11.34,35.

Rabbith / Areh / Arec / Harakahim — Harrabbith. *vsurie.* A citie. Josh.19.20.

Harah. *a way,* or *wandering,* or *smelling sweet.* The sonne of Uila. 1.Chr.7.39.

Harakkaim. *the apothecarie.* Nehe.3.8.

Haram. *high,* or *lofty.* 1.Chr 23 9. Eze.27.23. — Haran

Haramah. *thrown downe.* Ezra 2.26. — Harama

Haran. *angry,* or *being angry.* Father of Lot. Gene. 11.27. He died in Ur of the Caldees. Gen.11.28. — Aran

Also a citie where Terah Abrahams father died. Gen. 11.31,32. from whence Abraham departed into Canaan. Gene.12.4,5. where also Laban Rebekahs brother dwelt, vnto whom shee sent Iaakob. Gen.27. 43. and 28.10. And is called Charran. Acts 7.2. Also Calebs sonne by Ephah. 1.Chr.2.46. — Haram

Harbona. *destruction,* or *his sword now.* Ester.1.10 and 7.9. — Harbonah

Harod. *feare.* a well. Judg.7.1. — Harad

Haraphah. *a medicine,* or *the mouth of a mount.* A Philistim, a father of Giants. 1.Chr.20.4.* His foure sonnes slaine by Dauid & his seruants. 2. Sa.21.22. — Rephaim / Raphaim

Hareph. *winter,* or *reproch.* 1.Chron.2.51.

Hareth. *libertie.* A forrest. 1.Sam.22.5.

Harim. *destroyed,* or *dedicated to God.* A Priest vnto whom the third lot fell. 1.Chr.24.8.

Harhas. *anger,* or *the heate of confidence.* 2.Kin.22, 14. 2. Chr.20.22.22.

Harhohiah. *heate,* or *anger of the Lord.* Father to Uzziel. Nehem.3.8. — Harhaiah

Harhur. *made warme,* or *the heat of liberty.* Ezr.2.51

Harnepher. *the anger of a bull,* or *anger increasing,* 1.Chr.7.36.

Harosheth. *workemanship,* or *a wood.* A citie where Sisera dwelt. Judg.4.2. — Haroseth

Harsha. *idem.* Ezra 2.52. — Harsa

Harum. *high,* or *throwing downe.* 1.Chr.4.8.

Harumaph. *destruction.* Nehe.3.10.

Haruphite. *slander,* or *youth,* or in the Syrian tongue, *sharpe.* 1.Chr.12.5. — Haraphites

Haruz. *carefull.* the father of Amons mother. 2.Kin. 21.19. — Harus

Hasadiah. *the mercie of the Lord.* The sonne of Zerubbabel. 1.Chr.3.20. — Hazadia / Asadiah

Hazar-shual. *a wolfes house.* A citie. 1.Chron.4.28. Josh.15.28. and 19.3. — Hasadia / Hazar-zual

Hasenna. *a bramble,* or *an enemie.* 1.Chr.9.7. — Asana

Hashabiah. *the estimation of the Lord.* 1.Chr.9.14. — Asasbia

Hashabniah. *the silence of the Lord.* Neh.3.10.& 9.5 — Hasabnia

Hashem. *named,* or *putting to.* 1.Chr.11.34. — Hassem

Hashmonah. *the hasting of a gift.* Num.33.29,30. — Hasmona

Hashub *esteemed,* or *numbred.* 1.Chr 9.14. — Hasub

Hashubah. *estimation,* or *thought.* 1.Chr.3.20. — Hasubah

Hashum. *silence,* or *their hasting.* Ezra 2.19. — Hasum

Hashupha. *spent,* or *made bare.* Ezra 2.43. Nehem. 7.46. — Hasupha

Hasrah. *wanting.* 2.Chr.34.22. — Hasra

Hatach. *smiting.* Ester 4.5. — Hathach

Hathath *feare.* 1.Chr.4.13.

Hatipha. *robberie.* Ezra 2.54.

Hatita. *a bending of sinne.* Ezra 2.42. Neh.2.45.

Hatticon. *middle, between the middle,* or *preparation.* Eze.47.16. — Thichon / Hatichon

Hattil. *an howling for sinne.* Ezra 2.57.

Hattush *forsaking sinne.* Ezra 8.2. 1.Chr.3.22. — Hattus

Hauah *liuing* or *giuing life.* The wife of Adam. Genes.3.20. and 4.1. looke Heuah. — Heua / Heuah

Hauilah. *grieuing,* or *speaking to him.* A countrey. Gene.2.11. Also the sonne of Cush, the sonne of Ham, Gen.10.7.

Hauran. *a hole, liberty,* or *whitenesse.* A citie of Damascus. Eze.47.16.

Hauoth iair. *townes of light.* Num.32.41.

Hazael. *seeing God.* He whom God commanded Eliah to anoint King ouer Syria, that hee might take vengeance of Israel for their idolatry. 1.King 19.15. Hee asketh Elisha whether his master Ben-hadad shoulde

should recouer of his sickenes. 2. Kin. 8, 9. Elisha foze-
sheweth him what euill he should doe to Israel. 2. Kin.
8. 12. He strangleth Ben hadad his master. 2. Kings
8, 15. He discomfiteth the Israelites. 2. kin. 10 32 Re-
ceiuing of Jehoash king of Judah a great summe of
money, he departeth from Jerusalem 2. King. 12. 18.
He taketh Gath, 2. King. 12. 17. He afflicteth the Is-
raelites. 2. Kin. 13. 3. He dieth. 2. Kin. 13. 24.

Hasaiah — Hazaiah, looke Hazarah.

Hazarad — Hazar. *impriſoned*, or *bound*. A citie. Ioſh. 15. 27. Ezek. 47. 16.

Hazaiah — Hazar-addar. *an impriſoned generation*, or *fairenes*. Numb. 34. 4.

Hazar-Enan — Hazarah. *ſeeing the Lord*. Neh. 11 5.

Hazar-gaddah — Hazar-enan. *an impriſoned*, or *bound ſoothſaying*. Numb. 34. 9.

Hazar-maueth. Gen. 10. 26.

Hazar-shual, looke Hazac-shual.

Hazersusah — Hasarsusah. *the hey ponch*, or *entrie of an horſe*. A citie. Ioſh. 19. 5. called Hazar-susim. 1. Chr. 4. 31.

Hazelphuni — Hazelelponi. *the ſhadowe of the countenance*. The daughter of Etam 1. Chr. 4. 3.

Hazarim — Hazerim *porches*. Deut. 2 23.

Hazezon-thamar — Hazeroth. *palaces*. Num. 11. 35.

Hasason-thamar — Hazezon-tamar. *drawing neere bitterneſſe*. A place where the Amorites dwelled. Geneſ. 14. 7. called Hazzontamar. 2. Chr 20. 2.

Hoziel — Haziel. *idem* as Hazael. 1. Chr. 23. 9.

Asau — Hazo. *ſeeing*, or *prophesying*. Gen. 22. 22.

Hazor — Hazor. *hay*. Ioſhu. 11. 1. and 15. 23, 25. and 19. 36. Nehe. 11. 33.

¶ Heber. *a companion*, or *partaker*. Sonne to Beriah. Gen. 46. 17. Of him came the Heberites. Numb. 26. 45.

Hebron. *fellowſhip*. a double caue in the lande of Canaan, wherein Sarah was buried, which caue Abraham bought to burie in. Gen. 13. 18. and 23. 2, 19. reade more Geneſ. 35. 27. Ioſh 10. 36, 37. and 14. 15. Also a citie. Judg. 1. 10. Ioſh. 15. 14.

Hegai — Hege. *ſighing*, or *ſpeach*. Ester. 2. 3.

Helam. *the armie of the mother*. 2. Sam. 10. 16.

Helbah. *milke*, *fat*, or *griefe in that*. Judg. 1. 31.

Helbon. *idem*. Ezek. 27. 18.

Helcath. *a portion*, or *a diuiding*. Ioſh. 19. 25.

Helkath — Helcias. *the portion*, or *gentleneſſe of the Lord*. Sus-
Helchias sannas father. Dan. 13. 29. Also the name of a man. 1.
Helchiah Esd. 8. 1.

Heldai. *the world*, or *ruſtineſſe*. Mens names. 1. Ch. 27. 15. Zech. 6. 10.

Heled — Heleb. *idem*. 2. Sam. 23. 29. and 1. Chr. 11. 30.

Helek. *a part*, or *portion*. Ioſh. 17. 2.

Helem. *dreaming*, or *healing*. 1. Chr. 7. 35.

Heleph. *a changing*, or *paſſing ouer*. Ioſh. 19. 33.

Helez. *armed*, or *ſet free*. Mens names. 2. Sam. 23. 26. 1. Chr. 2. 39.

Helias. looke Eliiah.

Heliodorus. *the gift of the ſunne*. Treaſurer to Seleucus 2. Macc. 3. 7.*

Helkath — Helkah. *a part*, or *portion*. A citie. Ioſh 21. 31.

Helkia — Helkai. *idem* Neh. 12. 15.

Helcath-hazzurim. *the field of ſtrong men*. 2. Sam. 2. 16

Elkia — Helkiah. *the gentleneſſe*, or *portion of the Lord*. Eli-
Hsilkiah akims father. 2. Kin. 18. 18.

Helon. *a window*, or *griefe*. The father of Eliab. Num. 1. 9. and 2. 7.

Heman. *their trouble*, or *a tumult*. Lotans sonne. Gen 36. 32. called Homam. 1. Chr. 1. 39.

Heman. *much*, or *making an vprore*. A wise man. 1. Kin 4. 31. 1. Chr. 2. 6. Also an excellent singer, whom Dauid appointed ouer the singers that pertained to the house of God. 1. Chr. 6. 33. and 25 1.

Hematite. An Amethyst stone. Exod. 28. 19.

Hemdan. *deſire*, or *heate of iudgement*. Gen. 36. 26.

Hena. *a troubling*. A citie. Isa. 37. 13. — Ena Ana

Henadad. *grace of the beloued*. Neh. 3. 18, 24. & 10, 9

Henoch. *taught*, or *dedicate*. Kains sonne, of whom the city Henoch was so called. Gen. 4. 17. Also the father of Methushelah. Ge. 5. 21. who walked with God after he begate Methushelah 300. yeeres. Gene. 5. 22. Reade Eccius. 44. 16. and 49. 14 and Heb. 11. 5. Jude 14. Wisd. 4. 10, 11. — Enoch Hanoch

Hepher. *a digger*, or *deliuer*. 1. Chr. 4. 6. Also the father of Zelophehad. Num. 26. 33. & 27. 1. Of him came the Hepherites. Num. 26. 32.

Hephzi-bah. *my pleaſure*, or *delight in her*. By this name Christs Church gathered of Iewes and Gentiles is called. Isa. 62. 4. Also Manasses mother. 2. Kings. 21. 1.

Hercules. *Iunos glory*. The money that should haue bene offered to Hercules, was giuen to the making of galleyes. 2. Mac. 4. 19, 20.

Heres. *the sonne*, or *earthen pot*. The name of a mount in Aialon, where the Amorites dwelt vntill the family of Joseph made them tributaries. Judg. 1. 35. — Hares

Heresh. *a carpenter*. 1. Chr. 9. 15.

Hermas. *Mercurie*, or *gaine*. One whom Paul greeteth. Rom. 16. 14. — Heres Herman

Hermogenes. *begotten by Mercurie*. A man who forsooke Paul. 2. Tim. 1. 15. — Hermes

Hermon. *dedicated to God*. A mountaine. Deut. 3. 9. Iosh. 12. 5. and 13. 5. — Harmon Hermon

Hermonim. *idem*. Psal. 42. 6.

Herode. *the mount of pride*. Surnamed ꝑ Ascalonite, or Herode the great. Hee caused the innocents to bee slaine. Matth. 2. 1, 16. From whose persecution Christ fled into Egypt. Matt 2. 13, 14, 15. Also this Herods sonne was surnamed Antipas, who was Tetrarch of Galile. Lu 3 1. His opinion of Christ. Matt. 14 1, 2. Mar 6. 14. Lu. 9 7. He celebrateth his birthday. Mar. 6. 21. He beheaded John Baptist. Mat. 14. 10. Mar. 6. 16. He maketh friendship with Pilate. Lu. 23. 12. He reuerenced John. Mar 6. 20. Christs answere to them that told him, Herode would kill him. Lu. 13. 31, 32, 33. Christ called him a Fore. Lu. 13 32. Herod and his men of warre mocke Christ. Lu. 23. 11.

Also the sonne of Aristobulus surnamed Agrippa, who slew James, and put Peeter in prison. Acies 12. 1, 2, 3, 4. His horrible end. Acts 12 23.

Also the sonne of this Herode, surnamed Agrippa the ponger, before whom Paul preached and pleaded. Acts 25. 13.* and 26. 1.*

The Herodians sent by the Pharises to tempt Christ. Matth. 22. 15, to 23.

Herodias. *idem*. Aristobulus daughter, whom Herode the Tetrarch married, being his brothers wife. Matth. 14. 3, 4. and Mar. 6. 17, 18.

Herodion. *Iunos song*. Rom. 16. 11.

Heshbon. *a number*, or *thought*. A city of Sihon king of the Amorites Num. 21. 26. Isa. 15 4. Jere. 49. 3. — Hesbon

Heshmon. *a hasty message*. A citie. Ioſh. 15. 27. — Hasmon

Hesron. *the arrow of ioy*, or *diuision of a song*. Sonne of Reuben, looke Hezzon Of him came ꝑ Hesronites. Num. 26. 6. Also the sonne of Pharez, of whom came another family of Hesronites. Num. 26. 21. Also a city called Hazar. Ioſh. 15. 25.

Heth. *feare*, or *astonied*. Canaans sonne. Gen. 10. 15. and 1. Chr. 1. 13. whose posteritie Rebekah forbiddeth Jaakob to marry withall. Gen. 27. 46. and 28. 1. Of him came the Hittites. Gen 23 3.

Hethlon. *a house to be feared*. Eze. 47. 15. and 48. 1. — Eue

Heuah, looke Hauah. 2. Chr. 11. 3. — Hezekia

Hezekiah, looke Hilkiiah. A godly king of Iudah. 2. Kings — Ezekias

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2.King.16.20.& 17.1. He breaketh downe the brasen Serpent.2.King.18.4. He sendeth vnto Sanherib. 2.Kin.8.13,to 17. Hee sendeth to Esai the Prophet, concerning Sanherib. 2.King.19.2.Isai.37.2. Hee obtaineth of God victorie against Sanherib. 2.kin. 19.14,to 35.2.Chr.32.20. Isa. 37.15,to 36. He receiueth presents from the king of Babel. 2.King.20.12. and is reproued therefore, and for shewing his ambassadours his treasures. Isa.39.1,to 8.

Hezekiah being sicke vnto death, receiueth a signe of his recouerie. 2.King.20.1,to 12.& 2.Chron.32.24. Isa.38.1,to 10. His prayer. Isa.38.10.* He restoreth all things which his predecessors had taken out of the Temple, and establisheth pure religion among his people.2.Chron.29.2,3.* His exhortation to the Leuites.2 Chro.29.5,to 12. The passeouer kept at his commandement.2.Chron.30 1,to 14. Hee prayeth for the people which were not sanctified.2.Chr.30.18.

Hezekiah ordeineth Priests and Leuites to serue in the Temple,and appointeth for their maintenance. 2.Chr,31.2,3,4. He exhorteth the people to put their trust in God.2.Chr.32.7,8.Hee sieth.2.King.20.21. and 2.Chr.32.33. Hee is praised.2. King. 18. 3,to 9. 2.Chr.29.2.Ecclus.48.17.*

Hizciiah — Hezekiiah.*idem.*the sonne of Meriah.1.Chr.3.23.

Hezir.*a hog,*or *conuerted.*1.Chr.24.15.Ne.10.20.

Asari.Esri — Hezrai.*an entrie,*or *hay.*2.Sam.23.35.

Hezri — Hezro.*idem.*1.Chr.11.37.

Ezron — Hezron,as Hesron.Gen.46.9,12.Iosh.15,3.

Heddai — Hiddai.*a praise,*or *a crie.*2.Sa.23.30.

Hidekel — Hiddekel.*a sharpe voice.*a riuer called also Tigris, which inuironeth Mesopotamia,whose chiefe force beginneth in the region of the greater Armenia. Gen.2. 14.Dan.10.4.

Hierapolis.*a holy,*or *sacred citie.*Col.4.13.

Hiel.*the Lord liueth,*or *the life of God.* He that reedified Iericho.1.King.16.34.

Hilen,as Helon,looke Holon.

Elkia — Hilkiah.*the Lords gentlenesse.* Eliakims father.2. Kin.18.18.Isa.22.26.Also a mans name.Neh.1.21.

Helkiah — Also a Priest.2.Kings 22.4. Also Ieremiahs father. Ier.1.1.Also the sonne of Shallum.1.Chr.6.13.

Helkia — Hilkiiah *idem* a Priest.Neh.12 7.

Hellel — Hillel.*praising,*or *foolishnesse.* The father of Abdon, Iudge of Israel.Iudg.12.13.

Hymenæus — Himenæus.*a wedding song.*An enemie vnto Paul,& therefore by him deliuered vnto Satan.1.Tim.1.20.

Hinne — Hin.A measure of moist things. Exod.29.40. Eze. 45.24.

Hiras — Hirah.*libertie,*or *anger.*Gen.38.1.

Huram — Hiram.*the height of life.* a king of Tyrus that sent Dauid timber and workemen for to build his house. 2.Samu.5.11.whome also Salomon vsed to the building of the Temple.1.Kin.5.1.*& 2.Chr 2 3.& 1.kin. 9.11,to 15. Also a cunning workeman, who wrought all Salomons worke of brasse.1.Kin.7.13.*

Hircanus.*the possessor of a citie.*a noble mans name. 2.Mac.3.11.

Hethites — Hittites.*broke asunder,*or *astonying.*a people descended of Heth.Gen.5.20.looke Heth. God commanded them to be vterly destroyed.Deuter.20.17.They became tributaries vnto Salomon.1.Kin.9.20,21.

Heui — Hiui.*liuing,*or *declaring.*the sonne of Canaan.Ge. 10.17.Of him came the Hiuites.1.Chr.1.15.they are slaine by the Israelites. Iosh.11.19,20.as God commanded.Deut.20.17. The remnant became tributaries 1.Kin.9.20.

Hiuites — Hizki.*strong,*or *apprehending* 1.Chr 8.17.

Hezeki — Hizkiah. *the strength of the Lorde.*Mens names, Ezra 2.16.Zeph 1.1.

Hezekiah — Hizkiiah.*idem.*A mans name.Neh.10.17.

Ezekias — Also the king of Iudah.2.Kin.18. 1.looke Hezekiah.

Hizciiah — Hobab.*beloued.*The sonne of Reuel, father in law to Moses,who refused to go with Moses into the land of promise.Num.10.29,30.looke more Iudges 1.16. and 4.11.and 1.Sam.15 6.Iere.35.2. Obab

Hobah.*a hiding.* A place whither Abram pursued the foure Kings,which had taken Lot prisoner. Gen. 14.15,16. Hoba

Hod.*praise,*or *confession.*1.Chr.7.37.

Hodaiah.*the praise of the Lord.*1.Chr.3 24. Hodauia

Hodoniah *idem.*1.Chr.5.24.and 9.7. Hodania

Hodesh. *a table,* or *newes.* One of Shaharaims wiues.1.Chr.8.9. Hodes

Hodiah.*the praise of the Lord.*1.Chron.4.19.Neh. 10.13. Hodia

Hodiiah.*idem.*Neh.5.9.and 10.10, Hodiiah

Hoglah. *pleasantnesse,*or *his compassing.*One of Zelophehads daughters.Num.26.33.& 27.1.& 36.11. Hodia

Hoham.*woe be to them.*King of Hebron.Iosh.10.3. Hagla

Holon,as Helon. A citie.Iosh.21.15. Ier.48.21. called Hilen.1.Chr.6.58. Helon

Holmadam.*God of their garment.* Luke 3.28.called Amon Mat.1.10. Elmodam

Homam,looke Hemam.

Homer.A kinde of measure.Leuit.27.16. Eze.45. 11.called Omer. Exod.16.32,33,36. Gomer

Hophni.*a fist,*or *a little fist.* One of the sons of Eli. 1.Sa.1.3. who with his brother Phineas abused the priesthood.1.Sam.2.12,to 18. God foresheweth their deaths.1.Sa.2.34.as came to passe.1.Sa.4.4,to 12. Haphni

Hor.*a hill,*or *shewing* a mount.Nu.20.22.& 33.38. Horam.*their hill.*King of Gezer.Iosh.10.33. Ophni

Horeb.*all alone,*or *forsaken.*A mountaine called also Sinai.Exo.3,1. Deut. 1.2. whither Eliah fledde from Iezebel.1.King.19.8. Chorebah

Horem.*an offering dedicated to God.*A citie.Iosh ua 19.38.

Hor-hagidgad. *the hill of felicitie.*A place.Numb. 33.32,33.* Horgadgad

Hori. *a prince,chiefe,*or *free borne.* Lotans sonne. Gene.36.22.1.Chron. 1.39. Also Shaphats father. Num.13.6.

Horites.*idem.*A people.Gen.14.6.and 36.20,21.

Horims.*princes,*or *being angry.*giants which Esaus posteritie chased from mount Seir.Deut.2.12,22.

Hormah.*dedicated,*or *consecrated.* A citie.Numb. 14.45.and 21.3.Iudg.1.17. Horma

Horonaim. *angers,* or *ragings.*A citie of the Moabites. Isa.15.5.

Horonite.*anger.*Neh.2.10,19.

Hosa,*trusting,*or *hauing sure cõfidence.*1.Ch.16.38 & 26.10,11.also a citie.Iosh.19.29.& 1.Chr.26.16. Hosah

Hosanna.*Saue I pray thee,*or *keepe,*or *preserue I beseech thee,*or *giue saluation.* Psal.118.25. This prayer the people applied to Christ, at his last entrie into Ierusalem.Mar.21.9.Mar.11.9,10. Hozah

Hosea,looke Hoshea. A Prophet. Hos.1.1. By taking a wife of fornications, hee sheweth the people of Israel their idolatry.Hos.1.2. Hosiah-na

Hoshaiah.*the saluation of the Lord.* Iezaniahs father.Ier.42.1.also a mans name. Jer.12.32. Osee

Hoshama,*heard,*or *he obeying.* 1.Chr 3.18. Osiah

Hoshea *saluation,*or *a sauiour.*The sonne of Num. Deu.32.44 looke Iosh ua.Also a king who slewe Pekah sonne to Remaliah traiterously, & reigned in his stead. 2.Kings 15.30. and craning aide of So king of Egypt, was imprisoned, and his kingdome transported to the Assyrians.2.King.17.3,4. Hoshaiah

Hotham.*a seale.*The sonne of Heber. 1.Chr.7.32 Hosama

Hothir. *excelling,*or *remaining.* The sonne of Heman.1.Chr.25.4. Hosea

Hoziel. Iosh ua

Haziel Hoziel *seeing God.* 1.Chr.23.9.
Huziel
Hukok Hukok *an engrauer, a scribe,* or *lawyer.* A citie. 1. Chr.6.75.
Hul. *sorow, infirmitie,* or *sand.* The sonne of Aram. Gen.10.23.
Hulda Huldah. *the world, circle of the world,* or *west.* a prophetesse, wife of Shallum 2.kin.22.14. to whom king Iosiah sent for counsell.2.Chr.34.21,to 29.
Hupham. *their chamber,* or *banke.* Beniamins son, of whom came the Huphamites. Numb.26.39. called Huppim.Gen 46 21.1. Chr.7.12,15.
Huppa Huppah. *a chamber, couer,* or *banke.* 1.Chro.24.13.
Huppim. *a chamber, couered,* or *the sea shore.* looke Hupham.
Hur. *libertie,* or *prince of whitenesse* Iudahs sonne. 1.Chr.4.1.called Onan.Gen.38 4 and 46.12.and 1. Chro.2.3. Also Ephratahs eldest sonne. 1.Chr.2.19, 20. and 4.4.who with Aaron stayed vp the handes of Moses vntil Amalek was discomfited.Exo.17.12.and 31.1.Moses in his absence committed matters to be decided by Aaron and him. Exod.24. 12. Also one of the kings of Midian, whom the Israelites slew. Nu. 31.8.
Huram. *their libertie, their whitenesse,* or *their holes.* The sonne of Bela.1.Chr 8.5. looke Hiram.
Huri. *being angry, libertie, whitenesse,* or *a hole.* The sonne of Abihail.1.Chr.5.14.
Husa, Ousa Hushah *hasting,* or *holding peace.* The sonne of Ezer.1.Chr 4.4.
Chusai Hushai *a meaning,* or *hasting.* a friend of Dauids.2.
Chushi Sa.15.32.*He confounded the counsel of Ahitophel.
Husai 2 Sam.17.5,to 15 He sendeth to Dauid to shew him what was done therein. 2.Sam.17.15,to 23.He beareth Dauid tidings of Absaloms death.2.Sa.18.21.
Also the father of Baanah.1. Kin.4.16.
Husam Husham. *their hasting,* or *their silence.* The third king that reigned in Edom. Gen.36.34.1. Chr.1.45.
Husathite Hushathite. *hasting, holding peace,* or *sensualitie* A kinred descended of Hushah.1.Chron.4.4. and 27.11. Num 26.20.
Husim Hushim. *idem.* Dans sonne.Gen.46.23.Also one of the wiues of Shaharaim 1.Chr.8.8.
Huzoth. *streetes,* or *populous.* Num.22.39.
Huzab Huzzab.A Queene of the Assyrians.Nah.2.7.
Iadaion Hydaspes. *the knowledge of a sheep,* or *knowledge of change.* A riuer. Iudeth 1.6.

I

Iakob Iaakob. *a supplanter,* or *deceiuer, the heele,* or *the footstep.* The sonne of Izhak.Gen.25.26.His nativitie.Gen.25.26.A plaine man.Gen.25.27.He buyeth Esaus birthright for red pottage. Gen.25.31.* Hee stealeth from Esau his blessing by his mothers subtiltie.Gen.27.18.Hee is blessed of Izhak. Gene.27.28. Esau interpreteth his name.Genes.27.36. Rebekah willeth him to flee to Haran.Gen.27.43. Izhak foretelleth how great a people should come of him.Gene. 28.3,4.He goeth to Haran.Ge.28 10. His dreame of a ladder.Gen.28.12.Killing Rahel,he wept.Ge.29. 11.Hee serued seuen yeeres for her. Gen. 29.18,20. The yeeres ended,hee alhely his wife of Laban,and Leah is giuen vnto him.Gen.29.21,to 27.He serueth other seuen yeeres for her.Gen. 29.27,28.Hee loueth her more then Leah.Gen.29.30. Hee telleth Laban what his wages shall bee.Genes.30.32.Hee came but with a staffe to Laban.Gen.32.10. but after became verie rich.Gene.30.43. Labans sonnes murmure against him.Gen.31.1.He fleeth by Gods commandement from Laban,and is pursued.Gen.31.13,to 24. Laban is commaunded of God not to speake ought saue good vnto Iaakob.Gen.31.24. Being wroth,he chi̇ds with Laban. Gen. 31.36,to 42. Hee erecteth a pillar as a couenant betweene him and Laban.Gen. 31.44,45. He offereth sacrifice vnto God vpon mount Gilead.Gen.31.54. Going forth on his iourney hee is met by Angels.Gen.32.1.
Iaakob sendeth messengers before to pacifie his brother Esau.Gen.32.3,4,5.He is afraid of Esau.Gen. 32.7. His prayer for deliuerance out of danger.Gen. 32.9,to 13.Wrestling with the Angel he prevailed,to the end hee might vnderstand, that he should asswage his brothers wrath. Gen. 32. 24,25.
Iaakob is called Israel,and whp.Gene.32.28. and 35.10.He erecteth an altar vnto the Lord at Shechē. Gen.33.20. He reproueth his children for slaying the Shechemites Gene.34.30. He commandeth his familie to put away the strange gods. Genes.35.2 God promiseth him great posteritie.Gen.35.11. Hee buildeth an altar at Beth-el.Gen 35.1,14,15. Hee commeth to Izhak vnto Hebron. Gene. 35.27. His children. Gen.35.23,to 27.and 46.8,to 28.and Exod.1. 2,to 6.
Iaakob dwelt in the land of Canaan. Genes 37.1. He rebuketh Ioseph for his dreames before his brethren, but noteth them secretly.Gen. 37. 10,11. He sendeth his ten children into Egypt for corne. Gene. 42.1,2,3. He entreateth that he should see Ioseph. Ge. 45.28.God comforteth him.Gen.46.2.
Iaakob and his family goeth into Egypt.Gen 46. 6,7.Acts 7.14 He is asked of Pharaoh his age.Gen. 47.8, He desireth to be buried with his fathers. Gen. 47.30. Being sicke he calleth to minde Gods promises,and blesseth Iosephs children. Gen.48.1,to 21. Hee foretelleth the Israelites deliuerance out of Egypt,Gen.48.21.
Iaakob blesseth his children, and foresheweth them things to come.Gen.49.1.*He being 147.yeere olde, died. Gen. 47.28.and 49.33. was buried in Canaan. Gen.49.29,to 32.and 50.1,to 14. is praised. Eccius. 44.23,24. Before his birth God loued him Rom. 9. 13.His faith.Heb 11.21.
Our election by the onely free grace of God confirmed by Gods chusing Iaakob,& refusing Esau.Rom. 9 11,13. Mala 1.2,3, and that also we ought to trust in God onely.Hose.12.1.*
Iaakobah *idem* 1.Chr.4.36. Iaakoba
Iaakan *tribulation, labor,* or *violently taking away possession.* 1.Chr.1.24.Deut.10.6. Iakan
Iaala. *ascending. a little Doe,* or *little goate.* Nehe.7. 58.Ezra 2 56. Iacan
Iaalam *hid,* or *heire,* or *little goate.* Gen.36.5. Iahala
Iaani. *answering, afflicting,* or *making poore.* 1.Chr. 5.12. Iaalah
Iaareshiah. *a little bed, the bed of the Lorde,* or *the Lord hath taken away pouerty.* 1.Chr 8.27. Ialam
Iaasau *doing,* or *my doer.* Ezra 10.37. Ianai
Iasiel *Gods work, or the doings of God.* 1.chr 11.47 Iareshiah
Iaazaniah. *the nourishment of the Lord, or the weapons of the Lord.* Ieremiahs sonne.Iere.35.3.Also the sonne of Azur. Eze.11.1. Iersia
Iaazer. *a helper,* or *aider.* A citie. Numb.21.32.1. Chr.6.81.Isa. 15.8. Iasi
Iaaziiah. *the strength of the Lord.* 1.Chr.24.26. Iasiel
Iaaziel. *the strength of God.* 1.Chr.15.18. Iezania
Iabal. *falling away, or bringing, or building,* or a *cheeke.* Lamechs sonne by Adah: father of such as dwell in tents,and such as haue cattel.Gen.4.20. Iaazer
Iabbok. *a making empty, a scattering,* or *a wrestling.* A foord.Gen.32.22.Deu.2.37. Iabel
Iabesh. *drought,* or *confusion.* The father of Shallū. 2 King 15.10. Of him the citie Iabesh-gilead tooke name. Iudg.21.8. 1.Sam.31.11. The inhabitants were smitten, and why. Iudg.21.10, 400. maides of Iabesh- Iobel
Iabbes

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Iabes gala-ad — Iabesh-gilead reserued to giue vnto the Beniamites to wife. Iudges 21.12.

Iabes — Iabez. *sadnesse, sorow, or griefe* The name of a city, and of a man. 1.Chr.2.55. and 4.10

Iabin. *vnderstãding, or building.* king of Hazor, whõ Ioshua slew. Iosh.11.1,10. Another of Hazor, of ẏ former Iabins image, who oppressed the Israelites twenty yeres Iudg.4.2,3. slaine by Barak. Iudg.4.23,24

Iebneel — Iabneel. *Gods building, or vnderstanding.* a citie of Iudah. Iosh 15.11. and 19.33.

Iabne — Iabneh. *building, or vnderstanding.* a city. 2.Chr.26.6.

Iachan — Iacan. *wearing out, or pressing.* 1.Chr.5.13.

Iachin *preparing, or stability.* The sonne of Simeon Gen.46.10. of whom came the Iachinites. Nu.26.12 Also a Priest. 1.Ch.9.10 Also one of the pillars which Salomõ placed in the porch of the temple. 1.kin.7.21

Iadan — Iada *knowing.* 1.Chr.2.28

Iedaiah — Iadau. *his hand, or his confession.* Ezra 10.43.

Iedaia — Iadiah. *knowing the Lord.* Ezra 2.36.& Neh.7.39.

Iahel — Iaddua. *knowen.* Nehe 12.11.

Iael. *a little Doe, or Goate, or ascending.* The wife of Heber, who slew Sisera. Iudg.4 21.

Iehallel — Iagar. *a husbandman, or stranger, or fearing, or gathering together* a city of Iudah. Iosh.15.21.

Ialoleel — Iah. *the euerlasting.* A name of God. Psal.68.4.

Iehaleleel — Iahallel. *praising God, or the cleerenesse, or light of God.* The father of Ziph. 1.Chr.4.16.

Iahath. *broken in peices, or fearing* or in the Syrian tongue, *descending.* The sonne of Gershom. 1.Chr.6. 20,43. Also Benaiahs sonne. 1.Chr.4.2. Also an ouerseer of the worke of the Temple. 2.Chr.34.12.

Iaza — Iahaz. *brawling, or strife.* a place where Sihon by the Israelites was discomfited. Deut.2,32.

Iahasa — Iahazah *scoulding, or contention, or the ende of the Lord.* a city. Iosh 13.18. and 21.36.

Iahasia — Iahaziah. *the vision of the Lord.* Ezra 10.15.

Iahleel — Iahaziel. *God hasteth or diuideth.* Sonne of Naphtali. Gen.46.24. and 1.Chr.7.13. of whome came the Iahzeelites. Num 26.48.

Iahzeel — Iahaziel. *seeing God.* The name of certaine men. 1. Chr.16.6. and 23.19. and 24.23. Ezra 8 5.

Iasiel — Iahdiel. *Gods vnity, Gods ioy, or Gods sharpenesse, or* after the Syrian & Hebrue, *Gods reuõging.* 1.Ch.5 24

Asael — Iahdo. *I alone, or I one, or his ioy, or his sharpenesse of wit,* or in the Syrian tongue, *his newnesse.* the sonne of Buz. 1.Chr.5.14.

Iahasiel — Iahehel. *waiting for God, or beseeching God, or hope in God, or beginning in God* Sonne of Zebulun Gen. 46.14. Of whom came the Iahleelites Num.26.26.

Iediel — Iahmai. *warme, or making warme.* The sonne of Tola. 1.Chr.7 2.

Ieddo — Iahoz. *idem* as Iahaz. Num.21.23.

Iahzah. a citie. 1.Chr.6.78.

Iahziel. looke Iahaziel. and 1.Chr.7.13.

Iahelel — Iair. *illuminated, or lightned, a riuer, or the running water of the riuer.* Sonne of Segub. 1.Chr 2.22 Also the sonne of Manasseh. Deut. 3.14. Numb.32.41. of whom came the Iarites. 2.Sam.20.26. Also a Iudge in Israel. Iudges 10.3.

Achoel — Iairus. *idem.* as Iair. a ruler of the Synagogue Mat. 5.22. whose daughter Christ raised from death. Mat. 9.18,19,23,24,25. Mark. 5.35.* Luke 8.41.42,49.*

Iahiel — Iakim *rising, or confirming, or establishing.* 1.Chr.8 19. and 24.12.

Iahleel — Ialon. *tarying, or murmuring.* 1.Chr.4 17.

Iamai — Iambri. *rebellious, or waxing better, or changing.* 1.Mac.9.36,37.

Iemai — Iambres. *a rebell, bitter, or changing,* and after the Hebrew, *the sea with powertie or want.* He that with Iannes withstood Moses. 2.Tim.3.8. Exod.7.11,12, 22. and 8.7,18,19.

Iasa Iaza — Iames. *a supplanter, or maintainer.* Sonne of Zebedeus, who with his brother John was called from being fishermen, to be Apostles. Matth.4.21,22.& 10.3. Mar.1.19,20. Luk.5.10,11. and 6 14. Christ calleth them *boanerges.* Marke 3.17. They were with Christ many times. Matth.26.37. Mar.1.29.& 5.37.& 9.2.& 13.3. and 14.33. Luke 9.28. They desire a request of him. Mar.10.35. and Christ rebuketh them.& why Lu 9.54,55,56 Iames saw Christ after his resurrection. 1.Cor.15.7. He was put to death by Herode. Actes 12.2. Also the name of the sonne of Alpheus an other Apostle. Matt.10.2. Mar.3.18. Luke 6.15. He wrote a generall Epistle vnto the Iewes. Iam.1.1.&c. and was superintendent of the Church of Ierusalem. Actes 15.13, to 22. and 21.18.

Iasa — Iamin. *right hand, or Southwind.* Simeons sonne. Gen.46.10. Of him came the Iaminites. Num 26.12 Also other mens names. 1.Chr.2.27. and Nehe.8.7.

Iasa — Iamlech. *reigning, or after the Syrian speech, asking counsell.* 1.Chron.4.34.

Iasa — Iamnites *building, or vnderstanding,* citizẽs of Iamnia. 2.Mac.12.8,9,40. and 1.Mac.10.69. and 15.40.

Iasa — Iamuel. *God is his day, or the sea of God.* Sonne of Simeon. Gen.46.10. Exod.6.15.

Iasa — Ianna. *answering, beginning to speake, afflicted, hũbled, or poore.* The father of Melchi. Luke 3.24.

Iasa — Iannes *idem.* One of Pharaohs enchanters. looke Iambres.

Iasa — Ianonah. *resting, tarying, or deriuing.* a citie of Ephraim. Iosh.16.6.

Iasa — Ianum. *sleeping.* a citie. Iosh 15.53.

Iasa — Iapheth. *enlarged, or faire, or perswading, or enticing* sonne of Noah. Gen.5.32. He is blessed of his father. Ge 9.27. His children. Ge.10 2, to 6.& 1.Chr.1.5,6,7

Iasa — Iaphia. *making see, appearing, or lightning.* Sonne of Dauid. 2.Sam.5.15. and 1.Chr.3.7. Also a mans name. Iosh 10.3. Also a citie. Iosh 9.12.

Iasa — Iaphlet. *deliuered, or banished.* 1.Chr.7.32.

Iasa — Iaphleti. *idem.* Iosh.16.3.

Iasa — Iapho. *faire nesse, or comlinesse.* The name of both a hauen,& citie. Iosh 19.46.& 2.Chr.2.16. called Ioppa. Ac.10.5,8.& 11.5. The Barbarians now call it Sappho.

Iasa — Iarah. *a wood, a hony combe, making bare, powring out, or watching diligently.* Sonne of Ahaz. 1.Ch.9.42

Iasa — Iareb. *a reuenger.* King of Assur. Hose 5.13.

Iasa — Iared. looke Iered.

Iasa — Iarephel. *health of God, medicine of God, or God letting loose.* a citie. Iosh.18.27.

Iasa — Iarha. *the moone, or table, or a sweet smel.* 1.Ch.2.34

Iasa — Iarib. *fighting, chiding, multiplying, or auenging.* Sonne of Simeon. 1.Chr.4.24. Also a Priest. Ezra 10.18.

Iasa — Iarmuth. *fearing death, or seeing death, or throwing downe of death.* a citie ouer the which Hiram was king. Iosh.10.3. looke Iosh 15.35. and 21.29.

Iasa — Iashen. *ancient, or sleeping.* 2.Sam.23.32.

Iasa — Iasher. *righteous.* Iosh.10.13. and 2.Sam 1.18.

Iasa — Iashobeam. *the people sitting, the controuersie of the people, or the captiuitie of the people.* A valiant man of Dauids. 1.Chr.11.11. Also mens names. 1.Chr. 12.6. and 27.2.

Iasa — Iashub. *a returning, a controuersie, or a dwelling place.* The sonne of Issachar. 1.Chron.7 1. called Iob. Gen.46.13 Of whom came the Iashubites. Num.26 24. Also a mans name. Ezra 10.29.

Iasa — Iashubi-lehem. 1.Chron.4.22.

Iasa — Iason. *healing.* The sonne of Eleazar. 1.Mac.8.17 Also the brother of Onias, who laboured by vnlawfull meanes to be high Priest. 2 Mac.4.7,8. He slew his owne citizens and returned with shame into his countrey. 2.Mac.5 6,7, to 11. Also a Cyrenian, whose fiue

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bookes where abridged into one volume. 2 Mac. 2. 23. Also he whose house was assaulted, for ỹ he had receiued Paul & other brethren into his house. Ac. 17. 5, to 9.

Iathaniel
Iahniel
Iether
Iathir
Iethrai
Ionia

Iasper. A precious stone. Exod. 28. 20. Reue. 21. 19.

Iathniel. *a gift of God.* The fourth sonne of Meshelemiah. 1. Chro. 26. 2.

Iattir, *a remnant, or excellent.* A citie. Iosh. 15. 48 and 21. 14. and 1. Chr. 6. 57.

Ithri, Ichro, Ithron. *idem.*

Iauan, *making sad.* Sonne of Iapheth. Gen 10. 2. and 1. Chr. 1. 5. His sonnes. Gen. 10. 4. and 1 Chr. 1. 7. Also Greece. Isa. 66. 19. looke Grecia.

Iasher
Iaaser
Iaser
Iazez

Iazer. *an aide, or helper.* A land. Num. 32. 1, 3. Also a citie. Num. 32. 35. Iosh. 21. 39.

Iaziel. *the strength of God.* 1. Chr. 15 18.

Iaziz. *brightnesse, or in the Syrian tongue, a departing.* 1. Chr. 27. 31.

Iiblean
Ieblaam

¶Ibhar. *chosen.* 2. Sam 5. 15.

Ibleam. *the ancient of the people, or the people decreasing, or clipping them.* A city. Iosh. 17. 11.

Ibnia
Hebri

Ibneah, looke Iobamah.

Ibniah. *idem.* The sonne of Reuel. 1. Chr. 9. 8.

Ibri. *passing ouer, or being angry, or being with yong.* 1. Chr. 23. 27.

Abezan
Abesan

Ibzan. *the father of a target, or the target, or weapons of a father, or the father of coldnesse.* A Iudge of Israel. Iudges 12. 7, 8, 9.

¶Ichabod. *where is glorie, or no glory, or woe vnto glory.* The name of Phineas sonne. 1. Sam. 4. 21, 22. brother to Ahiah. 1. Sam. 14. 3.

Iconium. *comming.* A city of Cilicia. Actes 13. 51. where Paul preached. Actes 14 1.

Iedalah
Iedala

¶Idolah. *the hand of slander, or an oth, or cursing: or after the Hebrew and Syrian, the hand of God.* A city. Iosh. 19. 15.

Idbas
Iedebos
Iaddo
Addo Ieedo

Ibdash *flowing with hony, or the hand of destruction.* 1. Chr. 4. 3.

Iddo. *his hand, his power, or his confession.* Mens names. 1. Chr. 6. 21. and 27. 21. looke Ieddo. Also a prophet. Zech. 1. 1. 1. kings 13. 2.

Edomites

Idumeans. *red, earthy, or bloody.* A people descended of Edom. 1. Esd. 4. 50. looke Edom.

Iarim
Ieathrai
Iethrai
Barachiah
Barachia

¶ Iearim. *a leape, or woods* A mount. Iosh. 15. 10

Ieaterai, *searching out.* 1. Chr 6. 21.

Ieberechiah. *speaking well of the Lord, or bowing the knee to the Lord.* Zacharias father. Isa. 8 2.

Iebus. *a treading vnder foot, or tumbling, or rolling, or a manger:* Ierusalem so called. Iudges 19 10. Also called of Canaans sonne, Iebusi, that is to say, *troden vnder foote, tumbled, or mangers.* Iosh. 18. 16.

Iebusi. sonne to Canaan. Gen. 10. 16.

Iebusites. *idem.* as Iebusi. Inhabitants of Iebus. Ge. 15. 21. whom God commaunded the Israelites to destroy. Deut. 20. 17. They could not vtterly destroy the Iebusites. Iosh. 15. 63. Dauid promiseth preferment vnto those that could smite them. 2. Sa. 5. 8. Salomon made them tributaries vnto him. 1. kings 9. 20, 21.

Iecamiah. *the resurrectiō of the Lord, or the confirmatio of the Lord, or the reuengement of the Lord.* 1. Ch. 3. 18

Iecoliah. *the perfection of the Lord, or power of the Lord.* 2. kings 15. 2. and 2. Chr. 26. 3.

Iecamia
Iecemia
Iecholia
Iechelia
Iecoliah
Ieconiah
Coniah
Conaniah
Chonias
Ieddiah
Iedaia
Iehedia

Ieconiah. *stability of the Lord.* The sonne of Iehoiakim. 1. Chr. 3. 16. called also Iehoiachin. 2. king. 24. 6. was taken prisoner. 2. kings 24. 12. according to the prophecie. Iere. 22. 28.* and is called Coniah. Ier. 37 1, 2. was exalted. 2. King. 27. *Iere 52. 31.* is called Neri. Luke 3. 27.

Iedaiah. *the hand of the Lord, or confessing the Lord* 1. Chr. 4. 37.

Iedeiah. *one Lord, the ioy of the Lord, or after the Hebrue & Syrian, the renuing of the Lord.* 1. Chr. 24. 20.

Iediael. *the science of God, or knowledge of God.* 1. Chr. 26. 2.

Iedihel
Iadihel

Iedidah. *beloued.* Iosias mother. 2. Kings 22. 1.

Ieddida

Iedidiah. *beloued of the Lord, or louing to the Lord,* 2. Sam. 12. 25.

Idida
Iedida

Iediel. *the knowledge of God, or the vnitie of God, or ioy of God, or after the Hebrew and Syrian, the renewing of God.* 1. Chr. 7. 6.

Iedidia

Iediiah. *the feare of the Lord, or vision of the Lord,* 1. Chr. 26. 31.

Ieria

Iedithun. *confessing his law, belonging to the law, or giuing praise.* A musician. 1. Chr. 16. 38, 42. and 9. 16.

Idithun
Idathun

Ieedo. *a witnesse, decked, passed ouer, or a praye.* 2. Chr. 9. 29. looke Iddo.

Iddo

Iegar-sahadutha. in the Syrian, *the heape of witnesse.* Genes. 31. 47.

Iehaleel. *praysing God, or the cleerenesse of God.* 1. Chr. 4. 16. and 2. Chr. 29. 12.

Iehaleleel
Ihalelel

Iehaziel. *seeing God, or the vision of God.* 1. Chr. 12 4. and 16. 6.

Ieheziel

Iehdeiah. *together, only the Lord, or ioy:* or after the Hebrew and Syrian, *one Lord,* 1. Chr. 27. 30.

Iehdeia
Iedias

Iehel. *God hath take away, or heaping vp.* Ez. 8. 13.

Iehiel

Iehezekel. *the strength of God.* 1. Chr. 24. 16.

Ieheskel

Iehiah. *the Lord liueth.* A porter for the Arke. 1. Chr. 15. 24.

Iehia
Ieiiah

Iehiel. *God liueth, God hath taken away, or God heaping vp.* 1. Chr 15. 15, 18. and 23. 8. and 26. 21.

Iehieli

Iehizkiah. *the strength of the Lord, or the taking of the Lord.* 2. Chr. 28, 12.

Ezekias

Iehoadah. *the cōgregatiō of the Lord, the passing ouer of the Lord, the testimony of the Lord, or the decking, or pray of the Lord, or* after the Hebrew & Syrian, *the taking away of the Lord.* Sonne of Ahaz. 1. Chr. 8. 36.

Iehoada
Ioada

Iehoadan. *the pleasure, or delights of the Lord* or after the Hebrue & Syrian, *the time of the Lord.* Mother of Amaziah king of Iudah. 2 king. 2. 14. 2. Chron. 25. 1.

Iehoaddan
Ioiadan

Iehoahas. *the taking of possession of the Lord, or the Lord seeing.* Iosias sonne. 2. kin. 23. 30. 2. Chr 36. 1. Deposed & carried captiue into Egypt, where he died 2. king. 23, 33. 2. Chr. 36. 3. His captiuitie was foreshewed. Eze. 19. 4. He is called Iohanan. 1. Chr. 3. 15 Also the sonne of Iehu king of Israel. 2. king. 10. 35. for his wickednesse deliuered into the handes of the Syrians. 2. kings. 13. 1, 2, 3. and by prayer delivered. 2. kings 13. 4, to 9.

Iehoahas
Iohanan
Ioachaz
Iehoahaz
Ioachas
Ioahas

Iehoash. *the fire of the Lord, or the offring of the Lord* 2. kin. 11. 2. who became king of Iudah. 2. kin. 11. 21. & 12. 1. preserued by Iehosheba from being destroyed by Athaliah. 2. king. 13. 3. Hee is made king by Iehoiada. 2. kings 11. 4.* He caused the siluer of dedicated things to be imployed to the repairing of the Temple. 2. kin. 12. 2, to 17. & 2. Chr. 24. 2, to 14. After the death of Iehoiada, he became an idolater. 2. Chr. 24. 17, 18. He caused Zechariah to be stoned to death for reprouing him. 2. Chron. 24. 20. to 23. He was slaine by his owne seruants. 2. kin. 12. 20. 2. Chro 24. 25, 26. He is called Simeon. Lu. 3. 30. Also Iehoahaz sonne, a wicked king of Israel. 2. kin. 13. 10, 11. Hee discomfited three times Ben-hadad the sonne of Hazael. 2. kings 13. 25. He tooke Amaziah king of Iudah, brake downe the wall of Ierusalem, and spoyled the Temple. 2. King. 14. 13, 14. He dieth. 2 king. 14. 16.

Ioas
Ioash

Iehohanan. *the grace, mercie, or gift of the Lord.* A porter. 1. Chro 26. 3.

Ioar
Ionan
Iohannes

Iehoiachin, looke Ieconiah.

Ioachim

Iehoiada *the knowledge of the Lord.* An high priest, who made a couenant with Iehoash ỹ king & his people in the Lords behalfe. 2. kin. 11. 17 looke Iehoash.

Ioiada

Iehoiakim *the rising, auenging, or establishing of the Lord.* A name giuen to Eliakim the sonne of Iosiah.

Ioacim

2. kings

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2.King.23.34.& 2.Chr.36.4.1. Eſd.1.37.He rebelled againſt Nebuchad-nezzar, and is taken priſoner. 2.King.24.1,to 7.2 Chr. 36.6,7,8. as was prophelied. Jere.22.18,19. Dan.1.1,2. Noze of him. Jerem. 36.1.*He is called Melchi. Luke 3.28.

Ioiarib — Iehoiarib, *the fighting, chiding, oz multiplying of the Lord.*1 Chr.9.10.

Ionathan — Iehonadab, looke Ionadab. A ſubtill man, who was friend to Amnō. 2.Sa.13.3,4,5. Alſo ꝑ ſon of Rechab, who ioined with Iehu to deſtroy idolatry. 2.Kin.10.15

Iehonathan.*the gift of the Lord, oz the gift of a doue.* Sonne of Uzziah.1. Chron. 27.25. Alſo the ſonne of Shimea. 1.Chro.20.7. Alſo Dauids vncle, a man of counſell and vnderſtanding..1.Chr.27.32.

Ioram — Iehoram.*the height of the Lord, oz throwing downe of the Lord.* Son of Iehoſhaphat king of Iuda.1.king. 22.50.& 2.kin.8.16,to 25.& 1.Chr.21.1.* Alſo Ahabs ſonne, a wicked king.2.King.3.1,2. who threatned to cut off Eliſha his head.2.King.6.31. Of his warre, and Ahaziahs with Hazael king of Aram. 2.King. 8. 25.*both ſlaine by Iehu.2.Kin.9.14,to 29.

Ioſaphat — Iehoſhaphat, *the Lord is the iudge, oz the iudgement of the Lord.* Sonne of Aſa king of Iuda.1.king.15.24. 1.Chr.3.10.Matth.1.8. A vertuous king. 2.Chro.17. 3.* Who ioyned in affinitie with Ahab. 2.Chr.18. 1. He ſeeketh counſell at the Prophet of God.2. Chron. 18.6.and taketh his part.1 King.22 8. Hee enquireth of Eliſha what ſhould happen vnto him.2 kin 3.12,to 20. Crying vnto the Lorde for aide againſt his enemies,he is heard.2.Chr.18.31. He is reproued by the Prophet Iehu for helping wicked Ahab.2. Chr 19. 2. Hee exhorteth the iudges & miniſters to doe their duetie.2.Chr.19.6.*. The Moabites & Ammonites warred againſt him.2.Chr.20.1. His prayer.1. Chr.20.6. He ioyneth in friendſhip vꝫ Ahaziah,& is reproued for it by Eliezer 2.Chr.20.15,36,37.He dieth.2.Chr.21.1.

Ioſaba — Iehoſheba, looke Ioſhabeth.

Ioſhua — Iehoſhua. *the Lord, oz ſaviour, oz the Lords ſaluation.* Certaine mens names.1.Chr 7.27.Hag.1.1.Zech. 3.1 looke Ieſus.

Ieſus — Iehonah *the Lord* One of ꝑ names of God. Ex.6.3.

Iehoua — Iehouah-iireh.*the Lord ſeeth, oz will ſee, oz the Lord prouideth.* Gen 22.14.

Iehouah-niſſi.*the Lord my banner.* Exo.17.15.

Iehouah-ſhalom.*the Lord of peace.* Iudg.6. 24.

Iehozabad — Iehozabad. *hauing a dowrie, oz the Lords dowrie.* Certaine mens names 2.King.12.21.1 Chr.26 4.

Iehozadak — Iehozadak.*iuſt is the Lord, oz the iuſtice of the Lord.* Mens names.1.Chr.6.14.Hag.1.1.

Ioſedech — Ioſedec — Iehu, *he, oz he that is, oz being.* A Prophet who prophecied againſt Baaſha. 1.Kin.16.1,2,3,4. He rebuketh king Iehoſhaphat. 2.Chro. 19. 2. Alſo a captaine who was anointed king of Iſrael by Eliſha,to deſtroy the houſe of Ahab. 2 Kin.9.2,3,to 11.& 1. Kin.19.16, 17. He deſtroyeth Iozam and Ahaziah.2.King 7.14, to 29. and alſo Iezebel.2.King.9.30.* He ſlayeth the 70.ſonnes of Ahab. 2.King.10.7.and the 42. brethren of Ahaziah. 2.Kings 10.14. Seeming to ſacrifice to Baal,he ſlew all Baals prieſts.2.Kin. 10. 18,to 26. He deſtroyed Baal and his houſe, and cauſed it to bee made a iakes.2.Kings 10.26,27,28. God approueth Iehu his doings againſt the houſe of Ahab. 2 Kin.10. 30. Hee walketh not in the law of God with all his heart. 2.King.10.31. Hee dieth. 2.Kings 10.35.The promiſe which God made vnto him.2. Kings 10. 30. was accompliſhed.2.King.15 12.

Iehubba — Haba — Iehubbah. *an hiding, oz beloued: oz in the Syrian ſpeach. ſinne, oz binding.*1.Chr.7.34.

Iuchal — Iehucal *mighty, perfect. oz waſted.* Jer.37.3.

Iud — Iehud *praiſing, oz confeſſing.* A citie of Dan. Joſh. 19.45.

Iehudah — Iehudath. *confeſſion, oz praiſe.* Iaakobs ſon by Leah.Gene.29.35. By whoſe counſell Joſeph was ſolde. Gen.37.26,27.Iudah married ly Shuah a Canaanite. Genel. 38.2. Hee committeth inceſt with Tamar his daughter in law.Gen.38.18. Hee confeſſeth his fault, and ingratitude towards her.Gen.38.26. He offereth himſelfe to bee Joſephs bondman , that Beniamin might returne to Iaakob.Genel.44.33. His childzen. Gen.46 12. He enioyeth the kingly honour and priuiledge of the firſt borne,which appertained vnto Reuben.Gen.49.4,8,to 13. His childzens portion.Jol.15. 1,2.*His poſterity. 1.Chr.2.3.* & 3.1.* & 4.1.*The tribe of Iudah is made captaine for the warre, after the death of Joſhua. Judg. 1.2,3,4, to 22. They with other Iſraelites brought Dauid vnto Jeruſalem. 2. Sam.19.14,15.*They onely folow Dauid.2.Sa.20. 2.Their idolatry and wickedneſs, 1.Kin.14.22,23,24.

Iudi — Iehudi.*praiſing, oz confeſſing.* Jer.36.14,21.

Iehudia — Iehudiah. *a praiſing, oz confeſſing of the Lorde,* 1. Chr.4.18.

Iehus — Iehuſh. *keeping counſell:* oz after the Syrian. *faſtened.*1.Chr.8.39.

Iehiel — Ieiel. *God hath taken away, oz God heaping vp together.*1.Chr.5.7.

Iehia — Ieiiah.*the Lord liueth.*1.Chr.15.24.

Iecabzeel — Iekabzeel. *the congregation of God.* A citie. Nehe. 11.25.

Iecamia — Icamia — Iekannah.*the Lord ſhall ariſe, the eſtabliſhing, oz reuenging of the Lord.*1.Chr.2.41.

Iekamiah — Iekamiam.*the people ſhall ariſe.*1.Chr.23.19.

Iecmaam — Iukadam — Iekodeam *the crookednes, oz burning of the people.* A citie.Joſh.15.56.

Iekonia — Iekoniah.*the prouiſion or ſtabilitie of the Lord.* Eſt. 2.6.looke Ieconiah.

Icuthiel — Icuthiel — Iekuthiel *the hope or cōgregation of God.*1.Ch.4.18.

Iemima — Iemimah. Job.42.14.

Gemini — Iemini.*the right hand.*a land belonging to the tribe of Beniamin.1.Sam 9.4.

Iemuel.*Gods day, oz the ſea of God.* Ge. 46.10, Exo. 6.15.

Iaphlet — Iephlet.*deliuered, oz baniſhed.*1. Chr.7.32.

Iephte — Iephthah.Heb.11.32.looke Iphtah.

Iephune — Iephunneh.*beholding.* Num 13.7.& 1.Chr.7.38.

Iere — Ierah.*the moone, the moneth, oz ſmelling ſweete.* Ge. 10.26.

Iarameel — Ierahmeel.*the mercie of God,* oz after the Hebrewe oz Syrian, *the beloued of God.* Sonne of Hezron. 1. Chr.2.9. Of him came the Ierahmeelites.1.Sam.27. 10.Alſo the ſonne of Kiſh.1.Chr.24. 29. alſo the ſonne of Hammelech.Jer.36.26.

Ramoth — Ierimoth — Ieramoth,and Ieremoth,*idem* as Iarmuth.Mens names.Ezra 10.26,27,29. and 1. Chro. 7.7 and 12.5.

Iared — Iered.*ruling, oz comming downe.* The ſonne of Mahalaleel.Gen.5.15.1.Chro. 1. 2.Luke 3.37. Alſo the ſonne of Ezra by Jehudiah.1.Chr 4 18.

Iermai — Ieremai.*my height, oz fearing, oz throwing forth waters.* Ezra 10.33.

Ieremia — Ieremie — Ieremiah,looke Irmeiah. Certaine mens names. 2. Kin.23. 31.1.Chr.5.24. Alſo a prophet:his ſtocke and when he prophecied. Jere. 1.1,2,3. God imboldeneth him to preach. Jer.1 7. He is forbidden to pray for the Iewes Jer.11. 14. He is perſecuted. Jere. 18.18.and 20.2. Being mocked for preaching, hee complaineth vnto God. Jere.20.7,8. Hee is taken of the Prieſtes, and accuſed before the gouernours, he anſwereth that he had declared nothing but the word of God. Jerem. 26 8,12. He ſendeth bonds to certaine kings, and admoniſheth them to be ſubiect vnto Nebuchad nezzar. Jere.27.3. Hee is taken going into the land of Beniamin, Jere.37.12,13, ſmitten and put in priſon Jer.

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37.15,16. He is deliuered by Zedekiah. Jer.37.17. He is cast into the dungeon. Jer.38.4,5,6. & taken out againe. Jere.38.10,11,12,13. fauoured of Nebuchadnezzar. Jere.39.11,12. hauing leaue to go whither he would. Jerem.40.4. he dwelleth with the people which were left in Jerusalem, vnder Gedaliah. Jere.40.6. He admonisheth the residue of the people not to go into Egypt. Jer.42.14,15.* He lamenteth king Iosiah. 2.Chr.35.25.

eria
eriah — Ieriah. *the fearing, vision, throwing downe of the Lord.* 1.Chr.23.19.

Ieribai. *fighting, chiding,* or *multiplying.* 1.Chron.11.46.

erico — Iericho. *the moone, moneth,* or *his sweet smell.* A rich and faire citie of Beniamin, whither Ioshua sent spies. Num.22.1. Iosh.2.1. This people hauing seene the spies, were astonished. Iosh.2.11. God deliuereth Iericho into the handes of Ioshua, and how. Iosh.6.1.* The walles thereof fell downe by faith Iosh.6.20. Heb.11.30. Iosh ua curseth them that should build it. Iosh.6.26. It is reedified by Hiel.1.Kings 16.34. Elisha dwelt in it. 2.Kings 2.18.

ieruel — Ieriel. *the feare,* or *vision of God.* 1.Chr.7.2.

Ierimoth, looke Iaramoth.

Ierioth. *pannes, kettels,* or *cauldrons,* or *howling out,* or *breaking a sunder.* 1.Chr.2.18.

eroa
iara — Ieroah *making a sweet smell, breathing the moone,* or *the moneth.* 1.Chr.5.14.

eroboham — Ieroboam. *fighting against, chiding,* or *increasing the people.* Sonne of Nebat 1.King.11.26. who rebelled against Salomon.1.King.11.27. Ten tribes promised by the Prophet to be giuen him.1.Kin.11.35. Hee fleeth from Salomon into Egypt.1.Kin.11.40. After his returne, he with the people desireth Reboboam to release them of the seruitude which they endured vnder his father.1.Kin.12.3,4. He builded Sichem and Penuel.1.King 12.25. Not sticking vnto Gods promise, he set vp two golden calues in Beth-el and Dan, causing the people to commit idolatrie.1.kin.12.26.* and as he was sacrificing vnto them, was reproued by the Prophet Iddo.1.King.13.1,2,3. His hand which he stretched out against the Prophet dried vp, and restored againe.1.King.13.4,5. No threatning or signes could cause him leaue his wickednesse.1.King.13.33. For money he made Priests of the hie places.1.King. 13.33. Hee constituted priests for deuils, reiecting the Priests of the Lord.2.Chron.11.15. His wife is sent to the Prophet, to know if his sonne should recouer of his sicknesse.1.King.14.2,3. Vnto whom the destruction of her husband and his house is foreshewed, & the maner of the childs death to be a signe therof.1.Kin. 14.5,to 17. Ieroboam dieth, and Nadab his sonne succeedeth.1.King.14.20. His house is destroyed by Baasha, according to the word of the Lord.1.Kin.15.25, 26,27,to 31. Reade Eccius 47.23,24,25. Howe his sinne is condemned, looke 1.Kin.16.19,26.& 2.kin.3.3.& 10.29.& 13.2.& 14.24.& 15.9,& 17.21. and 23.15. Against Ieroboam, reade Amos 7.11.

eroboam — Also the sonne of Ioash a wicked King of Israel. 2. King.13.12.& 14.23. by whom notwithstanding the Lord preserued Israel for his promise sake. 2.Kin.14 24,25,26,27. He dieth, and Zachariah his sonne succeedeth.2.Kin.14.29.

ehoram
oram — Ieroam. *high, mercifull,* or *after the Syrian, beloued.* Father of Elkanah.1.Sam.1.1.1.Chro.6.27,34. Also the father of Ibne-iah.1.Chr 9.8.

Hieronymus
erome — Ieronymus. *a holy name.* A gouernour who with Timotheus, &c. troubled the Iewes.2.Macc.12.2.

erobaal — Ierubbaal. *Let Baal auenge,* or *an idole ouercome.* looke Gideon.

eru-beseth — Ieru-beseth. *idem.*2. Sam.11,21.

Ieruel. *the feare of God,* or *the vision of God.* A wilderneſſe.2.Chro.20.16.

Ierusalem. *the vision of peace,* or *the perfect vision,* or *perfect feare.* The head citie of Iudah, builded (as Lyranus on the 28.chap.of Genesis writeth) by Melchisedec, and called by him Salem that is, *peaceable,* because he was King of peace and iustice. Heb.7.1,2. Psal.76.2. Other thinke it was first builded by Iebusi sonne of Canaan, & called after his name Ge.10.16. Iosh.18.28. Eusebius sayth it is called Hieron Salomonis, that is, Salomons Temple, and afterward by corruptiō Hierusalem Called also Solyma, Luza, Bethel, Hierus, & last of all, Helia, or Ælia (sayth Volateran) of Helius Hadrianus Emperour, by whom it was repaired and enlarged. Sometime it consisted of two parts: the higher, with the Temple placed on the top of Sion, and called of the builder, the citie of Dauid, the tower ioyned to the Temple. 1. Chr.11.4,5,6,7,8. It was in compasse about sixe miles and an halfe. Eusebius. Hierusalem

Ierusalem, called Bethel, and before Luz, wonne by the tribe of Iudah. Iudg.1.21,22,23. The Temple in Ierusalem chosen of God for an habitation.1.kin.8. 13.*2 Chro 6.1,2. Of the gates. Ezek.48.31. God threatneth to it, and the inhabitants, destruction for contemning of his word, & preachers 2.kin 21.12,13, 14.15.& 23.27 Ezek.21.2. Jere. 19.3. The burning of it signified by a vision. Ezek.10 2. The vision of reioyzing of the citie and Temple. Ezek 40.1,2.* The felicitie thereof past, and the calamitie present Ezek. 19.10.* Of the destruction of it, and of the women. Isa.3 1,17. After the destruction of it, there should scarce be left one man for 10. women. Isa.4.1. Signes in heauen ouer it.2.Macc 5.2. The captiuitie of it figured. Ezek. 3.25. God threatneth to deliuer it into the handes of the king of Babylon. Jerem. 34.1. and that it shalbe burned. Jere.32.28,29. Ezek.15.1. and 24.3.*. Ierusalem besieged by Rezin and Pekah. Isa. 7.1. The destruction of it propheſied. Isa. 22.1.& 29. 3. It is taken and burnt by the Caldeans. Jerem 52. 7.* 2.Kin.24.14. and 25.8,9. 2.Chr.36.6.to 19.according as was propheſied. Jerem. 34,2. Why it was brought into captiuitie. Jerem. 22.9. God sheweth the Prophet the certaintie of Ierusalems destruction. Ezek. 33.27.* The Iewes bewaile the destruction of Ierusalem. Psal.79.1. Of the destruction and reedifying thereof. Dan.9.25. Zech.1.16 *& 12.2.* Who inhabited there after the reedifying. Nehe. 11.1. Antiochus made newe lawes in Ierusalem, forbidding the keeping of Gods lawes. 1.Macc. 1.43.* A complaint of the Church, vnder the figure of Ierusalem. Baruch 4.19. Ierusalem is mooued to reioyce for the returne of her people, and vnder this figure the Church. Baruch. 5.1.* The abominations of Ierusalem, notwithstanding Gods benefites. Ezek. 16.2,3.* Shee confesseth why she is iustly punished. Jere.10 19.* Christ foreshewed howe hee should die at Ierusalem. Luke 13.33. He rideth into Ierusalem vpon an asse. Matth. 21.1. Hee foretelleth her destruction: the maner, and why. Matth.24. 16. Hee commaundeth his Apostles not to depart from Ierusalem, but to waite for the holy Ghost which hee had promised them. Luke 24.49. Actes 1. 4. Hee weepeth for Ierusalem. Luke 13.34. and 19.41. Paul preaches at Ierusalem. Rom. 15.19. Paul commaunded to goe out of Ierusalem, and why. Acts 22.18. Of the new Ierusalem. Reuel. 3.12. The holy Ierusalem. Reuel 21.10.* The celestiall Ierusalem, the mother of vs all, and the habitation of the Elect. Gal.4.26. Heb.11.10. and 12.22. Psal.122.3. Isa.33.20. and 54.1.* and 65.19. Eze.16.3. Tob.13. 16.* Baruch 5.1.*

Against

Against Ierusalem & the inhabitants thereof, loke more. Isa.2.1.& 5.1.* & 8.1.* & 34.1.* 65.12. Ier.4.3. & 7.3,4.* & 13.9.* & 17.3,4.& 21.4.* & 23.12.& 25.1, to 32.& 38. 18.& 39.1, to 9. Eze.4.1.* & 5.1.* 22.2.* & 23.2.* Zeph. 3.1. Ierusalem was prophecied to be destroyed of the Romanes. Dan.9.26. Zech. 14.1.* Mat. 23.37.& 24.15. Luke 13.34,35.& 19.43,44.& 20.16. & 21.6,24. Joh.11.48. which came to passe, by Titus & Vespasian the 41. yeere after Christs ascension, being from the incarnation of Christ 73. yeres, Iosephus. Ierusalem put for the people inhabiting that city. Mat.3.5. Ierusalem called the citie of the great King. Mat 5.35 and the holy city. Mat.4 5. and 27.52.

Ieruſa
Ieruſhah — Ieruscha. *possession*, or *banishment*. The mother of Iotham 2.kings.15.33. and 2.Chron.27.1.

Ieſaiah
Ieſaia — Ieshaiah. *the health*, or *saluation of the Lord*. The name of certaine men. Ezra 8.7,19. 1.Chr.3.21.& 25.3. and 26.25.

Eſaias
Eſaiah
Iſaiah
Eſay — Also a Prophet. Isai. 1.1. he foretelleth Hezekiahs victory against Sanherib 2.king.19.6,7. he sheweth Hezekiah his sickenesse, and his recouery.2.kin.20.1, to 12. he reproueth Hezekiah, for shewing the ambassadors of the king of Babel his treasures. 2.kings 20. 14, to 19. Isaiah saw the glory of God. Isa.6.1,2. he is sent to the Iewes. Isa.6.8,9. Christ standing vp to reade, had the booke of Isaiah deliuered him. Luke 4. 16,17. Isaiah is prapsed. Eccius.48.23,24,25,26.

Ieſebeab
Isbaab
Iaſer
Ieſiſai
Ieſeſi
Ieſimon
Iſohaia
Iſuaia
Ieſua
Ieſia
Iezia
Iſmiel — Ieshebeab. *the sitting*, or *captiuitie of the father*. 1. Chron. 24.13.

Ieſher *right, singing, hauing a regard*, or *ruling*. 1. Chron. 2.18.

Ieshiſhai *ancient*, or *reioycing exceedingly*. 1.Chro. 5.14.

Ieshmon. Num.33.28.

Ieshohaiah. *The Lord pressing*, or *the meditation of God*. 1.Chro.4.36.

Ieshua. *a Sauiour*.1.Chro.24.11.looke Iesus.

Iesiah. *a distilling from the head of the Lorde*, or *a sprinkling of the Lord*. Ezra.10 25.

Ieſmiel. *the naming of God*, or *astonied nesse of God*. 1. Chr.4.36.

Ieſſe. Mat. 1.5. looke Ishai.

Ieſhua — Iesus. *a sauiour*, or *the Lord a sauiour*, or *the saluatio of the Lord*. The Messias, the son of God, borne of the virgin Marie. Matt.1,20,21. Luke 1.31. Reuealed vnto the wise men. Mat.2.1,2. Herods opinion of him. Mat.14.1,2. Mar.6.14,16. Luke 9.7,8,9. he would not haue his Apostles reueale openly that hee was Christ vntil our redemption was ful finished. Mat.16 20. Mar.8 27.& 9 9. Lu.9.21,36. the Centurion confesseth Iesus, & they also that watched with him. Mat. 27,54. to acknowledge him, is the gift of God. Matt. 16.17. the lawe was giuen by Moses, but grace and trueth came by Iesus Christ. John.1,17. Iesus name is aboue euery name. Phil. 2.9,10,11. hee that confesseth that Iesus is the son of God, in him dwelleth God and he in God. 1.John 4.15. to know the father to be the onely very God, & whom he hath sent Iesus Christ, is life eternall. John 17.3. of Iesus Christ the whole family in heauen and earth is named. Ephe.3.14.15. The testimonie of Iesus is the spirit of prophecy. Reu. 19.10. wee ought to confesse the Lord Iesus with our mouth, and beleeue in heart, &c. Rom.10.9,10. Looke Christ in the second Table.

Also the name of the sonne of Iozadak. Zech.3.1.* Ecclu.49.12. Ezra 3.2. Hag.1.1,12,14.& 2.3. looke Iehoshua and Ioshua. Also the son of Syrach the author of Ecclesiasticus. Ecclus.50.27. also Moses successor. Actes 7.45. Ecclus 46.1. Looke Ioshua. also one of Pauls workefellowes called Iustus. Col.4.11.

Iesus
Iehoshua
Ioshua

Iether *excelling, remaining*, or *searching out diligently*, or *a small rope*. Eldest sonne of Gideon: Iudges 8. 20. also the sonne of Ezra. 1.Chro.4.17.

Iethech. *giuing*. Gen.36.40.

Iethro. *idem*. as Iethur. Father in lawe of Moses. Ex.3.1. who with Moses wife and children came vnto him into the wildernesse of Sin. Exodus 18,1,2,3.*

Ietur. *an order*, or *keeping*. Gen. 25.15.

Ieuel. *God hath taken away* or *God heaping vp*. 1.ch 9.6

Ieush. *a moth gnawen about*, *pressing downe*, or *gathered together*. sonne of Esau. Genesis 36.5. Also the sonne of Bilhan. 1. Chr.7.10. also the sonne of Shimei. 1. Chr.23.11.

Iehuel
Iehus

Ieuz. *idem*. as Ieush. 1. Chro.8.10.

Iewes *praysing*, or *confessing*. A people. Actes 2.5. looke in the second Table, Iewes and Israelites.

Iezaniah. *the nourishment*, or *weapons of the Lord*. Jere. 40. 8. and 42.1.

Iezebel. looke Izebel.

Iezer. *they sle of helpe*, or *woe bee to helpe*. Sonne of Naphtali. Genesis 46.24. also the sonne of Gilead, of whome came the Iezerites. Num.26.30.

Ieus
Iudei
Iezonias

Ieziel *the sprinkling of God*, or *the distilling downe from the head of God*. 1. Chro.12,3.

Iezohar. *cleare*, or *white*. 1.Chr.4.7.

Iezer
Hiezer
Hiezerites
Ieziel
Iezoar

¶ Igal. *redeemed*, or *defiled*. The sonne of Ioseph. Num.13.8. also Nathans sonne. 2.Sam.23.36.

Igdaliah. *the greatnesse of the Lord*. Jere. 35.4.

Igeal. *a redeemer*, *redeemed*, or *defiled*. 1.Chr.3.22

¶ Iibsam. *their drought*, or *their confusio*, or *bashfulnesse*. 1.Chro.7.2.

Iidlaph. *a distilling from the head*, or *the dropping of an house*: or after the Hebrew and Syrian, *a hand ioyned together*. Gen 22.22.

Iegedaliah
Igal
Iegaal
Iebsam
Iebsem
Iedlaph

Iie-abarim. *heapes of Hebrewes*, or *passers ouer*, or *heapes of angry men*, or *toward men*: or after the Hebrew and Syrian. *heapes of wheate*. Num.33.44.

Iim. *idem*. Num.33.46. and Iosh.15.29.

Iim. Isa.13.22.

Iimna. *a forbidding*, or *let*, or *the troubled sea*. 1.Chr. 7.35

Iimnah. *the right hād*, *nūbring*, or *preparing*: or after the Syrian. *appointing*. Son of Asher. Ge.46 17. and 1.Chr.7.30. of whom came the Iimnites. Num.26.44.

Iim-abarim
Ie-abarim
Wilde cat
Imna
Imnah
Iamna
Aion

Iion. *a beholding*, *a fountaine*, or *eye*. A city. north from Iordan. 2.kings 15.29. and 1.kings.15.20. and 2.Chr 16.4.

Hion
Iephthah
Iephtha
Iephthahs
Iephtahel

Iiphtah. *opening*. A city in Iudah. Iosh 15 43.

Iiphtahel. *God opening*. A valley which boundeth the tribe of Zebulun. Iosh 19.14,27.

Iekes

¶ Ikkesh. *froward*, or *wicked*. 1 Chr.11.28.& 27.9.

Acces

¶ Illyricum. *a making merry*. A countrey adioyning vnto Italie. Rom.15.19.

Iemla

¶ Imla. or Imlah. *a replenishing*, or *circumcision*. 2. Chr.18 7 and 1.kings 22.8.

Iimla

Immanuel. *God with vs*. A name of the Messias Isa.7.14. and 8.8. Matth.1.23.

Emmanuel
Emmer

Immer. *saying*, or *speaking*: or after the Syrian, *a lambe*. 1.Chr.9.12. Ezra 2.37.59. Jere. 20.1.

Iamra

Imrah. *a rebel waxing bitter*, or *changing*. The sonne of Zophah. 1.Chr.7.36.

Imri *saying*, or *speaking*, *exalting*, or *bitter*. or after the Syrian. *a lambe*. 1. Chr.9 4. Nehe.3.2.

Amri
Omrai

¶ India. in Hebrew Hodu, ỳ is, *a praising*, or *cõfession* or *comely*, or *faire*. a large countrey & rich containing the third part of Asia as Onesicritus thinketh, lying on the south part of the world: Hereof reade Strab lib. 15. and Plin.lib.6.cap.16. it is mentioned. Ester.1.1.

¶ Ioab. *willing*, or *voluntary* or *fatherhood*, or *hauing a father*. Dauids sisters sonne. 1.Sam 26.6 & 1.Chr. 2.16. who afterward became Dauids chiefe captaine. 2.Sam.2,13. and slewe Abner and Amasa cowardly.

Iobab

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2.Sa.3.27.& 20.9,10. He fearing to loose Dauids fauour, became the instrument of Uriahs death. 2.Sa. 11.6* By subtilitie, he reconciled Absalom to his father.2.Sam.14.2.* He thrust through Absalom hanging by the haire on an oke. 2.Sam.13.18. He reproueth Dauid, for lamenting the death of Absalom, and why. 2. Sam.19.5, to 9. Dauid chargeth Salomon to put Ioab to death, and why. 1. Kings 2.5,6. which is accomplished. 1.Kings 2.28, to 36.

Ioachaz. *the preparing*, or *stabilitie of the Lord*. Sonne of Iosiah. 1. Esd.1.34. looke Iehoahas.

Ioacim. *the rising*, or *the establishing of the Lord*. The hie Priest. Iudeth 4.6. and 15.8.

Ioah, *brotherhood*, or *hauing a brother*. 2 King. 18. 18. and 2. Chro.34.8.

Ioahaz. *apprehending, possessing*, or *seeing*. Iosiahs Recorder. 2.Chro.34.8.

Ioanna. *the grace, gift*, or *mercie of the Lord* Sonne of Rhesa. Luke 3.27. Also the [illegible] Thula, who followed Christ. Luke 8.3.

Ioash *disagreeing, dispairing, fierie*, or *burning* Father of the Ezrites and Gideon. Iudg.6.11. who mocked those that honoured Baal. Iudg.6.31.

Also Ioash with Ain. *idem* as Ieush, the sonne of Becher. 1. Chro.7.6. Also hee who was ouer Dauids store of oyle. 1. Chro.27.28. Also Ahaziahs sonne, who was hid from being slaine of Athaliah. 2.kin.11.2,3. looke Iehoash. Also the sonne of Iehoahaz look Iehoash Also a citie. 1. Chro.4.22.

Ioatham.looke Iotham. Sonne of Ozias.Mat 1.9. Called Iorim Luke 3.29.and Iotham the sonne of Azariah. 1.Chron. 3.12. Who, his father being a leper vnto his death, gouerned the land of Iudah. 2.kings. 15.5. and afterward became king. 2. kings 15.7,32. 2. Chro.26.21,23.

Iob. *sorowful*, or *hated*, or *fighting, howling out*, or *abiding enimitie*. A man vpright & iust, fearing God. Iob 1.1. his children & substance. Iob.1.2,3. Seeing his children vse feasting hee offereth sacrifice for them respecting the disorder vsed at feasts.Iob 1.4,5. Satan bereaueth Iob of his substance and children. Iob.1.13 to 20. He prayseth God in his affliction. Iob.1.21,22 His three friends come to visit him. Iob.2.11.* His wife tempted him. Iob 2.9. Hee is reprehended of Eliphaz, and why. Iob.4.1.* He saith that his paine is more grieuous then his fault. Iob 6.1,2,3. Hee complaineth that his friends forsooke him. Iob 6.14. Hee craueth time to repent. Iob 10 20. * He declareth his patience. Iob 12.4. hee reproueth his friends with their owne wordes. Iob 13.4 he describeth his misery. Iob.19.3.* hee prophecieth of the resurrection. Iob 14.14. and 19.26.27. he rehearseth the innocency of his life. Iob 31.1, * his repentance: God restored to him twise as much as he had lost: his death. Iob 42.6. * Iobs patience alledged, for the example of the godly. James 5.11.

Iobad. *idem*. Sonne of Iokтan. Ge.10.29. Also the sonne of Zerah. Gene. 36.33. Also a king. Iosh.11.1.

Iobamah. *the building of the Lord, or the vnderstanding of the Lord*, or *a sonne by adoption*. Sonne of Iehoram 1. Chro.9.8.

Iochebed. *glorious*. wife to Amram, and mother to Moses, Aaron, and Miriam. Exod.6.20.Num.26.59. who preserued Moses by putting him into an arke of reede. Exod.2.3.

Ioed. *witnessing*, *decking*, *robbing*, *passing ouer*, or *after the Syrian*, *taking away*. Nehe.11.7.

Ioel *willing*, or *beginning*, or *swearing*. Eldest sonne of Samuel.1.Sa.8.2 called also Vashni.1.Chr.6.28, 33. also the father of Shemaiah. 1.Chr 5.4.also a prophet. Joel 1.1.also the sonne of Izrahaiah. 1.Chr.7.3.

Ioelah. *a lifting vp, profiting*, or *taking away slander*. 1. Chro.12.7. Ioela

Ioezer. *helping*. 1.Chro.12.6.

Iogbehah. *an exalting*, or *high*, a citie.Num.32.35. Iogbea
Iudges 8.11. Iegbea

Iogli. *a declaring, a passing ouer, a turning back*, or *a reioycing*. Num.34.22. Iegbahah

Ioha. *making liuely*. 1. Chro.8.16. and 11.45.

Iohanan. *the grace of God*, or *gift*, or *mercie of the Lord*. Sonne of Kareah. 2.kings 25.23. who foretold Gedaliah his death. Iere.40.13,14,15,16. he pursueth Ishmael. Ier.41.11.12.* he with the Captaines and the people aske counsell of Ieremie. Iere.42.1.* hee carieth the remnant of Israel into Egypt, contrary to the minde of Ieremy. Ier.43.5,6,7.

Iohanan. *idem*. or *gracious, holy*, or *mercifull*. One that fled from Saul vnto Dauid. 1 Chron. 12.4. Also Eliashibs sonne. 1.Esd.9.1. also the sonne of Mattathias. 1.Mac.2.2. Iehonan Ioannan

Iohn.as Iohanan. Sonne of Simon. 1.Mac.13.54. and 16.1. who slewe those that lay in waite for his life. 1.Mac.16.21,22.* also the father of Eupolemus. 1. Macc.8.17. also the brother of Ionathan taken prisoner by Bacchides. 1.Mac.9.35,36,38.

Iohn. the sonne of Zacharias: his linage, holinesse, and faith. Luke 1.5, to 26,57.* Matth.3.3,4. hee is prophecied of, to come in the spirit of Eliiah. Luke 1.17. A messenger to prepare the way before Christ. Matt.3.1. Iohn 1.23, and bare witnesse of him. Iohn 1.6. Hee was replenished with the holy Ghost in his mothers wombe Luke 1.15. The neighbours abashed at his nativitie Luke 1.65,66. He was circumcised. Luke 1.59. his name giuen him by God. Luke 1.13,60,63. his dwelling in the wildernesse till hee began to preach repentance. Luke 1.80. Herault vnto the Messias, but not the Messias. Iohn 3.28. Hee exhorteth to newenesse of life. Mat.3.2. Luke 3.3. He giueth rules to be obserued. to the people, to Publicanes, and to souldiers. Luke 3.10,to 15. Moueth the Pharises to repentance by fearing them with the iudgement to come. Mat.3.7,to 13.L.3.16,17. his ioy fulfilled, hauing heard that Christ preached. Ioh.3.29. he pointed with his finger vnto Christ the Lambe.&c. Iohn 1.29.he baptizeth in Enon. Iohn 3.23. his disciples reproue Christs, for that they fasted not. Mat. 9.14.Mar.2.18.Lu.5.33.& were offended, that Christ had moe disciples then their Master. Iohn 3.26. hee teacheth his disciples to pray. Luke 11.1. he reputeth himselfe vnworthy to vnloose Christs shoe lachet. Iohn 1.27. he saith he is neither Christ, Elias, nor any of the prophets. Iohn 1.20,21. He sendeth his disciples to Christ. Matth.11.2. Christ pronounceth him more then a Prophet. Mat.11.9. The Iewes said, he had a deuill Mat.11.18. he feared not to reproue Herod for his incest. Mat.14.4. Herod did much for Iohn Baptists sake, and heard his preaching gladly. Mar.6.20. why he was put in prison and beheaded. Matth.14.4, to 12.Mar.6.17,to 30. the people held him as a Prophet.Mar.21 26. Christ affirmeth that Iohn Baptist is Elias which should bee sent, according to Malachies prophecie. Matth.11.14. all the Prophets and the lawe prophecied vnto Iohn. Matth.11.13. From the time of Iohn Baptist, the kingdome of heauen suffereth violence, and the violent take it by force Matt.11.12. Christ by Iohns testimonie, proueth that he was sent of God. Iohn 5.33. Ioha

Iohns Baptisme put for his doctrine.Matt.21.25. Luke 20.4. Acts 18.25. and 19.3. Ioannes

Also the name of Zebedeus sonne, who with his brother James, were called by Christ as they were mending their nets. Matth 4.21. and became Apostles.

Matth.

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Matth.10.2. They are rebuked of Christ, and why. Luk.9.54,55. John forbade one to cast out deuils by the name of Iesus, but Christ reproued him, and why. Marke 9.38,39,41. Christ reuealeth vnto him who should betray him John.13.23.26. He went with Iesus into the hall of the hie Priest. Joh.18.15. Christ commendeth his mother vnto him. John 19.26,27. Running to the sepulchre with Peter, he outranne him. John.20.3,4. Hee affirmeth that what he wrote was true. John 19.35.and 21.24. He was banished into the Ile of Patmos. Reuel.1.9. The Angel forbiddeth Iohn to honour him, and why. Reuel.19.10. and 22.9. In his time were deceiuers entred into the world, which denied Christ to be come in the flesh. 2.John.7. He wrote what he had heard, seene, and handled. 1.John 1.1,2,3. and why. 1 John 1.4.

Also the name of one called Marke. Acts 15.37.

Ioiarib. *the battell, chiding, or multiplying of the Lord.* Ezra 8.16.

Iukadan
Iucadam
Iekodeam
Iecmeam
Iecmaam
Iachanam

Iokdeam. *the crookednesse, or burning of the people.* a citie in the tribe of Iudah. Iosh.15.56.

Iechsan
Iocsan
Ietsan
Iectan
Iactan

Iokim. *that made the sunne stand.* 1.Chr.4.22.

Iokmeam. *the rising, confirmation, or reuengement of the people.* a citie. 1.King 4.12.

Iokneam. *possessing, or building vp of the people.* A citie. Iosh. 12.22. and 19.11.

Iokshan. *hardnes, or an offence, or* after the Syrian. *a knocking.* Abrahams sonne by Keturah. Gen.25.2.

Ioktan. *a little one or wearinesse, or strife.* The sonne of Eber. Gen.10.25.

Ionadab *voluntarie, or willing.* looke Iehonadab.

Iehonadab
Ionas

Ionah. *a doue, or culuer, or a destroyed, or rooting vp, or multiplying of people.* The name of a Prophet, the sonne of Amittai. 2.Kin.14.25. Jonah.1.1. who being sent vnto Nineueh to preach, fled. Jonah.1.2,3. & cast into the sea, was swallowed vp of a great fish. Jona.1.15.* and againe cast vpon the dry land. Jon.2.10. He is sent againe to Nineueh. Jonah.3.1,2. The Ninevites repent at his preaching. Jon.3.5.* Mat.12.41. Lu.11.32. Hee is angry that God spared Nineueh. Jon.4.1. and therefore God reproueth him. Jon.4.9, 10,11. Christ by his example foresheweth, how hee should rise againe the third day. Mat.12.40.

Iona
Ionathas
Iehonathro

Ionan. *idem.* Iosephs father. Luke 3.30.

Ionathan. *the gift of the Lord.* Saulis sonne, who with his armour bearer, by Gods helpe, put the garison of the Philistims to flight 1.Sam.14.1 to 24. He should haue bin put to death by his fathers ordinance, but was preserued by the people. 1.Sam.14.45. Hee maketh a couenant with Dauid. 1.Sam.18.1,2,3. He reuealeth to Dauid his fathers wicked purpose. 1. Sam.19.1,2,3. He excuseth Dauid. 1.Sam.20.28, 29. He promiseth Dauid to declare his fathers wil, by shooting of three arrowes. 1.Sam.20.20.* Hee is slaine. 1.Sam.31.2. and bewailed of Dauid. 2.Sam. 1.4,17.*

Also the sonne of Gershom, Michahs idolatrous priest, who afterward for gaine, became priest vnto the Danites. Judg.18.3,4,20,30.*

Also Dauids brothers sonne. reade Iehonathan.

Also the name of Judas Maccabeus his brother. 1. Mac.2.5. constituted gouernour ouer the Iewes after the death of Judas. 1.Mac.9.31. He warreth against his enemies. 1.Macc.11.60. Tryphon taketh him by deceite, and putteth him to death. 1.Mac.12.42.* and 13.17,to 25. After him, Simon his brother succeedeth. 1.Mac.13,to 17.

Ioppe
Iora

Ioppa, looke Iapho. and Acts 9.36.and 10.5.

Iorah. *shewing, declaring, or casting foorth, or done suddenly at a time:* or after the Syrian, *a caldron.* Ezra 2,18.

Ioram, looke Iehoram.

Iorden

Iordan. *the riuer of iudgement, or the shewing, or casting forth of iudgement, or a going downe:* or after the Syrian. *a caldron of iudgement.* A riuer of Judah so named of his two spring heads. Dan & Ior: it diuideth Galile from Iudea, & falleth into the dead sea. Mat.3. 5,6.Mar.1.3.30 Psal.42.6. The plaine of Iorden watered euery where. Ge.13.10 His banks filled, all the time of harueſt. Jos.3.15.* Naaman washed himselfe therein, and became whole of his leprosie. 2.Kin.5.14.

Iorim. *the Lord exalting, or the exaltation of the Lord.* Theson of Matthat. Lu.3.29. called Ioathã. Mat.1.9.

Ioram

Iosaphat, looke Iehoshaphat, and Mat.1.8.

Iesu
Iesus

Iose. *sparing, being, or lifting vp.* The sonne of Eliezer. Luke 3.29. is called Achaz Mat.1.9.

Ioseph. *encrease, or encreasing, or perfect.* The eleuenth sonne of Jaakob. Ge.30.24. He is beloued of his father, & hated of his brethren. Gen.37.4. his dreame. Gen.37.9,10. He is cast into a pit, afterward sold vnto the Ishmaelites, and then vnto Potiphar. Gen 37. 23.* & 39.1. His particoloured coate is brought vnto his father, and hee knoweth it. Gene.37.31,32,33. Potiphars house blessed for Iosephs sake. Gene.39. 3,5. He is made ruler thereof. Gen.39.4. Hee was faire and well fauoured. Gene.29.6. Imprisoned by false accusation of his mistresse. Gene.39.14, to 21. He hath charge ouer the kings Butler and Baker his fellow prisoners. Gen.40.4 Hee interpreteth Pharaohs dreames. Gene.41.25,to 37. Hee is made ruler ouer all Egypt vnder Pharaoh. Gene. 41.40, to 46. Hee solde corne vnto all countreyes in the famine. Gene.41.57. He speaketh roughly vnto his brethren. Gene.42,6,7. He putteth them in ward. Gen. 42.17. He chargeth them with theft, to proue them. Gen.44.4.* He comforteth them, and discloseth himselfe. Gene.45.1,3,4. Hee testifieth that he was solde into Egypt by Gods prouidence for their safegarde. Gen.45.5. He met his father Israel in Goshen. Gen. 46.29. He visiteth him being sicke. Gene.48.2. He is blessed of him. Gen.49.22,to 27. He is displeased, that his father in blessing his children, preferreth Ephraim before Manasseh. Gene. 48.17. Hee kisseth his father at his death Gene.50.1. Hee obtaineth licence of Pharaoh to bury his father in Canaan. Gen. 50.7,to 14. He pardoneth his brethren. Gen.50.17, to 22. He dieth and is embalmed. Gen 50.26. Moses departing out of Egypt, caused his bones to be caried with him. Exod.13.19. which were buried in Shechem. Joshua 24.32. His children diuided into two tribes, and therefore albeit the tribe of Leui wanted, yet the twelue tribes had still their full number. Josh. 14.3,4. The Amorites became tributarie vnto the familie of Ioseph. Judg.1.35. He was blessed of Moses. Deut.33.13. He is praysed. Ecclus 49.15. His faith Heb.11.22.

Also a disciple of Christ a rich man of Arimathea. Mat.27.57. Luk.23.50,51. He asked the body of Iesus, and buried it in a tombe prepared for himselfe. Matth 27.58, to 61. looke Marke 15.43,to 47. Luke 23.52.* John 19.38.*

Also the name of him that was presented with Matthias, to succede in the roome of Judas. Acts 1.23.

Also Maries husband the mother of Christ. Mat.1. 16,18.* Lu.1.26. & 3.23. He with Mary went to Bethlehem, to be taxed. Luke 2.4,5. At the warning of the Angel, he fleeth into Egypt Matt.2.13,14,15. & returneth and dwelleth in Nazareth. Mat.2.19.* he and Mary hauing lost Christ at Jerusalē, returne to seeke him, & found him disputing with Doctors. Lu.2.43.*

Also the father of Jaunes. Luke 3.24.

Also the father of Juda. Luke 3.30.

Also

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Also the father of Semei. Luke 3.26.

Ioses as Iose. The brother of Iames. Matth.13. 55. Marke 6. 3. An other who solde his land, and gaue it to the Apostles. Act.4.36,37.

Iosabad Iezabad Iehosabeath Iehosheba Iosabeth Iehoshabat Iosa Iosaia Ithoshaphat Iosbekasa Iesbakassa Iosiah Iosias

Ioshabad, *hauing a dowry*. One that went with Dauid when he fled from Saul. 1.Chron.12.4.

Ioshabeth, *the fulnes of the Lord, the oth of the Lord, or the Lord returning the houre*. The daughter of king Ioram. 2.King.11.2. and 2.Chro.22.11.

Ioshah, *being, forgetting, or owing*. 1.Chro.4.34.

Ioshamah. *the equitie or plainenesse of the Lord, or the Lord setteth vpon*. 1.Chro.11.46.

Ioshaphat, as Iehoshaphat. The sonne of Ahilud, Dauids recorder. 2.Sam.8.16.

Ioshbekashah. *it is requiring, beseeching, or a hard sitting*. 1.Chro.25.4.

Iosiah. *the fire, or burning of the Lord*. The sonne of Zephaniah. Zech.6.10. Also the sonne of Amon 1. Chro.3.14. Of whom Iddo prophecied that he should destroy the idolatry of Ieroboam. 1.King.13.2. Hee became king of Iudah. 2.king.21.26. His care to repayre the Temple. 2.King.22.1, to 8. 2.Chron.34.8, to 18. Hee rent his clothes after he heard the booke of Deuteronomie read. 2.King.22.11. 2.Chron.34.19. He sendeth to inquire of the Lord, by Huldah the Prophetesse 2.king.22.13.* 2.Chro.34.21,to 29. he causeth Deuteronomie to be read vnto the people, putteth downe Idoles, and causeth Baals priests to be put to death. 2.Kin.23.2,to 21. & 2.Chr.34.29.* he keepeth Passeouer. 2.Kin.23.21,to 26.and 2.Chr.35.1,to 20. Fighting with Pharaoh Necho, he is hurt and dieth. 2.Chro.35.20,to 25.& 2.Kin.23.29. Ieremiah lamenteth his death. 2.Chro.35.25. his praise. 2.Kin.22.2.& 23.25.& 2.Chro 34.2.Eccli 49.1,2,3,4. his sonne Iehoahaz succeedeth him. 2.Kin.23.30. 2.Chro.36.1.

Iosibi Iosabia Oshea Iosua

Ioshibia. *the seat, alteration, or captiuity of the Lord*. 1.Chro.4.35.

Ioshua *idem.* as *Iesus, or Ieshuia*. The sonne of Nun. Iosh.1.1. called Oshea. Numb.13.9. Being Moses minister, he went vp with him vnto the mount. Exod. 24.13. and descended from thence with him. Exod.32. 17. Enuying Eldad and Medad for Moses sake, hee would haue them forbidden to prophecie. Numb. 11. 28,29. He and Caleb for commending the land of Canaan, had bene stoned to death, if God had not defended them. Numb.14. 6, to 11. They are promised to liue, and enter into the lande of Canaan. Numb.14. 38. Deuteron.1.36,38. Ioshua is ordained captaine against Amalek. Exod.17. 10. and to be Moses successour. Deuteron.31.7. and 34.9. and is encouraged by God himselfe. Deu.31.23. Iosh.1.1,2,6,7.9. He is magnified of God before the Israelites. Iosh.1.5. None able to withstand him all his life. Ioshua 1.5. God commandeth him to meditate in the booke of Deuteronomie day and night, and why. Ioshua 1.8. Hee sendeth spies vnto Iericho. Ioshua 2.1. He commeth to Iordan with the people. Iosh.3.1. God commanded him to loose the shoe off his foote, when he spake with him. Iosh.5.13,14,15. God deliuereth the citie of Iericho into his handes. Iosh.6.2.* He humbleth himselfe before God, and why. Iosh.7.6.to 10. he taketh the citie of Ai. Ioshua 8.1,2.he causeth Deuteronomie to be read to all Israel. Ioshua 8.34,35. The Kings beyonde Iordan assemble against Ioshua. Iosh.9.1,2. he ouercommeth fiue Kings of the Amorites. Iosh.10. 5,to 28. he ouercame many Kings, and countreyes. Iosh.11.1, to 15. hee left nothing vndone, that Moses had commanded. Iosh.11.15. he and all his house serue the Lord. Iosh.24.15. hee is commanded to diuide the land of promise vnto the residue of Israel. Iosh.13.7. his possession. Iosh.19.49,50. he exhorteth the people not to ioyne with the Gentiles, and why. Iosh.23.2.* his death. Iosh.24.29. he is prayed by the name of Iesus. Eccli.46.1,to 9 Acts 7.45.

Also a Beth-shemite, in whose field the Arke stayed, when it returned from Ekron. 1.Sam.6.14.

Iosiah, looke Ioshiah.

Iosiphiah. *the encrease of the Lord, or the Lord smiting*. Ezra 8.10. Iosaphia Iosphias

Iotbath. *his goodnesse, or his daughters going out of the way, or a desert turning away*. A land of running waters. Deut.10.7. Iethebah

Iotbathah. *idem* 33.33. Iethebatha

Iotham. *absolute, or perfect*. Sonne of Vzziah. 2. King 15.7,32. looke Ionatham. also the youngest sonne of Ierubbaal. Iudg.9.5,to 22. Iotham Iothan

Iozachar. *remembring, or of the malekinde*. 2.King. 12.21. Iozabar

Iozabad. *endowed, or hauing a dowrie*. One that helped Dauid against the Amalekites, that burnt Ziklag. 1.Chro.12.20,21. Iozabad Iosabad Iozadad

Iphdiah. *the redemption of the Lord*. The sonne of Shashak. 1.Chro 8,25. Iephdeia Iephdaia Iphedeiah

Iphtash. *opening*. Gileads sonne, who fled from his brethren. Iudges 11.3. he sendeth messengers to the king of Ammon. Iudg.11,12. and being replenished with Gods spiritie, assayleth the Ammonites. Iudg. 11.29. his rash vow. Iudg.11.30,31. he ouercommeth the Ammonites. Iudges 11.32,33. According to his vow, he offereth his onely daughter in sacrifice to the Lord. Iudg.11.39. Whom the daughter of Israel lamented foure dayes a peere. Iudg.11.40. hee was reuenged of the Ephraimites. Iudg. 12.1,to 7. hee dieth. Iudg.12.7. he is prayed. Heb.11.32. Iephthah Iphthah

Ir. *a watchman, a city, a making bare, a powring out, a heape of vision, or a yong colt*. 1.Chro.7.12. Iri Hir

Ira. *idem*. 1 Chro.11,28, 2.Sa.23.26.also a Iairite. 2.Sam.20.26. or Ithrite. 2.Sam.23.38. Iras

Irad. *a wild asse, the heape of going downe, the going downe of a heape, or a heape of gouernement: or in the Syrian, a dragon*. Sonne of Henoch. Gen.4.18.

Iram. *a city of them, or the watchings, or making bare of them, or the powring out of them, or an high heape*. A Duke of Edom. Gen.36.43. Iran Hiram

Iri. *fire, or light*. 1.Chro.7.7. Vri

Iriah *the feare, vision, or throwing forth of the Lord*. An officer that apprehended Ieremiah fleeing to the land of Beniamin. Ierc.37.13. Irijah Iirias Iriah

Irmeiah. *exalting the Lord, or the Lords height*. A head of the halfe tribe of Manasseh. 1.Chro.5.24.also a Prophet. looke Ieremiah. Ieremias Ieremia Ieremiah

Irpeel. *the health, medicine, or exalting of God*. A citie. Iosh.18.27. Iarephel

Ir-shemesh. *a citie of the sunne: or in the Hebrew and Syrian. a citie of bondage*. A citie belonging to the tribe of Dan. Iosh.19.41. Irsemes Hir-semes

Isu *idem*. as Ir. Calebs sonne. 1.Chro.4.15. Hir

¶ Isaiah, looke Iesaiah. Isaiah

Iscah. *anointing, couering, or shadowing, or in the Syrian, espying*. Daughter of Haran. Gen.11.29. Iescha Iischa

Ishacar. *or Ishshaschar. a wages, or reward*. Sonne of Iaakob by Leah. Gen 30.18. he is blessed of his father. Gen.49.14,15. and of Moses. Deut.33.18,19. his portion Iosh.19.17.to 24. Isachar Isschar

Ishai. *a gift, or an oblation, or a debtour, or being*. father of Dauid. Ruth 4.17,22. 1.Sa.6.1,11,12. & 20. 27. 2.Sam.23.1. He sendeth Dauid to his brethren with foode, and to Saul with presents. 1.Sam.17.17. and 16.20. his sonnes and daughters. 1 Chr.2.13,14. 15,16. He is called Iesse Mat.1.6. Luke 3.32. Christ promised to come of his stocke. Isa 11.1. Isai Iesse Iessai

Ishbak. *it is voide, or made voide: or in the Syrian, forsaking*. Iesbac Iesboc

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forsaking Abrahams sonne by Keturah. Gen. 25 2.

Is-boseth / Ishboseth — Ish-bosheth *a man of shame*, or *the delay of a man*. Sauls son made king ouer Israel by Abner. 2. Samu. 2.9,10. he is traiterously slaine by Rechab & Baanah, who for their labour were slaine by Dauid. 2. Sam. 4. 5.* his head buried in Abners sepulchre. 2. Sa 4. 12.

Iscariot / Scariot — Ishcariot. *an hireling*, or *a man of death*. Iudas the traitours surname. Lu. 22.3. looke Iudas.

Iesi / Iessi Isi / Iesia — Ishi *saluatio*, or *hauing regard*, 1. Ch. 2.31. & 4 20, 42

Ishiah *it is the Lord*. 1. Chr. 12 6.

Iesibenob / Isibenob — Ishibenob. *sitting in prophesie*, or *taking captiuitie in prophesie*. A giant. 2. Sam. 21. 16, 17.

Isiah — Ishieth *it is the Lord* Ezra 10.31.

Isma — Ishma. *put vnto*, *named*, *a marueiling*, or *desolation*. 1. Chr. 2.43.

Ismahel / Ismael — Ishmael. *God hath heard*, or *the hearing of God*. Son of Abram by Hagar. Genes. 16.3,15. What maner of man he was. Gene. 16 12. Abraham prayeth for him, & was heard. Gen. 17.18,20. God heard Ishmael in his distresse. Gen. 21.17. hee became an archer. Gen. 21. 20. his generation and death Gen. 25.12, to 19.

Samaias / Ismaia — Ishmaiah. *hearing the Lord*, or *obeying the Lord*. 1. Chr. 12.4.

Ismerai — Ishmerai. *a keeper*, or *keeping*. 1. Chr. 8.18.

Iesud / Isud — Ishod. *a comely man*. 1. Chr. 7.18.

Ispan — Ishpan *hid*, *broken in sunder*, or *a cony*. 1. Chr 8.22.

Istob — Ish-tob. *good man* 2. Sam 10.8.

Iesua / Iisuah — Ishuah. *plainnesse*, or *plaine*, *equall*, *putting*, or *put*. Gen. 46.17 and 1. Chr. 7.30.

Iisui Isui / Iesua — Ishui. *idem*. 1. Chro. 7.30 Gene. 41.17. Of whome came the Ishuites. Mum. 24.44.

Iesuites / Iesmachia — Ishmachiah *cleauing to*, or *leaning vpon*, or *ioyned to the Lord* 2. Chr. 31.13.

Ispa — Ishpah. *a Iasper stone*. 1. Chr. 8.16.

Israel. *a prince of God*, or *preuailing with God*, or *one that wrestleth with God*. The name of Iaakob giuen him by God. Gen. 32.28. & 35.10. And the people descended of him are called Israel. Deu 4.1. & 5.1. or Israelites, whom God called his seruants. Le 25.55. They would haue returned to Egypt, and why. Nu. 14.3,4. What maner of kingdome they should enioy. Numb. 23.24. Their iourneys. Numb. 33.1, to 50. God foreshoweth that they should become idolaters. Deut. 31. 16. For the offence of one person many of them were slaine. Ios. 7.1,5,11,12. No man mooued his tongue against them. Iosh. 10.21. The promises made vnto them touching the lande of Canaan, accomplished. Iosh. 21.43,44,45. They chuse the Lord for their God, and forsake idoles. Iosh. 24.16,21,24. God solde them into the hande of Iabin. Iudges 4.2. and for their idolatry were seuen yeeres oppressed of the Midianites. Iudges 6.1, to 7. they are deliuered by Deborah and Barak. Iudges 4.3.* They are deliuered into the handes of the Philistims and Ammonites. Iudges. 10.7. They commit idolatrie with Gideons Ephod. Iudges 8.27. They confesse their sinne, and put away their idoles. Iudges 10.10,15,16. They consult for the punishment of the tribe of Beniamin done to the Leuites wife. Iudges 20.2. They send to require passage through the lande of Edom. Numb. 20.14, to 22. the Israelites being 40000. men, are twise ouercome by 26700. Beniamites, but at length get the victory. Iudges 20.17.* They sware not to marry their daughters to the Beniamites. Iudges 21.1. They are discomfited by the Philistims. 1. Samuel 4.2. They desire a king. 1. Samuel 8.5,19,20. Being afraid of the Philistims, they hide themselues. 1. Samuel 13.6. They are vnprouided of weapons. 1. Samuel 13,22. Afraide of Goliah. 1. Samuel. 17. 24. Deliuered from famine and warre by the miraculous worke of God. 2. Kings 7.6,7. The lepers declared vnto them the prouidence of God. 2. King. 7. 10. Israel is smitten by Hazael King of Syria 2. kin. 10.32 Deliuered into the hands of Shishak. 2. Chron. 12.1,2.* their hunger and captiuitie prophesied. Hosea 9.2.* They are threatned. Amos 2.6.* Their captiuitie into Assur, and why. 2. King 17.6.* God promiseth to deliuer them from the Gentiles. Ezek. 36.5. The ende of their kingdome for their idolatrie. 2. king 17.17,18. Why they went into captiuitie. Ezekiel. 39.23. Of their destruction, and how they were deliuered by Aarons prayer. Wisedom. 18.20.* Israel reproued. Micah. 6.3.* God promiseth to gather the dispersed ones. Jerem. 50.4,5. Why they were chosen of God, and why reiected. Jerem. 15.11.* Gods benefites toward them, and their vnthankefulnesse for the same. Hosea 11.1.* Their calamitie then to come, described. Amos 8.2.* The Israelites shalbe reiected for their idolatry, and at the last returne and beleeue in Christ. Hosea 3.1.* which shall be when the fulnesse of the Gentiles shall be come in. Hosea 2,16, Rom. 11.25. of their exaltation. Micah. 5.7,8. Their vaine confidence. Hosea 12.1.* 1. Cor. 10.18. Their prosperity foreshewed. Jerem. 30.10. They and their prophets carnall. Hose 9 7,8. Who are true Israelites. Rom. 9.7,8. Peace and mercy vpon the Israel of God. Galat. 6.16. God will take from the true Israelites all worldly confidence. Micah 5.10.* Nathanael a true Israelite, & why. Joh 1.47. Israel inexcusable. Rom. 10. 19,20,21. Israel hath obtained by grace, that which they could not by workes. Rom. 11.5,6,7. A remnant of Israel shalbe saued. Rom. 9 27. They were obstinate for a time that the Gentiles might receiue the faith of Christ. Rom. 11.25. Christ the true Israel. Isai. 49.3. Israel is the people of God. Exod. 3.14,15. and 5.1. and 6.6,7. and 19.5,6. Leuit. 20.24,25,26. Deut 4.20,37. and 7.6,7,8. and 9.29. and 10.15. and 14.2. and 26. 15,18,19. and 32.9,36,43. 1. Sam. 10.19. and 12.12, 22. 2. Sam. 7.7 & 1. kin. 3 9. & 8.16,23. Isa. 19.25. and 43.1.* Jer. 13.11. Ecc. 17,16. Ten tribes of Israel separated themselues from the house of Dauid. 1. kin. 12. 20. according to the word of Ahiah. 1 kin. 11.30,31.

Issachar, looke Ishacar.

Iesiah / Iesia / Iesias — Ishiah. *it is the Lord*. Certaine mens names. 1. Chr. 7.3. and 23.20.

Ishijah, *idem*. 1. Chro. 24.21.

Ishuah, looke Ishuah.

Iesium — Ishui, looke Ishuai.

Italy — Italy, A countrey so called of the king Italus, or of Italis, which signifieth *with calues*, for that it aboundeth with calues. Act. 27.1. Whither Paul sailed. Act. 27.6

Ethai — Ithai *idem* as Ittai. 1. Chr. 11.31.

Ithamar. *Woe to the change*, or *woe to the hand*, or *an Ile of the hand or finger*, or *the change of an Isle*. Aarons son. Ex. 6.23. & 38.21. Anointed Priest. Le. 8.2.*

Ithiel, *idem* as Ittiel. Pro. 30.1.

Ethbel / Iethlah / Iethela / Ithma / Iethma / Iethnan / Iethra / Ithream / Iethrite / Ithahkazin / Tacasin — Ithlah. *hanging vp*, or *heaping vp*. a citie in the tribe of Dan. Iosh. 19.42.

Ithmah *an orphant*, *a marueiling*, or *a perfection*. 1. Chro. 11.46.

Ithnan. a city of the tribe of Iudah. Iosh. 15.23.

Ithra. *a remnant*, or *excellent*. 2. Sam. 17.25.

Ithran. *idem*. Gen. 36.26. 1. Chr. 7.37.

Ithream. *the excellecy*, or *remnant of the people*. 2. Sa. 3.5

Ithrite. *excelling*, or *a remaining*. 1. Chr. 11.40. and 2. Sam. 23.38.

Ithah-kazim. *an houre*, or *time of a prince*: or *now a Prince*. A citie in the tribe of Zebulun. Iosh. 19.13.

Ithai Itai / Ethai Itti — Ittai. *strong*, *my signe*, *a plough share*, or *a comming to* 2. Sam. 15.19 and 23.29.

Ethiel — Ittiel. *God with me*, *the signe of God*, *the comming to of God*, or *the plough share of God*. Neh. 11.7.

Iturea.

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Iturea. *kept.* or in the Syrian tongue, *of a mountain, or fleet of hilles.* A region neere to the desert of Arabia, whereof Philip was Tetrarch. Lu. 3. 1.

Aua
Iur

¶ Iuah. *iniquitie.* a citie where an idole was honoured. 2. King. 18. 3, 4.

Iubal. *bringing,* or *fading,* or *a trumpet.* The sonne of Lamech, who was the inuenter of the harpe and Organs. Gen. 4. 21.

Iubile. *idem.* The yeere of Iubile was euery fiftieth yeere. Leuit. 25. 10, 11, 12.

Iucal
Iehucal

Iuchal. *mighty,* or *perfect.* Jer. 38. 1.

Iuda. *confession,* or *praise.* The sonne of Joanna. Lu. 3. 26. also the sonne of Joseph. Lu. 3. 30.

Iudah. *idem.* looke Iehudath.

Iudas
Iudas Maccabeus
Iscariot

Iudas *idem* Sonne of Mattathias, called otherwise Maccabeus. 1. Macc. cha. 2. &c. & 2. Mac. cha 8. &c. also the sonne of Calphi. 1. Mac. 11. 70. also he who betrayed his master Jesus Christ, surnamed Iscariot. Mat. 10. 4. Lu. 6. 16. Mar. 3. 19. Dauid in ꝑ person of Christ complaineth of him. Psalm. 55. 12, 13, 14. and of his disloyaltie. Psal. 41. 9. Christs watchword of his treason. Joh. 6. 70. Good for him, if he had neuer bin borne. Matt. 26. 24. his treason was by the instigation of the deuill. Joh. 13. 2. he is offended at ꝑ perfume of ointment bestowed on Christ. Joh. 12. 3. after he had taken ꝑ sop Satan entred: Christ willeth him to execute his treason quickly. Jo. 13. 27. Christ foretelleth him ꝑ he would betray him. Mat. 26. 21, 23. Iudas a thiefe. Joh. 12. 6. not cleane for want of faith. Joh. 13. 11. hee promiseth the hie priests to deliuer Christ vnto thē. Matt. 26. 14, 15, 16. his token a kisse. Mat. 26 48. Lu. 22. 48. Christ called him friend. Mat. 26. 50. He ẅ his company fell downe backward. Joh. 18. 6. hee repenteth of his treason, & bringeth againe the rewards. Matt. 27. 3, 4, 5. his miserable end. Ac. 1. 18. he had fellowship in the ministration, & was numbred with the Apostles. Act. 1. 17.

Also the sonne of Jaakob. Matth. 1, 3. looke Iudah, or Iehudah. Also the brother of Simon, and cosin to Christ. Matt. 13. 55. also the brother of James. Luke 6. 16. John 14. 22. whose Epistle reade Jude 1.* Hee and Silas are sent with Paul and Barnabas to Antioch. Acts 15. 22. also a rebel of Galile. Acts 5. 37.

Iudah, as Iudah. a countrey. Matth. 3. 1. Actes 2. 9. sometimes taken for the whole lande of the twelue tribes, sometime for Iuda and Beniamin onely, according to the separation of Galile, Samaria, and other countries. Historiographers account Iudea to appertaine vnto the Philistims, but Galile, and Samaria vnto Phenice. After the death of Salomon, the teune tribes departed from Rehoboam vnto Ieroboam, so as by that meanes the two tribes, Juda and Beniamin which claue to the house of Dauid, are called in scripture (but chiefly in the Prophets) one while the house of Dauid, another while the kingdome of Iuda and Ierusalem, and somtimes Beniamin, looke Ierusalem, and 2. King. 21. 12. and 23. 27.

Iudith

Iudeth *praising,* or *confessing.* A widow, daughter of Merari. Judet. 8. 1. her chaste widowhead commended. Jude. 8. 4, 5, 6, to 10. she reproueth the ancients of Bethulia, for limitting the mercy of God vnto time. Judet 8. 11, to 16. & exhorteth them to moue the people to patience. Judet. 8. 16, to 32. she giueth counsell. Judit. 8. 32.* her prayer. Judet. 9. 2.* she is taken of the watch and brought to Holofernes. Judeth 10. 11.* she craueth licence to pray. Judet 12. 5. she cutteth off Holofernes head, & bringeth it to Bethulia. Judet. 13. 8.* she praiseth God. Jud. 16. 2, to 18. & dieth. Jud. 16. 23.

Iudith. *idem.* The wife of Esau. Gen. 29. 34.

Iulia. *full of soft cotton,* or *fall of haires.* Rō. 16. 15

Iulius *idem.* A Centurion. Acts 27. 1.

Iunia. *of Iuno.* Rom. 16. 7.

Iushabhesed. *a dwelling place, the seate of mercie,* or *the changing of mercie.* 1. Chro. 3. 20.

Iusabhesed
Iosebhesed

Iustus. *iust or vertuous.* a godly man. Acts 18. 7. An other called Jesus. Col. 4. 11.

Iuttah. *turning away.* A city. Josh. 15. 55. & 21. 16.

Iutah

¶ Izebel. *wo to the house,* or *to the yle of a house,* or *in the Hebrew and Syrian, the yle of a dunghil, or wo to the dunghil.* Wife to Ahab. 1. ki. 16. 31. she caused the Prophets of the Lord to be slaine. 1. King. 18. 4. thee Iesabel threatneth Eliah, for the destructiō of Baals priests. 1. Kings 19. 2. she counterfeiteth Ahabs letters to the Elders of Israel, to put to death Naboth for his vineyard. 1. King. 21 8, to 17. Eliah foretelleth her death. 1. King. 21. 17.* her ill end. 2. King. 9. 30.*

Iotha
Iezebel
Iezabel
Iesabel

Izeharites. *clearenesse, oile.* or *pertaining to none.* A kinred. Num. 3. 27. descending of Izhar. Exod. 6. 18. or Izehar. Num. 27. 19.

Iesaarites
Ishar
Iesaar

Izhak, or Iitschac. *laughter,* or *laughing.* Abrahams sonne by Sarah. Gen. 17. 19. & 1. Chr. 1 28. who was the seede promised by God. Gene. 15. 4. Many people promised to descend of him. Gene. 17. 19. borne according to Gods promise. Ge. 21. 1, 2, 3. Rom. 9 7. To be offered vp in sacrifice. Gen. 22. 9. He taketh Rebecca to wife. Gen. 24. 67. and 25. 20. God blesseth him. Ge. 25. 11. To auoide the famine he dwelt in the land of Abimelech. Gen. 26. 1. Christ promised to Izhak. Gen. 26. 3. He calleth his wife sister. Gen. 26. 7. Abimelech reproued him, and why. Gene. 26. 10. Izhak became rich. Gene. 26. 12, 13. His headmen and the Philistims striue for welles. Gene. 26 17, 18, to 22. God was with Izhak. Gene. 26. 24. He erecteth an Altar to God. Gene. 26. 25. Abimelech seeketh his friendship. Gene. 26. 26, 27, to 34. Hee willeth Esau to kill venison for him, that he might blesse him before his death. Gene. 27. 3, 4. He was striken with feare, to see the prouidence of God in preuenting the same. Gene. 27. 33. He blesseth Jaakob and Esau. Gene. 27. 38, 39, 40. He dieth, and is buried by them. Gene. 35. 29. His children. 1. Chr. 1. 34. His faith Heb. 11. 20. His praple. Ecclus. 44. 22.

Izhak
Isaac
Ishak
Ishahac
Isak

Izhar, as Izeharites.

Isaar

Izhari, as Izhar. 1. Chron. 24. 22.

Isaari

Izrahiah. *the Lord ariseth,* or *the clearnesse of the Lord.* 1. Chro. 7. 3.

Izrahia
Izrahaiah

Izreel. *the seede of God, the dropping downe of Gods friendship,* or *the sprinkling vpon the shepherd of God.* A citie. Josh. 15. 56. 1. King. 4 12 Hos. 1. 4, 5.

Iezrael
Iezrahel

Izreelah. *idem.* A city. Josh. 19. 18.

Iesraelah

Izrites. *a fasting,* or *making of earth,* or *tribulation,* or *making narrow,* or *sorrowfull.* A kinred descended of Iezer. Num. 26. 49.

Iezerites
Ieserites

K

Kab. A measure containing about three of our wine quartes, which of Dones dung was solde for fiue pieces of siluer at the siege of Samaria. 2. Kin. 6. 25.

Cab

Kabzeel. *the congregatiō of God.* A city. Josh. 15. 21.

Cabseel

Kadesh. *holinesse.* A city otherwise called En mishpat. Gen. 14 7.

Cades

Kadesh-barnea. *holinesse of an inconstant sonne,* or *holinesse of corne,* or *holinesse of troubled cleanneſſe.* A place. Num 13. 26. and 20. 1 and 32. 8. and 33. 36.

Cades Barnea.

Kadmiel. *God of ancientnesse,* or *God of rising.* Ezra. 2. 40. and 3. 9.

Cadmiel
Cedmiel

Kadmonites. *ancient,* or *chiefe.* a people. Ge. 15. 19.

Cadmonites

Kahath. *a congregatiō, a wrinkle,* or *bluntnesse.* Son of Leui. Gen. 46. 11. Exod. 6. 16. called Koath. 1. Chro. 6. 1. of him came the Kohathites. Num. 26 57. Their portion. Josh. 21. 4, 20, to 27.

Cedmonites
Caath
Chaath
Choath

Kain. *a possession,* or *possessed.* Adams sonne. Ge. 4. 1. He, offended that his brothers sacrifice was more accepted of God, slew him. Gene 4. 3, to 9. looke more

Cehath
Cahath
Cain

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1. Ioh. 3. 12. his children. Gene. 4. 17. he is cursed and despaireth. Gen. 4. 11, 12, 13. Woe pronounced to the followers of Kain. Iude 11.

Kenan — Kainan. *a buyer, or owner.* Gen. 5 9.

Kellai — Kallai. *light, roasting by fire, or my voice* Neh. 12. 20.

Celai — Kamon. *a rising, or his establishing* a city. Iudg. 10. 5.

Camon — Kamuel. *God hath risen or God hath raised vp, or established him.* Nabors son by Mitcah. Gen. 22. 20, 21

Kemuel — Kanah. *of reedes* A riuer. Ioth. 16. 8. and 19. 28.

Camuel — Kareah. *balde, or ffe.* The father of Iohanan. 2. Kings 25. 23.

Chemuel — Karkaa. *a floore, or dissoluing coldnes.* a city. Iof. 15. 3

Kanath — Kartā. *a calling, reading, or meeting.* a city. Iof. 21. 32

Karea — Kaziz. *a cutting a sunder, or an end.* a valley. Iof. 18. 21

Caree — ¶Kedar. *blacknes, or sadnesse.* Both a mans name, and a people. Gen. 25. 13. Ier. 49. 28. Isa. 21. 17.

Karcaa — Kedemah. *ancient, or the first.* Gen. 25. 15.

Carcaa — Kedemoth. *ancsters, or the chiefe, or a burning, or the crookednesse of death.* A wildernes and a city. Deu. 2. 26 Ioth. 13, 18.

Carthan — Kedesh. *holinesse.* A citie. Ioth. 12. 22. and 15. 23. looke Kadesh.

Casis — Kehelathah. *a whale, a congregation, or the Church,* A mansion. Num. 33. 22.

Cedar — Keilah. *dissoluing, diuiding, or cutting that, or his fastening.* A citie. Ioth. 15. 44.

Cedma — Kelaiah. *the voice of the Lord, or the easing, or resting of the Lord.* Ezra 10. 23.

Cademoth — Kelita. *succour, a gathering together, or a bending of the voyce.* Ezra 10. 23. Neh. 8. 7. and 10. 10.

Kedes. Cades — Kemuel, looke Kamuel.

Kehelatha — Kenan, looke Kainan.

Ceelatha — Kenath. *a buying, a possession, or a bewayling.* A city. Num. 32. 42.

Ceila — Kenaz. *that birds nest or this bewayling possession, or buying.* The son of Eliphaz. Ge. 36. 11. 42. Ioſ. 15. 17.

Celaia — Keni. *a possession, a buying, a birds nest, or bewailing.* Moses father in law. Iudg. 1. 16.

Celitah — Kenites, and Kenesites. *idem.* A people. Num. 24. 21, 22. and 32. 12.

Celita — Keren-happuch. *the horne, or childe of beautie.* Iob. 42 14.

Camuel — Kerioth. *cities, callings, readings, or meetings.* A city. Ioth. 15. 25. Iere. 48. 24.

Caiuan — Keros. *crooked, or crookednesse* Ezra 2. 44.

Cauath — Keturah. *smelling sweet, perfuming, or contended for.* Abrahams second wife. Gen. 25. 1.

Ceuaz — Keziah. *as pleasant as Cassia, or fine spices.* Iob 42 14

Cenez — ¶Kibroth hattaauah. *the graues of lust.* A mansion. Num. 11. 34. and 33. 16.

Cibzaim — Kibzaim. *congregations.* A citie. Ioth. 21. 22.

Cedron — Kidron. *making blacke, or sad.* A riuer in the valley betweene Ierusalem and mount Oliuet. 2. Sam. 15. 23. Iohn 18. 1 looke Cedron.

Cina — Kinah. as Keni. A city. Ioth. 15 22.

Kir. *a wall, a blocke, or coldnes, or a meeting.* A citie. Isa. 15. 1. Amos 1. 5.

Kir-hareseth *a wal of workmanship.* a city. Isa. 16. 7

Kir-hareth. *idem.* A city. Isa. 16. 11.

Kirhares — Kir heres *a wall, blocke, or coldnes, or meeting of the sunne.* A city. Ier. 48. 31.

Ciriath — Keriath, as Kerioth. A city. Ioth. 18. 28.

Cariathaim — Kiriathaim. *idem.* A citie. Ioth. 13. 19.

Cariath-arbee — Kiriath-arba. *the fourth citie.* A city builded by Arba, called Hebron. Gen. 23. 2. Iof. 14. 15. & 15. 13. and 21. 11. 1. Chron. 6. 55. At this citie the virgine Marie visited her cousin Elizabet. Lu. 1. 39. where also the 4. Patriarks, Adam, Abraham, Izhak, & Iaakob were buried. Gen. 25. 10. and 35. 29. and 49. 30. and 50. 13.

Ciriatharba — Kiriath-arim. *a city of cities, townes, or watchers:* or in the Hebrew and Syrian, *a citie of enemies.* A citie Ezra 2. 25.

Kiriathiarim — Kiriath-baal. *a city of an idole, of a ruler, or possessor.* A citie. Ioth. 15. 60.

Cariathbaal — Kiriath-iearim. *a city of woods.* a city. Ioth. 9. 17. and 15. 60.

Kiriath-sannath. *a city of a blackbery tree, or in the Hebrew and Syrian, a city of enmity.* A citie called also Debir. Ioth. 15. 49.

Kariath-sennach — Kiriath-sepher. *a citie of letters.* A city, called also Debir. Ioth. 15 15.

Carith-senna — Kish. *hard, or sore, or straw to thatch.* The sonne of Abiel. 1. Sam. 9. 1. and 1. Chr. 8. 30, 33.

Kiriathsephar — Kishion. *hardnesse, or soreneſſe,* &c. Ioth. 19. 20.

Cis — Kishon, as Kish. a riuer or brooke of Galilee neere the hill Tabor. Iudg. 4. 7. 1. King. 18. 40.

Kision — Kithlish. *it is a wall* or in the Hebrew and Syrian, *the company of a lionesse, or as pulled away by violence* A citie. Ioth. 15. 40.

Kison — Kitron *making sweete, or perfuming, or abiding together, or a bond:* or after the Syrian, *a knot.* a citie. Iudg. 1, 30.

Cethlis — Kittim. *breaking small, or golde.* Gen. 10. 4.

Citron — ¶Koa. *hope a congregatiō, a line, or a rule.* Ezek. 23. 23.

Cethim — Kohath, looke Kahath, and Gen. 46. 11. of him came the Kohathites. Num. 26. 57, 58.

Cehath — Kolaiah. *the voyce of the Lord.* Mens names. Nehe. 11. 7. Iere. 29. 21.

Caath — Korah. *bald, baldnesse, Ise, or frost.* Gene. 36. 5. and 1. Chro. 2. 43.

Colaiah — Kore. *crying, calling, reading, or a partridg.* 1. ch. 9. 19

Colaia, Colia — Korhites. *idem* a people. Num. 26. 58.

Corah — ¶Kushaia. *hardnes, his grauity, or his office.* 1. ch. 15. 17

Core — L

Corathites — Laadah *to gather, to assemble together, or to testifie:* also *passing ouer, or robbing, or for the decking:* or after the Syrian, *taking away.* 1 Chro. 4. 21.

Kushaiah — Laadan. *for pleasure, deuouring, iudgemēt, for decking, or for a witnesse:* or after the Syrian, *vnto the time.* 1. Chro. 7. 26. and 23. 7.

Cusaia — Laban. *white, shining, gentle, or brittle.* Brother to Rebekah. Gen. 24. 29 Hee runneth to meete Iaakob. Gen. 29. 13. he giueth his daughter Leah vnto Iaakob in stead of Rahel. Gene. 29. 23. Hee deceiueth Iaakob. Gen. 31. 7. He putteth him. Gen. 31. 23. He maketh a covenant with him. Gene. 30. 44.* Also the wildernesse, where Moses read Deuteronomie vnto the Israelites. Deut. 1. 1.

Laada — Labana *the Moone, whitenesse, frankincense, or brittle.* 1. Esd. 5. 29. Ezra 2. 40. Neh. 7. 48.

Leedan — Lacedemonians. *a lake of deuils, or a well of mad men.* A people. 2. Mac. 5 9.

Ladan — Lachish. *walking, or he going stood still, or being to thy selfe.* a city. Ioth. 10. 3. taken by Iehuah. Ioth. 10. 32. reade Ioth. 15. 39. and 2. King. 14. 19. and 2. Chro. 11. 9. Neh. 11. 30.

Lebana — Lael. *to God. or to the mighty.* Num. 3. 24.

Lebanah — Lahad. *praising, to praise, or to confesse.* 1. Chr. 4. 2.

Laad — Lahmam. *the bread of them, or the warre, or fight of them.* A citie. Ioth. 15. 40.

Lachis — Lehemi. *my bread, or my fight.* a mightie Gyant. 1. Chro. 20. 5.

Lehamam — Laish. *a Lyon,* a city, whose inhabitants the tribe of Dan destroyed. Iudg. 18. 27, 28. reade Isa. 10. 30. called also Leshem. Ioth. 19. 47.

Lehemam — Lamech, looke Lemech.

Laisa — Lamuel. *God to them, or God with them, or with whom is God.* Prou. 31. 1.

Lemuel — Laodicea. *iust people.* a city in Asia, first called Diospolis, afterward Ros, last of all Laodicea, Reuel. 1. 11. Coloss. 4. 16.

Lais — Lappidoth. *lightnings, or lampes.* Husband to Debo-rah.

Lapidoth

rah. Judges 4.4.

Thalassa — Lasea. *thicke, or wise.* A city on the banke of Creta. Acts 27.8.

Lasa — Lasha. *to call, or to anoynt.* a citie. Gen. 10.19.

Lasthenus — Lastenes. *the strength of a stone.* 1.Mac.11.31.

Lazarus *the helpe of God.* A begger. Luke 16.20.* Also the brother of Mary and Martha, who was sick, for the glory of God. John 11.1,2,3,4. Being dead & buried, he is raised vnto life by Christ. Joh.11.43,44. After which the Pharisees resorted vnto his house, to see him. John 12.9. The hie Priestes would haue put him to death, and why. John 12.10,11. his rising a gaine, turned many to the faith John 12.42.

Lea — ¶ Leah. *painfull, or wearied.* Labans eldest daughter. Ge.29.16. God seeing her despised, maketh her fruitfull. Gen.29.31.* she bargaineth w Rahel for her sons Mandrakes, to lie w Jaakob. Gen.30.14,15,16 The people wished Ruth as fruitfull as Leah. Ruth 4.11.

Libanus — Lebana, or Lebanah, looke Labana.

Libanon — Lebanon. *idem.* A place of Syria, so called, for the great store of frankincense there. Deut.1.7. Josh.11. 17. Judg.3.3. 1.King.7.2.

Lebaoth. *of a lionesse, a signe of the heart, or vnto the entring in.* a citie. Josh.15.32.

Lebbeus. *praising, or confessing.* an Apostle of Jesus Christ surnamed Thaddeus. Mat.10.3.

Libna — Lebnah, as Labana. a citie. Josh.15 42.

Lebona — Lebonah. *idem.* a citie. Judg.21.19.

Lecha — Lecah. *walking, or going.* 1.Chr.4.21.

Lahabim — Lehabim. *inflamed, or flames, or sword.* Sonne to Mizraim. Gen.10.13. 1.Chr.1.11.

Laabim

Lechi — Lehi. *the iaw.* a place where Samson slew a thousand men. Judg.15 9,14,15,16,17.

Lameeh — Lemech. *poore, humbled, or smitten.* Methushaels sonne. Gen.4.18. He had two wiues. Gene.4 19 He boasteth of his murthers vnto his wiues. Gene.4.23. Also the sonne of Methushelah. Gen.5.25.

Lesem — Leshem. *a name, or putting, or they put vnto, or a precious stone.* a citie. Josh.19 47.

Lerusim — Letushim. *hammer men, or file men.* The sonne of Dedan. Gen.25.3.

Latissim

Leui — Leui. *ioined, or coupled, or added to him.* Jaakobs third sonne by Leah. Gen.29.34. 1.Chr.2.1. Of him came the Leuites, Exo.4.14. & 1.Chr.6.1.* he and Simeon slew the Shechemites Gen.34.25,26. and are reproued therefore. Gen.49.5,6,7. They are blessed. Deut. 33.8, to 12. God chose ꝑ tribe of Leui, to be his priests. 1 Sam 2.28,30. They are appointed to keepe the Tabernacle. Num.1.47.* and 2 33. They beare the Arke before the people. Josh 3.6. They are separated from the other tribes, and why. Deut.10.8,9. Eleazar the chiefe captaine of the Leuites. Num.3.32. Their purgation and oblation. Leui.8.12.* Of their offices. Numb.4.2.* They are numbred. Num.3.16.* They must be nourished. Deut 12.18,19. They purge the house of God vnder Hezekiah. 2.Chr 29.5. They are numbred, that returned to Jerusalem with Zerubbabel. Neh.12.1.* Dauid numbreth them, and assigneth to them offices. 1.Chr.23.3.* The administration of holy things giuen to them Numb.3.8. Moses deliuereth Deuteronomie to them Deut 31.9.

Leuites — They had no inheritance, and why. Deu.10.9 & 18. 1,2. The first fruits must be brought to them. Deu.26 2,3. They must offer to God the tenth of their tithes. Num.18.26. Hezekiah commanded to giue them the tithes, and why. 2.Chron.31.4. Cities assigned vnto them. Num.35. 2 Josh 21.2, to 43. the selling of their houses, & cities. Leu.25.31, to 35. They put to death idolaters at Moses commaundement. Exod.32.28. They are driuen out of Israel by Jeroboam 2.Chro. 11.14. A Leuite ran about the countrey, and became Michahs priest. Judg.17.7.* And of the Leuite, that had a whore to his concubine. Judg.19 1,2.*

Leumnim *countreys, or without waters.* Gen.25.3. Laumim

¶ Libnah, as Labana. a city. Num.33.20. Josh.10. 29. and 2.Kings 8.22. Isa 37.8. Libna

Libni. *idem.* The sonne of Gershem. Exod.6.17.1. Chro.6.20,29. Of whom came the Libnites. Numb. 3.21. and 26.58. Libnas, Lobni

Licia, *a wolfe.* a prouince of Asia. 1.Mac.15.23. Lycia

Linus. *a net.* 2.Tim.4.21.

Listra. *dissoluing.* a citie. Acts 14.6. Lystra

Liuiathan *a coupling together, his fellowship, or deliuered to himselfe.* A fish, called a whale. Job 40.20. 2.Esd 6.49. Psal.104.26 Isa.27.1. Leniathan

¶ Lo-ammi, *not my people.* Hose.1.9.

Lobin, *whitenesse, &c.* as Labana. Reade Libni. Libni

Lod *natiuitie, or generation.* a city. 1.Chro.8.12.

Lod-hadid. *rising, ioyning, or rising sharpe, or* after the Hebrews and Syrian, *a new natiuity, or generation.* a city. Ezra 2.33.

Lois. *better.* Grandmother to Timothie. 2.Tim.1.5.

Lo-ruhamah. *without mercy.* Hos.1.6.

Lot. *wrapped, ioyned, or couered, or bound together.* Loth sonne to Haran, Abrams brother. Gen.11.27. He and Abram are rich. Gen.13.2.6. Lot chose Sodome to dwell in. Gene.13.11,12. Hee is taken prisoner, and deliuered by Abram. Gen.14.12, to 17. Two Angels his ghests Gen.19.1,2,3. He would rather suffer his daughters to be defiled, then his ghests should suffer iniurie. Gene.19 8. He is commended. 2.Pet.2.7,8. Foretelling the destruction of Sodome to his sonnes in law, they mocked him. Gene. 19.14. He and his house commanded to depart out of Sodome Gen.19. 15 He is deliuered for Abrahams sake. Gene.19 29. Being deliuered, he went and dwelt in a caue with his two daughters, where hee fell to horrible incest. Gen.19.30.* Zoar preserued at his prayer. Gene.19. 20,21,26. His wife turned to a pillar of salt. Gen.19. 29. is an example for vs, to put no trust in worldly things, and distrust God. Luke 17.32,33. Lots dayes. Luke 17.28,29. The land of Ar, giuen to the children of Lot for a possession. Deut.2.9.

Lotan, as Lot Gen.36.20. 1.Chr.1.38.

Lubim. *the heart of a man, or heart of the sea.* A countrey. Neh.3.9. the people called Lubims. 2.Chr. 12.3. Jere.46.9. looke Lybia. Lybia, Lybians

Lucifer. *bringing light.* Isa.14.12.

Lucius. *of light.* a Prophet. Acts 13.1. Rom.16.21.

Lud *natiuitie, or generation* Sonne to Shem. Gen. 10.22. Of him the countrey of Lydia in Asia the lesse, tooke name: looke Lydia, and Isa.66.19.

Ludim *idem.* Mizraims sonne. Gen.10.13.

Luhith. *a floore made of boards, or greenenesse.* a hill. Isa.15 5 Jere.48.5. Luith

Luke. after the Hebrew is interpreted, *a rising to him.* A Christian, who became an Euangelist Col.4. 14. 2.Tim.4.11. Lucas

Luz. *an almond, a departing, or bending.* A citie called also Beth-el. Gen.28.19 Josh.16 2. and 18.13. taken by the family of Joseph Judg.1 23. Luza

¶ Lybia, *grosse, or fat.* A countrey lying from Egypt to the West Ocean: so called of the Moores. Act. 2 10 looke Lubim.

Lycaonia, *a wolfe.* A prouince of Asia where Barnabas and Paul preached. Acts 14.6.

Lydda. *a standing pond of water.* A city of the Philistims on the banke of the great sea, called Diospolis. 1.Mac.11.34. Acts 9.32.35.

Lydia. *idem.* a countrey in Asia the lesse on the East ioyning to Phrygia: on the North to Mysia: on the South vpō part of Caria. 1.Mac.8.8 called also Lud: Isai.

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Isa.66.19.of the people. Iere.46.9. Also a goslip woman who beleeued the Gospel. Acts 16.14.

Lysania — Lysanias *dissoluing sadnesse*. The Tetrarch of Abilene. Luke 3.1.

Lysias *dissoluing*. King Antiochus deputie. 1 Mac. 3.32.2.Mac.11.1. 1.Mac. 6.17.*and 7.2.3.4.

Lysimachus. *dissoluing battel*. Menelaus brother. 2. Mac.4.29.

Also the sonne of Ptolemeus. Ester 11.1.

Lystra, as Lysias, a citie. Acts 14.6.

M

Maaca — Maacah. *pressed downe, worne*, or *fastened*. 2.Sam. 10.6.

Maacha — Maachah. *idem*. Abishaloms daughter. 1. Kin.15.2. 2.Chr.11.20. Also Calebs concubine. 1.Chr.2.48.

Maachati — Maachathi *broken, &c.* as Maacah. Deu.3.14. Ios. 13.11. and 2.King.25.23.

Machati

Maaddi — Maadai. *yeerely, pleasant, decked, testifying*, or *passing ouer*: or after the Syrian *taking away*. Ezr. 10.34.

Madaia — Maadiah. *solemnity*, or *the pleasantnes*, or *decking of the Lord*, or *the testimony*, or *couenãt of the Lord*. Ne.12.5.

Madia — Maai. *a bellie*, or *heaping vp*. Neh.12.36.

Maakah, looke Maachah.

Maale-Acrabim — Maaleh-akrabbim, or Maaleth-akrabbim. Numb. 34.4.Iosh.15.3.

Maarath — Maarah. *a denne, a making emptie, a powring out of water*, or *watching*. A citie. Iosh.15.59.

Maasai — Maasai. *my worke*. 1.Chr.9.12.

Maasiah — Maaseiah. *the worke of the Lord*. 1. Chr.15.18. and 2.Chr.26.11.

Maasias

Maassaios

Maasia — Maasiah, or Maaziah. *the defence, strength*, or *sure trust of the Lord*. 2.Chr.23.1. and 1. Chr.24.18.

Mahath — Maath. *wiping away, defacing, breaking*, or *fearing*, or after the Syrian, *a smiting*. Luk.3.26.

Mooz — Maaz. *wood*, or *of wood* 1.Chron.2.27.

Maasia — Maziah. *the strength*, or *succour of the Lord*. 1. Chr. 24.18. and Neh.10.8.

Maazian

Machbanai — Macbannai, or Macbanai. *a wretch*, or *my poore son*, or *the powerrie of vnderstanding*. 1. Chr 12.13.

Machabanai

Machabæus — Maccabeus *smiting*, or after the Greeke. *a warriour*. the sonne of Mattathias. 1. Mac.2.4. Of whom looke more in Iudas.

Macedonia. *a burning*, or *worshipping*, or *a crookednesse*. But after the Greeke, *loftie*, or *excelling other*. A countrey in Greece. Reade Ester 16.10.1.Mac.1. 1.2.Macc.8.20 Acts 16.9,10,12. and 19.21,22.29. Rom.15.26.1.Cor 16,5.2.Cor.1.16. and 8.1. and 9. 2. and 11.9. and 1.Thes.4.10.

Machbena — Machbenah. *powertie, the smiting of his sonne, the powertie of vnderstanding*, or *the smiting of the builder*. 1.Chron.2.49.

Machabani

Machi. *poore*, or *a smiter*. Num 13,16.

Machir, *selling*, or *knowing* Ge.50.23. & 2.Sa 9.4

Machrites. *idem*. Num 26.29.

Machmas. *a smiter*, or *a poore man taken away*. A citie. 1.Mac.9.73.

Machnedebai — Machnadebai. *a smiter*, or *a poore man vowing of his owne accord*. Ezra 10.40.

Machpelah. *double*. Gen.23.9.

Madai. *a measure, iudging*, or *a garment*. Gen.10.2.

Medan — Madan. *strife, iudging, a measure*, or *a garment*. Ge. 25.2.

Medemenah

Madmanna — Madmanah. *a measure of a gift, the preparation of a garment*, or *a dunghill*. A citie. Iosh 15 31. Iere.48. 2. Isa 10 31. Also a man. 1.Chr.2.49.

Madmena

Madmenah

Madmen — Madon. *a chiding*, or *a garment*, or *his measure*. A citie. Iosh 11.1. and 12.19.

Magbis — Magbish. *excelling other*, or *height*, Ezra 2.30.

Magdala. *a tower*, or *greatnesse*. A citie. Mat.15.39

Magdalene — Magdalena. *magnified*, or *exalted*, or *a tower*. The surname of Marthas sister. Matth.27.56. looke Marie.

Magdiel. *preaching*, or *declaring God*, or *the apple*, or *chosen fruit of God*. Gen.36.43.

Magog. *couering*, or *melting*. A man, a people, and a countrey. Gen.10.2. Eze.38.2. and 39.6. Reue.20.8

Magbiath. *a body thrust hard together*, or *gathered together*, or *the moth of the body*, or *of the garment*. Nehem.10.20. — Magpias, Megphies

Mahali. *infirmitie*, or *sickues*, or *a company of dauncers*, or *a harpe*: or after the Syrian *pardon*. Exo.6.19. Num.3.20. and 1.Chron.23.23. Of whom came the Mahlites. Num.3.33. — Mahli, Maheli, Mahelites

Mahalah. *idem*. Giteads sister. 1.Chr 7.18. Also the daughter of Ieremoth. 2. Chron.11.18. Also Esaus third wife. Gen.28.9. — Malah, Mahalath, Mahelah

Mahaleel. *praysing God*, or *Gods illumination*. The sonne of Kenan. Gen.5.12. Lu.3.37. Also the father of Shephatiah. Neh.11.4. — Malaleel, Maleleel, Mahalaleel

Mahanaim. *tents*, or *a company of souldiers*, or *two armies*, or *campes*. The place where Gods Angels met Iaakob. Gen.32.1,2. Iosh.13.26.

Mahaneh-dan. *the tents of iudgement*. A place. Iudges 18.12.

Maharai *hasting*, or *a hill*, or *from my hill*. 2.Sa.23. 28. and 1.Chr.11.30.

Mahath. *wiping away, breaking*, or *fearing*, or after the Syrian. *a smiting*. 1.Chr.6.35. and 2.Chr.29.12.

Mahumite — Mahuite. *declaring a message, blotting out, shauing*, or *the marrow in bones*. 1.Chr.11.46.

Mahazioth. *seeing a signe*, or *seeing a letter*. 1.Chr. 25.4. — Maasioth

Maher-shalal-hash-baz. Isa 8.3.

Mahlah, as Mahalah The daughter of Zelophehad. Numb.26.33. — Mahela

Mahli, and Mahlites, looke Mahali.

Mahlon, as Mahali Ruth 1.2. — Mahalon

Mahol. *idem*. 1 King.4.31.

Mainan. *numbred, rewarded*, or *prepared*. Father of Meira. Lu.3.31. — Menam, Menna

Mahaz. *an ende*, or *ending, yrke someneſſe*, or *watching summer*, or *waxing hote* A place. 1.Kin.4.9. — Makaz, Macces

Makkedah. *a burning*, or *worshipping*, or *a crookednesse*. A citie. Iosh. 10 10,28. and 15.41. — Makeda, Makedah

Makkeloth. *Churches, companies*, or *congregations*. A mansion. Num.31.25. — Makeloth, Maceloth

Malachi. *my messenger*, or *Angel*. A Prophet. Mal. 1.1. and 2.Esd.1.40. — Malachias

Malath-leannoth. looke the title of Psal.88.

Malcham. *their king*, or *their counsellour*. A mans name. 1.Chr.8.9. also an idole. Zeph.1.5. — Malchom, Molchon

Malchiah *the Lord my king*, or *the Lord my counsellour*. 1.Chr 6.4. Ezra 10.25. Ier.21.1. — Melchia, Melchias

Malchiel. *God is my king*, or *God is my counsellour*, or *God is my kingdome*. Gene.46 17. 1.Chron.7.31. of whom came the Malchielites. Num.26.45. — Melchiel, Melchielites

Malchiiah, as Malchiah. 1.Chr.9.12. and 24.9. — Melchia

Malchishua *my king the sauiour*, or *the king of health*, or *the mighty king*. Sauls sonne. 1.Sam.14.49. — Melchisua

Malchi zedek. *king of righteousnesse*. The king of Shalem, to whom Abram gaue tithe of all his spoiles, Ge.14.18,19,20. reade Heb.5.6.*& 7.1,2. looke Shem, Malchus *my king, kingdom*, or *my counsellor*. The high priests seruant, whose eare Peter smote off. Ioh.18.10 — Melchisedec

Maleleel, looke Mahaleel.

Malhah, as Mahali. daughter of Zelophehad. Iosh. 17.3. looke Mahlah. — Mahala

Mallothi. *fulnesse*, or *circumcision*. 1.Chr 25.4. — Malothi

Malluch. *reigning*, or *counselling*. Mens names. Ezra 10.29,32. Neh.10.4,27. — Maloch

Mamre. *a rebell, bitter*, or *changing*, or *set with trees*. A mans name. Gene.14.24. also a plaine neere Hebron. Gen,13.18. — Mambre

Mamzer,

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Mamzer. *a bastard*, or *one borne of an harlot*. Deut. 23.2.

Manna — Man. *part*, *portion*, or *gift*, or *meate prepared*, or *what is that?* Food sent vnto the Israelites frō heauen. Exo. 16.15. God rained Man and Quailes vnto the Israelites. Exod. 16.13. Numb. 11.31. The same melted it, and being kept longer then God appointed, it putrified. Exod. 16.20, 21. It fell not on the Sabbath, & why. Exo. 16.25, 26. It was reserued, and why. Exod. 16.32. The Israelites loathed it. Nu. 11.6. It ceased after they had taken of the corne of Canaan. Iosh. 5.12. Man not the true bread, but a figure thereof. Iohn 6.31, 32, 33, 39, 49, 58. Of Man reade Ps. 78.24, 25. Wis. 16.20, 21. 1. Chr. 10.3. Reu. 2.17.

Menahem — Manahem. *a comforter*. He that slew Shallum king of Iudah, and reigned in his stead. 2. King. 15.14. He died. 2. King. 15.14.

Manahen *their comforter*, or *leader*, or *the preparation of heat*, or *a gift not registred*. Acts 13.1.

Manasses, Manasseh — Manasseh, looke Manasheh, Iosephs sonne. Ge. 41.51. Iaakob reckoned Manasseh and Ephraim among his children. Genes. 48.5. Manasseh is blessed by Iaakob. Gen. 48.19, 20. The habitation of halfe his tribe. Iosh. 13.29, 30. Iosh. commandeth them to goe armed before their brethren. Iosh. 1.12, 13, 14. and 4.12. The portion and heritage of the children of Manasseh. Iol. 22.7, 8. They destroy not the Canaanites vtterly, but made them tributaries. Iudg. 1.27, 28.

Also Hezekiahs sonne, who succeeded his father. 2. Kin. 20.21. Mat. 1.10. He became wicked and idolatrous. 2. King. 21.2, to 19. and 2. Chr. 33.1, to 21. Hee is called Ez. Luke 3.28.

Manahthites. *my ladie of rest*, or *my prince of rest*. A people. 1. Chr. 2.54.

Mandrakes. A kinde of fruit. Gen. 30.14, 15. Cant. 7.13.

Mina — Maneh. A kind of weight. Ezek. 45.12.

Manoah, Manoe — Manoach. *rest*, or *a gift*. The father of Samson. Iudg. 13.2.*

Maonathi — Maon. *a dwelling place*, or *a place of offence*, or *of sinne*. A citie. Iosh. 15.55. Also a man. 1. Chr. 2.45.

Marah — Mara. *bitter*, or *bitternesse*. The name of Naomi. Ruth 1.20. Also a mansion. Exod. 15.23. Num. 33.8.

Marolah, Merala — Maralah. *sleepe*, or *drunkennesse*, or *the bitternesse of ascending*: or *a sacrifice killed*, or *a sacrifice of myrrhe*, or *a leafe of Myrrhe*, or *teaching sacrifice*, or *ascension*. A citie. Iosh. 19.11.

Maran-atha. 1. Cor. 16.22.

Marcus — Marke. *filed*, or *made fine*, or *wiped from the rustinesse*. Barnabas sisters sonne. Col. 4.10. 2. Tim. 4.11. Peter calleth him his sonne. 1. Pet. 5.13.

Mardechai, looke Mordechai.

Maresah, Maresa — Maresha, *from the head*, *from the beginning*, or *an inheritance*, or *the bitternesse of the field*. A citie. Iosh. 15.44. Mich. 1.1. Also a man. 1. Chr. 2.42.

Maria — Marie as Miriam, the virgin, wife to Ioseph, mother of Christ. Matth. 1.16. Her wonderfull conception by the holy Ghost. Luk. 1.26, to 39. She visiteth her cousin Elizabeth. Luk. 1.40. And is called blessed of her. Luke 1.42. Her song. Luk. 1.46, to 56. She being deliuered of Christ at Bethlehem. Luke 2.7. goeth into Egypt, and returneth to Nazareth. Matth. 2.13.* She seeketh her sonne, and findeth him in the temple, disputing among Doctors. Luk. 2.44.* She is called Christs mother. Iohn 2.3. and 19.25, 26.

Also the mother of Iohn. Mar. 12.12.

Also the wife of Cleophas, the virgine Maries sister. Iohn 19.25. who bestowed great labour vpon Gods preachers. Rom. 16.6. the mother of Iames & Ioses. Matth. 27.56, 61.

Also the mother of Zebedeus children, Iohn and Iames. Matth. 27.56. and 4.21. Mar. 1.19.

Also the sister of Lazarus and Martha, surnamed Magdalena, who anointed the Lord, & wiped his feete with her haire. Ioh. 11.2. & 12.3. Mat. 26.7. she meeteth Iesus comming to her house. Ioh. 11.29. she was very attentiue to heare the word. Luk. 10 39.* Christ asketh her why she wept. Ioh. 20.15. Out of her Christ cast seuen deuils, & she followed him ministring to him of her substance. Luk. 8.2, 3. She runneth to the Sepulchre. Mat. 27.61. and 28.1. Ioh. 20.1, 2. Christ being risen againe, forbiddeth her to touch him, & why. Iohn 20.17. Shee sheweth to the Apostles the resurrection of Christ. Mar. 16.9, 10. Iohn 20.18.

Maroth. *bitternesse*. A city. Mic. 1.12.

Mars streete. looke Acts 17.19, 22.

Areopagus, Marsana — Marsena. *the bitternes of a bramble*, or *myrrhe of the enemie*, or *shewing the bramble*, or *enemie*. Est. 1.14.

Martha. *stirring vp*, *bitter*, or *prouoking*: or after the Syrian, *a lady*. Sister of Mary and Lazarus. Luke 10.38, 39. cumbred about much businesse. Luk. 10.40. and serued supper. Ioh. 12.2. her faith. Ioh. 11.22, 24, 27. her distrust verse 39.

Masal — Mashal, *a parable*, *gouerning*, or *ruling*. A citie. 1. Chr. 6.74.

Masmana, Mishmanah — Mashmannah. *his fatnesse*, or *his eyle*, or *touching*, or *taking away*, *a gift*, or *number*. 1. Chr. 12.10.

Masreka, Masreca, Masrecah — Mashrecah *an hissing*, or *drawing of vanity*, or *touching vanitie*, or *a vine*. A citie. 1. Chron. 1.47. Gene. 36.36.

Massa. *a burden*, *a taking vnto*, or *sometimes*, or *prophesie*. Gen. 25.14.

Massah. *tentation*. A place. Exod. 17.7.

Mathathias looke Mattithia, and Luke 3.25, 26.

Mathusala looke Methushelah, and Luke 3.37.

Matred. *a wand descending*, or *the wand of gouernment*, or after the Syrian *labour*. Gen. 36.39.

Matri. *rain*, *heaping*, *custody*, or *a prison*. 1 Sa. 10.21

Mathan, Matthan — Mattan. *his gift*, or *the losse*, or *the death of them*, or after the Syrian, *expectation*, or *hope*. 2. King. 11.18. 2. Chr. 23.17.

Mathana — Mattanah. *idem*. A place. Num. 21.18.

Mattenai — Mattani, or Matthenai, *idem*. Ezra 10.33.

Matthanias, Mathania — Mattaniah. *the gift of the Lord*, or *the Lord of the loynes*: or after the Syrian & Hebrew, *the hope of the Lord*. Iehoiakims vncle called also Zedekiah. 2 King. 24.19 also the sonne of Micah. 1. Chr. 9.15.

Matthatha — Mattatha. *his gift*. Lu. 3.31.

Mattenai, looke Mattani.

Mathan — Matthan, as Mattan. Mat. 1.15.

Matthat. *a gift*, or *giuing*. Lu. 3.24, 29.

Matthatah — Mattattah *his gift*. Ezra 10.33.

Mathathias — Mattathias, as Mattaniah. Father of Iudas Maccabeus. 1. Mac. 2.1.* Also other men. Lu. 3.25, 26.

Matthew. *giuen*, or *a reward*. An Apostle and Euangelist, named also Leui, whom Christ called. Mat. 9.9, 10. Mat. 2.14. Lu. 5.27.

Mathathias — Matthias *the gift of the Lord*. 2. Mac. 14.19. Also the Apostle chosen in the roome of Iudas. Act. 1.26.

Mattithiah — Mattathia. *a gift of the Lord*. The eldest sonne of Shallum. 1. Chr. 9.31. also another. 1. Chr. 15.18.

Lucifer, Moazim — Mazzaroth. The morning starre. Job 38.32.

Mauzzim, *strengthened*, or *strength*, or *succours*. An idole. Dan. 11.38.

Mea — ¶Meah. *an hundreth cubites*. A tower. Neh. 3.1.

Maara — Mearah. *adenne*, or *a caue*, *a making emptie*, or *a powring out of water*, or *watching*. Iosh. 13.4.

Mobonnai — Mebannai *a sonne*, *a building*, *vnderstood*, or *vnderstanding*. 2. Sam 23.27.

Mecherathite. *selling*, or *knowledge*. 1. Chr. 11.36.

Moconah, Mochona — Mechonah *a foote of a pillar*, or *prouision*. A citie. Nehe. 11.28.

Medad,

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Medad. *measuring*, or *the waters of the beloued*. Nu. 11.26.

Medam, looke Madan.

Medaba — Medeba. *the waters of griefe*, or *waters springing vp*. A citie. Num. 21.30. Iosh. 13.9, 16.

Medena — Medes. *a measure*, *abounding*, or *a garment*: in Hebrue, *Madai*. A people. Eze. 6.2. Isai. 13.17. Acts 2.9.

Mageddo — Megiddo, or Megiddon *a declaring of a message*, *an apple*, or *the chosen fruit*. A citie. Iosh. 12.21. Zechar. 12.11.

Mageddon — Mehetabel. *how good is God?* or *God doing well*. Gen. 36.39.

Mahida — Mehida. *a riddle*, *sharpnes of wit*, or *shauing the hand*: or after the Syrian, *the hand smitten*. Ezra 2.52.

Mahir — Mehir. *a reward*. 1. Chr. 4.11.

Mauiael — Mehuaiel. *teaching*, or *declaring God*, or *God blotting out*: or after the Syrian and Hebrue, *smitten of God* Gen. 4.18.

Aman — Mehuman. *troubled*, *making an vprore*, or *a multitude*. Ester 1.10.

Mauman — Meiarkon. a citie, Iosh. 19.46.

Meiercon — Melatiah. *deliuerance of the Lord*. Neh. 3.7.

Meltias — Melea. *a queene*, or *shee counseller*: or after the Hebrue, *supplying*, or *supplied*. Luke 3.31.

Melcha — Melchi. *my king*, or *my counsell*. The name of men mentioned Luke 3.24, 28.

Melchi-zedek — Melchi sedec, looke Malchi-sedek.

Milico — Melech *a king*, or *counseller*. 1. Chr. 8.35.

Milich — Melicu. *his kingdome*, or *counsell*. Neh. 12.14.

Malassar — Melita. *flowing with honie*. An Ile betweene Epirus and Italie, looking toward Cicilia Acts 28.1.

Malasar — Melzar, *the circumcision of a narrow place*, or *of a bond*, or *a steward*. Dan. 1.11.

Memuchan — Memphis *from the mouth*: or after the Syrian, *a couerer*, or *ouerweelmer*, a countrey. Hos. 9.6. Iudet. 1.10

Mamuchan — Memucan. *prepared*, *sure*, *made poore*, or *smitten*. Ester 1.14.

Menahem, looke Manahem.

Menasseh — Menasheh. *forgotten*, or *forgetfulnesse*. looke Manasheh. and also Ezra 10.33.

Manasseh — Mene, Mene, Tekel, Vpharsin. Dan 5.25.

Menelaus *power*, or *strength of the people*. 2. Macc. 5.15. and 11.29

Mneftheus — Menesthens. *the carefulnesse*, *anger*, or *the strength of God*. 2. Ma. 4.21.

Meonenim. *charmers*. Iudg. 9.37.

Meonothai. 1. Chr. 4.14.

Mephaath. *an appearance of waters*, or *the force of waters*. A citie. Iosh 21.3 and 13.18.

Mephibosheth — Mephibosheth *shame of mouth*. Sonne of Ionathan, lame of his feet. 2. Sam. 4.4. comforted & well intreated of Dauid for his fathers sake. 2. Samu. 9.6* Ziba by false accusation, obteineth all that hee did possesse. 2. Sam. 16.4. Which being knowen, the lands are diuided betweene him and Ziba. 2. Sam. 19.22.

Merob — Merab. *fighting*, *sliding*, or *multiplying*: or after the Syrian, *the office of a master*. Sauls eldest daughter. 1. Sam. 14.49. promised to Dauid to wife, but giuen to another. 1. Sam. 18.17, 18, 19.

Meraioth *bitternesse*, *rebellious*, or *changings*. The sonne of Zeraiah. 1. Chron. 6.6. Also the sonne of Ahitub. 1. Chr. 9.11.

Merari — Merari. *bitter*, *stirred vp*, or *prouoked*. The sonne of Leui. Gen. 46.11. Exo. 6.10. Of whom came the Merarites. Num. 26.57.

Mercurius. *of marchandise* One of the heathen gods to whome Paul was likened Actes 14.12. Also one whom Paul greeteth. Rom. 16.14.

Mared — Mered. *a rebel*, or *rebellious going downe*, or *bearing rule*. 1. Chr. 4.17, 18.

Miremoth — Meremoth, or Merimoth. *bitternesse*, or *myrrhe of death*. Ezra 10.36. Neh. 3.4. and 10.5.

Marimuth — Meres. *a distilling downe from the head*: or after the Syrian, *an impostume*. Ester 1.14. Mares

Merib baal. *rebellion*, or *fighting against Baal*. The sonne of Ionathan. 1. Chr. 8.34.

Meribah. *strife*, or *contention*. A place. Exod. 17.7. Num. 20.13. Ezek. 47.19. Meriboth

Merodach Baladan. *bitter contrition without iudgement*. Baladans sonne, king of Babel. Isai. 39. 1. called Berodach Baladan. 2. King. 20.12.

Merom. *heights* a riuer. Iosh. 11.5.

Meronothite. *my singing*, *reioycing*, or *crying out*: or in the Syrian, *bearing rule*. 1. Chr. 27.30. Meronathit

Meroz. *secret*, or *leannes*. a citie of Galile. Iud. 5.23. Meros

Mesha. *a burden*, or *taking*, or *a saluation*. Sonne of Caleb. 1. Chr. 2.42. Also a king of Moab. 2. King. 3.4.5. Also a citie. Gen. 10.30. Messa, Mesa

Mesha. *prolonging*, or *drawing*, or *hedging in waters*. Dan. 1.7. Misach

Meshech. *idem*, Sonne of Iapheth. Gene. 10.2. Of whom the countrey of Meshech tooke name. Ezek. 27.13. Psal. 120.5. Mesech, Mosoc

Meshelemiah. *the peace*, *the perfection*, or *the recōpensing of the Lord*. Mens names. 1. Chron. 9.21. and 26.1. Meselemia, Mosolamia

Meshezabeel. *God taking away*, *flowing*: or after the Syrian and Hebrew, *the saluation of God*. Nehe. 3.4. and 10.21. Mesesabel, Mesezebel

Meshillemith. *peaceable*, *perfect*, *giuing againe*, or *the parables of death*. 1. Chr. 9.12. Mesillamith

Meshillemoth. *a making peace*, *perfection*, *a giuing againe*, or *the parables of death*. 2. Chr. 28.12. Mosollamith

Meshullam. *a peacemaker*, or *peaceable*, *perfect*, *giuing againe*, *their parables*, or *their power*. 2. Kin 22.3. Nehe. 3.4, 6, 30, &c. Mesillemoth, Mosollamoth

Mesobaite. *the standing place of the Lord*, *the Lords standing*, or *a little Doe*. 1. Chr. 11.47. Meselam, Messulam

Mesopotamia. A countrey, parcel of the greater Asia and Syria, betweene Babylon & Arabia, & betweene the two riuers Tigris and Euphrates, as the Greeke words Meſos, *middle*, & Potamos, *a riuer* (wherof it is cōpounded) do signifie. Act. 2.9 & 7.2. Iudet. 1.24 & 5.7.

Messias *anointed*, but after þ greeke, *Christ*. Ioh. 1.41

Methushael. *asking death*, or *his death*, or *a graue*. Gen 4.18. Methusael, Methusal

Methushelah. *he sent his death*, or *the weapons of his death*.: or after the Hebrew and Syrian, *spoyling his death*, or *the spoyle of death*. The father of Lamech. Gen. 5.25, 26, 27. Mathusala, Methuselah

Methegammath. *the bridle of bondage*. 2. Sam. 8.1. and 1. Chr. 18.1.

Meunim. *dwelling places*, *afflicting*, *offending*, or *answering* 1. Esd. 5.31. Ezra 2.50. Mehunim, Munim

Mezahab. *gilded*, or *the waters of gold*, or *what gold*. Gen. 38.39. Mezaab

¶ Miamin. *the right hand*, or *preparing waters*. Ezr. 10.25.

Mibhar. *chosen*, or *youth*. 1. Chr. 11.38. Mibahar

Mibsam. *smelling sweet*, or *confounding them*. Gen. 25.13. and 1. Chr 4.25. Mabsam

Mibzar. *defended*, *walled*, *forbidding*, *taking away*, or *gathering grapes*. A Duke. Gen. 36.42. Mibsar, Mabsar

Michah *poor*, *lowly*, *smiting*, or *smitten*, or *who is here in this place?* or *waters here*. Mens names. 2. Samu. 9.12. 1. Chron. 5.5. Iudg. 17.1. and 18.13, to 27.2. Chr 24.20. Micha, Micah, Michas

Michael *Who is God*, or *who is like God*, or *the lowlinesse of God*, *the pouertie of God*, *the smiting of God*, *God smitten*. Sonne of Sethur. Num. 13.14. Also the sonne of Israiah. 1. Chron. 7.3. Also an Archangel. Dan 12.1. Iude 9 Reuel. 12.7. Michaias, Michæas

Michaiah *who is the Lord*, or *who is like the Lord*, or

the lowlines, or poverty of the Lord, or the smiting of the Lord, or the Lord smiting. sonne of Imlah a Prophet 1.kin.22.8, to 29.2.Chr 18.7, to 28. When he prophesied. Mich.1.1. Also the father of Achbor. 2.kin.22,12

Michol — Michal *who is perfect?* Daughter of Saul. 1.Sam. 14.49. she loued Dauid. 1. Sam. 18.20. & was giuen to him in marriage. 1.Sam.18.27. How she saued his life. 1.Sa.19.11, to 18. She was giuen vnto Phalti to wife. 1.Sam.25.44. Her sendeth to Ishbosheth for her. 2.Samu 3.14. Seeing Dauid daunce before the Arke, she contemneth him, and therefore became barren all her life. 2.Sam.6.20.* 1 Chr.15.29.

Machmas — Michmash. *a smiter, a poore man taken away, the smiter striking,* or *a poore man touching*, or *taken away.* A citie. Neh. 11.31.

Mechmas

Machmethath — Michmethah *the gift of a smiter*, or *poore man*, or *the death of a smiter.* A citie. Iosh. 16.9.

Machmethah — Michri *a selling* or *knowledge.* 1. Chr 9.8.

Mochori — Michtam. Psal 16.

Meddin — Middin *iudgement, striuing,* or *chiding.* A city. Iosh. 15.61. Iudg. 5.10.

Madian — Midian *idem.* Abrahams sonne by Keturah Ge. 25. 2. of him both countrey & people tooke name. Gen 37. 28 Exo.3.1 Nu.25.6.& 31.2,3 Iudg 6.1.& 7.14,15.

Madianites

Magdal eder. *the tower of the flocke.* A place by Bethlehem. Gen.35.21.

Magda'el — Migdal-el. *the tower of God,* or *the greatnes of God.* a citie. Iosh. 19.38.

Magdalgad — Migdal-gad *a happie tower.* or *a tower compassed about,* or *greatnesse of happinesse,* or *the greatnesse compassed about.* A citie. Iosh. 15.37.

Magdalum — Migdol, *a tower,* or *greatnesse.* A citie. Ier 44.1.

Migron — Migron *feare, a barne,* or *from the throate.* A citie. Isa. 10.28.

Maiman — Miiamin. *the right hand,* or *preparing waters.* 1.Ch. 24 9.

Macelloth — Mikloth. *little wands staues, voices,* or *looking downward.* 1.Chr.8.32.& 9.37.

Miknia — Mikneiah. *the possession of the Lorde,* or *the buying the cattell,* or *the herd of the Lord.* 1.Chr.15.18.

Melalai — Milalai. *circumcision,* or *my talke.* Neh. 12.36.

Milcah — Milchah *a Queene,* or *woman of counsell.* Daughter of Haran. Ge. 11.29. and 22.20. Also the Daughter of Zelophehad. Ioh. 17.3.

Melcha

Milcha — Milcom. *their king,* or *their counseller.* An idole of the Ammonites. 1. King. 11.5.

Mile um. *red kernels.* A citie. Ac. 20.15. 2. Tim 4.20

Mello — Millo *fulnesse,* or *a filling* A place. Iudg 9.6. and 2. Sam. 5.9.

Mianim — Miniamin, as Miiamin. Neh. 12.17.

Menni — Minni *prouision, a gift,* or *number.* The name of a region. Ier. 51.27.

Mianeth — Minnith *idem.* A citie. Iudg. 11.33. Eze. 27.17.

Mennith

Maria — Miriam *exalted the sea of bitternes,* or *the myrrhe,* or *mistris of the seate,* or after the Syrian and Hebrue, *the lady of the sea.* Daughter of Amram, sister to Moses and Aaron. Exo. 15.20. Num. 26.29. She watcheth Moses to see what would become of him. Exod. 2.4, to 9. Shee with other women giue thankes to God for their deliuerance. Exo. 15.20, 21. For her murmuring she is striken with lepzie, and at Moses praper healed againe. Num. 12.1.* She dieth at Kadesh. Num. 20.1.

Marie

Marma — Mirma *deceit, highnesse,* or *exolling himselfe.* 1. Ch. 8.10.

Misael — Mishael. *who demandeth,* or *who requireth?* or *lent,* or *who demanding, requiring,* or *lending?* or *God hath taken away,* or *gone backe.* Daniels companion, called also Meshach. Dan. 1.7.

Misal — Misgab. A citie Ierem 48.1.

Masal — Mishal, *parables, gouerning,* or *ruling.* A citie, Iosh. 21.30.

Misham. *their sauiour, hauing a regard vnto them, taking away,* or *touching the people.* 1.Chr. 8.12.

Misaham

Misaan

Mishael. *demanding,* or *requiring, required,* or *lent,* or *a graue, hell,* or *pits,* or *the taking away,* or *touching of God.* A citie. Iosh 19.26.

Misal

Meshal

Mishma. *a hearing,* or *diligent hearing,* or *obeying.* Gen. 25.14. 1.Chr. 4.25.

Misma

Masma

Mishmannah. *fatnesse, his oyle,* or *touching,* or *taking away prouision,* or *taking away a gift.* 1. Chr. 12.10.

Masmana

Mishraites *spread abroad, touching a companion, taking away a fried,* or *taking away a shepherd,* or *malice* a familie descended of Kiriath-Iearim. 1.Chron. 2.53.

Misrahthites

Mispar. *a numbring, a shewing, a scriuener,* or *the bul of tribute.* Ezra 2.2. called Mispereth, viz. *numbring, shewing,* or *the augmenting of tribute.* Neh 7.7.

Mesphar

Mesperath

Mespharath

Misrephothmaim. *burning,* or *hot waters,* or *the burnings of waters.* A place to bepe'e water vpon the fire, and make salt the reef. Iosh. 11 8.

Maserephroth-maim

Mithkah. *sweetnesse,* or *pleasantnesse.* Num. 33.28.

Mithca

Mithnite. *a gift,* or *the loine* or after the Syrian, *hope,* or *looking for.* 1.Chr. 11.43.

Mithanite

Mathanite

Mithredath. *assaying,* or *beholding the lawe,* or *breaking the Lawe,* or *the going downe of death.* Ezra. 1.8. and 4.7. 1.Esdr. 2.11.

Mithridates

Mithridath

Mitylenes. *cleanlinesse,* or *the wiping of the wine presse.* An Ile against Asia, distant from the nerest borders thereof 5700 paces. Acts 20.14.

Mitylene

Mizar. *little.* A hill Psal. 42.6.

Mizpah, or Mizpeh. *a watch tower,* or *looking glasse,* or *iudgement,* or *a couering.* A place. Gen. 31 49. Ioth. 11.3.8. and 13.26 builded by king Asa 1.Kin. 15.12. The Israelites consult there against the Gibeonites. Iudg. 20.1, to 11. Thither also Samuel assembled the Israelites to pray for them 1.Sam 7.5.

Mispah

Mizpath

Mizphat

Mizpha

Mizpeh

Mizraim. Gen. 10.6.

Mizzah *a dropping,* or *distilling from the head,* or *a sprinkling by that:* or after the Syrian, *a consuming,* or *consumption.* Gen. 36.13.

Mizza

Meza

¶ Mnason *a diligent seeker,* or *betrothing,* or *remembring.* Acts 21.16.

¶ Moab. *of the father.* Lots son by his eldest daughter, of whom came the wicked Moabites. Gene. 19.37. and 36.36. they are ouercome by the Amozites. Num. 21.29. Israel forbidden to warre with them. Deut. 2. 9. Israel failing to idolatrie, become subiects to them. Iudg. 3.12, 13, 14. Ehud slayeth 10000. Moabites. Iudg. 3.29. Chemosh Moabs abomination. 1. Kin. 11.7. The Israelites commit whoredome with the daughters of Moab Numb. 25.1. Moabs ruine foretolde. Isa. 16.2. They which Dauid slew not, became tributaries. 2. Sam. 8.2. Iehoshaphats & Iehorams miraculous victorie against Moab. 2. king. 3 5.*

Moladah, *nativitie,* or *generation* A citie. Iosh. 15. 26. and 19.2.

Molada

Molech. *reigning,* or *a counsellour.* An idole of the Ammonites. 1. Kin. 11.7. The Israelites forbidden to offer their children to it. Leuit. 18.21. vpon paine of death. Leuit. 20.2,3,4,5. It was destroyed by Iosiah. 2. King. 23.10.

Moloch

Molecheth. 1. Chr 7.18.

Molecath

Moled *nativity,* or *generation,* or *a circumcised hand* 1. Chr. 2.29.

Mordechai. *bitter contrition*, or *worne myrrhe,* or *teaching contrition:* or after the Hebrue and Syrian, *most pure myrrhe* He who brought vp Ester. Ester. 2. 5.* who bewailed the Iewes destruction. Ester 4.1.* and was exalted. Ester. 6.2.* Also the name of another. Ezra 2.2. Nehe. 7.7.

Mardechai

Mardocheus

Mordecai

Morech. *stretching.* a place. Gen. 12.6. Deu. 11.30.

Moriah. *the feare of God.* A mountain where Isaak should haue bene offered. Gen. 22.2. 2.Chr. 3.1.

Moriah

Moria

Mosera.

Mosera. *learning, discipline, or a bond:* after the Syrian, *a going, or tradition.* a mountaine where Aaron died, and was buried. Deut.10.6. Called Hor. Num. 20.22.* and 33.38,39. Deut.32.50.

Moseroth. *idem.* Num.33.30,31.

Moses Moises Moyses Moseh

Mosheth. *drawen vp, or drawen foorth, or taken out.* Sonne of Amram. Exod.6.20. Moses borne, and miraculously preserued. Exod.2.2, to 11. Hee slayeth an Egyptian. Exod.2.11,12. hee would haue pacified two Hebrewes. Exod.2.13. hee fleeth into the land of Midian, and why. Exod.2.14. where hee marrieth a wife, and hath two sonnes. Exod.2.15.* Keeping sheepe, hee seeth the Angel in a bush. Exod.3.2. God sendeth him to Pharaoh to deliuer the Israelites, and promiseth to be with him. Exod.3.12. Hee receiueth tokens to assure his vocation. Exod.4.3. he refuseth the charge committed to him, and why. Exod.4.10. He with his wife and children goe toward Egypt. Exod.4.20. Almost killed by the Angel in the Inne, for omitting the circumcision of his sonne. Exod.4.24. Hee and Aaron hauing done their message to Pharaoh, are repulsed, and the Israelites more grieuously oppressed. Exod.5.1,2. * his rodde turned into a serpent. Exod.7.10. hee complayneth that the people were not immediatly deliuered after his message done. Exod.5.22, his song. Exod.15.1, to 20. While he prayeth, the Israelites ouercome Amalek. Exod.17.11.* hee condescendeth to the counsaile of Iethro his father in law. Exod.18.24. The matters of greatest importance are brought to himselfe. Exod.18.22. Hee chargeth not to touch mount Sinai, and why. Exo.19.13. he sanctifieth the people. Exod.19.14. he and Aaron ascend vp to Sinai. Exod.19.24. Hee consecrateth the olde Testament, and how. Exod.24.8. Hee is with God in the cloud 40. dayes and 40 nights. Exo.24.18. being angry he breaketh the two Tables of the Law in pieces, and burneth the golden calfe Exod.31.18.* he desireth to be raised out of the booke of life, if God would not pardon his peoples sinne. Exodus 32.32. God speaketh to him face to face. Exod33.11. Hee desireth God to conduct the people, and him in the way. Exod.33.13,14,15. God commandeth him to stand in a place to see his backe partes. Exod.33.21.* Hee might not see Gods face, and liue. Exodus 33.20 Hee returneth from the mount with new Tables. Exod.34.1, to 29. Speaking to the people, why he vsed to couer his face. Exod.34.33.* 2.Corinth.3.13. he murmureth and refuseth to conduct the people. Numb.11.11, to 16. Hee wisheth all the people could prophecie. Numb.11.29 He was Gods faithfull seruant. Num.17.7. Hebr.3.2. Hee and Aaron hearing the peoples murmuring, fell on their faces. Num.14.5. he appeaseth Gods wrath. Num.14.13, to 21. Hee fell on his face, hearing the rebellion of Dathan, &c. Numb.16.4. God, by destroying Korah and the rest, declared that he had sent Moses to gouerne. Num.16.3,5,28. fearing to be slaine, he fleeth to the Tabernacle. Nu.16.42,43. The people destroyed, for murmuring against Moses. Num.16.49. Why he and Aaron entred not into the land of promise. Num.20.12. Hee sendeth messengers to the king of Edom. Num.20.14. he reciteth the Law to the Israelites. Deut.1.3. Hee desireth God to appoint a gouernour to succeede him. Num.27.16.* The land of promise is shewed to him. Num.27.12. Hee constituteth others to helpe him in the gouernement. Deuter.1.9, to 19. Hee abideth vpon Horeb 40. dayes and 40. nights, without any sustenance. Deut.9.9. His incouragement to the people that should warre. Deuter.20.1. He commaundeth to reade vp an Altar after that they had passed Iordan, and caused the Law to bee written thereon. Deuter. 27.2, to 9. He prepareth himselfe to die, comforteth the people, and giueth them precepts. Deut.31.2, to 14. He and Ioshua are charged to compile a song, and to what end. Deuter.31.14, to 22. He ascendeth mount Abarim to see the land of promise. Deut.32.49. being about to die, he blesseth all the tribes of Israel. Deut. 33.1.* He dieth and was buried by God. Deut.34.5, 6. Israel bewaileth his death 30. dayes. Deut.34.8. His sepulchre vnknowen. Deut.34.6. Hee is praysed. Ecclus.45.1, to 20. Hee had impediment of speech. Exo.4.10. Aaron was his spokesman. Exod.4.16. No Prophet like Moses. Deut.34.10. He briefly sheweth what he did vpon Sinai. Deut.9.7.* and 10.1, to 12. He became mediatour betweene God and the people. Deut.5.27. he was most meeke. Num.12.3. he is angry that the Midianites women were preserued. Nu. 31.14,15. His iustice age when hee died. Deut.34.7. The faith of his parents, and of himselfe. Heb.11.23, 24, to 29. Moses faithfull in Gods house, but not like Christ. Heb.3.2, to 7. Iannes and Iambres resisted him. 2. Timoth.3.8. The Iewes beleeue that God spake vnto him, but not vnto Christ. John 9.29. Moses and the Prophets the Scripture of ỹ old Testament Luke 16.29,33. The Iewes would not obey him. Actes 7.39. Moses, in whom the Iewes trust, shall accuse them in that they beleeue not Christ, of whom hee wrote. John 5.41.* Moses was wont to be read in the Synagogues euery Sabbath day. Act.15.21. he foretolde the comming of Christ. Deu 18.15. Acts 3.22. and 7.37. He and Elias appeared at the transfiguration of Christ. Matth.17.3. The confessing of sinnes after the Law of Moses. Leuit.16.21,27.

Moza. *found, vnleauened, the end, expressing, or making cleane.* 1. Chro.2.46. — Mosa

Mozah. *a chiding, a subtill inuention, vnleauened, or a pressing downe.* A citie. Iosh.18.26. — Mosah Amosa

¶ Muppim. *out of the mouth:* or after the Syrian, *a couering.* Gen 46.21. — Mophim

Musach. *anointing, a couering, or an offering.* looke 2.King.16.18. where it is written a baile.

Mushi. *departing, taking away, touching, going back, or caried away violently.* Sonne of Merari. Exo.6.19. of him came the Mushites. Num.3.33. and 26.58. — Musi Musites

Muth-labben. Psal.9. in the title.

¶ Myrrhe. *a gum* Exo.30.23. Psal.45.8. Mat.2.11.

Myrtus. *a Myrtle tree.* Nehe.8.15.

N.

Naam. *faire, or pleasant.* 1.Chro.4.15. — Naham

Naamah. *faire, beautiful, comely, or greatly mouing.* Gen.4.22. and 1 King.14.21. — Noema

Naaman. *idem.* Sonne of Beniamin. Gene.46.21. Also a captaine, who was healed of leppy by Elisha. 2.King.5.1, to 20. — Noeman

Naarah. *a maide, a young man, or shaking off, or watching.* 1.Chro.4.5. — Naara

Naarath. *idem.* A citie. Iosh.16.7. — Naaratha

Naariah. *the child of the Lorde, the shaking of the Lord, the watchman of the Lord, or the Lord watching.* 1. Chro.3.22. — Neariah Naaria

Naasson, looke Naashon.

Nabaioth. *buds, or fruits, or prophecies.* Gen.25.13. — Nebo

Nabal. *a foole, or mad.* A rich man, husband of Abigail, reade 1.Sam.25.2. to 40 — Naboth

Nabat. *beholding* Father of Ieroboam. 1.King.11.26. Ecclus.47.23. — Nebat

Nabathites. *speaking, prophecying, or budding forth.* 1.Mac.5.25. and 9.35. — Nabathees Nabuthites

Naboth. *a speech, prophecie, speaking, prophecying, fructifying, or budding forth.* He that refused to sel Ahab his vineyard, and therefore was stoned by Iezebels wicked practise. 1.King.21.1, to 17.

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Nachon. *ready* or *sure.* A mans name. 2. Sam. 6, 6. called Chidon. 1. Chron. 13. 3.

Nadab. *a prince,* or *liberal vowing,* or *of his owne accord.* The sonne of Aaron. Exo. 6. 23. he and Abihu. &c. saw God, and in what likenes. Exo. 24. 9, 10 They offering strange fire, are deuoured. Leu. 10. 1, 2. also the sonne of Ieroboam, who reigned ouer Israel. 1. King. 14. 20. like his wicked father. 1. Kin. 15. 26. slaine by Baasha, who reigned in his stead. 1. King. 15. 27, 28.

Nagge — Naggai. *cleerenesse,* or *light.* Luke 3. 25.

Nahaliel. *the inheritance, flowing streame,* or *valley of God.* Num. 21. 19.

Nahalol — Nahallal, *prayfed, bright,* or *a foote.* a city. Josh. 19. 15. and 21. 35. Iud. 1. 30.

Nahalal — Nahan *a comforter,* or *repentant,* or *the leader of them.* or *the rest of them.* 1. Chron. 4. 19.

Nahum — Nahamani. *idem* Nehe. 7. 7.

Naharai, as Nahashon. 2. Sam. 23. 37.

Naas — Nahas *a snake* or *serpent,* or *soothsaying,* or *prophecying,* or *like brasse.* a citie. 1. Chron. 4. 12.

Nahas — Nahash *idem.* king of the Ammonites. 1. Sam. 11. 1.

Naas — Nahashon *a noise, neighing, a making warme,* or *drines:* or after the Syrian, *a strangling.* Brother of Elisheba Exo. 6. 23. Nu. 1. 7. Ruth. 4. 20 Mat. 1. 4 Lu. 3. 32.

Nahash — Nahath. *rest,* or *a leader:* or after the Syrian, *a going downe.* Gen. 36. 13. and 1. Chron 6. 26.

Nahbi — Nahbi. *very secret,* or *hid, my beloued,* or *resting with me,* or *a leader with me.* Num. 13. 15.

Nahor — Nahor. *hoarse, angry,* or *drie:* or after the Syrian, *strangled.* The sonne of Serug. Gen. 11. 22. Also the sonne of Terah. Gen. 11. 26, 29. and 22. 20.*

Nahesson — Nahshon. looke Nahashon.

Nahum, as Nahum. a Prophet. Nahum. 1. 1.

Naim. *fairenesse, beautifulnesse, pleasantnesse, trouble,* or *the mouing of them.* a citie. Luke 7. 11.

Naioth. *fairenesse, beauty, comlinesse,* or *a dwelling place.* a place. 1. Sam. 19. 18.

Naneas — Nanea. According to the Persian tongue. *Diana.* 2. Mac. 1. 13.

Noemi — Naomi, as Naamah. Wife to Elimeleech. Ruth. 1. 2.* and 2. 1.* and 3. 1.* and 4. 14, 15, 16.

Naphis — Naphish. *a soule,* or *resting:* or after the Syrian, *multiplying.* Gen. 25. 15.

Nephthali — Naphtali. *my wrestling, comparison, likenes,* or *crookednes.* Iaakobs sonne by Rahel. Gen. 30. 8. his children. Gen. 46. 24. Num. 24. 48. 49, 50. 1. Chron. 7. 13. hee is blessed. Gene. 49. 21. Deut. 33. 23. his portion. Iosh. 19. 32, to 40. Naphtali could not driue out the inhabitants of Beth-shemesh, &c. but made them tributaries. Iud. 1. 33.

Also a citie. Tob. 1. 2.

Naphtha. Dan. 3. 46.

Naphtuim, looke Nephtuim. The sonne of Mizraim. Gen. 10. 13. and 1. Chron. 1. 11.

Nephthuim — Narcissus. *astonied,* or *neglecting.* Rom. 16. 11.

Nathan. *gaue, giuing,* or *rewarded,* a Prophet who foretolde Dauid, that his sonne should builde Gods Church, meaning Christ, of whom Salomon was but a figure. 2. Sam. 7. 13, 14. he reproueth Dauid for his aduiltery. 2. Sam. 12. 1, to 16. hee is praysed. Ecclus. 47 1. Hee making obeysance, sheweth Dauid how Adoniiah vsurped his kingdome. 1. Kin. 1. 23, to 28.

Also Dauids sonne. 2. Sam. 5. 14. Of whose flocke the virgin Marie descended. Luke 3. 31.

Nathanael — Nathaneel. *the gift of God* The sonne of Iesai. 1. chr. 2. 14. also the name of a true Israelite. John 1. 45.*

Nazaret — Naue *a posteritie, a sonne for euer, a remayning for euer,* or *fairenesse,* or *dwelling place:* or after the Syrian, *a fish.* Father of Iesus. Ecclus 46. 1.

Nazareth. *separated, crowned,* or *sanctified.* a citie where Christ was conceiued and brought vp Matth. 2. 23. Luke 1. 26. The deuill confesseth Christ to bee of Nazareth. Luk. 4 34. the inhabitants regarded not their Prophet Iesus. Matth. 13. 57. but would haue cast him headlong from their hill. Luke 4. 27.

The law of the Nazarites. Numb. 6. 2. Samson a Nazarite from his mothers wombe. Iudges 13. 5. and so was Samuel. 1. Sam. 1. 11.

¶ Neah, *moued,* or *mouing.* a citie. Iosh. 19 13. — Nos

Neapolis. *a new citie.* a citie. Acts 16. 11.

Neariah, looke Naariah.

Nebai. *fructifying, or budding forth, speaking,* or *prophecying.* Nehe. 10. 19.

Nebalat — Nebalat *prophecie, cloaked talke, hidden,* or *budding forth,* or *prophecying cloakingly.* a citie. Nehe. 11. 34.

Nebaioth. looke Nabaioth, and Isai. 60. 7.

Nebat looke Nabat.

Nebo as Nebai. a citie. Num. 32. 3, 38 & 1. chr 5. 8.

Nebuchadnezzar — Nebuchad-rezzar

Nebuchad nezzar. *the mourning of the generation,* or *wailing of iudgement,* or *the forswing of powerte.* A king of Babel. 2. king 24. 1. Hee receiueth power ouer all kingdomes. Ier. 27. 6. he conquereth Egypt. 2. kin. 24. 7. Jerem. 46. 2, 13. Hee destroyeth Jerusalem. 2. King. 24. 2, 3, 4.* & 25. 1. * Jere. 39. 1.* According to the prophecie. Isai. 7. 8. Jere. 25. 9. and 32. 28.* Hee dreameth Dan. 2. 1.* he erecteth an image, and commandeth to honour it. Dan. 3. 1.* Hee dreameth againe. Dan. 4. 2. Hee dwelt seuen yeere among wilde beasts. Dan. 4. 29. Hee is bewayled in mockage. Isa. 14 4.*

Nabuchodonosor — Also a great King of the Assyrians in Nineueh, some thinke him to be Cambyses. Iudet. 1. 5.* & 2. 1.*

Nebuzarban — Nebushazban *speech, prophecie, budding, springing,* or *flowing:* or after the Heb. & Syr. *fruit,* or *budding foorth of deliuering.* a prince of Nebuchad-nezzars. Jer. 39. 13.

Nebuzar-adan — Nebuzar-adan. *a budding foorth, a prophecie of forraine iudgement,* or *the budding forth of the foote of a pillar.* Chiefe Steward to the king of Babel. 2. King. 25. 8. Jere. 39. 13.

Nabuzardan

Nechao — Nechoh. *lame,* or *smitten.* surname to Pharaoh. 2. King. 23 29.*

Nadabia — Nedabiah, *the vow of the Lord,* or *the prince of the Lord.* 1. Chron. 3. 18.

Nadabia

Neginoth. Psal. 4. in the title.

Neginothai. Habak. 3. 19.

Nehelamite *a dreamer,* or *a dreame, a valley of waters,* or *the inheritance of waters.* Jere. 29. 24.

Neheloth. Psal. 5. in the title.

Nehemias — Nehemiah. *comfort,* or *the rest of the Lord, penitent Lord,* or *direction of the Lord.* Nehem. 1. 1. Butler to king Artahshashte. Nehe. 1. 11. & 2. 1. hauing obtained a letter of the king he went to Jerusalem, & builded vp the walles. Nehe. 2. 8. Hee reproueth the breakers of the Sabbath. Nehe. 13. 15. and those that had maried strange wiues. Nehe 13. 25. He is praysed. Ecclus 49. 13 surnamed Tirshatha. Neh. 8. 9. and 10. 1.

Nahum — Nehum. *a comforter, penitent,* or *a leader of them.* Nehe 7. 7.

Nehusta — Nehushta. *brasen like the ayre, soothsaying,* or *a serpent.* 2. King. 24 8.

Nehustan — Nehushtan *brasen, made of copper, a soothsaying, giuen of the serpent,* or *a gift.* The name that Hezekiah gaue in contempt to the brasen serpent. 2 King. 18. 4.

Nehiel — Neiel. *commotion,* or *mouing of God.* A citie. Iosh 19. 27.

Necoda — Nekoda. *painted, diuers,* or *inconstant, pointed a shepheard,* or *made crooked.* A citie. Ezra 2. 48, 60. Nehe. 7. 50.

Nekodah

Namuel — Nemuel. *God sleeping,* or *the sleeping of God.* Certaine mens names. Num. 26. 9, 12.

Nepheg. *weake,* or *slacked.* The sonne of Izhar. Exo. 6. 21.

6.21. And Dauids sonne. 2. Sam. 5, 15.

Nephussim — Nephishesim, *diminished*, or *torne in pieces*. Nehe. 7. 52. Ezra 2.50.

Nephusim — Nephthalim, and Nephthali, looke Naphtali.

Ephthar — Nephthar, 2. Mac. 1.36.

Nephthoah — Nephtoah, *open*, or *opening*. A fountaine. Iosh. 15.9. and 18.15.

Nephtoa — Nephtuim, *idem*. Gen. 10.13.

Nephtuim — Nephusim, looke Nephishesim.

Ner. *a candle*, or *light*, or *land sowen euery other yere*. Father of Abner. 1. Sam. 14.50, 51. 1. Chron. 8.33. 2. Sam. 3.6.*

Neregel — Neregal *searching out*, *a footman*, or *a candle couered*, or *land sowen euery other yeere couered*. Ier. 39.3.

Nergel — Nergal. *idem*. An idole. 2. King. 17.30.

Nereus — Nereas, as Ner: or after the Greeke, *great*. Rom. 16. 15.

Neri, as Ner. Luk. 3.27. who is also called Iechonias Mat. 1.12.

Neriah — Nerias. *the light*, or *candle of the Lord*, or *the lande sowen euery other yeere of the Lord*. The father of Baruch Baruch 1.1. Iere. 32.12.

Nathanael — Nethaneel, as Nathaneel. diuers mens names Nu. 1.8. Ezra 10.22.1. Chr. 15.24, and 2. Chr. 35.9.

Nathania — Nethaniah. *the gift of the Lord*. 2. King. 25.23. and 1. Chr. 25.2. and 2. Chr 17.8. Ier. 36.14.

Nahania — Nethan-melech. *the gift of a king*, or *the gift of counsell*. 2. King. 23.11.

Nathan-melech — Nethinims. *giuen*, or *rewarded*. 1. Chro 9.2. Ezra 2. 43, 58.

Nathinei — Netophah *a drop*, or *dropping downe from the head*, or *gumme that droppeth downe from trees*, or *the bending of the mouth*. Ezra 2.22.

Nathinims — Netophathi *idem*. A certaine family, which had their possessions in the fields. Nehe. 12.28. 1. Chron. 2.54. and 9.16.

Netopha — Neziah. *a conquerour*, or *euerlasting*, or *strong*. Ezra 2.54.

Netupha — Nezib. *standing*, or *a standing place*, or *an aduancing of any title or right*: or after the Syrian, *a plant*. A citie. Iosh 15.43.

Nafia — ¶ Nibhaz. *fructifying*, or *budding foorth a vision*, or *speaking*, or *prophesying a vision*. an idole. 2. Kin. 17.31.

Nefib — Nibshan. *speach*, *prophecie*, *the springing foorth of oft sleeping*, or *of changing*, or *springing foorth of a tooth or tuorse*. A citie. Iosh. 15.62.

Nibhaz — Nicanor. *a conquerour*, or *victorious*. 1. Mac. 3.38. and 7.26.* and 2. Mac. 15.1.*

Nobahaz — Nicodemus. *innocent blood*: after the Greeke, *the victory of the people*. A Pharisee & ruler of the Iewes, who came to Christ by night to be taught of him. Ioh. 3.1.* reade Ioh 7.50 * and 19.38.*

Nebsan — Nicolas. *a victour*, or *ouercommer*, or *the victories of the common people*. A deacon. Actes 6.5. who (as some thinke) held, that wiues should bee common. The sect was called Nicolaitans Reu. 2.6.

Nicopolis. *a citie victorie*, or *victorious citie*. A citie of Thracia. Tit. 3.12.

Niger. *blacke*, *purple*, or *darke*. The surname of Simon. Acts 13.1.

Nilus in Hebrew Shihor. *blacke*, or *troublous*. A famous riuer in Egypt. Ero. 7.15. Iosh. 13.3. Ier. 2.18.

Nimrim. *a leopard*, *a rebellio*, *a bitternes*, or *a change*. A citie. Isa. 15.6.

Nemrod — Nimrod. *a rebell*, or *rebellious*, *a sinner*, or *trangressour*, or *an apostata* Sonne of Cush. Gen. 10.8, 9.

Nineue — Nineueh. *faire*, *beautifol*, or *a dwelling place*. A citie builded by Asshur. Gen 10.11. The desolation thereof prophesied. Nahum 3.1. Zeph. 2.13. Tob. 14.4. Their repentance after Ionas preaching. Iona. 3.5.* They shall condemne the Iewes, and why. Mat. 12 41.

Niphaiim — Nisan *a banner*, *approuing*, or *trying flight*: or after the Syrian, *a miracle*. a moneth. Nehe. 2.1.

Niphtuh — Nisroch. *flight*, *a tender or delicate trying*, or *banner*: or after the Syrian, *thy table*. An idole. 2. King. 19.37. Isa. 37.38.

Nisroch — ¶ No. *a flurring vp*, or *a forbidding*. a countrey. Eze. 30.15. Nahum 3.8. looke Alexandria.

Noadiah — Noadiah. *the witnessing or testification of the Lord*, or *the company of the congregation of the Lorde*, or *the decking of the Lord*, or *the Lord passing ouer*: or after the Syrian and Hebrew, *the taking away of the Lord*. Ezra 8.33. Neh. 6.14.

Noah — Noah *a ceasing*, or *rest*. Sonne to Lamech. Gen. 5. 29. Luke 3.36. 1. Chron. 1.4. His three sonnes. Gene. 6.10. God foretold him of the flood. Gene. 6.13. He is both commanded to enter the Arke. Gene. 7.1. and to come forth. Genes. 8.16. He erecteth an altar to God. Gene. 8.20. God blesseth him Gen 9.1. and promiseth neuer to destroy the world with flood againe. Gene. 9. 9, to 18. Hee planteth a vineyard, and being drunken is beriued of his sonne Ham. Genes. 9.20, to 26. His yeeres. Gene. 9.28, 29. Hee is praised. Eccius. 44.17, 18. His faith. Heb. 11.7.

Noe — Noah the preacher of righteousnesse. 2. Pet. 2.5.

Nobah — Nob *speach*, *prophecie*, *speaking*, *prophesying*, *fructifying*, *springing foorth*, or *barking*, or *barked at*. A citie destroyed by Saul. 1. Sam. 22.19. & 21. 1. Isa 10.32.

Nobah. *barking*, or *barked at*. A citie. Num. 32.42.

Nod *fugitiue*. A countrey. Gen. 4.16.

Nodab. *vowing of his owne accord*, or *principall*. 1. Chr. 5.19.

Noga — Nogah *brightnesse*, or *clearenesse*. 1. Chr. 14.6.

Noha — Nohah *resting*, or *a guide*. 1. Chr. 8.2.

Nomades. *men wandering here and there*. A people without certeine abiding. 2. Mac. 12.11.

Non, looke Nun. and 1. Chr 7.27.

Noph. *a hony combe*, *a distilling from the head*, *a lifting vp*, or *a sieue*. A citie. Isa 19.13. Ier. 2.16. Ezek. 30 13.

Nopha — Nophah. *feare full*. or *binding*. Num 21.30.

Non — ¶ Nun. *sonne*, *posteritie*, *stocke*, *euerlasting*, or *remaining for euer*: or after the Syrian *a fish*. Father of Iosh ua. Num. 13.9. Exod. 33.11. 1. Chr. 7.27.

Nympha — ¶ Nymphas. *a bride*. A worthy man whom Paul saluteth. Colos. 4.15.

O

Obdiah — Obadiah *seruant of the Lord*. The gouernour of Ahabs house. 1. King. 18.3, to 17. and 2. Chr. 17.7. Also a Prophet. Obad 1. 1. Another. 1. Chr. 3.21.

Abdias — Obal. *the frowardnes of antiquitie*, or *flowing*. Gene. 10.28.

Obadia — Obed. *a seruant*, or *a workeman*. Boaz sonne. Ruth 4 17. Mat 1.5. Luke 3.32. 1. Chr. 2.12.

Obed-edom *the seruant of Edom*, or *a seruant Edomite*. A Gittite. 2. Sam 6.10, 11. and 1. Chron. 15.21. and 16.38.

Obil. *borne*, or *brought*, *led away*, *caried*, *sorowful*, or *waxing olde*. 1. Chr. 27.30.

Vbil — Oboth. *dragons*, *wombes*, *fathers*, or *desires*. A place. Num. 21.10. and 33.43.

Ocran — ¶ Ocran *troublous*, or *troubling*. Num. 1.13.

Oded. *sustaining*, or *lifting vp*. 2. Chr. 28.9.

Odares — Odomeras. *the sonne of praise*, or *witnesse of a coffer*. 1. Mac. 9.66.

Odaren — Odolla. *a witnesse*, or *ornamēt to them*, or *a witnesse*, or *ornament of his miserie*, or *the passing ouer*, or *praye of his miserie*. A citie. 2 Mac. 12.38.

Odallam — ¶ Og *rosted bread*, or *a mocke*. or after the Syrian: *holding downe*, or *hindred*. A great giant king of Bashan. Num. 21.33.* Deu. 3.1, to 14. Psal. 135.1.

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Ahod ¶ Ohad, *praising*, or *confessing*. Ge. 46. 10. Ex. 6. 15.
Ohel. *a tabernacle*, or *tent*, or *light*. 1. Chr. 3. 20.
Ohel-moed, *the tabernacle of the congregation*. Exodus 33. 7.
¶ Oliuet. A hill two miles on the East side from Ierusalem, the broake Cedron running betweene, taking name of the plentie of Oliues growing thereupon. Mat. 21. 1. and 24. 3. Luke 22. 39. Iohn 18. 1.
Holofernes Olofernes *a strong captaine*. Chiefe captaine to Nabuchodonosor. Iudeth 2 4, * to chap. 15.
Olympas. *heauenly*. Rom. 16. 15.
Olympias. *idem*. 2. Mac. 6. 2.
Gomer ¶ Omar, *speaking*, or *exalting*. Gen. 36. 11.
Homer Omer. A measure. Exo. 16. 16. * Ezek. 45. 11.
Amri Omri. *a bundle*, *a rebellious*, or *bitter people*. 1. King. 16. 16, to 29.
Hon ¶ On, *sorow*, *strength*, or *iniquitie*. A countrey. Gen. 41. 45, 50. Also a man. Num. 16. 1.
Oman Onam. *sorow*, *strength*, or *iniquitie of them*. Genes. 36. 23. 1. Chr. 1. 40. and 2. 28.
Aunan Onan, as On. Gen. 38. 4.
Onesimus. *as profitable*. Col. 4. 9. Philem. 10.
Onesiphorus *bringing profit*. 2. Tim. 1. 16. & 4. 19.
Onias. *the strength of the Lord*, or *a ship*. Eccius. 50. 1. 1. Mac. 12. 7.
Onix. A pretious stone. Gen. 2. 12. Exo. 25. 7.
Ono. *griefe*, *strength*, or *iniquitie of him*. A citie. 1. Chr. 8 12. Ezra 2. 33. Neh. 11 35.
¶ Ophel. *a towre*, *darkenesse*, or *a little white cloude* 2. Chr. 27. 3. and 33. 14. Neh. 11, 21.
Ophir. *ashes*, or *a fructifying*. Ioktans sonne. Gen. 10. 29. Also a region in India, where is store of gold. 1. King. 9. 28.
Ophni. *fleeing*, *wearinesse*: or after the Syrian, *a folding together*. A citie. Iosh. 18. 24.
Ephrah Ophrah. *dust*, *leade*, or *a fawne*. A citie. Iosh. 18. 23.
Ophera Iudg. 8. 27.
¶ Oreb. *a crowe*, *pleasant*, *a cõmander by faith*, *mingling together*, or *the euening*. a prince of ꝑ Midianites slaine on the rocke Oreb. Iudg. 7. 25. Psal. 83. 11.
Aran Oren. *a coffer*, *reioycing*, or *the slander of them*. 1. Chr. 2. 25.
Orion. Iob. 9. 9. and 38. 31.
Ornan, *reioycing*, *the light of the sunne*, or *light*, or *slander remaining for euer*. 1. Chr. 21. 15. & 2. Chr. 3. 1.
Orpha Orpah. *a necke*, or *hinder part of a necke*, *stifnecked*, *the raising of the mouth*, or *the making bare of the mouth*. Ruth 1. 4.
Orthosaida Orthosias. *vpright*, or *rectified*. A towne at the foote
Orthosiada of Libanus. 2. Mac. 15. 37.
¶ Oseas. 2. Esd. 1. 39. and 13. 40. looke Hosea.
Oshea. Num. 13. 9. looke Iosh ua.
¶ Othni. *my time*, or *my houre*. 1. Chr. 26. 7.
Othniel. looke Othoniel.
Otholiah. *time to the Lord*. 1. Chr. 8. 26.
Otholia Othoniel. *the time*, or *houre of God*. Iosh ua 15. 17.
Athaliah Iudg. 3. 11. and 1. Chr. 27. 15.
Othniel ¶ Ox, *pleasant*, or *marrie*. Iudeth 8. 1.
Idox ¶ Ozaziah. *the strength of the Lorde*. Mens names.
Ozia Azaia 1. Chr. 15. 21. and 27. 20.
Azaziah Ozem. *the hasting of them*, or *fasting*. 1. Chron. 2. 15.
Azazia Ozen *idem*. 1 Chr. 2. 25.
Asom Ozias. *the strength*, or *buck goat of the Lord*. 2. Esd.
Ozem 1, 2. Iudeth 6. 15 and 7. 30.
Ozia Oziel. *the strength*, or *bucke goate of God*. Iudeth 8.
Vzziel 1. looke Vzziel.
Ozielites. *idem*. 1. Chr. 26. 23.
Ozni. *an eare*, *my hearkning*, or *a goldsmiths balãce*. Sonne of Gad: of him came the Oznites. Numb. 26. 16. called Ezbon. Gen. 46. 17.
Aziel Oziel. *the helpe of God*. 1. Chr. 27. 19.

P

Paarai. *a gaping*, or *an opening*. 2. Sam. 23. 35. Pharai
Padan Aram. A citie of Syria where Laban dwelt. Mesopotamia
Gen. 25. 20.
Padon. *his redemption*. or after the Syrian, *the yoke* Phadon
of an oxe. Ezra 2. 44.
Pagiel. *God hath met*, or *the meeting*, or *the requiring* Phegiel
pardon of God. Num. 1. 1.
Pahath Moab. *a duke of Moab*. Ezr. 2. 6. Neh. 3. 19. Phahath-
Palal. *thinking*, or *iudging*. Nehe. 3. 25. moab
Palestina. *strowed*, or *couered*. viz. with ashes, or dust, Pala
or *decay put to*, *a double decay*, or *the drinke of decay*, Phalel
or *he fell drinking*. A countrey in Syria ioyning to Arabia. Exod. 15. 14. Psal. 60. 8. Isa. 14. 29. Of the people, looke Philistims. Philistia
Phallu Pallu, or Palu. *marueilous*, *wonderful*, or *hidden*. Ge. Phallu
46. 9. and 1. Chr. 5. 3. Of whom came the Palluites. Phalu
Num. 26 5.
Phalti Palti, *deliuerance*, or *banishment*. Num. 13. 10. Phalti
Phaltiel Paltiel. *deliuerance*, or *banishmẽt of God*. Iũ. 34. 26 Phaltiel
Phaltias Pannag. A place. Eze. 27. 17. Phaltias
Xanticus Panthicus. The moneth of April. 2. Mac. 11, 30. Xanticus
Xanthicus Paphus. A citie in Cyprus, dedicate sometime to Xanthicus
Venus, where the maidens vsed before marriage, in
Puphos the honour of Venus to prostrate themselues on the
sea shore. Actes 13. 6.
Aphara Parah. *a cowe*, *increasing*, or *stirring vp*. a citie. Ios. 18. 23.
Paran. *faireneſſe*, *praise*, or *of springs*. A plaine wilderneſſe. Gen. 14. 6. and 21. 21.
Paras. *Persia*. A countrey. Eze. 38. 5.
Pharmashta. *the breaking of a foundation*: or after the Pharmashta
Hebrew & Syrian. *a bull of one yeeres age*. Esther 9. 9. Phermesta
Parmenias Parmenas. *continuing*. Actes 6. 5. Parmenias
Parnach Parnach. *a bull smiting*, or *smit*, or *broken*. Iũ. 34, 25. Parnach
Pharao Paroh. *vengeance*. Exod. 8. 1. looke Pharaoh. Pharao
Pharos Parosh. *a flea*, or *gnat*. Ezra 2. 3. Neh 3. 25. Pharos
Parthians. *fliers for feare*, or *banished men*. A people
Actes 2. 6. Isa. 66. 19.
Ophir Paruah. *fresh*, or *flourishing*: or after the Syrian, *fleeing*. 1. King. 4. 17.
Pasah Paruaim. 2. Chr. 3 6. and 1. King. 9. 28. Ophir
Phosech Pasach. *thy broke piece*, or *thy diminishing*. 1. ch. 7. 33. Pasah
Phes-dommim Pas-dammim. *a portion*, or *diminishing of blood*. A Phosech
place. 1. Chron. 11. 13. Phes-dommim
Pascha Paseah. *a passing ouer*, or *an halting*. 1. Chron. 4 12. Pascha
Phesse Ezra. 2. 49. Phesse
Phashur Pashur. *increasing liberty*, or *spreading out white-* Phashur
nesse. 1. Chron. 9. 12. Ezra 2. 38. Ier. 20. 3. Passur
Phashhur Patara. *white limed*, or *bringing death*. A citie of Lycia a prouince of Asia. Actes 1. 21.
Pathmos Patmos. *deadly*, or *bringing death*. an yle. Reue. 1. 9
Pathures Pathros. *a morsel of dough*, *a perswasion of decay*, or Phethros
an inlarging of distilling from the head. A countrey.
Isa. 11 22. Iere. 44. 1, 15.
Phethrusim Pathrusim. *idem*. Gen. 10. 14.
Patroba Patriarke. *the chiefe of the fathers*. Heb. 7. 4.
Patrobas. *pertaining to the father*. Rom. 16. 1.
Patroclus. *of the father*, or *the glory of the countrey*. 2. Mac. 8. 9.
Phua Pau. *howling*, *sighing*, or *appearing*. a citie. Ge. 36. 39
Paul. Ierome saith: Heb. *marueilous*, or *marueilously*: Other thinke, Heb. and Greeke, *the entry into a flocke*, the Greeke word signifieth, *rest*, or *he that hath rest*, and the Latine, *little*. An Apostle of Christ, descended of the tribe of Beniamin. Roman. 11. 1. Philip. 3. 5. brought vp with Gamaliel. Actes 2. 3. A Pharise, and sonne of a Pharise. Acts 23. 6. Marueilously conuerteed. Actes 9. 3, to 23. and 23. 6, to 17. & 26. 12, to 19. He persecuteth the Church. Acts 8. 1. and 9. 1. Gal. 1. 13. 1. Timoth. 1. 13. An elect vessell of God, &c. Acts 9. 15. and

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and 22.14. ordeined to preach Chriſt to the Gentiles. Galat.1.15,16. He did many things againſt the name of Ieſus. Actes 26.9,10. Baptized. Actes 9.18. Deliuered out of darkeneſſe, by the light of God, and why. 2.Corinthians 4.6,7. Hee preached openly that Chriſt was the ſonne of God, &c. Actes 9.20.* Hee and Barnabas ſeparated to preach the Goſpel to the Gentiles. Actes 13.2. A teacher, preacher, maſter, Apoſtle of the Gentiles, and miniſter of Chriſt. Rom. 11,13. and 15.16. Galat.2.8. 1.Timoth.2.7. 2.Tim. 1.11. An an Ambaſſadour of Chriſt. 2.Corint.5.20. He did obtaine the office of Apoſtleſhip, by the mercie, will, and grace of God. 2.Corinth.1.1. and 4.1. Eph. 3.2. 2.Tim.1.1,9. Titus 1.3. and not by man. Galat. 1.1. but by the commaundement of God. 1.Timoth. 1.1. Hee learned the Goſpel by reuelation of Chriſt, and not of any other. Galat.1.12. Sent to preach, not to baptize. 1.Corinth.1.17. The Churches of Iudea glorified God for him. Galat.1.23. The diſpenſation of the Goſpel committed to him, hee was conſtrained to preach it. 1.Corinth.9.16,17. By reuelation hee aſcended to Ieruſalem, to conferre of the Goſpel with the Apoſtles. Actes 21.18,19. Galat.2.2. He accounteth all things loſſe and dung, in reſpect of the knowledge of Chriſt. Philip. 3.8. Hee exhorteth vs to conuert to God by good workes. Actes 17.30,31. and 26.20. to ſerue the Lord with all modeſty, teares and tentations. Actes 20.19. teſtifying that Ieſus is the Chriſt. Actes 18.5. teaching nothing but that which Moſes and the Prophets had foretolde. Actes 13. 16, to 42. and 26.23. 1.Corin.1.23,24. He preacheth Chriſt to the Theſſalonians. Actes 17.11,12. and openly. actes 17.22.* He preached till midnight. Actes 20.7. He preached in Antioch. actes 11.23. Hee teareth his garment, ſeeing the people about to ſacrifice to him. actes 14.14. His valiant ſtomacke in offering himſelfe into dangers for his flocke. acts 19.30. Three yeeres he ceaſed not, with teares to giue warning of falſe prophets. actes 20.31. He feared no dangers to preach the Goſpel. actes 20.23,24. as appeared by his ſufferings. 1.Corinth.4.9. and 2.Cor.4.9. and 11 24. and 12.7. and 2.Timoth.2.10. and 3.11. He was ready to be bound, and to die for Chriſtes ſake. actes 21.13. His affection to the Iewes. Rom.9.3. and 10. 1.& 11.14. and to the Philippians and Corinthians. Phil. 1.8. and 2.Cor.6.11. Chriſt ſheweth him what afflictions hee ſhould ſuffer for his name. Actes 9.16 God encourageth him to preach to the Corinthians. Actes 18.9. In priſon the Lorde encourageth him to conſtancie. actes 23.11. The Angel comforteth him not to feare the danger of the Sea, and why. Actes 27.23. He exhorteth the Antiochians not to contemne the Goſpel. actes 13.40,41. Trauailing through Galatia and Phrygia, he ſtrengthened the diſciples. Actes 18.23. Hee viſiteth all the cities where hee had preached, to confirme them. actes 15.32. Hee comforteth thoſe that ſailed with him to Rome. actes 27. 9,10. What care he had, that the Corinthians ſhould auoide contention. 2. Corinth. 12 20,21. and for all Churches. 2.Cor.2.12. and 11.28. Coloſſ.2.1. and 1. Timoth.1.3. Before Feſtus he wiſheth all that heard him, ſuch as he was, except his bonds. actes 26.29. The ſpirit witneſſed in every citie, the afflictions that abode him at Ieruſalem. actes 20.22,23. Some counſell him not to goe thither act.21.4. He diſputeth before Felix. of righteouſneſſe, temperance, & iudgement to come. actes 24.26. He his conueied by night through a wall, downe in a baſket. Actes 9. 25. and 2. Cor.11 33. Perſecution againſt Paul and Barnabas. Actes 13.50. He is preſented to Felix. Actes 23.33. and before Feſtus, accuſed by the Iewes. Actes 25.6,7. Feſtus obiecteth madneſſe to him. Act.26.24. Through God hee is deliuered both from Iewes and Gentiles. Actes 26.22. forty men vow his death, whereof he is aduertiſed. Actes 23.12,13. to 23. He is beaten and impriſoned by the Iewes. Actes 21.30, to 35. Brought to iudgement. Actes 18.12. Commanded of God to goe out of Hieruſalem, and why. Actes 22.18. Forbidden to preach in Aſia. Actes 16.6. His race in the courſe of the Goſpel. 1.Cor.9.20.* Hee preacheth from Ieruſalem to Illyricum. Rom.15.19. Hee viſiteth Peter, and tarieth with him 15. dayes. Gal.1.18. He withſtood Peter at Antioch. Galat.2.11. Hee calleth himſelfe the leaſt of the Apoſtles, and why. 1.Cor. 4.9. and 15.9. and a follower of Chriſt. 1.Corinth.11. 1. and willeth to follow his example. 1. Corinth.4. 16. Philip.3.17. and 1. Theſſ.1.6. and 2. Theſſ.3.9. He approued by his life, that which hee taught by his preaching. 1.Corinth.9.27. He that deſpiſeth his doctrine deſpiſeth God. 1. Theſſ.4.8. Howe hee behaued himſelfe in preaching the Goſpel. 1.Corinth.2.1.* He deſireth to be ayded with the prayers of the faithfull. Rom.15.30. and 2.Cor.1.11. Hee would not ſuffiſe himſelfe. 1.Cor.4.4. He ſawe Chriſt after his reſurrection. 1. Corinth.15.8. Some things hard to be vnderſtoode in his Epiſtles. 2. Peter 3.16. Hee had a Scribe that wrote out his Epiſtles, and ſubcribed them himſelfe. Coloſ.4 18. and 2.Theſſ.3.17. He was not chargeable to any man, but wrought for his liuing. Actes 18.3. and 20.33,34.& 1. Cor.4.12. & 9.6. and 2.Cor.11.9.& 12.13.& 1.Theſſ.2.7,9. and 2 Ths. 3.8. He preacheth at Iconium. Acts.14.1. At Lyſtra. Actes 14.6. At Berea. Actes 17.10. At Athens Acts 17.15. and at Corinth. Acts 18.1. Called Saul. Acts 3.58. and 8,1, to 5. and 9.1.

Pedahel. *the redemption of God.* Num.34.28. Pedael

Pedahzur. *a ſtrong redeemer, or a ſtone redeeming.* Num.1.10. and 7.54. Phedael Pedazur

Pedaiah. *the Lord redeeming.* 2.king.22.1.1.Chr. 3.18. Phadaſſeur Pedaia

Pekah. *opening.* The ſonne of Remaliah.2.king.15 25,to 32. Adaiah Phacee

Pekaiah. *the Lord opening.* The ſonne of Menahem 2. king.15.23, to 27. Pecaiah Phaceia

Peked. *noble, or rulers* Eze.23.23.

Pekod. Iere.50.21.

Pelaiah. *the miracle, or ſecret of the Lorde.* Wens names. 1.Chro 3.24. Nehe.8.7. and 10.10. Phelcia

Pelaliah. *thinking on the Lorde, or entreating the Lord, or the iudgement of the Lord.* Nehe.11.12. Phelelia

Pelatiah. *the deliuerance, ſetting free, or baniſhment of the Lord.* Wens names. 1.Chr.3.21. and 4.42. Ne. 10.22. Eze.11.1,13. Phalatias Phaltias Pheltia

Peleg *a diuiſion.* Gen.10.25.& 11.18.1. Chr. 1.19. Luke 3.35. Phaleg

Pelet. *deliuerance, or baniſhment.* 1.Chr.12.3. Phalet

Peleth. *decay, or iudging* Num.16.1. Phaleth

Pelethites. *idem.* 2.Sam 8.18. Phelethites

Pelonite. *falling, hid, or ſecret.* 1.Chr.11.27.

Peniel *ſeeing God, or the face of God.* a place neere the foord Jabbok Gen.32 30. Phanuel Penuel

Peninnah. *a precious ſtone, or our face.* One of the wiues of Elkanah. 1.Sam.1.2.to 7. Phenenna

Pentecoſt. *the fiftieth* (viz. day) a feaſt of the Iewes. looke Whitſunday in the ſecond Table.

Penuel, as Peniel. Father of Gedor. 1. Chron. 4.4. Alſo a citie. 1. kings 12.25. Judg. 8.8,9,17.

Peor. *a gaping, or opening.* a hill. Num. 23.28. Phogor

Perath. A riuer called Euphrates. Ge 2.14. De.1.7

Peres. Daniel 5.28. Phares

Pereſh, *a horſeman, caſting out to be ſlaine, or declaring.* 1.Chr.7.16. Phares Pherez

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Phares — Perez. *a diuision.* Iudas sonne by Tamar. Gen. 38. 29. and 1. Chron. 4. 1. of his posterity were rulers ordeined. 1. Chron. 27. 3. Nehe. 11. 4. looke Phares.

Perez-Oza — Perez-vzzah. *the diuision of Vzzah*, or *the diuision of strength*, or *of a goate*. A place so called, and why. 2. Sam. 6 6, 7, 8.

Pergen — Perga. *very earthly*. A citie. Acts. 13. 13.

Pergamos — Pergamus. *height*. A citie of Asia. Reuel. 1. 11.

Perida looke Peruda.

Pherezites — Perizzites. *Rurall*, or *dwelling in vnwalled villages*. A people. Gen. 13. 7. and 15. 20. which God commanded to be destroyed. Deut. 20. 12. Iudah discomfiteth them. Iudg. 1. 4. Salomon made the remnant of them tributaries to him. 1. King. 9. 20, 21.

Persepolis *a citie of Persia.* 2. Mac. 9. 2.

Persia *breaking, diuiding, a horse hoofe*, or *crooked nose*. A countrey. 2. Chron. 36. 22.

Persis. *idem.* A faithfull woman Rom. 16. 12.

Peruda — Perudah. *a separation*, or *diuision*. A mans name. Ezra 2. 55. called Perida. Nehe. 7. 57.

Pharida

Pharuda

Petrus — Peter. *A stone*, or *rocke*. The surname of an Apostle of Christ, otherwise called Simon Cephas. John 1. 41, 42. Mat. 16. 18. surnamed also Bar-Iona. Mat. 16. 17. He and John vnlearned. Act. 4. 13. He & Andrew called by Christ. Mat. 4. 18. John 1. 41.* Mar. 1. 16, 17, 18. His faith, in the name also of y other Apostles. John 6. 68, 69. Mat. 16. 16. Through faith he walked on the sea, and staggering therein began to sincke. Matth. 14. 29, 30, 31. Christ prayeth that his faith might not faile, and why. Luke 22. 32. Christ reproueth him, for being an offence to him. Mat. 16. 23. and that he could not watch an houre with him. Matt. 26. 40. Christ foretold him hee could not follow him then, but should afterward. John 13, 36. He stroke off Malcus his eare. Matth. 26. 51. John 18. 10. Hee denieth Christ thrise. John 18. 17, 25, 27. Luke 22. 57, 58, 60. Marke 14. 68.* Matth. 26. 70, 72, 74. and repented. Matth 26 75. Marke 14 72. Luke 22. 62. Christ assureth him with what death hee should glorifie God. John 21. 18, 19. Christ reproued his curiositie in demanding what John should doe. John 21. 21, 22. Christ, thrise willing him to feede his sheepe, declareth the loue and care that Pastors ought to haue of Christes flocke. John 21. 15, 16, 17. Hee had commission of God to preach to the Iewes. Galat. 2. 8. and so he did. Acts 2. 14.* and 3. 12.* By a vision is shewed to him, that God had purified the Gentiles by faith, so as the Iewes might boldly accompanie with them. Acts 10. 3.* He sheweth the cause why he preached, & kept company with Gentiles. Acts 11. 4. to 19. He is imprisoned and deliuered. Acts 5. 18, 19. and 12. 3, 4, to 18. Sicknesses, healed with his shadowe. Acts 5. 15, 16. Hee raiseth Tabitha to life. Acts 9. 40. and lodgeth in Ioppa with Simon a tanner. Acts 9. 43. Christ healeth his wiues mother. Matth. 8. 14. 15. He was witnesse of Christs sufferings, and an Elder, beseeching all Elders to doe their duelies. 1. Pet. 5. 1, to 12. He healeth the creeple. Act. 3 4.*

Pethah-enaim. Gen. 38. 14.

Phathaia

Phathaiah — Pethaiah. *the Lord opening*, or *the Lord openeth*, or *the gate of the Lord*. A Leuite. Ezra 10. 23.

Pethahiah

Phathuel — Pethor. A citie. Num. 22. 5.

Pethuel. *a morsel of God*, or *a perswasion of God*, or *the inlarging of God*. Joel 1. 1.

Phollathi — Peulthai *my workes*, or *my worke*. 1. Chron. 26 5.

Phaleg — Phalec looke Peleg.

Phallu *marueilous*, or *hid*. Gen. 46. 9.

Phalti *deliuerance* or *banishment*. 1. Sam. 25. 44.

Phanuel — Phanuel as Peniel. Luke 2. 36.

Pharao — Pharaoh. *spreading abroad, vncouering*, or *making bare*: or after the Syrian, *vengeance*, or *reuenging*: & in the Egyptian, *a king*. Name to all the kings of Egypt vntill Salomon, and of some afterward. The first was plagued for Sarai. Gen. 12. 17.* Another whose dreames Ioseph expounded. Gen. 41. 1.* who sent for Iaakob into Egypt. Gen. 45 17, 18. another who not knowing Ioseph is cruell to Israel. Exod. 1. 8.* another, who resisted Moses and Aaron, and would not let the Israelites depart. His tyranny, and blasphemie. Exod. 5. 1.* to Chapter 15. another, whose daughter Salomon married. 1. king 7. 8. another surnamed Nechoh. 2. king. 23. 29.* 2. Chron. 35. 20.* and 36. 1. to 5. Ezekiel 31. 2.* and 32. 2.* another surnamed Hophra. Iere. 44. 30.

Pharathon. *bearing fruit, fructifying*, or *increasing* or *a bowe*. 1. Mac. 9. 50. — Phara

Phares. *a diuision*. Luke 3. 33. Gen. 36. 29. and 46. 12. Matth 1. 3. looke Perez. — Pharez

Pharisees. *idem.* a sect of the Iewes which affirmed the resurrection. Mat. 3. 7. looke Pharise in the second Table.

Pharpar. *diminished, the fructifying of fruit*, or *a bull of a bull*. A riuer of Damascus. 2. king. 5. 12. — Pharphar

Pharsites *diuided*. A family descended of Pharez. Num. 26. 20. — Pharezites

Phaselis. *a passing ouer*, or *a halting of nattuitie*. A place. 1. Mac. 15 23. — Phaselida

Phebe *cleare*, or *bright*. Rom. 16. 1.

Phenice *red, purple*, or *palme*. a countrey of Syria, where Tyre and Sidon are placed. 1. Esd. 2. 17. Ac. 11. 19. also a hauen of candy Acts 27. 12. — Phœnice

Phibeseth *the mouth of treading vnderfoote, despite*, or *from the mouth*. a citie in Egypt. Ezek 30. 17.

Phichol. *the mouth of all*, or *the perfection of the mouth*. Gen. 21, 22. — Phicol

Philarches. *the louer of a prince*. 2. Mac 8. 32.

Philadelphia *the loue of the brother*, or *of brotherhood*. a citie. Reuel. 1. 11.

Philemon. *kissing with God*. Phile. 1.

Philetus, *beloued*, or *amiable*. One that fell from the faith, affirming that the resurrection was already past. 2. Tim. 2. 17. — Philetis

Philip. *a warriour*, or *warlike*, or *a louer of horses*. A Phrygian. 2. Mac 5. 22. and 13. 23. also an Apostle. Matt. 10. 3. John 1. 43. Hee declareth to Nathaneel, that the Messias Christ was come. John 1. 45. Hee desireth to see the Father. John 14. 8. Hee preacheth in Samaria, &c. Actes 8. 5. also a Deacon. Actes 6. 5. called Philip the Euangelist, and had foure daughters virgines which did prophecie. Actes 21. 8, 9. also Herods brother the Tetrach. Luke 3. 1. whose wife Herod married. Mat 14. 3.

Philippi, *warlike men*, or *louers of horses*. a city. Acts 16. 12.

Philisthims, as Palestina. A people. Gen. 10 14. and 21. 32. Shamgar slewe 600. Philistims with an ore goad. Iudges 3. 31. God deliuered Israel into their hands for idolatry. Iudg. 10. 6, 7, 8. and 13. 1. God, to afflict them, mooued Samson to marrie a Philistim. Iudg. 14. 2. Samson burneth their corne, and how. Iud. 15. 4, 5 They put out his eies. Iu. 16. 21. Their battel against the Israelites. 1. Sam. 4. 2. They carry the Arke to Ashdod, and set it by Dagon their God, and are plagued therefore. 1. Sam. 5. 1. They returne the Arke with gifts. 1. Sam 6. 4. to 13. They at the prayer of Samuel were discomfited. 1. Sam. 7 9, 10. They warre against Saul. 1. Sam. 13. 17. Ionathan and his harnesse bearer put them to flight. 1 Sam 14. 1, to 24. after the death of Goliath, they flee, and are slaine by the Lord. 1 Sam 17. 51, 52. God gaue them into Dauids hands. 1. Sam. 23. 4. They assembled to fight against Saul. 1. Sam. 28. 1. They slay the Israelites. — Philistines, Philistims

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raelites, with Saul and his sonnes. 1. Sam. 31. 1, 2.* They wage battell against Dauid, and are discomfited. 2. Sam. 5. 17.* Hee maketh them tributaries. 2. Sam. 8. 1. He and his seruants slay many of them. 1. Sam. 19. 8. looke Haraphah. God stirreth them vp against Iehoram. 2. Chro. 21. 16.

Philologus, *a louer of learning*, or *a louer of the word*. Rom. 16. 15.

Philometor. *a louer of the mother*. The surname of Ptolemeus. 2 Mac 4. 21. and 9. 29.

Phinees — Phinehas, or Pinehas *a bold countenance*. The sonne of Eleazar. Exod. 6. 25. Hee slewe Zimri and Cozbi committing fornication before the people, which appeased Gods wrath Num. 25 6, to 16. He stood before the Arke of God, when the Beniamites were destroyed. Iudg. 20. 28. He is praysed. Ecclus. 45. 23.* Also one of the sonnes of Eli. 1. Sam. 1. 3. looke Eli.

Phygellus. *fugitiue*. 2. Tim. 1. 5.

Phylacteries. Matth. 23. 5.

Phinon — ¶Pinon, *a precious stone*, or *beholding*, or *the mouth of euerlasting*, or *the mouth of the sunne*, or after the Hebrew and Syrian, *the mouth of a fish*. Gen. 36. 41.

Phasga — Pisgah. *a hill, height*, or *prouision*. A mountaine. Num. 21. 20. and 23. 14.

Pharam — Piram, *a wild asse of them, the cruelty of them*, or *the bull of the mother*. Iosh. 10. 3.

Pharaton — Pirathon, *his breaking*, or *making bare*: or after the Syrian, *his reuengements*. A city. Iudg. 12. 15. The

Pharathonite — citizen, called a Pirathonite. Iudg. 12. 13.

Phison — Pison. *the changing greatnesse of the mouth*, or *an enlarging*. a riuer. Gen. 2. 11, Eccius. 24. 29.

Pisidia *a pitch tree*, or *blacked with pitch*. a prouince of Asia the lesse. Acts 13. 14. and 14. 24.

Pfaspha — Pispa. *the diminishing of the mouth*, or *a mouth diminished*. 1. Chro. 7. 38.

Phithom — Pithom. *a mouth full of them*, or *a perfection of the mouth*, or *the perswasion of them*. a citie. Exod. 1. 11.

Phithon — Pithon. *a mouth full of him, the perswasion of him*, or *a gift of the mouth*. 1. Chro. 8. 35. and 9. 41.

Phochereth Asebaim — ¶Pochereth Hazzebaim. *the banishing of the mouth of a Doe*, or *the cutting of the mouth of warfare*. a city. Ezra 2. 57.

Phochereth Sabaim — Pocherethzebaim. *the banishing of the mouth of drunkards*. Nehe 7. 59.

Pollux. Acts 28. 11.

Pontius, *a hand*, or *of the sea*. One surnamed Pilate, a gouernour of the Iewes, placed ouer them by the Romanes: vnder whom Christ suffered. Matth. 27. 2. Mar. 15. 1. Luke 23. 1. Iohn 18. 28.*

Pontus. *the sea*. A countrey of Asia. Acts 2. 9. and 18. 1.

Porcius Festus. *a festiuall calfe*. looke Festus.

Posidonius. *giuing drinke*. 2 Mac. 14 19.

Putiphar Phutiphar — Potiphar. In the African tongue. *a bull*. Syrian. Hebrew, & Chalde, *a fat bull*, or *the fructifying of fatnesse*. Gen. 37. 36. and 39 1.

Phutiphar — Poti-pherah. Hebrew and Syri. *scattering abroad fatnesse*, or *the making bare of fatnesse*, or *reuengement of fatnesse*. Gene. 41. 45, 50.

Priscilla. *ancient*. Rom. 16 3 Acts. 18. 12.

Proselytes. *strangers*. looke in the second Table.

¶Ptolomeus. *a furrow*, or *hanging vp waters*, or *an assembly of waters*. Greeke, *warlike*. Ester 11. 1.

Phua Phuuah Puuah — ¶Puah, or Pua. *a mouth, a corner*, or *a bush of haire*. The sonne of Issachar. Gen. 46. 13. 1. Chro. 7. 1. also a midwife. Exod. 1. 14.

Publicanes. They which tooke to farme of the Romanes, the reuenues of the city: Gentlemen, yet much disdained of the Iewish common people. Matth. 5. 46. see more in the second Table.

Publius. *common*. Acts 28. 7.

Pudens. *shamefast*. 2. Tim. 4. 21.

Pul. *decay*, or *a beane*. King of Assyr. 2. Kin. 15. 19. Phul also a countrey. Isa. 66. 19.

Punites. *beholding*, or *my face*. A familie descended of Pua. Num. 26. 23. Phunites

Punon. *a precious stone*, or *beholding*. a place. Num. 33. 42, 43. Phunon

Pur, & Purim. *lot*, or *lots*. looke Ester 3. 7. and 9. 26. Phur

Put. a countrey. Ezek. 27. 10 and 30 5. Mic. 3. 9. Phurim

Puthites. *deceiuing, a mouthfull*, or *breadth*. a family descended of Shobal. 1. Chro. 2. 53. Phut

Putiel. *Africke of God*. Syri. and Hebr. *the fatnesse of God*. Exod. 6. 25. Phuthiel

Putioli. A citie of Italie. Acts 28. 13.* Phuteoli Puteolus

Q

Quadrin. *halfe a farthing*. Marke 12. 42.

Quartus. *the fourth*. Rom. 16. 23.

Quintus Memmius. *the fift defiled*. a Romane Embassadour. 2. Macc. 11. 34.*

R

Raamah. *a breaking*. Gen. 10. 7.

Raamiah. *thunder of the Lord*, or *euil from the Lord*, or *a fellow*, or *shepheard from the Lord*. Nehe 7. 7. Raamias Raamia

Raamses, looke Rameses.

Rabbah, or Rabbath *much great*, *a chiding*, or *a fighting against*. a city of Iudah. Iosh. 13. 25. and 15. 60. Another of the Ammonites. 2 Sam. 11. 1. and 12. 29. 1. Chro. 20. 1. Jere. 49. 2. Deut. 3. 11. Rabba Rabath Rabbath

Rabbi. *master*. Matth. 23 7. John 1. 38.

Rab mag *dissoluing the multitude*, or *melting*. Jere. 39. 3, 13.

Rabboni. *master*. John 20. 16.

Rab-saris. *master*, or *set ouer the Eunuches*. 2. kin. 18. 17. Jere. 39 3, 13.

Rabshakeh. *master*, or *set ouer the drinkers*, *the kisse of the master drinking much*, or *a great sacke*. 2. kin. 18. 17. Rabsaces Racha

Raca. Matth. 5. 22.

Rachab, looke Rahab.

Rachal. *to whisper*, *an apothecary*, or *factor*. A citie. 1. Sam. 30. 39.

Raddai. *ruling*, or *comming downe*. 1. Chro. 2. 14. Radai

Ragau. *a companion, his shepheard, his euill*, or *his breaking a sunder*. a citie. Judeth 1. 5.

Raguel. *the shepheard of God, a friend of God*, or *the breaking a sunder of God*. Tob. 3. 7.

Rahab. *proude*, or *strong*, or *broad*, or *enlarged*, or *a streete*. Iosh 2. 1. Mat. 1. 5. Heb 11 31. Jam. 2 25. Rachab

Raham. *mercy*, or *compassion*: or after the Syrian, *a friend*. 2 Chro 2. 44.

Rahel. *a sheepe*. Daughter of Laban. Gen. 29. 10. She keepeth her fathers sheepe. Gen. 29. 9. She meeteth with Iaakob. Gen. 29. 11, 12. She was beautiful and well fauoured. Gen. 25 17. Iaakob serueth twise seuen yeeres for her. Gen. 29. 18, to 31. Being barren, she giueth her maide to Iaakob. Gen. 30. 3. She desireth children of Iaakob. Gen. 30. 1. God maketh her fruitfull. Gene. 30 22. She hideth away her fathers idoles. Gen 31. 19, 34 35. She dieth at Beniamins birth. Gene. 35. 16. to 20. Her children Gen. 46. 19. The people at Boaz marriage, pray God to make Ruth as fruitfull as Rahel and Leah. Ruth 4. 11. Rachel

Rahel weeping for her children, would not be comforted, &c. Matth 2. 18. Jere. 31. 15.

Rakkath. *emptinesse*, *spittle*, or *time*. A citie. Iosh. 19 35. Raccath Reccath

Raken. *voide, vaine*, or *diuers pictures*. 1. Chr. 7 16. Recem

Ram. *high*, or *casting away*. Ruth 4. 19 1. Chro. 2. 9. Luke 3. 33 Also a mans name. Job 32. 2. Aram

Ramah. *high*, or *cast away*. a city. Iosh. 19. 36. Mat. 2. 18, 1. King. 15. 17. Rama

Ramath. *idem*. A citie. Iosh. 19. 8. Ramathe,

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Ramatha Ramathe. *idem.* a citie. 1.Mac.11.34.
Ramathite. *lofte, exalted,* or *cast away.* a citizen of Ramath. 1.Chro.27.27.
Ramathaim Zophim. a citie. 1.Sam.1.1.
Ramath-lehi. a place. Judg.15.17.
Raamses Rameses *thunder, a hitting in the teeth of a moth,*
Rameſſe *blotting out euill,* or *broken in sunder of a moth.* a city.
Rameſſes Gen.47.11. Exod.1.11. Judeth 1.9.
Remeia Ramiah. *exaltation of the Lord.* Ezra.10.25.
Ramoth. *seeing,* or *beholding death.* a citie. Deut.4. 43. Iosh.13.26. and 20.8. 1.King.4.13. and 22.4.
Raphah Rapha. *release,* or *medicine, phisicke,* or *medicine,* or *a recreating,* or *a Gyant.* 1.Chro.8.2,3,7.
Raphael. *the phisicke of God.* An angel. Tob.3.17.
Raphu, as Rapha. Num.13.10.
Razias Razis. *the secret of the Lord,* or *the mysterie of the Lord.* 2.Mac.14.37.*
Reaia Raia ¶Reaiah. *the vision of the Lord.* 1.Chr.4.2 and 5.5.
Rebe Reba. *the fourth,* or *lying by.* Num.31.8. Iosh.13.21.
Rebekah, looke Ribkah.
Rehad Rechab. *a rider,* or *riding,* or *a cart drawē with foure horses.* Father of Ionadab. 2 Kin.10.15. Iere.25.2. 1.Chro.2.55. also the sonne of Rimmon.2.Sam.4.2.
Rahelaia Reclaiah. *a shepheard to the Lord,* or *a companion to the Lord himselfe.* Ezra 2.2.
Regom Regem. *stoning, stoned,* or *purple.* 1.Chro.2.47.
Regom-melech Regem-melech. *stoning the king, a counsellour of the king,* or *the purple of the counsellour.* Zech.7.2.
Rei. *a companion. a shepheard, euill,* or *my breaking asunder.* 1.King.1.8.
Rehoboam Rehabeam. *dilating the people, the breadth of the people,* or *a sauour,* or *sauouring with the people.* Salomōs sonne, who succeeded him. 1.kin.11.43. Mat.1.7. 1.chr. 3.10. Following the counsell of yong men, rather then of graue counsellours, he is depriued of the kingdome of Israel. 1.King.12.13, to 21. 2.Chro.10.14,16. He reigneth ouer Iudah and Beniamin. 1.King.12.21. He is forbidden by the Prophet to wage battell with Ieroboam. 1.Kin.12.22. and 2.Chron.11.2. He buildeth cities. 2. Chron.11.5. His wiues and children. 2.Chron.11.21. Forsaking the Lord, he is punished by Shishak, and dieth.2.Chron.12.1.* He is dispraysed. Eccius.47.23.
Rehabia Rehabiah. *the breadth of the Lord,* or *the streete of the*
Rohobia *Lord.* 1.Chro.23.17. and 24.21. and 26.25.
Rohob Rehob. *breadth,* or *dilating,* or *a streete.* a city. Num 13.22. Iosh.19.28,30.
Rehoboth. *breadth,* or *roumth,* or *largenes,* or *streetes,* a citie. Gen.10.11. also a well. Gen.16.22.
Reum Rehum. *pitiful,* or *pitied,* or *godly,* or after the Syrian. *a friend.* Ezra 2.2. and 4.8.
Recem Rekem. *voide, vaine,* or *diuers pictures.* Num.31.8.
Rechem Iosh.13.21.
Romelia Remaliah. *the exaltation, the greatnesse of the Lord,* or *cast away from the Lord.* 2.King.15.27.
Rameth Remeth. *highly,* or *cast away.* a citie. Iosh.19.21.
Remmon. *a pomegranate apple,* or *high.* a citie. Iosh. 19 7,13.
Remphan. *prepared,* or *set in aray.* an idole. Ac.7.43.
Remuel. *God hath risen vp,* or *raised vp,* or *God hath*
Camuel *established him.* 1.Chron.27.17.
Raphael Rephael. *the phisicke,* or *medicine of God.* 1.Chron. 26.7.
Raphaia Rephaiah *the phisicke,* or *medicine of the Lord,* or *the*
Rephaia *recreating of the Lord.* 1.Chro.3.21. and 7.2.
Raphah Rephah. *the releasing of the snare.* 1.Chro.7.25.
Raphaims Rephaims. *Giants, phisitions,* or *reseruers,* or *released.* A people of Moab. Gen 14.5.& 15.20. 2.Sam.23.13.
Raphidim Rephidim. *bending things,* or *litter, slaked hands,* or *the medicine of the hands.* a place or mansion. Exo.17. 1.Numb.33.14.

Resa. *affection,* or *a meeting,* or *a head.* Luke 3.27. Rhesa
Resen. *a bridle.* a citie. Gen.10.12.
Reu. *his shepheard, a companion, a friend,* or *euill,* or Rehu
a breaking asunder. Gen.11.18. 1.Chron.1.25. called Ragau. Luke 3.35.
Reuben. *seeing his sonne, the vision of his sonne,* or Ruben
the sonne of vision. so named because the Lord did see his mothers affliction. Iaakobs sonne by Leah. Gen. 29.32. of him came the Reubenites. Num.26.7. He lieth with his father concubine. Gen.35.22. He deuiseth how to rid Ioseph out of his brethrens hand. Gen. 37.21. He chargeth them with the death of Ioseph. Gen.42.22. He is depriued of his dignitie, and why. Gen.49.4. He is blessed. Deut.33.6. His genealogie. Gen.46.9. Exod.6.14. 1.Chro.5.1. His tribe, with others, are sent to their possessions. Iosh.22.1. They ouercome the Hagarims. 1.Chro.5.10. For their idolatrie they are punished by the Assyrians. 2.King.10. 33. 1.Chro.5.26.
Reuel. *a shepheard of God, the friend of God,* or *the* Raguel
breaking asunder of God. Moses father in law. Exod. Rahuel
2.18. Also Esaus sonne. Gen.36.4. 1.Chro.1.35.
Reumah. *high,* or *eleuated.* Gen.22.24. Roma
Rezeph. *a pauemēt, a stretching out, a burning coale,* Reseph
or *a fierie stone.* a citie. 2.King 19.12. Isa.37.12.
Rezin *affection, a runner,* or *postmessenger.* 2.King. Rasin
15.37. Ezra 2.48. Razin
Rezon. *smal, leane, secret,* or *a secretary,* or *a prince.* Razon
1.King.11.23.
¶Rhegium. *a breaking.* a citie. Acts 28.13.
Rhesa, looke Resa.
Rhode. *a rose.* a citie. Acts 28.13.
Rhodes. *idem.* An Ile. Act.21.1. 1.Mac.15.23. Rodus
Rhodocus. *a chariot of the colour of roses.* 2.Macc. Rhodochus
13.21.
¶Ribai. *strife,* or *increased,* or *chiding,* or *multiplying,* 1.Chro.11.31. 2.Sam.23.29.
Ribkah, or Ribka *fed,* or *blunt contention,* or *contention hindred.* Daughter of Bethuel. Gene.22.23. A faire damsell. Gen.24.16. Giuen in marriage to Izhak. Gen.24-57.* Being barren, Izhak prayeth for her, and obteineth his petition. Gene.25.20,21.* By subtilitie thee causeth Iaakob to preuent Esau of the blessing. Gen.27.9,to 30. She sendeth Iaakob to Laban, and why. Gen.27.42.* Rebekah was with child by one, euen by our father Izhak. Rom.9.10. Rebekah Rebecca
Riblah *askolding,* or *greatnes to him,* or *chiding confirmed,* or *chiding flowing downeward.* a citie of Syria. Num.34.11. 2.King.23.33. Reblatha Ribla
Rimmon. *a pomegranate apple,* or *exalted.* A citie. Iosh 15.32. also a place. Num.33.19. Rimon Remmon
Rinnah. *a song,* or *reioycing.* 1.Chro.4.20. Rimna
Riphath. *medicine,* or *release.* Gen.10.3. Ripath
Rissah *a sprinkling vpon,* or *the dropping of an house.* Rissa
A place. Num.33.21. Ressa
Rithma. *a Iuniper tree, a sound,* or *a noyse.* A place. Rithmah
Num.33.18. Rethma
Rizia, as Rezih. 1.Chro.7.39. Rezia Resia
Rizpah, as Rispha. *stretched out.* 2.Sa.3.7.& 21.10. Raspha
¶Roboam, looke Rehabeam. Respha
Rogel. *a foote,* or *footman,* or *searching out,* or *a searcher out,* or *an accuser:* or after the Syrian, *custome:* a fountaine, or well. Ios.15.7. 2.Sam.17.27. 1.kin.1.9. Rogelim Roglim Rohga
Rogelim *idem* a citie. 2.Sam.19.31. Roaga
Rohgah. *filled, drunken with talke,* or *filled with separation.* 1.Chro.7.34. Romamthi-ezer.
Romamti ezer, or Romemthi-ezer. *exalting ayde,* or Romenthi-
I haue exalted my palace. 1.Chro.25.4. ezer
Rome. *preua ling, mighty,* or *strong,* or *exalted,* or Roma
high. A citie, looke Roma and Romanes in the second Table.

Rophaiah,

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Raphaia — Rophaiah. *the physicke, or medicine, or recreation of the Lord.* 1. Chr. 4. 42.

Ros — Rosh. *a head, or top, or the beginning.* Gen. 46. 21.

Ruben, looke Reuben.

Ruphus — Rufus. *red.* Mens names. Mar. 15. 21. Rom. 16. 13.

Ruma — Rumah. *hie, exalted, or cast away.* A citty. 2. K. 23. 36.

Ruth. *watered, filled, or made drunken.* Wife of Mahlon. Ruth 1. 4. She findeth fauour in the eyes of Boaz. Ruth 2. 10.* & 3. 1.* is maried to him. Ruth 4. 1, to 13. beareth him a sonne named Obed. Ruth 4. 13.* 1. Chr. 2. 12. Mat. 1. 5.

S

Saba, looke Sheba.

Sabbat — Sabbath. *rest.* looke in the second Table.

Sabdi. *a dowrie, hauing a dowrie, or flowing with abundance.* 1. Chr. 8. 19. and 27. 27.

Sabees — Sabeans. *leading into captiuitie, or goings about, or drunken men, old men.* A people. Isa. 45. 14. called Shabeans. Iob. 1. 15.

Sabbetha — Sabtah. *a going about, or compasse.* Syrian, *olde age.* Gen. 10. 7.

Sabatha — Sabteca, or Sabtecha. *the cause of smiting.* Syri. and Heb. *the smiting of old age.* Gen. 10. 7. & 1. Chr. 1. 9.

Sabthah

Sabathacha

Sabtheca

Sachar — Sacar, *wares, a price, or drunkennesse.* 1. Chr. 11. 35. and 26. 4.

Sadoc. *iust, or iustified.* 1. Esd. 8. 2. 3. Esd. 1. 1. looke Zadok.

Sadduces *iust men, or iustified.* after the Syrian, *cut, or schismes.* A sect among the Iewes, which denied the resurrection. Matth. 3. 7. Actes 23. 8. looke the second Table.

Sale — Sala. Luke 3. 35. looke Shelah.

Salamine — Salamis. *mooued, or broken in pieces, or fluting.* An Ile of Cyprus. Actes 13. 5.

Salamina

Salathiel. 2. Esd. 5. 16. Luk. 3. 27. looke Shealthiel.

Salecha — Salcah, or Salchah. *thy basket, or thy lifting vp.* A citie. Iosh. 12. 5. and 13. 11. Deut. 3. 10. 1. Chr. 5. 11.

Salchah

Salcha — Salem. Iudeth 4. 4. Heb. 7. 1. looke Shalem.

Salim. Iohn 3. 23 looke Shalim.

Sellai — Sallai. *an exaltation, or treading vnder foote.* Syri. *a basket.* Nehe. 11. 8. and 12. 20.

Selvi

Sallu, Sellu — Sallu *idem.* 1. Chr. 9. 7.

Salma. *peace, perfection, retribution, or a garment.* 1. Chr. 2. 11, 51. 54.

Salmah — Salmanasar. 2. Esd. 13. 40. looke Shalmanezer.

Salmon. *a peacemaker, perfect, or giuing againe.* Ruth 4. 20. Luke 3. 32.

Salmone. *a flowing, a commotion, or a breaking in pieces.* A high hill in Candy, bowing to the Seawarde. Actes 27. 7.

Salom, as Salem. Baruch 1. 7.

Salomon, looke Shelomoh 2. Sam. 5. 14.

Salu, as Sallai. Num. 25. 14.

Samaias, as Semaiah. Tob. 9. 12.

Samaria *a keeping, an adamãt stone, a brier, a thorne, or the dregs thereof.* A countrey, and citie of Syria, betweene Iudea, and middle Galile. 1. Kings 13. 32. Isa. 7. 9. and 10. 11.

Samaritanes. *keepers, marueilous hard, thorny places, or dregs.* Citizens or inhabitants of Samaria. Matth. 10. 5. Samaria, the head citie of the ten tribes of Israel builded 1. Kings 16. 24. Besieged of the King of Aram. 1. King. 20. 1. 2. Kings 6. 24. Wonne by the king of Asshur, and the people carried awap. 2. King. 17. 5.* Against Samaria is prophesied. Isa. 8. 4. and 9. 9. Eze. 23. 2.* Hosea 8. 1.* and 13. 1.* and 14. 1. Amos 3. 9. and 4. 1. Micah 1. 1.* They would not receiue the woyde of God. Luke 9. 52, 53 But afterwarde did, at Philips preaching. Actes 8. 2, 5, to 14. Simon Magus bewitched them. Actes 8. 9. The Samaritanes compassion on the wounded man. Luke 10. 33. By the history of them, the Gentiles calling is described. John 4. 5, to 43. The Iewes abhorred them. John 8. 48. and medled not with them. John 4. 9.

Samgar-nebo — Samgar-nebo *pepper of a stranger prophesying, or pepper of a striuer speaking.* Ier. 39. 3. — Semegarnabu

Samos. *full of grauel.* An Ile in the Aegean Sea. Actes 20. 15.

Samothracia. *full of grauel, or rough.* An Ile in the bosome of Pacufie, of the kingdome of Thracia, so called because the Samians and Thracians inhabited there. Acts 16. 11.

Samson, looke Shimshon. The Sonne of Manoah, Iudg. 13. 2.* Hee marieth a daughter of the Philistims. Iudg. 14. 2.* He is deceiued by Delilah. Iudg. 16. 4.* Hee gouerned Israel 20. yeeres. Iudg. 15. 20. He is commended. Heb. 11. 32. — Sampson

Samuel, looke Shemuel. Sonne of Elkanah. 1. Sam. 1. 20. offered to God by his mother. 1. Sam. 1. 22.* Fauoured of God and men. 1. Samu. 2. 26. God calleth him thrise, reuealeth to him his wil, & maketh him his Prophet. 1. Sa. 3. 4.* He iudged Israel in Mizpeh. 1. Sam. 7. 5. His diligence described. 1. Samu. 7. 16. Being old, he maketh his sonnes Iudges ouer Israel. 1. Samu. 8. 1. God commaunded him to anoynt Saul. 1. Sam. 9. 15, 16. which he doeth 1. Sam. 10. 1. He declareth his innocencie to his people. 1. Sam. 12. 2, 3. He reproueth them for their ingratitude. 1. Sam. 12. 7.* And Saul for neglecting Gods commaundement. 1. Sam. 15. 17, to 24. He prayeth and mourneth for him. 1. Sam. 15. 11, 35. He heweth Agag in pieces. 1. Sam. 15. 33. God lendeth him to anoynt Dauid king, which he feared to doe. 1. Sam. 16. 1, 2. All his dayes the Philistims were brought vnder. 1. Sam. 7. 13. He dieth, and is bewailed. 1. Sam. 25. 1. One in the likenesse of Samuel raised by a witch. 1. Sam. 28. 8.* He is praysed. Eccles. 46. 13.* Heb. 11. 32.

Sanballat. *a bramble hid in secret: or after the Syrian and Hebrew, an enemie hid in secret.* Nehe. 2. 10. and 13. 28. — Sanaballat

Sancherib. *the bramble of destruction, or the bramble of a sword* Syrian & Heb. *the sword, or destruction of the enemie.* King of Asshur, who threatned Hezekiah & blasphemed God. 2. King. 18. 13.* Isa. 36. 4.* 2. Chr. 32. 1.* The Angel destroyeth his armie, & he is slaine by his owne children. 2. King. 19. 35.* and 2. Chr. 32. 21. Isa. 36. 36.* Eccius 48 18, to 23. — Senacherib, Sannacherib

Sanssannah. *a bough, or a bramble of a bramble.* Syri. and Hebr. *a bramble of the enemie.* A city Iosh. 15. 31. — Senfenna

Saph. *a basen to wash ones feete in, a standing cup, a cup of gold, a threshold, a post, an end, a bulrush, or the sea.* 2. Sam. 21. 18. and 1. Chron. 20. 4. — Sippai

Saphir. A precious stone. Exo. 24. 10. & Reue. 21. 19.

Sapphira. *declaring, or numbring:* or after the Syrian, *faire.* Acts 5. 1.

Sarah. *a lady, or dame, or princesse:* meaning of many. Daughter of Asher. Num. 26. 46. Also Abrahams wife, why her name was changed. Gen. 17. 15. God promiseth her a childe, being old. Gen. 17. 19. & 18. 10. and shee had one accordingly. Gene. 21. 1. 10 8. She would not haue Ishmael heire with her sonne Izhak. Gen. 21. 10. she dieth, and is bewailed of Abraham. Gen. 23. 2.* Her faith. Heb. 11. 11. she is the free woman. Gal. 4 22. she calleth her husband Sir or Lord, Gen 18 12. 1. Pet. 3. 6. — Sara, Saraha, Sarai.

Sarai. *my dame, or mistresse.* The name of Abrahams wife before it was changed. Gen. 11. 29. she is taken into Pharaohs court for her beautie, and after deliuered againe. Gene. 12. 15.* She gaue Hagar to her husband, by whom he had Ishmael. Gen. 16. 1.*

Saraph. 1. Chron. 4. 22.

Sardi.

Sardis — Sardi. *the prince of pleasantnesse, the song of ioy, or that which remaineth.* or after the Syrian, *a diars fat.* A citie. Reue. 1. 11.

Seredites — Sardites. *the taking away of dissention.* Syri. *a dyars fat.* A kinred descended of Sered. Num. 26. 26.

Sardius. a precious stone. Reue. 21. 20.

Sardonix. a precious stone. Reuel. 21. 20.

Sarepta Luke 4. 26. looke Zarephath.

Sargon. *taking away defence, or a garden* after the Syrian, *a net.* Isa. 20. 1.

Sarid. *left, or remaining, or the hand of a prince, or a song of the hand.* A citie. Ioth. 19. 10.

Saron. *the plaine field of him, or his song.* A fertill region betweene mount Tabor & the riuer Ciber stretching foorth from Cesarea vnto Ioppa, as Ierom witnesseth. Acts 9. 35.

Sara — Sarra, as Sarah. Daughter of Raguel. Tob. 3. 7. *giuen in mariage to yong Tobias. Tob. 7. 13. *to whom her parents declare ỳ vnety of a good wife. To. 10. 12

Sarsachim — Sarsechim. *a setting before of couerings.* One of Nebuchad-nezzars princes. Ierem. 39. 3.

Sarug — Saruch. *palme trees, a twig cut off from a tree, or a bough.* Luke 3. 35. Gen. 11. 20.

Serug

Sathan — Satan. *contrary, or an aduersarie, or enemie.* Iob 1. 6. Mat. 4. 10. Mar. 8. 33. looke in the second Table.

Sathrabuzanes — Sathrabouzanes. 1. Esd. 6. 3.

Satyrs. Monsters, hauing the head of a man, & the body of a goate: called Gods of the woods. Isa. 13. 21. some translate them *Apes.*

Shaul — Saul, as Shaal. The sonne of Kish. 1. Sam. 9. 2. The first king of Israel. 1. Sam. 10. 1. * & 11. 5. * Hee commandeth to put Dauid to death. 1. Samu. 19. 1. * Hee chargeth his seruants of conspiring against him. 1. Sa. 22. 7, 8. *he goeth to Keilah to fight with Dauid. 1. Sa. 23. 8. Pursuing Dauid hee was inuaded of the Philistims. 1. Sam. 23. 27, 28. pursuing Dauid, hee is deliuered into his hãs. 1. Sa. 24. 2. * & 26. 2. * Hauing driuen all sorcerers out of the land, he seeketh counsell at a witch. 1. Sam. 28. 3. * He slayeth himselfe. 1. Sa. 31. 4. His head caried into the land of the Philistims. 1. Sam. 31. 9. Dauid mourneth for him. 2. Sam. 1. 4. * Why he died. 1. Chr. 10. 13. The men of Iabesh Gilead burie his bones, and fast seuen dayes. 1. Sam. 31. 13. which is commended by Dauid. 2. Sam. 2. 5. His house waxeth weaker, and Dauids stronger. 2. Sam. 3. 1. God tooke away his mercie from him. 2. Sam. 7. 15. Seuen of his sonnes hanged, and why. 2. Sa. 21. 1, to 11. Dauid burieth his and Ionathans bones. 2. Sam. 21. 13, 14. Saul is mentioned. Acts 13. 21.

Also the name of Paul. Acts 7. 58. looke Paul.

Sausa — Sausha. *reioycing, or the lifting vp of vanity.* 1. Ch. 18. 16.

Susa

¶ Sceua. *set in order, or prepared.* Acts 19. 14.

Scribe. *a writer.* Mat. 4. 20. looke in the 2. Table.

Scythians. *tanners, or coblers.* A people. Coloss. 3. 11 Iudeth. 3. 10.

Scythopolis. *a citie of tanners, or coblers.* This citie is 600. furlongs from Ierusalem. 2. Macc. 12. 29. the citizens. Scythopolitants. 1. Mac. 12. 30.

Saba — ¶ Seba, as Sheba. Gen. 10. 7. called also Siba. 1. Chr. 1. 9. Also a countrey. Psalm 72. 10. Isa. 43. 3. looke Sheba.

Sacacah — Secacah. *a litle shadow, a couering, a defence, anointing.* Syrian *a beholding.* A citie. Ioth. 15. 61.

Sachacha

Socho — Sechu *a defence, a bough, or saying nothing.* A citie. 1. Sam. 19. 22.

Secundus. *the second.* Acts 20. 4.

Sedecias. Baruch 1 1. looke Zedekiah, and Zidkiah.

Sede-sophim. *a field where men may see farre off,* a place. Num 23. 14.

Segub. *made strong, or exalted.* 1. King 16. 34.

Seim. *measures.* Gen. 18. 7.

Seir. *bristled, hairie, a kid, or a deuill, or tempest.* A hill. Gen. 14. 6. a countrey. Gen. 32. 3. & a mans name Gen. 36. 20. 1. Chr. 1. 38.

Seirath *idem.* a place. Iudg. 3. 26.

Sela. *a rocke.* a citie. 2. King. 14. 7.

Selah. *idem.* a citie. Iudg. 1. 36.

Selah. Psal. 3. 2.

Sela hammahlekoth. 1. Sam. 23. 28.

Seled. *affliction:* or after the Syrian, *a warming, or rosting.* 1. Chr. 2. 30. — Saled

Seleucia. *troubled, broken in pieces, or flowing ouer.* a citie builded by Seleucus Nicanor. 1. Maccab. 11. 8. through which Paul wandred. Acts 13. 4. — Celeucia

Seleucus. *idem.* 1. Mac. 7. 1. 2. Mac. 3. 3. — Seleuchus

Sem. looke Shem.

Semachiah. *cleauing, or ioyned vnto the Lord.* 1. Chr. 26. 7. — Samachia Samachias

Semei. *hearing, or obeying.* Luke 3. 26.

Senaah. *a bramble, or enemie.* A city. Ezra 2. 35. Nehe 3. 3. — Senaa Asnaa

Seneh. *idem.* a rocke. 1. Sam. 14. 4. — Senes

Senir. *a sleeping candle, or the prospering of a candle, or prospering of a teacher, or a changing.* a hill. 1. Chr. 5. 23. called Hermon, Shirion, and Senir. Deut. 3. 8, 9. — Sanir Shenir

Sennacherib, looke Saneherib.

Senuah, as Senaah Nehe. 11. 9. — Senua

Seorim. *gates, estimations, haire of the head, tempests, deuils, hairie, or goates.* 1. Chr. 24. 8. — Sehorim

Sephar. *a booke, a scribe, a declaring, a number.* Syri. *a hauen.* a mount of India. Gen. 10. 30.

Sepharad. *a booke descending, or ruling, the ende of rule, or the perfection of going down:* a country thought to be Spaine. Obad. 1. 20. — Bosphorus

Sepharuaim *bookes, scribes, declarings, numbers.* Heb. and Syri. *a hauen of the sea* A citie. 2. Kin. 17. 24.

Sepharuims. *idem.* Citizens of Sepharuaim, who burnt their children in fire to their idoles. 2. Kin. 17. 31 — Sepharuites

Serah. *sauouring, or the mistresse of sauour, or the song of sauour.* Gen. 46. 17. — Sara

Seraiah *my prince of the Lord, or the song of the Lord.* 2. Sam. 8. 17. — Saraiah Sarais

Seraphims. *burning, or fierie.* Certaine Angels Isa. 6. 2.

Sered. after the Syrian, *a diers fat.* Gen. 46 14. — Sared

Sergius. *a net.* A prudent man surnamed Paulus. Acts 13. 7.

Serug, looke Sherug. — Sarug

Sesac, or Seshach, looke Shishak.

Seth, looke Sheth. Eccius. 49. 16. Luk. 3. 38.

Sethur. *hid, or destroying.* Num. 13. 14. — Satur

¶ Shaalabbin. *the vnderstanding, or sonne of a foxe, or the vnderstanding of one looking backe.* a city. Ioth. 19. 42. — Saelabin Selebin

Shaalbim. *looking back on the harts, a fish in the sea, or a foxe in the sea.* a place. Iudg. 1. 35. 1. king. 4. 9. — Salabim Salebim

Shaalbonite. *the sonne, or building of a foxe, or the building, or path of vnderstanding.* 2. Sam. 23. 32. 1. Chr. 11. 33. — Saalbim Saalbonite Salabonite

Shaal, or Saul *asked, lent, a graue, or hell,* looke Saul, and Ezra 10. 29. — Shea Saul Saaph

Shaaph. *flying, or thinking.* 1. Chr. 2. 47, 49. — Saaraim

Shaaraim. as Seorim. A citie. 1. Chr. 4. 31. — Saraim

Shaashgaz, *which maketh a passing ouer, regarding passing ouer, or pressing a fleece of wooll.* Ester 2. 14. — Susagaz

Shabbethai *my rest.* Nehem. 8. 7. and 11. 16. 1. Esd. 9. 14. — Sebethai Sabathai

Shabeans, looke Sabeans. — Sachia

Shachia. looke Shiciah. — Sechia

Shachir. *wages.* 1. Chr. 11. 35. — Sachar

Shadrach. *a litle tender dugge, a fine field:* or after the — Sacar Sidrach

the Syrian, *thy sending.* Dan 1.7.

Shageth — Shage. *ignorant, comprehending, or touching softly.*

Sage — Syri. *much, or multiplying.* 1. Chr. 11.34.

Saharaim — Shaharaim *black, troublous, or going early.* 1. chr 8.8.

Sahazimah — Shahazimath. a city. Iosh 19.22.

Salem — Shalem *peace.* a city. Gen. 14.18. Psal. 76.2. Hebr. 7.1,2.

Salim — Shalim. *foxes, fists, or pathways.* a land. 1. Sam. 9.4.

Salisa — Shalishah. *three, or principall.* a land. 1. Sam 9.4.

Sallecheth — Shallecheth. 1. Chr. 26.16.

Sellum — Shallum. *peaceable, or a peacemaker, or perfect, or giuing againe.* 2. Kin. 15.10. and 22.14.

Sallum — Shalmai. *my garment.* Nehe. 7.48.

Salmai — Shalmaneser. *peace-bound, retribution, taken away, or going backe now.* 2. Kin. 17.3.

Salmanasar — Shalman. *peaceable.* Hose. 10.14.

Salmon — Shalmon *idem.* Boaz father. Ruth. 4.21. Mat. 1.5. called Salma 1. Chr. 2.11.

Salmah — Shama *hearing, or obeying.* 1. Chr. 11.44.

Sama — Shamariah. *the keeping, hardnesse, or throne of the Lord.* Ezra 10.32.

Samarias — Shamhuth *desolation, perdition, astoniednesse, iniquity there, the name of iniquitie, or destroying iniquity* 1. Chr. 27.8.

Semariah — Shamed. *destroying, or wearing out.* 1. Chron. 8.12.

Samhur — Shamer. *a keeper, hardnesse, a throne, or dregges.* 1. Chr. 7.34.

Samaoth — Shamgar. *desolation of the stranger, named a stranger, there a stranger, or striuing, or a considering with a nans selfe of a name.* A iudge in Israel. Iudg. 3.31.

Samed — Shamir, as Shamar. a city. Iosh. 15.48. Iudg. 10.1. Also the sonne of Michah. 1. Chr. 24.24.

Samad — Shamma. *desolation, perdition, destruction, or astoniednesse there.* 1. Chr. 7.37.

Semer — Shammah. *idem.* Gene. 36.13. Also the sonne of Iesai. 1. Sam. 16.9.

Somer — Shammai. *my name, my desolations, or perditions, or the heauens.* 1. Chr. 2.28.44.

Samgar — Shammoth. *names, desolations, or perditions.* 1. Chron. 11.27.

Samir — Shammua. *hearing, or obeying* Num. 13.5.

Shamma — Shamsherai. *the name of a conquerour, or there a singer, or conquerour.* 1. Chr. 8.26.

Samma — Shaphan. *a come, or one hid, a lip or laid vp, or the bankes, or breaking of things.* 2. King. 22.3. and 25.22. 1. Chr. 5.12.

Samma — Shaphat. *a iudge, or iudging.* 1. Chr. 3.22. and 5.12. and 27.29.

Semma — Shaphir. a city. Micah. 1.11.

Sammai — Sharai. *my lord, or prince, or my song.* Ezra. 10.40.

Semei — Sharar. *the naught, thought, singing, or the Lord.* 2. Sam. 23.33.

Sammoth — Sharezer. *a treasurer, or he that seeth the narrowe streights, or the treasure of one singing.* 2. King. 19.37. Isa. 37.38.

Sammua — Sharon. *a plaine field, or his song.* a city. 1. Chr. 5.16.

Samserai — Shashai. *fixe, reioycing, mercie silke, flaxe, or linnen.* Ezra. 10.40.

Samsari — Shashak. *a sacke of flaxe, the sixt sacke, the kisse, or cup of ioy.* 1. Chr. 8.14,25.

Sapham — Shaueth Kiriathaim. *the plaine of Kiriathaim.* a place or valley. Gen. 14.5,17.

Saphan — Shaul, as Shaal. Mens names. Gen. 36.37. & 46.10. 1. Chr. 4.24. and 6.24. looke Saul.

Saphat — Sheal. *idem.* Ezra. 10.29.

Saphir — Shealtiel. *asked, or lent of God.* 1. Chron. 3.17. Hag. 1.1. Matth 1.12.

Sarai — Shear-iashub. Isa. 7.3.

Sarar — Sheariah. *the gate of the Lord.* 1. Chr. 8.38.

Saresar — Sheba. *captiuitie, or compassing about:* or after the

Sarasar — Syri. *an oldman.* Gen. 10.7. Also a countrey. Isa. 43.3.

Sarazer — and 60.9. 1. king. 10.1. Mat. 12.42. Psal. 72.10. of the people. looke Shabeans, and Ioel 3.8.

Saron — Shebat. *a scepter, or rod.* Zech 1.7. Sebah

Sasai — Shebaniah. *the Lord turning, or taking captiue, or the* Sabaniah
vnderstanding, or building of the Lord. Ne. 9.4. & 12.14 Sebania

Sasai — Shebam. *compassing about,* after the Syrian, *olde* Sabania
men. Num 32.3. Sabam

Sasac — Shebarim. *breakings, hopes, or lookings for.* a place. Sebarim
Iosh. 7.5.

Sesac — Sheber. *a breaking, or hope.* 1. Chr. 2.48. Seber

Saue-cariathaim — Shebna and Shenab. *sit downe now, knit together* Sobna
now, or taken captiue now, or building, or he which vn- Sebna
derstandeth. Isa. 22.15. 2 King. 18.18.

Saul — Shebuel. *the turning, the captiuity, or the seate of* Sebuel
God. 1. Chr. 23.16.

Saal — Shecaniah. *the habitation of the Lord.* 1. Chr. 3.22. Shechaniah
and 15.24. Sechania

Shealtiel — Shechem. *a part, or portion, or a shoulder.* a citie. Ge. Sychem
12.6. Iudg. 9.1.* 1. king 12.25. called Sychar. Iohn
4.5. Also he that rauished Dinah Gen. 34.2.*

Salathiel — Shedeur. *a field of light, or fire, or the light of the Al-* Sedeur
mightie. Num 1.5.

1. Watth 1.12. — Shegub. *exalted.* 1. King. 16.34. Segub

Shear-iashub. Isa. 7.3. — Shehariah. *the morning of the Lord,* or *the blacke-* Seharia
nesse of the Lord. 1. Chr 8.26. Sohoria

Seariah. *the gate of the Lord.* 1. Chr. 8.38. — Sheia. *vanity, a lifting vp, or a tumult.* 2. Sa. 20.25. Seua

Saba — Sheir. *rough, or hairie.* Gen. 36.20. Siua

Shaba — Shekel. A kind of weight Gen. 23.15. Exod. 21.32. Seir
Ezek. 45.12. Sicle

Shamma — Shelah. *sending, or spoiling.* Gen. 10.24. and 11.12. Selah Sala
Luke 3.35. Selah Sela

Samma — Shelah. *dissoluing.* Gen. 38.5. Selam

Semma — Shelam. A riuer. Ezra 4.17. Selamites

Sammai — Shelanites. *dissoluing.* A family descended of She-
lah. Num. 36.20.

Semei — Shelemiah. *the peace, perfection, or retribution of the* Salmiah
Lord. 1. Chr. 26.14. Ezra 10.39. Selemia

Sammoth — Sheleph. *drawing out.* Gen. 10.26. Saleph

Sammua — Sheleth. *a captaine, or a prince.* 1. Chr. 7.35. Seles

Samserai — Shelomi. *peaceable, perfect, or giuing againe.* Num. Salomi
34.27.

Samsari — Shelomith. *idem.* Mens names. 1. Chron. 23.9,18. Selomith
and 26.25. also a womans name. Leuit. 24.11. Salumith

Sapham — Shelomoh *peaceable,* looke Solomon. Salomon

Saphan — Shelomoth. *peacemaking, perfectnes, or retribution.* Selomoth
1. Chr. 24.22. Salemoth

Saphat — Shelumiel, as Shelemiah. a head of the tribe of Si- Selumiel
meon. Num. 1.6. Salamiel

Saphir — Shem *a name, renowned, report, or put.* Noahs son. Sem.
Gen. 5.32. Luke 3.36. He is blessed. Gen. 9.26. His
posterity. Gen. 10.21.* and 11.10,11. 1. chr. 1.17. He
is thought to be Melchizedek, looke Melchizedek.

Sarai — Shema, *hearing, or obeying.* 1. Chr. 2.43. Also a citie. Sama
Iosh. 15.26.

Sarar — Shemaah *idem.* 1. Chr. 12.3. Samaa

Sharezer. *a treasurer, or he that seeth the narrowe* — Shemaiah *hearing, or obeying the Lord.* Mens names Semaia
streights, or the treasure of one singing. 2. King. 19.37. 1. king. 12.22. 1. Chr. 3.22. and 4.37. Iere. 29.32. Ishmaiah
Isa. 37.38.

Sharon. *a plaine field, or his song.* a city. 1. Chr. 5.16. — Shemariah. *the keeping of the Lord.* 1. Chron. 12.5. Semeia
Ezra 10.32,41. Semaria

Shashai. *fixe, reioycing, mercie silke, flaxe, or linnen.* — Shemeber. *the name, or report of a strong man, or the* Semariah
name of a bird, or destroying strength. Gen. 14.2. Semeber

Shashak. *a sacke of flaxe, the sixt sacke, the kisse, or* — Shemei. *my name, or my desolation, or perdition, or* Semei
cup of ioy. 1. Chr. 8.14,25. *the heauens.* Zech 12.13.

Shaueth Kiriathaim. *the plaine of Kiriathaim.* a place — Shemeiah. as Shemaiah. Ezra 8.16. Semeia
or valley. Gen. 14.5,17.

Shaul, as Shaal. Mens names. Gen. 36.37. & 46.10. — Shemer. *a keeper.* 1. king. 16.24. Semar
1. Chr. 4.24. and 6.24. looke Saul.

Sheal. *idem.* Ezra. 10.29. — Shemida. *a name of knowledge, or the knowledge of* Semida
the heauens. Num. 26.32. Iosh. 17.2.1. Chr. 7.19.

Shealtiel. *asked, or lent of God.* 1. Chron. 3.17. Hag. — Sheminith-lenazzeah. 1. Chr. 15.21. Semira-
1.1. Watth 1.12. Shemiramoth. *the heights of the heauens,* or *the* moth
height of a name 1. Chr. 15.18. Samuel

Shear-iashub. Isa. 7.3. — Shemuel. *appointed, or established of God.* Num. 34. Semuel

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20.1.Chron.7.2.

Samuel — Shemuel. *heard of God*, looke Samuel.

Senazar — Shenazar. *the treasurer of tooth*, or *of a one sleeping*, or *the narrow streight of alteration*, or *an enemie of tribulation*. 1.Chr.3.18.

Senneser — Shenir. *a sleeping candle, the prospering of a candle*, or *prospering of the teacher*. a hil. Cant.4.8. Deut.3.9.Ezra.27.5.

Sanir — Shephatiah. *the Lord iudgeth*, or *the iudgement of the Lord*. 2.Sam.3.4.and 1.Chr.9.8.

Sephatia — Shephi. *a beholder, a hony combe, a garment*, or *a looking for*. 1.Chr.1.40.

Saphatia — Shepho. *a desert, a banke*, or *a breaking in sunder*. Gen.36.23.

Sephi — Shephuphan *a serpent*. 1.Chr.8.5.

Sepho — Sherah *flesh, consanguinitie, leauen*, or *remaining*. 1.Chr.7.24.

Sephuphan — Sherebiah. *the drought of the Lord, preuailing with the Lord*, or *singing with the Lord*. Ezra.8.18.

Sara — Sheraiah. *a prince of the Lord*. 1.Chr.4.14.

Seera — Sherug. *a bough*, or *plant*. Gen 11.20.

Sarabia — Sheshbazzar. *ioy in tribulation*, or *an affirming of ioy*, or *ioy of gathering grapes*. Ezra 1.8.

Seraiah — Sheshai. *sixe, reioycing, merry*, or *flaxe*. Num.13.23.

Sarug — Shesban. *a lillie*, or *rose*, or *ioy fulnesse*, or *flaxe*. 1.Chr.2.31.

Sezbazer — Sheth. *set*, or *put*. The sonne of Adam. Gene.4.25. 1.Chr 1.1.looke Seth.

Saffabasar — Shethar. *searching out, a remnant*, or *hid*, or *putrified*. Ester.1.14.

Sesai — Shethar-boznai. *despising me*, or *he which searcheth out my despisers*. Ezra 5.3.

Sisai — Shetrai. *a gatherer of money*: or after the Syrian, *a binding*, or *drawen together*. 1.Chr.27.29.

Sesan — Sheua. *vanity*, or *lifting vp*, or *tumult*. 1.Chron.2.49.

Seth — Shibah. *an oth*, or *abundance*. a well. Gen.26.33.

Sethar — Shibboleth. Iudges 12.6.

Shibmah. *ouermuch captiuitie*, or *much sitting*. A citie. Num.32.38.

Sethar-boznai — Shichiah. *the protection of the Lord*. 1.Chr.8.10.

Sethbu-zania — Shichimites. as Shechem. Num.26.31.

Setrai — Shicron. *drunkennesse, a price*, or *his wares*. A citie. Iosh.15.11.

Seua — Shigaion. Psal.7.in the title.

Sue — Shihor. *blacke*, or *troublous*, or *morning*. a city. 1.chr. 13.5. Iosh.13.3.

Sebah — Shihor-libnath. a citie. Iosh.19.26.

Shibboleth — Shilhi. *a sending, a bough, a weapon*, or *armour*. Syr. *spoyling*, or *spoyled*. 1.King.22.42.2.Chr 20.31.

Sibama — Shilhim. *idem*. A citie. Iosh.15.32.

Sabama — Shillem. *peace, perfectnesse*, or *retribution*. Gene.46. 24.Num.26.49.

Shachia — Shilo, or Shiloh. *dissoluing, putting off ones shooes*: or after the Syrian. *mocked*, or *deceiuing*. a citie. Iosh. 18.1.Psal.78.60.

Shechemites — Shiloah, as Shilhi. a riuer at the foote of mount Sion. Isa.8 6. Iohn 9.7.

Secron — Shiloni. *tarying*, or *he which tarieth*, or *a peacemaker* or *abounding*: or after the Syrian. *mocking*, or *deceiuing*. 1.Chron.9.5.

Sechron — Shilonite. *idem* 1.Kings 11.29.2.Chr 9.29.

Zihor — Shilshah. *three, the chiefe*, or *a captaine*. 1.Chr 7.37.

Sihorlaba-nath — Shima. *hearing*, or *obeying*. 2.Sam.21 21.

Silhi — Shimea *idem* Mens names. 1.Chron.3.5. & 6.30,39.

Salai — Shimeah. *named, put to, perdition*, or *desolation*. 1. Chr 8.22.

Selhim — Shimeam. *the name of the mother, the name of feare, putting to feare*, or *put to his mother*, or *their feare, or there a mother*. 1.Chr 9.38.

Silem — Shimei. *hearing* or *obeying, the name of a heape*, or *destroying the heape*. Num.3.10. Also one that cursed Dauid. 2.Sam.16.5.to 14.and 19.18,to 24. 1.King. 2.8,9,36.

Salem — Shimeon. *hearing*, or *obedient*. looke Simeon. Also another Ezra 10.31.

Silo — Shimma. *idem*. 1.Chr.2.13.

Shimmeathites. A people, diligent learners of prophecies. 1 Chr.2.55.

Silo. Siloe — Shimmei, as Shimei. 1.Chr.3.19.

Siloam — Shimon. *putting, put*, or *a gift of prouiding*, or *fatnesse*, or *oyle*. 1.Chr.4.20.

Siloni — Shimrah. *hearing*, or *obedient*. a mans name. 1.chron. 8.21. Also a womans name. 2.Chr.24.26.

Shimri. *keeping, a throne*, or *dregs*. 1.Chron.11.45. 2.chro.29.13.

Silonite — Shimrith. *idem* Mother of Iehozabad. 2.chr.24.26.

Silsa — Shimron. *keeping, a throne*, or *dregs of him*. The son of Issachar, of whom came the Shimronites. Gen.46. 13.Num.26.24.

Saluſa — Shimron meron. *a keeper of bitternesse*, or *strong myrrhe*. a city. Iosh.12.20.

Simah — Shimshon. *there the second time*. Because the Angel appeared the second time to his father. Iudg.13.24. looke Samson.

Simha — Shinab. *the tooth of the father, the father of changing*, or *the sleeping of the father*. Gen.14.2.

Sima — Shinar. *the watchings of one sleeping, the making bare of a tooth*, or *the changing of a citie*. The countrey of Caldea. Gen.10.10.and 11.2.Dan.1.2. Isa.11.11.

Samaa — Shion. *a sound, a noyse*, or *the wall of strength*, or *griefe*. a city. Iosh.19.19.

Simea — Shiphei. *a multitude*. 1.Chron.4.37.

Simeam — Shiphrah, or Siphrah. *faire*, or *a pipe*: or after the Syrian. *doing well*, or *goodnesse*. Exod.1 15.

Samaan — Shiphtan *a iudge*, or *iudging* Num.34.24.

Semeri — Shirion. *a brigandine*, or *the plaine field*, or *the song of a Doue*. A hil. Deut.3.9.Psal.29.6.

Shisha. *sixe, of marble, pleasant*, or *the lifting vp of a gift*. 1.King.4 3.

Shishak. *thy flaxe, thy ioy*, or *thy sixe*, 1.ki.11.4.and 14.25.Iere.25.26.

Shittah. *a thorne*. a tree. Isa 41.19.

Shittim. *spreadings out, turnings aside, whippes*, or *thornes*. a kinde of a cedar imputrible. Exod.25.5. Also a place. Iosh.2.1. Ioel 3.18.Num.25.1.

Shiza. *this gift*, or *springling on a gift*. 1.Chron.11.42.

Shoah. *tyrants*. Ezek.23.23.

Shobab *returned*. Syrian. *a sparke*. 1.Sam.5.14.

Shobach. *a net, a lattise, thy captiuitie*, or *thy conuersion*. Syrian. *a douchouse* 2 Sam 10.16,18.

Shobai. *a turning captiuitie*, or *sitting*. Ezra.2.42.

Shobal. *a path, an eare of corne, the thigh* or *vain, ancientnesse*. Gen.36.20. 1.Chron.4.1.

Shobek. *made equall to vanity*, or *put to emptinesse*: Syrian *forsaken*. Nehe.10.24.

Shobi. as Shobai. 2.Sam.17 27.

Shobnah. *a builder*. 2.Kings 18.18.looke Shebnah.

Shoco. *a defence, a bough*, or *slackenesse*. A city 2. Chron.11.7.

Shochoh. *idem*. a citie. 1 Sam.17.1.

Shoham. *a precious stone called Onix*. Syrian, *a keeping backe*, or *the delay of them* 1.Chr.24.27.

Shomer. *a keeper, an Adamant stone, a throne*, or *dregs*. 2.king.12.21.1.Chron.7.32.

Shophach. *powring*, or *powred forth*, or *a vaine vial*. 1 Chron.19.16.

Shophan. *a cony, hid, laid vp, wearying*, or *a breaking*. A city. Num.32.35.

Shoshannim Psal 45. in the title.

Shua. *crying*, or *saiuing*. Gen.38.2.

Shuah. *speaking praying, intreating*, or *humiliatiõ*, or *a ditch*, or *a swimming*. Abrahãs son by Keturah. Gen. 25.2.

Simeon
Shimon
Simon
Simaa
Simeathites
Semei
Simon
Zimreth
Simeath
Semaath
Simri
Zimri
Simrith
Semarith
Simron
Simronites
Semran
Semranites
Simeon-meron
Semeron
Samſon
Sampſon
Sinab
Senaab
Sinar
Sennaar
Shineat
Sion
Seon
Siphi
Shiphrah
Sephora
Sephtan
Siphtan
Syrion
Sarion
Sisa
Sesac
Sisac
Seſhach
Sesach
Sittim
Sitim
Sisa
Sizi
Sobab
Soba
Zoba
Sabach
Sobai
Sobal
Sobek
Sobec
Sobi
Socho
Socho
Soam
Soham
Somer
Sophach
Sophan
Sua, Shuah
Suah
Sua

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15.2. Also Hebers daughter. 1. Chr. 7.32.

Sual — Shual. *a foxe, a pathway, or a little fist.* A country. 1. Sam 13.17.

Saul — Shubael. *the returning captiuitie, or seate of God.* 1. Chr. 24.20. and 25.20.

Subael — Shuham *the talking, or thinking of those things, a pit, or humiliation of those things, or a swimming, or building forth of those things.* Num. 26.42.

Shebuel — Shulamite. Cant. 6.12.

Suham — Shumathite. *renowned, or comfortlesse, or astonied.* 1. Chr. 2.53.

Sulamite — Shunem. *the sleeping of them, a changing, or vaine sleeping of them.* A citie. Iosh. 19.18. 1. Sam. 28.4. and 2. King. 4.8.

Sumathites — Shunah. *a pit.* 1. Chr. 4.11.

Shuah Suah — Shuni. *changed, or sleeping.* Ge. 46.16. Num. 26.15.

Suni — Shupham *wearing out those, or the beard, or lippe of those, or the banke, or shore of them.* Beniamins sonne: of him came the Shuphamites Num. 26.39.

Supham — Shuppim. *idem.* 1. Chr. 7.12. and 26.16.

Suppim — Shur. *a wall, an oxe, or beholding.* A wildernesse towards Egypt. Gen. 16.7. and 25.18.

Sur — Shuri. *a keeping, an adamant stone, a throne, or the dregs thereof.* 1. Chr. 26.10.

Simri — Shushan. *a lilie, or rose, or ioyfulnesse.* The chiefe citie of Persia. Neh. 1.1. Dan 8.2.

Susan — Shushanchaie. *lilies, or roses, or the ioy of the lame.* Ezra 4.9.

Susis — Shuthelah. *a plant of greennesse, or moist drinke, or putting moistnesse.* Num. 26.35. 1. Chr. 7.20, 21.

Susanechaci — ¶ Siaha. *a mouing, or after the Syrian, helpe.* Ezra 2.44 Nehe 7.47.

Suthalah — Sibbecai. *a bough, or of springs, or a cottage.* 1. Chr. 11.29 and 27.11.

Suthelah — Sibmah *ouermuch captiuitie, much hoarsenes, or sitting.* A citie. Iosh. 13.19 Isa. 16.9.

Siaa Sia — Siccuth *an idole.* Amos 5.26.

Sibechai — Sichem, looke Shechem.

Sobbochai — Siddim. *the laboured field.* a vale. Gen. 14.3.

Sibma — Sidon, looke Zidon. A citie in Phenice, built by Zidon the son of Canaan. Matt. 11.21, 22. Luke 4.26. Ezek. 28.21.* Their idole was Ashtaroth. 1. King. 11.5. and 2. King. 23.13.

Sabamath — Sihon. *a plucking vp by the roottes, or a conclusion, a* king of the Amorites. Deut. 2.2.* Num. 21.21, to 29.

Zidon — Silas. *considering, or marking.* He that was sent with Paul to Antioch. Acts. 15.22.

Sehon — Silla. *an exalting, or a treading vnder foote:* or after the Syrian, *a basket.* a place. 2. King. 12.20.

Sella — Siloam. *sent, sending, a bough, a weapon, or armours.* a poole. Ioh. 9.7. also a towre. Luk. 13.4. looke Siloah.

Siloe — Siloe. *idem.* A well or fish poole on the West side of the citie of Dauid, called also Gihon. 2. Chro. 32.30. and Shelah. Neh. 3.15.

Siloah — Siluanus, *of the wood.* a companion of Pauls. 2. Co 1.19. 1. Thes. 1.1. and 1. Pet. 5.12.

Syluanus — Simalcue. *the king God, or the kingdome of God, or messenger of God.* 1. Mac. 11.39.

Emalchuel — Simeon, looke Shimeon. Iaakobs second sonne by Leah. Ge 29.33. he and Leui kill the Shechemites, Gen. 34.25.* and are reprooued of their father. Ge. 49.5, 6, 7. he is left for a pledge in Egypt. Ge. 42.24. and deliuered. Gen. 43.23. his children. Gen 46.10. Exod. 6.15. Num. 26.12, 13, 14. his portion. Iosh. 19.1, to 10.

Also a iust man, who was assured by the holy Ghost he should not die, before he saw Christ. Luke 2.25, to 36. also a Prophet called Niger. Acts 13.1.

Simon, *hearing, or obeying.* An Apostle of Christ. Matth. 4.18 looke Peter. Also a leper which receiued Christ into his house. Mat 26.6. Luk. 7.40. Another, whom the Iewes compelled to beare the Crosse. Mat. 27.32. another, a coniurer. Acts 8.9, to 25. another, a Cananet Acts 9.43. & 10.6, 32. another, a Cananite. Matth. 10.4. also the sonne of Onias the Priest. Ecclus. 50.1. also Iudas Maccabeus brother. 1. Mac. 2.3. 35. 21. & 10.74.* & 13, 14, 15, 16. chap. and 2 Mac. 14.17. also a Beniamite, who detected the treasure of the temple to Appolonius. 2. Mac. 3.4, 5, 6.

Sin. *a dart, or armour, or coldnesse.* a wildernesse Exod. 16.1. Num. 33.11.

Sina. *idem,* a mountaine. Gal 4.25.

Sinai. *a bramble:* or after the Syrian, *enimitie.* a wildernesse. Exod. 16.1. and 19.1. Num. 33.15. Deu. 33.2.

Sini. *idem.* Gen. 10.17. — Sinis

Sinim. *the South country.* Isa. 49.19.

Sippai. *a threshold, a waterpot, a siluer cup, or an end.* 2. Sam 21.18. 1. Chro. 20.4. — Saph, Saphai

Sirach. *a hissing, or a song of the brother, or an empty gift.* The father of Iesus. Ecclus. 50.27.

Sirian, looke Syrian.

Sisamai. *a horse, or swallow of waters, or a moth of waters:* or after the Syrian, *blindnesse.* 1. Chr. 2.40. — Sisamoi

Sisera. *seeing a swallow, or seeing a moth, or horse.* Ezra 2.53. Nehe 7.55. — Sisera, Siffera

Sisara. *idem.* The king of Canaans chiefe captaine. Iudges 4.2.* — Sisara

Sithnah. *hatred, a well.* Gen. 26.21.

Sithri. *my secret, or my refuge, or hid, or tumbling aside.* Exod. 6.22. — Zithri, Sethri

Siuan Esther 8.9. Baruch 1.8. — Siban

¶ Smyrna. *myrrhe,* a citie in Asia. Reuel. 1.11. — Sua

¶ So *a measure, or vaile.* 2. King. 17.4.

Socho. *a couering, or a bough.* 1. Chr. 4.18.

Sochoh *idem.* a citie. 1. King. 4.10. — Socho

Socoh *tabernacles,* a citie. Iosh 15.48. — Socoth

Sodi *my secret.* Num. 13.11.

Sodom *their secret, a heele, or their morter.* A city of Syria. Gene. 10.19. Sodom and Gomorah assaulted. Gen. 14.11. Destroyed with fire and brimstone from heauen. Gen. 19.24. according as was foretold. Gen. 18.20. & 19.13. The Sodomites exceeding sinners. Ge. 13.13. The sinnes of Sodom declared. Ge. 19.5. Eze. 16.49. 50. Sodom & Gomorah turned to ashes. 2. Pet. 2.6. Iude 7. which yet shall haue easier iudgement then they that contemne the Gospel. Mat. 10.15. The Iewes threatned to be destroyed as the Sodomites, if they obeyed not God. Deut. 29.23. The Iewes vine, as the vine of Sodom & Gomorah. Deut. 32.32. reade Isa. 1.9, 10. and 3.9. and 13.19. Jer. 49.18. Lam. 4.6. — Sodom, Sodomites

Solomon, looke Shelomoh. Dauids sonne by Bathsheba. Matth. 1.6. 2. Sam. 12.24. as was promised 2. Sam. 7.11, 12. 1. Chr. 22.9, 10. he is put to the Prophet Nathans gouernment. 2. Sam. 12.25. he is loued of God. 2. Sam. 12.24. he loueth the Lord. 1. Kin. 3.3. God promiseth him to performe his promise, if he walke in his wayes. 1. King. 6.12. Dauid promiseth Bathsheba, that he should reigne after him. 1. King. 1.13. What precepts Dauid gaue him before his death. 1. King 2.3. Salomon craueth wisedome of God. 1. King 3.5, 9. He marieth Pharaohs daughter. 1. Kin. 3.1. His sentence on the two harlots. 1 King. 3.16. The number of his songs and prouerbs. 1. Kin. 4.32. his princes and rulers. 1. King. 4.2. The puruiance of his victuals. 1. King. 4.22. The number of his horses. 1. King. 4.26. His bookes. 1. King. 4.33, 34. Peace in his dayes. 1. King. 4.24, 25. His wisedome. 1. King. 4.29, 30, 31. His workemen. 1. Kin. 5.13. The forme of the Temple which he builded. 1. King. 6.2, to 11. Hee sendeth to the king of Tyrus for trees and workemen. 2. Chron. 3.3, to 12. He brought into the Temple, the things that Dauid had dedicated. — Salomon

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1.Kin.7.51. hee prayeth that all that should pray in the Temple, might be heard. 1. King. 8.23. God willeth him to walke before him in puretneſſe of heart. 1. King. 9.4. Salomons gift to Hiram. 1. King. 9.11. which Hiram gaue him againe. 1. Chron. 8.2. His chariets, horſes, and riches. 2. Chron. 1. 14.* Why hee was called Salomon. 1. Chro. 22.9. God appeareth to him againe. 1. King. 9. 2. 2. Chron. 7.12. The Queene of Sheba came to heare his wiſedome. 1. King. 10. 1, to 14. he exceedeth all kings in riches and wiſedome. 1. King. 10. 23.* he became an idolater. 1. Kin. 11. 1, to 9. God raiſeth vp enemies against him. 1. King. 11. 14. to 40. His death. 1 King 11, 43. his realme diuided. 1. Kings 12. 20. His prayer to obtaine wiſedome. Wiſd. 9. 1, to the end of his booke. His praiſe and diſpraiſe. Eccles. 47. 13.* Salomons porch. Ioh. 10. 23. Acts 3. 11.

Sopater. *keeping his father without danger*, or *the health of the father*. One that accompanied Paul into Aſia. Acts 20.4.

Sopher. *a ſcribe, ſhewing*, or *numbring*. Ier. 52. 25.

Sopheret. *idem*. Ezra. 2. 55.

Sophonias. looke Zephaniah.

Sorai. *declaring, throwing forth*, or after the Syrian, *a cauldron*. 1. Chr. 5. 13.

Sorek. *a vine*, or *vineyard*, or *a hiſſing*. A riuer. Iud. 16.4.

Soſipater, as Sopater. Mens names. 2. Mac. 12. 19. Rom. 16. 21.

Soſthenes. *a mightie*, or *ſtrong ſauiour*. The chiefe ruler of the Iewes Synagogues. Acts 18. 17.

Soſtratus, *keeping his army from danger*, or *the health of his army*. 2. Mac. 4. 27.

Sotai. *a concluſion in pleading*, or *a binding*. Ez. 2. 55.

¶Sparta. *ſowed*, or *ſowing*. The chiefe citie of Lacedemonia. 1. Mac. 14. 20. and 15. 23. the citizens called Spartians. 1. Mac. 12. 2.

Stachys. *an eare of corne*. One beloued of Paul. Rom. 16. 9.

Stephanas. *a crowne*, or *crowned*. One whoſe houſes hold Paul baptized. 1. Cor. 1. 16. and 16. 15.

Steuen. *idem*. A Deacon full of faith and of the holy Ghoſt. Acts 6. 5, 8.* and 7. 1.*

Stoikes. A ſect. Acts 17. 18.

Storax. A ſweet gumme. Eccles. 24 17.

¶ Suah. as Shuah. Gen. 38. 12.

Suah. *rooting vp*, or *treading vnder foot*. 1. Chr. 7. 36.

Sual, as Shual. 1. Chr. 7. 36.

Succoth. *tabernacles*, or *tents*. A citie. Gen. 33. 17. Exod. 12. 17. Iudg. 8. 6. Pſal. 60. 6.

Succoth-benoth. *the tabernacle of daughters*, or *the anointing of daughters*. An idole. 2. King. 17. 30.

Sud. *my ſecret*. A riuer. Baruch. 1. 4.

Sukkiims. *ointing*, or *ointed, couered*, or *ſhadowed*. A people of Africa. 2. Chr. 12. 3.

Suphanites, looke Shupham.

Sur. *a going backe*, or *rebellion*. a citie. Iudit. 2. 28.

Suſanna *a lilly*, or *roſe*, or *ioyfulneſſe*, Wife to Ioacim. Dan. 13. 1, 2.* alſo a woman that followed Chriſt. Luke 8. 3.

Suſi, *a horſe ſwallow*, or *moth*. Num. 13. 12.

Suſis. *idem*. a citie. Eſt. 13. 3. looke Shuſhan.

¶Sychar. *a concluſion*, or, *finiſhing*. A citie. Ioh. 4. 5. looke Shechem.

Sychem as Shechem, looke Shechem, and Act. 7. 16.

Syluanus, looke Siluanus.

Synagogue, looke in the 2. Table, and Mat. 4. 23.

Syntiche. *comming*, or *telling a tale*. Phil. 4. 2.

Syracuſe. *drawing violently*. A citie of Sicilia. Acts 28. 12.

Syria (Hebr. *Aram*) ſignifieth, *high deſcending*, or *the ſlaunder of them*. A countrey in Aſia, hauing on the Eaſt the riuer of Euphrates: on the Weſt the middle ſea, and Egypt: on the North Cilicia & Cappadocia: and on the South Arabia: which Cyrenius gouerned. Luke 2. 2. The Syrians of Damaſcus ſlaine by Dauid. and their countrey tributary to him. 2. Sam. 8. 5, to 9. A ſmall army of them ouercame Iudah, for that they forſooke God. 2. Chr. 24. 23, 24. They aiding the Ammonites againſt Iſrael, were ſlaine by Ioab. 1. Sam. 10. 6, to 15. They tooke a little maid of the land of Iſrael, that ſerued Naamans wife. 2. King. 5. 2. Eliſha foretold the Iſraelites that the Syrians would aſſaile them, if they went whither they were determined. 2. Kin. 6. 9. The Syrians beſieging Samaria, were chaſed away by the Lord. 2. King. 7. 6.* The Iſraelites in ſubiection to the Syrians. 2. King. 13. 3. are promiſed to be deliuered by Ioash. 2 kin. 13. 17. Laban was a Syrian. Deut. 26. 4 looke Aram.

Syrophenissian. *redneſſe*, or *purple, drawne*, or *drawing vnto it*. An inhabitant of Syrophenissa. Mar. 7. 26. — Syrophenissa

Syrtes. *drawen*, or *drawing vnto it*. quicke ſands, or ſhelues neere the Egyptians ſea, made by the drift of gratiel and ſand, dangerous to paſſe by: they draw violently vnto them all things that come nigh them: by which Paul ſayled. Acts. 27. 17.

T

Taanach. *breaking aſunder*, or *humbling thee*, or *anſwering to thee*. A citty. Ioſh. 12. 21. Iudg. 5. 19. 1. Kin. 4. 12. — Thaanach, Thenac, Thanach

Taanath-ſhiloth. *diſſoluing*, or *breaking a figtree, a litle figtree going aſtray*, or *a litle figtree of abundance*, or *peace*. A place. Ioſh. 16. 6. — Thaanath-ſilo

Tabaoth. *rings, circles, drowned, good time*, or *a good houre*. Nehe. 7. 46. — Tebbaoth

Tabbaoth. *idem*. Ezra 2. 43. — Tabaoth

Tabbath *good*, or *goodneſſe*. a place. Iudg. 7. 22. — Tabbath

Tabeol or Tabeel. *good God*. Iſa. 7. 6. — Tabel

Tabeel. *idem* Ezra 4. 7. — Tabel

Taberah. *a burning*. a place Num. 11, 3.

Tabitha. *a Roebucke*. Acts 9. 36.*

Tabor. *a cluſing*, or *puritie*: Syrian, *contrition*, or *breaking aſunder*. A high mountaine in the middle field of Saitle. Ioſh. 19. 22. Iudg. 4. 6. Pſalm. 89. 12. Whereon Chriſt was tranſfigured. Matt. 17. 1. Mar. 9. 2. Luke 9. 28. — Thabor

Tabrimon. *a good pomegranate apple*, or *high goodnes*, or *a nauil prepared, numbred*, or *rewarded*. 1. kin. 15. 18. — Tabremon

Tadmor. *confeſſion, praiſe of bitterneſſe*, or *myrrhe of confeſſion*, or *praiſe*. Hebr. and Syr. *the praiſe of a maſter*, or *Lord*. A citie. 2 Chro. 8. 4. — Thadmor, Talmira

Tahan. *beſeeching, merciful, full of grace*, or *pitching tents*. 1. Chro. 7. 25 Of him came the Tahanites. Num. 26. 35. — Thaham, Thahen, Thehen

Tahapanes. A citie. Ier. 2. 16. looke Tahpanhes. — Taphnes

Tahaſh. *haſting*. Gen. 22. 24. — Thahas

Tahath. *feare*, or *vnder*: after the Syrian. *a going downe*. A manſion Numb. 33. 26. Alſo mens names. 1. Chro. 6. 24, 37. — Thahath

Tahrea *anger*, or *wicked contention*, or *anger*, or *contention of the ſhepheard*. 1. Chro. 9. 41. — Thahrea, Tharaa

Tahpanhes. *the couer of confidence*, or *bidden confidence*. a city in Egypt neere Nilus. Iere. 43 7. looke Tahapanes. — Thaphnis

Taphenes. *hidden tentation*, or *ſleight*, or *a couered banner*. The wife of Pharaoh. 1. King. 11. 19, 20. — Thaphpenes

Tahtim-hodſhi. 2. Sam. 24 6. — Thahtim-hodſi

Talithacumi Mar. 5. 41.

Talmai. *a furow*, or *delaying waters*, or *the aſſembling together of waters*. Num. 13. 23. Ioſh. 15. 14. — Thalmai

Talmon *dew prepared*, or *dew numbred*, or *the gift of dewe*. 1. Chro. 9. 17. Ezra 2. 42. — Telmon, Thamah

Tamah, *blotting out*, or *ſhauing*, or *wiping away*, or after — Thema

after the Syrian, *smiting*. Neh. 7.55.

Thamar — Tamar. *a palme tree*. Gen. 38.6.

Thamar — Tamar. *idem*. Daughter of Dauid. 2. Sam. 13.1, to 23. also a citie. Eze. 47.19.

Thamor — Tamor. 1. Kin. 9.18. looke Tadmor.

Thammuz — Tammuz. *consumed*, or *a fire*. Jerome taketh it for Adonis, Venus louer. Other for Diris, an idole of the Egyptians. Eze. 8.14.

Thanach — Tanach, as Taanach. A citie. Iosh. 21.25.

Thanehumeth — Tanhumeth *consolation*. Jer. 40.8.

Tapheth — Tanis. *a motion, mouing*, or *moued*. a city. Iudet. 1.10

Taphnes, as Taphenes. a citie. Iudet. 1.9.

Thaphuah — Taphath *a distilling from the head, a drop*, or *a little one*. 1. Kin. 4.11.

Tappuah. *an apple, a swelling in the body*, or *a tying*. A citie. Iosh. 12.17. and 15.34. and 16.8.

Tharath — Tarah. *a heire, a wretch*, or *a banished man*. A mansion. Num. 33.27.

Thara — Taralah. *the searching out of slander*, or *the searching out of strength*, or *the turtle bird of slander or strength*. A citie. Iosh. 18.27.

Tharea — Tarea. *howling, doing euill, the chamber of guileful dealing*, or *the chamber of a companion*: or after the Syrian, *chance*, or *earthly*, or *leser*. 1. Chr. 8.35.

Tharaa — Tarpelaie. *theeues, diligent and painfull*. Syrian, & Heb. *the hill of wonder, the keeper of decay*, or *the leafe of labour*. a people. Ezra 4.9.

Terphalei — Tarshish. *a beholding of the sword, a searching out of marble, the turtle bird of the sword, a Iasper stone*, or *the sea*. Iauans sonne. Gen. 10.4. also a region taken for Cilicia. 2. Chr. 9.21. Isa. 66.19.

Tarpelai — Tarsus. *winged*. A citie in Cilicia. Actes 21.39.

Tharsis — Tartak. *chained together*, or *shut vp*. An idole of the Auims. 2 Kin. 17.31.

Tharthak — Tartan. *searching out*, or *beholding a gift*, or *the gift of the turtle bird*, or *the law of the*. 2. Kin. 18.17. Isa. 20.1.

Tharthac — Tatnai. *rewarding*, or *a rewarder*. Ezra 5.3.

Tharthan — ¶ Tebah. *a cooke*. Gen. 22.24.

Tatnai — Tebaliah. *the baptisme of the Lord*, or *goodnes to the Lord himselfe*, or *the sauce of the Lord*. 1. Chr. 26.11.

Tebalia — Tebeth. *good*, or *goodnes*. a moneth. Est. 2.16.

Tabelias — Tebez. *an egge*, or *silken garment*. after the Syrian. *flaxe*. A citie where Abimelech was slaine. Iudges 9.50. 2 Sam. 11.21.

Tebeth — Tehaphnehes, as Tanis. a citie. Eze. 30.18.

Tebez — Tehinnah. *a beseeching, mercifull prayer*, or *very thankefull*, or *fauour*. 1. Chr. 4.12.

Tehaphanes — Tekoa, or Tekoah. *a pipe, a noyse fastened*. A mans name. 1. Chr. 2.24. and 4.5. also a towne 6. miles from Ierusalem. 2. Sam. 14.2. Amos 1.1. The inhabitant called a Tekoite. 1. Chr. 11.28.

Taphnis — Tel abib. *a heape of new graine*. A place where the Iewes were kept prisoners. Eze. 3.15.

Tehinna — Telah. *a moistening*, or *greennesse*, or *moistening*, or *making greene*. 1. Chr. 7.25.

Thehinna — Telem. *a lambe*, or *the dew of them*: or after the Syrian, *the shadow of them*. A citie. Ioshua 15.24. also a porter. Ezra 10.24.

Thecua — Telharsha. *a heaping vp of deafenesse*, or *hanging vp of the plough*. Heb. and Syri. *the word of doubtfulnes*. A place. Ezra 2.59.

Tecoa — Telmelah. *a heape of salt*, or *the doubtfulnesse of salt*. A place. Ezra 2.59.

Thecoa — Tema. *a murmuring at perfection*, or *the Southwind*. Ismaels sonne. Ge. 25.15. also a countrey. Job 6.19.

Thecoite — Teman. *South, perfect*. Syr. *there*. The sonne of Eliphaz. Gen. 36.11.42. also a citie in Edom. Jer. 49.7. Baruch 3.22.

Thelabib — Temani. *moist, perfect*, or *the South*. Syri. *ordeined*, A countrey. Gen 36.34.

Thelah — Temanite. *idem*. a man of that countrey. Job 2.11.

Thale — Temath. *noonetide*. a countrey. Eze. 48.28.

Thelharsa — Temeni, as Temani. 1. Chr. 4.6.

Temeni — Temnathah. *an image*, or *forme*, or *numbring*: or after the Syrian, *ordeined*. A citie. Iosh. 19.43.

Themna — Tepho. *a place*. A fort reedified by Bacchides. 1. Mac. 9.50.

Thopo — Terah *smelling, breathing*, or *driuing away*. Abrahams father. Gen. 11.26. * 1. Chr. 1.26. Iosh. 24.2.

Tarah — Teraphim. *images*, or *formes*. Iudg. 17.5. Hos. 3.4.

Thare — Terebinth. A tree whereout plueth the gum Turpentine. Eccles. 24.18.

Therah — Teresh, as Terah. Ester 2.21.

Theraphim — Tertius. *the third*. Rom. 16.22.

Terebint — Tertullus. *declaring false things, a lyar*, or *wondrous*. An Orator against Paul Acts 24.1,2,10.

Theres — Tetrarch. *gouernour of the fourth part of a realme*. Luk. 3.1. Matt. 14.1.

Tertullus — ¶ Thaddeus *praising*, or *confessing*. surname of Lebbeus one of Christs Apostles. Mat. 10.3. Mar. 3.18.

Tarsia — Thamnatha, as Temnathah. A fort reedified by Bacchides. 1. Mac. 9.50.

Tharsis — Tharseas, as Tarshish. 2. Mac. 2.5.

Tharsis — Tharshish. *idem*. a countrey. 1. Kings 10.22. looke Tarshish.

Tharsians. *idem*. a people. 2. Mac. 4.30.

Thasi — Thasi *forgetful, forgetting*, or *a debtor*. 1. Mac. 2.3.

Thau. Eze. 9.4.

Thebes — Thebez, looke Tebez.

Thecua. *hope, a little rope, a line*, or *congregation*. A wildernesse. 1. Mac. 9.33.

Thelassar — Thelasar. *taking away, heaping vp*. A region of Syria. 2. Kin. 19.12.

Thelharsa — Thelersas. *a heaping vp of deafenesse*. Heb. & Syri. *the wood of doubtfulnesse*. A place. 1. Esd 5.36.

Theman. looke Teman.

Theodotius — Theodocius *giuen to God*. One among others, sent to Iudas about a peace. 2. Mac 14.19.

Theodosius — Theophilus. *a friend of God*, or *a louer of God*, or *deuout*, or *louing God*, or *the beloued of God*. A worthie man, to whome Luke wrote his Gospel, and Actes of the Apostles. Luk. 1.3. Act. 1.1.

Theodotus — Thessalonica. *the other victory of God*, or *the putting of the other victorie*. A citie of Macedonia, where Paul preached the Gospel. Actes 17.1. Reade Actes 17.11. and 1. Thes. 1.1 *

Theos Philos — Theudas. *flowing with water*. a rebel. Acts 5.36.

Thomas. looke Tom. an Apostle of Christ surnamed Didymus, who exhorted the Apostles to die courageiously. Ioh. 11.16. He alleadgeth Christ the way to the Father. Ioh 14.5. He would not beleeue Christs resurrection, vntill he put his finger into his side. Ioh. 20.24. to 30.

Theodas — Thracia. *a sparke*, or *stone*. a countrey in Europe. 2. Mac. 12.35.

Thummim. *trueth*, or *perfection*. Exod. 28.30. Deu. 33.8. Ezra 2.63.

Thyatira. *a sweet sauor of labor*, or *sacrifice of contrition*. a citie of Lydia in Asia the lesse. Reu. 1.11. Ac 16.14

¶ Tiberias. *a good vision, a nauil*, or *a breaking asunder*. a citie of Galile by the sea Tiberias, taking name thereof. Ioh 6.1. Sometime called (as Ioseph Antiq. 4 cap. 18. noteth) Gennesareth: it was builded by Herod the Tetrarch in honour of Tiberius Cesar, & called after his name.

Thebbath — Tiberius. *idem*. an Emperour of Rome. Luk. 3.1.

Tebath — Tibkath. *a billing*, or *a cooke*, &c. a citie. 1. Chr. 18.8.

Thebni — Tibni. *chaffe*, or *hay*. 1. King. 16.21.

Thidal — Tidal *breaking the yoke*, or *the lifting vp*. Gen. 14.1.

Thidal — Tiglath Pileser. *hee hath taken away a meruelous captiuitie*. Syri. *he hath forbidden a meruelous captiuitie*. Looke Tilgath Pilneeser.

Theglathphalasar — Theglathphalasar

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Tikua
Thiknath
Thecuath
Theglathpilneser
Theglathphalnasar
Thilon
Thamnah
Thamna
Thamna
Thimnathheres
Thamnathhares
Thamnathserah
Thamnathsara
Timothie

Tikuah. *hope, a little line, or congregation.* 2. Kin. 22. 14. called Tokhath. 2. Chr. 34. 22.

Tiglath Pilneser. *forbidding snow falling.* King of Assyr. 1. Chr. 5. 6. called Tiglath Pileser. 2. King. 15. 29.

Tilon. *murmuring.* 2. Chr. 4. 20.

Timnah, as Timnathah. A citie. Iosh 15 57.

Timna. *a forbidding, perturbation, or a perfect perturbation* Eliphaz concubine. Gen. 36. 12. also a duke. Gen. 36. 40.

Timnath-heres. *the image of the sunne, a fained figure, the number of an earthen pot.* Syr. & Heb. *the sun ordained.* A citie. Iudg. 2. 9. looke Timnath serah.

Timnath-serah. *a figure enlarged, an image remaining, or a numbring the rest.* Syr. & Hebr. *an ordained stench.* a citie. Iosh. 19. 50. and 24. 30. called before Timnath heres.

Timon. *honourable, or precious.* a deacon. Acts 6 5.

Timotheus. *the honour of God, or honouring of God, or precious to God.* A captaine. 1. Mac. 5. 6. also a Grecian, whom Paul circumcised, and wrote vnto. Ac. 16. 1, 2, 3. 1. 2. Tim. 1. 2, Tim. 2. 2. read 1. Cor. 4. 17. and 16. 10, 11. 2. Cor. 1. 1. Phil. 2. 19, 20, to 25. Rom. 16. 21. 1. Thes. 1. 1. and 3. 2.

Thiras
Thirathites
Thirhaka
Tharakas
Tharaca
Thirhana
Tharana
Thiria

Tiras. *a destroyer.* Gen. 10. 2.

Tirathites *singing.* 1. Chr. 2. 55.

Tirhakah *a dull searcher out, or beholder, a hinderance of the law, or the dulnesse of the turtle birde.* A king. 2. King. 19. 9. Isa. 37. 9.

Tirhanah. *a searcher of mercie, or the turtle birde of mercie.* 1. Chr. 2. 48.

Tiria. *a search, or searching out, or beholding.* 1. Chr. 4. 16.

Thiphsah

Hathirsatha
Athersatha
Athirsatha

Tiphsah. *a passing ouer, a halting, or the passeouer.* That is, a place where passeouer is kept. A city. 1. King. 4. 24. 2. King. 15. 16.

Tirsatha *dissoluing the foundation, beholding drink, or butler, or the foundation of the turtle bird.* Heb. and Syr. *beholding the yeere of time, or hee that hath authority ouer vs.* Nehemiahs surname. Ezra 2. 63. Nehem. 10. 1. looke Nehemiah.

Thirza
Tersa

Tirzah. *pleasing wel, willing, pleasant, or running.* Zelophehads daughter. Num. 26. 33. and 27. 1. also a king. Iosh. 12. 24.

Thesbite

Tishbite. *taking captiue, turning, sitting, or dwelling.* Elijahs surname of Thesbo a city of Manasseh on the East side of Iordan, neere mount Gilead. 1. kin. 17. 1.

Titus Manlius

Titus *honourable.* a Greeke, whom Paul circumcised not, and why. Galat. 2. 3, 4. Paul calleth him brother. 2. Cor. 2. 13. and naturall sonne. Titus 1. 4. Paul leaueth him in Creta, and why. Tit. 1. 5. reade 2. Cor. 8. 6. also an Ambassadour of the Romanes, surnamed Manilius. 2. Mac. 11. 34.

Thosaite
Thoah
Thohu
Tob-adonia
Tob-adonias
Tobia

Tizite. *a scattering scattered, or going out.* a citizen of Tizi. 1. Chr. 11. 45.

¶ Toah. *a weapon, or a dart.* 1. Chr. 6. 34.

Tob. *good, or goodnesse.* Iudg. 11. 3.

Tob-adoniah. *a good gouernour, or a good Lord, or a good soot of the pillar of the Lord.* 1. Chr. 17. 8.

Tobiah. *a good Lord, or the goodnesse of the Lorde.* Ezra 2. 60. Neh. 2. 10. Tob. 1. 1.

Tobias, and Tobit. *idem.* The name both of father and sonne. Tob. 1. 1. 9. reade the whole booke. Also the father of Hircanus. 2. Mac. 3. 11.

Tobia
Tobiah
Thochen

Tobiiah. *idem.* a Leuite. 2. Chr. 17. 8. also a captiue Zech. 6. 10.

Tochen. *the middle, or betweene the middle, or prepared.* a citie. 1. Chr. 4. 32.

Togarma
Thogarma
Togarma

Togarmah. *strong, or bony, or ouermuch inhabited. or a very stranger, or fearing greatly, or doubtful highnes.* The sonne of Gomer. Genes. 10. 3. 1. Chron. 1. 6. Of him descended a people of Asia the lesse. Ezek. 27 14. and 38. 6.

Tohu
Toi
Thoi
Thecuath
Thicua
Thola

Tohu. *liuing.* 1. Sam. 1. 1.

Toi. *erring* king of Hamath. 2. Sa. 8 9. looke Tou.

Tokhath. *taking vnto him a signe.* 2. Chr. 0. 34. 22. 2. Kin. 22. 14.

Tola. *a worme,* Mens names. Gen. 46. 13. 1. Chron. 7. 1. Iudg. 10. 1.

Tholad
Tholaites

Tolad. *nativitie, or generation* A citie. 1. Chr. 4 29.

Tolaites. *wormes, or little wormes.* a familie descended of Tola. Num. 26. 23.

Tolman. *faithfull, or that saith trueth, or a workman, or vnder master.* 1. Esd. 5. 32.

Thomas

Toma. *a twinne, or deepenesse without bottome.* looke Thomas.

Topaz. *a precious stone.* Exo. 28. 17. Reu. 21. 20.

Thophel
Thophet
Thopheth

Tophel. *decay, or foolishnes.* a place. Deut. 1. 1.

Tophet, or Topheth. *a timbrel, or tabret, a leading aside, or an enlarging.* A place in the suburbs of Ierusalem, where parents offred their children, halfe burned in fire, to Moloch. 2. Kin. 23. 10. Isa. 30. 33.

Thogu
Thochonites

Tou, Thou, as Toi 1. Chr. 18. 9.

¶ Trachonitis. *stonie, or cruell.* A region of Syria. Luk. 3. 1.

Troada

Tripolis. *of three cities.* a citie. 2. Mac. 14. 1.

Troas. *bored through.* a citie of Asia the lesse. 2. Cor. 2. 12. 2. Tim 4. 13. Acts 16. 8.

Thubal

Trogyllium. a citie in the ile Samos. Acts 20. 15.

Trophimus. *nourished, or brought vp* A companion of Paul. Acts 20. 4. and 21. 29. 2. Tim. 4. 20.

Tryphena, or Tryphosa. *delicious, or delicate.* Two godly women. Rom. 16. 12.

Tryphon. *idem.* 2. Mac. 12. 39 & 15. 37. and 12. 39.*

¶ Tubal *borne, or brought, or worldly, or confusion, or slander.* Japhets sonne. Gen. 10. 2. 1. Chron. 1. 5. The Iewes called Italie by his name. Isa. 66. 19. Ezek. 27 13. and 32. 26.

Thubal-cain

Tubal-kain. *worldly possession, a birds nest of the world, possessing confusion, or imitating slander.* The first brasier and smith. Gen 4. 22.

Tubianei

Tubieni. *straw, or mixed with straw, answering wel, or gratifying well.* Iewes so called. 1. Mac 12. 17.

Thubin

Tubin. *measured wel, or good measure, or good wine.* a citie of the Gadites. 1. Mac. 5. 13.

¶ Tychicus. *casual, or happening* Pauls fellow seruant Acts 20. 4. Eph 6. 21. Col 4. 7. 2. Tim. 4. 12.

Tyre

Tygris. *the sharpenesse of swiftnesse, or a sharp sound, or voice, or a merrie sound, or a merrie swiftnes.* Hebr. and Syr. *one voice, or one onely swiftnesse.* A riuer or flood which compasseth Mesopotamia: of the which mention is made. Tob. 6. 1. Eccl. 24. 29. called Hiddekel. Gen. 2. 14.

Tyrannus *ruling, or a prince.* Hee in whose schoole Paul daily disputed. Acts 19. 9.

Tyrus. *a breaking with a flaile, a siege, or binding, or singing, or strength, or a rocke.* A citie by Libanus. The citizens called Tyrians. Eccl. 46. 18. Of both the which mention is made. 2. Sam. 5. 11. 1. Kin. 5. 1. Psal 45. 12. Psal. 83. 7. Psal. 87. 4. Isa. 23. 1. Ier 47. 4 Ezek. 26. 2. & 27. 3.* Ioel 3. 4. Amos 1. 9. Zech. 9. 2, 3. Matt. 11. 21. and 15. 21. Mar. 3. 8. Luke 10 14, 15. Acts 21. 3, 7.

V

Vaizatha
Iezatha
Ouania
Vania
Vasni
Vassens
Vasthi

Vagezatha *sprinkling the chamber.* Heb. & Syr. *wo Oliue trees.* Est. 9. 9.

Vaniah. *nourishment of the Lord, or weapons of the Lord.* Ezra 10. 35.

Vasni *second, charged, a tooth, or my yeere.* 1. Chron. 6. 20.

Vasthi. *drinking, doubling, putting, or hempe.* King Ahasuerosh wife. Ester 1. 9.*

¶ Vel.

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¶Vel. *desiring God.* Ezra 10.34.

Olla ¶ Vlam. *a porch, or galerie, or strength, or foolishnes of them.* Mens names. 1.Chr.7.16. and 8.39.

Vlla. *a lifting vp, a sacrifice killed on the altar, an infant, a little one, or a leafe.* 1.Chr.7.39.

Amah ¶ Vmmah. *darkened, couered, hu people, or with him* Amma a citie. Iosh.19.30.

Hanni ¶Vnni. *an answere, or song, or afflicted, or poore.* Ani Certaine men. 1.Chr.15.18,20. Nehe.12.9.

Vaphsi ¶ Vopsi. *a thing broken, or parched, a portion, a diminishing, or diminished.* Num.13.15.

¶ Vpharsin. Dan.5.25.

Ophaz Vphaz. *pure gold.* A place. Iere.10.9. Dan.10.5.

Ophir ¶ Vr. *fire, or light.* a citie. Gen 11.28.

Vrban Vrbanus. *ciuill, courteous, or gentle in speech.* Pauls

Hur fellow helper. Rom.16.9.

Vri. *my light, or fire.* Mens names. Exodus 31.2. Vrias 1.Chr.2.20. 1.kin.4.19. Ezra.10.24.

Vria Vriah. *the fire of the Lord, or the light of*

Ourias *the Lord.* Mens names. 2.Sam.11.3,6,7.* & 12.9. Ezra 8.33. Nehe.3.4. Isa.8.2. Iere.26.10. 2.kings 16.11. Matth.1.16.

Aurim Vrim. *light.* Exod.28.30.

Vthai. *mine iniquitie, or time, or frewardneſſe, or an houre.* 1.Chr.9.4.

Huz ¶Vz. *counſaile, or wood:* after the Syrian, *faſtened.*

Hus Mens names. Gen.10.23. and 22,21. and 36.28. Alſo

Vs a countrey. Iob 1.1. Lam.4.21.

Vſai Ozi Vzai. *then, or he.* Nehe.3.25.

Vial Vzal. *wandring, ſailing, ſailing forward, or diſtilling from the head.* Gen.10.27.

Ozia Vzia. *the ſtrength of the Lord, or the bucke Goate of*

Azia *the Lord.* 1.Chr.11.44.

Oza Vziah. *idem.* Nehe.11.4.

Vzza, or Vzzah. *ſtrength, or a goate.* Mens names. 2.king.21.18. 1.Chr.6.29. and 8.7. 2.Sam.6.3,to 9.

Ozen-Seera Vzzen Sherah. *an eare lappe of fleſh, or an eare lappe*

Oſen-ſara *remaining.* A city. 1.Chr.7.24.

Ozzi Vzzi. *ſtrong, my ſtrength, or my goate* Mens names.

Azzi 1.Chr.6.5,51. and 7.2,7. Ezra 7.4. Neh.11.12. and 22.19,42.

Ozias Vzziah, as Vzia. Mens names. 1.Chr.6.24. 2.chr.

Ozi 26.1.* Ezra 10.21. looke Azariah.

Vziel Ozi el Vzziel. *the ſtrength of God, or the buck goat of God.* Koaths ſonne. Exod.6.18. Leui.10.4. 1.Chr.6.2. Of

Eziel him came the Vzzielites. Nu.3.27. Alſo mens names.

Oziel ites 1.Chr.4.42.& 7.7. & 25.4. 2. Chr.29.14. Nehe.3.8.

Z

Sennim Zaanaim. A plaine. Iud.4.11.

Zaenanim Zaanan. *a going forth.* A citie. Micah.1.11.

Saananim Zaanannim. *mouings, or a mouing, or one ſleeping.* A

Saauan countrey. Ioſh.19.33.

Sabad Zaauan. *trembling.* Gen.36.27.

¶ Zabad. *a dowry, or endowed.* 1. Chr.2.36. and 7. 21. Ezra 10.27,33,43. 2. Chr.24.26.

Sebadiah Zabadiah. *a dowry, or endowed of the Lord,* 1.ch.8.15

Sebadia Zabbai *flowing.* Ezra 10.28.

Zabdi. as Zabad. Ioſh.7.1,17. Nehe.11.17.

Zabdiel. *the dowrie of God, or endowed of God.* Certaine mens names mentioned. 1.Chr.27.2. Neh. 11.14. and 1.Mac.11.17

Zabud, as Zabad. 1 Kings 4.5.

Zabulon, looke Zebulun. The ſonne of Iaakob. Ge. 30.20. and 35.23. Exod.1.3. he is bleſſed. Gen.49.13 Deu. 33.18. His portion. Ioſh.19.9,10,to 17. His chil-dren. Gen.46.14. Num.26.26,27. They could not expel the Canaanites, but made them tributaries. Iudges 1.30. Alſo the countrie where the tribe of Zabulon dwelt. Matth.4.13,15.

Zaccai, or Zachai. *pure, weate.* or after the Syrian, Zachai *iuſt, or made iuſt* Nehe.3.20. and 7.14.

Zaccheus. *idem.* A man who lodged Chriſt. Luk.19 Zacheus 2, to 11.

Zacchur, and Zaccur. *mindfull, remembring, or of the* Zacur *male kind.* Mens names. Num.13.5. 1.Chron. 4.26. Zachur and 24,27. and 25.2. Zechur

Zachai. as Zaccai. Ezra 2.9. Zachéus

Zachariah. *mindfull of the Lord, or man of the Lord.* Zacharias Ieroboams ſon, who ſucceeded him: ſlaine by Shal- Zacharie lum.2.king.14.29. & 15.8, to 13. Alſo Iohn Baptiſts Zachari father. Luk.1.5,to 23. his ſong. Luke 1.67,to 80. Alſo a prieſt. Luke 11.51. Matth.23.35.2. Chr.24.20,21. Of this name reade 2.king.18.2. Ezra 8.3.1.Eſd.1.1 and 5.8.2.Eſd.1.40.1.Mac.5.18. looke Zechariah.

Zacher. *mindfull, or man.* 1.Chr.8.31.

Zadok. *iuſtified, or iuſt.* Mens names. 2. Samuel Zadoc 8.17. and 15.24. 1. king.2.35. Ezra 7.2. Sadok

Zaham. *deteſting, or vncleane.* 2.Chr.11.19. Zoon

Zair. *little, or a broken ſtaile.* A citie. 2. kin.8.21. Seira

Zalaph. *a ſhadow, or ringing, or ſhakings.* Heb. & Syri. Seleph *a ſhadow ioyned together.* Nehe.3.30.

Zalmon. *darknes, or his image, or the ſhadow of a gift* Zelmon A mount. Iudg.9.48. Pſal.68.14. Alſo one of Dauids Selmon worthies. 2.Samu.23.28.

Zalmonah. *a gift of the ſhadow, or our image.* A man- Zalmana ſion. Num.33.41. Salmana

Zalmunna *a ſhadow forbidden, or a ſhadow or image* Zalmuna *of perturbation.* A king. Iudges 8.5. Pſal. 83.11. Zamri

Zambri. *ſinging, or a vine, or a thinking.* 1. Mac.2. Zom-zom- 26. Num.25.14. mim

Zamzummims. *thinking wickednes, or wickednes* Zom-zum- *of wicked men.* A people. Deut.2.20. mims

Zanoah. *forgetfulnes, or caſting from, or that reſt, or* Zanoa *that comfort.* A city. Ioſ.15.34,56. alſo a mans name 1.Chr.4.18. Nehe.11.30.

Zanuah. *idem.* Nehe. 3.13. Zance Zanoa

Zaphnath paaneah. *a man to whom ſecrets are reuci-* Zaphnath- *led, or in the Egyptian tongue, a ſauiour of the world* paaneach *The name which Pharaoh gaue Ioſeph.* Gen.41 45.

Zaphon. *the northeaſt winde, or hid, or a beholder.* A Saphon place. Ioſh.13.27. Zareth

Zara. or Zarah. *riſing, or cleareneſſe.* Gen.38.30. and Zarah 46.12. Num.26.20. 1.Chr.2.4. Saraa

Zareah. *leproſie, or a hornet.* A city. Nehe.11.29.

Zared. *a ſtrange going down, or power ſpread abroad* A riuer, Num.21.12. looke Zered. Sareptha

Zarephath. *perplexitie of bread, or the perſwaſion of* Zarphath *perplexity.* A city betweene Tyre and Zidon. 1.kings Sareptas 17.9. Obad.20. Luke 4.26. Zarthan

Zaretan. *tribulation, or perplexitie, or a binding, or* Sarthan *giuing perplexity.* a place. Ioſh.3.16. Zarehites

Zarhites. *cleare.* Two families, the one came of Ze- Zareites rah Simeons ſonne. Num.26.13. The other of Zerah Iudahs ſonne. Num.26.20.

Zartanah. as Zaretan. A place by Iſrael. 1.kin.4.12 Zarthana

Zattu. *an old tree.* a man. Ezra 2.8. Nehe.10 14. Sarthana

Zaza. *belonging to all, or all maner of wayes: a wild* Zatthu. Ze- *beaſt, or ſhining bright.* Syr. *going backe.* 1. Ch. 2.33. thua

¶ Zebadiah. *the dowry of the Lord, or the Lord hath* Zethua *endowed.* Certaine men. 1.Chron.8.17. and 12.7. and Ziza 26.2.2. Chr. 19.11. Ezra 8.8. Zebadia

Zebah. *ſacrifice, or a beaſt killed in ſacrifice for vi-* Zebadia *ctory, or a beheading, or a killing.* A king of Midian. Zeba Iudg. 8.5. Pſal.83.11.

Zebedeus. *a dowrie, or endowed,* Father of Iames Zebedee and Iohn. Matth.4.21. his wife maketh requeſt to Chriſt for her two children. Matth.20.20,21.

Zebina. *a flowing, or flowring now:* or after the Sy- Zabina rian, *a ſelling, or buying* Ezra 10.43.

Zeboim. *little Does, or Goates, or faire, or chiefe.* Syr. Seboim

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willing. A city. Ge. 10. 19. and 14. 2. a valley. 1. Sam. 13. 18. a village. Nehe. 11. 34.

Zebuda — Zebudah. *endowed*, or *an endowing*. 2. king. 23. 36.

Zabulon — Zebulun, *a dwelling*, or *dwelling place*, or *abyding*. Jaakobs tenth sonne. Gen. 30. 20. looke Zabulon.

Zebulon — Zebul. *idem*. Judges 9. 28.

Zacharias — Zechariah, as Zachariah A prophet. Zech. 1. 1. Many of this name. 1. Chr 5. 7. & 9. 21, 37. & 15. 18, 20, 24 and 24, 25. & 26. 2, 11. & 27. 21. 2. Chr 17. 7. & 20. 14. and 21. 2. and 24. 20. & 29. 1, 13. Ezra 8. 3, 11, 16. and 10. 26. Nehe. 11. 4, 5, 12. & 12. 35, 41. Isa. 8. 2. 1. Esd. 1. 8. and 5. 8. and 8. 38. 2. Esd. 1. 40.

Zacharie — Zechariah

Zedadi — Zedad, or Zedadah. *his side, his hunting*, or *his traps*. A city. Ezek. 47. 15. Num. 34. 8.

Sedadas — Zedekiah, looke Zidkiah. The sonne of Josiah so named of Nebuchad-nezzar made king of Judah. 2. kin. 24. 17.* Jere. 37. 1. his destruction. 2. king. 25. 1, to 8. Jere. 52. 1. to 12. & 39. 1, to 8 which was foretold. Jer. 37. 8, 17. Eze. 12. 3, to 21. and 17. 12.* and 21. 25, 26, 27. 2. Chro. 36. 10. hee sendeth to Jeremie to pray for him and his people. Jere. 37. 3.

Sedechias

Zeb — Zeeb. *a wolfe*. Judg. 7. 25. Psal. 83. 11.

Sela — Zela, *a rib, a side*, or *halting*. a citie. Josh. 18. 28.

Zelec — Zelek. *the shadow of one licking*, or *the ringing of one swing*. 1. Chr. 11. 39. 2 Sam. 23. 37.

Zalphaad — Zelophehad. *the shadow of feare*, or *the ringing of feare*. Num. 26. 33. & 27. 1, to 8. & 36. 2.* Josh. 17. 3, 4

Zelaphead — Zelzah. *noone tide*. a village. 1. Sam. 10. 2.

Samaraim — Zemarim. *wooll*, or *path of trees*. a city. Josh. 18. 22.

Semari — Zemari *idem*. Gen. 10. 18. 1. Chro. 1. 16.

Semaraim — Zemaraim. *idem*. a hill in mount Ephraim. 2. Chro. 13. 4.

Semeron — Zemirah. *a song*, or *singing*, or *a vine*, or *a palme*, or *a thinking*. 1. Chr. 7. 8.

Zamira

Zenan — Zenan. *coldnes*, or *a target*, or *weapons*. a citie. Josh. 15. 37.

Sanan — Zenas. *living*. Titus 3. 13.

Zena — Zephaniah. *the hiding of the Lord*, or *the secret of the Lord*, or *the beholder of the Lord*. a Prophet. Zeph 1. 1. Other names. 2. kings 25. 18. Jer. 37. 3. 1. Chr. 6. 36. Zech. 6. 10. 2 Esd. 1. 40.

Sophonias

Sophonia

Sophoniah

Sophoni

Zephania — Zephat. *looking glasses*, *a couering*, *a looking for*, or *a hony combe*. A city called also Hormah. Judg. 1. 17.

Zephoniah — Zephi. *a beholder*, *a couering*, *a looking for*, or *a hony combe*. Gen. 36. 11.

Sephath

Zepho — Zephon. *the northeast winde*, or *hid*, or *a beholder* Num. 26. 15. called Ziphion. Ge. 46. 16. Of him came the Zephonites. Num. 26. 15.

Sepho

Sephon

Ser — Zer. *perplexitie, tribulation*, or *a bond*, or *a bringing together of strength*, or *a rocke*. a city. Josh. 19. 35.

Zara Zarah — Zerah. *rising*, or *clearenesse*. Mens names Gen. 36 13, 33. and 46. 12. 1. Chr 2. 4. Mat. 1. 3.

Serah

Zarabia — Zeraiah or Zerahiah. *the Lord rising*, or *the cleerenesse of the Lord*. Mens names. 1. Chr. 6. 6, 51. Ezr. 7. 4. 1 Esd. 8. 2.

Zaraias

Zared — Zered. as Zared, looke Zared, and Deut. 2. 13.

Sareda — Zereda. *perplexitie*. a citie. 1. king. 11. 26.

Saredatha — Zeredathah. *idem*. a place 2. Chr. 4. 17.

Zererath — Zererah. a place. Judg. 7. 22.

Zares — Zeresh *scattering heritage*. Hamans wife. Est 5. 10

Sereth — Zereth as Zer. 1. Chr. 4. 7.

Sarathasar — Zerethshahar. *of the mourning*, *bringing together*, or *the forme of blackenesse*. a citie. Josh. 13. 19.

Zarathazar

Sori — Zeri. *a bond*, *a bringing together*, *rosin*, *triacle*, *a rocke*, or *strong*. 1. Chr. 25. 3.

Seror — Zeror *a bond* or *abiding*, or *a litle stone*. 1. Sam 9. 1

Serua — Zeruah. *full of leprosie*, or *a hornet*. 1. king. 11. 26.

Zarua — Zeruiah. *perplexitie*, or *tribulation of the Lord*, or *a bringing together*, or *forme of the Lord*. Abishais father. 1 Sam. 26. 6 Also Joabs mother. 2 Sam. 17 25 after to Dauid. 1. Chr. 2. 16. Of her children Dauid complaineth. 2. Sam. 16. 10. and 19, 22.

Zerubbabel. *repugnant to confusion*, or *strange from confusion*, or *a dispersion of confusion*, or *a circle of confusion*, or *a stranger at Babel*. Sonne to Pedaiah. 1. Ch. 3. 19. Nepheu to Shealtiel. Ezra 3. 2. Nehe. 12. 1. called Sheshbazzar. Ezra 1. 8. and 5. 14. and Berechiah. Nehe. 6. 18. He reedifieth the temple in despite of all enemies. Ezr. 3. 2.* Zech 4. 6, 7.* He contended to prove what thing was strongest. 1. Esd. 3. 4.* and 4. 1.* and 5. 5. reade Hag. 1. 1.* and 2. 3, 5, 22* Ecclus 49. 11. Mat. 1. 12. Luke 3. 27.

Zorobabel

Sorobabel

Zethan. *their olive*, or *a place where olive trees doe grow*. 1 Chr. 7. 10. and 26. 22.

Zethar. *that beholding*, or *searching out diligently*, or *the olive tree of beholding*, or *that turtle bird*. An Eunuch. Ester. 1. 10.

Zethan

¶ Zia. *sweate*, or *swelling*. 1. Chr. 5. 13.

Zie

Ziba. *an hoste*, or *a mie*, or *strength*, or *a ship comming*. Seruant of Saul. looke Mephibosheth.

Siba

Zibeon. *iniquitie*, *stading*, or *a swelling of sinne*: after the Syrian, *dipped*, or *dipping in*. The son of Seir. 1. Chr. 1 38. Ge. 36. 20. Also the father of Anah. Ge. 36. 2

Sibion

Sebeon

Zibia. *a little Doe*, or *a litle Goate*, or *chiefe*, or *the Lord standing*: Syrian, *willing*. 1. Chr. 8. 9.

Sibia

Sebia

Zibiah. *idem*. Mother of Jehoash. 2 kings 12. 1. 2. Chr. 24. 1.

Zebiah

Sebia

Zicri. *a remembrance*, or *remembring*, or *mankind*. Mens names. Exo. 6. 21. 1. Chr. 8. 19, 23. & 9. 15. & 26. 25. 2. Chr. 17. 16. and 23. 1. and 28. 7. Nehe. 11. 9.

Zechri

Zicri

Ziddim. *humings*, or *treasons*: or after the Syrian, *destructions*. a citie. Josh. 19. 35.

Assedim

Zidkiah. *the iustice of the Lord*, or *the iust of the Lord* The sonne of Josiah, looke Zedekiah.

Zedekiah

Sedecias

Zidkiah *idem*. A false prophet. 1. kings 22. 11, 24. 2. Chr. 18. 10, 23. Another Nehe. 10. 1.

Zedekia

Zedkiah

Zidon. *a hunter*, or *hunting*, or *the ship of iudgement*. Canaans sonne. Ge. 10. 15. Also a citie on the seaside in Phenice, in ye border of Judah, built by Zidon. Ge. 10. 19. Josh. 11. 8. and 19, 28. Luke 4. 26. looke Sidon

Sedecias.

Sidon

Ziha. *brightnes*, or *whitenes*, or *drought*. Neh. 11. 21

Siaha

Zijn. Isa. 13. 21. Jere. 50. 39.

Ziklag. *the powring out of water of a measure*, or *making narrow a measure*. A citie. Josh. 15. 31. and 19. 5 giuen vnto Dauid. 1. Sam. 27. 6. burnt by the Amalekites. 1. Sam. 30. 1.

Zekelag

Zikelag

Siceleg

Zillah. *a shadow*, *a roasting*, or *a ringing*: or after the Syrian. *talke*. Gen. 4. 19.

Zella

Sella

Zillethai *my shadow, my ringing*, or *my roasting*: or after the Syrian. *my talke*. 1. Chr 8. 20.

Zilthai

Selethai

Zilpah. *a distilling from the head or the mouth*, or *good cheape*, or *contempt of the mouth*. Labans handmaide, which he gaue vnto Leah. Gen. 29. 24. and she to her husband Jaakob. Gen. 30. 9, 10.

Zilpa

Zelpha

Zimmah. *thought*, *wickednesse*, or *dishonestie*. The sonne of Jahath. 1. Chro. 6. 20. also the sonne of Shimei. 1. Chro. 6. 42.

Zemma

Zimma

Zamma

Zimran. *a song*, or *singing*, or *a vine*, or *a thinking*. Gen. 25. 2.

Zamram

Zimri. *idem*. Certaine men. Nu. 25. 14. 1. kings 16 9, 10, 18. 1. Chro. 2. 6. and 8. 36. and 9. 42. Also a countrey. Jere. 25. 25.

Zamari

Zambri

Zin. *weapons*, *a target*, or *coldnesse*. A wilderneste Num. 13. 22.

Zim

Zina. *belonging to all*, or *all maner of wayes*, or *a wild beast*, or *shining bright*. or after the Syrian, *going backe*. 1. Chro 23. 10.

Zion. *a heape*, *a tombe*, *looking glasses*, or *drought*. A fort in Jerusalem, (called also the mount of the Lord, and the holy mount) on the top whereof was a towre, called the citie of Dauid. 2. Sa. 5. 7, 9. 1. Chr. 11. 5, 6, 7. Psal. 2. 6. The heauenly Zion described. Psa. 87. 1.* reade

Sion

reade Isa. 2.3. and 3.16,17, &c.

Sior — Zior. *little, or the ship of one watching.* A citie. Iosh. 15.54.

Ziphites — Ziph. *that mouth, that cheeke.* Syr. *false, or falshood.* A citie. Iosh. 15.24,55. Also a desert. 1. Sam. 23.14. The Ziphims discouered to Saul where Dauid was. 1. Sam. 23.19. and he prayeth. Psal. 54.1.*

Sipha — Ziph and Ziphah. *idem.* The sonnes of Iehaleel. 1. Chro. 4.16.

Sephon — Ziphion, as Zephon. looke Zephon.

Zephron — Ziphron. Heb. and Syr. *the falshood of a song, or reioycing.* One of the cities which boundeth the land of Canaan on the North. Num. 34.9.

Ziphor — Ziphor. *a bird, or sparrow, or crowne, or desert.* Syr. *a kidde, or early.* Num. 22.2,4,10,16.

Sephor — Zipporah. *a mourning, &c.* as Zippor. Daughter of Reuel, and wife of Moses. Exod. 2.21. who fearing Gods vengeance, circumciseth her sonne. Exod. 4.25. She and her two children meete Moses in the wilderneſſe. Exod 18.2, to 6.

Zipporah — Ziphorah. *a mourning, &c.* as Zippor. Daughter of Reuel, and wife of Moses. Exod. 2.21. who fearing Gods vengeance, circumciseth her sonne. Exod. 4.25. She and her two children meete Moses in the wilderneſſe. Exod 18.2, to 6.

Zilthai — Ziltai. *a shadowe, a ringing, or roasting:* or after the Syrian, *intreating.* 1. Chro. 12.20.

Salathi — Zalathi. *idem.* 1. Chro. 7.36.

Sis — Ziz. *a floure, a yong spring, or a bush of haire curled, or sight.* Syr. *wing.* A place. 2. Chro. 20.16.

Siſa — Ziza. *belonging to all, or all maner of way, or a wilde beast, or shining bright.* Syr. *going backe.* Sonne of Siphei. 1. Chro. 4.37. Also the sonne of Reyoboam. 2. Chr. 11.20.

Ziza — Zirah. *idem.* 1. Chr. 23 11.

Soan — ¶ Zoan. *mouing, or moued.* A city in Egypt. Num. 13.23. Psalm. 28.12, 43. Isai. 19.13. and 30.4. Ezek. 33.14.

Soar — Zoar. *little.* A citie called also Bela. Ge. 13.10. and 14.2. and 19.22,23,30. Also a citie. Isa. 15.5.

Segor — Zoba, or Zobah. *an armie, or warring, or a commandement in that, or a swelling.* A citie. 2. Sam. 8.5. and 10.6.

Soba — Zobebah. *an armie, or warfare in that, or swelling in that.* 1. Chro. 4.8. — Zobeba, Soboba

Zohar. *white, or bright.* Father of Ephron. Gen. 23.8. Also the sonne of Simeon. Gen. 46.10. — Soar, Sohar

Zoheleth. *creeping much, or drawing.* a place. 1. kin. 1.9.

Zoheth. *a separation, or that fearefull, or amazing, or that broken a sunder.* Heb. and Syr. *that going down.* 1. Chr. 4.20.

Supha — Zophah. *a viole, or binding a commandement, or a commandement of swelling.* 1. Chr. 7.35.

Sophai, Zophad — Zophai. *a beholder, or a honie combe, or a swimming, or a couer, or a looking for.* 1. Chr. 6.26.

Soyhar — Zophar. *the mourning time, a crowne, a circle, or a sparrow:* or after the Syrian, *a kid.* Iob. 2.11.

Zaraah, Saraa — Zorah. *leproſie, or a hornet.* A city. Iosh. 19.41. Iud. 13.2,25.

Zorobabel, looke Zerubbabel.

Suar — ¶ Zuar. *little, or the commandement of the city:* or after the Syrian, *a maker narrow.* Num. 1.8.

Suph — Zuph. *a watch, or couering, or a honie combe, or a swimming, or looking for.* 1. Sam. 1.1. 1. Chr. 6 35.

Sur — Zur. *a rocke, or strong, or a former of any thing, or bound, or binding.* A King of Midian. Num. 25.15. and 31.8.

Suriel — Zuriel. *the rocke of God, the strength of God, the forming of God, or the bound, or binding of God.* Nu. 3.35.

Zuriſhaddai, Suriſaddai — Zuriſhaddai. *the rocke, strength, fashion, or figure of the almightie, or of one wasting.* Num. 1.6.

Suzims, Susimes — Zuzims. *postes, or lintels ouer a doore, or shining.* Syr. *departing, or money.* Caldi. *strong* A mighty people, which Chedorlaomer destroied for rebellion. Gen. 14 5, to 13.

FINIS.

The second Alphabet of directions to common places conteining all the Englisſh words, conducing vnto moſt of the neceſſarieſt and profitableſt doctrines, ſentences, and inſtructions, which are to be found in the olde and newe Teſtaments.

The further contents and vſe whereof, more at large appeareth in the Epiſtle written vnto the Reader, and placed before the firſt Table.

Abominable. Abomination. Idolatry to be counted moſt Abominable. Deut. 7.26.

The puniſhment of the Abominable. Reue. 21.8,27.

What things are Abominable to the Lord. De. 7.25. & 27.15. Iſ. 41.24.

The true ſeruice of God counted Abomination with the wicked. Exod. 8.26.

The Abomination of the Gentiles not to be followed. Leuit. 18.22,23,24.

Falſe weights and meaſures, and vſing vnrighteouſly, abominable. Deut. 25.16.

Iudah imitated the abominations of the Gentiles. 1. King. 14.24.

That which is highly eſteemed among men, is abomination in the ſight of God. Luk. 16.15. Pro. 15.8.

The abomination of deſolation ſtanding in the holy place. looke Mat. 24.15. Mar. 13.14. Luk. 21.20. Dan. 9.27.

Iſraels abominations Eze. 8.6.* & 16.2.* Iſa. 1.13,14.

The cuppe and mother of Abominations. Reue. 17 4.5.

Abhorre. Wee ought not to abhorre anp mans perſon. Deut 23.7.

The ſlanderer and double tongued, to bee abhorred Eccius. 28. 13. and two ſortes of people. Eccius. 50.25.

The miniſters wicked life cauſeth Gods word & ſacramẽts to be abhorred. 1. Sa. 2.17

The wicked abhorre them that reproone their faults. Amos 5.10. But Paul willeth vs to abhorre euill, and cleaue to the good. Rom. 12.9.

Abide. Except wee abide in Chriſt, wee can doe no good thing. Iohn 15.4,6,7. Luk. 19.5. John. 1.39. and 8.35.

Who abideth in Chriſt 1. Ioh. 2.6,10. and 3 6.24. And how God abideth in vs. 1. Ioh. 2 24,27,28.

Able. Laban not able to hurt Iaakob, and why. Gen. 31.29.

No man able to fulfil the Law Act. 15.10

Aboliſh. Chriſt hath aboliſhed death. 2. Tim. 1.10 and abrogated the lawe of ceremonies. Ephe. 2.15. Coloſſ. 2.14 Gal. 3.10.*

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Rom 7.24.* and all outward rites of Iudaicall ordinances. Iſai. 1.11,12,13. and 9.4. Ieremi 31.31,32,33,34. Hoſe. 6.6. Amos 5. 21. Mic. 2.10. & 6,6,7. Zech. 7.5, 6,9. Baruch 2.35. 1. Samuel 15.22. and the order of that prieſthood. Heb. 7.11,12.

Abſence. The abſence of a good magiſtrat from his gouernment, breedeth great harme. Nehe. 13.6, to 10.

Abſent. Paul abſent in body, and preſent in ſpirit. 1. Cor. 5, 3. Col. 2.5.

To be at home in the body, & abſent from the Lord, what. 2. Cor. 5.6.

Abſteine. To abſteine from fornication, and why. 1. Theſſ. 4.3. They that cannot, let them marrie. 1. Cor. 7.9.

To abſteine from all appearance of euill. 1. Theſſ. 5.22.

Abſtinence. True abſtinence is to abſtaine from ſinne. Tob. 1.10. 1. Theſſ. 4,3,4. 1. Pet. 2.11,12.

Unto thoſe that vſe abſtinence, wiſedome is giuen. Dan. 1.17. and bodily health. Eccl. 37.30.

Of the abſtinence of Iohn Baptiſt, Mat. 3.4. Luke 1.15. Mar. 1.6. Of Moſes. Exod. 34.28. & 24.18. Of Eliah. 1. king. 19.8. looke Faſting.

Abundance. Abundance of al things commeth of God, and ſhalbe giuen to the thankful. Deut. 8.7. & 28.1. and 30.9 2. Chr. 32.29. And taken awap from the vnthankful. Deu. 28.47. Mans life conſiſteth not in abundance of temporal commodities. Luke 12.15. looke Store, and Plentie.

Abundant. God is abundant in goodneſſe and trueth Exod. 34.6.

Abuſes. Abuſes in the Church to bee redreſſed by good princes according to Gods word. Rom. 13.1, to 7. Examples. 2. Kings 18.4.2. Chr. 17.6.2. King. 23.4.* Ezra 6.11, 12. ſee Princes.

Gods miniſters ought alwapes to preach againſt abuſes. Examples. Mat. 14.4. Mar. 6.18. Luk. 3.11,12,13,14,19.1. Cor. 1.10.* and 5.1.* and 6.1, to 12. and 8.1.* and 10. 6, 7.* and 11.17.* and 14.4.* &c.

Abuſe of Gods gifts reproued. Matth. 25. 18. Luke 15.13.

Miniſters ought not to abuſe their authoritie in the Goſpel. 1. Corint. 9.18. ſee Traditions.

¶ *Acception* of perſons. ſee Perſons.

Acceſſe. Both Iewes and Gentiles haue acceſſe to God through faith, by Chriſt. Ro. 5.2. Eph. 2.18. and 3.12.

Account to bee rendred of all at the laſt iudgement. Eccles. 11.9. and 12.14. Rom. 14.12 Yea of euery idle word. Matt. 12.36. 1. Pet. 4.5.

Accurſed. ſee Curſe, and Execration.

Accuſe: Accuſation. Mephiboſeth falſly accuſed to Dauid by his ſeruant Ziba. 2. Sam. 16.3.

No accuſation to be heard againſt an Elder, vnder 2. or 3. witneſſes. 1. Tim. 5.19.

Satan accuſeth mankind before God. Iob 1.10. & 2.5. and is caſt downe. Reue. 12.10.

Our wickednes accuſeth vs before God. Ier. 2.19. James 5.3. ſo doe our conſciences, Rom. 2.15.

Moſes accuſeth the Iewes. Iohn. 5.45.

Accuſtomed. Accuſtomed to doe or ſpeake euill, hardly won to goodneſſe. Iere. 13.23. Eccl. 23.15. ſee Cuſtome.

¶ *Adde.* Nothing is to bee added or ſubſtracted to or from the word of God. Deu. 4. 2. & 5.22. and 12.32. Ioſh. 1.7. Pro. 30.5, 6. Mat. 28.20. Gal. 3.15. Reue. 22.18, 19.

Adminiſtrations. Diuers gifts and adminiſtrations of the ſpirit in the Church. 1. Cor. 12.4,5.

Admoniſh. Preachers ſhould admoniſh their flocke. 1. Theſ. 5.12 and ſhew them the right way. 1. Sam. 12.24. ſee Exhort, Teach, and Preachers.

Adopted. God hath predeſtinated the Elect for his Adopted children, before the worldes creation. Epheſ. 1.5. for that cauſe Chriſt came into the world. Galat. 4.4, 5. Rom 8.15, 23.

To the Iewes appertaineth the adoption of being a peculiar people vnto God. Rom. 9.4.

Aduerſaries. The Lords aduerſaries ſhal be deſtroyed. 1. Sam. 2.10.

Aduerſaries which the Lord ſtirred vp againſt Salomō for his idolatry. 2. Kin. 15.37

The deuill is our aduerſarie. 1. Peter 5.8. ſee Enemie.

Aduerſitie commeth of the Lord. Iob 1. 21. & 2.10. Pro 3.12. Eccl. 11.14. Not to faint therein. Pro. 24.10. That yoke to bee borne in youth. Lam. 3.27. Of Aduerſitie, ſee Proſperitie.

Aduoterie forbidden. Exo. 20.14 Deut. 5. 18. We ought to flee from it, and why. Prou. 6.34.* The puniſhment of it. Deut. 22.22. Leuit. 20.10 Which if a man neglect, God himſelfe will execute. Iere. 5.7, 8, 9. and 7.9, 15, 16, 20 *Eze. 22.11, 13, 14, 15. Example. 2. Sam. 12.18.*

Suſanna had rather die then commit aduterie Dan. 13.23 *Ioſeph likewiſe. Gene. 39.7.*

Aduterers in heart, who. Matt. 5.28.

The intent puniſhed, though the act bee vncommitted. Gen 12.17. and 20 3,4.

Aduterers, buggerers, & fornicators ſhall not inherite heauen. 1. Cor. 6.9, 10. Ephe. 5. 5. 1. Tim. 1.10. Heb. 13.4.

Aduterie the occaſion of murther. 2. Sam. 11.25.* Matth. 14.4, 10. Marke 6.18, 19, 27.

Aduterie deſtroyeth the ſoule. Prouerb. 6. 32.* The cauſe of many euils. Eccl. 23. 17.*

Chriſt calleth the Scribes and Phariſes an aduterous generation. Mat. 12.39.

Onely aduterie ſeparateth man and wife. Matt. 19.6, 9.

God will be a ſwift witneſſe againſt aduterers. Mal. 3.5.

An old doting aduterer is to be abhorred. Eccl. 25.2.

Diuers kindes of aduterie. Jer. 23.10. 2. Pet. 2.14. Eze. 22.10, 11.* Hoſe. 4.10, 11. Spirituall adultery. Pſal. 73.27. Jer. 3.1, 2, 9.* and 13.27. Eze. 16, 17, 60.* Hoſe. 2.2.

The triall of ſuſpected aduterie. Num. 5. 12, 13.* read more Gen. 26.10. Judges 19. 2.* Job 24.15.* and 31.1, 9, 10, 11. Prouerb. 5.3, to 21. and 7.5.* Wiſd. 3.13.* John 8.3, 4, 5. Matth. 5.27, 32. and 15.19. Marke 10. 11. Rom 7.3. and 13.9. Galat. 5.19. James 4.4. looke Fornication, and Whoredome.

Aduocate towards God the Father is only Jeſus Chriſt. 1. Iohn. 2, 1, 2.

¶ *Affiance.* ſee Hope and Truſt.

Affinitie. ſee kinred and Tribe.

Affliction. God threatneth afflictions to thoſe that turne to other gods. Deut. 31.16, 18. Joſh. 24.20. and to thoſe that tranſgreſſe his lawes, till they confeſſe their ſinne. Leuit. 26.40. The Iſraelites cruelly afflicted by the Egyptians, yet would they not obey Moſes. Exod. 6.9.

God afflicted the Iewes, that they might learne the malice of their owne hearts, and ſo conuert. Deut. 8.2, 3. for thereto affliction tendeth. Pſal. 119.71.

The Iſraelites afflicted for their ſinnes, by true repentance and prayer obtained deliuerance. Iudges 10.13, 15, 16. and 11.32.

The wicked citizens of Beth-themeth being afflicted confeſſe the Lord. 1. Sam. 6.20.

God ſuccoureth the afflicted. Genes. 16.7. and 21.17.

God deliuered Iſrael out of their affliction by wicked Jeroboam. 2. Kings 14.26, 27.

Dauid bare his afflictions patiently, as iuſtly ſent of God. 2. Sam. 16, 10, 11, 12, 13. Pſal. 119.75.

James exhorteth vs to ſuffer afflictions, and in them to pray. Jam. 4.9 and 5.13.

Wee muſt through many afflictions enter into the kingdome of God. Acts 14.22.

Hannah for her barrennelle, ſore afflicted in mind. 1. Sam. 1.7, 8, 10. yet ceaſeth not to pray to the Lord to become fruitful 1. Sam. 1.13.

To afflict and humble the ſoule for a day, what. looke Iſai. 58.5. Leuit. 23.27, 29, 32. and 16.31. Num. 29.7.

Who ſo ſeeketh God truely in affliction, findeth him. 2 Chr. 15.4, 15.

By affliction wee are made like the ſonne of God. Heb. 2.10.

We ought to ſuccour the afflicted. Eccl. 7.34, 35.

God ſeemeth to be bered for the affliction of Jeruſalem. Jere. 8.21.

God doeth not afflict man aboue meaſure. Job 34.23.

The ſtudie of Gods Law preſerueth vs in affliction. Pſal 119.92.

No man ſore for the affliction of Joſeph. Amos 6.6.

All the afflictions of this life are not worthie of the glorie that ſhall be ſhewed. Rom. 8.18.

The Apoſtles afflicted for Chriſtes ſake. Acres 4.3. See Tribulation, and Perſecution.

¶ *Againſt* God no wiſedome preuaileth Pro. 21.30.

Hee that is not with mee, is againſt mee, Matt. 12.30.

Age not honour make men wiſe, but the ſpirit of God. Job 32.8, 9.

Joſiah at xbi. peres of age was zealous of Gods glorie. 2. Chr. 34.3.

Honourable age not meaſured by peeres,

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but by wisedome and good life. Wisd.4.8,9.

Age is a crowne of glory, and how. Prou. 16.31.

Agree with thine aduersary quickly, and why. Matth 5.25,26.

Of agreement of brethren. Matth.23.8. John 20.26. Actes 2.44,46. God and man pleased with the well agreeing of man and wife. Eccius.25.1.

Agonie, see Anguish.

I Alone Not good to be alone. Eccles.4 8, to 13. see Onely.

All lie in waite for blood: euery man huntеth his brother with a net. Mich.7.2, to 7. Habak.2.12,15,19.

Christ is All in All. Col.3.11.

We ought to doe good to all men, but specially to the houshold of faith. Gal.6.10.

All men but earth & ashes. Eccius.17.33. Ge.2.7.& 3.19.& 18.27 all sinners by Adam. 2.Esd.3.21,22.& 7.48. and 9.19.Rom.5.18

God will that all men shalbe saued & come to the knowledge of the trueth. 1.Tim.2.4.

Christ died for all men. 1.Tim.2.6.

All that beleeue shalbe saued. Mar.16 16. John 3.15. All haue not faith. 2.Thess.3.2.

All put for many. Act.9.35.& 10.38. Phil. 2,21. for the elect. John 6 45. Ephes. 1.22, 23. for the wicked. Luke 6. 26. for all sorts. Matth.8.16.

All not alwaies vsed vniuersally, as Luk. 6.26. Rom.11.32. 1.Cor 6.12. and 10. 23. and 13. 7. and 15 22. Phil.2. 21. Col.3.20. 1. Tim 2.4,6. Tit.2.11. Reue.13.16.

That all sorts of men ought to know the Scriptures. Deut. 6.6, to 10. Num.11.29. Iosh.1.8 Psa.1.2.Psa.19.7,to 12.Psal.119. 9.and 16. 105.Pro.30.5.Luk.11.52. Joh.5. 39.Act.17.11.and 18.24.Rom.15.4 Col.3. 16.1.Tim.4.13 2.Tim.3.15 Reue.22.10.

All things created, vpholden and gouerned by God onely. Psal.75.3. Psal.104.8, &c. Psal.145.14, &c. Psal.107.5, &c. Col.1. 16,17. Heb.1.2,3.

All things necessary to saluation reuealed by Christ. John 15. 15. Actes 20. 27. in the scripture. 2.Tim.3.16,17.

Allegorie. Pauls allegorie of Hagar and Sarah. Galat.4.22,23. An allegory is one thing spoken & another meant. Gal.4.24.*

Almes acceptable sacrifice to God. Phil. 4.18. not to bee giuen grudgingly, and why. 2.Cor.9.6.*

Christ commandeth vs to giue almes, and why. Luke 12.33.

All things cleane to them that giue almes rightly. Luke 11. 41.

How to giue almes. Mat.6.2,3,4. Ecclus. 18.14.15,16.and 35.2,9,10,11,15,19. Tob. 4.7, to 12. and to whom. Gal.6.7,10.

Of almes, and ministring to the poore, with examples therof. Ex.22.21,to 28 &23.9,10, 11. Leu.19.13.& 23.22 & 25 35,36. *Deut. 15.7.& 16.11,14 & 24.10.*1.Ki.17.9,to 17. & 2.King 4.1,to 8. Neh.8.10. Ell 9.22. Job 29.12, to 18. Psa.41.1,2,3 Psa.82.3,4. and 112.9. Prou.3.3,9,27,28,& 11 17,26.& 14. 20,21,31.& 19.17.& 21 13,27.& 22.9,16,22 23.& 28.27.& 31.20. Isa 58.13,23.& 58.7. Ezek. 16.49. Dan.4.24 1.Esd.9 52,54. Tob.1.3,7,8,16,17. and 12.8,9. Ecclus.3. 33.and 4.1, to 10. and 7. 32, 34,35.& 12.1, to 8.and 14.13. and 17.12,20, 21.& 29.11, 12,13,14,22.& 34.18, to 24. Matt.10.42.& 19.21.& 25.35.* Luk. 6.31,to 39.& 11.41, 42.& 12.33,34. & 14.12,13,14 & 16.9. & 19. 8.& 21.1, to 5. Acts 2.45, 46,47.& 3.2,6.& 6.1,2. & 9.36. and 10.2, 31. & 11.29.30. and 20.35. and 24. 17. Rom 12.13,20. and 15. 26,27. 1. Cor. 16,1,2. and 2.Cor.8.4, 14.* Eph 4.28,32. Heb. 13.1,2,3,16. 1.John 3. 17,18. see Mercifulnesse.

Altar. God commandeth the Israelites to ouerthrow the Altars of the Gentiles. Exod. 34.13. And Gideon to destroy the Altar of Baal. Judg.6.25.

Abraham builded Altars to God. Gen.12. 7,8.and 13.18.and 21.33.and 22.9.and Izhak. Gene.26.25. and Iaakob Gen 33.20.

God commaunded Iaakob to build him an Altar at Beth-el. Gen. 35.1,2,3,7.

Offerings (in witnesse of the couenant) vpon the Altar which Moses set vp at the foote of mount Sinai. Exod.24.3,4, to 9.

God commaunded Moses to make him both an Altar of earth and of stone, and how. Exod.20.24,25,26.

Aarons Altar to the golden calfe that hee had made. Exod. 32.4,5,6.

The forme of the Altar for burnt offring, with his appurtenances. Exo.27.1, to 9. and 30.1, to 8. and where it stoode. Exo.40.6,29. Also of the Altar of incense. Exo 37.25.* and 40.26,27. Also of the Altar of Salomons Temple. 2 Chron.4.1.

The description of the Altar by reuelation. Eze.43.13.*

How the Altar shall be clensed. Exod.29. 36,37. Leu.16.18,19.

No offering to be made, but on the Altar. Josh 22 29.

The offerings of the Princes of Israel at the dedication of the Altar. Num.7.3,10.*

Moses built an Altar, in memorie of the destruction of Amalek. Exo.17.15. And Joshua another, after the Israelites passing ouer Iorden, with the Law grauen thereon. Josh 8.30. as Moses had commanded Deu. 27.2.* which Altar Joshua builded in mount Ebal accordingly. Josh.8.30*

Reuben, Gad, and halfe Manasseh, built a great Altar, and to what end. Josh.22.10. 22, to 32. and Gideon another. Judg.6.24, 26 and Samuel.1.Sam.7.17. and Saul,1. Sam.14 35.

After Dauid had built an Altar to the Lord, and offered sacrifice, the plague ceased, 2.Sam 24.18,25.

The Altar of burnt offrings made by Bezaleel, remained vntill Salomons time. 2. Chron.1.5.

Abaniah taken from the altar by the commandement of Salomon. 1.Kin.1.50,to 54.

Joab slaine before the altar, and why. 1. King. 2.28, to 35.

Asa renewed the Altar before the porch. 2. Chr.15 8.*

Elijah offended that the Altar of God was broken downe, repaired, and sacrificed thereon to God, before Baals priests. 1. King.18.30, to 41.

Ahaz defaced the brasen Altar, and placed thereby an Altar framed after the paterne of the heathen contrary to Gods will. 2. King. 16.10, to 19.

Iosiah destroyeth the Altars of idoles, and sacrificeth the Priests vpon them. 2.Kin.23. 12,15,20, *Zerubbabel with Joshua the hie Priest, reedified the Altar for burnt offrings. Ezra 3.2,4.

Iudas Maccabeus destroyed the Altar of burnt offrings polluted by the heathen, and builded another. 1.Mac.4.44,45,46,47.

Christ the Altar of the faithfull. Isa.56.7. and 60.7. Heb.13.10, to 17. Reu.6.9.

They that waited of the Altar, were partakers thereof: and they that preach the Gospel ought to be prouided for. 1.Cor.9.13,14. how, and why. 2.Chro.31.4.

¶ *Ambassadours*. Preachers are Christs Ambassadors, praying vs by the Gospel to be reconciled to God. 2.Cor.5.20. Ephes.6.20.

Ambition sometime ioyned with hypocrisie. Luke 18.9,10,&c.

Ambition to be auoided. Matt.18.1.2,3. and 23.8,10,11,12. Luke 14.7, to 11. John 3.27. Rom.12.10. and 1. Cor.13.4. Jam.3.1. Examples of Ambition. Mat.20.20 &c. and 23.5. Joh.19.10. Acts 8.18, 19.&c. and 25.9. and 3. John 9.

Ambition the mother of enuie. Acts 13.45 1.Tim.6.4.

Ambition a great plague to the Church. 1.Tim.3.6. and 3.John 9. A cause of the end of vnbeliefe. Joh 5.44.

Amendement. God winketh at our sinnes, because we should amend. Wisd. 11.20.

Gods scourges are sent for our Amendement. 2.Esd.16.15,16. locke Repentance.

Amisse. Remember the end of what thou doest, and thou shalt not doe amisse. Ecclus 7.36.

I Angel, signifieth a Messenger commonly taken for spirits celestial which serue God to accomplish his heauenly will, and are of the nature of fire. Heb.1.7. God the Father created Angels, by his sonne Jesus Christ. Col.1.15,16. Angels sent either to comfort and defend vs, or to dismay, and punish vs. Matt.4.11. and 18.10. Gen.19.11,13.

The appearing of an Angel to Manoahs wife, as fearefull. Jud.13.3,6.*

An Angel appeared to Moses in a flame of fire. Exod.3.2. Acts 7.30.

The Law giuen by the ordinance of Angels. Act.7.53. Gal.3.17,18,19. Heb.2.2.

Iaakob saw Angels going vp and downe by a ladder. Gen.28.12.

The Angels desire to behold Christ. 1.Pet. 1.12.

Hagar comforted by an Angel, Gen.16.7, 9, to 15. and 21.14.17,to 20.

Abraham harboureth three Angels. Gen. 18,2,to 16.* and Lot harboureth two. Gen. 19.1,2,to 26.

By a vision of Angels God comforted Iaakob. Gen.32.1.

The Angel conducted the seruant of Abraham to finde a wife for Izhak. Gen.24.7, 12,27,40.*

God spake to Iaakob by an Angel in a dreame. Gen.31.11.

Iaakob wrestling with an Angel preuaileth

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Gen.32.24,25.* He calleth vpon the Angel that deliuered him from all euill, to confirme his blessing to Iosephs children. Gen.48.16.

Eliah comforted by an Angel. 1.King.19 5,6. and willed to go to Ahaziah. 2 Kin.1.15

Abrahams sacrificing of his sonne stayed by an Angel. Gen.22.11,12.*

God promiseth the Israelites the protection of his Angel. Exod.23.20 and 32.2.

An Angel went before the hoste of Israel Exod.14.19. and 32.34.

An Angel comforteth Ioshua. Iosh.5.13, 14,16.

An Angel appeareth to Gideon. Iudg.6. 11,to 28.

An Angel with a sword in his hand, in the way resisted Balaam. Nu.22.22,23, to 26.

An Angel reproueth the Israelites, and why. Iud.2.1,to 6.

The Angel Raphael, guide to Tobias. Tob.5.6. to chapter.13.

An Angel protector of Iudeth to and fro. Iudet.13.11.*

By an Angel, 185000. of Sanheribs hoste slaine in one night. 2.King.19.35. Isai. 37.36. and 2. Chro.32.21. Ecclus.48 22.1. Mac.7.41.2.Mac.8.19 & 10000 Israelites striken with the pestilence. 2. Sam.24.15, 16,17. and three preserued in the fiery fornace. Dan.3.23,24,25.* & Daniel fed and preserued from the lions Dan 6.26,to 33. & Chap.14.31,32,33.34.* and the vision of the 70 Weekes declared. Dan.9.21,25.* and Zacharie promised a sonne. Luke 1.13.

The Angels minister to Christ in the desert. Mat.4.11 Marke 1.13. An Angel comforteth him in the garden. Luke 22.43. Hee could haue had legions of Angels to haue deliuered him, but he would not. Matt.26.53. and why. Mat 26.24.

The Angels shew the women that Iesus is risen. Mat.28.5,6. Marke 16.5,6.* Luke 24.4,5,6,to 11. John 20.12,13.

Herod stricken by an Angel, died miserably. Acts 12.23.

The Apostles deliuered out of prison by Angels. Acts 12.7, to 12.

Peters Angel. Acts 12.15.

An Angel willed Philip to preach to an Eunuch. Actes 8.26.

An Angel sheweth Paul that none of them with him in the ship should perish. Acts 27.23,24.*

The Angel declared to the shepheards the birth of Christ. Luke 2.9,10,11.

The Angels reioyce at the conuersion of a sinner. Luke 15.7, 10.

Christ farre more excellent then Angels, and why Heb.1.4. yet inferiour in some respects. Heb.2.7,9.

Christes Gospel disobeyed, more worthy punishment, then that giuen by Angels. Hebrewes.2.2.

An Angel from heauen preaching any other saluation, then Christ, not to be beleeued. Galat.1.8.

An Angel refuseth worship Reu 9.10. and 22.8,9. and would not let Manoah offer sacrifice to him, but to God. Iudg.13.16. and Paul exhorteth to beware of superstitious worshipping of Angels. Col.2.18.

The wife ought to couer her head for the reuerence of Angels. 1.Cor.11.10.

Angels appointed gardians of children. Matth.18.10. their nature is to comfort. 2. Chro.25.15. Luke 1.13 30. and 22.43.

Christ shall come to iudgement with all the Angels. Matth.25.31.2. Thess.1.7.

The children of God shall liue an Angels life, after the resurrection. Mat.22.30. Mar. 12.25 Luke 20.35,36.

Angels foode, what. Psal.78.25.

Diuers visions of Angels. Reuel.7.1. and 8.2. and 10.1. and 14.6. and 15.1. and 18.20

Christ woke not on him the nature of Angels, but of men. Heb.2.16,17,18.*

Satan can transforme himselfe into an Angel of light. 2 Cor.11.14.

God spared not the Angels that sinned 2. Pet.2.4. Iude 6. Of alluding to the fall of Angels. Looke Iob.4.18. and 15.15. Isa.14. 12,to 22. Ezek.28.2, to 20. Iob.8 44. Christians shall iudge the Angels that fell. 1. Cor.6 3.

Dauid compared to an Angel, and why. 1.Sam.29.9. 2.Sa.14 4,17,20. and 19.27.

Paul receiued of the Galatians, as an Angel, and as Christ himselfe. Gal.4.13.

Angels called the children of God. Iob 38. 7. Psal.34.7. Psal.91.11. Psal.103.20. and Gods armies. Iob.25.3. Gene.32.1,2 Iosh. 5.13,14,15.2.king.6.16,17 and 2.Mac.11. 6, to 14. and one, a watchman. Dan.4.10.

The Angel of Gods presence, whose name is wonderfull, counsellour, &c. is Christ. Isa. 9.6. and 63.9. The same Iohua worshipped. Iosh.5.4.

Angels for preachers, or ministers. Reue. 1.20.

The Sadducees denie, that there are Angels Acts.23.8,9.

Of Angels, reade Isa 6.1,2,3. Eze.1.5.* Da.8.15,16. and 10.5, to 8. and 12.5.* Bathe 6.6. Mat.1.20, to 24. Acts 1.10,11. and 5.19. and 10.3. Rom.8.38.

Of good Angels, looke Archangels, Seraphims, and Cherub.

Of euill angels looke Deuill, and Spirits, and Psal.78 49.

Anger, to bee banished from Christians. Ephe.4.13. Iam.1.21. Col.3 8.

God angry with the Israelites, and why Deu.32.21. Iudg.2.12,13. with Moses, and why. Exod.4.14. Deu 1.37. with Aaron, and why. Deut.9.20. with Salomon, and why. 1.King.11.8.*

God being angry for our sinnes deliuereth vs into captiuitie. Iudges 2. 14. 1.King.8. 33.46.

Gideon prayeth God not to be angry with him, and why. Iudg.6.39.

Christ looked on the Pharises angerly, and why. Marke 3.5.

Wee ought not to prouoke God to anger, and why. 1 Cor.10.22.

If Gods anger be once kindled, hee leaueth vs no seasonable weather. Deut.11.17. and 1.King 8 35.

True loue is not prouoked to anger. 1.Corint.13.5.

Haue no familiaritie, neither striue with an angry man, and why. Prouerb.22 24,25. Ecclus 8.15,16.

Meekenesse appeaseth anger. Prouer.15. 1,18

To be angry with the brother is damnable. Mat.5 22.

Be angry, but how. Ephe.4.26.

A mans anger is accoasing to his power and riches. Ecclus. 28.10.

Ionah angry with God, & why. Iona.4.9.

God is the Lord of anger, and slow to anger. Nahu.1.2,3. Num 14.18. looke Wrath, Ielousie, Prouoking and Zeale.

Anguish. The Israelites hearkened not vnto Gods message for anguish of spirit. Exo.8.9.

Christs anguish and agonie, at the mount Olivet. Matt,26.27,28. Marke 14.33,34. Luke 22.44.

Answere, put for to speake. Matth.15.15 and 17 4. and 28.5. Mar.11.14. and 12.35. Luke 13.14.& 14.3. Euery Christian ought to giue an answere to any that aske of his hope, and how. 1.Pet.3.15,16.

A soft answere asswageth wrath. Pro.15.1.

What it is to answere a matter before we vnderstand the trueth. Prou.18.13. Ecclus 11.7,8.

Antichrist. Looke in the first Table.

Anointing. With the anointing oyle, not lawfull to anoint mans flesh. Exodus 30.23, 24,25. Leuit.30.31,32,33. Looke Ointing.

Anointing, a signe that the Priesthoode should be euerlasting. Exod.40.15.

Saul anointed king. 1.Sam.9.16.* and 10.1. and Dauid, first by Samuel. 1.Sam. 16,13. then by the men of Iudah. 2.Sam 2. 4. and afterward by the Elders. 2. Sam.5. 3. and Salomon by Zadok, Dauid then liuing. 1.King.1.39.

Dauid washeth and anointeth himselfe, and why. 2.Sam.12.20.

Notwithstanding the plenty of Olive trees, the wicked shall not enioy the anointing of themselues with the oyle. Deu.28.40.

Dauid would not harme Saul the Lords anointed. 1.Sam.24.5,7.* Hee that layeth hand on the Lords anointed, is worthie death. 2.Sam.1.14,15,16. Psal 105 15.

Ruth washeth and anointeth her selfe, and why. Ruth.3.3. so did Iudeth. Iudet.10.3.

Cyrus called Gods anointed, and why. Isa.45.1.

Anoint thy head when thou fastest. Matt. 6.17.

The holy Ghost the anointing of the faithfull. 1. Joh.2.27. Of which anointing reade Psal.45.7. Psal.89.20. Isa.61.1. Dan.9.24. Luke 4.18. Heb.1.9.

The Apostles anointing the sicke, healed them. Marke 6.13. This ceremony, why it is left. Looke James 5.14 note i.

Of Apostles. What is meant by the worde Apostle, and how they were chosen out of the Disciples. Luke 6.13.

The Apostles the light of the world. Mat. 5.14. the salt of the earth. Mat.5.13. Marke 9.50. Luke 14.34.35. disposers of Gods secrets. 1. Cor.4.1. Ambassadours. Ephes.6. 20. Ministers of Christ. 2.Cor.3.5. and 4.1. Gods labourers. 1.Corinth.3 9. witnesses of the passion and resurrectiō of Iesus Christ, and

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and preordained to preach the same to all nations. Luke 24.47.48 Acts 1.8, 22.& 2.32. Mar.16.15. Mat. 28.19, 20. &c.

Paul teareth himselfe the least of the Apostles, and why 1.Cor.15.9.

The Apostles fainly preached by a tempest. Mat.8.24,25,26.Mar.4 37,38.* Luc 8.23. 24. They are reproued that they did not faith. Mat.9.14.Mar.2.18. Luc.5.33.Christ foretheweth that they shal fast after his ascension. Mat.9.15. Mar,2.20. Luk.5.35. The power that Christ gaue them. Mat.10.1. Christ commandeth them to preach the Gospel for nothing. Mat.10.8. They are sent to preach the Gospel onely to the Iewes. Matth.10.6. They trauell without money, staffe, &c. Mat. 10.9,10. Luc.9.3. Mar.6.8,9.

The Apostles forbidden to salute any man by the way. Luc.10.4. Their iourney & preaching. Mat.6.12. and the returne. Luke 10. 17. Christ foretheweth them the troubles they should suffer for the Gospel. Matth.10.16.* Mar.13.9. Luke 12.11, 12. and the griefe whileft he was in the graue. John.16.17.20. They confesse that during their preaching, they wanted nothing Lu.22.35. Christ praieth for them, and for those that should beleeue by their preaching. John 17.9, 15, 20. Hee taught them his fathers will. Joh. 17.8. He foreshewed them that they should be dispersed, & leaue him alone at his passion. John 16. 32. He speaketh plainely to them. Joh. 16.29. And therefore they beleeue John.16.30.

The Apostles reaped that which the Prophets had sowen. John 4.38. Iesus manifesteth himselfe vnto the Apostles, as they were fishing. Joh.21.3,4. Hauing received the holy Ghost, they speake diuers languages. Act. 2.4,6. They preach in the Temple and in the houses. Acts 5.42.

The Apostles put in prison, and beaten for preaching Christ: and commanded to speake no more in that name. Act.4.3,5,18. and 5. 40. They reioyce that they were counted worthy to suffer for Christ. Acts 5.41. Their epistle to the Gentiles Act.15 23.to.30.

Apostles and diuers sorts of functions ordeined in the Church, to deliuer the Gospel, both to help our infirmities. 1.Cor.12.28. and to confound the wisedome of the world. 1.Cor 1.27,28.

The Apostles had the true vnderstanding of the Prophets. 2.Pet.1.19

Christ the foundation of the Prophets and Apostles. Ephe.2.20.

The 11. Apostles saw Christ after his resurrection. 1.Cor 15.5 & so did 500.brethren at once. 1.Cor.15.6.

The Apostles commaunded to preach the Gospel to all men. Mat. 28.19 Mar.16.15. Joh.15.8.* & 20.22 Act.1.2, & 10.34. Their preaching spread throughout the world, therfore none can plead ignorance. Ro. 10.18.*

The Apostles shal iudge the twelue tribes of Israel. Mat.19.28.

Iesus Christ is our Apostle, sent by the Father. Heb 3.1.

Paul the Apostle of the Gentiles. Rom. 11.13.1 Tim.2 7. 2.Tim.1.11. He vsed not alway the libertie of his Apostleship, as hee might. 1.Cor.9.4 5,15.* looke Paul.

Of false Apostles & markes to know them by. Rom.16.17,18.& 2.Cor.2.17. & 11.13.

Apparell. Women ought to be comely and not costly apparelled, and why. 1.Tim.2.9, 10.1.Peter 3.3.to 7. Isa.3.16.*

No man to be the better regarded for his goodly Apparell. James 2 1.2.3.

Gorgeous Apparell and delicate fare, meete for Courtiers, then preachers. Lu 7.25. Looke Excesse, Garment, and Raiment.

Appearance. Men looketh on the outward Appearance: but the Lorde beholdeth the heart. 1.Sam.16.7. looke Likelihoodes.

Appeare. How the Lord Appeared to Abraham, Izaak, & Moses, looke the first table.

How Christ shall Appeare in iudgement. 2.Thess.1.7,8.

Of Appearings, visions, strange sights and hearings, reade Isa.5.13,14,15. 2.kin 7.6, 7. 2 Ma 3.24.* & 5.2,3.& 10.29,30.& 11.8.

Apple. God kept the Israelites as ꝑ apple of his eye. Deu.32. 10. He that afflicteth the faithful, toucheth the apple of his eye. Zec.2 8.

Ark. Noah commanded of God to make an Arke, that he & his family should enter into it for their preseruatiō. Ge.6.14.* & 7.1,7.

The Arke rested on the mountaines of Ararat. Gen.8.4.

Arke. Moses at Gods commaundement made an Arke of wood, wherein he put the tables of the ten commandements. Deu.10. 1,to.6. Exod.34.1.24 28. Exod.31.18.

The forme of the Arke of couenant. Exod 25,10. the situation. Exod 36.30.31,32.

The booke of the Law put in the side of the Arke, & why. Deut.31.26.* It stood still in Iordan, vntill the Israelites were gone ouer. Josh.3.14,17. The order of the carying thereof described. Josh.3.3,4.& 4.16,20.*

From Gilgal the Arke is caried to Shiloh. Josh.18.1.

The Arke taken from the Israelites. 1. Sam.4.3.4,10,11.

The Arke being placed of the Philistims by the idole Dagon, he fell downe broken, & they were plagued. 1.Sam 5.1,2,3,4. from Ashdod it was remoued to Gath. 1. Sam.5. 8. from thence to Ekron: but the Ekronites tasting like inconuenience therby. 1.Sam. 5.10.* returned it to the Israelites with giftes, and so it stayed at Beth-shemesh. 1. Sam 6.3.5,10.14. from whence some being slaine for looking into it. 1. Samuel 6.19, 20,21. It was brought into Abinadabs house. 1.Sam.7.1,2. Where it stayed with small account, till Dauid with great solemnitie fetching it thence, placed it with Obed Edom, whom God blessed by meanes thereof. 2.Sam.6.3, to 12.1.Chron.13.5.* wherefore from thence he brought it to his owne citie Zion. 2.Samuel 6,12, to 20. and 1.Chron. 16.1. from whence when Iadok and Abiathar would haue remooued it, hee commanded them to returne therewith. 2. Samuel 15.24, to 30. Last of all, Salomon brought it with great solemnity, & placed it in the Temple, 1.King.8.1,6.2.Chr.5.2,7.

What things were in the Arke before Gods enemies had it in possession. Exo. 16. 33,34. Deut 10.2,3. & 31.26. Heb.9.4 Nu. 17.10, and what after. 1.King.8.9.2.Chro. 5.10.

Moses words at the going forward of the Arke, and when it rested. Num.10.35,36.

Arme. The stretched out Arme of God heard of through the world. 1.Kings 8.42.

God foresheweth Eli, the cutting off of his Arme and his fathers house for euer. 1. Sam.2.31,32.

Arme, for strength or power. Exod.15.16. Zech.11.17. Luke 1.51. John 12.38.

An Arme of flesh for mans power. 2.chron. 32.8.

Armour. Faith Dauids chiefe armour against Goliath. 1.Sa.17 45,46,47 He contemnes not the worldly armour which Saul would haue giuen him. 1.Sam.17.38,39.

What armour Christ will vse at his coming. Isa.59.17,19.

Not onely the Armour of righteousnesse, and light. 2.Cor. 6.7. Rom.13.12. but also the whole Armour of God is to be put vpon vs. Ephe,6.11,to 19.

Arrogancie, looke High-minded, and Presumption.

Arrowes. Gods Arrowes sharpe. Psal.45. 5 Isa.5.28.2.Sa.22.15. Job.6.4 Arrowes of famine. Ezek.5.16.

The shooting of three Arrowes a signe betweene Jonathan & Dauid. 1.Sam.20.20.*

Of shooting Arrowes, looke 2.Kin.13.15, to 20.

God threatneth the Israelites, that hee would beslow his Arrowes vpon them, and make them drunken with blood, if they forsake him. Deut.32.23,42.

Ascend. No man Ascendeth to heauen but Christ. John 3.13.

Christ being not Ascended, forbiddeth Marie to touch him. John.20.17.

Of Christs Ascension, looke Christ.

Ashamed. Adam and Heua being naked, were not ashamed, before they disobeyed God. Gen.2.25.

The wicked more ashamed of men then of God. 2.Sam.13.9.

Not to be Ashamed of Christ and his Gospel, or the professors of them. Luke.9.26. Rom.1.16. 2.Tim.1.8. ne yet of any affliction ꝑ may happen thereby. Psal 69.6.2.cor. 1.5.6. but rather reioyce. 1.Pet.4.13,14.*

The hope of saluation maketh Christians not ashamed of any thing that happeneth for Christs sake. Rom.5.5.

Christ not ashamed to call vs brethren and why. Heb.2.11. Nor God the Father, to be called the God of the faithfull. Heb.11.16.

We ought to be ashamed of our former wicked conuersation. Rom.6.21.

Sound doctrine and vpright life make the aduersaries of the trueth ashamed. Matth.5. 16. and why. Tit.2.7,8. 1.Pet.3.16.

Whereof not to bee ashamed. Eccles.4. 21. to 27. and 22.25.& 42 1.to 9. And whereof to be Ashamed, looke Eccles.41.17.*

He that hopeth in God, shall not be ashamed. Psal.25.2,20 and 119 46.

The disobeyers of Gods word, to bee excluded the godlies company, that they may be ashamed. 2.Thess 3.14.15.

Ashes. Tamar put Ashes on her head, after she was deflowred. 2.Sam.13.19. A ceremony

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monie in token of sorow. Josh.7.6. 1.Sam. 4.12.Est.4.1.Job.42.6.Jere.6.26.& 25.34. Judg.4.10,11.and 9.1.Est.14.2.Jonah.3.6.

Man is but earth and Ashes. Eccl.3,17. 33.looke Dust and Earth.

Aske. God granteth whatsoeuer we aske, according to his will. 1. John 5.14,15. If our heart condemne vs not. 1.John 3.19,20, 21,22. And if we Aske in faith in Christes name,& to his glory. Matth 21.21,22.John 14.13,14. He willeth vs to aske,and we shall haue.Mat.7.7,8.Mar.11.24. Luk.11.9,10. John 16.23,24,26. For whatsoeuer two or three faithfull gathered together shall desire in the name of Christ, it shall be giuen them. Mat.18,19,20.

The wicked obtaine not what they Aske, and why. James 4.3.

Whatsoeuer we Aske of God, it must be done in prayer. Phil.4.6.

Hanna asketh a sonne of God, and obtaineth. 1.Sam.1.17,19,20.

Salomon willed of God to Aske what he would, asketh wisedome, and obtaineth that he Asked and more. 1.Kings 3.5,to.14.

Elisha asked of Eliah, to haue his spirit double. 2.Kings 2.9.

God asketh nothing at our handes, but feare, obedience,and loue.Deut.10.12.

Asses. The children of Iaakob vsed Asses. Gen.43.18.

Balaams Asse speaketh. Numb.22.28.& 2.Pet.2.16.

Saul seeketh his fathers Asses.1.Sam.9. 3.and 10.2.*

The 30. sonnes of Iair, rode on 30.Asse-colts. Judg.10.4. and the 40 sonnes and 30. nephewes of Abdon on 70.Assecoltes. Judg. 12.14.

Samson with a Iawbone of an Asse,slew 1000.Philistims.Judg.15.15.

The Asse and Lyon slaine by the Prophets bodie, slaine by the Lyon for disobedience. 1.King.13.24.

In the great famine of Samaria, an asses head sold for 80.pieces of siluer.2.Kin.6.25.

The Midianites left the Israelites neither fruit, foode,sheepe,oxen,nor Asse. Judg. 6.4.

Christ rideth vpon an Asse to Jerusalem. Zech.9.9. Matth.21. 2,5,6,7. Marke 11.7. Luke 19.35.

Assist. No man assisted Paul at Rome at her first answering, but God. 2. Timoth.4. 16,17.

Astonishment at Christs doctrine. Matth. 7.18. and 13.54. Mar.1.37. Luke 4.22,33. at his miracles.Mat.9.8,33.& 12.23.and 15. 31. Mar.1.27. & 6.51.& 7.37. and at his answeres.Mat.2.22. Marke 12.17.

I Atonement We haue receiued by Christ.Rom.5.11.

I Auarice, looke Couetousnesse.

Authoritie of Scripture. Acts 1.16.

Authoritie of a Pastour. 1.Cor.9. 18.2. Cor.10.8.2.Thess.3.9.

Authoritie of Magistrates, looke Kings, Iudges, &c.

Auenge. Luke 18.3.looke Vengeance.

Auoide. What company to Auoide.Rom. 16.17,18.

I Awake. 1.Cor 15.34. looke Watch.

Audience. No wordes to be vsed, where there is no audience. Eccius.32.4.

¶ *Axe.* The Axe not to boast it selfe against him that heweth. Isa.10.15.

The Axe taken for Gods vengeance. Lu. 3.9.

Ayde, Looke Helpe, or Succour.

Ayre. Satan is the prince that ruleth in the Ayre. Ephes.2.2.

Signes in the Ayre fourty dayes, 2.Mac. 5.2,3. looke Appearings.

B

I Babes in Christ. 1.Cor.3.1.1.Pet.2.2.

Babblers. Against Babblers,prattlers,& busie bodies. Eccles.10.11. Ecclus.20.5.1. Tim. 5.13.

Backebitings. Ecclus.21.28.Psal.140.11. looke Talebearer, Tongue, Slander, and Speaking euill.

Backpartes of God, what. Exod.33.23.

Balances, looke Weights.

Bald. God forbade the Israelites to make themselues balde. Deut.14.1.

The 42. children that called Elisha baldpate, are deuoured of Beares. 2. Kings 2. 23.24.

Bankets. Eccius 18. 33.looke Feasts.

Banning, looke Cursing.

Baptisme, by interpretation, *washing,* or *wetting.* Iudeth 12.7.Mat.3.6.Mar.7.4.

Noahs Arke a figure of Baptisme. 1.Pet. 3.21.

Baptisme succeeded Circumcision, looke Circumcision.

The Israelites Baptized in the cloude, and in the sea. 1.Cor.10.2.

John baptized with water to newnesse of life. Mat.3 2,6,8.Mar.1.4,5 Luke 3.8.

Christ baptized by John. Matt.3. 15,16. Mar.1.9.Luke 3.21.John 1.31,33.

Not Christ, but his disciples baptized. Joh.4.1,2.They are commaunded to baptize all ỹ beleeue in him, & how. Mat.28.19,20.

Whosoeuer shall beleeue and be Baptized, shalbe saued. Mark.16.16.

There is but one Baptisme. Eph.4.5.

By Baptisme we are cleansed and sanctified. Eph.5.26,27. and united in one bodie. 1.Cor.12.13.

The inuisible grace by faith, and not the outward ceremonie of Baptisme, iustifieth. Rom.3.22,to 29.and 4.1.* Eph.2.8,9.Gal. 2.16.* and 3.1.*

Lydia beleeued before shee was baptized Acts 16.14,15.and Paul.Act.9.17,18.and the Eunuch. Act 8.38. and Cornelius with the Gentiles in his house.Act 10.47,48.

By Baptisme we put on Christ. Gal.3.27. We are dead and risen with him. Rom.6.3, 4. In which places the Scripture attributing to the signe of Baptisme that which is proper to faith it selfe, is well expounded. 1.Pet.3.21.

The Apostles Baptized in the name of Jesus Christ. Acts 2.38.

Baptized vnto Johns Baptisme. Act. 19.5.

Paul not chiefly sent to baptize, but to preach the Gospel. 1.Cor.1.17.

He baptized but Crispus, Caius, and the houshold of Stephanas, verse 14. 16. & why. verse 15.

The Samaritanes baptized. Act.8.12.& many of the Corinthians. Act.18,18.and the Gaoler.Acts 16.33,34.

Christ was baptized with the holy Ghost. Mat.3.16,17.

Christ baptized with the holy Ghost and with fire. Luke 3.16. Mar.1.8.Matth.3.11. John 1.33. Act.1.5.looke Act.2.18,33.& 6,6. and 8.15,16,17.and 9.17.and 10.44.

Baptized for dead. 1.Cor.15.29.

Baptisme,one of the first principles of Catechisme.Heb.6.1,2.

Infants not to be denied Baptisme. Gen. 9.9.and 17.7,8. Mat.20.14,15,16. Rom.3. 3.and 4.21,22.*

To be baptized with Baptisme. Mark.10. 38.Luke 12.50.

Barley. Ruth carieth home the barley which Boaz gaue her.Ruth.3.15,17.

The dreame of the cake of barley expounded. Judg.7.13,14. looke Bread.

Barren. No woman shuld bee baren, if we could keepe Gods commandements. Exodus.23.26.

Sarah was barren, and God made her fruitfull. Gen.11.30. and 21.1,2. and Rebekah likewise. Gene.25.21. and Manoahs wife. Judg.13.3,24. and Elizabeth. Luke 1.7,13. and Hannah.1.Sam.1.5,19,20 when Peninnah was barren. 1.Sam.2.5.

Leah fruitfull, and Rahel Barren. Gen. 29.31.

Barrennesse and fruitfulnesse not in man or womans power, but in God. Gene.16.2. and 20.18.and 30.2.

Barrennesse a great reproch among the Iewes. Luke.1.25.looke Wombe.

Bases of brasse in Salomons Temple. 1. Kings 7.27,to 38.

Basket. Paul conueied from his enemies out of a window by a basket. Acts 9.24,25. 2.Cor.11.32,33.

Bastard. A Bastard shall not enter into the congregation of the Lord.Deut.23.2.Ezra. 10.44.

Bastards plants shall take no deepe roote, and why. Wisd.4.3,4.5,6.

I Beards. Priestes forbidden the shaning of their Beards. Leuit.19.27. and 21,5.Isa. 15.2.

Dauids seruants Beards halfe shauen off by Hanun in reproch. 2.Sam.10.2,3,4.

Beare. Dauid slew a Lyon and a Beare, 1.Sam.17.34.to 38.

To beare his sinne, what. Leuit.24.15.

Beastes. The Creation of Beastes. Gen.1. 24. and 2.19.

Adam gaue names to all Beastes. Gene. 2.20.

God prouided foode, both for man & beast. Gen.1.29,30.

God punisheth also the Beast, for shedding mans blood. Gen.9 5.

The male and female of euery Beast,taken into the Arke. Gen.7.8,9.

Death threatned to man and Beast, that approched nigh Sinai, whilest God spake to Moses Exod.19.13.and 34.3.

Beastes cleane and vncleane. Leuit.11.2. to 13.

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to 13. and Deut. 14.4. to 22.

The citie being accursed, men, women, children and beasts are destroyed. Iosh. 6. 17.

All the beastes in Egypt died. Exod. 9. 3, 4, 6.

The barme of any mans Beast to another man, how to be recompensed. Exod. 22. 5.

The vision of foure Beasts. Reue. 4. 6.

Euery man a beast by his owne knowledge. Iere. 10. 14. and 51. 17.

God calleth princes or gouernours kine or Beasts. Amos 4. 1.

The condition of man and beast. Eccles. 3. 19, 20.

Paul fought with beasts. 1. Cor. 15. 32.

Beaten. Paul & Silas beaten with rods. Act. 16. 22, 23, 37.

Paul thrise beaten with rodes. 2. Corin. 11. 25.

The Apostles beaten. Acts 5. 40.

The officers of Israel beaten vniustly. Exod. 5. 14, 16.

Offenders beaten. Deut. 25. 2, 3.

The seruant that knoweth his masters will and doeth it not, shalbe beaten with many stripes: and he that knoweth it not, with few. Luke 12. 47. 48.

Beautie, see Fairenesse.

Bed. Ogs bed described. Deut. 3. 11.

A woman of good estimation made a bed, a table, &c. for Elisha. 2. King. 4. 8, 9, 10.

At our going to bed, at our vprising, &c. to thinke vpon Gods lawes, and teach them our children. Deut. 11. 18, 19. and 6. 6, 7, 8, 9.

Bees. Samson found a swarme of Bees with honie in the body of a lyon. Iudg. 14. 6, 8.

Before. Solemne fasting before the Lord. Exod. 18. 12. and offring. 1. Sam. 11. 15. and 1. 19. and couenant making. 1. Samu. 23. 16, 18. 2. Sam. 5. 3.

Beggers. A Beggers life miserable, though sweet with shamelesse creatures. Eccles. 40. 28, 29, 30. see Poore.

Beguile. see Deceiue.

Beginning. The worlde had a beginning by God, who is without beginning. Gen. 1, 1. Iohn 1. 1, 3.

Kings haue no better beginning nor ending then other men. Wis. 7. 1, to 7.

The beginning of wisedome is the feare of the Lord. Psal. 111. 10.

Beleeue. They that come to God, must beleeue that God is. Heb. 11. 6.

None can beleeue in Christ that haue not heard of him Rom. 10. 14.

Those beleeue who are borne againe from aboue, of God, which haue that gift of God. Matt. 16 17. Iohn. 6. 65. for it is his onely gift. Matth. 13. 11, to 18. to whom God hath giuen a minde to know him 1. Iohn 5. 20, to whom the Father hath giuen the sonne who are drawen by him, and haue heard of him. Iohn 6. 39, 44. Whose heart is opened by the Lord, to attend to his preachers. Acts 16. 14. who are ordeined of God to beleeue vnto eternall life. Act. 13. 48. who are planted by him. Mat. 15. 13. who are taught of God. Iohn 6. 45. and to whom the dooze of faith is opened. Acts 14. 27.

The end of the Euangelists care & paines in writing was, that wee should beleeue, and be saued. Iohn 20. 30, 31. 1. Iohn 1. 2, 3.

He that shall beleeue, and be baptized, shal be saued: but hee that will not beleeue, shall be damned. Marke 16. 16.

To beleeue in the light, that we may bee the children of light. Iohn 12. 36.

He that beleeueth in Christ, beleeueth in God, and remaineth not in darknesse. Iohn 12. 44, 46.

They blessed, that haue not seene, and yet beleeued Christ. Iohn 20. 29.

Abraham beleeuing, was reputed righteous. Gene. 15, 6.

By beleeuing in Christ, we ouercome the world. 1. Iohn 5. 5. 1. Cor. 15. 57. we receiue remission of our sinnes. Act. 10. 43. He is the perfection of the Lawe to iustifie beleeuers. Rom. 10. 4.

He that beleeueth that Iesus is the sonne of God, ouercommeth the world. 1. Iohn 5. 5 and 1. Cor. 15. 57.

The raising of Lazarus from death, caused many Iewes to beleeue in Christ. Iohn 11. 40, 44, 45. and 12. 11.

Christ knewe from the beginning, who should beleeue. Iohn 6. 64.

The Iewes beleeue not Christ, because they are not of his sheepe. Iohn 10. 26.

After Christ had turned the water into wine, his disciples beleeued in him. Iohn 2. 9. 11.

Mary blessed, because she beleeued Gods message. Luke 1. 45.

Why the Apostles beleeued. Iohn 16. 30.

To beleeue with the heart vnto righteousnesse. Rom 10. 10.

The Eunuch beleeuing with all his heart, that Iesus Christ was the sonne of God, was baptized. Acts 8. 37, 38.

Hee that beleeueth in Christ, confesseth that God is true. Iohn 3. 33. and receiueth the record that God witnessed of Christ at his baptisme, and transfiguration. 1. Iohn 5. 10. Matth. 3. 17. and 17. 5. 2. Pet. 1. 17.

Whosoeuer beleeueth not God, hath made him a liar. 1. Iohn 5. 10.

Beleeuers are the children of God. Iohn 1. 12. and borne of God. 1. Iohn 5 10.

All things possible to him that beleeueth. Marke 9. 23.

What tokens followed them that beleeued. Marke 16. 17, 18.

Hee that beleeueth in Christ, shall neuer hunger nor thirst. Iohn 6. 35. nor perish, but haue eternall life. Iohn 3. 15, 16, 36.

The vnspeakeable ioy, and glorie reserued for beleeuers. 1. Pet. 1. 7, 8. Isa. 35. 1. They entred into Gods rest. Heb. 4. 3.* They shall not be ashamed. 1. Pet. 2. 6. Roma. 9. 33. At the comming of Christ, they shall rise againe with him. 1 Cor. 15. 23.

They that beleeued confessed their sinnes and shewed their workes. Acts 19. 18.

Paul beleeued, and therefore spake boldly. 2. Cor. 4. 13. Ephe. 3. 12.

Christ a stone to stumble at, and a rocke of offence to those that beleeue not. 1. Pe. 2. 7, 8.

Albeit wee beleeue not, yet abideth God true in his promises. 2. Tim. 2. 13.

Who so beleeueth in the Lord, keepeth his commandements. Eccles. 32. 24. and he that beleeueth not, cannot bee stablished in the trueth, nor please God. Isa. 7. 9. Heb. 11. 6. Sundry sorts of beleeuing. Luke 8. 12, 13. Acts 8. 13 looke Faith and Vnbeliefe.

Beloued. Christ the beloued sonne of God. in whom hee is well pleased. Marke 1. 11. Matt. 3. 17. & 17. 5. 2. Pet. 1. 17. Luke 9. 35.

Deare & beloued. Luke 7. 2. 1. Pet. 2. 11. 2. Peter 3. 1. 1. Iohn 4. 1, 3. Iohn 2. 5, 11. Iude 3. Col. 3. 12.

Benefits. Gods Benefites on man, to what ende. Deut. 4. 32, to 41. & 8. 2.* & 29. 2, to 10. 2. Sam. 7. 8, 21. Ierem. 2. 2.* Isai. 63. 12.* Mat. 8. 4 Mar. 1. 41. Luke 5. 14. Act. 14. 17.

Benignitie, looke Kindnesse and Bountifulnesse.

Beneuolence shewed for charitie sake. Ruth 2. 8, to 18. Roman 9. 3. and 10. 2, 3. In these words, looke Loue, Almes, & Bountifulnesse.

Almes called a beneuolence. 2. Cor. 9. 5.

Beseech. looke Pray.

Beware of dogges, and of concision. Phil. 3. 2.

Bewayling, looke Buriall, dead, and Mourning.

By word, looke Prouerbe.

Bigamie, or hauing two wiues together. Gen. 4. 19. and 26. 34, &c.

Bill of diuorcement. Deut. 24. 1. Matth. 5. 31. and 19. 7.

Binde. Samson bound and deliuered to the Philistims. Iudges. 15. 10, 21, 13.

Of *Binding* and Loosing, looke Keyes.

Binde not two sinnes together. Ecclus. 7. 8.

Bond, Loue the Bonde of perfectnesse. Col. 3. 14.

Paul in bonds for the Gospel. Col. 4. 3.

Remember them that bee in Bondes, as though ye were bound with them. Heb. 13. 3.

Bound in spirit, what. Actes 20. 22.

Albeit Paul was bound, yet Gods word was not bound. 2. Tim. 2. 9.

Birdes. Birdes created by God, and power giuen them to ingender. Gen. 1. 21, 22.

How Birdes and fowles should bee offered in sacrifice. Leuit. 1. 14.*

What they ought to doe that finde a birds nest. Deut. 22. 6. looke Beastes.

Birthright. Esau selleth his birthright to Iaakob for a messe of pottage. Gene. 25. 29, 33.*

Birthday. Herod solemnizeth his birthday. Mar. 6. 21. Mat. 14. 6. and Pharaoh. Gene. 40. 20.

Bishoppe, signifieth one watching ouer, or superintendent, who is called in Scripture by diuers names, as an ouerseer. Act. 20. 28. A watcher ouer Gods people. Isa. 62. 6. one that hath charge of soules. Act. 1. 20. A shepheard. Iohn 21. 15, 16, 17. 1. Peter 2. 25. A minister of the Gospel. Rom. 15, 16. A disposer of Gods secrets. 1. Cor. 4. 1. A worker 2. Cor. 6. 1. A labourer. Mat. 9. 37. an embassadour. Ephe. 6. 20.

Of the institution of Bishops. 1. Tim. 4. 14. Tit. 1. 5. Act. 14. 23.

Bishops called Elders and Ministers indifferently. Acts 20. 17. Titus 1. 5. Rom. 15. 16. 1. Cor. 3 5. 2. Cor. 3. 6. and 4. 1. Ephes. 3. 7. Col. 1. 23. 1. Tim. 3. 1. & 4. 6. & 5. 1. 1. Pet. 5. 1.

What

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What maner of men should be elected Bishops. 1. Ti. 3.2, to 8. Tit. 1.6, to 10. Ac. 6.3.

A Bishop should be an ensample to others. 1. Tim. 4.12. 2. Tim. 1.13. Tit. 2.7,8.

A Bishops lips should preserue knowledge Mala. 2.7.

What is to be required in a Bishop. Tit. 1.9,10,11. 2. Tim. 2.2. He must not be carefull for worldly things. 2. Tim. 2.4. What should be his exercise. 1. Tim. 4.7, 8.* What order of discipline he should vse. 2. Cor. 2.1, to 12. and 1. Tim 5.20,21.

Bishops to vse a moderation in rebuking such as go astray. 1. Tim. 5.1,2.

A Bishop ought not to lay hands suddenly on any man. 1. Tim. 5.22.

Many Bishops in Philippi. Phil. 1.1.

Bishops authority. Ephe. 3.2. Col. 1.25.* 2. Thess. 3.9. Tit. 1.5,13. looke Keyes.

Christ the Bishop of our soules. 1. Pet. 2 25. looke Pastor, Elder, Preacher, & Minister.

Bitternesse. Anger, &c. not to be in Christians. Ephe. 4.31.

Bitternes or vexation of soule. 2. king 4.27.

Bitter waters made sweete. Exod. 15.25. Eccles. 38.5.

Blameles. Paul liued blameles. 1. Thes. 2.10. so would hee haue all Christians to do. Phil. 2.15.

Blasphemie is the iniurie, slaunder, or reproche that is done against God. The blasphemie of the Pharises. Matth. 12.31, 32. Mar. 3.28,29,30. Luke 11.15. Of Pharaoh. Exod. 5.2. & 10.10,20. Of Sanecherib. 2. King. 19.3,6. Of Holofernes. Judeth 6.2,5. Of Nebuchad-nezzar. Daniel 3.15. Of the high Priests. Matt. 27.25,29, to 44. reade 2. King. 18 19,32. & 19.10, to 14. Matth. 3 8. Num. 16.2,32.* 2. Sam. 12.14. 1. King. 20. 23. 2 King. 1.2,10. 1. Chron. 20.7. 2. Macca. 15 5, to 14. 1. Joh. 5.16,17. Reu. 13.5. Zech. 5.3,4. Acts 26.11.

The Blasphemer stoned. Leuit. 24.14, 15, 16.

Blasphemie against the holy Ghost shall neuer be forgiuen. Matth 12.32. Mar. 3.29. Luke 12.10.

Paul was a blasphemer. 1. Tim. 1.13.

The name of God daily blasphemed. Isa. 52.5. and for that cause God punisheth the world. Isa. 5.18.* Num. 11,20, 33. Psalm. 98.3,7. Reu. 3.16,17.

All blasphemie should bee banished from Christians. Ephe. 4.30.

The names of blasphemie are in ꝑ crown of Antichrist. Reu. 13.1.*

Blasting of corne, Mildeaw, &c. sent vs of God for sinne. Amos 4 9. Hag. 2. 17,18. 1. King. 8. 37.

Blemish. Nothing that hath blemish to be offered to the Lord. Leu. 22.21,22.

Bleſſe. To bleſſe, put for to praise. 2. Cor. 1. 3. Lu 1.68. and to giue thankes. 1. Cor. 14. 16. and to consecrate and to prepare. 1. Cor. 10. 16. and to curse or blaspheme. 1. kin. 21. 10,13. Job 1.5.

God blessed man and wife. Gen. 1.28. and 5.2.

God blessed the seuenth day and hallowed it. Gen. 2.3. Exod. 20.11.

God blessed Noah & his sonnes. Gen. 9.1.

Shem and Japhet are blessed. Genes. 9. 26,27.

God blesseth Abraham. Gene. 24.35. and promiseth to bleſſe Izhak. Gene. 26.3. and blesseth Laban for Jaakobs sake. Genes. 30. 30.

God blesseth Jaakob. Gen. 35.9. and Sarah. Gen. 17.16. and Putiphar for Josephs sake. Gen. 39.3,6. & the Leuites, for slaying the Idolaters. Exo. 32. 28,29. and Samson. Judg. 13.24,25.

God blesseth him that taketh no iniurie of his brother. Deut. 23.20. and that grudgeth not to lend that may doe him good. Deut. 15. 9,10.

God blesseth the Israelites in all things Deu. 2.7.

The maner of blessing the people prescribed to the Priest. Num. 6.23.*

Christ blessed yong children. Mark. 10.16. and his Apostles, ascending vp to heauen. Luke 24.51.

The Angel blessed Jaakob. Gen. 32. 29.

Izhak blesseth Jaakob and Esau. Gene. 27.27, to 41.

Ishmael blessed at the request of Abraham. Gen. 17.20.

Rebekah blessed of her parents. Genesis 24.60.

Laban blesseth his daughters at their departing. Gen. 31.55.

Jaakob gaue euery of his children a seuerall blessing. Gene. 49 3.* and blesseth the children of Joseph, and how. Gen. 48.15.

Moses blessed euery tribe of Israel. Deu. 33.2.* and the tabernacle, and all that Bezaleel and Aholiab had done. Exod. 39.43.

Aaron blessed the people, after hee had made oblation. Leu. 9.22.

The Leuites separated to bleſſe their brethren in the name of the Lord. Deut. 10 8.

Joshua blesseth the Reubenites, Gadites, and halfe Manasseh. Josh. 22.1,6. and Caleb. Josh. 14.13.

David blesseth the people. 2. Sam 6.20.

The house of Obed edom, blessed for the Arkes sake. 2. Sam 6.12.

Salomon blesseth all the congregation of Israel. 1. King. 8.14,15.

Abrahams seruant blessed the Lord, for his prosperous iourney. Gene. 24.27.

Melchisedech blessed God for Abrahams victorie. Gene. 14.19,20.

Blessings to those that keepe Gods commandements. Exo. 23 25. Leu. 26.3, to 14. Deut. 7.11,12,13.* Deut. 11 13, to 16 and 28.1, to 15. and to those that feare God. Psa. 128.1.*

Blessings pronounced vpon mount Gerizim. Deut. 27.12.

The Lord bleſse thee: a maner of salutation. Ruth 2.4. blessed bee he or thou of the Lord Ruth 2.19,20. and 3.10. Gen 47.7.

David desireth God that his house might be blessed. 2. Sam. 7.29.

Wee ought to bleſse the Lord after our meales. Deut. 8.10.

Samuel blessed the Sacrifice before the people did eate thereof. 1. Sam. 9.13.

Paul blessed God. 2. Cor. 1.3,4. and so did Peter. 1 Pet. 1.3.

Iael blessed, and why. Judg. 5.24, to 28.

Saul blessed those that betrayed David vnto him. 1. Sam. 23,21.

David confirmed the peoples blessing of Salomon. 1. King. 1.47,48.

The Queene of Sheba blessed the Lord 1. King. 10.9. and 2. Chr. 9.8.

Jaakob fearmeth his present to Esau, a blessing. Gene. 33.10,11.

To bleſse a mans selfe in his heart, is to flatter himselfe. Deut. 29.19.

Izhaks blessing to Jaakob irreuocable. Gene. 27.33.

God promiseth to bleſse Abraham. Gene. 12.2,3. which he performed. Gene. 13.2. and 21.2,3. Mat. 1.2,16. Act. 2.18,22,25.

Blessed be the Lord, a terme sometime vsed of the wicked. Zech. 11.5.

The faithfull are blessed with faithfull Abraham. Gal. 3.9.

The kingdome of heauen is prepared for the blessed. Mat. 25.34.

Wee ought to bleſse those that curse vs. Luc. 6.28. 1. Cor. 4.12. & why. 1. Pet. 3.9.

Blessing and curling ought not to proceed out of one mouth. James 3.10.

The Blessed of God are called sheepe. Mat. 25.33,34.

The description of a blessed man. Psal. 1. 1,2 and 119 1.* Mat. 5.3. to 13.

A blessed thing to giue, rather then to receiue. Acts 20.35.

Blessed bee the man that trusteth in the Lord. Jere. 17.7,8.

Iudge none blessed before his death. Eccles. 11.28.

Blessed are they that are not offended at Christ. Luke 7.23.

Blinde Two blinde men healed. Matt. 9. 27. to 32. Mar. 10.46.* Luke 18.35.*

Christ healeth the blinde with his spettle. Mar. 8.22,23, to 27. John 9 6.

The blinde borne for the glorie of God. John 9.1,3.

If the blind leade the blinde, both fall into the ditch. Mat. 15.14.

We ought to lay no stumbling blocks before the blinde Leuit. 19.14. Deut. 27.18.

God punisheth with blindnesse those that obserue not his commandements. Deut. 28. 28,29. Examples. Gen. 19.11. & 2. kin. 6.18. 2. Mac. 3.27. and 10.30. Luke 24.16. Act. 9. 8. and 13.11.

Of the blindnes of heart Isa. 6.9,10. and 59.10. Hose. 2.6. Psalm. 69.23. John 12.40. Mat. 13.14,15. Mar. 4.12. Lu. 8.10. Act. 28. 26 Rom. 21.7,8,10. and 1.21.* 2. Cor. 4.4. Ephe. 4.18.

The cause of the blindnesse of the Jewes is vnbeliefe. Rom. 11.20.

Vnlearned Pastours called blind guides Mat. 15.14.

Rewardes blinde the eyes of the wise. Exod. 23.8 Deut. 16.19. Eccles. 20.28.

Blisters, looke Scab.

Blocke, looke Stumble.

The stumbling blocke of iniquitie. Ezek. 14.3.

Blood. The life of the flesh is in the blood Leuit. 17.11. and therefore God forbade the Jewes to eate blood. Deut. 12.16. Gene. 9. 4. Leuit. 7.26,27. and 19.26 Deut 15.23.

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The Israelites did eate blood. 1. Samu. 14.31,to 35.

The Iewes might not offer blood with leauened bread. Exod. 23.18

The blood striken vpon the Israelites houses. Exod. 12.7,13.

The atonement for our soules was made with blood. Leuit. 17.11. and without shedding of blood is no remission. Heb. 9.22.

Blood of bulles and goates could not take away sinnes. Heb. 10.4 and 9.13.

The old Testament was dedicated with blood of beastes, but the new with Christes blood. Heb. 9.12,19,23.* Christes blood speaketh better things then that of Abel. Heb. 12.24.* for thereby we haue remission of sinnes, & are sanctified. Mat. 26.28. Heb. 10.10,18.* 1. Pet. 1,2 & 1. Joh. 1.7. Reu. 1.5.

For such as prophane the blood of Christ, there resteth no more sacrifice for sinne. Heb. 10.29 and 6.4,5,6. and 1. John 5 16.

Water and blood issue out of Christes side. John 19 34.

God punisheth those that shed the blood of his seruants Deut. 32.41,42.

Shedding of mans blood reuenged both on man and beast. Gen. 9.5,6.

The blood of Abel cryed to God for vengeance. Gen 4.10.

Manasseh shedde innocent blood exceedingly. 2. kings 21.16. which was the cause of the destruction of Ierusalem afterward. 2. king. 24.2,4.* and 25.1.*

Of water conuerted into blood. Exod. 7. 17,19,20.

Blood taken for murther, for sinne, concupiscence, and all that is not of the spirite. Josh. 20.5. Psal. 5.14. John 1.13.

Blood for the redde licour of the grape. Deut. 32.14.

To take away the blood, for appeasing of Gods wrath by punishing the murtherer. 1. Kings 2.31,32. 2. Sam. 1.16.

The Moabites seeing water as redde as blood, & thinking it to be the blood of their enemies, were emboldened to their owne destruction. 2. kings 3.17,22,23.

Flesh and blood cannot inherit the kingdome of heauen. 1. Cor 15.50.

Woe to them that builde vp Sion with blood, and Ierusalem with iniquitie. Mic. 3.10. and 7.2. Hab. 2, 12.

Of Boast. Many will boast of their owne goodnesse, &c. Dio 20.6.

We ought not to boast of to morow. Pro. 27. 1. James 4 13,16.

Loue boasteth not it selfe. 1. Cor. 13.4.

Wee ought not to boast of other mens labours. 2. Cor. 10.15.

Boast not thy selfe against the branches. Rom. 11.18.

Body. The Church is the body of Iesus Christ. Ephe. 1.22,23.

All the faithfull are one body in Christ, & one anothers members. Ro. 12.5. eph. 4.1,4.

Our Bodies are the members of Christ. 1. Cor. 6.15. The temples of the holy Ghost consecrated to God, and not to fornication. 1. Cor. 6.13,19. The vessels of our bodies to be kept in holinesse and honour. Ephe. 4.4. that God may be glorified thereby, 1. Cor. 6.20.

He that committeth fornication, sinneth against his owne body. 1. Cor. 6.18.

Before wee can beare the image of the heauenly body, we must beare the image of the earthly. 1. Cor. 15.35,to 50.

Paul calleth his body the body of death. Rom. 7.24.

Sinne must not reigne in our mortal bodies Rom. 6.12.

Our bodies called earthen vessels. 2. Cor 4.7. earthly houses. 2. Cor 5.1. and tabernacles. 2. Pet. 1.13.

Being at home in the body, we are absent from the Lord. 2. Cor. 5.6.

Paul chastised his body, and why. 1. Cor. 9.25,26,27.

Our corruptible bodies shall rise incorruptible. 1. Cor. 15.53,54. The glory of the heauenly bodies differeth from the earthly. 1 Cor. 15.40.

Bodily exercise profiteth litle. 1 Tim. 4.8.

Bold. By Christ we may be bold to enter into the holy place. Heb. 10.19. and are willed to goe boldly to the throne of grace for mercy Heb 4 16.

Bondage. It is a bondage to liue vnder the ceremonies of the Law. Galat. 2.4.& 4.1,3.

Bond, looke Binde.

Bond men, bond women, and bond seruants, looke Seruitude, Captiuitie, & Maides.

Bone Woman being made of ꝑ rib of man, is called Bone of mans bones. Gen. 2, 22,23

The Israelites are cōmanded not to breake a bone of the Paschall lambe. Exod. 12.46.

Iosephs bones caried out of Egypt Exo. 13.19.

The bones of two Prophets, saued from burning with others. 2. Kings 23.18.

The king of Edoms bones burnt in despite. Amos 2.1.

Bookes. The booke of ꝑ Law found in the Temple. 2. Kings 22.8,10.

Fiue men wrote in 40. dayes 204. bookes. 2. Esd 14 42,44.

The bookes of the Law burnt and cut in pieces. 1. Mac. 1.59,60.

Many bookes and much reading weareth the flesh. Eccles. 12.13.

To be registred in the booke of life, what. Phil. 4.3. Luke 10.20. Reuel 3.5. & 20.12. and 21.27. and to be put out of the booke of life, what. Exod. 32.32,33. Psal 69.28.

Mans conscience a booke, wherein is registred his sinnes. Reue. 20.12.

2000. Markes worth of bookes of curious artes burnt. Actes 19.19,20.

Borne of God who. 1. John 5.1.

Wee must be borne of water, and of the spirit. John. 3.3,4,5.

The faithful are borne a new by the word of God. 1. Pet. 1.23. John 1.12.

He that is borne of God, sinneth not, and why. 1. John 3.9.

As new borne babes wee must desire the sincere milke of Gods word 1. Pet. 2.1,2.

Bounds. Those are curled that remoue the ancient boundes. Deut. 27.17. & 19.14. Pro. 22.28. and 23.10. reade Hos 5.10.

Bountifulnesse. Those that haue true loue are bountifull. 1. Cor 13.4.

Gods bountifullnesse toward man. Tit. 3. 4, to 8. Ezek. 18.30,31,32. and especially to vs Gentiles. Rom. 11.22.

Bowes, looke Arrowes and Swords.

Bow. Wee ought to bow our hearts vnto the Lord. Josh. 24.23.

Bath sheba bowed her selfe vnto her husband Dauid. 1. Kings 1,16. and Salomon to her. 1. Kings 2.19.

God bowed the heauens, & came downe. 2. Sam. 22.10.

The children of Israel bowed downe and worshipped God. Exod. 4.31.

Abraham bowed himselfe vnto the Hittites. Gen. 23.7.

Bowels of mercy, looke Tender, & Mercy.

Of Branches. The Iewes the natural branches of the Oliue tree. Rom. 11.17,to 28.

Brasen serpent, looke Serpent.

Bread, for all things necessary to this present life. Ge. 18.5,6,7,8. & 21.14 Judg. 19.5 2. Kin. 6.22,23. Mat. 4.4 & 6.11 Mar. 6.36.

The heart is strengthened with bread. Psal. 104.15.

Man ought to eate bread, in the sweate of his face. Gen 3,19.

Man liueth not by bread onely, but by &c. Deut. 8.3. Mat. 4.4. Luke 4.4.

The Lord rained bread from heauen. Exodus 16.4,15.

God will blesse our bread, and our water, if we obey him. Exo. 23.25. and we shal eate our bread in plentifulnesse. Leuit. 26.5.

The staffe of bread. Leuit. 26.26.

The Canaanites were but as bread for the Israelites, and how Num. 14.9.

The bread of affliction. 1 King. 22.27.

The bread of teares. Psal. 80.5.

The bread of sorow. Psal. 30.20.

The bread of aduersitie. Isa. 30, 20.

Want of bread in all the land of Egypt and Canaan. Gen. 47.13.

An offering of bread. Leuit. 2.2.

The shew bread. Leuit. 24.5,to 10. whereof 1. Sam. 21.6.

Elisha with twenty loaues of barley bread in time of dearth feedeth 100. men. 2. Kin. 4. 42,43.

The bread of life is the flesh of Christ. John 6.48,51.

The bread in the Lordes Supper doeth declare vnto vs, that we are made one bread with him. 1. Cor. 10.16,17.

Vnleauened bread, looke Passeouer.

Vnleauened bread of sincerite & trueth, looke 1. Cor 5.8.

Of breaking of bread from house to house. Actes 2.42,46.

The bread of the Gospel was the Iewes first. Mat. 15.26.

Iaakob desireth of God onely bread and clothes. Gene. 28.20. and so should Christians. Pro. 27.24.* Mat. 5.25. 1. Tim. 6 8.

Breath of God taken for his wrath, power, and spirite. Psal. 18.15. Job 33.4. Psal. 33 6.

Brethren dying without issue, the next to marrie his wife, and why. Deut. 25.5. Mat. 22.24. Mar 12.19.

Vnitie of brethren acceptable to God and man. Ecclus. 25.1. Psal. 133.1,2,3.

The 7 brethren and the mother tormented

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vnder Antiochus. 2. Mac. 7. 1.*

The princes heart not to be lifted vp aboue his brethren. Deut. 15. 20.

Of Iosephs brethren. Gen 37 4, 11.* and 42. 3, 6.* and 43.* and 14. 4, 14.*

Iaakob called those of his houshold, brethren. Gen. 31. 32. and strangers also brethren. Gen. 29. 4.

Dauid calleth his men of warre, brethren. 1. Sam. 30. 23.

The Apostles and the elect, Christ calleth brethren. Matt. 28. 10. Heb. 2. 11, 12.

Christ made like his brethrē in all things, except sinne and why. Heb. 2. 17. and 4. 15.

All Christians are brethren. Matth. 23. 8. Rom. 1. 13. & 8. 29. 1. Cor. 6. 6. & 8. 11. Eph. 6, 21. Col. 4. 15. and 1. Thess. 5. 14.

Christ the first borne among many brethren. Rom. 8. 29.

We ought to lay downe our liues for the brethren. 1. Ioh. 3. 16.

Brethren for himselfe is of Christ. Mat. 12. 47. Ioh. 7. 3. 1. Cor. 9. 5. Gal. 1. 19. They beleeued not in him. Ioh. 7. 3, to 6. Luk. 8. 20.

False brethren. 2 Cor. 11. 26. Galat. 2. 4. and 2. Sam. 20. 10. looke Brother.

Bribes. Against bribes and extortion. Ier. 22. 13. Micah 3. 10.

Samuel was no bribe-taker. 1. Sam. 12. 3, 4, 5. looke Gifts and Rewards.

Bridle of bondage, looke 2. Sam. 8. 1.

Brimstone. Burning with brimstone and salt threatned. Deut. 29. 23.

The Sodomites destroyed with fire and brimstone Gen. 19. 24.

The torment of the wicked in ꝑ lake that burneth with fire and brimstone. Reu. 21. 8.

Brother. Not to defraud or oppresse our brother, and why. 1. Thess. 4. 6, 7, 8.

How often our brother repenting, is to be forgiuen. Mat. 18. 21, 22. Lu. 17. 3, 4. & how he is to be corrected. Mat. 18. 15, 16, 17.

Not to destroy our brother for meats sake. Rom 14. 15. but rather neuer to eate meate, then to offend him. 1. Cor. 8. 12, 13.

Who so hateth his brother, is in darkness. 1. Ioh 2, 11.

Brotherly correction. Eccl. 19. 13, to 18. looke Correction.

Brotherly kindnesse to bee embraced. 2. Pet. 1. 7. looke Fruits of faith.

Of brotherly loue. Rom. 12. 10, 1. Thes. 4. 9. 1. Pet. 1. 22. Heb. 13. 1.

Buckler. God promiseth Abrahā to be his buckler. Gen. 15. 1. looke Protector & Shield.

Buffeted. Christ buffeted. Mat 26. 67.

To be buffeted for our faults. 1. Pet. 2. 20.

Buggerers, looke Incest and Adulterie.

A stewes of buggerie in Iury. 1. kin. 14. 24.

Build. Those that disobey God, shall build an house, and not dwel therein. Deut. 28. 30.

None building an house, forced to the warre vntil he had dedicated it. Deut. 20. 5.

Salomon built many cities and houses. 1. King. 9. 17, to 20.

To build, for to make. Gen. 2. 22.

To build, for to beare children. Gen. 16. 2. Ruth 4. 11. looke House.

Christ hath builded his Church, as it was foretold. 2. Sam. 7. 13.

Building vsed for teaching. Matth. 21. 42. 1. Cor. 14. 17. Gal. 2. 18.

The faithfull are Gods building. 1. Cor. 3. 9.

The Gospel is the foundation of Christs building. 1. Cor. 3. 11, 12.

The stone which the builders refused, is made the head of the corner. Matth. 21. 42. Mar. 12. 10. Lu. 20. 17. Act. 4. 11. 1. Pet. 2. 7.

To build, for to exalt or preserue. Ier. 12. 16. and 31. 4.

Building vp Zion with blood. Micah 3. 10.

Bundle. The bundle of life. 1. Sam. 25. 29.

Burdens. The Pharises ouerlade other men with burdens. Mat. 23. 4.

We ought to beare one anothers burden. Gal. 6. 2.

Euery one shall beare his owne burden. Gal. 6. 5.

Christs yoke easie, and his burden light. Matth. 11. 30. 1. Ioh 5. 3.

No burden to be caried on the Sabbath day. Iere. 17. 21.

Burden, for great calamity. Isa. 13. 1.

Burie. We are buried in Christ by baptisme into his death. Rom. 6. 4.

Sara buried. Gen. 23. 19. and Abraham. Gen. 25. 8, 9. & Iaakob Ge. 50. 13. & Moses. Deu. 34. 6. & Samuel. 1. Sam. 25. 1. & Saul and his sons. 1. Sa. 31. 13. & Abel. 2. Sam. 2. 32. & Abner. 2. Sam. 3. 32. & the disobedient prophet which was slaine of ꝑ lion. 1. kin. 13. 28, to 31. & Iohn Baptist. Matt. 14. 12. and Christ by Ioseph of Arimat. Mat. 27. 59, 60.

Abraham purchased a field to burie in. Gen. 23. 4.*

Burned. All ꝑ cities of the Beniamites burned for committing whoredom. Iudg. 20. 48.

Ai burned. Ios. 8. 28. & Hazor. Iosh. 11. 11. & Iericho. Ios 6. 24. & the tower of Shechem, with aboue 1000. men & women. Iudg. 9. 49.

The priests daughter that plaied ꝑ whore, was to be burnt with fire. Leuit. 21. 9.

Achan stoned, and after burned with all that he had. Iosh. 7. 24, 25.

Murmurers against God burned. Nū. 11. 1.

Zimri burned himselfe. 1. Kings 16. 18.

Idolatrous groues commanded of God to be burned. Deu. 12. 2, 3. which Asa obserued. 1. kin. 15. 12, to 15 & Iehu. 2. kin. 10. 11. to 36

The Gentiles in burning their children to idoles, not to be followed. Deut. 12. 31.

Samsons wife and her father burned, Iudges 15. 5, 6.

Calisthenes was burnt for letting the holy gates on fire 2 Mac. 8. 33.

Burnt offrings, looke Offrings & Sacrifice.

Busibodies. Against busidodies & prattlers. 1. Tim. 5. 13. looke more Light huswiues.

Butter, looke Milke.

Abraham set butter and milke before the three Angels. Gen. 18. 8.

Buy. We must buy as though we possessed not. 1. Cor. 7. 30.

Of buying & selling. Gene. 23. 15.* & 33. 19. Leui. 19. 11, 35, 36. & 25. 14.* Deut 15. 12. & 25. 13, to 17. 2. Sam. 24. 21.* Pro. 11. 1, 24, 26. & 16. 8, 11. & 20. 10, 14, 23. Isa. 23. 2, 8, 18. & 58. 9, 13. Ier. 9. 3, to 6. Eze. 45. 10, 11, 12. Mic. 6 10, 11, 12.* Eccl. 9. 13. and 26. 30. and 27. 2. Matt. 7. 2. Luke 14. 18, 19. 1. Cor. 7. 30. 1. Thes. 4. 6.

C

Cake, looke Barley.

Caldron. Ten Caldrons for the Temple. 1. Kings 7. 38.

Calfe. The Israelites honor ꝑ golden calfe. Ex. 32. 4. which Moses abolished. Ex. 32. 20.

Ieroboam and Hoshea made two calues of gold. 1. Kings 12. 28.

The Calfe honoured of the Israelites at Beth-auen, transposed into Assyria. Hose. 10. 5, 6.

The Calues of our lips the best sacrifice. Hos. 14. 3. Heb. 13. 15.

Call. The Lord called Samuel foure times. 1. Sam. 3. 4.

Christ came not to call the righteous, but sinners to repentance. Mat. 9. 13. Mar. 2. 17. Luke 5. 32. 1. Tim. 1. 15.

As many as God shall call, shall be saued. Acts 2. 39, 41.

Many called, but few chosen. Matth. 20. 16. and 22. 14.

Many called to saluation both of Iewes and Gentiles. Rom. 9. 24.

Whereunto we are called. Eph. 1. 1, 18.* 1. Thes 4. 7. 1. Pet. 2. 9.

We are not called for our workes sake, but according to his eternal purpose. 2. Tim. 1. 9. 1. Pet. 1. 1, 2, 3. we are called to saluatiō by ꝑ preaching of ꝑ Gospel. 2. Thes. 2. 13, 14.

Let vs endeuour our selues to attaine the reward of our high calling in Christ. Phil. 3. 13, 14.

Of the calling of the Iewes. Hose. 3, 4, 5. Rom. 11. 25, 26. & 2. Cor. 3. 16. & Gentiles. Zeph. 3. 8. Rom. 15. 8.*

Of calling to euerlasting saluation. Rō. 8. 29, 30. & 11. 29. 1. Cor. 1. 9, 24. Eph. 4. 1. 1. Tim. 2. 12. & 5. 24. 1. The. 5. 24. 1. Pet. 5. 10.

Of calling to preach. Mat. 4. 18, 19. Mar. 3. 14. Luk. 6. 13. Rom. 1. 1. 1. Cor. 1. 1. Gal. 1, 15. to follow Christ. Matth. 8. 22. and 9. 9. Ioh 1. 44.

Call on God in trouble, and he will heare thee. Psal. 17. 6. 1. Sam. 22. 4, 7. for hee is nigh to all that call vpon him faithfully. Psal. 145. 18.

Such as call on the Lord with pure heart, are to be followed. 2. Tim. 2. 22.

They that called vpon Baal, scorned. 1 Kings 18. 24, 26, to 30.

Whosoeuer shall call on the Name of the Lord, shalbe saued. Rom. 10. 13. They that beleeue not in him, call not vpon him in trueth. Rom. 10. 14.

Abraham called vpon ꝑ Name of the Lord. Gen. 12. 8. & 13. 4. & 21. 33. & Iaakob. Gen. 33. 20. and Moses. Exod. 34. 5, 9. and Samson. Iudges 15. 18. and 16. 28. looke Name.

Candlestick. The forme of ꝑ Candlestick of the Tabernacle. Exod. 25. 31. & 37. 17. the situation thereof. Nū. 8. 4. Exod. 26. 35. & 40. 24 The visiō of ꝑ golde candlesticke. Zec. 4. 2

Ten golden candlestickes that Salomon made. 2. Chr. 4. 7.

The vision of the seuen golden candlestickes. Reuel. 1. 12, 20.

By the Candlestick is vnderstood the office of a pastour. Reue. 2. 5.

Canticles. looke Songs.

Captiue. How to take a captiue woman to

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to wife. Deut. 21. 10, to 15.

Naamans captiue maid put him in minde of Elisha. 2. Kin. 5. 1, 2, to 5.

Our naturall inclination leadeth vs captiue to sinne. Rom. 7. 23.

Captiuitie threatned to those that disobey Gods commandements. Deu. 28. 47, 48. and deliuerance when they turne to him. Deute. 30. 1, 2, 3, to 11. Isai foretolde Hezekiah of the captiuitie. 2. Kin. 20. 16, to 19.

Jeremie foretold þ Jewes of the 70. yeres captiuitie, and why Jere. 25. 1, 11, 12. * looke Bondage, Egypt, and Babylon.

Care, or Carefulnesse. God careth for his people. Leui. 26. 3, to 14. Examples. Ge. 12. 17. * and 31. 24, 29. looke Affliction.

Wee must not be carefull for any worldly thing. Mat. 6. 25. * Luke 12. 24. Phil. 4. 6. but onely cast our care vpon God, for he careth for vs. 1. Pet. 5. 7. Psal. 55. 22.

Our hearts must not bee oppressed with cares of this life, and why. Luk. 21. 34.

Christs care ouer his Apostles and ministers. Mat. 10. 1, 2. *

Paul had a care for all Churches. 2. Cor. 11. 28.

The cares of this worlde choke vp Gods word. Mat. 4. 19.

Against worldly carefulnesse and trusting in any thing but God. Exod. 7. 4, 5, 6. Leuit. 25. 2, to 22. Deu. 8. 1, 2, 3. Job 7. 4, 5, 6. Psal. 145. 15. * Pro. 10, 3, to 6. and 13. 25. Mat. 3. 22. Mat. 16. 2, 3. Luk. 8. 14. and 12. 11, 12. & 14. 12, 15. 1. Cor. 7. 21, 32. Heb. 13. 5, 6.

Of godly care. Mat. 6. 33. Lu. 11. 28. and 2. Cor. 11. 10.

Of fleshly care. Mat. 6. 19, 20, 21. and 20. 21. and 26. 51. Luke 9. 33, 54, 55, 56. & 11. 38. Rom. 8. 6.

Careles people bee soone conquered. Judg. 8. 11. and 18. 10, 27. Looke Securitie.

Caried. God caried the Israelites vpon Egles wings out of all dangers. Exo. 19. 4. Deut. 32. 11, 13.

Of being caried vp into heauen. looke Ascending.

Carnall. Paul calleth the Corinthians carnall, and why. 1. Cor. 3. 1, to 5.

Temporall goods called carnall things. 1. Cor. 9. 11. looke Flesh and Fleshly.

Carpenter. Jesus Christ was a Carpenter. Mar. 6. 3.

Cast off. The Israelites cast off God, by crauing a king. 1. Sam. 10. 19.

Cattell and vnreasonable beasts ought not to bee ouer hardly dealt withall. Gen. 33. 13. Exod. 23. 11, 12. Num 22. 23, to 34. Deu. 5. 14. and 22. 10. Pro. 12. 10. Eccles. 7. 22.

Caue. Abraham bought a caue to burie in. Gen. 23. 9, to 19.

Elijah fleeing from Jezebel, dwelt in a caue at Horeb. 1. Kin. 19. 8, 9.

The Israelites so plagued for their idolatrie, that they were forced to dwell in caues. Judg. 6. 2.

Cause. God iudged Dauids cause, in punishing Nabal. 1. Sam. 25. 33, 39.

To Celebrate. looke Feastes, Passeouer, and Sanctifie.

Censers. looke Num. 16. 6, 18, 38. *

Centurion. A Centurion is a captaine ouer 100. souldiers: such Moses constituted. Exo. 18. 21, 25. Deut. 1. 13, 15.

Christ healeth the Centurions seruant. Matth. 8. 5, to 14. Lu. 7. 2, 11.

The Centurion, and those who watched with him, confessed Jesus to bee the sonne of God. Matth. 27. 54.

Ceremonies. All the Jewes ceremonies but a shadow of the spirituall seruice. Exo. 33. 2, 3, to 17. Num. 15. 31. * Deut. 16. 1. Ezek. 20. 7, 8. * & 1. Cor. 10. 1. Heb. 7. 12. & 8. 5. and 9. 8.

And therefore being ordained to continue but till the manifestation of Christ. Heb. 9. 10, 11. are now iustly abrogated by him. Hebrewes 10. 5, 6, 7.

God reiecteth the faithlesse ceremonies of the Jewes. Isai. 1. 11, to 16. * & 43. 23, 24. & 46. 1. * & 66. 3, 4. Jer. 3. 13. * Ps. 50. 8. * Jer. 7. 4. * and 14. 12. Hos. 6. 6. Amos 5. 21, 22, 23. * Mic 6. 6, 7, 8. Mal. 1. 8. & 2. 2. * Ze. 7. 3, to 8. * Mat. 9. 13. & 15. 2, 3, 4, to 12. Ieh. 4. 20, 21, to 27. Acts 13. 38, to 42. Rom. 8. 1, to 9. Ephe. 2. 8. * and Col. 2. 8, 14. * looke Tradition.

Chaffe. As chaffe and wheate ought not to be mingled together, no more ought fables with trueth. Jere. 23. 28.

To Changed. Those whom Christ shall finde aliue at his comming, shall bee changed. 1. Cor. 15. 51, 52, 53.

Charet. Elisha calleth vnto Eliah, my father my father, the Charet of Israel. 2. Kin. 2. 12.

Sisera warred against the Israelites with 900 charets of yron. Judges 4. 3, 13.

Salomon had 1400. charets. 1. Kin. 10. 26

Charets of yron were in vse among the Canaanites, as appeareth. Jud. 1. 19.

Chargeth. Ahab chargeth Michaiah to tell him troth. 1. Kin. 22. 16.

Paul chargeth the Thessalonians, that his Epistle sent to them, should not bee kept secret from any brother. 1. Thess. 5. 27. Hee chargeth also Timothie to bee feruent in his vocation. 2. Tim. 4. 1, 2.

Chargeable. Paul laboured, because hee would not be chargeable to any. 1. Th. 2. 6, 7.

Charmes, looke Magitians, and Sorcerers.

Charitie, looke Loue.

Chaste. Men chaste three maner of wayes Matt. 19. 12. looke Eunuch.

Chasten. As many as the Lord loueth, hee chasteneth. Heb. 12. 6. Reuel. 3. 19.

Blessed is the man whom the Lord chasteneth. Job 5. 17.

Children should be chastised betime. Pro. 13. 24. and 19. 18. and 22. 15. & 23. 13. looke Correction and Childe.

Chastitie. Example of Chastity in Joseph. Ge. 39. 7, 12. * in Sarah Tobias wife. Tob. 3. 14. * In Judeth. Judet. 8. 4, 8. In Anna. Lu. 2. 37, 39. In Susan. Dan. 13. 23, to 26. * Example of chastitie in mariage, looke Tob 8. 4, to 9.

Wee must anoide all things that corrupt chastitie. Eccles. 9. 3, to 12.

Of chastitie, looke more. Wisd. 4. 1, to 7. Judet. 15. 11, 12, 13. and 16. 21, 22. * 1. Cor. 7. 8, 9, 27, 29, 34, 38, 40.

Chance, looke Happe.

Chaine. Of chaines of golde. Exod. 28. 14. and yron. 2. Kings 25. 7. Ezek. 7. 23.

Chaire, looke Seate.

Cheere. Dissembling prophets and such as commend wine or good cheere, be meete for the wicked. Micah 2. 11.

A ioyfull heart maketh a cheerefull countenance. Pro. 15. 13. & causeth good health. Pro. 17. 22.

Chiefest Jewes, looke Confesse.

Chiefe Shepheard, looke Shepheard.

Child, and women with child. The punishment of him that hurteth a woman with child. Exod. 21. 22.

The wife of Phinehas being with child, hearing of the taking of the Arke, fell in trauell immediatly. 1. Sam. 4. 19.

Women with child ript vp. 2. Kin. 15. 16.

Woe foretolde to the women with child at the destruction of Jerusalem. Mat. 24. 19.

The Angels haue charge of little children. Mat. 18. 10.

We must be children concerning maliciousnes, but not in vnderstanding. 1. Cor. 14. 20. Mat. 18. 2, to 7.

Children being brought to Christ, bee receiued them, and blessed them. Matt. 19. 13, 14, 15. Mar. 10. 14, 15, 16.

Little children were deuoured of beares. 2 Kings 2. 23, 24.

Wherein the duetie of parents and children consisteth. Psal. 78. 5, 6, 7.

Woe to that land whose gouernor is a child in wisedome and counsell. Eccles. 10. 16, 17.

The childe shall not bee punished for the fathers offence. Jerem. 31. 29, 30. Ezek. 18. 4, 5. Lament. 5. 7.

Little children who. 1. John 2. 12.

The captiuitie of the children of Israel, and their deliuerance out of Egypt is foreshewed by God. Gen. 15. 13, 14.

The 12. children of Jaakob Gen. 35. 22.

Jaakob lendeth his children into Egypt, to buy corne. Gen. 42. 1, 2.

The children of Jaakob knewe not their brother Joseph. Gen. 42. 8.

The names of the children of Israel and their children. Gen. 46. 7, 8, to 28.

Jaakob foreshewed the deliuerance of the children of Israel. Gene. 48. 3, 4, 21. and so doth Joseph. Gene. 50. 24.

The names of the children of Israel which entred into Egypt, are rehearsed. Exod. 1. 1, to 7.

The children of Israel oppressed with burdens to the end they might not multiplie. Exo. 1. 9, 10, 11. The more they were oppressed, the more they grew. Exod. 1. 12. They complaine to God of their bondage, and are heard. Exo. 2. 23, 24, 25. They depart out of Egypt with Josephs bones. Exo. 12. 37. and 13. 19. After they had dwelt there 430. yeres. Exod. 12. 40. they passe dry foot through the red sea. Exod. 14. 22.

Why God led not the children of Israel by the land of the Philistims, but another way. Exod. 13. 17, 18.

The voyage of þ children of Israel in the wildernes to mount Sinai, and Gods goodnesse in feeding them, and fighting for them. Exo. 15. 22. * and 16. and 17. & 19. chapters.

The children of Israel meete for warre, are numbred. Num. 1. 2, 3. *

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The children of Israel lothe Manna, and are punished. Num. 11.1,4,6,31,33.* They commit whoredome with the daughters of Moab. Num. 25.1,2,3.*

The children of Israel being ready to enter into the land of Canaan are againe numbred. Numb. 26.2.* They fight against the Midianites. Num. 31.2, to 13. They are loued of God by meanes of election, and not for any goodnesse in them. Deuter. 7.6, to 12. They passe drie foote thorow Iordane. Ios. 1.16,17. They haue an ouerthrowe at Ai. Ios. 7.5.

The children of Israel serue Eglon the King of Moab 18. yeeres. Iudg. 3.14. They commit idolatrie. Iudg. 3.7. And are oppressed for their wickednesse seuen yeeres of the Midianites. Iudg. 6.1, to 7. Their idolatrie and repentance. Iudg. 10.6, 10. Their ruine for their incredulitie. Iudeth 5.6,7.

How children ought to be brought vp. Eccl. 30.1, to 14. With what instruction, and to what ende. Deut. 4.9, 14. & 32.49. as the children of Abraham. Genes. 18.19. Not as the sonnes of Eli. 1. Samu. 2.22.* or of Dauid. 1. King. 1.5,6.

God punisheth the children that imitate their fathers in wickednesse. Deut. 4.25,26, 27. Lam. 5.7.

Samuels children imitated not their father in godlinesse. 1. Sam. 8.3.

Sanacherib murdered by his owne children 2. King. 19.36,37.

Gideon had 70. children of diuers wiues. Iudg. 8.30. all but one slaine by Abimelech. Iudg. 9.5.

Ibzan Iudge of Israel had 60. children. Iudg. 12.8,9.

Abdon Iudge of Israel had 40. men children. Iudg. 19.13,14.

Children eaten, looke Women.

Burning of children in the honor of idols forbidden. Deuter. 12.30,31. & 18.10, to 15. Leuit. 20.2, to 6. and yet vsed. 2 Kings 16.3. and punished. 2 King. 17.7.*

The true children of Abraham are those that imitate him in true faith. Rom. 9.8.

God hath predestinated vs to be his adopted children by faith in Christ. Ephes. 1.5. Gal. 3.26. Iohn 1.12,17.

Wee are the children of God, and therefore ought to be holy. Deut. 14.1,2,1. Pet. 1. 15,16.

Those are the children of God, that are led by his Spirit. Rom. 8 14.

The children of the resurrection, are the children of God. Luk. 20.36.

The children of God, are heires of God, and coheires with Christ Iesus. Rom. 8.17.

The worlde knoweth not the children of God. and why. 1. Iohn 3.1.

The prodigal childe Luk. 15,11.*

The parable of two children, by which Christ teacheth that the Iewes promised to bee the wil of God, and yet did not. Mat. 21. 28. to 33.

Children to be reserued at the winning of certaine townes. Deut. 20 14.*

To children in malice, &c. the kingdome of God appertaineth. Mat 19 14.*

As a childe is trained vp in youth, so shall ye haue him in age. Pro. 22.6.

A law to punish disobedient children De. 21.18,19, to 22. Pro 20. 20. looke Chasten.

Of the duetie of children, yong folke, and parishioners towarde their father and mother, pastour, and other superiors, looke Gen. 47 and 9.23. and 22.1, to 14. and 27.3.* & 28.1, to 11. and 37.2.* Exo. 20.12. and 21.1, to 16. and Leu. 19.3,32. and 20.9. and 21.9. Numb. 30.3,4. Deut. 5.16. and 21.18. and 27.16. Iudg. 14.2.1. Sam. 2.11.* and 3.1.* 8.3. 2. Sam. 18.6. and 1. kin. 2.3. 2. King. 2, 15. and 12,1,2. and 21.1,2. & 22,1,2.2. Chr. 34.1,2. Iob 1.5,18. and 7.1,2,3. and 32.1.* Prou. 1.3,4,5. and 4.1. and 6. 20. and 10.1. and 13.1. and 15.1, 20. and 19.26,27. & 20. 20.* and 22.6. and 23. 20,21,22. and 28.7, 14. and 30.11,17,19. Iere. 35.6.* Ezek. 22. 7,10,11. Tob. 1.4. and 4.2, to 6.* & 14.12.* Ecclus 3.1,2, to 19. and 6.18.* & 7.29. and 8.1,7,9, to 13. and 22.3. and 23. 18,19. and 25.1, to 6. and 32.9,10,11,12. Matt. 4.18, to 23. and 5.44.* and 10.21. and 15.4. Mark. 10.7,13,14,15,16,19. Lu. 2.49,51. & 18.15 16,17. Actes 7.14. and 22.3. Ephes. 6.1,2,3. Col. 3.20. and 1. Tim. 6.1,2. and 2. Tim. 3. 2. & 1. Pet 5.5. looke more in Sonnes, Daughters, and Parishioners.

Chosen. God hath chosen vs to saluation before the beginning of the worlde. Ephes. 1 4.2 Thess. 2.13.

God chose the Iewes onely, because hee loued them. Deu. 4.37. & 7.7, to 12. and 10. 15. to the end they should bee a holy and precious people to himselfe. Deu. 7.6 and 14 2.

Many are called, but fewe are chosen. Mat 20.16. as appeareth by the Israelites. Heb 3.16,17.*

God iustifieth his chosen in Iesus Christ. Rom 8 33,34.

Saul and Dauid chosen of the Lord, to be kings ouer Israel. 1. Sam. 10.24. and 2. Sam. 6.21.

Paul a chosen vessell of Christ. Act. 9.15.

Howe Gods enemies haue preserued his chosen contrary to their expectation, looke Iere. 37.21.

God hath chosen the foolish things of the worlde. to confound the wise. 1 Cor. 1.27.

Christ, is as much to say, as anointed: yet that name is proper to our Sauiour, because that by spirituall unctiō, he was consecrated of God to be the onely Priest, King, & Prophet, which should appease his wrath by his onely sacrifice. Heb. 9.13,14. and 10.12,14. reigne ouer all things. Ioh. 18.37. and 2.10. Colos. 1.: o and declare his fathers will unto vs. Iohn 8 26,40. Acts 7.37.

Christ God eternall. Iohn 1.1,2. and 5.19. Prou. 8.22, to 32. begotten before all creatures. Col. 1.15. whereunto the father, and the holy Ghost beareth witnesse in heauen. 1. Iohn 5.7. and the spirit, water and blood in earth. 1. Iohn 5 8. which witnes also was by voyce from heauen by God the Father at his baptisme and transfiguration confirmed. Mat. 3.17. & 17.5.

Christ the image of God the Father. Wisd. 7.26 and 2. Cor. 4.4. Col. 1.15. Heb. 1.3

In Christ are hidden all the treasures of wisedome and knowledge. Col. 2.3.

In Christ dwelleth all the fulnesse of the Godhead bodily. Col. 1.19.

All things were created by Christ. Iohn 1.3.

God purposed from euerlasting, not onely to create heauen and earth, but also in time by Christ to gather together in one, all things that were in them. Ephe. 1.9,10,11.

Christ is promised to Adam to dissolue all the power of the deuill. Gen. 3.15.

Christ promised to Abraham. Gene. 12.3. and 18.18. and 22.18. to Isaak. Gen. 26.3, 4. to Iaakob. Gen. 28.14. and to Dauid. 2. Sam. 7.16.

Christ is to be heard. Deut. 18.15,18.

Christ was prophesied to bee borne of the virgin Mary. Isai 7.14. and 9.6. Ierem. 31. 22. Isai. 49 8.

The comming of Christ was foreshewed of Balaam. Num. 24.16,17. and of Isaiah. Isa. 40.9.

Hannah prophesied of the comming of Christ. 1. Sam. 2.10.

Of the comming of Christ, and of his victory against death, sinne, and hell. Isa. 25.8. and 35.5.* Hos. 13.14. Hab. 3.3. Rom. 6.9. 1. Cor. 15.54. to 58. 2. Tim. 1.10. Heb. 2.14. 1. Iohn 3.4 5,11,12. Reuel. 7.17. and 21.4.

The brasen serpēt bare a figure of Christ. Num. 21.8,9.

Isaak, in that he should haue bene offered of his father, bare a figure of Christ. Gene. 22.8, 1015.

Christ descended of the seede of Dauid, whose kingdome endureth for euer. 2. Sam. 7.11,12,16. Luke 1.32,33.

The Prophet Isaiah very greatly desired Christ his comming. Isa. 62.1,2,3.

Many Prophets and righteous men haue desired to see the comming of Christ. Matth. 13.17. Luke 10.24.

Prophecies of Christes kingdome, his Church, and of the word of God. Mic. 4.1,2.* Hag. 2 10. Zech. 3.6.* Obad. 1.7,21.

Christ descended of Iudah. Gen. 49.8,9, 10, to 13. Deut. 18.15. Matth. 1.3,16. Luke 3.23,33.

The nativitie of Christ couertly foretolde. Iere. 33.14,15 to 19 Isa 8.3,4. Eze. 44.2.

Christ is conceiued by the holy Ghost. Mat. 1.18, to 24. Luke 1.35,38. borne of the virgin Mary. Mat. 1.24,25. Luke 2.7. Iohn 1.14. Galat. 4.4. in Bethlehem. Matth. 2.1. Luke 2.4, to 8. according to the prophecie. Mic. 5.2.

The incarnation of Christ brought ioy to the faithfull. Isa. 42.2.* Baruch 3.34,37.

Christ like his brethren, looke Brethren.

Christ was circumcised, and named Iesus. Mat. 1.2,25. Luke 2.21. He is presented in the Temple. Luke 2.22, to 24. he came of the Iewes. Matth. 1.1, to 17. Luke 3.23.* Rom. 9.5.

The wise men came to worship Christ, and offered presents. Mat. 2.1,2,11.

Christ fleeth into Egypt. Matt. 2.14. and after Herods death returneth againe. Mat. 2.19, to 22. is brought vp at Nazareth, and therefore called a Nazarite. Matt. 2.22,23.

Christ at the age of xii. yeeres, disputed with the Doctors. Luke 2.46. Was subiect vnto

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vnto Marie and Joseph. Luk 2.51. went neuer to schoole. John 7. 15. was baptized. Matt. 3.16. Mark. 1.9. Luke 3.21. Hauing fasted fortie dayes and fortie nights hee was tempted of the deuill, and comforted of Angels. Matth 4.1,2,11. Mark. 1.12,13. Luke 4.1,2,13.

The Nazarites could not beleeue that Christ was the true Messias, because he descended of so base a flocke. Mat. 13.54. Mar. 6.2. to 7. Luke 4.22, to 31.

Christ was sent to saue all men by the preaching of the Gospel. Isa. 60.1, to 8. Luk. 2,32.

Christ was not sent to call the righteous, but sinners to repentance. Mat. 9.13. Mark. 1.32, to 40. & 2.17. Luke 5.32. to the end he might loose the workes of the deuill in them. 1. John 3.8. and might saue them. 1. Tim. 1. 15. Finally that they by beleeuing should be made righteous by him, waiting for eternall life. Titus 2.11.* Isa. 42.6,7,16. Psalme 69.6.*

Christ came at the very prefixed time for to offer himselfe in sacrifice for sinnes. Psal. 40 7.8.

Christ came to deliuer vs from the power of the deuill. Luke 1.71. and from the darknesse of this world. Joh. 12.46.

Christ is not come to destroy, but perfectly to accomplish the Law. Matt. 5.17.

Christ was made a little inferiour to the Angels by suffering of death, that hee might bee crowned with glorie farre aboue them, and destroy death for all men. Heb. 2.9.* and 1.2,3,4.*

Christ more worthy of glorie then Moses, and why. Heb. 3.3, to 7. Greater then Dauid. Matt. 22.43,44. Mar. 12.36. Luk. 20.42. or Salomon. Matt. 12.42.

Christ constituted by God, Lorde ouer all things in heauen and earth, and head of his Church. &c. John 3.35. & 17.2.1. Cor. 15. 25, 27. Ephes. 1.20,21,22. & 4.8. 15. 23. Col. 1. 18. Heb. 2.8 Hos. 1.11.

God is the father of Christ. John 8.16, 18, 19, 28. the head of Christ. 1. Cor 11 3.

Christ knoweth his father and keepeth his word. Joh. 8.55. and none knoweth the son but the father Mat. 11.27.

The Father is alwayes with Christ. John 8.29.

Hee that hath knowen and seene Jesus Christ, hath knowen and seene God. Joh. 14 7,9, to 12.

Christ speaketh the words of the Father. John 3.34.

The Father willeth vs to heare Christ. Mat. 17.15. Mar. 9.7.

Who so heareth not the Gospell of Christ, shall perish euerlastingly. Acts 3.23. Heb. 2. 2,3.

Christ was replenished with grace and truth. Joh. 1.14.

Christ preacheth & healeth diseases. Matt. 4.17,23. Mat. 1.14,15.

Christ hauing sent his Apostles to preach, preacheth also himselfe. Matth. 11.1.

Christ prayeth in mount Oliuet by night, and preacheth in the temple by day. Luke 21.37.

Christ preached out of a ship. Mat. 13.1,2, to 10. Mar. 1.4, to 35. Luke 8.4, to 19.

Christ preacheth in a Synagogue vpon a text of the Prophet Isaiah. Luke 4.16 &c.

The people are astonied at his wisedome. Luke 2 47. Mat. 7.28,29. Marke 6.2. Mat. 13.54. Luke 4.22, and 8 25. Luk. 4.32. Joh 7.46.

Christ spake nothing but parables, and why. Mat. 13.34,35.

Great multitudes follow Christ. Mat. 8.1. His comming and preaching was in great humilitie. Matt. 18.4, 11. and 11.29.

Christ was demanded by whose authority he did those things that he did. Matt. 21.23. Marke 11.28. Luke 20.2.

Christ preferred not the obedience of his carnall mother, before the commaundement of his heauenly Father. Luke 2.48,49. Neither could the care that hee bare vnto her, withdraw him from preaching the Gospel. Mat. 12.46,47,48,49,50. Marke 3.31,32.* Luke 8.20,21.

Christs will is, that his should bee partakers of his glorie and kingdome. Joh 17.24.

Where Christ first preached the Gospel. Isa. 9.1,2. Mat. 4.13, to 17. Luk. 4.14.* Joh. 2.1, to 22.

Christ sighed to see the Jewes infidelitie. Mar. 8 12.

Christ had compassion on the multitude, to see them dispersed like stray sheepe. Matth. 9.36.

Christ is wearie. Joh. 4.6 hungrie. Mat. 4. 2 doeth weepe for Jerusalem. Luke 19. 41. wept and groned, when he raised Lazarus. John 11.33,35,38.

Of Christ his power tie. Matth. 8.20. Luk. 9.58.

Christ became poore, that wee might bee made rich. 2. Cor 8.9.

Women ministred of their substance to relieue Christs necessitie. Luke 8.2,3.

It was prophesied in how great meekenesse and humilitie Christ should liue. Isa. 42 1. Matt. 12.13,19,20.

Matthew maketh Christ a banquet. Mat. 9.9,10. Mar. 2.14,15. Luk 5.29.

Christ bidden to a banquet by a Pharisee, refused not to goe. Luke 14.1.

Christ, and his mother, and his disciples dined at a wedding. John. 2.12.

Christ supped with Lazarus. John 12.2.

Christ dined with a Pharisee. Luk. 11.37.

Christ termed a glutton, and a drinker of wine. Matt. 11.19.

Christ eateth with publicanes & sinners, and is reproued of the Pharises. Mat. 9.11. Mar. 2.15,16.

Christ interpreteth the Scriptures vnto the two disciples going to Emmaus. Luke 24.15, to 52.

Christ reputeth that which is done vnto his afflicted members, to be done vnto himselfe. Matt. 25.35.

Christ payed tribute. Mat. 17.27.

Sundrie opinions of Christ. Matt. 16.14. Mar 8.28. Luke 9.19. Joh. 7.12,40,41,42, 43,46.

The Pharises are asked whose sonne Christ was. Mat. 22.42.

Christ asketh his Apostles whome they thought him to be. Mat. 16.15,16. Marke 8. 29. Luke 9.20.

The people tooke Christ for a Prophet. Mat. 21.46.

Christ publisheth openly that he was sent of God, and that hee was the sonne of God. Joh. 5.18. & 7.29. & 8.18. Proouing the same by the testimonie of John Baptist, and the Scriptures. John 5.32.33,39.*

Many that were present at Lazarus raising from the dead, beleeued on Christ. John 12.10,11. John 11.45.

The virgin Mary, in her canticle, maketh mention of Christ promised. Luk. 1.47,54,55 and so did Simeon. Lu. 2.25, to 36. and Anna confessed that Christ was come. Luke 2. 36,37,38.

The Samaritans came to see Christ, and beleeued in him, confessing him to be the sauiour of the world. Joh 4.28 29,41,42.

The miracles that Christ did, testified that he was come. Mat. 11.5.

Officers sent to fetch Christ, but they brought him not, and why. John 7.32,46.

The Jewes sought meanes to take Christ but could not, before his houre was come. John 7.30.

The people and chiefe rulers durst not confesse Christ, looke Confesse.

Christ committeth not himselfe vnto the Jewes, because hee knew them to be hypocrites. John 2.24.

After Christ had raised vp Lazarus from the dead, hee walked not openly among the Jewes. John 11.54.

Christ hid himselfe for feare of being stoned by the Jewes. John 8.59.

Christ ascended to Jerusalem at the feast of Tabernacles. John. 7.10.

Christ deliuereth himselfe very miraculously out of the hands of the Nazarites. Lu. 4 28,29,30.

Christ healed all maner of sicknesses, both corporall and spirituall. Matth. 4.24 Joh. 7. 23.

Both winds and sea obeyed Christ. Matt. 8.26,27. Mar. 4.39,41. Luke 8.24,25.

There can be no concord betweene Christ and the deuill. 2. Cor. 6.15. Christ stronger then Satan. Mat. 12.28,29. Mar. 3.24,27. Luke 11.20,21,22.

Christ of his owne will layde downe his life for his sheepe. John 10.15.

Caiaphas prophesied that Christ should die for the people. John 11.49,51.

Christ deliuered to death, by the determinate counsell of God. Acts. 2.23.

Christ right heartily longed to bee baptized for vs, with the baptisme of his death. Luke 12.50. for the loue hee bare towardes vs Ephe. 5.2. Phil 2.8.

Peter would haue dissuaded Christ from death. Mat. 16.22. and Pilates wife would haue had her husband not to deale with him. Mat. 27.19.

The chiefe Priestes consult how they might put Christ to death. Matth. 26.3,4. Mar. 14.1. Luk. 22.2.

Judas selleth Christ for 30. pieces of siluer. Matth. 26.14,15. Mar. 14.10,11. Luk.

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22,3,ta7.Zech.11.12.
Christ his soule was heauie,euen vnto the death.Mat.26.28.
Christ through his manhood feating death, sweat water and blood. Luke 22.44.
Christ praying against death, willingly condescended vnto his fathers will.Mat.26. 39,42,44,45.
Christ offered himselfe vnto Iudas. John 18.4 is apprehended by the Iewes.Matth. 26.50. craueth that his disciples might escape free,and why John 18.8,9.
Christ very mildely reprooueth him that smote him.John.18.23. Isa.50 5,6.*
Christ answered not one word to his false accusers Mat.26,59,60,63. and 27.12,14. Psal 38.13,14.
Christ confesseth that he is the Christ promised.Mat 26.63,64.
Pilate beareth witnesse of Christs innocencie.Joh.14.4.Mat.27 24. Lu.23.4,22. His innocencie is prophesied of.Isa.18.23. Isa.53.* and his wounds Psalme 22.16. Zech.13.6.
The people being perswaded by the high Priests,asked Christ to be crucified.Matt. 27.20,22,26.
Christ is mocked Mat.27.29.
Pardon is promised to the enemies of Christ, if they repent. Isa.50.10.
Christ is led vnto his death.Mat.27.31. and suffered without the gate of Ierusalem. Heb.13.12.
Pilate in his superscription affirmed Christ to bee the King of the Iewes, albeit the priests,&c.verified it not.Mat.27.37.Matth 15.26 Luke 23 38.John 19.19,to 22.
Christ was crucified concerning his infirmitie.2.Cor.13 4.
Christ crieth to God on the crosse.Mat 27 46.Psal.22.1.*
The Iewes reuiled Christ.Matt.27.39, to 45.
The ignominie & glory of Christ is prefigured in Iothua the high Priest. Zechar. 3.1.*
The passion of Christ is foreshewed.Dan. 9.26.Zech.3.7 Isa.53.1.* Mat.16.21.and 20.18,19.
Christ is obedient vnto the death. Phil. 2.8.
Christ died & was buried.Mat.27.50,59, 60.Mat.15.37.46.Luk.23.46,53.John 19. 30,40.*Rom 5.6,8.and 6.3.and 8.32. and 1.Cor.15.3.and 2.Cor 5.15 and 1.Thess.5. 8,10. whose death argueth Gods great loue towards vs miserable sinners Rom.5.6,8.
Christ by his owne oblation, once for all hath purchased full satisfaction for our sins. Rom.4.25 Hebrewes 9.12.* Isa.53.8.that through faith in him wee should enioy eternall life.John 3.15 and that thence forth we should not liue vnto our selues, though sinne, but vnto him through righteousnes. 2.Cor. 5.15.
The Iewes crucified Christ through ignorance.Luke.23. 34.Acts 3.17.
Of Christ his descending into hell. reade Psal.16.10 Isa 53.10.11.12.Act.2.27,31. Eph 4.9.and 1.Pet 3.18.19.
Christ rose againe the third day from the dead.Mat.28 6.Mark.16.6.Lu.24.2,5,6,7. John 20.5,7,8. Actes 2.24. 31,32.and 10. 40,41. and 13,30, 33 Rom. 4.24,25. and 8.11.& 14.9.1. Cor 15.3,4.*1. Thess.4.14. 2.Tim.2.8. according as it was prophelied. Psal.3 5.and 16.9,10 and 49.15 Jonah 2. 2.Mat.12.40. and 16.21. and 17.22,23 & 20.19.Mar.8.31.and 9.31. and 10.34.Luke 11.30.and 18.33.John 2.19,21,22.
Of the vertue of Christ his resurrection, looke Phil.6.2,1.Cor.15.20,21,22.Colos.1. 18.Reue.1.5.Rom 4 25.Acts 26.23.
Of whom Christ was seene after his resurrection. Mat.28,9.Mar.6.19.1.Cor.15. 5,6,7,8
Of Christ his triumph Psal.68.18.Hose 13.14.Col.2.15.
Of the exaltation and abasing of Christ. Isa.52.13,14.
Christ ascended into heauen.Mar.16.19. Lu.24.51.Acts 1.9,10,11.Ephe 4.8,9.10 sitteth at the right hand of God the Father. Mark.16.19.Actes 7 55.Col.3.1.Heb.1.2, 13.and 10.12.and 12.1,2.Pet.3 22.
Albeit Christ filleth all in all things, yet counteth he himselfe not perfect without his Church.which is his fulnesse. Eph.1.23.
Christ shall appeare the second time.Heb. 9.28.with whom wee shall appeare in glory. Col.3.4.
How Christ shall appeare,and of the manet of his iudgement.looke Matt.3.12. and 16.27,28. and 24.30,31.* and 25. 31,32.* Lu.21.27.Joh. 5.22,23.Acts 1.11.2.Cor. 5.10.1.Thess.4.16.Looke Comming
Christ ordeined of God to bee iudge of quicke and dead.Actes 10.42.1.Cor.15.51, 52.1.Thes.4.15,17.2.Tim.4 1.
God hath giuen vs victorie by Christ ouer sinne,death,and hell 1.Cor.15.57.
The father hath reconciled al things vnto himselfe by Christ Col 1.20.
John auoucheth that Christ is come.1. John.1.1,2.
What ioy those that beleeue in Christ doe purchase. Isa.35.1*
An exhortation to come to Christ with an vpright heart, and assured faith. Hebr. 4.11, 12.* Isa.11.1,2,3.*
Those that craue any thing of God by Christ,shal bee heard. Isal.65.24 John 14. 13.
Christ is set foorth vnto vs for an example of life. Eph 2.5,6,7,8. 1.Pet.2.21. and also that we should be clothed with his righteousnesse, and followe his steppes Rom. 13. 14.
An exhortation to moue vs to follow Christ, Heb.13.13,17.* & to haue no confidence in worldly things.Mat.8 19,20,21,22 Luk 9 57,58,59.* as hee did when the people would haue made him king. John 6.15.
If we remaine in Christ, wee must walke as he walked.1. John 2.6.
Christ foreshewed his Apostles, that hee should not alwayes bee with them corporally.Matth.26.11. but by vertue of his spirit.hee would,to the ende of the world.Mat. 28.20.
Christ receiued the charge of the faithfull of God his father.Zech.11.4.
The kingdome of Christ is euerlasting. Ps. 72.5.Isa.9.7.and 32.17.and 33.20.and 65. 20 Jere 33.20.*Dan 2.44.and 7.27.Luke 1.33.Gen.49.10.
The Gentiles shalbee called to the kingdome of Christ by the Gospel. Mich. 4.2. Acts 26 23.
Christ his power shall bee spread farre abroad.Zech.9.10.
The wicked are not able to hurt either Christ or the faithful.Psa.91.1.*and 92.9*
Christ confesseth to his father that he hath executed his charge, and taught those that he hath commanded him. John 17 4,6,8.
Christ hath taught the Gospel vnto al, that if any perish her perisheth through his owne negligence. John 3.16.to 22.
Whosoeuer loueth not Christ,accursed be he.1.Cor.16.22.
Christ was a minister to the Iewes,to declare his fathers truth in his promises: to the Gentiles to declare his fathers mercie. Rom.15.8,9,10,11,12.
As well Gentile as Iewe hath accesse to God the father through Christ,by one spirit. Ephe.2.18.
The names of Christ Isa 9.6.
Christ our aduocate. 1. John 2.1.entred into heauen to appeare in the sight of God for vs.Hebr 9.24.alwayes maketh intercession for vs.Rom.8 34.
Christ the Lambe of God offered for a redemption. John 1.29,36. Reue.5.8,9.
Christ our Apostle and high Priest Hebr. 3.1.
Christ the head of euery man, and God Christs head.1.Cor 11.3.
Christ Lord of the Sabbath. Matthewe 12.8.
Christ the ruler of Israel Micah 5 2.
Christ was the desire and expectation of the Gentiles.Isa.51.5.
Christ is a Sanctuarie,a tight,a glorie,a stone,a tried stone,a precious corner stone,a sure foundation,a ruling against the godly, a stumbling blocke, a rocke of offence to fall on,a snare,a net,a fall,& a signe,which shall be spoken against by the wicked. Isa. 8.14, 15.and 28.16.Lu 2.32,34.1.Pet.2.4,6,7, 8 Matt.21.42,44.Lu.20.11,17,18.1.Col. 3.11,12 Ephe.2.14,20.
Christ is the saluation of God.Luk.2,30 the Sonne of man.Mat 8.20 and 12.8,32. & 20.18.28.Mar.2.10. looke Sonne of man.
Christ the fountaine of grace and vertue. Zech.13.1.the heire of al things, the brightnes of Gods glorie, and the ingraued forme of his person.Hebr.1.2,3.the portion of our inheritance.Psalme 16.5.our righteousnes, wisedome,sanctification, and redemption.1. Cozine.1.30.Isa. 43.13.and hope of glorie. Coloss.2.27. the true light of men John 1. 4,9.and 8.12, and 1.John. 2.8. our master. Matth.10.24.Luke 6 40,46. John 13.13, 16 and 15.20.our mediatour.Hebr.8.6.and 9.15 Heb.12.24. and 1.Tim. 2.5. the physitian of sicke sinners.Matth.9.12. Mar.2. 14,17.Luk.5.27,31,32. the doore by which the faithfull enter into life euerlasting. Joh. 10.7,9. the good shepheard John 10.1, 11. spirituall meate,drinke,and Rocke. 1. Cor. 10.3.

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20.3,4. the first borne among many brethren Rom.8.29.

Christ is the chiefe shepheard. 1.Pet.2. 25. and 5.4. the Prince of the kings of the earth. Reu.15.5. and the one Lord and King ouer all the earth. Zech.14.9. the husband or bridegrome of his Church. Matth 19.15. and 25.1,5,6, 10. John 3.29. Mar.2.19,20. Reu.21.9. the atonement and reconciliation for our sinnes. Rom 3.25. and 5.10, 11,1. John 2 1,2. and 4.10.

Christ hath power and authoritie to forgiue sinnes. Mat.9.2,5,6. Mar.2.10. Luke 5.20,24.

Christ confesseth that he is the King of the Iewes. Matt.27.11. Mar.15.2. Luke 23.3.

Christ is the Sauiour of the world. Luke 2.11.1. John 4.14. the saluation and light of the Gentiles, and all beleeuers. Isa.49.6. the word of life. John 1.1,4,14. and 1. John 1.1. the way, the trueth and the life. John 14.6.

Christ was a graft of the roote of Iesai, and borne of the virgine Marie. Isai.11.1. Matth.11.16. Luke 3.23,31.

Christ is the vine, and wee are the branches. John 15 4,5,6.

Christ was anointed. Psal.45.7. Isa.61.1. Adam a figure of Christ. Rom.5.14.

To proue that Christ in his humane nature did increase in wisedome & stature, and was ignorant of the last day: but his diuine nature did not increase, but knew all things, these directions may satisfie. Isai.7 14,15, 16. and 8.4. and 53.3.* Psal. 139.6. Marke 11.12,13. and 13 32. Luk 2.40,52. Matt. 26,39. and 27 4,6. Marke 10 40. Matt.20. 23. John 5.19,30. and 11.33,34. and 14.10, 27. Phil.2.5,6,7. Hebr. 2.16,17,18. and 4. 15. and 2.13. and 5.7,8. and 1. Peter 2.24. Reu.19.12.

Christ the surname of others besides Iesus Christ: as Saul was called the Christ or the anointed of the Lord. 1. Sam.26.11. and 2.Sam.1.14. and so was Dauid.2. Samuel.23.1. so was Cyrus. Isa.45.1.

False Christs foreshewed. Mat.24.23,24.

Christians. The professors of the Gospel first called Christians in Antioch Acts 11.26

Christians are taught of God. Isa.54.13. John 6.45. Ier.31.33.

The puritie of Christians, by meanes of the knowledge of the Gospel. Isa.11.6, to 11.

The ioy of Christians, by reason of their deliuerance by Christ. Isa.9.3. and 61.10,11.

A thanksgiuing of the Christians for Gods great mercies shewed them by Christ. Isai. 12.1.*.

Christians are a chosen generation. a royal Priesthood, a holy nation, a peculiar and precious people vnto God. Titus 2.14. 1. Pet.2 9.

Wee ought not to be ashamed to suffer as a Christian. 1.Pet.4.16.

Christians are Gods workemanship, ordeined to good workes. Eph.2.10.

What the exercise of Christians ought to be. Acts.17.11.

Christians are free, and holy. 1.Pet.2.16 John 8.32,36.

Christians hated of the world. Matth.10. 22. Luke 21.17.

Church signifieth a Congregation: it is taken in the new Testament, for the company of the faithfull assembled in the name of Christ. So the whole flocke of Christians, dispersed through the world, is called a Catholike or vniuersall Church.

The Church is the house of God. 1.Tim. 3.15. the body of Christ. Eph.1.23. Col.1.18

The Church of God is holy. Isa.4.3. the spouse of Christ. Psal 45.10.* Reu.21.9,10.

Head of the Church, see Christ.

Christ gaue himselfe vnto the death for his Church, and why. Ephe.5.25,26,27,29.

The Church is free from sinne death and hell. Isa.11.8.9.*

The Church is confirmed in faith by the hope of Gods promises. Michah.7.20.

The Church tooke the beginning at Ierusalem. Isa.2.3. and so became the top of the whole earth. Psal.48.1,2.

The Church of God should bee gathered of all nations, and therein receiue remission of sinnes. Psalm.65.1,2,3.* Isa.33.23,24. and 60.1,22.*

Christ vnder the name of Ylas speaketh to the Church gathered of the Gentiles. Isai. 49.1.* looke Christ. 1.Cor.3.11,12.

The gates of hell shal not preuaile against the Church and faith which is in Iesus Christ Matth.16.18.

Christ prayeth for the Church. John 17. 9,20.*

In the Church are good and bad vessels of gold, & vessels of earth, hypocrites mingled with the saints. Mat.13.24, to 31. and 47, to 51. 2.Tim.2.20.*

Diuers gifts, administrations and operations in the Church. 1.Cor.12.4,5,6,10.*

Women ought to keepe silence in the Church. 1.Cor.14.34.

The Church of God is not contentious. 1. Cor.11.16.

One maner of doctrine ought to be in all Christian Churches. 1.Cor.14.33.

Phebe was a sister and minister of the Church of Cenchrea. Rom.16.1.

Church discipline. Matth.18.15,16,17. Zech 14.20,21.

Who were forbidden to enter into the congregation or the Church by Moses Lawe. Deut.23.1,2,3.

The Church described vnder the figure of Ierusalem. Psal. 122.2.* Ezek.48.31.* her preseruation described vnder the same figure. Zech.14.1,2.

The new name of the Church, wherein the will of God shalbe performed. Isa.62.2.

The complaint of the Church for her reiection. Psal.89.38, to 52. Isa.49.21. looke Persecute

Christ being the protector of his Church, threatneth the enemies, and comforteth his. Zech.14.12. Mich.4 11,12,13.

The restauration of the Church is propheried. Amos 9.11.*

Many good gifts and blessings were promised to the Church after the preaching of the Gospel. Isa.60.1,2.*

The top of the Church, for the hope of Gods promises. Isa.61.10,11.

The felicitie of the Church is foreshewed. Isa.33.20.* and the eternitie thereof. Ioel 3.20.

The Church of the faithfull are the children of God, borne through his word and mate saints by his spirit. Reu 9.1. John 1. 1,4,12,13. and 3.3,5, to 22. Rom.8.16. and 9.9. Gal.3.7,8. and 4.6. Ephe.1.1, to 10.

The Churches members, are both Iewes and Gentiles. Isa.43.9. John 10.16. 1. Cor. 12.13,14. Ephes. 3.6.

God euermore a defender of his Church. Exod.14.* 1. & 29 45,49. Leu.26.4. Num. 25.13. Deut.7.19, to 25. and 23 14. and 31. 3,6,8. also 1. King.6.23. Psal.90.1,2. Isai. 43.2. Iere.46.27,28. Matth. 18.20. and 28. 20. John 14.14,26. 2. Cor.6.16,17.

The Church ought to finde her ministers necessaries, and not oppresse them. Deut.12. 19. and 14.27,29. and 25.4. Ezra. 7.24. Matth.10.10. Luk.10.7,12. Rom.15.27.1. Cor.9.7,11,14. Galat.6.6.

The Church ought to pray for her preachers. Acts.4.24, to 31. and 12.5. Rom.15. 30. Colos. 4.3,4. Ephe.6.18. 1.Thes.3.1,2. Heb.13.18.

The faithfull that dwelt together in one house called a Church. Rom 16.5. Col.4.15.

Sathan doeth what hee can to hinder the Church. Zech.3.1.

The Church is knowen by Gods worde, looke Matth 7.24. and 16.13, to 19. John 6.68. and 8 47. and 10.27. and 5.39. Acts 2.41. Rom.10.17. 1.Cor.3.11,12,13. Eph. 5.25,26. 1.Tim.3.15.

The Church once sanctified ought not to defile her selfe againe. Cant.5.3.

Eight seuerall vocations in the Church 1.Cor.12.28.

One praying and the rest consenting thereto, was vsed in the primitiue Church. 1. Cor 14.16.

Lysimachus the wicked Church-robber slaine. 2.Mac.4.42.

Of the material Church, and the vse thereof, looke Synagogue, Temple, and House of God.

Chuse life. Deuter.30.19. looke Chosen, Freewill, and Free choise.

¶ *Circumcision*, is sometimes taken for the people circumcised. Gal.2.7. Tit.1.10. but most commonly for a sacrament of Gods couenant with Abraham vntill the comming of Christ, that God would bee the God of him and his seed, that should trust in him. Gen. 17.9.* Leuit.12.3. John 17.22,23.

Whosoeuer neglected or despised circumcision, was not counted any of Gods people. Gen.17.14.

Abraham and all his houshold circumcised. Gen.17.23.*

Izhak circumcised. Gen.21.4.

God commanded circumcision the second time, and why. Iosh.5.2, to 10.

The Shechemites are by a wile procured to be circumcised. Gen.34.13,14, 15.*

John Baptist circumcised. Luke 1.59.

Christ circumcised. Luke 2.21.

The Apostles thought it not meet to burden the Gentiles with the lawe and circumcision. Acts 15.10,19,24,28.

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Paul Circumcised Timothy, and why. Acts.16.1,2,3.

Paul Circumcised not Titus who was a Gentile, and why. Gal.2.3,4.

False Apostles constrained the Galatians to be circumcised, and why. Gal.6.12.13.

Circumcision is bondage. Gal 2.4.

In Christ Jesus, neither circumcision nor vncircumcision availeth any thing. 1.Cor.7.19. Gal.5.6. and 6.15.

Moses wife circumcised her sonne in a time of necessitie. Exod.4.25.

Of the Circumcision of the heart & eares of the faithfull Deut.10.16. and 30.6. Jere.4.4. and 6.10. Actes 7.51. Rom.2.29. wherewith Christ hath circumcised the faithfull. Col.2.11,12,13. and in stead of the other, hath instituted Baptisme, looke Baptisme.

The Jewes did circumcise themselues, and became Apostates. 1.Mac.1.16.

Children newe circumcised, slaine with their mothers. 2.Mac.6.10.

Circumcision maintained in the Apostles time. Titus 1.10. notwithstanding their Edict to the contrary. Actes.15.24,28. Looke Concision.

Circumspect. By meditating Gods Law wee are made circumspect. Psal 19.11.

Cities. The first cities before and after the flood, were builded by the wicked. Gen.4.17. and 11.4.

Cities and suburbs giuen to the Leuites, and why. Num.35.2, to 9.

Cities of refuge, see Refuge.

God commanded the idolaters and their cities to be vtterly destroyed and burnt. Deu.13.12, to 17.

The sort of Zion became the citie of Dauid. 2.Sam.5.7,9.

God is the defender of cities. 2.King.19.34. and 20.6. Psal.127.1.

The portion of the citie of Jerusalem. Ezekiel 45.6.

If God spared not the citie where his Name was called vpon, he will not let other goe free. Jere.25.29.

No euill in the citie, which the Lord hath not appointed. Amos 3.6.

A citie that is set on a hill, cannot be hid. Matth.5.14.

We haue here no continuing citie. Hebr. 13.14.

The description of the newe and heauenly citie Jerusalem, of ꝑ which God is the founder. Heb.11.10.& 12.22. Reu.3.12.& 21.10.*

Cities threatned by Christ. Matth.11.21. and 23 37. Luke 19.43,44.

Citie, for the people of the citie of Jerusalem. Matth.21.10.

¶ *Clay.* God is our father, and we are the clay. Isa.64.8. Job 10.9. see Man.

Cleane beasts. &c. See Beasts.

None cleane that is borne of a woman. Job 25.4.

The Scribes and Pharises made cleane the vtter side of vessels: but their hearts were full of iniquitie and excesse. Matth.23.25.

The Apostles were made cleane onely by giuing credite to Gods word. John 15.3. and 13.10.

Those that bee pure and cleane in heart, shall see God. Matth.5.8.

Cleaue. God commaundeth vs to cleaue vnto him by faith. Deut.13.4. and 11.22.

Those that cleaue vnto the Lord shall bee preserued, but idolaters shall bee destroyed. Deut.4.3,4.

Wee ought to cleaue vnto that which is good, & abhorre that which is euill. Ro.12.9.

Clarkes and *Clergie*, see Elders.

Cloake, see Mantell.

Cloth, and *Clothes*. God clothed Adam and Heua. Gen.3.21. see Foode.

The Israelites being sanctified, washed their clothes. Exod.19.14.

The high Priest ought not to rende his clothes for the dead. Leuit.21.1,10,11.

Gideon clothed in Gods spirit. Judg 6.34.

Wee ought to clothe the naked. Matt.25.36.43.* Isa 58.7. see Tearing.

Cloude. The Temple is filled with a Cloude. 1.King 8.10,11.

God rideth on the cloudes in his glorie. Deut 33.26.

The glorie of God appeared in a cloude. Exod.16.10.

The Israelites were guided in their iourneys by a cloude. Exod.13.21,22. Num.9.1,22. Exod.14.19,20.

God spake vnto Moses in a cloud. Num. 11.25. Deut.31.15.

A cloud rising out of the West, is a signe of raine. Luke 12.54.

The vision of the white cloud. Reu 14.14

Cluster. A cluster of grapes of exceeding bignesse and weight. Numb.13.24.

¶ *Coadiutors* in the Gospel. Ro.16.3. Col. 4.11. 1 Cor.3.9.

Coales of fire were kindled at the Lords wrath. 2.Sam.22.8,9.

We ought to heap coales of fire vpon our enemies head. Rom.12.20. Prou.25.21,22.

Coate. Josephs coate dipped in goates blood. Gen.37.31,32,33.

He that hath two coates, let him part with him that hath none. Luke 3.11.

Of Aarons coates. Exod.20 39,40.

Samuels coate. 1.Sam.2.19.

Christ his coate was without seame. Joh. 19.23.

God made Adam coats of skinnes. Gen. 3.21. see Raiment, Garment, and Apparel.

Cockatrice. Isa 11.8.

Cold. God will spue out of his mouth, those that are neither cold nor hote. Reue.3.16.

Collections. see Gatherings and Almes.

Colledge. There was a Colledge in Jerusalem. 2.King.22.14. 2.Chro.34.22.

Cumbred. see Care. 2.Cor.11.28.

Comelinesse, see Faireneſſe.

Come neere. When God will come neere vnto vs. Deut.4.7. and 33.3.

Comfort. Christ willeth vs to be of good comfort, and why. John 16.33.

Dauid comforteth himselfe in the Lord. 1.Sam.30.1,6.

Moses comforteth the Israelites in the Lord. Deut.31.6.

God is the God of all comfort, and comforteth vs, and maketh vs able to comfort others in all tribulation. 2.Cor.1.3,4. Example in Jaakob. Gene.28.15.

Examples of comforting one another, in Joseph. Gene.50.19,20,21. and 45.3. to 16. in Dauid. 2.Sam.12.24. in Jonathan. 1.Sam 23.16,17. in Paul. 1.Thes.4.18. and 5.14 and 2.11,12.2. Thes.2.16,17. and in Christ. John 14.1,3.* John 14.1,19.

Comforter. Christ promiseth vs the holy Ghost to be our Comforter. John 14.16. and 15.16. and 16.17.

Jobs wife was a wicked comforter vnto him. Job 2.9. and his friends miserable comforters. Job 16.1,2.

Commandements. All men ought to feare God, and keepe his commandements. Deut. 6.1,2, to 7.

How diligent the faithfull ought to bee in the study of Gods Commandements, & teaching their children the same. Deut.6.7, to 16.* Deut.11.18,19,20.

Sinne tooke an occasion by the Commandement, and reuiued. Rom.7.1,9.

The newe Commandement of Christ, is mutuall loue. Joh.13.34,35. and 14.21,23. 1.John 3.23. whereby the Law is fulfilled. Rom.13.9,10. Matt.22,37,38,39,40. Keeping of the commandements, obteineth life. Matth.19.17.

The obseruation of Gods Commandements, profiteth no where circumcision doeth not. 1.Cor.7.19. Jewish fables, and commandements of men to be auoyded. Titus 1.14.

To feare God and keepe his commandements, is the whole duety of man. Eccles. 12.13.

The commandements of God ought to be done in charitie. 1 John 3.14,15,17,18. and 1.John 5.2.

Hee that keepeth Gods commandements, dwelleth in God, & God in him. 1. Joh 3.24.

Hee that loueth God, keepeth his Commandements. 1. John 5.3.

Who so beleeueth in the Lorde, keepeth his commandements. Ecclus.32.24.

The newe commandement of Christ, the old commandement of God. 1.John 2.7,8.

God will not forsake those that keepe his commandements. 1.King.6.13.

Dauid exhorteth Salomon to keep Gods commandements, and why. 1.King. 2.3,4.

Paul affirmeth that the commandements, which he had taught, were of the Lord, and not of himselfe. 1. Corint.14.37. and Moses likewise. Exod.20.1,22.

Blessings or curlings to those that obserue or breake the commandements. Deut. 11.16, 17,21,26,27,28. Exod. 23.22.25.* see Blesse, and Curse.

Comming. Of the first comming of our Saviour Jesus Christ. Mal.3.1,2.

Of the great desire that the Prophets haue had for Christ his comming. Isa.62.1.

Of the comming of Christ, and the tokens thereof, looke Christ.

Christ foreshewed that his comming should shortly bee published thorow all the world, by preaching of the Gospel, and the vertue of Miracles. Matth 16.28.

Of the second comming of Christ Reuel. 6.16. which should be sudden. Mat 24.37,38 Luke 17.26,27. 2. Pet.3.10. Reuel at.3.3.

Watch.

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Matth. 24.27. Of the terriblenesse thereof, loke moze. Mala. 4.1,2,3.* Zeph. 1.14, 15, 16.* Mat. 16.17. and 24.30,31 and 25.31 * Lu. 17.24* and 21.27. 1. Thes. 4.16.

Christ shall come from heauen as hee ascended thither. Acts 1.11.

The faithfull waite for the comming of Christ. 1. Cor. 1.7. Heb. 9.28.

Christ shal not come before there be a departing first, and the man of sinne be disclosed. 2. Thes. 2.1, to 4.

The comming of the Lord draweth neere. Iam. 5.8.

Why the Lord slacketh his comming. 2. Pet. 3.9. loke Iudge, and Iudgement, & Day of the Lord.

Commit. An example that wee ought not to commit our selues into the handes of the wicked, if wee may conueniently shunne it. Neh. 6.3.

Of committing sinne, loke Transgression, Trespasse, and Sinne.

Commodities. Three commodities come vnto vs by prophesying: that is, by reading, preaching, and expounding the Scriptures vnto vs in our mother tongue: where but one is reaped otherwise. 1. Cor. 14.3,4.

Common, for polluted or vncleane. Actes 10.14 Mat. 7.2.

All things were common among þ faithfull in the primitiue Church, and how. Actes 2.44. and 4.32.

The common people be neuer long pleased with any superiour. Eccles 4.15.

The cõmon wealth prospereth when godly princes haue the gouernement. Pro. 28.2, 10, 12, 28. and 29.2, 4, 7, 8, 14. by good counsell, and not by oppression Pro. 11.14, 18.

Commotion. A commotion in Ierusalem, at Christs comming thither. Matt. 21.10.

Communicate, for to be a partaker with the faithfull in Gods worde and Sacraments, whereof, and of the communion of Saints, loke 1. Cor. 11.12, to 26.* Ephes. 4.4, 5, 6. and 5.30. Col. 2.19. Rom. 12.5. Phil. 2.1, 2. loke fellowship, and Supper of the Lord.

Communication. In profitable and honest communication, the faithfull ought to be occupied. Exod. 18.7, 8. & 22.28. Psal. 15.2.* Pro. 13.2, 3, 5. & 24 28, 29.* & 25.11, 12. and 29.11. Eccle. 5.1, 2, 5, 6. Eccle. 7.14. Mat. 5.37. & 12.31, to 38. Eph 4.25, 29, 31. & 5.3, 4, 12, 19, 20. Col. 3.8, 17. 1. Pet. 3.9, 10, 15, 16.

Euill communication, loke Tongues.

Companie. Good companie wee ought to embrace. Gen. 19.17. Psal. 25.4, 5.* & 31.6, 7. Prou. 13.20. Amos 5.14, 15. Eccles. 6.35, 36, 37, 38. Eccles. 8.8, 9. and 9.16, 17, 18, 19 and eschew and abhorre the contrary. Lea. 7. 21. Num. 16.26.* & 25.1.* Iosh 23.12. and 2. Chro. 19.* Iob. 31.3. Psal. 36.1, to 5. Prou. 1.10. and 4.14. and 6.12. and 10.26. and 22.26. and 23.3.6. and 24.16. Eccles. 4.1. Iere. 16.3, 5. Ecclus. 12.7. & 13.1. Matt 7.13, 14. Actes 19.9.2. Cor. 6.14. Ephes. 5.7.2. Thes. 3.14, 15.2. Tim. 4.15. Reue. 18.4.

Vnlawfull companying ought to be punished by death, loke Leu 18.20. and are cursed Deu. 27.20. Exod. 22.19.

Compassion. God had compassion of the Israelites groninges. Iudg. 2.18.

Of Gods mercifull compassion towards man. Ionah. 4.11. Exod. 33.19. Deu. 32.36. Gen. 39.2, 2. King. 13.4, 5. Iudg. 2.18. loke Mercie.

Compelled. Iosiah compelled his subiects to serue the Lord. 2. Chron. 34.33. loke Discipline.

Competent. The wise man desired of God but a competent liuing, & why. Pro. 30.8, 9.

Complaine. Moses complaineth to God for that hee had not deliuered Israel out of captiuity so soone as he would haue had him. Exod. 5.22, 23.

Iosua complaineth to God, because his people were put to flight at Ai. Iosh. 7.7, 8, 9.

Gideon complaineth to God, for that the Israelites were afflicted by the Midianites. Iudg. 6.13.

Complaints of the Prophets for want of righteous men. Mic. 7.1, 2, 3. Psal. 53.3.*

God heareth the complaints of the distressed. Exod. 2.24. Psa. 9.12. and 18.9 Nehe 9.9. loke Crie and Mourne.

Conceite. Wee ought not to be wise in our owne conceit. Iob. 37.24. Pro. 26.12. Rom. 15.1.

There is a generation pure in their owne conceite, & yet are not washed from their filthinesse. Pro. 30.12.2. Pet. 2.10. see Flatter.

Conception and fruitfulnesse the giftes of God. Gen. 4.1, 17. and 16.4, 19, 36. & 20.18. and 21.2. and 25.23, and 29.32.* and 30.5, to 25. Exod. 2.2. Iudg. 14.3. 1. Sam. 1.20. 2 Sam. 12.24. Hosh. 1.3, 6, 8. Lu. 2.24.

Concision. Paul calleth the doctrine of circumcision, concision. Phil. 3.2, 3.

Concord betweene man and wife, and also betweene brethren is agreeable to God and man. Eccles. 25.1.

Paul exhorteth to vnitie and concorde. Rom. 12.2. and 15.6. and declareth that the Spirit hath distributed to euery man seuerall gifts, that concord might be nourished. 1. Cor. 12.11.

Concord of the faithfull preferred before all sacrifices Matt. 5 24. loke Vnitie.

Concubine, for a maried wife. Iud. 19.1, 2. 24 but they had not þ superioritie of controlling þ houshold, as the wife had. Gen. 25.1, 6.

Dauid had both wiues and concubines, 2. Sam. 5.13.

Dauid left ten concubines at Ierusalem, which Absalom lay withall. 2. Sam. 15.1, 6. and therefore Dauid afterward neuer accompanied with them. 2. Sam. 20.3.

Salomon had 700. wiues and 300. concubines. 1. Kings 11.3.

Concupiscence is that euil inclination that is by nature in man sithence his fall, which traineth him vnto euil. Gen. 8.21. which wee had not knowen to haue bin sinne, if the law had not forbidden it. Rom. 7.7.

Concupiscence ought to be resisted & mortified, and how. Gala. 5.16, 18. Colos. 3.5. 2. Pet. 1.4. and 2.10. and 3.3. Eccles. 18.30, 31. Rom. 13.14.

Euery man is drawen vnto sinne, by his owne concupiscence. James 1.14, 15.

Of the fruits of concupiscence. Iam. 4.1, 2. loke moze of concupiscence, in Couet, Desire, and Lust.

Condemne: Hee that is mercifull, will not condemne innocents. Mat. 12.7.

Who can condemne Gods chosen? Is. 50.9. Rom. 8.33, 34.

As all men are condemned by Adam, so are they iustified by Christ. Rom. 5.18.

The Ninenites and Queene of Sheba shall condemne the Iewes, and why. Matth. 12.41, 42. Lu. 11.31, 32.

Hee that beleeueth in Christ, shall not bee condemned. Ioh. 5.24. and he that beleeueth not, is condemned already. John. 3.18. loke Iudge.

No condemnation to the faithfull, which walke after the Spirit. Rom. 8.1.

We are here chastened of the Lord, to the end wee should not bee condemned with the world. 1. Cor. 11.32.

The law is the ministerie of condemnation. 2. Cor. 3.7, 8.

A condemned person ought to giue God glory, and humbly confesse his faults. Iosh. 7.19

Blessed is hee that is not condemned in his conscience, and fallen from his hope in the Lord Eccles. 14.2.

Condition. The condition of all men is alike, and how. Eccles. 7.1, to 7.

The condition of men & beasts alike, and how they differ, loke in the margent. Eccle. 3.19, 20.

The lawe of God giuen vpon condition, how, loke in the margent. Rom. 3.27. and 8.1, 2

Confesse. Pharaoh confessed that God was righteous, and that hee and his people were wicked. Exo. 9.27.

Iethro confessed the God of Israel to bee the true God, and why. Exo 18.11.

Naaman being healed of his lepzie, confessed that there was no God but in Israel. 2. King 5.15.

God punisheth the faithfull, vntill they confesse their sinnes. Num. 21.7.

Achan confessed his sinne vnto Iosua. Iosh. 7.20.

Moses confesseth vnto God the sinne of his people, and by his feruent prayer mitigateth Gods wrath. Exod. 32.31, 32.*

The high Priest was commanded to confesse his and the peoples sinnes, vpon the head of the Scape goate. Leuit. 16, 18, 22.

God requireth at our hands confession of our sinnes, before we can be purged. Numb, 5, 6, 7, to 11. Leu. 5.5.*

The Israelites confesse before the Lorde in Mispeh. 1. Sam. 7.6.

Of confessing of sinnes before God. 1. kin. 8 46, to 49. Psal. 32.5.

How to confesse our sinnes truely. Iere. 14.20, 21, 22. Dan. 9.4, to 20. Psal. 41.4. and 51.3. and 25.7. and 19.12.1. Esd. 9 8, Lu. 15 18, 19. and 18.13. loke Prayer.

Those that were baptized of John, confessed their sinnes. Matth. 3 6.

Many that beleeued, came and confessed and shewed their workes. Acts 19.18, 19.

If we confesse & acknowledge our sinnes, God is faithfull to forgiue vs our sinnes, according to his promise. 1. John 1.9.

Wee ought to confesse our sinnes one to another. James 5.16.

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God dwelleth in him, that by true faith confesseth Christ to be the sonne of God. 1. Ioh. 4. 15. which confession is the gift of God. Mat. 16, 16, 17.

Wee ought not to bee ashamed to confesse our sinnes. Ecclus. 4. 26.

Many of the chiefe of the Iewes durst not confesse Christ publikely for feare of the Pharisies Ioh 7. 13. and 12. 42.

Christ will not confesse those before his Father, that are ashamed to confesse him before men. Matth. 10. 32, 33. Luke 9. 26. and 12. 8. Mar. 8. 38.

It was foreshewed that the Gentiles should after their receiuing of the Gospel, confesse one God, and yeeld due praises vnto him. 2. Sam. 22. 44, 45, 49, 50.*

To confesse and forsake sinne, obtaineth mercie, but he that hideth his sinnes shall not prosper. Pro. 28. 13.

Of Christians is required confession with mouth, and faith in heart to iustification. Rom. 10. 9, 10.

To cõfesse, put for to praise or giue thanks. Lu 2. 38. and 10. 21.

Wee ought not to bee ashamed to confesse Christ. 2. Tim. 1. 8. Heb. 4. 14.

Fasting. prayer, confession of sinnes, and willingnesse to heare Gods word. Nehe. 9. 1, 2, 3. Looke Faith.

Confidence, looke Trust, and Hope.

Confirmeth. God confirmeth his promises to the that walke in his wayes. 1. Kin. 2. 3, 4.

God will confirme his in the trueth vnto the end. 1. Cor. 1. 8.

Conformable. Paul was conformable to all indifferent things, and why. 1. Cor. 9. 22. and 10. 23, 24, 33.

Confusion God is not the author of confusion, but of peace. 1. Cor. 14. 33.

Confusion of tongues. Gen. 11. 9.

Congregation, looke Church.

Coniuration, looke Rebellion.

Coniurers, looke Witches.

Conscience. The conscience of the wicked is alwayes fearefull. Wisd. 17. 10. but the righteous is as bold as a lion. Prou 28. 1.

The praise of a good conscience. Pro. 15. 13. and 17. 22.

Our consciences are redressed by the Gospel. Pro. 12. 25.

Saint Paul reioyced that hee enioyed a quiet conscience. 2. Cor. 1. 12. & exhorted Timothie, to seeke to enioy the like. 1. Tim. 1. 19

The faith of Iesus Christ quieteth a godly conscience. Rom. 5. 1.

Who so doth any thing against his conscience, is condemned, & why. Rō. 14. 21, 22, 23.

We ought not to wound the conscience of our weake brethren, & why 1. Cor. 8. 7, to 13.

Albeit S. Pauls conscience did not condemne him, yet durst he not iustifie himselfe. 1. Cor. 4. 3, 4.

The fruits of a quiet conscience. Lu 2. 29 Act. 20 26. Rom 9. 1. 1. Pet. 3. 15, 16, 21.

We ought to couet to enioy a quiet conscience, both toward God and man. Act. 23. 16.

True repentance purchaseth a quiet conscience. Iob 11. 13. to 19.

Mardochens refused not to honor Haman of pride, but for conscience sake. Est. 13, 12, 13, 14.

Blessed is hee that is not condemned in his owne conscience. Ecclus. 14. 2.

The booke of a mans owne conscience, shall be his accuser at the last day. Reue. 20. 12. Rom. 2. 15, 16. Iohn 8. 9.

Consecrated. The Leuites consecrated their handes to God, by slaying the Israelites. Exod. 32. 19.

The law of the consecration of the Nazarites. Num. 6. 2, 13, 18, 21.

Of the consecration of Aaron & his sonnes. Exod. 30. 19, 20, 30. Leu. 8. 9. looke Aaron.

How the high Priestes were consecrated, looke Priests.

Of the consecration and purifying of the Leuites. Num. 8. 6.*

Consolation. Christ the consolation of Israel. Luke 2. 25. looke Comfort.

Conspiracie, looke Treason.

Constellation. Looke Signes of heauen.

Consult. The wicked consult against the godly Psal. 83. 5.

Consuming. To whom God is a consuming fire. Deut. 4. 24. Heb. 12. 29.

Contemne. God will punish those that contemne his word, lawes, and preachers. Isai. 28. 14.* Ezek. 33. 30, 31, 32, 33. Hole. 5. 10. Example in Manasses. 2. Chron. 33. 10, 11. looke Despise, and Mat. 7. 6.

Content. To bee content with foode and raiment, & to couet no riches but godlinesse, and why. 1. Tim. 6. 6. to 10.

To be content with the state whereto wee are called, without grudging. Phil 4. 11.

Contention. Nothing to bee done through contention or vaineglory. Phil. 2. 3.

A contentious man apt to kindle strife. Prou. 26. 21.

The lot causeth contentions to cease. Pro. 18. 18.

Contention, a worke of the flesh. Gal. 5. 20

The Lord hateth them that raise contentions. Prou. 6. 19.

Hatred stirreth vp contentions, but loue couereth all trespasses. Pro. 10. 12.

To the wicked the godly seeme contentious. Iere. 15. 10. Looke Quarelling, Debate, Dissention, Strife, and Roman. 13. 13. and 1. Cor. 1. 11.

Continencie, a speciall gift of God. Matt. 19. 11. and 1. Cor. 7. 7.

Continue. We ought to continue in goodnesse for many causes. Gene. 19. 17. Iob. 2. 3. Pro. 3. 27, 28. & 23. 17. Eze. 18. 17, 19, 20.* & 33. 7, 12. Eccles. 2. 1, 2.* & 11. 20.* Mat. 24. 13. Lu. 9. 62. Ioh 8. 31, 32, 61. Act. 2. 42. and 11. 23. & 13. 43. & 14. 22. 2. Tim. 3. 14. Heb. 3. 12.* 2. Pet. 2. 20, 21, 22. 1. Iob. 2. 19. Reu. 2. 25, 26. Looke Persuere.

Controuersies decided by the Iudge. Deu. 25. 1, 2, 3.

Conuersation. The conuersation both of Iew and Gentile, before they knew Christ. 1. Pet. 4. 3. Ephe. 2. 1, 2, 3. Rom. 1. 24.*

Christ hath redeemed vs from our vaine conuersation. 1. Peter 1. 18.

Good conuersation the sacrifice of faith. Phil. 1. 12, to 18.

The summe of Christian conuersation. Phil. 4. 8, 9.

The conuersation of Christians ought to be in heauen. Phil. 3. 20. It ought to be holy & honest, especially among þ ignorant & enemies of the word. 1. Pet. 2. 12. 2. Pet. 3. 11.

Considering the end of the Apostles conuersation, wee ought to followe their faith. Heb. 13. 7.

Conuersion. To shewe our conuersion, whiles we may sinne. Ecclus. 18. 20.

An exhortation to true conuersion. Ioel 2. 12.*

God is merciful to such as conuert vnto him. 2. Chr. 30. 9.

Except we conuert, we cannot enter into the kingdome of God. Mat. 18. 3.

Hee that feareth the Lord, conuerteth in heart. Eccles 21. 6.

Coppersmith. Looke Alexander.

Coard. A threefold coard not easily broken. Eccles. 4. 12.

Cornehoorders. Against Cornehoorders, looke Amos 8. 4, to 8.*

Correct. God correcteth the faithfull for their wealth, and triall of their faith. Iob 1. 11, 12. and 42. 11, 12. Looke Chasten.

Of brotherly correction, exhortation, and warning, reade Gen. 37. 21, 22. Leu. 19. 17. Pro 1. 22, 23. 24, 25.* Pro. 9. 7, 8, 9. & 10. 17. & 12. 1. & 15. 31. Pro. 17. 10. & 22. 15. & 25. 8, 9, 10, 12. & 27. 5, 6. & 28. 23. & 29. 1. Eccles. 7. 7. Eccl. 19. 13, to 18. & 20. 1, 2. & 21. 6, 7. and 31. 31. Matt. 18. 15, to 18. Luke 17. 3. Galat. 2. 11.* & 6. 1. 1. Tim. 2. 24, 25, 26. Heb. 3. 7, 8, 12, 13. Iam. 5. 9, 10, 11 looke Discipline.

The correction of the wicked, a warning for the godly. Deut. 13. 10, 11. & 17. 12, 13. & 19. 19, 20. & 21. 18, 19, 20, 21. Prou. 19. 25. & 21. 11. Eccles. 23. 18, 19, 20, 21, 22. Act. 5. 3, 4, 5, 6, 10, 11, 13. 1. Tim. 5. 20.

The corrector or rebuker ought to bee blamelesse himselfe. Matt. 7. 3, 4, 5. Lu. 6. 39. Iohn 8. 7, 9. 1. Tim 3. 2. Tit. 1. 6, 7.

Of correction of children, looke Chasten.

Corrupt. The earth was corrupt before God. Gen. 6. 11.

All mankinde through Adams fall corrupted. 2. Esd. 9. 19. & 7. 48. and 3. 21. Gen. 3. 6, 7. Rom. 5. 12.*

The mount of corruption, why so called. 2. King. 23. 13.

Couenant. God maketh a couenant with Noah. Gen. 6. 18.* & 9. 9, to 18. and with Abraham. Gen. 15. 18. and 17. 2, to 22.

Abraham maketh a couenant with Abimelech, and why Gen. 21, 23, to 33.

The Israelites make a couenant with God. Exod. 24. 3, 7, 8. and God with them. Exod. 19. 5, 6.

Eliiah grieued, that the Israelites had forsaken Gods couenant. 1. Kings 19. 10, 14.

Iehoiada maketh a couenant betweene the Lord, the king, and the people. 2. Kings 11. 17.

Izhaks couenant with Abimelech. Genes. 26, 28, 31. And Iaakobs with Laban. Gene. 31. 44, to 49.*

Dauids couenant with Ionathan. 1. Samuel 20. 16. for the which he well entreateth Mephibosheth. 2. Sam. 9 7.

God promiseth a newe couenant to the faithfull. Iere. 31. 31, to 34. Isa. 42. 5, 6. and 49. 8. Luke 2. 31.

The

The godly ought not to make any couenant with the wicked, and why. Exo. 23. 32, 33. and. 34. 12, 15, 16. looke Mariage.

Ahab maketh a couenant with Benhadad king of Syria. 1. King. 20. 34, 42.

The Israelites for making Couenants with the wicked, are punished. Judg. 3. 6, 8.

The Fathers couenant with God, bindeth the children. Deut. 29. 14, 15. * 31. 13.

The people make a couenant with the Lord, and seale it. Nehe 9. 38.

The couenant of salt, what. Num. 18. 19. looke Testament.

Couet. We ought not to couet our neighbours wife nor any thing that is his. Exod. 20. 17. Deut. 5. 21.

Paul coueted no mans siluer, gold, or apparel. Acts 20. 33. looke Desire.

Couetous. The miserable state of a couetous rich man. Eccles. 6. 2, 3.

Couetousnesse is vnsatiable. Pro. 27. 20. the roote of all euill. 1. Tim. 6. 10.

Idolatrie. Ephes. 5. 5. Col. 3. 5. not to bee named among Christians. Ephe. 5. 3. whereof Christ willeth vs to take heede and beware. Luke. 12. 15, to 35. Heb. 13. 5.

Iudges ought to hate couetousnesse. Exo. 18. 21.

An exclamation against couetous magistrates. Isa. 3. 14. *

Woe to those that are couetous. Isa. 5. 8. Habak. 2. 6, 9, 12.

We ought to pray that our hearts may be inclined to Gods testimonies, and not to couetousnesse. Psal. 119. 36.

Couetousnesse infecteth all sorts of people. Iere. 6. 13. and 8. 10.

Nothing worse then a couetous man, and why. Eccles. 10. 9.

The couetous man enuieth himselfe. Eccles. 14. 3, 4, to 17. and whereunto he is resembled, looke Partridge.

The couetousnesse of Gehazi punished. 2. kings 5. 20, 27. *

Against couetous preachers, which make marchandise of Gods people. 2. Pet. 2. 3.

The couetous Pharises mocked Christ, for reproouing their couetousnesse. Lu. 16. 14.

Paul vsed no coloured couetousnesse, or flattering words. 1. Thess. 2. 5.

The couetous, &c. shall not inherite the kingdome of God. 1. Cor. 6. 10

Couetous wretches, instead of releeuing Gods children, vse to reuile them. 1. Sam. 25. 10, 11.

Of Couetousnesse, and the punishment thereof, looke more Iosh. 7. 1. 1. Sam. 8. 3. 1. king. 21. 1, 2, 3. * Psal. 37. * Pro. 1. 10, to 20. and 11. 1, 24 26, 28, 29. and 28. 8, 20. 22. and 30. 8, 9, 14, 15. Eccles. 2. 26. and 4. 8. and 5. 9, 10, 12, to 17 Isa. 32. 6. and 56. 11. Amos 8. 4, 5, 6. * Mich. 6. 10. * Eccli. 31. 1, 3, 5, 6, 7, 24. 2. Mac. 4. 7, to 36. Mat. 16. 19, 20, 21, 24. * Mat. 26. 14, 15, 16. and 27. 3, to 11. Iob. 12. 6 Acts 5. 1, 2, to 11. and 8. 18, to 25. and 24. 26, 27. 1. Tim. 6. 17. and 3. 3, 8. Tit. 1. 7.

Out of the heart proceede euill thoughtes, couetousnesse &c Mark. 7. 22.

Counsell. Dauid prayeth that Ahitophels wicked counsell might bee turned to foolishnesse. 2. Sam. 15. 31. which came to passe. 2. Sam. 17. 1, 7, to 15.

Those that disobey Gods commandements shalbe without counsell. Deut. 32. 28.

No counsell can resist God. Pro. 21. 30.

The counsell of God is beyond mans reach. Rom. 11. 33, 34.

The difference betweene aged and yong mens counsell. 1. king. 12. 6, 7, 9, 10, 11.

Ruth followeth the counsell of her stepmother Naomi. Ruth. 3. 1, to 6. In doubtfull matters we ought to aske counsell of Gods word, and prophets. Gene. 25. 22, 23 Leuit. 24. 12. Numb. 9. 8. and 15. 34, 35, and 27. 5. Deut. 17. 8, to 14. and 21. 5. * Iudg. 1. 1. and 20. 18, to 24. and 20. 2, 3, 4. 1. Sam. 9. 9. and 10. 22. and 23. 2, 11, 12. and 30. 7, 8. 2. Sam. 2. 1. and 5. 19. and 21. 1. and 1. king. 14. 2, 3. and 22. 5, 8, to 39. 2. kin. 3. 11, 13. and 8. 8, to 16. and 22. 13, 14. Psal. 119. 9. Pro. 3. 1, to 7 Isa. 8. 19, 20. and 9. 13. and 25. 1, 9. and 45. 11. Isa. 30. 1, 2. and 37. 1, 2. Eze. 14. 1, 2. Zec. 7. 2, 3. Tob. 4. 19. Eccles. 8, 9. and 9. 16. and 37. 15, 16. Luke 16. 29.

At the dead, sorcerers, and false prophets, we ought not to aske counsell. Leuit. 19. 31. and 20. 6. Deut. 18. 10, to 15. and 1. Sam. 28. 7, 15. * and 2. kin. 1. 2, 3. 2. Chro. 18. 5, 21 Isa. 8. 19. Dan. 2. 27. and 4. 4. and 5. 7, 8.

Good counsell of whomsoeuer, not to bee disdained. Exod. 18. 19 24.

God confoundeth wicked counsels. Psal. 33. 10, 11. Gen. 11. 7, 8. and 37. 21. and 50. 20. Num. 22. 4, 12, 20. * and 23. 8. * and 24. 5. * and 2. Sam. 15. 2. 32. * and 17. 14. Neh. 4. 15. Est. 7. 4, 8. * Iob 5. 12. Psa. 2. 1, 2, 3, 4. Psal. 20. 8. Psal. 21. 8, 9, 12. Isai. 7. 4, 5, 7. and 19. 3. Matt. 27. 62. * and 28. 2, 3, 4 Acts 5. 17, 27, 38, 39. * and 9 23, 24. 25. and 22. 30. and 23. 1. and 27. 42. *

God worketh all things after the counsell of his owne will. Ephe. 1. 11.

The reward of following euill counsell. 1. kings 12. 13, to 16.

Paul reuealed to the Elders of the Church, the whole counsell of God. Acts. 20. 27.

The Pharises, and Herodians take counsell against Christ. Mat. 12. 14. and 22. 15, 16. Mar. 12. 13. and 3. 6.

Ieroboam taketh counsell to withhold the people from the true seruice of God. 1. king. 12. 27, 28, 29.

Iezebels wicked counsel against Naboth, 1. king. 21. 5, 7, to 11.

We ought not to bee guided by our owne counsels. Pro. 23. 2.

God threatneth them that leane to their owne counsell. Eze. 11. 21.

Of generall Counsels, looke in Doctours and Doctrine.

Counsellers. Euil counsellers purchase hatred to their prince, where good might happen. 2. Sam. 10. 3.

Wicked counsellers make a wicked king. 2. Chro. 22. 3, 4, 5.

Countenance. A mans countenance, garments, and gestures, doe bewray his disposition. Ecclus. 19. 27, 28.

Counterfeit. The wicked can counterfet, Est. 5. 10. looke Dissemblers, and Faining.

Countreys, looke Nations.

Court. The forme of the Court of the Tabernacle. Exod. 29, 9, 10, to 20. and 38. 9, to 21. and of the situation thereof. Exod. 40. 33.

Courtiers should reade the Scriptures. Acts 8. 28.

The Court of the Temple of Salomon. 2. Chro. 4. 9, 10.

Courteous. Christians ought to be courteous one to another. Ephes. 4. 32.

Cowardnesse. God will punish those that transgresse his commandements, with cowardnesse and faint hearts. Leui. 26, 36, 37. Deut. 28. 65, 66. 67. and 32, 25.

Cowards or faint hearted might not goe to warre, and why. Deut. 20. 8.

Craft, looke Subtilie.

Create. God created all things of nothing. Genes. 1. 1. * by Christ Col. 1. 16. for his will and pleasure, and for mans sake. 2. Esdr. 6. 55. Reu. 4. 11. looke Man.

Creator and Creatures, God is our Creator. Deut. 32. 18.

The Creator may bee knowen by his workes. Wisd. 13. 5. Rom. 1. 19, 20.

Gods power declared by his Creatures. Iob. 12. 7, 8.

The creation of Gods wonderfull workes commended. Eccles. 42. 15. * and 43. 1, 27. *

Gods creatures must conforme themselues to his will. Iud. 45. 9.

Those that trust in creatures, are deceiued. Isa. 30. 16.

Christ was begotten before all creatures. Col. 1. 15, 17.

Euery creature of God is good. 1. Tim. 4. 4, 5.

Euery creature gaue glory to the Lambe, Iesus Christ. Reu. 5. 13.

Creatures subiect to vanitie: howe, and why. Rom. 8. 19, 20, to 24.

Christ commanded his Apostles to preach to euery creature. Mark 16. 17. which commandement they haue fulfilled. Coloss. 1. 23. Rom. 10. 18.

The regenerate ought to become newe creatures. 2. Cor. 5. 17. Gal. 6. 15.

Creeples from their mothers wombe, healed by Peter and Paul. Act. 3. 2, 7. & 14. 10.

Cry. The cry of the Ekronites went vp to to heauen. 1. Sam. 5. 10, 12.

Habels blood cried vnto God for vengeance. Gen. 4. 10.

The crie of Sodome and Gomorah ascended to God. Gen. 18, 20, 21.

The Lorde heareth the crie of the afflicted. Deut. 26. 7. Exod. 3 2.

The Israelites crying to the Lorde, were deliuered. 1. Samu. 12. 10, 11. Judg. 10. 10. and 11. 2, 3.

Moses crying to the Lord for Israel against Pharaoh was heard. Exo. 14 15, 16. * and Samuel, against the Philistims 1. Sa. 7. 8. 9.

Dauids enemies cryed to the Lord, but he answered not. 2. Sam. 22. 42.

The hyred seruant oppressed, crying to God, shalbe heard. Deu. 24. 14, 15. Jam. 5. 4.

Christ will auenge his elect that crie to him perseuerantly. Luke 18. 1, 7.

Sith God feedeth ỹ yong rauens that cry

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to him, much more his chosen. Luk. 12. 22. to 25. Psal. 147. 9.

He that stoppeth his eare at the crying of the poore, shal cry himselfe, and not be heard. Pro 21. 13.

All crying, euill speaking, &c. to be banished from Christians. Ephe. 4 31.

Crosse. Christ is led with his Crosse to bee crucified. Matth. 27. 31, 33. Mark. 15. 20, 22. Lu. 23. 26, 33. Joh 19. 16, 17. Hee crepeth on the crosse, that he was forsaken. Mat. 27. 46. Psal. 22. 1, 2. What anguish he endured on the crosse. Psal. 22. 14.

To beare the crosse of Christ. Mat. 16. 24 Mar. 8. 34, 38. Luke 9. 23, 24, 25, 26. else not to enter into Gods kingdome. Mark. 10. 21. 23. 24, 38 Mat. 20. 16. 20, to 24.

He that taketh not his crosse to follow after Christ, is not worthy to bee Christes disciple. Mat. 10, 38.

The crosse or affliction is commended, and why. Mat. 5. 3. to 12. Job. 5. 7. Prou. 10. 17. and 12. 1. Eccles. 2, 1, to 6.

Crosse, put for preaching of ℔ Gospel. Ph. 3, 18. for the benefit of redemption. 1. Cor. 1. 17. and for Christ crucified. 1. Cor 1. 18, 23.

Paul reioyced nothing more then in the crosse of Christ. Gal. 6, 14.

The crosse of affliction is layd on all true beleeuers. Gen. 4 8. and 27. 41. * and 37. 18. Exod. 2. 15. 1. kin. 19. 2. Matt. 10. 9, 16, 16. * and 24 9. Mark. 13. 9, 13. Luke 14. 26. and 21. 17. Joh. 15. 18 and 16. 2. Act. 9, 14. Gal 4 29. 1. Thessal. 3, 3, 4. 2. Tim. 3. 12. 1. Pet. 4. 12. and that by the prouidence of God. La. 3. 37. for their wealth and profite. 2. Samu. 7. 14, 15, 16. Job. 5. 15, 16, 17. * and 33. 16, 17. Prou. 3, 12. Jerem. 46. 27, 28. 1. Cor. 11. 19, 32. Heb. 12. 6, to 12. 1. Pet. 4. 13. Reu. 3. 10, 12. to traine them thereby to the knowledge of God. Exod. 1. 12. * 2. Chro 32. 20. * Prouerb. 6. 23. Iudeth 8. 9. * Matth. 7. 13. Luke 24. 19, 25, to 33. John 12. 25, 26. Acts 14. 19, 30. * Rom. 8. 17. 2. Chron. 4. 8. to 13. and 5. 1, 2, 3. * Phil. 2 8, to 12. 2. Thess. 1. 5, 6. Heb. 2. 9, 10. and 12. 2, 3. and so to preserue them till the comming of Christ. Prouerbs 17. 3. and 27. 21. Eccles. 27. 5, 8. 2. Thessa. 1. 7. 1. Peter 1. 7, 9. and therefore is not ones ℔ to bee borne patiently. Matth. 5. 5. and 10. 28, 38. John 15. 11. Luke 21. 19. John 16. 20. Actes 5. 41. and 16. 25. 2. Corinth. 8. 2. Coloss. 1. 11, 12. Heb. 10. 36. James 1, 2, 3. 1. Peter 4. 13. 16 2. Thessal. 1. 4. but also most ioyfully to be imbraced of them. Job. 5. 17. * Psal. 89. 33, 34, to 38 Prouerb. 23. 18. Isa. 26. 1. * Jerem. 3. 24, 31, 32. * Matth. 5, 4, 6, 10, 11, 12. Joh. 15. 2, 7, 8, 11. Joh. 16. 10, 22, 33. 1. Corinth. 10. 10, 13. 2. Cor. 1. 4, 5, to 8.

The Crosse was laye vpon Dauid for his aduttery. 2. Sam. 12. 10, to 19.

The foolishnesse of the preaching of the crosse. 1. Cor. 1. 23. is the power of God to saluation in those that beleeue. 1. Cor. 1. 18.

How the crosse of Christ is made of none effect. 1. Cor. 1. 17. looke Affliction, Persecution, and Tribulation.

Crowne, the crowne of life is promised to those ℔ endure tentation. Ja. 1. 12. Re. 2. 10.

The crowne of Gods ministers are those whom they winne vnto Christ by their preaching. Reue. 3 11. Phil. 4. 1. 1. Thess. 2, 19.

The crowne of righteousnes shalbe giuen vnto all that loue the appearing of Christ. 2. Tim. 4. 8.

Crowne of glory. 1. Pet. 5. 4.

The Crowne of thornes, put on Christes head. Matth 27. 29.

Of Dauids crowne which hee tooke from the head of the king of the Ammonites. 1. Chron. 20. 2.

℔ Crucifie, True Christians crucifie the flesh. Gal. 2. 19. and 5. 24.

Paul preached Christ crucified. 1. Cor. 1. 23. In respect whereof hee esteemed not the knowledge of any thing. 1. Cor. 2. 2.

Saint Paul was crucified to the worlde, and the world vnto him. Gal. 6. 14.

Christ was crucified. Matth 27. 35 Mar. 15. 24. Luke. 23. 33. John 19. 18. 1. Cor. 2 8.

Cruelnes. The earth was full of cruelty. Gen. 6. 11. looke Tyranny.

℔ Cubite. Albeit a cubite is counted but for one foote and a halfe, yet some thinke the common cubite of the Hebrews did containe 2. foote and a halfe whereof two doe make a Geometrical cubite, that is fiue foote by the standard: after which measure it is thought the Arke was made. Gen 6. 15, 16.

2000 cubites, or a mile, a distance between the Arke and the armie, when they should passe Iordan. Iohua 3. 4.

Cup, for the wine in the Lordes supper. Matth. 26. 27. 1. Cor 11. 25.

The Cup and bread signifie that wee are ioynt partakers of the fruites of Christs passion: that is, one body, and coheires with him of euerlasting saluation. 1. Cor. 10, 16, 17.

Cup, taken for the death of Christ Mat. 20 22, 23. and Mar. 10. 38. and for the wrath of God. Mat. 26. 39. Mar. 14. 36. Luke 22. 42.

Curious questions. 1. Tim. 5. 13. Luke 12. 29. 1. Tim. 6. 5. Matth. 24. 36. John 9. 2. and 14. 11. and 21. 20, 21, 22. Acts. 1, 6, 7, 8. Acts 17. 19, 21. Rom. 9. 22. and 11. 33. Coloss. 2. 16. * 1. Thess 5. 1. 2. Tim. 2, 14. and 1. Pet. 4. 15. looke Disputation.

Wee ought not to bee curious in Gods workes and why. Eccles. 3. 23. Deut. 29. 29.

Curious artes are to be auoided. Col. 2. 8, 18. Acts. 19. 19, 20.

Curse. Rebekah forced not to take vpon her the curse of Isaah. Gen. 27. 13.

The curse which Iotham asked to fall vpon the Shechemites came to passe. Iudges 9. 19, 20, 57.

The Israelites desired Gods curse, if they gaue of their daughters to the Beniamites to wife. Iudges 21. 1, 18.

Of the curses of God on the transgressors of his commandements. Leuit. 26. 14. to 42. Deut. 28. 15. * and 11. 28 Job 27. 13. *

Of the maner of cursing. Deuter. 27. 13, 14, 15. *

Dauid deserueth Gods curses to fall on Joab for slaying of Abner. 2. Sam. 3. 9.

God turneth the curse of Balaam, into a blessing. Num. 23 5. 11. Josh. 24. 9, 10.

God cursed the earth, when he sent the deluge. Gen 8 21.

The earth was cursed for mans sinne. Ge. 3. 17. the serpent for enticing Heuah. Gen. 3. 14. Cain for killing his brother. Genesis 4. 8, 11.

God promiseth Abram to curse those that curse him. Gen. 12. 3.

Cursed is he that curseth Iaakob. Gene. 27. 29.

Balak lendeth for Balaam to curse Gods people. Num. 22. 5, 6.

Goliath cursed Dauid. 1. Sam. 17. 43.

Iosua cursed ℔ Gibeonites. Jos. 9. 23, 27.

The Shechemites cursed Abimelech. Iudges 9. 20, 27.

Dauid cursed those that stirred vp Saul against him. 1. Sam. 26. 11.

Cursed is he that fulfilleth not all the commandements of the law. Galat. 3. 10. Deut. 27. 26.

Cursed is he that hangeth on a tree. Deu. 21. 23.

Christ was cursed for vs, and why. Galat. 3. 13, 14.

We ought not to curse. * eu. 19. 14. Rom. 12. 14. but blesse, euen those, that curse vs. Matth. 5. 44 Luke 6. 28.

Dauid cursed not Shimei, who cursed him. 2. Sam. 16. 5, to 14.

Those that shall stande on Christes left hand, shall be accursed Matth. 25. 41

The Pharises called those cursed that beleeued in Christ. John 7. 49.

Whosoeuer cursed the name of the Lord, was stoned to death. Exod. 21. 17. Leuit 20. 9. Matth. 15. 4.

Cursed bee the man that trusteth in man, &c Jere. 17. 5, 6.

Cursed bee he that doeth the worke of the Lord negligently. Jere. 48, 10.

Of cursing, looke more. Gen. 9. 25. Num. 5. 18. * Josh. 8. 34. Prou. 26. 2. Jerem. 29. 17, 18. and 49. 13. Zech. 8. 13.

The godly haue cursed, and how. Jere. 21. 14, 15. Job. 3. 1. *

Curtaines. of the Tabernacle. Exod. 26. 1. to 15. and 36. 8, to 20.

Customes of the Hebrewes. Genes. 32. 32. and 43. 24, 25. Judg. 11. 34, 37, 39, 40. Ruth. 4. 7. and 2. Chr. 35. 24.

Custome is a Lawe to the wicked. Wisd. 14. 15. looke Accustomed.

Custome is an ill president. Joh. 18. 39. Mat. 27 15.

Against custome contrary to the trueth. looke Exod. 23. 2. Leuit. 18. 30. Deut. 12. 32 2. kings 17. 39, 40. Matth. 15. 9. Mar. 7. 8, 9. 1. Cor. 11, 16. Jere. 10. 3.

A good custome. Acts 25. 16.

Cutting out selues, looke Balde.

Baals Priestes cut themselues, 1. kings 18, 28.

D

Daintie. looke Wanton, Diet, and Apparel.

Damnation. looke Condemne, and Hell.

The Damned are called Cotes. Matth. 25. 33.

Danger. He that loueth danger shall perish therein. Eccles. 3. 27.

No man ought rashly to put his life in danger. Eccles. 8. 8.

God deliuered the Israelites out of great danger. Exod. 14. 2, 3, 4, 16. *

Darkenesse

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Darkeneſſe vpon the deepe. Gen.1.2.

The ix. plague of Egypt was palpable darkeneſſe. Exod.10.21,22. and why. Wiſd. 18.4.

Darkneſſe ouer all the land of Iurie, when Chriſt died. Mat.27.45. Mar.15.33. Luke 23.44.

In God is no darkeneſſe. 1. Ioh.1.5.

We Gentiles were darkeneſſe. Eph.5.8. but now are light. 1.Theſ.5.5.

The light ſhineth in darkeneſſe, and the darkeneſſe comprehended it not. 1. Ioh.1.5.

The workes of darkeneſſe. Rom.13.12,13.

God will lighten things that are hidden in darkeneſſe. 1.Cor.4.5.

If we walke in darkneſſe, we haue no fellowſhip with Chriſt. 1.Ioh.1.6.

Whoſoeuer hateth his brother, is ſtill in darkeneſſe. 1.Ioh.2.9.

There is no communion betweene light and darkeneſſe. 2.Cor.6.14.

The Lorde will lighten the darkeneſſe. 2. Sam.22.29.

The dayes of darkeneſſe. Eccles.11.8.

Darkneſſe put for ignorance of God. Ioh 3.19. Mat.4.16. for the whole corruption of mans nature. Ephes.5.8. for ſinne Rom.13. 12. Epheſ.5.11.1. Ioh.1.6. for blindneſſe of mind. Mat.4.16. Luke.1.79. Ioh.8.12. and 12.46. Acts 26.18, Col.1.13.1. Theſſ.5.4. 1.Pet.2.9. 1.Ioh.2.8.

Vtter darkeneſſe. Mat.8.12. and 25.30.

Of darke ſpeeches, looke Parables, and Riddles.

Dare. Who dare ſtand againſt God. Wiſdome 12.13.

Daughter. What care an honeſt man ought to haue of his daughter. Eccius.42.9, 10,11. and 26.10.

Like mother like daughter. Ezek. 16.44.

Daughter of Zion, for all the number of the faithfull. Cant.3.11. reade Iſa.3.16.

Daughters for cities. Ezek.16.46. Matth. 21.5. for citizens. Luke 23.28.

A wiſe daughter is an heritage to her huſband. Eccius.22.4.

The daughters of Princes, ware a garment of diuers colours. 2 Sam.13.18.

Of the daughter ſold to be a ſeruant, reade Exod.21.7, to.12.

No man ought to perſwade his daughter to whoredome. Leuit 19.29.

Iphtah offered his onely daughter in ſacrifice. Iudg. 11.31,39. looke Children and Women.

Daunced. The Iſraelites daunced before the golden calfe. Exod.32.18,19.

The Beniamites tooke of the daughters of Shiloh, when they kept their ſolemne feaſts of dauncing. Iudg.21.21,22,23.

Dauid daunced before the Arke. 2. Sam. 6.14,16. 1.Chro.15.29.

To ſhun the woman that is a dauncer. & a ſinger. & why. Eccius.9.4. reade Ero.15.20. Iudg.11.34. 1. Sam. 18.6. & 29.5. Eccles. 3.5. Matt.14. 6. Marke 6,22. Luke 15.25. looke Piped.

Day. The day was created by the word of God. Gen.1.3,5.

Two great lights to diuide the day and the night. Gen.1.16,17,18.

Day and night ſhal not ceaſe to the worlds end. Gen.8.22.

God is the life and length of dayes to the faithfull. Deut.30.20.

The longeſt day that euer was or ſhal be, in Ioſhuahs time. Ioſh.10.13,14.

God will prolong their dayes that obſerue his lawes. 1.Kings 3.14.

The Lorde the Iudge be Iudge this day: a kinde of othe Iudg.11.27.

How a man may ſee good and long dayes. 1.Pet 3. 10.* Pſal.34 12.*

Redeeme the time, becauſe the dayes be euill. Epheſ.5.16.

Superſtitious obſeruation of Dayes reproued. Gal.4.10. Col.2.6,16,17.*

All dayes ought to be alike among Chriſtians. Rom.14.5,6. Mat.12.1, to.9. Mat.2. 27. Luke 13.15,16. Ioh 5.10,11.

One day with the Lord is as a thouſand yeeres. 2 Pet.3.8.

A day for a yeere. Ezek.4.6.

The day of ſaluation. 2.Cor 6.2.

The day of the Lord is at hand. Rom.13. 12. It is vnknowen. Mat.24.36,43. & 25.13. 1.Theſſ.5.2. it will be fearefull 2. Cor.5.10, 11. Mal.4.1, 5. Amos 5.18. reade 2. Theſſ.2. 1,2,3. Zech.14.7. looke Iudgement.

The great day of Gods wrath is come. Reue.6.17.

Sunday called the Lords day, and why. Reue.1.10

The day of death vnknowen. Eccle.9.12.

Dayly bread looke Foode.

Widowes neglected in the dayly miniſtring, Acts 6.1.

We ought to releeue our brethren deſtitute of dayly foode. James 2.15.

The dayly ſacrifice of Chriſtians. Malac. 1.11.

Chriſt taught dayly in the Temple. Mat. 26.55. Luke 19.47.

Scriptures ſearched dayly. Acts 17.11.

Paul died dayly. 1.Cor 15.31.

Of Deacons. Of Deacons, and what men they ought to be. 1.Tim 3.8, to 14.

Deacons ordeined in the Church by the Apoſtles and why. Act.6.2,3, to7. of their office. Rom. 12.8.

Dead. The dead raiſed vp by Eliiah. 1. Kin.17.22. by Eliſha. 2.kin.4.35. by Chriſt. Mat.9.25. & 22.52,53. Mar.5.41. Luke 7. 12,15. by Peter. Act.9. 36.* by Paul. Acts 20.9,10,11,12,40. and by touching the dead bones of Eliſha. 2.Kings 14.21.

The dead is not to be ſought vnto. Deut. 18.11. Iſai. 8, 19, 20. looke Praying for the dead.

The Iewes might not cut or make themſelues balde for the dead, and why. Deut.14. 1, 2.

The high Prieſt might not be preſent at the buriall of the dead. Leuit.21.1,2,3,4.

Faſting and prayer with teares, cannot profit the dead. 2.Sam.12.22,23.

The dead ſhall heare the voice of the ſonne of God, and liue. Ioh.5.25.

Dead mens bones burned. Amos 2.1.

To be dead to ſinne, how. Rom.6.2.

The faithfull ſeeme dead vnto the world, when they before God, doe liue in Chriſt Ieſus. Col.3.3,4.

Chriſt riſing from the dead, was made the firſt fruits 1.Cor. 15. 20. and firſt borne of the dead. Col.1.18.

We are buried by baptiſme as dead with Chriſt. Rom.6.4.

Being dead with Chriſt, from the ordinances of the world, wee are not burdened with traditions, and why. Col.2.20.*

Widowes that liue at pleaſure, are dead being aliue. 1.Tim 5.6.

Of the burial and bewayling of the dead, looke Mourning.

Deafe. God maketh dumme and deafe. Exod.4 11.

Curſe not the deafe. Leuit.19.14.

Chriſt healeth a deafe man. Mar.7.32.*

Dealing plainely, looke Simple

Deare. Luk.7. 2. Act.20.24. looke Beloued and Precious.

Dearely beloued, looke Beloued.

Dearth, looke Famine.

Death. God foretolde Adam, that whenſoeuer he did eate of the tree of knowledge, he ſhould die the death. Gen.2.16,17.

Death followeth the breach of Gods commandements. Deut. 30.17,18,19.

The death of Adam and all his poſteritie vnto Noah. Geneſis 5.5.* Of Noah. Gen. 9.29. Of Terah Abrahams father. Geneſis. 11.32. Of Abraham. Gen.25.8. Of Sarah. Gene.23 2. Of Debojah Rebekahs nourſe. Gen.35 8. Of Iſhak. Gen.35.29. Of Iaakob. Gen 49.33. Of Joſeph and all his brethren. Exod.1.6. Of Aaron. Numb.20.28, and 33.38. Deut.10.6. and 32.50. Of Moſes. Deut.34.5. Of Joſhua. Ioſh.24.29. Of Gideon. Iudg.8.32. Of Iphtah. Iudg.12.7. Of Samſon. Iudg.15 30. Of Saul and his children. 1. Sam. 31.6. as was foretolde him by the Deuil. 1.Sam.28.19.

The death of Saul and Jonathan, is told vnto Dauid. 2.Sam.1.4.

The death of the ſonne of Dauid, begotten in adulterie. 2.Sam.12.18.

The death of Dauid. 1. Kings 2. 10. Of Salomon. 1.Kings 11.43.

The death of beaſtes the firſt plague of Egypt. Exod.9. 3,4,6. Death of the firſt borne, the tenth. Exod.11.5. and 12.29.

We muſt ſtriue for the truth, and defend iuſtice to the death Eccius.4.28.

The remembrance of death is very bitter to ſome, and acceptable to other. Eccius. 41. 1, 2.

Death is better then a bitter life. Eccius. 30. 17.

Iob deſireth death. Iob.8.9.

The day of death is vncertaine, and therefore we ought to watch Luke 12. 39,40,45, 46. Mat.13,33, to.37. Iam.4.13, 14, 15. Eccles.9.12.

Dauid deliuered from the ſentence of death, which he pronounced againſt himſelf, was not punished for his offence 2.Sam.12. 11,13,14. and 15.14.* and 16 21,22.

Death is ſwallowed vp in victory. Hoſ. 13. 14 and 1.Cor.15.54. by Jeſus Chriſt. 1.Cor. 15 57. Heb.2.14,15.

The woman of Zarephath imputed the cauſe of the death of her childe, to be her ſinnes,

sinnes. 1. Kings 17.18.

Christ goeth to the Father by suffering death. John 14.2.*

God is glorified by the death of his saints. John 21.19. Phil. 1.20.

Paul would gladly receiue death, to confirme the doctrine which he taught. Phil. 2. 17, 18.

Paul foretelleth that his death was at hand. 2. Tim. 4.6.

Paul willingly conformed himselfe to Christs death, that he might attaine to the glory of the resurrection by him. Phil. 3. 10, 11, 20.

Pauls death brought fruit to the Corinthians. 2. Cor. 4.12.

Christ foresheweth his Disciples of his death. Matth. 16, 21. and manner thereof, John 12. 32, 33. and how moe should beleeue the Gospel after his death, then if he had bene alwayes present. John 12. 24.

Christ his soule heauie, euen to the death. Matt. 26. 38. Mar. 14. 34, 35, 36.

Christ condemned to death. Matth. 27. 22, 23, 26. Mar. 15. 13, 14, 15. Luke 23. 23, 24. deliuered to death for our sinnes. Rom 4. 25. Heb. 9. 15.

God hath reconciled vs to himselfe by the death of his Sonne. Col. 1. 20, 21, 22.

Death is the wages of sinne. Rom. 6. 16, 23. James 1. 15.

The sting of death. 1. Cor. 15. 56.

The death of Iesus Christ hath saued vs from death. Rom. 5. 6, 7, to 19.

Peter preacheth the death and resurrection of Christ. Acts 2. 23, 24, 40.

Second death. Reu. 20. 14. & 21. 8. Ioh. 5. 24, 25.

Christ compareth his death vnto baptisme. Luke 12. 50.

Death, and the time thereof is appointed for all men. Deuter. 31. 14. Iosh. 23. 14. 2. Sam. 26. 10. Iob 14. 5. Psal. 89. 48. Eccles. 3. 2. and 8. 8. Eccius. 17. 2. Ioh. 7. 30. and 8. 20. Rom. 5. 12. Heb. 9. 27.

Death of the faithful called a sleepe. Deu. 31. 16. Mat. 9. 24. & 27. 52. Ioh. 11. 11, 12, 13. Acts 7. 60. & 13. 36. 1. Cor. 7. 39. and 11. 30. 1. Thess. 4. 13.

Playing vpon instruments, vsed at the death or burial of any. Matth. 9. 23.

Sudden death, or euerlasting damnation, or both prepared for the wicked. Gen. 7. 21. and 14. 15. & 19. 24, 25. Exod. 15. 28. Numb. 16 31, 32, 33, 49.* Esther 7, 8, 9. and 2. Kin. 1. 10, 12. &c. Mat. 9. 55, 56.

We ought rather to suffer death, then commit Idolatry. Dan. 3. 16, 17, 18.

Precious is the death of Saints. Psal. 116. 15.

After death commeth the iudgement. 2. Esd. 14. 35. Heb. 9. 27.

Through enuie of the deuill came death into the world. Wisd. 2. 24. by Gods sufferance. Eccius. 11. 14. None is to be iudged blessed before his death, and why. Eccius. 11. 28.

Of death and of those that be the occasion of their owne deaths, looke Die, and Kill.

Deaw fell with the Manna. Exod. 16. 13, 14.

The heauens dropped the deawe vnto Gods people. Deut 33. 28.

Isaak prayeth God to giue Iaakob the deaw of heauen. Gen. 27. 28.

God gaue neither deaw nor raine in three yeeres together. 1. King. 17. 1.

Moses blesseth the tribe of Ioseph with the deaw of heauen. Deut 33. 13. and prayeth, that his doctrine may drop as the raine, and his speach as the deaw. Deut. 33. 2.

Debate betweene Abrahams & Lots herdmen Gen. 13. 7, 8. looke Contention.

Debtes. The widowes debtes paid by the encrease of the ople. 2 Kin. 4. 1, 2, to 8. looke Lending.

Deceiue our brethren wee may not. Leuit. 19. 11. looke Defraude.

Michal deceiued her father with an image. 1. Sam. 19. 12.

A lying spirit in the mouth of all Ahabs prophets, to deceiue him. 1. kin. 22. 20, 22, 23.

Iaakob deceiued Esau. Gene. 27. 36. and Laban Iaakob. Gen. 31. 7.

Dauid deceiued Saul. 1. Sam. 20. 1, 5.* and Achish king of the Philistims. 1. Sam. 27. 8, to 12.

Let no man deceiue vs with vaine words. Ephes. 5. 6.

How mans heart may deceiue him. Deut. 11. 16, 17. through pride. Obad. 3.

Men are deceiued, for want of the knowledge of the Scriptures. Mat. 22. 29. Mar. 12. 24 looke Erre and Errour.

Euill men and deceiuers shall waxe worse and worse. 2. Tim. 3. 13.

Christ counted a deceiuer, and those that beleeued in him, deceiued. Matth. 27. 63. John 7. 47.

Gods preachers also are counted deceiuers. 2. Cor. 6 8.

Who be indeede deceiuers, looke 2. Ioh. 7. 2. Tim. 3. 1, to 10.

Decrees, looke Ordinances.

Dedication of the Temple by Salomon. 1. Kin. 8. 63, 64.* confirmed by God. 1. Kin. 9 3.

Of the dedicating of a new house. Deut. 20. 5.

Of the dedicating of the Temple in the time of Esdras. Ezra 6. 16, 17.

Of the dedication of the wall at Ierusalem. Nehe. 12. 27.

Of the dedication of the altar vnder Iudas Maccabeus. 1. Mac. 4. 56.

Feast of dedication. John 10. 22. looke Sanctifie.

Deedes. Good deeds are tokens of amendment of life. Mat. 3. 8, 9, 10. Luke 3. 8, 9. Act. 26. 20. looke Doe, and Workes.

Deepe. The deepe. Gen. 1. 2. is a masse or lumpe of earth without forme, mingled confusedly with the waters.

The deuils crane that they may goe out into the deepe Luke 8. 31.

Defend, looke Humble.

Deferre. To deferre turning to God, looke Repentance, and to Put off.

Defile How the name of God is defiled. Leuit. 18. 20. and 19. 12.

How the Priests of the Law were defiled, Leuit. 21. 1. Ezek. 44. 25 looke Pollute.

Defoure, looke Rauish.

Defraude not one another. 1. Thessa. 4. 6. looke Deceiue.

Degree, looke Estate.

Deliuer. God deliuereth his out of aduersitie. 2. Sam. 4. 9. and 22. 1, 4.*

God sent Gideon to deliuer the Israelites. Iudg. 6. 14, 16.

Ioseph foretold the deliuerance of the Israelites. Gen. 50. 24.

God sheweth Moses, how the deliuerance of Israel should be brought to passe. Exod. 3. 20, 21, 22.*

The Israelites are commanded to celebrate the day of their deliuerance. Exod. 12. 2, 14.

Moses sheweth Pharao how God had deliuered Israel from Pharaoh Exod. 18. 8.

God deliuered Paul out of the mouth of the Lion. 2. Tim. 4. 17.

Christ hath deliuered vs from sinne, the deuill, and the law Luke 9. 56. 2. Tim. 1. 9. and being deliuered, we are become seruants to righteousnesse Rom. 6. 16, 17, 18.

Samson called his victory, a great deliuerance. Iudg. 15, 18.

God promised Ahab to deliuer the hoste of Ben-hadad into his hand. 1. King. 20. 13.

Delight. God delighteth in Christ and his chosen. Mat. 3. 17. and 17. 5.

Delusion God sendeth strong delusions to vnbeleeuers. 2. Thess. 2. 11.

Denie. A stone pitched on ende, for a witnesse against the Israelites, that afterward should denie their God. Iosh. 24. 26, 27.

Peter stoutly promiseth that he would neuer denie Christ, and yet did. Matth. 26. 35, 70, 72, 74.

If wee denie Christ, he will denie vs. 2. Tim. 2, 12. Luke 12. 9.

He is an Antichrist that denieth that Iesus is Christ. 1. John 2, 22.

Depart. All that call on Christ must depart from iniquitie. 2. Tim. 2. 19.

We ought not to depart from God, to serue idoles. Deut. 11. 16. 1. Sam. 12. 20, 21.*

Samson being departed from God, his strength departed from him. Iudg. 16. 19, 20.

Paul and Barnabas departed asunder. Acts 15. 36, 37, 38, 39.*

Depose. Asa deposed his mother, and why. 2. Chro. 15. 16.

Descend. God descended to see the affliction of his people. Exod. 3. 8. and to see the tower of Babel. Gen. 11. 7.

Of Christ his descending into hell, looke Christ.

Desert, looke Merite.

Desire, looke Concupiscence.

Despaire. The children of Israel despaire. Exod. 5. 21.

Comfort for such as despaire. Ezekiel 33. 11, to 20. Psalm. 103. 8, to 19. Looke Comfort.

The 4. lepers despairing to bee famished, declare Gods prouidence to the Samaritanes. 2. Kings 7. 3, 4, 8.*

The punishment of desperate wicked men. Jere. 16. 12* and 18. 12.*

Despise. The wicked despise gouernment. Iude 3.

Who

Who so despiseth God and his word, shall be despised of him, and destroyed. 1. Sam. 2. 30. Prou. 13. 13.

God hath chosen the despised things of the worlde, to confound the mighty. 1. Corinth. 1. 27, 28.

He that despiseth the faithfull minister of the Gospel, despiseth God. 1. Thess. 4. 8. looke Contemne.

Destroy. God destroyeth dumbe creatures for mans sinne. Zeph. 1. 3.

God destroyed Sisera and all his chariots. Iudg. 4, 15.

Destruction threatned to the Israelites. Deut. 28. 48, 51, 53.

Pride goeth before destruction. Prou. 16. 18.

Covenant making with idolaters, bringeth destruction. Iudg. 2. 2, 3.

Deuils. God forbiddeth to offer to deuils. Leuit. 17. 7.

Deuil, signifieth a cursed speaker or an accuser. Iude 9 Reu. 12. 9, 10.

The Israelites consecrated their children vnto idoles and deuils. 2. Kings 17. 16, 17. Deut. 32. 17.

Deuils cast out, looke Fasting, and Matth. 17. 20, 21.

Deuil in the maide, looke Diuination.

Deuils know and confesse Christ. Matt. 3. 11. Luke 4. 41. Acts 19. 15.

The Iewes sayd that Christ had a deuil. Mat. 12. 24. Mar. 3. 22.

Wee ought not to reioyce that deuils are subdued vnto vs, but rather &c. Lu. 10. 20.

The Gentiles sacrificed to deuils. 1. Cor. 10. 20.

Those that sacrifice to deuils, are deuils fellowes. 1. Cor. 10. 20.

Doctrine of deuils, looke Doctrine.

Christ healed the possessed, and chased out the deuils. Mat. 8. 33. & 9. 32, 33. & 12. 2. & 17. 18. Mar. 1. 25. & 5. 1, to 14. Luk. 8. 26, to 34. and 11. 14.

The deuil possessing the serpent, seduceth the woman. Gen. 3. 1, to 7. and is vanquished by Iesus Christ. Gen. 3. 15.

The deuil cannot hurt when he wil, nor so much as he would. Mat 8. 31, 32, 33. Mar. 9. 22. Luke 4. 13. Reu. 2. 1, 2, 10. and 7. 2, 3.

The deuill called the prince of this world. Ioh. 14. 30. and 16. 11. and of darknes. Eph. 6. 12. and that ruleth in the aire. Eph. 2. 2.

The deuil is our aduersarie. 1. Peter 5. 8. Mat. 13. 39.

The deuil is a murtherer, liar, and father of lies and liars. John 8. 44. and the king of pride. Iob 41. 25.

The children of the wicked are the seed of the deuil. Matt. 13. 25, 38, 39. and his detained captiues. 2. Tim. 2 26.

Christ hath destroyed the deuils power ouer vs. Heb. 2. 14. and therefore he appeared. 1. Ioh. 3 8.

Wee may ouercome the deuill with faith, and the word of God. 1 John 2. 14.

Wee ought not to giue place to the deuil. Eph. 4. 27.

Christ calleth the Iewes the children of the deuil. John 8. 44.

Iudas betraied Christ by the prouocation of the deuill. Ioh. 13. 2.

Euerlasting fire prepared for the deuil and his Angels. Mat. 25. 41.

The deuill labourerh continually for the destruction of men. Zech. 3. 1. 2. Matth. 4. 3, to 12. Luke 8. 12. and 22. 31. Reue. 2. 10. his power is of God. 2 Chron. 18. 21. Iob. 1. 12. and 2. 6, 7 Matth. 8. 32. Mar. 5. 13. Col. 1. 16 2. Tim. 2. 26.

Deuilish wisdome, what. Iam. 3. 15. 16.

Deuices. God confoundeth the deuises of the wicked. Iob. 5. 12, 13. Dan. 6. 8, 15, 24. * and 13. 62. and 14. 31, 42.

Desert, looke Wildernesse.

I Die. Moses died vpon mount Abarim. Deut. 32. 49, 50.

Gideon feared to haue died, because hee had seene an Angel. Iudg. 6. 22. so did Manoah. Iudg. 13. 22, 23.

Aaron died on mount Hor. Numb. 20. 23, 24, 25, 26, 28.

How Samson died. Iudg. 16. 30.

The children of Israel wish to die. Exod. 16. 3. Num. 14. 2, 3, 4. so did Moses. Num. 11 14, 15. and Eliah. 1. king. 19. 3. 4.

Whether we liue or die, we are the Lords. Rom. 14. 8. Phil. 1. 21, 22.

Thomas exhorteth his fellowes to die with Christ. Ioh. 11. 16.

Christ earnestly desired to die for vs, that the Gospell might the sooner bee preached thorow the world. Lu. 12. 49, 50, 51.

Christ died for our sinnes, and rose againe for our iustification. 1. Corint. 15. 3, 4. Rom. 4. 25.

To eate any thing that dieth alone, forbidden, and why. Deut. 14. 21.

Christ died for all men, and why. 2. Cor. 5. 15.

Christ died for vs, declaring his loue. 1. John 3. 16. that we might enioy the grace of God. Heb. 2. 9.

We must be ready to die for our brethren by Christs example. 1. Ioh. 3. 16.

Those that beleeue not in Christ shall die. Ioh 3. 36. as contrariwise. Ioh. 6. 40.

To die in the Lord, and die the death. Reuel. 14. 13. Mat. 7. 10.

Be good to thy friend before thou die. Eccl. 1 4. 13, to 16.

The soule that sinneth shall die. Eze. 18. 4.

Herod died miserably. Actes 12. 23. so did Antiochus. 2. Mac. 6. 5, 6. *

To goe to the fathers, and enter into the way of all the world, is for to die. Gene. 15. 15. Iosh. 23. 14.

Diet. Moderate diet commended. Prou. 15. 16, 17. and 27. 27. Dan. 1 12, to 17. Eccles. 31. 19, to 31. and 37. 28.

Difference betweene man and beast, looke Condition.

Difference betweene a bodie and a spirit. Luk. 24. 39.

Difference of meates. Matth. 15. 11. Actes 10, 13, 14, 15. Rom. 14. 14, 17.

Digge. A law for him that diggeth, or openeth a well. Exod. 21. 33.

Whoso diggeth a pitte, shall fall therein. Ecclus 27. 26. Prou. 26. 27. Psalm. 57. 6. Eccles. 10. 8.

How the proude digge pits for the godly, looke Psal. 119. 85.

Dinner. Better is a dinner of greene herbs with loue, then a stalled ore with hatred. Prou. 15. 17.

Direct. We ought to direct our hearts vnto the Lord. 1. Sam. 7. 3.

The Lord directeth both our tongues and doings. Psa. 16 1, 9, 33. & 19. 21. looke Prepare.

Dissensions ought not to bee among Christians. 1. Cor. 1. 10, 11. & 3. 10, 11. looke Contention, Debate, and Strife.

Disciple. The Pharises in scorne willed him that was borne blinde and healed, to be Christs disciple. John 9. 28.

The disciples were afraid on the sea. Mat. 14. 16, 30. Mar. 6. 48, 49, 52.

The disciples of Christ would haue dissuaded him from going to Iudea, and why. John 11. 8.

Christs disciples being an hungred, plucked the eares of corne to eate on the Sabbath day. Matt. 12. 1, 2.

Christs disciples forbade one to cast out deuils, and why. Mar. 9. 39.

The disciple offended at the waste of oyntment. Matth. 26. 7, 8, 9. Mar. 14. 3, 4, 5. John 12. 3, 4, 5, 6.

Christ foretold his disciples that they would forsake him. Mat. 26. 31. Mar. 14. 28. Ioh. 16 32. and so they did. Mat. 26. 56. Mar. 14. 50.

Some of the disciples doubted of Christes resurrection. Mat. 28. 17.

Christ came among his disciples, the doores being shut. John 20 26.

Christs disciples knowen by mutuall loue. John 13. 35.

Who so loueth any thing more the Christ, cannot be his disciple. Mat. 10. 37.

Who so giueth a cuppe of drinke to a disciple of Christ, shall not lose his rewarde. Mat. 10 42. looke Apostles.

Discipline. Of the commodity of discipline, and discommodity of the contrary. Pro. 13, 13, 14, 18. Wisd. 6. 17, 18, 19. *

Fooles despise discipline. Pro. 15. 5.

An order of discipline described in Ezra. chap. 7. 11, to 27. 1. Esd. 8. 25.

Discipline of the Church. Mat. 18. 17.

Discord, looke Contention.

Disdaine. We may not disdaine to bee taught, no not of our inferiour. Exod. 18. 24. Acts 18. 24, 26.

Diseases. The diseases of Egypt, with all other plagues, are punishments of the breach of Gods commandements. Exodus 15. 26. Deut. 7. 12, 15. and 28. 35, 59. & 29. 22. Mat. 9. 2. John 5. 14. 1. Cor. 11. 30.

Intemperance breedeth diseases. Ecclus. 31. 19, 20. * and 37. 29.

Christ healed a man that had bene diseased 38. yeeres. Ioh. 5. 5, to 10. looke Sicknesse, and Infirmities.

Disguising rayment forbidden both man and woman. Deut. 22. 5.

Disobedient to God and his word, subiect to many curses. Deut. 28. 15. * Iere. 26. 4, 5, 6. Deut. 30. 17, 18.

Achan for disobedience stoned to death. Iosh 7. 11, 14, 15, 18, 25. *

The Israelites for disobedience, were caried captiue into Syria. 2. King. 17. 6, to 24.

A pros

A prophet for his disobedience was slaine by a lion. 1.King.13.24.

All men for y disobedience of Adam were subiect vnto sinne, death, & damnation. Rom. 5.12.

Disobey. Whosoeuer disobeyed the priests or Iudges, was put to death. Deut.17.9,10, to 14.

Of disobedience & the punishment therof, looke more Gen.3.2.* and 19.14.* Leu.10. 1.* and 26.15.* Num.14.10.* & 16.1,2.* & 20.2.* Deut.1.1.28.* & 27.15.*. 1.Sam.12.9. and 13.9, to 15.* & 15.23.* & 28.7.* 2.Sam.6. 6,7.1.King.11.1, to 14 and 13.1, to 25.* 14. 7.8, to 19 & 20.31.* 2.Chr.7.19.* & 26.16.* Isa.24.5,6* Iere.11.3.* & 13.11.* and 17. 23.* and 35.13,17. Ionah.1.3.* Mat.14.28, 29,30.* & 17.8,14. Act.7.39, to 43. Rom.2.1, to 10. Gal.3.10. looke Rebellion.

Disposers. The Apostles and Ministers of Christ are disposers of Gods secrets. 1.Cor. 4.1. and manifold graces. 1.Pet.4.10. and ought to be faithfull distributers of the same. 1.Cor 4.1, 2. Looke Apostles, Bishops, and Ministers.

Disputation. Vaine disputatiõs, foolish questions, and brawlings about the Law, ought to bee auoided, and why. Tit.3.8,9, 10, 11. 1.Tim 6.3,4,5,20,21.

Dissemble. Peter, Barnabas, & the Iewes dissembled. Gal.2.11.*

Saul dissembled as though hee heard not what the wicked spake against him, and why. 1.Sam.10.27.

Dissemblers can thinke one thing, & speake another. 2.Sam.13.20,22,26, to 29. and 16. 16 to 20.* and 17.15.*

Dissembling prophets be meet for the wicked. Micah.2.11.

Dissimulation ought not to be vsed among Christians. 1.Pet.2.1.

Ieremie dissembled, and why. Ier.38.26, 27. looke Counterfeit.

Distrust. looke Vnbeliefe.

Diuination or soothsaying ought to be punished with death. Leuit.20.27. it ought not to be vsed. Isa.8.19.

Paul dispossessed a spirit of diuination. Acts 16.16,17,18. looke Soothsayers.

Diuine. Ioseph counterfeited himselfe to diuine and prophesie. Gen 44.15.

Diuision, looke Strife and Contention.

Diuision of tongues. looke Tongues.

Diuorced. None ought to be diuorced. 1. Cor.7.27. except for fornication. Matt.19.9.

Moses suffered a bill of diuorce. Deu.24. 1, to 5. Mala.2.16. Matt.19.7,8. Mar.10.4, 5. contrary to the first institution. Matt.4.5, 6,9. Mar.10.6,7,8,9, 11,12.

I Doe. God doe so to thee, and more also: a kinde of adiuration vsed of the Hebrewes. 1.Sam.3.17.

The obseruers of Gods commandements, shall prosper in all their doings. Deu.29.9.

We must doe, as wee would bee done to. Mat.7.12. Lu.6.31. Tob.4.15.

Wee are commanded not onely to heare, but also to doe Gods commãdements. Deut. 4.1,5,6,10,13,40, & 5.1.27,31. and 6.1,2,3, 24,25. and 7.11,12. & 8.1 & 10.12. Iosh.22. 5. Iere.7.3,4. for, Not euery one that saith, Lord, Lord, shall enter into the kingdome of heauen, but he that doth the Fathers will. Matth.7.21. For, not the hearers, but the doers of the Law shalbe iustified. Rom.2.13. Lu.6.46. Actes 26.19,20. and 1. Iohn 2.4. and 1.6. for those that heare Gods word and doe it not, deceiue themselues. James 1.22. and are foolish builders. Mat.7.26,27. Luke 6.49. but the doers are wise builders. Matt. 7.24,25. Luke 6.48 and are blessed. John 13.17.

Good doers commended. Matth 25.34.* called Christs friends. Ioh.15.14. S. Lukes Gospel conteineth all that Iesus did and taught. Acts.1.1.

We ought to doe all things to the glory of God, and in Christs name. Matth.5.16. 1.Cor.10.31. Col.3.17. and 1. Pet.1.11.

Doe good to all, but chiefly to them of the houshold of faith. Gal.6.10.

The glory of well doing, pertaineth to God. 1.Sam.25.34 looke Workes and Well-doing.

Dore. Christ is the Dore. Ioh.10.1,9 Act. 14.27.

God standeth at the Dore, and knocketh. Reu.3.20.

Dore of bitternes. Col.4.3..

Doctors. The holy Ghost is the Doctor of the Apostles, and all the faithfull. Ioh.14.26 Psal.51.10,12,13.

Paul the Doctor of the Gentiles in faith and veritie. 1.Tim.2.7. 2. Tim.1.11.

Christ ordeined Doctors in his Church. 1.Cor.12.28. and why. Ephel.4.11, to 17.

Doctors and such as turne men to righteousnesse, shall shine as the starres for euer. Dan.12.3.

Doctors ought to be guided by the rule of the same wherin they preach. Rom.12.6.1. Pet 4.10,11.

What Doctors should come in the latter dayes. 1 Tim.4.1,2.2. Pet.2.2. looke Disputations.

Doctrine is the gift of God. Rom.12.7.

Wholesome doctrine. Tit.2.1.*

Doctrine of deuils. 1.Tim.4.3.2.Pet.2, 1,3. Iude 4.

The Iewes cal the Gospel new doctrine. Mar.1,27.

Wee ought not to approue any that teacheth other doctrine then of Christ. 2 Iohn 10,11.

Wee ought not to bee caried about with strange doctrines. Heb.13.9.

The Scriptures are written for our doctrine Rom.15.4.

The forme of doctrine which God hath giuen, is charitie. Rom.6,17.

They that followed Christ, were astonied at his doctrine. Mar.11.18.

Paul exhorteth to attend to reading, exhortation, and doctrine. 1.Tim.4.13,15,16.

An idole or stocke, is a doctrine of vanitie. Ier.10.8.

True doctrine ought to be taken out of the Scriptures. Acts 28.23.

True doctrine chiefly maintained by humilitie. Phil.2.1,3.to.9.

No doctrine but Christs ought to bee receiued. Col.2.8,9.

We must hearken to the word of God, and not to the doctrine and precepts of men. Exod.23.13.21,22. Deut.4.2. and 12.30,31,32. and 13.1,2,3,8 Ios.1.7,8. Psal.12.4. Pro.5. 1,2, to 15. and 30.5,6. Isa.8.19,20. & 29.13. to 17. Iere.2.8,11,13,17,18.* and 23.16,17. 18.* Eze.13.2,3,6,7. Mat.5.19. & 7.15,16, to 21. & 15.9 & 16.6,12. & 17.5. & 24.4,5,11, 23,24. Mar.7.6, to 14. Luke 16 13,15. Ioh. 13.16,20,35. Actes 15.5, to 30. Acts 20.32. Rom.16,17,18.1. Cor.1.12,13. and 3.5,6,7, 18,21. & 7.12,25,35. Gal.1.8,9,10. Ephe.4. 14,15. Phil.3.2,16, to 19. Col.2.4,6, to 9. 1.Tim.1.3, to 7. & 4.1.* & 6.3. 2.Tim.1.13. and 2.14,15,16.* Heb.13.7,9. 1. Ioh.2.18. 19.* and 3.7. and 4.1,2,3,6. 2.Ioh.7, to 11, Iam.2.1, to 4. & 2.Pet.3.16,17,18. Reuel. 22,18,19,

Dogges. Iezebel was eaten with dogges. 2.Kin.9.36.

Dogges or whelpes put for the Gentiles. Mat.15 26. Mar.7.27.

Dogges also for stubborne enemies of the Gospel. Matth.7.6. and for false prophets. Phil.2.1.

The dogge is returned to his own vomit. 2.Pet.2.22. Pro.26.11.

Hazael called Elisha, if he were a dogge, and why 2.Kings 8.13.

A dead dogge, for a despised person. 2. Sam.9.8.

Vnpreaching pastours called dumbe and greedie dogges. Isa.56.10,11.

Of dogges. 2.Sam.3.8. Iob.30.1. Psal. 22.16,20. Eccles.9.4. Tob.5.16. and 11.4. Luke 16.21. Reue.22,15. looke Hire.

Domage, looke Hurt.

Dumbe. God maketh eloquent, dumbe and deafe. Exod.4.11.

The dumbe healed, looke Deuill.

Zecharie becommeth dumbe, for his incredulitie. Luke 1.18,19,20.

Heliodorus suddenly striken dumbe, is healed again at the praier of Onias. 2.Mac. 3.29,33.

Dumbe creatures spoken vnto. Ezek. 6, 23 and 36.1. Micah.6.1,2.

Dumbe creatures punished for mans sake. Zeph.1,2,3.

Dominion. Christs dominion endureth euer. Psa.145.13. is farre aboue all principalitie, power, &c. Ephe.1.21. looke Kingdome, Lordship, Power, and Rule.

Double tongued persons ought to bee abhorred, and why. Eccius 28.14.*

Double hearted. Eccius 2.13. and 3.28.

Doue sent out of the Arke. Gen.8.8.

Doues dung sold for fuel. 2 King 6.25.

Dough. The Israelites caried vnleauened dough for haste out of Egypt. Exo.12.39.

Dowrie. Leahs dowrie. Gen.30.20.

Dowrie of virgins. Exo.22.16,17.

Shechem offereth Iaakobs daughter a large dowrie. Gen.34.11,12.

Dragon. The Dragon Satan bound for 1000. yeeres, Reue.20.2.

Of the Dragon that fought with Michael and his angels. Reue.12.3,7.

Daniel slayeth the Dragon without sword or staffe. Dan.14.26,27.

Dragons taken for great and monstrous fishes.

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fishes. Psal. 148.7.

Draw. None can beleeue in Christ, except the Father draw him. Ioh. 6.44.

Dread looke Feare.

Dreame. Iaakob dreamed hee saw a ladder. Gen 28.12.

Abimelech by a dreame kept from touching Sarah to defile her. Gen. 20.6.

Laban warned by a dreame, to speake well to Iaakob. Gen. 31.24.

God willeth Salomon by a dreame, to aske what he would. 1. King. 3.5.

God spake to the Prophets by dreames. Num. 12.6. 1. Sam. 28.6.

Ioseph rehearseth his two dreames to his brethren. Gen. 37.5, 9, to 12.

Of the dreames of Pharaoh, looke Gen. 41.1, to 8.

A souldier expounded his fellowes dream. Iudg. 7.13, 14.

God is the interpreter of dreames. Gene. 41.16. Dan. 2.28, 30.*

Of dreames, reade more Gen. 31.3, to 14. and 40.5.* and 46.2, to 5.1. Sam. 3.4.* 2. Sam. 7.4, to 18. Iob 7.14. and 33.15, to 18. 2. Macc. 15.11, to 18. Matt. 1.20, to 24. and 2. 12, 13, 19, 22.* Acts 16.9.

Dreames that doe leade from God, ought not to be regarded. Deu. 13.1, 2, 3, 5. Ier. 23. 16, 25, to 28.* & 27.9, 10. Eccles. 32.2, to 8.

Dreames make fooles to haue wings. Eccles. 34.1.

Pilates wife was troubled in her dreame, for Christ. Matt. 27.19.

Dreames come by the multitude of businesse. Eccles. 5.2.

Yong men shall see visions, and olde men shall dreame dreames Acts 2.27.

Dresse. God put Adam in Paradise to dresse it, and keepe it. Gen. 2.15.

Drinke, Drunkennesse, & Drunkards. The Israelites murmured, and contended with Moses for want of drinke. Exod. 15.24. and 17.1, to 8.

Elijah being fed by rauens, dranke riuer water. 1. King. 17.5, 6.

God willeth Gideon to take none to warre with him, that kneeled downe to drinke water. Iudg. 7.4, to 7.

Strong drinke was forbidden Aaron and his sonnes. Leuit. 10.8, 9.

Strong drinke is raging. Pro. 20.1.

A Prophet is commanded not to drinke nor eate in Beth-el. 1. King. 13.9.

Dauid being very drie would not drinke of the water, which his three worthies fetched. 2. Sam. 23.15, 16, 17.

The Israelites dranke of the red liccur of the grape in the lande of promise. Deut. 32.14.

What drinke was to bee accounted vncleane. Leuit. 11.32, 33, 34.

The Iewes did drinke the spirituall drink that we drinke of. 1. Cor. 10 3, 4.

The Apostles filled with the holy Ghost, counted drunke Acts. 2 13.

Christ also called a drinker of wine. Mat. 11.19.

Eli iudged Hannah to bee drunke, when he saw her lips moue, and heard no voyce. 1. Sam. 1, 12, to 19.

Noah being drunke, was mocked by his sonne Ham. Gen 9.21, 22.

Lot being drunke, committed incest. Genes. 19.33, 35, 36.

Dauid would haue made Uriah drunke. 2. Sam. 11.13.

Amnon being drunke, was slaine by his brother Absalom. 2. Sa. 13.28.

Benhadad being drunke, was discomfited by Ahab. 1. King. 20.16, 20, 34.

Elah being drunke, was slaine by Zimri. 1. King. 16.8, 9, 10.

Nabal was drunke. 1. Sam. 25.36.

Holofernes being drunke, was slaine by Iudeth. Iudeth. 13.2, 8.

Princes ought to abhorre drunkennesse, and why Pro. 31.4, 5.

Christians must abhorre drunkennesse, Luke 21.34. Eph. 5.18. Rom. 13.13. 1. Coz. 6.10. and 11.21. 1 Pet 4 3. Matt. 24 49.

Drunkennesse condemned. Pro. 30 1.

Wee ought not to keepe company with drunkards, and gluttons, and why. Prou. 23. 20, 21. 1. Coz. 5.11.

A woe against drunkards. Isai. 5.11, 12, 22. and 28. 1. Joel 1.5. Hab. 2.15.

A drunken woman is a great plague. Ecclus. 26.8.

A labouring man, giuen to drunkennesse shall not be rich. Ecclus. 19 1.

Drunkennesse a worke of the flesh. Galat. 5.21.

Gods arrowes drunke with his enemies blood. Deut. 32.41, 42.

Drousie healed on the Sabbath day. Luke 14.2, 4.

Dust. Man is dust, and to dust he shall returne. Gen. 3.19. and 18.27. Eccle. 12.7. looke Man.

The Hebrewes in token of sorow, vsed to cast dust or ashes on their heads. 2. Sam. 1. 2. looke Ashes.

Paul and Barnabas shooke the dust from their feete against the vnbeleeuing Iewes. Act. 13.51. as Christ willed his Apostles to doe. Mat. 10.14, 15. looke Earth, and Tearing of Clothes.

Duetie. Wherein the whole duety of man consisteth, looke Eccles. 12.14.

Dwell. Moses foreshewed that the Israelites should dwell in safety. Leuit. 26.5. Deut. 11.29, 30, 31.

God dwelt with the Israelites vpon mount Sion Exod. 15.17.

Paul dwelt in Rome by himselfe two yeeres. Acts 28.16, 30, 31.

The dwelling of Israel in Egypt, was 430 yeeres. Exod. 12.40, 41.

What it is to dwell in Christ. 1. John 2. 6. Ioh. 6.56.

The Spirit of God assureth vs that hee dwelleth in vs. 1. John 3.24.

We dwell in Christ Iesus, if we confesse him to bee the Sonne of God. 1. John 4.11, 13, 15, 16.

Christ assureth vs, that in his Fathers house are many dwelling places. Ioh 14 2.

E

Eare. The eare of seruants which would not bee set at liberty, bored with an awle. Exod. 21.6. Deut. 15.17.

All eares hearing of Eli his punishment, shall tingle. 1. Sam. 3.11.

He that hath eares to heare, let him heare. Mat. 13.9. Mar 4.9. Luke 8.8.

God giueth to those that loue him, eares that can and will hearken to his word. Deu. 29.2, 3, 4.

Rebels haue neither eyes, nor eares to see or heare withall. Ezek. 12.2.

Nose and eares taken for Princes and Priests. Ezek 23.25.

It was lawfull to gleane eares of corne vpon necessitie. Deut. 23.25. Mat. 12.1.

Early. Elkanah and his wiues rose early, and worshipped. 1. Sam. 1.19.

Of early rising. Gene 19.27. & 20.8. & 21. 14. & 22.3. & 28.18. Exo 8.20. and 9.13. 1. Sa. 17.20. Isa. 37.36. and 50.4. 2. King. 3.22. Ier. 32.33. Matt. 20.1 Mar. 16.2.

The murtherer riseth early to kill the poore, and needy. Iob. 24.14.

Earnest. Gods Spirit the earnest of our inheritance. 2. Cor. 1.22. & 5.5. Ephes. 1.13, 14. and 4.30. Rom. 8.15, 16, 17. Gal. 4.6, 7.

Earth. God separated the earth from the waters, which first were mingled together. Gen. 1.2, 9.

God gaue the earth vertue to bring forth hearbes and trees. Gen. 1.11, 12.

The earth cursed, see Cursed.

Adam was driuen out of Paradise to till the earth. Gen. 3.23.

The earth corrupt before God. Gen. 6.11.

Noah got his liuing by tilling the earth. Gen. 9.20.

By whom the earth was ouerspread. Gen. 9.19. and 10.32.*

All the earth is the Lords. Exod. 9.29. and all that in therein. Psal. 24.1.

The earth and fruits thereof cursed to the disobedient. Deuteron. 28.15, 16, 17, 23, 38, to 43.

Moses calleth heauen and earth to witnesse. Deut. 32.1.

Naaman craueth that hee might carry of the earth of the land of promise, to sacrifice therron to the true God. 2. King. 5.17.

The earth and all that is therein, shall burne at the day of iudgement, and afterward there shall bee a new earth, wherein righteousnesse shall dwell. 2. Peter 3.10, 13. Reue. 21.1. Isa. 65.17. & 66.22.

Why art thou proud, O earth and ashes? Eccles. 10.9. looke Dust.

Earthquake. The earth trembled at the deliuerie of the Law Exo. 19.18 Psa. 68.8. Heb. 12.26. and when God spake to Elijah. 1 King. 19.11, 12.

Earthquakes foreshewe that God is angry, and will punish the vngodly. 2. Sam. 22.8. Psa. 18.7. Isa. 13.13. & 24.18, 19, 20. & 29.6. As appeareth by Korah, Dathan, & Abiram Num. 16.1, to 36 and Uzziah. 2. Chron. 26. 16.* Amos 1.1. Zech. 14.5.

The earth quaked at the death of Christ. Mat. 27.51, 54. when hee rose againe. Matt. 28.2. and after the Apostles prayers. Act. 4. 31. and 16.26.

Earthquakes precede great alteration of Religion Reue. 6.12. 8.5. & 16.18. and also are signes of Christ his speedie comming vnto

vnto iudgement. Ioel 12,10. Matth.24.7. Mar.13.8. Luke 21.11.

Earthly. The first man is of the earth earthly. 1.Cor.15.47.48.

Easter, looke Passeouer.

Eate. He that will not worke must not eate. 2.Thess.3,10,11,12.

The Apostles had no leasure to eate. Mar. 6.30,31

The faithfull are forbidden to eate no meate, so they doe all to Gods glory. 1.Cor. 10.25,31.

To eate the flesh of Christ, looke Supper of the Lord.

The Israelites sate downe to eate and drinke, and rose vp to play. Exod.32.6.

The minister may eate and drinke at his Churches charge. 1.Cor 9 4,7,to 16.

We ought not to eate any thing that dieth alone. Deut.14.21.

What the Iewes should eate and offer, and where. Deut.12.11,12,13,14,15,16.

God sendeth plenty of foode to eate, to those that loue him. Deut.11.13,14,15.

Hannah so vpbraided with barrennesse, that she could not eate. 1.Sam.1.6,7.

Samuel blessed the sacrifice before the people did eate. 1.Sam.9.13 looke Fasting, Fatte, Foode, and Women.

Ebrewes might not eate bread with the Egyptians. Gen.43.32.

Abram called an Ebrew. Gen.14.13. and Ioseph. Gen.39.14.

Paul boasteth of his being an Ebrew, and why. 2.Cor 11.16,17 18,22.* Phil 3.5.

Edge, looke Garment.

Edifie. Christians ought to exhort & Edifie one another. 1.Thess.5 11. with that which is good to Edifie withal. Rom.15.2. 1.Tim. 1.3,4,5.

Effeminate, looke Wantons.

Egle. The Iewes forbidden to eate of an Egle. Deut.14.12

The properties of an Egle. Deut 32.11. 2.Sam.1.23. Ier.4.13. Lam.4.19 Hos 8.1 Psalm.103.5. Iere.49.16. Obad 1.4 Prou. 30.19. Exod.19 4. Mica.1.16. Matt.24.28. Luke 17.37.

The parable of the two Egles, and the signification. Ezek.17.2,3,7.

Elders. ordained by election throughout all Churches. Acts 14.23 Tit.1.5.

Pauls exhortation to the Elders of Ephesus Acts 20.17.*

What maner of men Elders ought to be. Titus 1.6,to 10.

What Elders are worthy of double honour. 1.Tim.5.17.

Receive no accusation against an Elder vnder two or three witnesses. 1.Tim.5.19. looke Bishops.

Elect The elect are few in number. Mat. 7.14 and 20.16 and 22.14.

Elected to saluation from the beginning of the world. Ephe.1.4. 1.Pet.1.2. Reuel. 17.14.

The elect of God cannot be condemned. Rom 8.33,34.

Gods purpose is by his election. Ro. 9.11

S. Paul knewe that the Thessalonians were Elect 1.Thes.1.4.*

Those that are Elect depart from iniquitie. 2 Tim.2.19.

The Elect onely beleeue. Acts 13.48.

The Elect feare God, and be mindfull of pleasing him. Mal.3.16.

Election. Israel hath obteined by free Election, that which he could not by workes. Rom.11.5,6,7.

Election proceedeth from grace, and not of workes. Rom.9.11,12,13.

The Iewes being enemies to the Gospel for our sakes, touching the Election, are beloued for their fathers sake. Rom.11.28.

Election lieth in God & not in vs. Rom.9. 11,16.

We must make our Election sure by good workes. 2.Pet.1.10. looke Chosen, and Predestination.

Eloquence. Aaron appointed to assist Moses in stead of eloquence. Exod.4,10,14,16.

Elements. The Elements shall melt with heate. 2.Pet 3.10.

The powers of the Elements were knowen to Salomon. Wisd.7.17.

All the Elements serue the will of God. Wisd.19.17. looke Rudiments.

Embrace. Esau embraced his brother Iaakob. Gen.33.4. So did Ioseph both his brother Beniamin. Gen.45.14.& his father Iaakob. Gen.46.29. and Iaakob embraced Iosephs children. Gen.48.10.

There is a time to embrace, and a time to abstaine. Eccles.3.5.

Wisedome will bring them to honour that embrace her. Prou.4.8.

The right hand of Christ embraceth his Church. Cant.2.6.

King Eupator embraceth Iudas Maccabeus. 2 Mac.13.24.

Embawming, looke Gen.50.2,26.

Enchanter, looke Finger.

The punishments of Enchanters Reuel. 22.15. Looke Sorcerers, Soothsayers, and Witches.

Enclined. God is more Enclined to mercy, then to wrath. Wisd.7,18, &c.

God *Encourageth* Ioshua and the Israelites. Ios.1.6.7,18. Deu.31.6,7,8.& S.Peter and Paul. Acts 10.16.& 8.9 & 23 11.

The godly haue nede of encouragement in their faith. Mat.9.22. Luke 1.36. Act.11. 23. and 14.22. and 15.63. and 16.5. and 18. 23,27. and 20.1,2,6,17.*

The *Encrease* of the doctrine of Christ ought to be attributed vnto God onely. 1. Cor.3.6,7.

Ende. When the ende of all transitorie things shall come. 1.Cor 15 24.

The ende of all things is at hand. 1.Pet. 4.7.

The wise will consider their end. Deu 32. 29.& so shal they not doe amisse. Eccles.7.36.

The ends of the world are come vpon vs 1.Cor.10.11.

Ending, looke Beginning.

Endued. Christ willeth the Apostles to abide in Ierusalem, till they were endued with the holy Ghost. Luke 24.49

Endure, looke Continue, and Persevere.

Enemies. God deliuereth the disobedient into the hands of their enemies. Deut.28.25

God threatneth to take vengeance of his enemies Deut.32.42,43.

If we feare God, hee will make our enemies to feare vs. Leu.26.7,8. Deut.6.2,13, 14.& 11.13,22,25. and 28.1,7.

God made Iaakobs enemies afraide of him Gen.35.5,6.

God deliuereth Lots enemies into Abrahams hands. Gen.14 20.

God deferreth to afflict, lest the enemies should swell. Deut.32.27.

If we loue God, he will lay his curses on our enemies. Deut.30.6,7.

God sold the Israelites into the hands of their enemies. Deut.32.30,41. Iudg.2.14. and 3.7,8,12.14. and 4.2. and 6.1. and 10.7, 8. see Aduersary.

Saul became Dauids enemie, because he saw that God was with him. 1.Sam.18.11, 12,15.

Dauid fled to his enemies, and there liued in more safetie then among the Israelites. 1.Sam.21.10.* and 1.2.*

We ought both to loue our enemies, & doe them good. Mat.5.44 Luke 6.27. 2.Kin.6. 22,23. (& not to triumph at their hinderance. Pro.24.17.) that wee may winne them to amendment. Deut.23.4.5. Prou.25.21,22. Rom.12.20,21. Examples in Dauid toward Saul. 2.Sam.1.17. 1.Sam.24.5,to 8.& 26.8.* & toward Shimei. 2.Sam.16.5, 10,11,to 15. Example also in Christ Luk.3 24 & in Steuen. Act.7 34. And God hath reconciled vs to himselfe, euen when wee were his enemies, Col.1,21.

Christ hath many and diuers enemies. John 15.18. Acts 20.30.

Christs enemies compared to woolues. Matt.10.16. Act.20.29. They are not to be feared. Matt.10.26. for they fall into great destruction. Mat.10.15.& 22.7,44. Luke 19 27.1.Cor.15.25. Heb.1.13.

Who bee the enemies of Christ his crosse. Phil 3.18.

Gods enemies constrained to speake well of God & the godly, sometimes against their conscience. 1.Sam.24.17,18.*& 26.21,24, 25. Exod.9 27.& 10.16,17. 2.Mac.9.12.

Enprisonment, see Prison.

Ensample, see Example.

Entising, see Flattering.

Enuie of the Philistims, see Welles.

Rahel enuied Leah. Gen.30.1.

The Egyptians enuied the increase of the Israelites. Exod.1.12.

Labans sonnes enuied the prosperity of Iaakob. Gen.31.1.

The brethren of Ioseph enuied him. Gen. 37.4,8,11.

Dauid forced not of the enuie of his brother Eliab. 1.Sam.17.28.

Saul enuied Dauid, because the chiefe praise of the victorie was ascribed to him. 1.Sam.18.8,9.

Enuious folkes ought to be shunned. Pro. 23.6.

Christ was deliuered vnto Pilate through the enuie of the hie Priests. Matt.27.18.

Hee that is endued with charity, enuieth no man. 1.Cor.13.4.

Enuie is forbidden Christians. Gal.5.21. 1.Pet.

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1. Pet. 2.1 Pro. 14 13. Mat. 7.1. Luk. 5 30. Rom 1.29. and 13.13. Phil. 1.15.1. Timot. 6.4. Tit. 3.3. James 4.5.

Through enuie of the deuill came death into the world. Wisd. 2.24.

Examples of enuie. Matth. 20.24. Luke 15.25.* Acts 7 9. and 17.5.

Where enuie and strife is, there is sedition and all maner of euil workes. Jam. 3.14,16.

What should an enuious man doe with money? Ecclus 14.3.

The wicked enuie the godly. Dan. 6,4. see Hate.

Epicures and Stoikes disputed against S. Paul. Acts 17.17,18.

Epicures and Atheists are described. Wisd. 2.1, to 23. 2 Pet. 3.3,4. Ephe. 2.12. Rom. 1. 21.* Of their punishment. Rom. 2.8,9,12. Reu. 20 15. and 22.15.

Epistle. The Corinthians are the Epistle of Iesus Christ, and of S. Paul 2. Corinth. 3.2,3.

Peter warneth vs to beware of the difficultnesse in Pauls Epistles. 2. Pet. 3.16.

Pauls Epistle to the Romanes was written out by one Tertius. Rom 16.22.

Equall. Iesus Christ being in the forme of God, thought it no robberie to be equal with God. Phil. 2.6.

Equalitie among Christians how to be vsed. 2. Cor. 8.14.

Erre. Why the Israelites erred in their hearts. Psal. 95.10.

Couetousnesse causeth many to erre from the faith. 1. Tim. 1.6. and 6.10.

They erre that imagine mischiefe, & will not be reformed. Pro. 14.22. Ecclus. 17.1.

God causeth no man to erre. Ecclus. 15. 12.

Who so conuerteth him that hath erred from the trueth, doth saue a soule from death. James 5.19.

The wicked thinke it not enough to erre themselues, except they draw others with them. Wisd. 14.21.* Isa. 30.10,28.

Errour and darknesse are appointed for sinners. Ecclus. 11.16. Rom. 1.27.

In the latter dayes men shal giue heed to spirits of errour. 1. Tim. 4.1.

The last errour shalbe worse then the first. Matt. 27.64.

How to discerne the spirit of errour from the spirit of trueth. 1. John 4.6.

Estate. No estate exempted from the reading & expounding of the Scriptures. Nehe. 8.8,13.

Eschew. Wee ought to eschew euill, & doe good. Ecclus 4.20 and 1. Pet. 3.11.

Esteeme. Paul esteemed not to know any thing, saue Iesus Christ, and him crucified. 1. Cor. 2.2.

Eternall life. Matt. 19 16,17. & 25.35, 36,46. Mat. 10.17, to 32. Luke 18.18 to 31. John 4.36. and 5 39. & 6.68. and 10 28. and 12.25. 1. Tim. 1.16. and 6.12. looke Life.

Eternall iudgement. Heb. 6.2.

Eternall redemption. Heb. 9.12.

Eternall inheritance. Heb. 9.15.

Eternall glorie. 1. Pet. 5.10.

Eternall fire. Jude 7.

Euer. Taken for the continuance of this world. Eccles. 2.4. for fiftie yeeres. Exod. 21. 6. for the time till Christs first comming Exodus 12.14,17. 1. Chro. 17.12. for so long as a promise is kept. Exod. 32.13. and for many times or often. John. 8.20. but simply for a time without end, as 1. Thes. 4.17.

Of euerlasting life, looke Life.

Euidence hidden in the ground, and why. Jere. 32.14.

Euil. All the imaginations of the thoughts of mans heart are euil continually. Gen. 6.5. and 8.21.

How wee may take the euill fourth of the mids of vs. Deut. 13 5.

No euill can come to those whom God fauoureth. Psal. 23.4. and 91.10. and. 121 7.

Euill shall hunt the cruell man to destruction. Psal 140. 11.

Hee that followeth euill, seeketh his owne death. Prou. 11.19.

The feare of the Lord causeth man to depart from euill. Prou. 16.6.

Wo to them that speake good of euill, and euill of good. Isa 5.20. Michah. 3 2.

Of the two euils which Gods people committed. Jere. 2.13.

Euery man ought to turne from his euill way, &c. and why. Jere. 25 5.

All prouocation to euil, is infective. Prou. 6.27,28,29. and to be shunned. 1. Thessal. 5. 22.

Adam eating the forbidden fruite, knewe good and euill. Gene. 3.5,7

We ought not to render euil for euil. Pro. 20.22. and 24.29. 1. Pet. 3. 9. Rom. 12.17. 1. Thes 5.15.

Mabal rendred Dauid euill for good. 1. Sam. 25.7, to 11.

The euil pretended against Ioseph, in selling of him, turned to good. Genelis 50.20. Rom 8.28.

Wee ought not to doe euill, that good may come thereof. Rom. 6 2.

Jeroboam acknowledgeth that the euill of Samaria came by Gods prouidence. 2. Kin. 6.27,30,33.

We are euill by nature. Matth. 7.11 Luk. 11 13,48. Gen. 6.5.

We ought not to follow a multitude to doe euill. Exod. 23.2.

The Iewes accuse Christ for an euil doer. John. 18.30.

The worshipping of idoles is the beginning, the cause, and the end of all euill. Wisd. 14.16.*

To put farre the euill day, for being careless of Gods wrath, and liuing in all voluptuousnesse. Amos. 6.3.

Worldlings are wise to doe euill, but not to doe well. Jere 4.22.

The wicked proceede from euill to worse. Jere. 9.3.

No euill in a citie, looke Citie.

We must not companie with euil men, nor enuie them. Pro. 24.1.

Cease from doing euill. Isai 1.16. Looke Good.

Euill gotten goods purchase shame. Actes 2.18.

Eunuches or gelded men, might not enter into the congregation of the Lord. Deut. 23. 1,2,3. Leuit. 21 18.*

Eunuches were chiefe officers vnto Princes. 1. Sam. 8.15. Act. 8 27. looke Chaste.

Exalt. Who so exalteth himselfe shalbe brought low Lu. 14.11. he y humbleth himselfe shalbe exalted. Phil. 2.8,9. Luk. 18.14.

God exalted the kingdome of Dauid. 2. Sam. 5.12.

Examine. Wee must examine our selues, whether we be in the true faith, or no. 2. Cor. 13.5. and not to come to the Lords Supper before. 1. Cor. 11.28,29.* Looke Trie and Proone.

Examplar, looke Fashion

Example. God by his owne example, prouoketh vs to be holy. Leuit. 11,44. and 19.2. and 20.7. and 21.8.

Christ gaue vs an example. John 13.15. Phil. 2.5, to 9. 1. Pet. 2.21.*

Bishops example, looke Bishops.

Paul willeth vs to followe his example. Phil. 3.17. 1. Tim. 1.16. 2. Thess 3.9.

The old Testament was a paterne or example to be accomplished in the new. Heb. 8. 5. and 9.23.

The newe Testament is an example or paterne of things to bee performed in the euerlasting kingdome of Christ. Heb. 9.24.

An example of Gods compassion toward man. Jonah. 4.10,11.

The euill example of men in authoritie, causeth inferiours to sinne. Jere. 50.6.

The afflictions of the Iewes are written for our example. 1. Cor. 10.6,11.

Excesse of wine breedeth drunkennesse. Ephes. 5.18.

Excesse was one of the sinnes of Sodome. Ezek. 16.49.

Incommodities growing by excesse. Ecclus. 31.16.* 37.29,30.

Against excesse of apparell and fare. Ecclus. 11 4. Acts 12 21,22,23. Luke 16.19.* 1. Pet. 4.3,4. looke Apparell, Drunkennesse, and Gluttonie.

Excommunicate. Those that professed Christ, excommunicate out of the Synagogue. John 9.22,34. and 12.42. and 16 2.

The maner how Paul did excommunicate. 1. Cor. 5.4,5.

Paul excommunicated Hymeneus and Alexander. 1. Tim. 1.20.

The faithfull ought to excommunicate from their fellowship all that liue disorderly. Pro. 22.10. Mat. 18.8,9,17. Rom. 16.17,18 2. Thess. 3.6. 1. Tim. 6.5. 2. Tim. 2.19. and 3. 5. Titus 3.10,11. 2. Joh. 10.

How a disordered person Excommunicated, should bee entreated of vs. 2. Thessal. 3. 14,15.

An excommunicate thing, what? Iosh. 7.1.

Excuses of the vngodly. Eccli. 32.18. will not preuaile Mat. 8.21, & 25.44. and 27.24.

Exercises of wise men, and the commodity thereof Ecclus. 39.1. to 12.

The daily exercise of Christians ought to be in meditating in Gods Law. Act. 17.11. Psal. 1.2.

The exercise of an Elder or Bishop. 1. Tim. 4.7, to 17.

Execrable, An execrable thing, what? Iosh.

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Josh.6.17.

Who so loueth not Jesus Christ, let him be had in execration, that is, excommunicate to death. 1.Cor.16.22.

Exhort God exhorteth Salomon and his people. 1.King.9.3, to 10.

Moses exhorteth all men to obey God, for that he is bountifull vnto such. Deut.4.1, to 14.*

Exhortation must followe doctrine. Col.3. 16.1.Tim.6.2, & is necessary in the Church. Acts 2.40 and 11.23 and 13.15. Rom.12.8. 1.Tim.4.13.2.Tim.4.2.Tit.1.9. and 2.15. Heb.13.22.

Before wee can exhort or admonish one another effectually, wee must be replenished with goodnes and knowledge. Rom. 15.14.

How diligent Paul was to exhort to take heede of false prophets. Acts 20.31.

We ought to exhort or admonish one another. 1.Thess.5.11.14. Heb.3.13.

Exorcists. looke Witches.

Experience. He that hath good experience can take of wisedome. Eccius.34.9.& 25.6.

Miserable experience was mans destruction. Gen.3.7.

Patience bringeth experience: and experience hope. Rom.5.4.

Extortioners compared to the horse leaches two daughters. Prou.30.15. looke Oppression.

Eye. The eye of God were alwayes vpon the land of promise, that is, he made it fruitfull. Deut.11.12.

The Philistims put out Samsons eyes. Iudg.16.21.

Nahash the Ammonite demanded y right eyes of the men of Jabesh. 1.Sam.11.2.

Zedekiah had both his eyes put out. 2.kin. 25.7.

The eyes of Adam and Heuah were opened. Gen.3.7.

The woman seeing the tree pleasant to the eyes, ate therof contrary to Gods commaundement. Gen.3.6.

God opened the eyes of Hagar to see the well of water. Gen.21.19.

God opened the eyes of Balaam to see the Angel. Num.22.31.

Gods eyes are vpon the hautie to humble them. 2.Sam.22.28.

Such as disobey God, shall looke in vaine for comfort, till their eyes fall out. Deut. 28. 65.

Eyes able to see Gods benefits, looke Eares.

Wee may not doe what seemeth good in our owne eyes. Num.15.39. Deut.12.8.

Saul being little in his owne eyes, was made King. 1.Sam.15.17.

Hee that hideth his eyes from the poore, shall haue many curses. Prou.28.27.

All things are naked and open vnto Gods eyes. Heb.4.1.

God promiseth that his eyes and heart should be perpetually in the Temple. 1.Kin. 9.3.

Of the single eye and wicked eye. Mat.6. 22.23. Luke 11.34.

Of the euill eye that is grieued to looke on his needie brother. Deut.15.9. Also the euill eye put for enuie. Mat.20.12.

The light of the body is y eye. Lu 11.34.

An eye for an eye. Mat.5.38. Exod.21.24 Leuit.24.20.

The eye hath not seene. &c. 1.Cor.2.9.

Job was the eyes of the blind. Job.29.12.

Rebels haue no eyes. looke Eares.

Whence are red eyes. Prou.23.29.

Euery eye shall see Christ at the day of iudgement. Reue.1.7.

God shall wipe away the teares from the eyes of all the faithfull. Isa.25.8. Reue.7.17 and 21.1.

Lust of the eyes, looke Lust.

Paul prayeth for the illumination of the eyes of the faithfull. Ephes 1.16,18.

Dauid prayeth God to turne away his eyes from vanitie. Psal 119.37.

Job made a couenant with his eyes, and why. Job.31.1.

Of prohibition of eyes, looke more. Gen.6. 2.and 34.1,2.and 39.7.2.Sam.11.2 and 13 1. Isa.3.16. Prou.23.30,31,33. Eccius 9,5, 7,to 10.and 20.18.and 25.23.and 42.11,12. 13.and 26.11,12.2.Pet.2.14. Mat.5.29.

Eyes lift vp in prayer towardes heauen. John 11.41. and 17.1.

F.

Fables. Prophane and old wiues Fables. 1.Timot.1.4, to 8. and 4.1,2,7.2.Tim.4.4 looke Doctours.

The Apostles in their doctrine were not directed by beceiueable Fables. 2.Pet.1.16.*

Face. The Israelites appeared before the face of the Lord. Deut.31.11.

The Face or presence of God, went with the Israelites. Exod.33.14.

Moses hid his face, for hee was afraide to looke on God. Exod.3.6.

Moses could not see God face, and liue. Exod.33.20.

Moses spake to God face to face. Exod.33 11. Deut.5.4. and 34.10.

The Lord passed before Moses face. Exo. 34.5,6.

Wee shall see God face to face, after this life. 1.Cor.13.9,10,12.

Gideon saw an Angel face to face. Judg. 6.22,23.

God will hide his face from those that forsake him. Deut.31.16, to 19.

We must pray feruently, that Gods face may shine vpon vs. Numb.6 25.

Seeke the face of God. Psal.27.8,9.

God will set his face against. &c. Leu.17. 10. and 20.2, to 7. and 26.17.

The face of God hidden. Jere.33.5.

Faileth. God neuer faileth those that trust in him. Deut.14.38.

Faining. Christians ought to loue without faining. 1.Pet.1.22.

Dauid fained himselfe mad, and why. 1. Sam.21.11,12,13.*

Faint hearted. looke Cowardnesse.

Faireness. Saul was a goodly yong man and a faire. 1.Sam.9.2.

Dauid was faire and of a comely visage. 1.Sam.16.12.

Absalon excelled in faireness, and comely proportion. 2.Sam.14.25.

The sonnes of God saw the daughters of men, that they were faire. Gen.6.2.

Abraham and Izhak feared to bee slaine for their wiues sakes, because they were faire Gen.12.11,12,13. and 20.2.and 26.7.

Rahel was a faire woman. Gene. 29.17. so was Abigail. 1.Sam.25.3. and Bathsheba. 2.Sam.11.2. and Tamar Absaloms sister. 2.Samuel 13.1. and Tamar, his daughter. 2.Sam.14.27. and Abishag. 1 Kings 1.3,4. looke Fauour.

Faith. The definition of Faith. Heb.11.

The faith of God put for his trueth in accomplishing that which he hath spoken. Rom. 3.3.

Faith put for the gift of working miracles. 1.Cor.12.9. and 13.2.

Such as haue faith in God shall prosper. 2.Chron.20.20. and 1.Sam.12.20.*

Except the word of God bee mixed with faith, the hearing thereof doth profit nothing Heb.4.2.

Without faith, it is impossible to please God. Heb.11.6.

God doeth vnto vs according to our faith. Mat.9.29.

Faith commeth by hearing of the word of God. Rom.10.17. and it is the worke of God in vs. Ephes.1.18,19. of the which Christ is the author and finisher by the holy Ghost. 1.Cor. 12.5,9, 11. it is giuen vs for Christs sake. Phil.1.29. 2.Pet.1.3,4. and therefore commeth not of our selues. Mat.16.17 Mar. 9.24. Ephes 3.17.

Wee ought not in matters of faith, to bee led by mans wisedome, but by Gods trueth. 1.Cor.2,3,4,5.

The efficacie of faith, which onely iustifieth. Isai.5.3,11,12. Habac.2.4. Mar.5.36. and 16.16. Lu.1.45. and 7.50 and 8.48. Joh. 5.24. Act.10.43. and 13.39. and 16.31. Rom. 3.23,24,28 and 4 5. and 5.5. Gal.2.16,21. and 3.11,22. and 5.6. Ephes.2.8. Phil.3.9. 1.Pet.2.6,7. Heb.4.2.

Faith was counted vnto Abraham for righteousnesse. Gen.15.6.

The readinesse of Abraham to offer vp his sonne, declared his faith. Gen.22.2,11.

Elisha endued with strong faith, feared not those that were sent to apprehend him. 2. King.6.16,17,18.

The faith of Gideon strengthened by the fleece of woll. Judg.6.36,to 41.

Jonathan with his armour bearer discomfited the Philistims through faith. 1.Sam. 14.6.to 24.

Dauid by faith, feared not to fight with Goliath. 1.Sam.17.26,32.*

The faith of Daniel and his companions. Dan.3.17.

Of the faith and constantie of seuen brethren and their mother. 2.Mac.7.1.*

Of the faith of Jesus Christ, and his hope in tentation. Psal.3.4,5,6.*

God confirmeth the Israelites faith, by recording to them his benefits Deut.8.2,3.*

God trieth our faith by signes and wonders, &c. Deut.13.1,2.

Abrahams faith proued. Gene.22.1.

Of the faith of Elijah. 1.Kings 17.1,22. 2.Kings 4.1,42.43.

Faith is necessary for him that will come to Christ. Heb.11.6.

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Faith purifieth the hearts. Acts 15.9.

Of Faith proceedeth the obseruation of Gods commandements. Ecclus. 32.23,27.

We ought to pray in the Holy Ghost, to be edified in faith and loue. Iude verse 20,21.

True faith is that, that worketh by loue, and bringeth forth good workes. Galat 5.6. 2. Pet. 1.5, to 16.

Against the faith of the Church, the gates of hel shall not preuaile. Mat. 16.16,18.

All the chosen are regenerated by faith, and freely iustified. Rom. 3.24,25, to 29.* 2. Cor. 5.17.

The ende of our faith is the saluation of our soules. 1. Pet. 1.9.

Those that are iustified by faith, are at peace with God. Rom. 5.1,10.

Paul by faith waited for the hope of righteousnesse. Gal. 5.5.

We are raised vp from sinne by faith. Col. 2.12.

Wee are by grace saued through faith in Christ Ephe. 2.8,9. 2. Tim. 3.15.

We know God by faith. 1. John. 2.3.

Wee haue boldenesse, and free accesse to God by faith in Christ. Ephe. 3.12.

By faith we resist the deuil, and ouercome both the world and him. 1. John 5.4. 1. Pet. 5.9.

We are blessed of God by faith. Gal. 3.14.

We are preserued vnto saluation by faith. 1. Pet. 1.5.

Christians see God by faith, not with their bodily eyes. 2. Cor 5.7.

Faith maketh vs to reioice in tribulation. Rom. 5.2, to 5.

The holy Ghost is receiued by faith, looke Holy Ghost.

By our inclination to good workes, wee learne whether wee haue true faith or no. Philem. 5. 1. John 2.3,4,5.

The brestplate and shield of faith & loue. Ephe. 6.6.1. Thes 5.8.

The true knowledge of faith, the summe of Christianitie. 1. Thess. 3.5.*

Faith vnfained is knowen by loue. 1. Tim. 1.5.

Faith, hope, and loue continue: other gifts cease. 1. Cor. 13.8,13.

What things the fathers attempted, and what they endured by faith Heb. 11.4.*

Of Abrahams faith. Rom. 4 17.*

Of the faith of John Baptist. John 1.31, 33,34. Of Andrew verse 37,40. Of Philip and Nathaneel verse 43, 45.* and of Peter. Mat 16.16.

The faith of the Thessalonians. 1. Thessa. 1.8.

Let vs followe the faith of the Apostles. looke Conuersation.

Christ prayed that Peters faith shoulde not faile. Luke 23.32.

The thiefe saued by faith. Luke 23.43.

The faith of the Centurion, and those that watched Christ. Mat. 27.54.

Peter and John by faith healed a creeple borne. Acts 3.2,6,7.

A sinfull woman for her faiths sake, is forgiuen. Luke 7.47,50.

By faith wee receiue the forgiuenesse of sinnes. Actes 26, 18.

Felix and Drusilla his wife instructed in the faith. Acts 24.25,26.

The godly glorified God for Pauls conuersion to the faith Gal. 1.22,23.

The faith of the leper. Matth. 8.2. of blind men. Mat. 9.27,28, 29. and 20. 30.* Marke 10,46.* Lu. 18.35.* Of the ruler of the Synagogue. Matth. 9 18, 19. Of the woman with the issue of blood. Matt. 9.21,22. Of the father of him that was possessed. Mat. 9.24. Of the Canaanitish woman. Matt. 15.22, to 29. Mat. 7.24, to 31. Of the ruler in Capernaum. John 4.50. Of the Panim Centurion. Mat. 8.6, to 14. Luk. 7.2, to 11. Of a man lame borne. Acts 14 8,9,10. Of the sicke of the palsie. Mat. 9.2. Mar. 2.5. Luk. 5.20. and 7.2, to 11.

Sicknesses are healed by faith. Matt. 14. 39. Mar. 6.56.

Christ tried the Apostles faith by a tempest. Mat 8.24,25,26.

Peter walketh vpon the water by faith. Mat. 14.28,29.

Faith as much as a graine of Mustard seede. Matth. 17.20. and 21. 21. Luke 17.6. John 15.7,8.

Christ reproueth his Apostles for want of faith. Mat. 4.40.

The Apostles desired Christ to increase their faith. Luk 17.5.

Whatsoeuer we aske in faith, shalbe granted. Mat. 21.22. Mark. 11.24.

The doore of faith opened vnto the Gentiles. Acts 14.27.

The Pharises neglecting faith, iudgement, &c. tithe mint, rue, &c. Matth. 23.23. Luk. 11.42.

Wee ought to draw neere to Christ with a true heart in assurance of faith. Heb. 10. 22,23.

Moses exhorteth the people to haue faith, in the victorie promised them. Deut. 20 3.

Paul exhorteth to bee stedfast in faith. 1. Cor. 15.1,2. Acts 14.1, 3,22.

An exhortation vnto faith and good workes. Psal. 37.3,4,5.

All men haue not faith 2. Thes. 3.2.

When the sonne of man commeth, shall he finde faith on the earth? Luk. 18.8.

Of trying and examining our faith, looke Examine.

Wee must fight the good fight of faith. 1. Tim. 6.12. and perseuere therein. Col. 1. 23. John 15.4. and growe from faith to faith. Rom. 1.17.

Whatsoeuer is not of faith, is sinne. Rom. 14.23. Matth. 12.33,34. Rom. 10,14. Heb. 11.6.

Faith taken for the doctrine of the Gospel. Acts 6.7. 1. Tim. 3.9. and 4. 6. and for a full perswasion of Christian libertie in things indifferent. Rom. 14.22.

Reuolters from the faith. Hebr. 6.4, to 9. and 2. Pet. 2.20, 21, 22.

Good instructors in the faith. 1. Tim. 4 6.

God will perfourme in vs his work of faith. Psal. 138.8.

Of faith, hope, and loue. 1. Cor. 13.13.

Wee must doe good to all, but specially to those of the houshold of faith. Gal. 6.10.

By no worldly thing can man assure himselfe of Gods fauour but onely by faith. Eccl. 9.1,2,3.

Fruits of faith, looke Fruits.

Faith obtaineth that which the sacrifices prefigured. Gal. 3.23.

The lawe of faith giuen vpon condition. Rom. 3.27. and 8.1. Looke Beleeue, Workes, and Iustifie.

Faithfull. Samuel was a faithfull Prophet. 1. Sam. 3.19,20.

God foretolde that hee would raise vp a faithfull Priest. 1. Sam. 2.35.

Moses was a faithful seruant of the Lord. Num 12.7. Heb. 3.5.

God is faithfull. 1. Cor. 1.9. 2. Thessa. 3.3. 1. John. 1.9.

All the faithfull are one bodie in Christ. Rom. 12.4,5.

The faithfull are called the house of God. 1. Peter 4. 17. a chosen generation borne of God, a royall and holy Priesthood, an holy nation, a peculiar people, and a spirituall house, and why. 1. Pet. 2.2, 5,9. The Temple of the liuing God. 2. Cor. 6.16. beloued of God. Iude 3.21. children of God. John 3. 1,10. made free by Christ. John 8 36. Ephe. 1. 1. and coheires with Christ of his euerlasting kingdome. Tit. 3.7. Rom. 8.17.

The faithfull in afflictions humble themselues to God Iob. 1 20.21.

God promiseth to be a father to the faithfull. 2. Cor. 6.18.

God is carefull for the faithfull. Psa. 10 or. 6,7,8.

The Prophet exhorteth the faithfull to godlinesse and patience. Psal. 37.28.*

God exhorteth the faithfull vnto faith and patience by the example of Abraham. Isai. 51.2.*

The confession of the faithfull. Isai. 25.9.

The faithfull put their trust in God only. Psal 146.3,4,5,6.*

The faithfull acknowledge their persecutions to come by Gods prouidence. Psalme 38.1.*

The ioyes of the faithfull, and torments of the vnfaithfull. Isai 65.13,14.*

Prayer of the faithfull against persecuters. Looke Persecution.

God spareth the faithfull for their great profit. Mal. 3 17,18.

The faithfull praise God, by whose grace they serue not Idoles Wisd. 15.1,2.*

A comparison betweene the faithfull and the infidels. Psal. 37.1,24.*

The faithfull and vnfaithfull mingled together in the Church. 2. Tim. 2.20.

The faithfull ought not to haue fellowship with an infidel. 2. Cor. 6 14,15,16.

Vnto the faithfull all things are pure. Tit. 1.15.

The faithfull ought to bee stedfast in the doctrine which hath beene taught them. 1. John. 2.27.

The faithfull desire to bee remoued from the bodie, & to dwell with God. 2. Cor. 5. 4,8.

The faithfull be strangers in this worlde. Heb. 11.13,16.

The faithfull ought to bee ready alwaies to render a reason of their hope. 1. Peter 3. 15,16.

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The congregation of the faithful, to be gathered by the preaching of the Gospell, is prophesied of. Isa. 11. 12.

The faithful ought to be united in Spirit. Acts 2. 44.* and 4 32.

Among þ faithful of the primitiue Church there was none that lacked any thing necessarie. Acts 4. 34, 35.

The Lorde knoweth howe to deliuer the faithful out of affliction. 2. Pet. 2. 5, 6, 7, 9.

Life promised to the faithfull. Prouerbes 10. 16.

The faithfull hope onely in the mercie of God. Psal. 52. 9.

The faithfull are the children of Abraham by promise. Rom 9. 8.

The faithfull shall not come into condemnation. John 5. 24. looke Beleeuers, Children of God, Church, Saints, and Conuersation.

Faithfulnesse is required in the disposers of the secrets of God. 1. Cor 4. 2. Matth. 28. 19, 20.

God will reward euery man according to his faithfulnesse. 1. Sam. 26. 23.

Of the faithlesse, looke Infidelitie.

False. We are forwarned of false prophets who are knowen by their fruits. Matth. 7. 15, 16. & 24. 4, 5, 11, 24. Acts 20. 31 Phil. 3. 18. Deu. 13. 1, to 6 Jer. 23. 9, 16, 25, to 35.*

False witnesse. Exod. 20. 16. and the punishment. Deut. 19. 16, 21.

We ought not to be false witnesses, or credite a false tale. Exo. 23. 1.

False prophets termed woolues. Act. 20. 29 and deceitful workers. 2. Cor. 11. 13 who vnder the cloke of the Gospel, serue their owne bellies. Rom. 16. 18.

How a false prophet may be knowen. Deu. 18. 22.

Foure hundred false Prophets assembled before Ahab. 1. Kings 22. 6. 2. Chr. 18. 5.

Of the doctrine and couetousnesse of false prophets. Ezek. 22. 25. Jerem. 23. 9, 25, to 35.*

False prophets flatter Gods people. Jere. 6. 14 and 14. 13, 14.

Of false friends. Eccius. 37. 1, to 7.

No degree but dealeth falsly. Jere. 6. 13. and 8. 10.

Fall. Wee ought not to reioice at our enemies fal, and why. Pro. 24. 17, 18.

The righteous shall see the fall of the wicked. Pro. 29. 16. and 11. 5.

Christ the fall and rising againe of many in Israel. Luke 2. 34.

Wee must take heede we fall not from the grace of God. Heb 12. 15.

It is better to fall into the hands of God, then man. 2. Sam. 24 14.

It is better to fall into the handes of the wicked, then to sinne before God. Daniel 13. 23.

It is a feareful thing to fal into the hands of God. Heb. 10. 31.

Saul fell downe with the Prophets and praised God 1. Sam. 19. 24.

Abraham did fall on his face, and laughed. Gen. 17. 17.

Ruth fell on her face before Boaz. Ruth 3. 10.

Moses and Aaron fel on their faces before the Lord. Nu 20. 6. so did Iosh. Josh. 7. 6.

Moses fell downe before the Lorde, praying for the Israelites. Deut. 9. 18.

We ought to help vp an ore or an asse that is fallen. Deut. 22. 4.

To fall taken for to die. 2. Samu 3. 34. to be deceiued. Eccius. 23. 1. Luke 6. 39. and to be dishonoured. Ester 6. 13.

The iust man falleth seuen times, and riseth againe, but the wicked fal into mischiefe. Pro. 24. 16.

Hee that thinketh hee standeth, must take heede lest he fall. 1. Cor. 10. 12.

A man may fall with his tongue, and not with his will. Eccius. 19. 16.

Where the tree falleth, there it lieth. Eccius. 11 3.

To fall on the necke. Gen 45. 14.

Familie, looke Flocke.

Familiar. Saul sought vnto a witch that had a familiar spirit. 1. Sam. 28. 7.

Famine threatned to the disobedient. Leu. 26. 26. Deu. 28. 23. & 32. 24. looke Amendement.

Famine sent vs by reason of our sinnes. 1. King. 8. 35.

Abraham to auoide famine in Canaan, went into Egypt. Gen. 12. 10. Izhak for the same cause, sojourneth among the Philistims. Gen. 26. 1, 6.*

Seuen yeres famine in Egypt, and all lands thereto adioyning. Gen. 41. 30, 54.

Howe Joseph dealt in the time of famine. Gen. 47. 11, to 27.

Three yeres famine in the time of Dauid. 2. Samu. 21. 1. Another great famine in the time of Ahab. 1. Kings 18 2. Another in the time of Jehozam. 2. Kings 6. 25, to 29.

Famine prophesied. Jere. 14. 1, to 7. Ezek. 9. 10, 11.* and 12. 16, 18, 19. Hos 9. 2.*

In the famine God enriched Izhak with plentie. Gen 26. 1, 13, 14, 15, 16.

The widow of Zarephath relieued in the famine. 1. Kings 17. 12, 14, 15, 16.

Elisha foretolde the Shunammite of the famine of seuen yeres. 2. King. 8. 1, 2.

Elimelech fleeing the famine, sojourned in the land of Moab. Ruth 1. 1, 2, 3.

Elijah foretolde the famine vnto Ahab. 1. King. 17. 1.

In the famine Elisha maketh the bitter pottage sweete. 2. Kings 4 41.

A famine in Jerusalem in the time of Zedekiah. 2. King. 25. 3.

Agabus foretolde of an vniuersall famine. Acts 11. 28.

A famine of the word of God. Amos 8. 11.

The arrowes of famine. Ezek. 5. 16. looke Hunger.

Fanne. The fanne of Christ is the Gospell. Matth. 3. 12. Luke 3. 17.

Fashion. God commandeth Moses to make the tabernacle according to the fashion shewed him in the mount. Exod. 25. 9. 40.

The fashion of this worlde goeth away. 1. Cor. 7. 31.

Fasting. How we should fast. Matth. 6. 16, 17, 18.

What fasting the Lorde requireth. Isai. 2. 16, 17, and 58. 6, 7.

Fasting and sacrifices doe not profit the obstinate. Jer. 14. 12.*

Fasting without true workes of mercie, vnprofitable. Zech 7. 9, 10, 11.*

A question concerning fasting. Zech. 7. 3. 5, 6, 7.

Lunatike deuils are not cast foorth but with prayer and fasting. Matt. 17. 15, 18, 20, 21. Mar 9. 29.

Daniel prayed vnto the Lord with fasting. Dan 9. 3

After fasting and prayers, hands were layd on Paul and Barnabas. Acts 13. 2, 3.

Prayer & fasting at the ordaining of Elders Acts 14 23.

Pauls often fastings. 2. Cozin. 11, 27. and 6. 6.

Anna fasted and prayed fourescore and foure yeres continually. Luke 2. 37.

Sara Raguels daughter fasted & prayed to God with teares. Tob. 3 10.

The children of Israel fasted before þ Lord. Judg 20. 26. Against they fasted, confessing their sinnes. 1. Sam. 7. 6. looke Confession.

Jehoshaphat proclaimed a generall fast throughout all his dominion. 2. Chr. 20. 3.

Ezras proclaimed a fast. Ezra 8. 21.

Turne to the Lord with fasting and mourning. Joel 2. 12, to 18.

The Ninenites proclaimed a generall fasting. Jonah 3. 5, 6, 7.*

Moses fasted forty dayes and forty nights. Exod 34. 28. so did Eliah. 1. King. 19. 8. and Christ likewise. Matt. 4 2. Of whose fasting reade Psal. 35. 13. and 69. 10. and 109. 24.

Dauid and his men wept, and fasted vntill euen. 2. Sam 1. 12.

The inhabitants of Jabesh Gilead fasted seuen dayes. 1. Sam. 31. 13.

Dauid fasted, and prayed vnto God, for the childes life. 2. Sam 12. 16.

Ahab fasted, and lay in sackecloth, & God pitied him 1. King. 21. 27, 29.

Judeth (saue a few dayes) fasted all her widowhood. Judeth 8. 6.

Ester fasted and prayed three dayes and three nights Ester 4. 16.

A generall fast proclaimed. Jere. 36. 9.

Christs disciples reproued, because they fasted not, and excused. Mat. 9. 14, 15.

Fasting a ceremonie appertaining to burials. 1. Sam. 31. 13.

The wicked Elders obey Jezebel in proclaiming a fast. 1. King. 21. 9, 11, 12.

The hypocrites call God in the teeth with their fasting. Isa. 58. 3.

An example of true and false fasting. Luke 18. 11, to 14.

Of fasting more for feare then for deuotion. Jer. 36. 6.

Fastings, nor prayers of the wicked regarded. Eccius. 34. 18, 27.*

Of measurable abstinence, the onely fast of Christians. Eccius. 31. 12.* and 37. 28, 29, 30. Matt. 11. 18, 19, 20. Luke 21. 34. Rom. 13. 13, 14. 1. Corinth. 7. 5. Gala. 4. 16, to 20.* Phil. 3. 18, 19. 1. Thes. 5. 5, to 9. 1. Tim. 4. 8. Colos 3. 5, 8, 12, 13. 1. Pet. 1. 13, to 17. & 5. 5, 6, 8. 2. Peter 1. 5, to 9. 1. John 2. 16, 17. Eph. 5. 3, 4, 5, 18. looke Abstinence.

Fathers ought not to prouoke their childre

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to wrath. Ephe.6.4.Col.3.21.

Fathers are charged to teach their children the law of God. Deut.11.19.

God commandeth the childe to honour his Father and mother. Matth.15.4. Mar.7.10 looke Children.

Cursed is hee that honoureth not his Father and mother. Deut. 27.16.

He that smiteth his Father or mother shall die the death. Exod.21.15.

Of them that curse Father or mother. Leu. 20.9. Prou.20.20. and 30.11.

Fathers and mothers must not bee loued more then Christ. Matth.10. 37. Luke 14. 26. Neither must they bee followed in euill. Matth.15.2, to 12. Actes 7.51. and 1.Pet. 1.18.

The child ought not to die for his Father, nor the Father for his children sinne. Deu.24. 16. Jere.31.29,30.

The childe ought to aske his Father, what God hath done for him. Deut.32.7.

Jesus Christ onely knoweth the Father, and reuealeth him to whom it pleaseth him. Matth.11.27.

The spirit of God emboldeneth vs to call God our Father. Gal.4.6.

Christ willeth vs to call no man Father in earth, and why. Matth.23.9.

Joseph was the supposed Father of Christ. Matth.13.55. Luke 3.23.

God is our Father. Deut.32.6. Isa.63.16 2.Eldras 12.26.1.Cor.8 18. and him must wee honour and feare. 1.Peter 1.17, 18.* Mala. 1.6.

He that knoweth Christ, knoweth the Father. John 14.7.

Job was called the Father of the poore, and why. Job 29.16.

Father taken for a chiefe gouernour, or prince. 1.Chron 2.24. For Preachers and Prophets 2.king.2.12. and 13.14. 1.Cor 4. 14,15.Gal.4.6,19 Phil.10. For aged men Leuit.19 32.1. Timoth.1.2,3. &c. for magistrates. Exod.22.28. Deu.16.18 Rom.13.4 and for predecessors. Matth.23.30,32.Actes 15.10.Heb 1.1.

Fatherlesse. God doeth right vnto the Fatherlesse. Deut.10.18.

We ought to be a father of the Fatherles. Ecclu.4.10, after the example of God. Psa. 68.5. and 146.9.

The Jewes are led captiue for vexing the Fatherlesse and widow. Ezek.22.7.

Of oppressing or relieuing of the Fatherlesse, looke Widow.

Fat. Israel being waxed Fat with store, forsooke God. Deut.6.10. 11,12. and 8.7,8, 9,10.* and 31.20,21. and 32.15.

God commaunded the Israelites not to eate the Fat of the beasts offered. Leu.7.23, 24,25, and 3.17.

The Fat of Lambes, Rammes, Goates, wheate, &c were Gods blessings on the land of promise. Deut.32.14.

Fat for plentifull Ecclus.38 11. for wealthie. Psal.22.29. Prou.28.25.

The Fatte of the land, what. looke Gene. 45.18.

Fatnesse, for the spirit of wisedome, knowledge, and zeale. Jere.31.14.

Izhak blessed Jaakob with the Fatnesse of the earth. Gen.27.28.

Fauour. Who so is mindfull of mercie and trueth, shall finde Fauour in the sight of God and man. Prou.3.3,4.

Louing Fauour is better then siluer or gold. Prou.22.1.

Grace & Fauour of men commeth of God. Gen.39.4. Exod. 11.2,3. and 12.35,36.

Ruth found Fauour in the sight of Boaz. Ruth.2.2,9,10,13. reade 2.Kings 25.27.* Psal.105 19,20,to 23.Jere.40.2,3,4.Dan. 1.9. Nehe.1.11. and 2.5, to 9.

Gideon craueth a signe of God, to knowe whether hee were in his Fauour or no. Judg. 6.17.

Such as Fauour the wicked, are worthie death. Rom.1.31.

Fauoured. Joseph was a well Fauoured person. Gen.39.6. looke Faire.

¶ *Feare* in affliction is expelled by calling to minde Gods benefites, power, and promises. Deut.7.18,19.

Wee must make an end of our saluation, with Feare and trembling. Philip.2.12. 1. Pet.1.17.*

We ought to Feare God. Deut.4.10. and 14.23. Reue.14.7. Exod.20.18.20.

Whom we ought to Feare, and whom not. Matth.10.28. Luke 12.5, and 1. Pet.2.17.

Whosoeuer Feareth God, and worketh righteousnesse, is accepted with him. Actes 10.35.

The mercie of God is alwayes on them that Feare him. Luke 1.50.

Princes and Judges must Feare God. Deut.17.19. Exod.18.21.

God delighteth to haue his people to feare him. Deut.5.29.

Joshua exhorteth the Jewes to Feare the Lord. Josh 24.14.

The Israelites hauing seene the mightie power of God, Feare the Lord. Exo.14.31. and 19.16. Deut.5.5,23, to 28.

Moses Fearing the wrath of God, prayed vnto him for the Israelites. Deut.9.18,19.

The prayse and commodities of the Feare of God. Psal.103 13.& 128.1.* Prou.10.27. and 14.27. and 19.23. and 22.4. and 28.14. Ecclus.1.11, to 34. and 2.* and 34.13, to 18

Of the Feare of God. Mal.1.16.

He that Feareth God, will neither speake nor doe euill. Leuit. 19 14.

Adam after hee had sinned, was afraid of God. Gen.3.7,10.

Joseph feared God. Gen.42. 18 so did the midwiues in Egypt. Exodus. 1.17,20,21.

The seruants of Pharaoh that feared God, were preserued from the haile. Exod.9.10.

Obadiah feared God. 1.Kin.18,3,12.

Euery man ought to feare his father and mother. Leuit.19.3.

Let vs feare, lest by forsaking Gods promises, we perish through infidelitie. Heb.4.1,3.

Those that obserue not Gods commandements, shall feare their life day and night. Deut.28.66.

The brethren of Joseph feared him. Gen. 45.3. and 50.15, to 22.

Saul was afraid of David, because God was with him. 1.Sam.18.28,29.

The people feared Salomon for his wisedome. 1.Kings 3.28.

David seeing Uzzah stricken, Feared. 2. Sam.6.6,7,8,9,10. Looke good intent.

Jaakob Fearing Esau, falleth to prayer. Gen.32.7,9, to 13.

The Israelites afraid at the challenge of Goliah. 1.Sam.17.11,24.

Samuel was afrayd to annoint Dauid king. 1.Sam.16.2.

Saul was afrayd of the hoste of the Philistims. 1.Sam.28.5.

Eliah fled for Feare of being slaine by Jezebel. 1.king.19.23.

Wee ought to Feare them to whom Feare belongeth. Rom.13.7.

The people being afrayd of Gods wrath, followed Saul & Samuel with one consent. 1.Sam.11.7. Israel dwelt without feare all the dayes of Salomon. 1.Kings 4.25.

A commendation of the feare of God, which was in Abraham. Gen.22.12,16,17,18.

Elisha feared not the king of Syria his armie. 2.Kings 6.14,15.

Perfect loue expelleth feare. 1. Joh.4.18.

God threatneth, that they shall be afrayd in their chambers, who prouoke him by idolatry. Deut 32.21,25.

The meanes to feare God, is to heare his word. Deut 4.10. and 6.2.

The king of feare. Job 18.14.

Feare for imbracing. Psal.72 5. for zeale Psal.119.53. for reuerence. Josh.4.14. for obedience towards men. Rom.13.4,7. 2.Cor. 17.5. Ephe 5.6. 1 Pet.3.14.

A godly feare. Psal.119.120.

The feare of the Lord. Prou.8.13. Psalm. 34.11,12.

What feare is. Wisd.17.11.

The honourable seede are they that feare the Lord. Ecclus 10.20.

Whoso feareth God, departeth not from him. Jere.32.40.

Foure things to bee feared. Ecclus.26.5.

The elect feare God. Mal.3.16.

Those that feare God, shall haue no euill report. Judeth 8.8.

Blessed is the man that feareth alway. Psal.112.1. Prou.28.14.

God giueth wisedome to such as feare him. Ecclus 43.33.

The beginning of wisedome is the Feare of the Lord. Psal.111.10.

None forsaken that feareth the Lord. Ecclus 2 11. Neither shall any euill happen to them. Ecclus.31.1.

We ought to eat in the Feare of the Lord. Ecclus.9.18.

Pouertie is the Feare of the needie. Prou. 10.15.

Feare the Lord, and honour his ministers. Ecclus.7.29.

The prayse of the Feare of God, aboue riches, strength, and beautie. Ecclus.40.26, 27.

He that feareth God, conuerteth in heart Ecclus.21.6. and is vpright without hypocrisie. Prou.14.2.

Job feared God and eschewed euill. Job 1.1,8. Prou 14.16.

Of worldly and carnall Feare, John 9.2[2]

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and 12.42. and 19.8.

Cornelius feared God with all his houſe-hold. Acts 10.2.

Simeon feared God. Luke 2.25.

Judgement and righteouſneſſe follow the feare of God. Iſa.5.7.

Miniſters muſt not feare, looke Miniſters.

Of childly feare. Jerem.36.16. Mat.5.33. Act.9.31. & 10.2. 2.Cor.7.1. Eph.5.21. Col. 3.22. 1.Pet.2,17.

Of naturall feare. Mat.14.26. Iſa.24.13

Of ſeruile feare. 2. Kin.17.32,33. Joſh.1. 16. Jere.36.16. Rom.8.15. Luk.1.74. and 1. John 4 18 Reuel 21 8.

We ought not to feare the reproch of men, and why. Iſa.51.7,8.

He that feareth inconueniences, ſhall neuer doe his duetie. Eccles 11.4.

That which the wicked feareth, ſhall come vpon him. Pſal 10.24

Eſther was trained vp in the feare and knowledge of God. Eſther 14.5.

Of the perſecution of thoſe that feare the Lord. 2. Eſd.16.62,to 66. and how God will deliuer them. verſ.66. and punish the wicked. verſe 68.

It is a fearefull thing to fall into the hands of the liuing God. Hebr 10.31. looke Timorous.

Feaſt. The Iewes feaſts were many, looke Sabboth and Paſſeouer: and looke Pentecoſt in the firſt Table.

The feaſt of blowing of hornes or trumpets. Leuit.23.24. Numb.29.1, to 7. and 2. Chro.5.3,12,13.

The feaſt of humbling, reconciling, and cleanſing ſinnes. Leuit.16.29,30.* and 23.7. Numb 29.7, to 12.

The feaſtes of boughes or boothes, or Tabernacles, called alſo the feaſt of gathering fruites. Exodus 23.16. Leuit.23.24. to 37. Numb.29.12.* Deut.16.13, to 16. and 31. 10, to 14. Ezra 3.4. Nehe. 8.1,2,14,15.* 1. Eſd.5.51,52. 2. Mac.1.9,18.* & 19.5, to 9. John 7.2.

The feaſt of the new moone. Numb. 28. 11, to 16. and 1. Sam.20.5,24. Ezek.45.18, 19.& 46.7. with other feaſts: as Eſt.9.21.* 2.Mac.15.36,37.

The dedication of the Temple was alſo counted a ſolemne feaſt among the Iewes. 1.Kings 8.65. John 10.22.

What ſ Iewes ſhould offer at euery feaſt. Ex.23.14, to 20. Leuit.23.2.* Num.20.3.* God hateth the Iewes feaſtes, for that they were prophaned. Iſa.1,11, to 15. and 66.17. Amos 5.21,22. and 8.5,10. Mal.2.8,13.

Why Chriſt was not apprehended on the feaſt day. Matt.26.5.

Jeſus on the feaſt day, driue buyers and ſellers out of the Temple. John 2.14,15,16.

Abraham made a feaſt when Iſaak was waned. Gen.21.8.

Whom wee ought to bid to our feaſtes: and howe wee ſhould behaue our ſelues in feaſting. Eccius 9.17,18. Erod.18.12. Luk. 14.12,13,14. Tobit.2.1,2, and 4.16,17. 1. Cor.5.8.

The poore ought to bee remembred at our feaſtings. Nehe.8.10.

Job feared diſorder and abuſe in his children feaſting. Job.1.5.

Iſaak made a feaſt to Abimelech. Geneſ. 26.30,31. and Joſeph to his brethren. Gene. 43.31,32. and Salomon to all his ſeruants. 1.Kings 3.15.

Of feaſtes vſed at ſheepeſhearing. Gene. 38.12. 1. Samuel 25.4,11,36. 2. Samu.13 24,28.

Pharaoh made a Feaſt on his birth day. Gene.40.20. ſo did Herode. Matth. 14. 6. Marke 7.21.

Wedding feaſtes. Gene.29.22. Judg.14. 10. John 2.2, to 11.

Dauid made a Feaſt vnto Abner. 2.Sam. 3.20.

Adoniiah made a Feaſt. vnto his brethren. 1.Kings 1.5,9,25,41,49.

The loweſt roomes at Feaſts. Luke 14.8, to 12.

Matthewe made a great Feaſt for Chriſt, his diſciples, and others. Luke 5.29. Marke 2.15. Matth.9 9,10.

The chiefe places at Feaſts. Mat.23.6,7.

The office of a Feaſt-maker, Eccliu.32.1,2 looke Solemne.

Feaſting, for faſting. Iſai.22.12,13.

Feeble. We ought to comfort the feeble minded. 1.Theſſ.5.14.

Hannah barren, and feeble, had children. 1.Sam.2.5.

Feede. Jaakob was fed of God all his life long. Gen.48.15.

How Dauid did feed Iſrael. 2.Sam.5.2. Pſal.78 72.

Iudges and gouernors ought to ſee Gods people fed. 2. Sam.7.7.

Chriſt commaunded Peter to feede his ſheepe. John 21.15,16,17.

Peter willeth the Elders of the Church, to feede the flocke of Chriſt. 1.Pet.5.1, to 5.

Thoſe that feede a flocke are worthie to eate of the milke. 1.Cor.9.7.

The greene paſtures & waters for Chriſtians to feede on, are to bee found in the Scriptures. Pſalme 23. 23. John 6. 27, 55,56.

Feete. It was a courteſie in olde time, firſt to waſh the feete of ſuch as a man barbored. Gen.18.4,5,& 19.1,2. and 24.32,33. Judg. 19.21. Gen.43 24.

Abigail humbleth her ſelfe to waſh Dauids ſeruants feete. 1.Sam.25.41.

The feete of the Iſraelites did not ſwell in the wilderneſſe. Deut.8.4.

God maketh the feete of his choſen, to bee like Hindes feete to doe his will. 2.Samu. 22.34.

Joſhua cauſeth his chiefe men of warre to ſet their feete on the neckes of Kings. Joſh.10.24,25.

Ruth ſlept at the feete of Boaz. Ruth.3. 4,8,14.

Aſa had a diſeaſe in his feete. 1.King. 15. 23. 2.Chro.16.12.

A ſinfull woman waſhed Chriſtes feete. Luke 7.37,38.

Chriſt waſhed his diſciples feete. Joh.13. 5,14,15.

Job was feete to the lame. Job 29.15.

Fellow-helpers. looke Coadiutors.

Fellow ſeruant. Tychicus a fellow ſeruant in the Lord. Col.4.7.

Fellowſhip. The faithfull continued in the Apoſtles doctrine and Fellowſhip. Acts 2.42.

To haue Fellowſhip with God and his Sonne, is to beleeue in Chriſt, and to walke in the light. 1.John 1.3,5,6,7.

The topfull Fellowſhip of Chriſtes members. Pſal.147. and 151.*

Righteouſneſſe hath no Fellowſhip with vnrighteouſneſſe, nor light with darkeneſſe, nor the godly with infidels. 2 Corint.6.14.* Epheſ.5.7,8. and 1.Theſ.5.5,6.

Feuer. God will ſmite ſuch as diſobey him with feuers. Deu.28.22.

Chriſt healed Peters mother in lawe of a feuer. Matth.8.14,15. Marke 1.30,31.

Fielde. The Iſraelites might not ſowe their field with mingled ſeed Leuit.19.19.

Of him that hurteth his neighbours field or vineyard Exod.22.5.

Wee ought not to remoone the markes or bounds of the field, Deut 19.14.

Abſalom cauſeth Joabs field to bee ſet on fire. 2.Sam.14.30.

The field of blood. Acts 1.19.

The field which Jeremie bought of Hanamel. Jere.32.7, to 16.

Fight. looke Warre.

Figge. The parable of the Figge tree Mat. 24.32,33.

The curſing of the figge tree. Mat.21.19, to 23. Mar.11.13,14.

The parable of the vnfruitfull figge tree. Luke 13.6, to 10.

The figge woulde not bee king ouer other trees. Judg. 9.10.11.

Fill God will fill vs with all good things, if we loue him. Deut.11.13,14,15.

Wee ought not to forget God, when wee are filled with his benefites. Deut.8.10,19. and 6.10,11,12. as did the Iſraelites. Deu. 32.15.

Finde. To ſeeke God and to finde him, and to loſe him, how. 2.Chr.15.2,4,15.

God iudgements cannot be found out by man. 2.Eſd.5.40.

Finger. A giant ſlaine that had 24. fingers and toes. 2. Sam.21.20,21.

Tables written with the finger of God. Exod. 31.18.

Pharaohs enchanters confeſſe that Moſes miracles were brought to paſſe by the finger of God, and not by ſorcerie. Exodus 8. 18,19.

The finger of God. what. Luke 11.20.

Firmament. Gen.1.6,7,8. Pſal.150.1.

Firſt. The firſt borne of man or beaſt, dedicated to God. Exo 13.2,12,14. and giuen for a parcell of the Leuites inheritance. Num.3.12,13.

The firſt borne of man might bee redeemed, and how. Exod.13.13.

The firſt foale of an aſſe was redeemed with a lambe. Exod.13.13.

Chriſt was the firſt borne of euery creature. Rom,8.29. Col.1.15.

How the firſt fruites ought to bee offered. Deut.26.2,3, to 12.

The firſt fruites pertained to the high Prieſt. Num.5.9. See Tithes.

Chriſt

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Christ the first fruits, first borne, and first begotten of the dead. 1. Corint. 15. 20, 21, 22. Col. 1. 18. Reu. 1. 5.

All the first borne of Egypt are slaine. Exo. 12. 29.

The first borne are the Lords. Exod. 22. 29, 30. & 34. 19, 20. Leuit. 27. 26. Numb. 8. 14, 16, to 20. Deut. 15. 19, 1. Sam. 1. 11, 20, 22, 28. Eze. 44. 30. Luke 2. 23.

Of the firstlings or first fruits. Ex. 23. 16. and 34. 26. Leui. 23. 10 Num. 18. 13. Deut. 18. 4 2. Chron. 31. 12. Nehe. 10. 35, 37. Pro. 3. 9, 10. Eze. 44. 30.

The prerogatiue of the first borne ouer his brethren. Gen. 4 7. and 25 31, 32, 33. Genes. 49 3. Deut. 21. 15, 16, 17. 2. Chr. 21. 3.

We that haue the first fruits of the spirit, doe grone for deliuerance. Rom. 8. 21, 22, 23.

The first borne were otherwhiles reiected, and how, and why. Gen. 9. 22, 25. and 48 14, 18, 19. and 49. 4.

If the first fruits be holy, the whole lumpe is holy. Rom. 11. 16.

Fishes created by the word of God. Genes. 1. 21, 22.

Preachers called Fishers. Ezekiel 47. 10. Mat. 4. 19. Mar. 1. 17. Luk. 5. 10.

Flame, looke Angel.

Flattering. How hurtfull flatterie is. Pro. 27. 6. and 28. 23. Eccles. 7 7. Hab. 2. 15.

Against flatterers. Prou 24. 24. and 18. 8. and 26. 22, 28.* Mat 11. 7. and 14. 4. and 18 15. Rom. 16. 18. 1. Cor. 11. 17. 1. Thes. 2. 5.

Flatterie of false Prophets. looke False.

Worldlings flatter both God and themselues. Psal. 78. 36. and 36. 2. looke Worldlings and conceit.

The nature of flatterers. Pro. 29. 5 Rom. 16. 17, 18. Psa 41. 5, to 9. examples of flatterie. Mat. 22 16. John 18. 22. Actes 3. 4. and 12. 22. and 24. 2, 3.

Harlots haue flattering lips. Judg. 14. 15, 16, 17. and 16. 5, 6, 10, 13, 15, to 19. Prou. 2. 16, to 20. and 5. 3, to 7. and 6. 24.* & 7. 5, 21.*

Absalom, by flatterie, sought to aspire to his fathers kingdome. 2. Sam. 15. 2, 3, 4, 5, 6.

Flea. Dauid tearmeth himselfe a Flea. 1. Sam. 26. 20.

Flee. Christ willeth vs if wee bee persecuted in one citie, to flee into another. Mat. 10. 23. so did Paul and Barnabas. Act. 14. 5, 6.

Elisha willeth one of the sonnes of the Prophets to flee, as soone as he had anoynted Iehu. 2. King. 9. 3.

God willed Elijah to flee from the presence of Ahab. 1. King. 17. 3.

Dauid fled. 1. Sam. 15. 14. and 19. 10, 12. and 22 3, 4, 5.

Elijah fled from Iezebel. 1. King. 19. 3.

Moses fled from Pharaoh. Exodus 2. 15. Num. 16. 42. and Iaakob from Esau. Gene. 27. 43, 44.

The disciples fled. Matt. 26. 56.

Ioshua seemeth to flee before the people of Ai Iosh. 8. 9, 15. to 30.

The Syrians flee frō Ahab. 1. kin. 20. 20.

Sisera fled. Judg. 4. 17, 21.

Absalom fled 2 Sam. 13. 29, 34.

The Philistims fleeing were slaine. 1. Sam. 17 51, 52.

The Israelites fled before the Philistims 1. Sam. 31. 7.

Fleece Of the experience of the Fleece of wool. Judg. 6. 37, to 41.

Flesh taken for man simply. Matth. 24. 22. Act. 2. 17. Rom. 3. 20. and 7. 18. 1. Corin. 1. 19. Gal. 2. 16. for the naturall affection of man. Matth. 26. 41. for the outward shew of man. Iohn 8. 15. for outward pompe and ostentation, or for weake flare and condition. 2. Corinth. 10. 2, 3. for the common course of nature. Gal. 4. 29. for this present life. 1. Pet. 4. 2. for the ceremonies of the lawe. Galat. 3. 3. for the mortall bodie. Phil. 1. 22. for the generation after the flesh. Phil. 3. 3, 4. 2. Cor. 5. 16.

Flesh and blood taken for man or any thing in mans nature corrupted. Matth. 16. 17. John 3. 6. Roman. 7. 18. and 8. 5, 6. Gal. 1. 16. Ephes. 6. 12. and for men corrupt through sinne. 1. Cor. 15. 50.

The Iewes might not eate any flesh torne of beasts. Exod. 22. 31. nor that touched any vncleane thing. Leuit. 7. 19. neither might they cut their flesh for the dead. Leuiticus 19. 28.

Man and wife are but one flesh. Genes. 2. 24. Matt. 19. 5. Mar. 10. 8. Ephes. 5 31. 1. Cor. 6. 16.

The people fell a lusting for flesh, & God gaue it them. Num. 11. 4, 13, 18, 19. and punished them for their lustfulnesse 33, 34.

Hophni and Phinehas tooke from the people perforce, the flesh of the sacrifice. 1. Sam. 2. 13, to 16.

Elijah is nourished with bread and flesh by rauens. 1. Kings 17. 6.

Flesh attributed to fishes. 1. Cor. 15. 39.

Man being destitute of Gods Spirit, is but flesh, working fleshly whatsoeuer he doth Gen. 6. 3, 12.

All flesh is grasse. 1. Pet. 1. 24.

Iesus Christ being made man, became partaker of our flesh and blood, & why. Hebr. 3. 24. 1. Joh. 4. 2.

The true knowledge of Christ is not reuealed by flesh and blood. Mat. 16. 17.

By the sinne of the flesh is vnderstood fornication, and all such sinne as our nature is inclined to. Gal. 5. 16, 17, 19, 20, 21.

The flesh naturally desireth fleshly things. John 3 6. Rom. 7 14. and 8. 3, 5.

The wisedome of the flesh is death. Rom. 8 6.

They that are in the flesh, cannot please God. Rom. 8. 8.

No goodnesse dwelleth in the flesh Rom. 7. 18

Those that liue after the flesh, shall die. Rom. 8. 13.

The faithfull must banish from them al fleshly lusts. Rom. 13. 12, 13, 14. Gala. 5. 13. Eph. 2. 3, 3. 1. Pet. 2. 11. Gal. 5. 24.

The deedes of the flesh are mortified by Gods spirit. Rom. 8. 3.

No trust in fleshly helpes. Obad 1, 7. Nahum 3. 9, 19.

Of the frailtie of the flesh, Eccles. 14. 17, 18.

The flesh approueth his owne counsels. Prou. 15. 21.

The flesh is deceiued by his owne wisedome. Pro. 14. 18.

The peruerse opinion of the flesh, thinketh that God hath no regard vnto it. Job 35. 13.

The flesh is contrary to the spirit. Galat. 5. 17.

Flesh of Christ, looke Supper.

For a stony heart, God will giue a heart of flesh. Eze. 11. 19.

Flies in Egypt. Exo. 8. 21, 24.

Flocke, looke Feede and Foode.

The flockes of cattell are cursed to those that disobey God. Deut. 28. 18.

We ought to know the state of our flocke, or family. Pr. 27. 23. and to feede them with true doctrine, and good examples. 1. Pet. 5. 2, 3, 4. Actes 10. 2.* Rom. 16. 5. Ephe. 6. 4. 1. Tim. 5. 8. 2. Tim. 4. 19. looke Household.

Christs flocke little. Luk 12. 32.

Flood. Noahs flood. Genesis 6. 17.* and 7. 10.

Floore. Christs floore. Matth. 3. 12. Luke 3. 17.

Flowre. Man is but a flowre of the grasse. Jam. 1. 10, 11. looke Grasse.

An offering of flower. Leu 2. 1.

Folde. looke Sheepfold.

Follow. We ought to follow goodnes. Gal. 5. 4, 18. 1. Thess. 5. 15.

Wee ought to follow Gods word. Deut. 13. 1, to 12. and obey it. Deut. 13. 4. 1. Sam. 12. 14.

Iosh ua and Caleb constantly folowed the Lord. Num. 32. 12.

To follow Christs steps, is to suffer affliction patiently as he did. 1. Pet. 2. 21.

Great multitudes followed Christ, and he healed them all. Matt. 12. 15.

Christ shewed by miracle, how they shall want nothing that followe him. Mat. 14. 13, to 22. Mar. 6. 34, 37, to 45. Luk. 9. 11, to 18.

Who so will follow Christ, must haue no lets to stop him. Mat. 8. 22.

To followe strange gods, looke Whoring.

Wee ought not to follow a multitude to doe euill Exod. 23. 2.

We ought to be followers of God as deere children Ephe. 5. 1.

Wee ought not to follow that which is euill, and why. 3. John. 11.

Paul willeth vs to bee followers of him. 1. Cor. 4 16. 2. Thess. 3. 7, 8.

The Thessalonians became followers of Christ and his Apostles, and howe. 1. Thess. 1. 6.*

We ought to bee followers of them which through faith and patience inherite the promises. Heb. 6. 12.

Foode of Gods word preserueth them that be godly. Wis. 16 26.

God ordeined foode for man and beast. Gen. 1. 29, 30.

Iaakob desireth of God foode and apparell Gen. 28 20.

The Midianites destroy all the foode of the Israelites both in field and house. Judg. 6. 1. 107.

God giueth foode and raiment to the fatherlesse, &c. Deut. 10. 18.

Christ willeth vs to aske our daily foode.

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Matt.6.11.and not to be careful for things of this life.Matth.6.25,*31,33. looke Raiment.

The Succothites and Penuelites slaine for that they would not giue foode to Gideon and his men. Iudg. 8.5 9,16,17.

Fooles ought to bee scourged with roddes. Pro.26.3.

Fooles are the authours of contentions. Pro. 18.6.

Fooles delight to talke what they list, vncontrolled. Pro.18.2.

Fooles are not to be taught. Pro 23.9.

Doctrine is very cumberlome for fooles. Eccles. 21.19.and 22.7.

A fooles counsell is not to bee regarded. Eccles.8.17.

Riches profit not a foole. Pro.17.16.

The heart of fooles is in their mouth. Eccles.21.26.

Honour is vnseemely for a foole. Prouer. 26 1.

A foole thinketh his owne wit best. Prou. 12 15.

A foole is incorrigible. Pr.17.10.

Of the nature and qualitie of a foole, and how he should be regarded. Pro.12.16. and 26.4,to 15.Eccles.21.20.

Foolish Iewes regarded not God for all his benefits. Deut.32.5,6.

Christians may not vse foolish talking or iesting. Eph.4.5,6.

The preaching of the Crosse is counted foolishnesse. 1.Cor.1.18.

To bee truely wise, is to bee accounted a foole in the world. 1. Cor.3.18,19.

God hath chosen the foolish things of this world to confound the wise. 1.Cor. 1.27.

Paul was counted a foole for Christ his sake. 1.Cor.4.10.

God hath made the wisdome of this world foolishnesse, by the foolishnesse of preaching. 1.Cor.1 20,21.

Dauid did very foolishly in numbring his people. 2 Sam 24.10.

The naturall man iudgeth the doctrine of the Gospel foolishnesse. 1.Cor.2.14.

Foolish questions, see Questions.

Foote of pride. Psal.36.11.

Forbid. Christ would not that his Apostles should forbid any to doe a miracle in his name. Mat.9.39.

Forerunner. Christ our forerunner & high Priest. Heb.6.20.

Foreskinnes. Saul desired of Dauid a hundred foreskinnes. 1.Sa.18.25.

Forget God, looke Fill.

The Israelites hauing forgotten God, were plagued. De. 32.17,18 to 27.& deliuered into their enemies hands. 1. Sam.12.9.

The chiefe butler of Pharaoh forgate Ioseph his friend. Gen.40.21,23

Forgiue. We ought to forgiue. Eccles.28. 2,to 9 Mat.5.23,24,25.and 6. 12,14,16. and 18.5,16,17.*Eph. 4.26,32.and 5.21. Col.3.12,13.Luke 17.3,4.

Ioseph forgaue his brethren. Gen.50.17, to 21.

God onely forgiueth sinne, and keepeth from sinning. Gen.20.6.Num.34.18.Exod. 34.7.Psalm.19.12.and 103.3,12.Isai. 45. 25.and 44.22.and 51,12.Ier.31.34.& 33.8. Dan 3 8 & 17.7.and 32.1,2, 5.and 49.7,8. and 51.14.and 79.9. Dan. 9.9. Hose. 13. 4. Micah 7.18,19.Mat.2.7 Lu.5.21. through Christ Iesus. Isa.45.25.and 53.5,6. Dan. 9.24.Mat 1.21.and 9.2,6.Mark. 2.5,9,10. Mat.26.28.Luk.1.77.& 2.30,31.Luk 5.20, 24.and 24.47.Iohn 1.29.Acts 4.12. and 10. 43.and 13.23 38,39. 1.Cor.6.11.and 15.2, 3.1.Cor.5.18,19,21.Gal.1.4.Col.1.14. and 2.11,13. 1.Tim. 1.15. Tit 2.14. Heb.1.3.& 9.13,14.22,26,28. 1.Pet.1. 9,10,11, 18.* and 2.24.& 3.18.& 4.1,13. 1.Ioh. 1 7,9.and 2,12 & 3,5.and 4.10. looke Sinne & Pardon.

Free forgiuenes of sinnes. Rom.4.7.18 annexed to the Gospel Mat. 16.19. Ioh.20.23.

Foreknowledge. looke Counsel and Prouidence.

Fornace. Egypt is called the yron fornace. Deut.4.20.

Fornication. The bodie is not for fornication. 1.Cor.6.13.

We ought to abstaine from fornication. 1. Cor.10.8.1.Thess.4.3.Acts 15.20,29. Heb. 12.16.

To auoide Fornication, euery man may haue a wife. 1.Cor.7.2.

Fornicators shall not inherit the kingdome of heauen. 1.Cor.6.9.

Christians ought not to eate with fornicatours. 1.Cor.5.11.

Fornication ought not once to bee named among Christians. Eph.5.3.

S. Paul excommunicated the fornicator. 1.Cor.5 1,to 6. whom vpon amendement he receiued againe and comforted. 2.Cor.2.1, 7,to 12.

Of fornications that deserue death. Leui. 18.6,29.*looke Incest, and Whoredome.

Forsake. The Israelites forsooke God, & honoured the golden calfe. Exod. 32.8.& serued Baalim and Ashtaroth 1.Sam.12.10.

God will not forsake his people, for his name and promise sake. 1.Samu.12.20,21, 22.Deut.4.31.

God will not forsake them that walke in his wayes. 1.King.6.12,13.

God promised Iosua that hee would not forsake him. Deut.31.8.

Israel forsooke God, looke Fill.

Those that forsake God, God wil forsake them. 1.Kings 9 9.

Those that forsake God, shalbe consumed. Iosh.24 20.

The Israelites forsaking God, were deliuered into the Philistims hands. Iudg.6.1, 13.and 10 7.

None forsaken that feare God. Eccles.2. 11.

Those that forsake any commoditie for the sake of Christ shalbe wel recompenced. Mat. 19.29.

We ought to forsake all that wee haue, to follow Christ, and why. Matt. 16.24,25,26. Lu.9.23,to 27.and 14.33. Examples in Abraham. Gen.12.1.4.5.& 17.23.& 21.12,14 and 22.2,to 20 In Dauid. 1. Samu.17.45. 2.Sam.15.25,26,30,31. In Elisha. 1.Kin. 19.20,21. In Eleasar. 2.Macca. 6.18.*In the Apostles. Matt.4.19,to 23 and 8.1,23.* Mat.10.28.and in Paul. Phil.3.7,8.

We forsake God, when we sweare by any other thing Ier 5.7.and 4.2.

Forswearing, looke Othe.

Forte. The forte of Sion, was the citie of Dauid. 2.Sam. 5.1,7. which was besieged. 1.Mac.6.18,19,48,51.and Simon the brother of Iudas enioyed it. 1.Mac.13 47,49.

Fortie. It rained fortie dayes and fortie nights. Gen.7.12.

Fortie persons & moe conspired the death of Paul. Acts 23.12,13,14.

The punishment of fortie stripes. Deuter. 25.2,3.

In Sodome, fortie righteous could not be found. Gen.18.29.

Moles was in the mountaine fortie dayes and fortie nights. Exod. 25 18.

Eli iudgeth Israel fortie yeeres. 1.Sam. 4.18.

Dauid reigned ouer Israel fortie yeeres. 1.King.2.11.

Salomon had fortie thousand stalles of horses. 1.King.4.26.

Israel was in the desert of Sin fortie yeeres. Num.14 33,34.

Christ was in the desert fortie dayes. Mar.1.13.

The Temple was in building fortie and sixe yeeres Ioh 2 20.

Iesus appeared vnto his disciples fortie dayes after his resurrection Acts 1.3.

Signes seene in the ayre fortie dayes long. 2.Mac.5.2. see Fasting.

Fortune, looke Providence.

Foules, looke Birds.

Fountaines. Ieuit.11 36.Gen.21.19. and 16.7.and 21.25.and 24.11,13,16.and 29 2, 10,11.Exod.2 15.Iohn 4.6.looke Welles.

God willeth the Israelites to stoppe the fountaines of water of the children of Moab. 2.King.3.19.

Christ the fountaine of grace and veritie. Zech.13.1.Iohn 1.17.

Foure. A riuer sprang out of Eden, & was diuided into foure heads. Gen. 2.10.

Abimelech laide waite against Shechem with foure bands of men. Iudg.9.34.

Foure thousand Israelites slaine by the Philistims. 1.Sam.4.2.

Foure thousand fed, see Loaues.

The elect shall be gathered from the foure windes. Mar.13.27.

Lazarus dead foure dayes. Iohn 11.39.

A vision of a sheete knit at the foure corners. Acts 10.11,12.

Foure beasts full of eyes. Reue.4.6.

Foure Angels stand on the foure corners of the earth, holding the foure windes. Reue. 7.1.

Dauids sentence of foure fold restitution, and death also against himselfe. 2. Sam.12. 5,to 15.

Zachens restored wrongfull gotten goods foure fold Luke 19.8.

Foure things insatiable. Pro.30.15.

Foure hidden. verse 18.

Foure troublesome. verse 21.

Foure full of wisedome. verse 24.

Foure comely in going. verse 29.

Foure things to be feared. Eccles.26.5.

Fourteene thousand 700. Israelites died of

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of the plague, beſides them that died in the conſpiracie of Korah. Num 16.49.

Thoſe foureene generations in the genealogie from Abraham to Chriſt. Matt.1.17.

Found. Moſes found fauor in Gods ſight. Exod.33.13,14.

God found Iaakob his inheritance in a waſte land, and roaring wilderneſſe. Deut. 32.9,10.

Foundation. Chriſt is the foundation of the Church. 1.Cor.3.11.

Preachers muſt build vpon Chriſt the foundation. 1.Cor 3.10.to 16.

The foundations of the mountaines ſhall be ſet on fire in Gods wrath. Deut.32.22.& the foundations of the world were diſcouered at his rebuke. 2.Sam.22.16.

Paul would not build on any mans foundation. Rom 15 20.

Foxe. Chriſt called Herode a Foxe. Luke 13.32.

Foxes haue holes, but Chriſt had no reſting place. Mat.8.20.

Samſon tied firebrands to 300. Foxes tayles. Judg.15 4,5.

Foxes for heretikes. Cant.2.15.

Falſe prophets like Foxes, and why. Ezek. 13.4.

Of Frailtie of man, ſee Man.

Free. God required of the Iſraelites free offerings. Exod.25.2.

Free cities, ſee Refuge.

Wee ought to ſtand faſt in the libertie wherewnto Chriſt hath made vs free. Galat. 5.1. that is, from ſinne. Rom.6.7, 18,22. and how. 1.Pet.2.16.

Freedome proclaimed to the Iſraelites in the peere of Iubile. Leuit.25.10,11.

Eliſha hauing freely receiued Gods gifts, beſtowed them freely to helpe Naaman. 2. King.5.15,16.

Freewill. Of mans freewill before his fall. Geneſ.1.26,31. and 2.15. Eccius 15.14, to 18. and 17.1,to7,12. Mic.2.23. Col.3 9,10 Ephes.4.23,24

Of mans freewill after his fall, and how that without Gods ſpirit he can doe nothing but ſinne. Gen.6.5.& 8.21.& 20.6. Deut.29. 2,3,4. Pſal.14 3 and 49. 20. and 116. 11. Pro.16.1,9. and 19.21.& 20.9, 24. and 21. 1. Iſa.63.17. Iere.10.23 and 24.7. and 31. 14,18. Ezek. 36.26,27 Hoſ.13.9,14. Mat. 10.20. and 15.18,19. and 16.17,23. Mark. 2.11,12. John 1.12,13. and 3.5,6,27. and 6 44,45. and 15 2,4,5,6. Acts 16.14.& 26.18. Rom.8.6,7. and 9.16. 1.Cor 3 7.& 4.7 and 12.3. and 15.10. 2.Cor.3,5. Eph.2.1,2,3,5, 12. Phil.1.6. and 2.13,21. and 4.13. Tit.3. 3,to 9. Hebr. 13.20, 21. Jam.1.14, 17. and 4.8. Eccius 17.14. Rom.5 6. Gal.5,17.

Friends and neighbors ought to bee loued. Leuit.19.18.

The heartie counſell of a friend is moſt ſweete. Pro 27.9.

Our friendes ought to bee entertained. Pro.27.9. Eccius 9.12. and cheriſhed. Eccius 14.13, to 17.

The ſecrets of our friend, we may not diſcouer. Eccius 27.16, to 22.

Beware of deceitfull friends, and why. Obad.7. Mat.7.2,4,5.

The propertie of a friend, and how wee ſhould chuſe him, and behaue our ſelues toward him. Eccius 6.6, to 18.

Sweete talke multiplieth friends. Eccius. 6 5.

Riches ingender friendſhip. Pro.19.4, 6,7.

What things breake friendſhip, and what conſtancie and charitie ought to bee among friends. Eccius 22.20, to 26.

How to behaue our ſelues with a friend that is our ſuperiour. Pro.23.1,6,7,8.

Friends ought to be friendly one to another, and why. Prou.8.24.

The propertie of a true friend. Pro.17.17. Eccius.27.6. and of a fained friend. Eccius 27.1, to 6.

How a man may know a friend. Eccius. 12.8,9.

Wee ought not to giue our friend power ouer vs. Eccius 33.18.

Friendſhip of this worlde, enimitie with God. James 4 4.

We ought to make vs friends, by diſtributing our temporall goods to the poore, and why. Luke 16.9.

Chriſt called his Apoſtles friends. John 15.14.& calleth Judas friend. Mat.26.50.

Of deceitfull and wicked friends. Deut. 13.6,8, to 12. 2.Sam. 3. 27. and 15.7,10. and 20.9,10. Pſalm 55.12,13,14. Iere.9. 3,to 7. and 12.6,14. and 41.2,6,7. Dan 11. 26,27,32.

Huſhai a faithfull friend to Dauid. 2.Samuel 15.37. and 16.16,17.

Froward, ſee Generation.

Fruits. The tree is knowen by his fruit Mat.7.16,21 Luke 6.43.

Fruits of righteouſnes and of ſinne. Rom. 6 1.* and fruits of the ſpirit. Gal 5.22.*

God placed the Iſraelites in the lande of Canaan, to eate the fruits of the fieldes. Deut. 32.13.

The ſpies ſent to Canaan, brought of the fruit. Num.13.21,24.

Fruit of bodie, and fruit of grounde, are bleſſed to thoſe that loue God. Deut.28.1,3. and curſed to thoſe that doe not. Deut.28.18.

Fruit of the body eaten. Deut.28.53. ſee Women.

We are deliuered frō the curſe of the law, that we ſhould bring forth fruit. Rom.7.4,6.

Our motions to ſinne, bring forth fruit vnto death. Rom.7,5.

God made Leah fruitfull. Gen.29.31. and Rahel. chap.30.22. Ruth.4.11.

Of vncircumciſed fruit. Leuit.19.23.

What be the fruits of faith after regeneration. Ierb.8.16,17. 1.Joh 3.14. 2.Pet.1. 6, to 10. Meche.9.1,2,3.

Fruits of righteouſneſſe. Phil. 1.11. and fruits of mans inuentions. Michah.7.13. Looke Confeſſion and Faith.

Of Fulfilling. Wherein the fulfilling of the Law conſiſteth. Hoſe.12.5. Deut.10.12,13. Rom.13 8. Gal.5.14. and 6.2.

Chriſt hath fulfilled the law for vs. Matt. 3.15. Rom.8.4. Matt.5.7. ſee Chriſt, Obedience, and Faith.

Fulfill the meaſure put for making perfect and finiſhing all wickednes. Matth 23.32. Gen.15.16.

Fulneſſe. The fulneſſe of Chriſt, is the Church. Ephes. 1.23.

Chriſt came at the fulneſſe of time, and why. Gal.4.4,5. Ephe.1.10.

Of Chriſt his fulneſſe wee haue all receiued. John 1.16.

Full. Chriſt ful of grace & trueth Joh.1.14

Wee be to them that be full, for they ſhall hunger. Luke 6.25.

The wicked full of vnrighteouſnes. Rom. 1.29.* and 3 10,14, to 19.

The wiſedome of God is full of mercie and good fruits Jam 3.17.

The full age of Chriſt. Ephe.4.13.

Funerals, ſee Mourning.

Furious men abound in tranſgreſſion. Prou.29.22. looke Wilfull.

Furniture neceſſary for a Preacher. 2. Kings 4.10. ſee Armour.

Of Fire breaking out. Exod.22.6.

Fire was not kindled on the Sabbath day. Exod. 35.3.

Of fire that ſhould neuer bee put out. Leuit.6.12,13.

Fire was in the tabernacle by night. Exo. 40.38.

God conſumed Gideons ſacrifice by fire, and why. Judg.6.21.

Fire from heauen conſumed Eliahs ſacrifice. 1.Kings 18.24,38,39.

Fire mingled with haile, the ſeuenth plague of Egypt. Exod.9.24,25.

Sodom and Gomorah deſtroyed with fire and brimſtone from heauen. Gen.19 24,25.

The murmurers againſt God, conſumed with fire. 1.Num.11.

Nadab and Abihu deſtroyed with fire. and why. Leu 10.1,2.

The two captaines ouer fiftie, were with their fiftes conſumed with fire from heauen. 2.King.1.10,12.

Of purifying by fire. Num.31.20,23.

Ahaz conſecrated his ſonne in fire vnto idoles. 2 King.16.3.

The fire wherewith the wicked ſhall bee tormented. Marke 9.44.

Euerlaſting fire prepared for the deuill and his angels. Mat.15.25.

The faithleſſe ſhall bee caſt into hell fire. John 15.6.

The fire ſhall conſume reuolters and blaſphemers. Heb.10.27.

God is a conſuming fire to the wicked. Deu.4 9,10,24 Heb.12.29.& a comfortable fire to the godly. Exod.13.21,22. Mat.9.15.

God came downe in fire, when hee deliuered the law. Exod 19.18.

The glory of God appeared in mount Sinai, as a conſuming fire. Exod.24.17.

Conſuming fire went out of Gods mouth. 1.Sam.22.9.

Fire was kindled in Gods wrath againſt Iſrael. Deut.32.22.

Chriſt deſired that the fire of his Goſpel were kindled. Luke 12.49.

Euery mans worke ſhall be tried by fire. 1.Cor.3.13,15.

Eliah was taken vp into heauen by a chariot and horſes of fire in a whirlewinde. 2.King.2,11.

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The Angel appeared to Moses in a flame of fire. Exod. 3 2.

The lake that burneth with fire and brimstone. Reue. 21.8.

Of the fire hid in the pit, and miraculously both preserued and found. 2. Macca. 1.18, 19, 22, 24.*

Of the vnquencheable fire of hell. Matth. 3.12. and 5.22. Mar. 9 43.

Fire taken for warre. Num. 21.28. for the effect of Gods Spirit. Matth 3.11.

Fiery tryall, put for affliction. 1. Pet. 1.7. and 4.12.

Fiery law, so called because it doth terrifie, and fray the conscience. Deut. 33.2.

G

Gage, see Earnest, and Pledge.

Garish attire, see Apparel.

Garments of linsie woolsie forbidden. Deu. 22.11.

The souldiers cast lots for Christ his garments. Matth. 27.35.

Sicknesses healed by touching the hemme of Christs garment. Mat. 14.32. Mar. 6.56.

Saul descerned not Samuel by his garments. 1. Sam. 9.18.

White garments. Eccles 9.8.

What a mans garment, &c. betokeneth, see Countenance.

We ought to hate the garment spotted by the flesh. Iude 23. see Vestures and Coates.

Gazing. Saint Paul was made a gasing stocke to the world. 1. Cor. 4.9, 10.

Gate. Iudges were wont to sit in the gate to heare controuersies, and giue iudgement. Deut. 22.19. and 22.15. Gen. 34.20. Ruth 4.1, 11.

Gates put for greatest strength, and power, because the munitions of townes and cities were principally at the gates. Gen. 24. 60. Matth 16.16, 18.

The straite gate leadeth to heauen. Mat. 7.13, 14.

Gathering. The tribe of Dan called a gathering hoste. Iosh. 6.13.

The feast of Tabernacles after the gathering in of corne. Deut. 16.13.

Manna gathered euery day, saue the Sabbath. Exod. 16.4, 5, 15.*

S. Paul exhorteth to charitable gatherings for the poore saints. Rom. 12.13. & 15. 25, 26. 1. Cor. 16.1, 2. Act. 11.29. and 12.25

Against those that gather riches and hope therein. Luk. 12.16, to 35. Eccles 11.18, 19.

Gaine. Against such as teach for gaine. 1. Tim. 6.4, 5. Tit. 1.11.

Godlinesse is great gaine. 1. Tim. 6.6.

Of those that are greedy of gaine Pro. 1. 19. see Couetousnesse.

Gelded folkes see Eunuches.

Genealogie of Simeon. 1. Chr. 4.24. Ge. 46.10. Exod. 6.15.

The Genealogie of Beniamin. Gen. 46. 21. and 1. Chr. 7.6. and 8.1.

The Genealogie of Iudah. Gen. 38.3. and 46.12. and 1. Chr. 2.3. and 4.1, to 24.

The Genealogie of Issachar. Gen. 46.13. 1. Chr. 7.1.

A briefe Genealogie from Adam to Esau and Iaakob. 1. Chr. 1.1, to 35.

Fables and Genealogies ought not to bee heeded. 1. Tim. 1.4.

Generation, taken for ancestors. Mat 1. 11. for condition or estate. Luke 16.8. for an age, or the people liuing in that age, or for a certaine time. Mat 24.34. Luke 1.48. Heb. 3 10.

The generation of Ishmael. Gene. 25.12 to 19. of Izhak. Gen. 25.19. of Iaakob. Ge. 46.8, to 28. of Iesus Christ. Mat. 1.1. Luke 3.23.*

Christians a chosen generation. 1. Pet. 2.9

The Israelites a froward and crooked generation. Deut. 32.5.

The Pharises and Sadduces, a generation of vipers. Matt. 3 7. and 12.34. Luk. 3.7

Of foure wicked generations, looke Prou. 30.11, to 15.

Our generation and creation is of God. Deut. 32 18.

To all creatures on earth, God gaue vertue of continuall generation. Gen. 1.11, 12, to 29.

Gentiles maners and abominations to bee auoyded Ephes. 4 17, 18, 19. Roman. 1.21.* Deut. 14.1. Leuit. 18.26.*

Gentiles called sinners. Galat. 2.15. and whelpes, see Dogges.

The conuersation of the Gentiles before they knew Christ. Ephes. 2.11, 12. 1. Cor. 8. 1.* and 12.2.

The crosse foolishnesse to the Gentiles, see Crosse.

God suffered the Gentiles to walke as they listed vntill the preaching of the Gospel. Act 14.16.

Iesus foretold that he should be deliuered into the hands of the Gentiles. Luke 18.32.

Iesus Christ the expectation of the Gentiles. Gen. 49.10. Isa. 60 9.

The election of the Gentiles. Psal. 18.49. and 80.9.

The conuersion of the Gentiles. Psal 113. 4, 8. Isa 2.2. Acres 11.18.

The vocation of the Gentiles. 2. Sam. 22. 44, 50. Isa. 66.10. Zeph. 3.8.

The Gentiles pertaine to the kingdome of Christ. Psal. 2.8. Rom. 15.12.

The Gentiles of themselues farre from Christ. Ephe. 2.12. and righteousnes. Rom. 9.30.

The doore of faith opened to the Gentiles. Actes 14.27. Christ foretelleth their entrie. Mat. 8.11. & 12.18, 20, 21. conuersion Mat. 24.14. Marke. 13.10, 13, 14. spirituall worship. John 4. 20, to 24. as vnto whome hee was sent. Luke 2.30, 31, 32. Actes 2.39. and therefore calleth them his sheepe. John 10. 14, 16. because the Iewes would not enter. Luk. 14.18, 19, to 25.

The calling of the Gentiles, by the preaching of the Gospel, after the Iewes refused it. Mat. 10.5, 6. Mar. 7.27. Actes 13.45, 46, 47. Galat. 3.8, 9.

The election of the Gentiles is free. Rom 10 20.

Gentiles desire Philip that they might see Iesus. John 12.20, 21.

God purified the hearts of the Gentiles, and therefore they are cleane. Act. 15.9. and 10.11, to 17.

God reuealed the glorious mystery of his grace to the Gentiles. Col. 1.26, 27. Matt. 2 1, 2 9, 10, 11.

Christ sent his Apostles to instruct the Gentiles. Mat. 28.19, 20.

As many of the Gentiles as were ordained to life beleeued. Actes 13.48.

The Iewes forbade the Apostles to preach to the Gentiles. 1. Thess 2.16.* Actes 11.1, 2, 3.

Paul a minister of the Gentiles. Rom 15. 16. their Apostle. Rom. 11.13. 1. Tim. 2.7 their teacher. 2 Tim. 1.11. sent to them. Act. 9 15. Gal 2.7. Ephes 3.2, to 13

The holy Ghost giuen to the Gentiles. Act. 10.45.

The Apostles Epistle to the Gentiles. Act. 15.23, to 30.

The offering vp of the Gentiles faith called and acceptable sacrifice vnto God. Rom. 15.16. The glory whereof is due to God, verse 17.18.

Saluation refused of the Iewes, came to the Gentiles to prouoke the Iewes to follow them. Rom. 11.11.

The Gentiles are citizens with the saints, and of the houshold of faith. Ephes. 2.19. and light in the Lord. Ephes 5 8.

Saint Paul calleth the Gentiles a wilde oliue tree. Rom 11.17.

Iewes and Gentiles coniopned in one. Ephes. 2.13, to 18.

The Gentiles are become the children of God. Rom. 9 26.

The Gentiles ought not to boast of their election, and of the Iewes reiection. Rom. 11.18, to 26. but to remember what they were before they knew Christ. Ephe. 2.11.*

There should moe Gentiles then Iewes, beleeue in Christ. Isa. 54.1.*.

The Gentile Achish had a care of Dauid. 1. Sam 29.9, 10. and 27.2, 12. and 28.2. and Hiram the Gentile (who furnished Salomon with stuffe and workemen) bare him like good will. 1. King. 5 1, 5, 6, 7.*

Naaman the Gentile confessed that there was no God, but in Israel. 2. King. 5.15.

The Queene of Sheba being a Gentile, acknowledgeth the name of the Lord. 1. Kin. 10.1, to 11.

Gentlewomen, see Apparel.

Gentlenesse commended. Mat. 5.5, 25. and 11.29 and 18.1, 2, to 17. 1. Cor. 13.5. Gal. 5.22, 23. Ephe. 4.2. Col. 3 12. Titus 3 2. as a fruit of the spirit, Gal. 5.22.

Ghost. Christ peelded vp the ghost vpon the Crosse Mat 27.50.

¶ *Gifts*. The seruant of Abraham gaue gifts to Rebekah & her parents. Gen. 24.53.

Voluntarie gifts required toward the making of the Tabernacle. Exo. 25.2, to 10.

What gifts God gaue Salomon. 1. Kin. 3.5, 12, 13, 14. and 4.29.*

Asahel presumed of Gods gifts. 2. Sam. 2.18, 19, to 24.

Saluation is the gift of God. Eph. 2.8.

Iesus Christ giuen for vs, is the gift of God. John 3.16. and 4.16. Rom. 5.15, 16.

To giue the holy Ghost is the gift of God. Actes 8.17, 18, 20. So is it to vnderstand and interprete the Scriptures. Luke 24. 45. and is to bee obtained by prayer. 1. Cor.

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14.12,13.

It is the gift of God with patience to beare affliction. Phil.1.29.

All things that we enioy, are Gods good gifts. Matt.25.15 to 31 Luke 19.12 to 28. 1.Cor 4.7. Iam.1.17.2 Pet.1.3.

Christ ascending into heauen, gaue diuers gifts to the edification of his Church. Ephe. 4.8,11,12.

The gifts of God are without repentance. Rom.11.29.

Euery man hath his proper gift of God. 1. Cor.7.7.

Gods giftes are diuers, according to his grace giuen vs. Rom 12.6.

Of the gift of tongues. Acts 2.4. 1.Cor.12 28,30. and 14.1, to 12. and of healing. 1.Cor. 12.28,30.

To sit on the right or left hand of Christ, is the gift of God. Matth.20,21,23. Marke 10.37,40.

The gifts of God must bee employed to his glory. 1.Pet.4.10,11 lest we bee depriued of them, and cast into hell fire. Mat.25.27,28, 30. Luke 19.23,24,26.

Giftes blind the eyes of the wise. Ecclus. 20.28. Therefore Iudges ought not to receiue them Deut. 16.18,19. Exod.23.8.

Giftes for tribute. 2. Sam.8.2.

God measureth the gift by the heart. Mar.12.42,43.44.

Of gifts & presents looke more. Ge.32.13. & 33.8, to 12. & 43.11.25,26 1.Sa.8.3. De. 27.25.2.Sa 8.10.2.Kin.5.15,16,22,23,27.

Giue, and it shalbe giuen vnto you. Luke 6.38.

Great and precious promises are giuen vs by Christ. 2. Pet.1.4.

The holy Ghost teacheth vs that all things that we haue, are giuen vs of God. 1.Cor.2. 10,11,12.*

To whom much is giuen, of him shall bee much required. Luke 12.48.

It is a blessed thing to giue rather then to receiue. Acts 20.35.

God giueth all things. Gen.33.11.

God gaue the citie Iericho into the hand of Iosh. Iosh.6.3.4,5.

God loueth a cheerefull giuer. 2.Cor.9.7.

God gaue Samuel to succeede Eli in the Priesthood. 1.Sam.1.27,28.

Girded. God girded Dauid with power to conquere his enemies. 2 Sam.22.40.

Saint Paul willeth vs to stand girded with verity. Eph.6.14.

Gladnesse, see Ioy, and Reioycing.

Glasse. He that heareth & doeth not, is as he that beholdeth his face in a glasse Iam.1. 23,24.

We see now through a glasse darkely, but then shall we see face to face. 1.Cor.13.12.

Gleaning. Ruth gleaned corne after Boaz reapers. Ruth 2.3.

The gleaning of grapes of Ephraim, better then the vintage of Abiezer. Iudg 8.2. see Widowes.

Glory. The glory of God appeared in the cloud Exod.16.10.

The sight of the glory of the Lorde, like consuming fire Exod.24.17.

The glory of the Lord appeared, when Iosh. and Caleb should haue been stoned. Numb.14.10.

The glory of the Lord filled the tabernacle. Exo.40 34,35. & the Temple. 1.kin.8.11.

The glory of God appeared to Moses and Aaron. Numb.16 42,44.

Moses besought the Lord to shew him his glory. Exod.33.18.

The Arke of God, called the glory of Israel. 1.Sam.4.21.

Isaiah saw the glory of God after a sort. Isa 6.1, to 6.

God discomfiting Pharaoh & all his host, got glory to himselfe. Exo.15.11. Rom.9.19

God filleth all the earth with his glory, by punishing the infidelity of his people. Num. 14.21.

God was the sword of the Israelites glory. Deut.33.29.

God chose the children of Israel vnto his glory Deut 26.18,19.

Dauid did all that he did, to the glory of God. 1.Sam 17.45,46,47.

The counsels of the wicked turne to Gods glory. Psal 66.10,11,12.

All people created to the glory of God. Deut.26.19.

The Philistims being plagued with Emerodes and Mice, their priestes exhorted them to giue glory to the God of Israel. 1. Sam.6.2,to 6.

The glory of Christ, as the glory of the onely begotten Sonne. John 1.14.

Glory put for mercie. Rom.9.23.

The glory of God is reuealed to vs by the Gospel. 2.Cor.4 6.

The sickenesse and raising of Lazarus, was the glory of God. John 11.4,40.

Glory to God in the high heauens. Luke 2.14.

Abraham gaue glory to God, when he constantly depended on his promises. Ro.4 20.

God did shew the riches of his glory vpon the elect, by his mercy. Rom 9.23.

All glory is due vnto God onely for whose pleasure all things were created. Reu 4.11. Phil.4.19,20.

Glory to the Lambe who was slaine for vs. Reu 5.12.

No man ought to glory in any thing but in God. Ier.9.23,24. & 1.Cor.1.31. 2.Cor. 10.17.

Christians ought to doe all things to the glory of God. 1.Cor.10.31.

The good workes of men, set forth Gods glory. Phil.1.9.10,11. 1.Pet.2.12.

The holy Ghost foreshoweth Christ his sufferings and glory. 1.Pet.1.11.

Our light afflictions are not worthy the eternall weight of glory, which they bring. Rom.8.18. 2 Cor.4.17.

Man is the image of Gods glory, and the woman is the glory of the man. 1.Cor 11.17

The glory of the Ephesians was Pauls suffering. Ephes.3.13.

The Thessalonians were Pauls glory and crowne. 1.Thess.2.19,20.

Paul preacheth the Gospel not for glory of men, but to please God. 1.Thessal.2.3,to 14*

Christians should not be desirous of vaine glory Gal.5.26. looke Vaineglory, Confesse and Die.

The glory of the wicked is to their shame. Phil.3.19.

Glorified. God wil be glorified. Leu. 10.3 and therefore he defendes his people wonderfully. Exod.14.25.

How God is glorified. Exod.14.31.

We must glorifie God for deliuering vs from the Deuill and sinne, as the Israelites did, for their deliuerance from Pharaoh. Exo 15.1,2,to 20.

God is to be glorified in all things. Deut. 28.58. through Iesus Christ. 1.Pet.4.11.

We ought to pray that the word of God may haue free passage, and bee glorified. 2. Thess.3.1.

Christ was glorified, when Iudas went to betray him. Ioh.13.31.

Christ desired his Father to glorifie him among men. John 17.1.

Benhadad glorified himselfe in ꝑ strength of his armie, and was discomfited. 1.Kin.20. 3,18,25,30.

He ought to glorifie God, that suffereth as a Christian. 1.Pe.4.14,16. Mat.5.10,11,12

God is to be glorified by the purity of our bodies. 1.Cor 6.20.

Iesus Christ shall bee glorified by his Saints. 2.Thess.1.18.

If we will be glorified, wee must suffer with Christ. Rom 8.17.

Of the glorifying of our bodies, Looke Phil.3.21. and Body, and Resurrection.

Gluttonie is a worke of darkenesse. Rom. 13.13. and of the flesh. Gal.5.19,21, to be auoyded. 1.Pet.4.3. by the example of Esau, who was prophaned thereby. Heb.12.16.

Wee may not keepe company with gluttons or belly gods. Prou.23.20.

A prayer against gluttonie. Ecclus. 23. 1,6.

Of the rich Glutton. Luke 16.19.* Looke Drunkennesse and Sustenance.

Gnashed. The Iewes gnashed at Steuen with their teeth. Acts 7.54.

Of gnashing of teeth, looke more Matt. 8. 12. and 13.50. and 24.30.

Gnat. The Pharises strained out a gnat, and swallowed vp a camel. Matt.23.24.

Goe. God did goe before the Israelites to guide them. Deut.31.3.

How the Israelites did goe out of Egypt. Exod.12.37,38,39.

To goe vnto his fathers, put for to die. Gen.15.15.

To goe into the number, put for being inrolled. Exod 30.13.

God. God is a Spirit. John 4.24.

God is one. Mar.12.29. Ioh.17.3. 1.Cor. 8.6. 1.Tim.2.5. Alpha and Omega, beginning, and ending, first, and last Reuel.1.8, 11,17.

God the Father tooke great delight in his Sonne. Matth 3.17.

Christ proueth that hee was God, and that the Father wrought by him. Ioh. 1.17. and 10.31.

No man hath seene God, can see him, or know him as he is, but Christ. John 1.18 and 4.22. 1.Tim.6.16.

On

One God, and Father of all, about all, throughout all, and in vs all. 1.Cor.8.6. Eph.4.6

God dwelleth not in Temples made with hands. Acts 17.24. and 7.48.

The name of God. Exod 3.14.

God filleth heauen and earth, and seeth al things. Iere.23.24.

Nothing hidden or vnknowen to God Ecclus.16.17,18.

We life, moue, and haue our being in God. Acts 17.28.

The wicked thinke there is no God, or that God hath no regard to worldly things. Iob 22.13,14. & 24.1,2.* & 34.19. Psal.10. 4,13. and 14.1, and 53.1, and 73.11.

Nothing is certaine without God. Wisd. 11.22.

All things are possible with God. Genes. 18.14. Mat.19.26. Luk.18.27, Mar.10.27.

God needeth no mans help. Iob 26.2,3,4.*

Because God hath made all creatures, they ought to humble themselues vnto his ordinances. Isa.45.9,10,11,12.

All things are Gods. Psal.24.1. of God, throughout God, and for God Rom.11.36.

God doeth all things vnsearchably. Pro. 25.2,3.

Philip desired to see God the Father. Ioh. 14.8.

All the workes of God are exceeding good. Ecclus. 39.16. Gen.1.31.

The God and Father of Christ, is our God and Father. Ioh 20.17.

God was the Israelites God, and dwelt amongst them. Exod.29.45.

There is no God, but the God of Israel. Deut.4.35,39. and 32.39. 1.Sam.2.2.

The Lord sayd that he was the God of Israel. and bade them not to feare the gods of the Amorites. Iudg.6.10.

God chose the Israelites, to the ende hee would be their God Exod.6.7. Deut.4.20.

God would be knowen to be the Lord, by signes and miracles. Exod.7.17.

Our God is God of gods, and Lorde of Lords. Deut.10.17,21. Isa.45.1,5,12.

God was declared to be the only and true God of Israel, by sending fire to consume Eliahs sacrifice. 1.King.18.36,37,38.

Naaman the Syrian confessed, that the God of Israel was the onely true God. 2. King.5.15 So did Iethro. Exo.18.11. And Rahab Iosh.2.11.

None other but God alone, that afflicteth and healeth, that killeth and giueth life. Deut.32.39.

God was the onely conductor of the Israelites. Deut.32.10,12.

God is he that doeth all things in vs. 2. Sam.22.30.

Dauid did all things that God might be glorified. 1.Sam.17.45,46,47.

God giueth all things. Gen.33.11.

God careth for vs. 1.Pet.5.7.

Of the familiarity and bountifulnesse of God toward Abraham. Gene.18.10,17,18, 19.24.* and 19.29.

God was with Izhak for his fathers sake, and therefore willeth him not to feare. Gen. 26.24.

God was with Iaakob in his way, and on him onely he depended. Gene.28.13,15,20. and 46.4.

God was with Ioseph. Gen.39.2,3. with Caleb. Iosh.14.12. and with Iosh.in whatsoeuer he did. Iosh.1.9. and with Ionathan. 1.Sam.14.10,15,45.

God promised Gideon that he would bee with him. Iudg.6.12,16.

God would be knowen to be our deliuerer out of bondage. Exod.16.6. Deut.5.6.

God refused to conduct his people, for their idolatrie sake. Exod.33.3.

God fought for Israel. Iosh.10.42.

God deliuered into the hands of the Israelites, their enemies. Deu.2.21. and 3.2.

God will haue all victorie to be ascribed vnto him. Iosh 24.11,12. for he deliuered the Philistims into the hands of Dauid. 2.Sa. 6.24,25. and Og into the hands of the Israelites. Deut.3.3. Therefore he sent but three hundred men with Gideon. Iudg.7.2, 4,6,7.

God was he that chased the Amorites, and other. Exod.34.11.

God gaue Hezekiah victory for his owne names sake, and for Dauid his seruants sake. 2.King.19.34.

God will not bestowe his grace alwayes in vaine. Iudg.10.10,to 14.

How Moses, Aaron, Nadab, Abihu, and the 70. Elders of Israel, &c. saw God. Exod. 24.9,10,11.

God appeared to Iosh.like a man with a drawen sworde in his hand. Iosh. 5.13, 14,15.

Manoah and his wife thought they had seene God, when they sawe but his Angel. Iudg.13.3,22.

God ought to be followed. Ephe.5.1. and blessed, and why. 2.Cor.1.3,4.

The children of Israel not able to heare God speake. Exod.20.18,19.

The people seeing the sicke of the palsie healed, glorified God. Mat.9.8.

How to offer to God our selues, and all that we haue. Rom.6.13.

We ought to feare, worship, and offer to God onely. 2 Kings 17.36.

All knees shal bow vnto God. Isa.45.23.

We must loue and serue God with all our heart and soule. Deu.6.3,5,13 & 11.13. and submit our selues vnto him. Eccli.13.8. and by prayer seeke vnto him onely, and we shal finde him. Deu.4.29,30.31. Ecclus.38.2,9.

Vnto God onely belongeth all honour and glory. Isa.42.8.

We cannot serue God and riches. Mat.6. 24. Luke 16.13.

We ought not to tempt God. Deut.6.16.

He that is of God, heareth Gods worde. John 8.47.

Hee that is of God, ought to walke as Christ walked. 1.John 2.6.

All things are of God, by Iesus Christ. 2. Thess. 1.11,12.

God, the giuer of all grace beginneth the good worke in vs, and perfourmeth it. 1.Cor. 4.7. Phil.1.6 Heb.13.21.

God is to be acknowledged the author of all goodnesse. 1.Cor 8.6,7.

God is he that iustifieth vs for the loue of Christ. Rom.8.32,33.

We are elected of God to be sanctified by his spirit. 1.Pet.1.2.

God hath raised vs vp to life with Christ, and why. Eph.2 5,6,7.

God hath called vs vnto glory and vertue. 1.Pet.1.3.

The Pharises despised the counsell of God Luke 7.30.

We are in God, and dwell in him, if wee loue God and our neighbour. 1.Ioh.2.5. and 3.24. and 4.12.

Our God is the God of mercie, patience and comfort. Rom.15.5. 2.Cor.1.3.

God cannot lie. Titus 1.2.

God will giue eternall life to those that he hath promised the same. Heb.10.23,36.

Gods gifts, and calling are without repentance. Rom.11.29.

Those that cleaue to God, shal liue, whereas those that follow idoles shal perish. Deut. 4.3.4.

God chastiseth him whom he loueth. Hebr. 12.6.

The first fruites ought to be offered vnto God. Exod.23.16,19.

Iaakob going into Egypt, offered sacrifice vnto God. Gen.46.1.

Ioseph attributeth vnto God both his selling into Egypt, and the honour that he receiued there. Gen.45.8.

God suffereth the spirit of errour to possesse the mouth of false prophets. 1.King.22. 21,22.

God sent an euill spirit betweene the inhabitants of Shechem and Abimelech, that they might destroy one another. Iud.9.23,24

Of the prouidence of God toward the Samaritanes afflicted. 2.King.7.16.*

The mercie of God toward all men. Wisd. 11.20,26. and 12.1,2,8,10.*

None good but God onely. Matt.19.17. Marke 10.18. Luke 18.19.

God is loue. 1.Ioh.4.16.

Preachers are Gods labourers. 1.Cor.3.9.

God onely conuerteth the heart. 1.King. 18.37.

God touching our hearts, we shall follow. 1.Sam.10.26.

God ruleth the steps and wayes of men. Prou.20.24. Ier.10.23.

Paul prayeth God to guide his iourney. 1.Thess. 3.11.

God beholdeth the heart, not outward appearance. 1.Sam.16.7.

God foresheweth things to come, and not idoles. Isa 42.8.9.

God is the authour of peace, and not of confusion. 1.Cor.14.33.

God onely is holy. Reue.15.4.

The description of God. Exod.34.5,6,7. his power and benignitie. Isa 40.10.*

The name of God is our protection. Pro. 18.10.

How God is to bee sought for, and who finde him. Wisd 1.1,2.

God onely forgiueth sinnes. Marke 2.7.

God saueth without sword. 1.Sam.17.45.

God is onely wise. Rom.16.27.

God seeth and searcheth the heart, and reines. Acts 15.8. 1.Thessal 2.4. Reuel.

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2.23. Pſal.7.9. Jere. 11.20. & 17. 11. & 17. 10.

God onely was the finder of wiſedome. Baruch 3.32,36.

In puniſhing the wicked God is eſteemed ſanctified. Iſa.5.16.

It was the will of God, that Rebekah ſhould be the wife of Iſhak. Gen.24.50,51.

Moſes the man of God. Deu.33 1.

Of thoſe that worſhip both God and Idoles. 2. King. 17.33.

The Iſraelites did chooſe to ſerue God, and reiected idoles. Joſh. 24. 16, 21, 22, 23, 24, 31.

Satan called the god of this worlde. 2. Cor.4.4.

God made Moſes a god to Pharaoh. Exodus 7.1,2.

To ſanctifie God, what. Deu.32.51.

God ſpeaketh by his preachers. Jerem.7. 23,26. and 11.7,10.

How God is pacified. Dan.4.24.

God is able to abate the pride of princes. Dan.4.34.

God neuer faileth thoſe that truſt in him. Dan.14.38.2.Mac.15.26,27.

What God requireth of vs. Micah. 6.8.

God only gouerneth all things. 2. Eſd.6.6

God is the preſeruer and giuer of kingdomes. 2 Chr.36 23. Eſt 16.16.

How God is tempted. Pſal 78.18.

God is our father. Deut.32.6. Malac.1.6. 2.Eſd.1.29.

Godhead. The fulneſſe of the godhead dwelleth in Chriſt. Col.2.9.

Godly. How we are partakers of the godly nature. 2. Pet.1 3.

All that liue godly ſhal ſuffer perſecution. 2.Tim.3.12.

Godlineſſe cauſeth a King to bee bleſſed. Pro.25.2,4.

Godlineſſe, or vngodlineſſe doeth neither profit or hurt God, but man. Job 35.6,7,8.

Godlineſſe hopeth for eternal life. Tit. 1, 1,2.

Wee ought to exerciſe faith, true Godlineſſe, and holy conuerſation. 1.Tim.4.7,8. 2.Pet.3 11.

Gods. If we honour ſtrange gods, we ſhal periſh. Deu.5.7,to 10.

The gods that are made with hands, are no gods. Acts 19.26.

Rahel ſtole away the gods or idoles of her father. Gen.31.19,30.

Iaakob commaunded his houſhold to put away the ſtraunge gods. Ge.35.2.

Samuel exhorteth the people to put away the ſtrange gods, to ſerue the true God. 1. Sam.7.3.

Gods vſed for Iudges and Princes. Exo. 22.8. Pſal.82. 1.6. for Angels. Pſal.95. 3.*

Gods the worke of mens hands. Deu 4.28

Of the diuerſitie of the gods of the Gentiles 2.King. 17.29,30,31.

Many be called gods, yet vnto vs there is but one. 1.Cor. 8.5,6.

The gods of the Gentiles are not to bee feared. Baruch 6 3 4,22,26.*

The true God blaſphemouſly compared to the gods of the Gentiles. 2.King. 18.33, 34,35. and 19.10,12,13.

He that will ſerue the Lord, muſt put away ſtrange gods. Joſh 24.23.

No mention may bee made of any other gods but the Lord. Exod.23.13.

Who ſo offereth to other gods, ought to be ſlaine. Exod.22. 20. looke Idolatrie and Superſtition.

Thoſe to whom Gods word is giuen, are called gods. John 10.34,35.

Golde or ſiluer that appertained to idoles, may not be put to priuate vſe, and why. Deu. 7.25,26.

The weight of golde that came yeerely to Salomon. 1 Kings 10.14. The Queene of Sheba gaue gifts vnto him and of diuers things made of golde. 1. Kin. 10.10,16,17,18,21.

Gold and ſiluer as plenty as ſtones. 2. Chron.1.15.

Golde or ſiluer cannot deliuer any from Gods wrath. Ezek.7.19.

Joſhua reſerued the golde, ſiluer, &c. at the ſacking of Jericho, and put it vnto the treaſure of the houſe of the Lord. Joſh.6.19,24.

If any man build gold on the foundation of Chriſt, his building will endure. 1 Cor.in. 3.12.

Chriſt ſent his Apoſtles to preach without golde, ſiluer, &c. Matth.20 9. Mar.6.8. Luke 9 3.

Good. None good. Pſa.14.3. & 53.1,3. Ro. 3.10. nor pure. Job 25.4 but God only. Mat. 19.16,17. Mar.10.18. Luk.18.19.

God ſaw all that he had made, and lee it was very good. Gene.1.31.

God made all his good to goe before Moſes. Exod. 33.19.

Cleaue to that is good, and abhorre that is euill. Rom.12.9. Gal.4.18. 1. Theſſalon. 5.15.

We ought to be wiſe to good, and ſimple to euill. Rom 16.19.

Do good to all, but eſpecially to the faithfull. Gal.6.10.

Wee ought to bee good euen to our enemies. Luke 6.35.

It is lawfull to doe good on the Sabbath day. Luke 6 9,10.

God will conſume idolaters after he hath done them good Joſh.24 20.

Dauid did good for euill. 1 Sam.24.5,7, 8. and 26.9.

We ought to doe that is good in the ſight of the Lord. Deut.6 18.

Good and euill. Deut.30.15.

Our corrupt nature can not do that good we would. Rom.7.18,19.

Good intent contrary to Gods word, is ſinne. 1.Sa.13 11,to 15. & 15.11,13,19,20.

Uzzah for his good intent contrarie to Gods commandement, was ſlaine by God. 2.Sam.6.6,7. looke Thoughts.

Good of him that is taught, are to be imparted to the teacher. Gal 6.6.

Shame is the reward of euill gotten goods. Act.1.18. looke Riches, and Bleſſings.

Goodneſſe. Ouercome euil with goodneſſe Rom 12.21.

Mans heart vnreformed by God, is vnapt to goodneſſe Hag.1.14.

Goshauke. It was not lawfull for the Iewes to eate of a Goshauke Deut.14.12.

Goſpel is the glad tidings of ſaluation, Luk.2.10. Rom.10.17.

The Goſpel declareth howe Chriſt died for our ſinnes, was buried, &c. 1. Corinth. 15. 1,to 5.

The Goſpel giueth eternall life by Chriſt vnto Gods choſen, according to his purpoſe and grace. Ephel 1.7 9.2. Timot.1.9. Tit. 2.11.

The Goſpel called the wiſedome of God. Matt.11.19 1.Cor.2.7. the myſterie hidden from the beginning of the world. Ephel 3 9. Col.2.26. the adminiſtration of the ſpirit & righteouſneſſe. 2.Cor.3.8,9. a myſterie, or ſecret. 1.Cor.4.1. Col.4.3. and the reuelation of the myſterie. Rom.16.25.

Wee are ſaued by the Goſpel. 1.Corinth. 15.2.

The Goſpel is the new couenant. Jerem. 31.31.

The Goſpel preached by Chriſt firſt in Galile. Iſa.9.2. Mat.4.16.

It was foretold that the Goſpel ſhould bee reuealed to the Gentiles. Iſai.29.18. and preached. Iſai 27.12,13. and howe ſinners ſhould receiue the ſame. Iſa.29.24.

Whither the Goſpel traineth vs. Heb.12. 22,23,24.

The Angel declared the Goſpel vnto the ſhepheards. Luk.2.10.

The promiſe of eternall life reuealed by the Goſpel. Ephe.1.5. Tit.2.11.

The Goſpel which the Apoſtles heard in ſecrete, ſhould bee preached openly. Matth. 10.27.

Chriſt ſent his Diſciples to preach the Goſpel Mat.28.19,20. Mar.16 15,16.

The Goſpel to be preached throughout all the world. Matth.24.14. Mar.13.10. and to euery creature. Mar.16, 15. and ſo it was. Col.1.23.

Paul preached the Goſpel from Jeruſalem to Illyricum. Rom.15.19.

The maieſtie of Chriſt is declared by the Goſpel. 2. Cor 4.4.

None ought to bee forbidden to preach the Goſpel, albeit he be vnworthy, and why. Luke 9.49,50.

Who ſo loueth father or mother more then Chriſt, is not worthy to bee a miniſter of the Goſpel. Matt.10.37,39. and 16,25. Marke 8.35.

The deceitfulneſſe of riches, &c. maketh the Goſpel to bee vnfruitfull in many. Mar. 4.15.17,19.

The Goſpel compared to ſeede ſowen. Matth.13.3,to 10.18,to 24.

All thoſe to whom the Apoſtles preached the Goſpel, beleeued not. Rom.10.16. Iſai. 53.1.

The Goſpel is hid to ſome through their incredulitie. 2.Cor.4.3.4.

The Goſpel from the time of Iohn Baptiſt, ſuffereth violence. Matth.11.12. Luke 16.16.

Thoſe that haue not beene faithfull in riches of iniquitie, are not to bee truſted with the Goſpel. Luke 16.11.

The Goſpel vnknowen to the wiſe Iewes, and yet knowen to the ſilly Apoſtles. Matth. 11.25.

The Goſpel compared to a treaſure hidden,

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ben, and a precious stone found. Matth. 13. 44, 45.

The Phariſes beliene not the Goſpel, neither will ſuffer others to beliene. Mat. 23. 13. Luke 11, 52.

The Goſpel bringeth diſſention and death to the profeſſors thereof. Mat. 10. 34, 35. Act. 14. 1, 2, to 7.

What they ſhal receiue, who for the Goſpels ſake haue forſaken all things. Matt. 19. 28, 29.

None but ſuch as are called and choſen, receiue the Goſpel, and bring forth fruits. Mat. 20. 1, 8, to 16.

Our converſation muſt be ſuch as becommeth the Goſpel. Phil. 1. 27.

The terrible iudgement of God againſt ſuch as contemne the Goſpel. 2. Theſſ. 2. 10, 11, 12.

The Goſpel is the more aduanced by good workes. Col. 1. 6.

The Goſpel prophecied of, to bee preached in diuers languages. Iſa. 28. 11.

The Church is gathered by preaching of the Goſpel. Iſa. 60. 3.

The conſcience is gladded with the word of the Goſpel. Pro. 12. 25.

The Goſpel of Iohn why it is written. John 20 30, 31.

Gouernour. Ioſeph Gouernour ouer the land of Egypt. Gen. 42. 6.

Againſt wicked gouernours of cities. Zep. 3. 3. looke Princes and Magiſtrates.

Of Grace. Noah found grace in the eyes of the Lord. Genes. 6. 8, 9. ſo did Moſes. Exod. 33. 17.

Hannah deſired to find grace in Elies ſight 1. Sam. 1. 8.

By the rich grace of God wee are redeemed. Eph. 1. 7. Tit. 3. 7.

The Prophets foretold of grace to come to vs by Chriſt. 1. Pet. 1. 10.

God determined before the beginning of the world to beſtow his grace on vs. 2. Tim. 1. 9 that hee might bee glorified for ſo great grace beſtowed. Eph. 1. 4, 5, 6.

The grace of God appeared that we ſhould liue holily, waiting for the bleſſed hope of eternall life. Tit. 2. 11, to 15.

Wee are ſaued not by workes, but by grace in Ieſus Chriſt. Ephes. 2. 8, 9. John 1. 17. or elſe were grace no more grace. Rom. 11. 6.

The remnant of the Iewes ſhall be ſaued by grace. Rom. 11. 4, 5.

They make fruſtrate the grace of Chriſt, who ſeeke to be iuſtified by workes. Gal. 5. 4.

We ought to truſt in the grace offered by the Goſpel 1. Pet. 1. 13. and not to receiue the ſame in vaine. 2. Cor. 6. 1.

Who ſo reiecteth the grace of God offred, can looke for no mercie. Heb. 10, 26, 27.

The Apoſtles with grace & peace to thoſe Churches they write vnto. Rom. 1. 7. 1. Cor. 1. 3. 1. Pet. 1. 2.

We ought to grow in grace and the knowledge of Chriſt 2. Pet. 3. 18.

As we profit in the knowledge of God and Chriſt, ſo ſhal the grace of God be multiplied vnto vs. 2. Pet. 1. 2.

Grace put for the doctrine of the Goſpel. Titus 2. 11. Heb. 13. 9. 1. Pet. 5. 12. for faith and the fruits thereof. 1. Pet. 1. 5. For free gifts. 1. Cor. 1. 4. For ſpirituall gifts. 2. Pet. 3. 18. For the miniſterie and preaching of grace. Gal. 2. 9 For free forgiueneſſe of ſins. 1. John 1. 17. For the whole calling of the faithfull. Heb. 12. 15. For the efficacie and power of the ſpirit. Acts 14. 26.

Of Grace, before and after meales, looke Thankeſgiuing and Praiſes.

Of the grace of God, looke Fauour, Gifts, and Mercie.

Gracious. God is gracious and mercifull, &c. Exod. 36. 6, 7.

Grafted. To what ende wee are grafted with Chriſt into his death. Rom. 6. 3, 4, 5.

The Iewes were broken off, that the Gentiles might be grafted in. Rom. 11. 17, 19.

Grapes, looke Cluſter.

It was permitted the Iewe to eate of the neighbours grapes, but not to carrie any away Deut. 23. 24.

Graſſe. God will ſend graſſe to ferde the cattell of thoſe which loue him. Deuter. 11. 13, 15.

All fleſh is graſſe, and all the grace thereof is as the flower of the field. Iſa. 40. 6. 1. Pet. 1. 24.

Graſhopper, looke Blaſting.

Graues. The graues did open at the death of Chriſt. Matth. 27. 52.

Iaakob ſet a pillar vpon Rahels graue, Gene. 35. 20. 1. Sam. 10. 2.

Noman knoweth where Moſes graue is. Deut. 34. 6.

Ioſiah commanded, that none ſhould touch the graue of ỹ man of God. 2. Kin. 23. 17, 18.

The graues of luſt. Num. 11. 34.

The graue deſcribed. Iob. 10. 19, 21, 22.

The Lord bringeth downe to the graue, and raiſeth vp. 1. Sam. 2. 6.

Grauen. Michaiahs grauen and molten image. Iudg. 17. 3, 4.

Great. God is great. Deut. 10. 17.

Who ſhall be greateſt in the kingdome of heauen. Mat. 18. 4. Mar. 9. 34. Lu. 9. 46, 48.

God hath done great things for his people 1. Sam. 12. 24.

Saul foretold Dauid that hee ſhould doe great things. 1. Sam. 26. 25.

Moſes deſired God that his power might be great. Num. 14. 17.

The *Greekes* ſeeke after worldly wiſdome 1. Cor. 1. 22.

A prophecie of the kingdome of the Greeks Dan. 11. 2, 3.

Greeting. of the greeting betweene Moſes and Ierhro. Exod. 18. 7.

Paul willeth the faithfull to greete one another with an holy kiſſe. Phil. 4. 21. 1. Theſſ. 5. 26.

The Scribes and Phariſes loued greetings in the markets, &c. Matth. 23. 7. looke Salutation.

Grieue not the holy Spirit of God. Ephe. 4. 30.

It grieueth Gods enemies that his children proſper. Nehe. 2. 10.

Grone. Euery creature groneth with vs, for the reuealing of the ſonnes of God. Rom. 8. 22.

God heard the groning of the Iſraelites. Exod. 6. 5, 6. and had compaſſion on their groanings, for their Iudges ſakes. Iudg. 2. 18.

Grewe. Samuel grewe and the Lord was with him. 1. Sam. 3. 19.

Grudging, looke Murmuring.

Grudgingly. We muſt not giue almes grudingly. 2. Cor. 9. 7.

Of Guided. Wee muſt be guided by Gods word, and not by good intent. Eccles 4. 17.

Guile. No guile found in the mouth of Ieſus. 1. Pet. 2. 22.

All guile ought to be laid aſide of Chriſtians. 1. Pet. 2. 1. looke Wrong.

Of Gyants. Emims, Zamzummims, and Anak. Deut. 2. 10, 20, to 24. Num. 13. 23, 34.

Gyants were mighty men, and contemners of God. Gen. 6. 4.

Dauid diſcomfited foure Gyants, the ſons of Haraphah. 2. Sam. 21. 2, * 16. 2.

H

Of Habitation. The land of Canaan Gods holy Habitation. Exod. 15. 13.

Wee grow to bee an Habitation of God, by the building of the ſpirit. Ephes 2. 21.

Hailestones. God deſtroyeth his enemies with Haileſtones. Ioſh. 10. 11.

Hallowed bread, looke Bread.

Halte. Iaakob Halted on his thigh. Gen. 32. 31.

To halte betweene two opinions, what. 1. King. 18. 21.

Hand taken for ſtrength. 1. Kings 18. 48. Lu. 1. 66. Act. 11. 21. for miniſtery or ſeruice. Leuit. 26. 46.

Tamar deflowred of Amnon, layd her handes on her head. 2. Sam. 13. 19.

The leprous hand of Moſes became ſound. Exod. 4. 6, 7. ſo did the dryed hand of Ieroboam. 1. King. 13. 4, 6.

The Apoſtles reproued for eating with vnwaſhen hands Mat. 15. 2. Mar. 7. 2, 3, 4, 5.

The Phariſes marueile that Chriſt ſate at dinner with vnwaſhen hands. Luke 11, 37, 38.

Pilate waſhed his handes in token of Chriſts innocency. Mat. 27. 24.

Paul willeth vs to worke with our owne handes. 1. Theſſ. 4. 11. as himſelfe did. Actes 18. 3. day and night. 1. Thes. 2. 9. 2. Theſſ 3. 8. to relieue himſelfe and others. Act. 20. 34.

Paul willeth him that hath ſtollen, henceforth to labour with his hands. Eph. 4. 28.

God will proſper our handlie worke, if wee loue him. Deut. 30. 9. for he is the directour of the ſame. Pſal. 90. 17.

Chriſt lifting vp his handes, bleſſed his Apoſtles Luke 24. 50, 51.

If our hand offend vs, wee ought to cut it off. Mat. 5. 29, 30.

Chriſt healed the dried hand on the Sabbath day. Mat. 12. 10, 12, 13.

The Apoſtles healed the ſicke, by laying on their hands. Marke 16. 18. ſo did Chriſt. Lu. 4. 40.

Children brought to Chriſt that he might lay his hands on them. Mat. 19. 13. Marke 10. 13, to 16.

Ioſhua repleniſhed with wiſedome, by the laying on of Moſes hands. Deut. 34. 9.

Paul recouered ſight, by laying on of Ananias

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Aanias hands. Acts 9.17,18.

Stretching forth the hands to God, taken for acknowledging the offence. 1.Kin.8.38.

Salomon praying, stretched out his hands toward heauen. 1.King.8.22.

Moses praying, spread his hands vnto the Lord. Exod.9.29,33.

So long as Moses held vp his handes to God, the Israelites preuailed, &c. Exod.17. 11,12.

Lifting vp the hands to heauen, a maner of sweating. Deut.32.40. Gene 14.22. Reuel.10.5.

To lift vp the hand against any, is to rebell. 1 King.11.26.

None can deliuer any out of Gods hands. Deut.32.39. nor auoyde his handes Amos 9.2.

The Lords hand is not shortened. Num. 11.23.

Gods hand was sore against the Iewes, when he deliuered them into their enemies hands. Judg.2.15.

The hand of the Lord was against the Philistims all the dayes of Samuel. 1.Samuel 7.13.

The hand of God is vpon any when hee afflicteth them with any kind of plague. 1. Sam.5.7.

The faithfull are in Gods hands. Deut. 33.3.

The hand of God for a cloud. Exo.33.23. Looke Laying.

What Gods right hand signifieth. Luke 22.69.Acts 7.55.

Handwriting. Christ hath put out the handwriting of ordinances that was against vs.Col.2.14.

Hanged. The Philistims hanged vp Sauls body on the wall of Bethshan. 1. Sam.31.10.

The seuen kinsemen of Saul were hanged before the Lord. 2.Sam.21.1,2,6,9.

Rechab and Baanah were hanged for murthering Ishbosheth. 2.Sam.4,5,6.12.*

Whosoeuer was hanged on a tree, ought to be buried the same day. Deut.21.22,23. because he is cursed. Gal.3.13.

Happe, looke Prouidence.

Happy. Ten things happy. Ecclus.25.7, to 14.looke Blessed.

Hard. Two things hard and perilous. Ecclus.26.30.

Nothing too hard for God. Jerem.32.27. Gen.18.14.*

Harden. Whom God will, he hardeneth. Rom.9.18.and 11.7.

To harden our hearts, is to bee obstinate. 1.Sam.6.6.John 12.40.

God hardened the hearts of the Hiuites, and why. Josh.11.19.

God hardened Pharaohs heart. Exod 7. 3,13,14 and 8.15,32.and 9.7,12,34,35.and 10.1,20,27.and 11.10.and 14.4,8.

God hardened the spirit of Sihon, and why. Deut.2.30.

Heart hardened, taken for forgetful. Mar. 6.52.

The hardnesse of heart is the fountaine of ignorance. Ephe.4.18.looke Heart.

Hare forbidden the Iewes to eate. Leuit. 6.6 Deut.14.7.

Harlots. Two harlots pleaded before Salomon. 1.Kings 3.16.*

He that coupleth himselfe with an harlot, is one body with her. 1.Cor.6.16.

Harlots shall sooner enter into the kingdome of God then proud Pharisies. Matth. 21.31,32.

Of the behauiour of harlots. Prou.9.13, to 18.looke Whoores.

Harnesse, looke Armour.

Harte. The Iawes might eate of a Harte, &c. Deut.14.5.

Harueſt, The law of harueſt. Leuit.19.9, 10.and 23.22.

Our harueſt shalbe plentifull, if we please God. Leuit.26.3,4,5.

Whitsuntide was the feast of the first fruites of harueſt. Leuit.23.16.

Samuel called vpon God in the time of harueſt. 1.Sam.12.17.

Pray the Lord to send labourers into his harueſt. Matt.9.38.

The Apostles reaped the harueſt which the Prophets had sowen. John 4.38.

The Lords harueſt. Reue.14.18.*

Hate. God punisheth those that hate him. Deut.5.9.

Wee ought not to hate our brother in our heart. Leuit.19.17.

Christ was hated of the world, and why. John 7.7.

Christians are hated of all men for Christs names sake. Matt.10.22.

Wee ought to doe good to them that hate vs. Matt.5.44.

Dauid loued those that hated him. 2.Sam. 19.6.

He that hateth his brother is a manslayer. 1.John 3.15.and 2.9,11.

Izhak is hated of Abimelech and Phicol. Gen.26,27. and Iaakob of Esau. Gen.27, 41.& Joseph of his brethren. Gen.37 4,5,8.

The Egyptians hated the Israelites. Exo. 1.12. Psal.105.25.

Ammon hated his sister, after he had deflowred her. 2.Sam. 13.15. and therefore Absalom hated him. 2.Sam 13.22.

He that calleth vpon God, shall be deliuered from them that hate him. 2.Sam.22. 18.

Wee ought to hate all for Christes sake. Luke 14.26. John 12.25.

Three sortes of men hated. Ecclus.25.2. Looke Enuie and Malice.

Hautineſſe. looke Pride or Nobilitie.

Haile mingled with fire, destroyeth cattel and other things in Egypt. Exodus 9.18, 24,25.

Haire Not one haire of their heads perisheth, that suffer for Christ his sake. Luke 21.8.

All the haires of our heads are numbred. Matth.10.30.Luke 12.7.

Absaloms haire polled yeerely, weied 200. shekels. 2.Sam.14.26.

Long haire comely for a woman, not for a man. 1 Cor 11.14.15

Bored haire forbidden. 1.Tim 2.9. and 1.Pet.3.3.

Head. The people that feare God, shalbe made the head, and not the taile to any nation. Deut.28.13.

Christ is the head of whom the body of the Church dependeth, and is nourished. Ephe. 1.22.& 4.13,15.Col.1.18. & 2.10,19. 2.Samuel 22.44.

Christ brake the Serpents head. Gene. 3.15.

The mans head must be bare when hee prayeth, and the womans couered. 1.Cor.11, 4,10.

The head for the honorable man, or prince. Isa.1.6.and 9.15 Amos 5.2.Num 1.4..

Heale. God onely healeth, and deliuereth from afflictions. Deut.32.39.

God healeth all our infirmities. Exod.15. 26.Jere.17.14.

We are healed of our sinnes by Christ his stripes. 1.Pet 2.24.

Health. The health of Israel is the Lord. Jere.3.23.

To whom health is promised. Prouerbes 4.22.

Health is the most excellent thing in the world. Ecclus.30.15,16.

Heape. The wicked heape sinne vpō sinne. Ecclus.3.29.

Heape coales, looke Coales.

Heard of swine, looke Swine.

Heardmen. Strife betweene the Heardmen of Gerar and Izhak. Gen.26.20. looke Shepheards.

Heare. Samuel heareth God speake vnto him. 1.Sam.3.10,11.

The Israelites would not hearken to Moses, and why. Exod.6.9,12.

The Lord would not heare the Israelites, presuming to fight contrary to his commandement. Deut.1.42,45.

All ought to heare and obey Gods voyce. Josh.8.35. 1 Sam.12.14.

Such as heare Gods voyce, are his chiefe treasure, &c. Exod.19.5,6.

God commaundeth vs to heare the Prophet Christ. Deu.18.18,19.Mat.17.5.Luk. 9.35. 2.Pet.1.17.

None can heare without a preacher. Rom. 10.14.

Faith commeth by hearing the worde of God preached. Rom.10.17.

Christ exhorteth all that haue eares, to heare. Mat.13.9.Mar.4.3,9.Luke 8.8.

Preachers must speake whether the people will heare or not Jere 7.27.

To heare put for to beleeue. Matth.7.24. John 10.8,16. 1.Tim 4.16. 1.Joh.4.6. and for to vnderstand. 1.Cor 14.2.

Hearing onely is not sufficient. Mat.7.21. Luk.11.28.Rom.2.13. James 1.22.* looke Doe.

Diuers kindes of hearers. Matth.13.19, 20.* John 7.40,41.

They that heare Gods preachers, heare God himselfe. Luke 10.16. and are of God. Joh 8.47.and contrariwise. 1.Joh.4.6.looke Parishioners.

Famine of hearing, see Famine.

We ought to be swift to heare, and slowe to speake. James 1.19.

God will not heare contemners of his word and preachers. Jere.11.11.

Dauids

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Dauids enemies crying for ayde, were not heard. 2.Sam.22.42.

God heard Elijah. 1.King.18.37,38.

God will heare the cry of the afflicted and oppressed calling on him. Exo.22.23. 2.Samuel 22.7.

Whom God doeth heare, and whom not. John 9.13.

God heard the voice of Ishmael. Gen. 21. 17. of Leah and Rahel. Gen. 30.6,17. and of Iaakob in his tribulation. Gen. 35.3.

Moses was heard of the Lord. Exod. 32. 14. Num. 14 20. Deut. 9.16,19. & Samuel. 1. Sam. 7.9. and Manoah. Iudges 13.8,9.

Heart comforted with bread. Iudg. 19.5.

The heart of man is deceitfull and wicked aboue all things. Iere. 17.9. Gene. 6. 5. and 8.21.

To bleese a mans selfe in his heart, is to flatter himselfe in his wickednesse. Deuter. 29.19.

God knoweth the secrets of all hearts, and trieth them. 1. Sam. 16.7. 1. Kin. 8. 18. Acts 15.8. 1. Thes. 2.4. 1. John 3.20. Reue 2.23. 1. Chro. 28.9. Psal. 7.9. Iere. 11.20. and 17. 10 and 20.12.

God shall make manifest the counsaile of the heart. 1. Cor. 4.5.

Of the abundance of the heart, the mouth speaketh. Luke 6.45. Matt. 12.34,35.

What defileth the heart, and what not. Matt. 15.11,19. Mar. 7.15,18,19, to 24.

The hearts are purified by faith. Act. 15.9

God turneth and reneweth the hearts of men, and why. Ezek. 11.19. and 36.26,27. Ier. 32.39,40. 1. King. 18.37.

Salomon prayeth God to conuert the hearts of his people vnto him. 1. Kings 8. 58.

God gaue Saul another heart to bee a new man. 1. Sam. 10.6,9.

With the heart man beleeueth vnto righteousnesse Rom. 10 9,10.

God must open the heart, if any heare attentiuely. Acts 16.14. and reforme it before it be apt to goodnesse. Hag. 1.14.

Where our treasure is, there wil the heart be also. Mat. 6.21.

Our heart wil not condemne vs before God, if &c. 1. John 3.18,19,20.

Wee ought to speake vnto our selues and make melodie vnto the Lord in our hearts. Ephes. 5.19. The word of God ought to bee laid vp in our hearts. Deut. 6.6. and 11.18.

Hannah prayeth in her heart to the Lord, to become fruitfull. 1. Sam. 1.10, to 14. and hauing obteined, her heart reioyced. 1. Sam. 2.1.

To beleeue in heart. 2. Esd. 1.37.

God measureth our aimes according to the heart. Marke. 12.41, to 44. Luke 21.1, to 5.

Wee ought to draw neere to Christ with a pure heart Hebr. 10 22. and follow them that cal vpon God with pure hearts. 2. Tim. 2.22.

It is God that stablisheth our hearts in holinesse. 1. Thess. 3.13 2. Thess. 2.16,17.

The Pharises coueted rather to haue their cuppes then their hearts cleane. Matt. 23.25.

Christ mourned for the hardnesse of the Pharises hearts Marke 3.5.

We ought to forgiue our brother from our hearts. Mat. 18 34,35.

We ought to loue and serue God with all our heart. Deu. 6.5,13. and 10.12. and 11.1. Luke 10.27.

Asa his heart was vpright with the Lord. 1. Kings 15.14. And so must ours be. Chap. 8.61.

Iosua exhorteth to serue God with all the heart and soule. Iosh. 24.14,23. and 22.5.

We may not attribute to our vprightnesse of heart, eternall life which God giueth freely. Deut. 9.4,5.

Wee ought to turne to God in heart, if we looke to obtaine mercie. 1. Kings 8.47, 48.

Dauid followed God with all his heart, 1. Kings 14.8.

Hezekiah walked before the Lord with a perfect heart. 2. Kings 20.3.

Our heart is turned from God, when we serue strange gods, or trust in any thing beside God. Deut 29.18.

The idolatrous wiues of Salomon turned away his heart from God. 1. Kings 11. 3,4.

Those that turne their heart from God, shall haue their liues shortened. Deuter. 30. 17,18.

The cry of a contrite heart vnto God. Psal. 130.*

If wee returne vnto God with all our heart, he will turne vnto vs. Deut 30.9,10.

Samuel exhorteth to turne to God, with all the heart, and to serue him onely. 1. Sam. 7.3.

Iosiah turned to the Lord, with all his heart. 2. Kings 23.25.

God promiseth mercie to those that conuert in heart. Deut 30.1,2,3.

Salomon craueth of God an vnderstanding heart. 1. King. 3.9.

The King is commaunded to reade the Law, lest his heart should be lift vp. Deut. 17.14.*

Our hearts ought not to be lift vp to forget God, and why. Deut. 8.5,14.

Pharaohs heart hardened. Exod. 9.34.

God giueth to those that feare him, an vnderstanding heart. Deu. 29.3,4. and to those that disobey him, a faint heart Leuit. 26.36.

The Shechemites mooued the hearts of the Israelites to receiue Abimelech. Iudg. 9.2,3,6.

The hearts of the Amorites and Canaanites fainted at the Israelites comming. Iosh 5.1.

The Israelites hearts melted, when they were discomfited at Ai. Iosh. 7.5.

Boaz comforted the heart of Ruth, by speaking kindly. Ruth. 2.13.

Heart hardened against the poore, Looke Harden.

God giueth the disobedient a trembling heart. Deut. 28.65.

Sauls heart sore astonied, when hee saw the Philistims assembled against him. 1. Sam. 28.5.

Dauid touched in heart, after he had cut off the lap of Sauls garment. 1. Sam. 24.6.

Moses willeth the Israelites to set their hearts to Gods word. Deut. 32.46.

Wee ought not to seeke after our owne heart. Num. 15.39,40.

The hearts of the simple deceiued by Absalom. 2. Sam. 15.2, to 7, 11.

We ought to loue one another with a pure heart. 1. Tim. 1.5. 1. Pet. 1.22.

Saint Paul walked in the simplicitie of his heart. 2. Cor. 1.12.

Dauid led the Israelites in simplicitie of heart. Psal 78.72.

The thankesgiuing of a true and faithfull heart. Psal. 103.*

God led Israel 40. yeeres in the wildernesse to proue their hearts. Deut. 8.2.

Iosiahs heart did melt, when he heard the Law read. 2. King. 22.10,11,18.* 2. Chron. 34.27.

They whose heart God had touched, followed Saul. 1. Sam. 10.26.

The sorow of the heart hath slaine many. Ecclus. 30.23.

How a mans heart may deceiue him. Den. 11.16.

The pride of the heart deceiueth man. Obad. 3.

The heart of God for the purpose of his will, &c. 1. Chr. 17.19.

Eyes and heart of God, looke Eyes.

The heart ought to holde fast the worde of God. Pro. 4.4.

Gods lawes written in the hearts of the faithfull. Heb 8.10.

One heart and one way expounded. Iere. 32.39 Act. 4.32. Ezek. 11.19. & 36.26,27.

Woe to the double hearted. Eccius 2.13. and 3.28.

Hee that feareth the Lord, conuerteth in heart. Eccius. 21.6.

The reward of them that set vp idoles in their hearts. Ezek. 14.1, 3. to 11.

Of the keeping of the heart. Pro. 4.23.

Dauid was a man after Gods own heart. 1. Sam. 13.14.

God sory in his heart Gen. 6.6.

The heart is made holy and pure through Christ. Psal. 51.10.

Heart of the earth, for the inward part of the earth. Mat. 12.40.

Heart for the desire of the heart. Mat. 6.21 For the soule. 1. Pet. 3.4. For the conscience. 1. Thes. 1.3,13. 1. John 3.20,21. and for the will. Acts 4.32.

Heathen. Such as refuse admonition, ought to be vnto vs as Heathen men. Matt. 18.17.

Heauen, and the Heauen of Heauens, is the Lords. Deut. 10.14. and is called his throne and dwelling place, though it be not able to conteine him. 1. Kings 8.27,30,39,43,49. Mat. 5.34. Acts 7.49.

The Heauen called the firmament, made by the word of God. Gen. 1.8.

The Heauens, created and preserued by Gods worde, shall be dissolued with fire. 2. Pet. 3,5,7.12.

Paul taken vp into the third Heauen. 2. Cor. 12.2.

Heauen open. Matth. 3.16. Acts 7.56.

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Heauen and earth are called to witnesse. Deut.32.1.*

God openeth the heauens, in giuing raine in due season Deut.28.12.

Whosoeuer worshippeth the hoste of heauens, ought to be stoned to death Deut.17.2, 3,5.

Heauen and earth shall passe. Matt.24.35. Mar.13.31. Heb.1.11. Reu.21.1.

The heauenly kingdome prepared for the holy Angels and Gods elect. Matth.25. 34. and 5.3, to 13.

Heauie. The hand of the Lorde heauie against them of Ashdod. 1.Sam.5 6.

The rich yong man loath to sell all, went from Christ heauie. Luk. 18.22,23.

The Pharises did binde heauie burdens for other. Mat.23.4.

Christs soule heauie, euen to the death. Matth.26.38. his disciples eyes heauie also. verse 43.

Of heauinesse and harme comming therof. Psal.31.10. Eccius.25.14. and 30.21. and 38.18, to 24. looke Sorow and Weeping.

Heeles. The Israelites being waxen fat, spurned with their heeles against God. Deu. 32.15.

Judas lifted vp his heele against Christ. John 13.18. Psal.41.9.

Satan may bruise the heele of the godly, but not ouercome them. Gen.3.15.

Iniquity compasseth vs euen at the heels, when we are in miserie. Psal.49.5.

Hell. In Hell there is no meate. Eccius. 14.16.

The description of hell. Isa.30.33.

How hell is prepared from the beginning for the deuill, and his Angels, and al wicked persons. Matt.25.30,41,46 Job 10.21,22. Isai.66.15,16,24. Dan. 7.11. Wisd.5.1, to 15. Matt.3.10,12. and 5.20, to 27. and 6.16. and 8.12,29. and 13.30.42. and 18.8,9. and 22.13. and 23.33. Mar 9.43, to 49. Luke 3. 9, to 17. and 10.15. and 16 23.* Phil.2.10. Heb.10.27. 2.Pet.2.4. Jude 6. Reuel 6 8. and 19.20 and 20.10,14,15.

The gates of hell, looke Gates.

Hell taken for the graue. Gen.37.35.

Helpe. God did helpe Israel against the Philistiims. 1.Sam.7.10.

Our helpe in time of need is Christ. Hebr. 4.16.

The helpe of Israel is the Lorde God. Deut.33.26.

The Israelites cry to the Lorde for helpe. Judg.6.7,8,14.

God helpeth the faithfull oft times miraculously. Hose.5.13.*2 King. 6.17. and 19. 35.2. Macca.10.29,30. and 11.8. looke Appearing.

Henne. Christ would haue gathered the Israelites, as a henne her chickins. Matth. 23.37.

Herbes. The weake may eate herbes, so that hee iudge not those that eate them not. Rom.14.2,3.

Herbes with their seedes, created by the word of God. Gen.1.11,12.

Heresie. There must be heresies, and why. 1.Cor.11.19. 2.Pet.2.1.

Heresies are ꝑ works of the flesh. Gal.5.20.

Christ his religion counted heresie. Actes 24.14.

Heretikes, after twise admonition, ought we to reiect. Tit.3.10,11.

Heritage, looke Inheritance.

Heires. Christ hath regenerated vs by the holy Ghost, that we should be heires of eternall life. Titus 3.5,6,7.

Jesus Christ is the heire of al good things. Luke 20 14. Heb.1.2.

Abraham the heire of the world by faith. Rom.4.12.

Christians heires of God, through Christ. Gal.4.7. Rom.8 17.

Heire of wormes, looke Proud.

Of heires, looke more First borne.

¶ Hide. God will hide his face from those that forsake him. Deut 31.17,18.

Elijah bidden to hide himselfe from the rage of Ahab. 1.Kings 17.3.

The Israelites did hide themselues for feare of the Philistiims. 1.Sam.13.5,6.

He that hideth his sinnes shal not prosper. Prou.28.13.

High. The people sacrificed in high places before the building of the temple. 1.Kin.3.2.

Jeroboam made an house of high places. 1.Kings 12.31,32,33.

Amaziah and Iehoshaphat tooke not away the high places, which Jeroboam had erected. 2.King.14.4. 1.King.22,43. but Hezekiah did. 2 Kings 18.4, to 9.

Salomon offred incense in the high places before hee built the temple. 1. king.3.3. and after also by the prouocation of his wiues. 1. kings 11.4, to 10.

Mountaines and high trees, for proude and loftie people. Isa.2 14.

We ought not to be high minded. Rom.12 16. and why. Prou 16.16. and 18.12. looke Abomination. Presumption.

Samuel willed Saul to goe vp vnto the high place. 1.Sam.9.19.

The heauens are not so high to finde as Gods perfection. Job 11.7.8.

Holy. God onely is holy. Reu.15.4. Psal. 99.5,9.

God is holy, and hee onely will be honoured. Josh.24.19,20.

The Beth-shemites did confesse that the God of Israel was the holy Lorde God. 1. Sam.6.20.

God commanded his people to be holy vnto him. Exodus 22.31. Num.15.40.

The wicked count themselues as holy as the godly, and all degrees alike holy. Num. 16.3.

The Israelites an holy people of God. Deu.14 2,21 & 26.19. by hearing his word, and keeping his couenant. Exod.19.5,6.

Those whom God hath predestinate, are holy, in that they are iustified by Christ. Rom.8 30.

We ought to bee holy in conuersation, as he is holy that called vs. 1.Pet.1.15,16. and why. 2.Pet.3.10,11.

The place is holy where Gods word is declared. Josh 5.15. Exod.3.5. Actes 7.33. Psal.74.7.8.

The holy places whereinto Christ is entred for vs. Heb.9.24.

Giue not that which is holy vnto dogges. Matth.7.6.

Timothie knew the holy Scriptures of a childe. 2.Tim.3.15.

Holy dayes looke Feast.

Holy Ghost. No man can say that Jesus is the Lord, but by the Holy Ghost. 1.Cozinth. 12.3,4.

The Holy Ghost promised to the Apostles. Luke 24.49. John 14.16,26. Actes 1.8. and sent to them. Acts 2.4.

God giueth the Holy Ghost to them that feruently desire him. Luke 11.13.

Our loue proceedeth from the Holy Ghost, and by him is shedde abroad in our hearts. Rom 5.5. 1.John 4.13.

Jesus Christ was conceiued by the Holy Ghost. Luke 1.31,35.

Christ dispossessed deuils by ꝑ Holy Ghost. Matth.12,28. Luke 11.20.

The Holy Ghost is giuen the faithfull, to answere the aduersaries in the trueth. Mar. 10.19,20.

The Holy Ghost declared to the Prophets, the sufferings and glory of Christ. 1. Pet.1.11.

The Prophets spake as the Holy Ghost moued them. 2.Pet.1.21.

We are elect that we might be sanctified by the Holy Ghost 1.Pet.1 2.

The sending of the Holy Ghost was prophesied of. Joel 2.28,29.

Christ promised to send the Holy Ghost. Luke 24.49. who was not sent till Christ was glorified. John 7 39.

The Holy Ghost called the comforter and spirit of trueth. Joh.14.16,17,26. Acts 1.8.

Christ baptizeth with the Holy Ghost. Matth.3.11.

The Holy Ghost is called the water of life. John 4.10. and 7.38.

Christ gaue his disciples the Holy Ghost. John 20.22,23.

The Holy Ghost was giuen to the Apostles according to Christes promise. Actes 2.4.

The Samaritanes receiued the Holy Ghost. Acts 8.17.

To whom the Holy Ghost is giuen. Gal. 3.2.

The faithfull are sealed with the Holy Ghost. Ephe. 1.13. and 4.30. who is the earnest of the inheritance promised to confirme vs in the assured hope thereof. 2.Cor.1.22. Ephes.1.14.

The grace of the Holy Ghost powred vpon the Gentiles. Acts 10.44,45.

Our bodies are temples of ꝑ Holy Ghost. 1.Cor 6.19.

Zacharias was filled with the Holy Ghost, and prophesied. Luke 1.67.* so did Simeon. Luke 2.25, to 36.

John Baptist filled with the Holy Ghost from his birth Luke 1.15.

The Holy Ghost was not giuen vnto Jesus Christ by measure. John 1.16. and 3.34. Heb 1.9.

The Holy Ghost reproueth the world of sinne, of righteousnesse, and of iudgement. John 16 8.

The Holy Ghost beareth witnesse in our con-

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consciences, that we are the sonnes of God. Rom.8.15,16. and that God dwelleth in vs. 1.Iohn 3.24.

By the vertue of the Holy Ghost, wee are made strong against death, sinne, and the deuill 2 Tim 1.7.

Howe the Holy Ghost was the teacher of the Apostles. Iohn 14.26. and 16.13.

The Holy Ghost witnesseth in our hearts, that repentance and remission of sinnes come by Christ. Acts 5.31,32.

The Holy Ghost forbade Paul to preach in Asia. Acts 16.6.

The gifts of the Holy Ghost diuers, yet one selfe same spirit 1. Cor.12.4,11.

Both Iew and Gentile inspired with the Holy Ghost, hath accesse to the Father, by Christ his sonne. Ephe.2.18. and 3.6.

Sinne against the Holy Ghost neuer forgiuen. Mat.12.31,32. Mar.3.29.

Holinesse to the Lorde, was a superscription in the high Priests mitre. Exod.39.30.

True holinesse required in Christians continually. Luke 1.75. Ephe.4.24.1.Thess. 3.13. and 4.3,4 2. Cor.7.1.

Honestie is not to bee learned of vnhonest men. Ecclus.3.7,11.

We ought to behaue our selues honestly, &c. 1.Thes.4.12.

Honie. The Israelites sucked honie out of the stone, and oyle out of the harde rocke. Deut.32.13.

Honie in the carkase of a lion. Iudges 14. 8,9.

Ionathan tasting honie, contrarie to his fathers edict, hardly escapes death 1. Sam. 14.26,27.

Honie eaten temperately is verie good. Pro.24.13 and 25.16,27.

Honour. Wee ought to honour the person of the olde man. Leui.19.32. Also maisters. 1. Tim.6.1.

Wee ought to giue honour to whome wee owe honour. Rom.13.7.

Wee ought to honour all men, namely, kings. 1.Pet.2.17.

Elders worthy double honour. 1. Timoth. 5.17.

In giuing honour wee ought to goe one before another. Rom.12.10.

Those that honour God, God will honour them. 1.Sam.2.30.

Those that receiue honour one of another, and seeke not the honour that commeth of God alone, cannot beleeue in Christ. Iohn 5.44.

God gaue Salomon riches and honour vnasked 1.Kings 3.13.

Manoah and his wife purposed to honour the Angel. Iudges 13.17.

Christ honoured his Father, and the Iewes dishonoured him. Iohn 8.49.

Whosoeuer honoureth not the Sonne by beleeuing in him, dishonoureth the Father that sent him. Iohn 5.23.

Oli honoured his children more then God. 1.Sam.2.22,to 26.

Saul hauing sinned, coueted to be honoured before the elders of his people, by Samuel. 1.Sam.15.30.

The husband ought to giue honour to the wife, and why. 1.Pet.3.7.

Honor is vnseemely for a foole. Pro.26.1.

Humilitie goeth before honour. Pro.15.33.

Wee must honour God with our riches, and first fruites. Pro.3.9,10.

Hope is Gods gift. 2.Thess.2.16.

Hope is no hope, when the thing we hope for is seene. Rom.8.24.

He that hopeth, abideth with patience for that hee seeth not. Rom.8.25.

Hope ought to bee certaine. Philip.1.20. Col.2.23. Heb.3.6 and 10.23.

Hope is strengthened by considering Gods benefits receiued. Matt 16.8,9. Rom.5.2,3, 4.2. Cor.1.10.

We must hope in God. 1.Pet.1.21.

Hope is one. Ephes.4.4.

Wee are regenerate to a liuely hope, by the resurrection of Christ. 1.Pet.1.3. whereby wee are made heires of eternall life. Tit. 3.7.

As we are called in one hope, so ought we to be one bodie and one spirit. Ephes 4.4.

Christ is the hope of glory. Col.1.27.

We ought to reioyce in hope. Rom.12.12 for therebye we are saued. Rom.8.24.

Hope is the helmet of saluation. 1. Thess. 5.8. Ephe.6.11,17.

The Scriptures confirme Christians in hope. Rom.15.4.

Wee must pray that wee may abound in hope, through the power of the holy Ghost. Rom.15.13.

Hope maketh not ashamed, and why. Rom.5.5.

Paul reioyceth for ye Thessalonians hope in their great tribulations. 1.Thess.1.2,3,6.

Howe farre hope doeth extend it selfe. 1. Cor.13 13. and 15.19.

The hope of the creature for the deliuerance of the children of God. Rom.8.20.

Hope put for faith. 1.Pet.3.15. For promise Heb.6 18. for things which are hoped for. Ephes.1.18. Col.1.5. Titus 2.13. Rom. 8.24.

Hope compared to an anker Heb.6.19.

The hope of the hypocrites is vaine, & shal perish. Iob 8.13. Wisd. 3.10, 11. Neither haue they any hope after this life. 2.Esd.8. 55,56.* and 9.9, to 14. Wisd. 3.18,19. and 4.19,20. and 5.14.*

Blessed is hee that is not fallen from his hope in God. Eccles.14.2.

Hope deferred is a fainting to the heart: Pro.13.12.

The hope of the faithfull must onely depend on God and his eternall worde. Genes. 26.2, to 11. Iudg.7.1,2, to 8.* 1. Sam 4.3* & 17.32.37.* & 22.3.1.King.20.28.* 1.Chro. 21.1,2,to 14. 2.Chr.16.7.* and 20.15,to 27* Psalm.9.10.& 13.5. & 21.7. & 31.1. & 40.4. & 62.5.* & 65.5. & 67.1.* & 70.1,5,6. and 91.2. and 115.9. & 42.5. & 146.3,4,5. Pro.3.5. and 22,19. and 28.25,26. and 30.5. Isa. 26.3. & 30.2,3. and 31.1. and 36.4,to 11. and 40.31 Jere.2.37. and 7.4, 8. and 9.4.23,24 & 17. 5,7. and 22.13,to 18. and 39.18. Lam.3.21, 24,25,26. Ezek.29.16. Hose 12.6.

The hope of the vngodly is deceiueable. 2. King.18.19.* and 19.35. Wisd.5.4,6.* Eccles 5.1,to 9. 1.Mac.2.9,44.

Hoarding, Looke Gathering.

Hoarehead, looke Honour.

Horne, taken for glory and estate. Iob 16. 15. Psal.75 5. and 89.24. & 112.9. and 148. 14 for strength. Deut.33.17.

God is the horne of our saluation. 2.Sam. 22.3.

God exalted the horne of his anoynted, when he sent his Sonne into the world. 1. Sam.2.10. Luke 1.69.

Hannahs horne was exalted by becoming fruitfull. 1.Sam.2.1.

Blowing of hornes, looke Feast.

Zidkiiah made hornes of yron. 1.Ki.22.11

Hornets sent before the Israelites, to destroy their enemies. Iosh.24.12. Exo.23.28. Deut.7.20. so as they were ready to fall before them. Deut.1 2,29. Iosh 2.9. and 5.1. or seeke their saueur. Iosh.9.10.* Or els resist them to their destruction. Iosh. 11.20.

Horses of Salomon. 1.Kin.4 26. 2.Chro. 9.25.

A Horse is but a vaine helpe to saue a man. Psal.33.17. neither is God delighted with his strength. Psal.147.10. And therefore woe to them that trust in horses & worldly helpes. Isa.30.1,2,16. For they shall not help them when God will punish Mic 5.10.

The wicked are like fed horses, and why. Jere.5 8.

A fearefull friend, is like a wilde horse that neyeth. Eccius.33.6.

Hospitalitie commended and commanded. Rom.12,13. Heb.13.2. Tit.1.8. Isa.58.7.* Matt.25.35,to41. Lu.10.38. & 14.12,to 15. 1.Tim.3.2. and 5.10. 1.Pet.4.9. 3.John 5. Jam.1.27. Acts 9.43. and 16.25,34. and 17. 2. and 21.16. and 28.7.

Examples of Hospitalitie in Abraham. Gen.18.2,to 9. In Lot. Gen.19.1,2,3. In Bethuel. Gen.24,25,31. In Moses father in law. Exod.2.20. In Manoah. Judg.13. 15. In the Leuites father in law. Iudg.19. 3,4,to 8. In the citizens of Gibeah. Judg. 19.16. to 22. In the widow of Zarephath. 1. Kin.17.9.* In the woman of Shunem. 2. King.4.8,to 11. In Iob. Iob.31.16.to 22. In Tobias. Tob.2.2. In Martha Luke 10. 38.* In Zacheus Luke 19.5,to 11. In Lydia. Acts 16.14,15. In Phebe. Rom. 16. 1,2. In Priscilla and Aquila. Acts 18.2,3. In Stephanas. 1.Cor.16.15,16,19. and in Gaius. Rom.16.23.

Incommodities of not being able to keepe hospitalitie. Ecclus.29.24.*

Of such as be able and will not. Deut.24. 19.to 23 Judg. 8.5,to 18. and 19.25.* and 20.4.* 1.Sam.25.9,to 39. Isa.16.4.* Wisd. 19.13,16.*

Hoste. Euery hoste of the Israelites must campe vnder the ensigne of their fathers house. Numb.2.2,3.*

Who were those that should be put out of the hoste. Numb.5.2,3,4.

The hoste of heauen and earth, what. Gen.2.1.

The hoste of heauen taken for Gods Angels. 1.King.22.19.

The hoste of heauen honoured both of Gentiles and Iewes. 2.Kin.17.15,16. and 21,2,3. Acts 7.42.

The

The Lord of Hosts onely to be honoured & feared. Isa. 1.24,29. Jer. 11.17,20. Mal. 1.6.

House infected with the leprie, how it is to be cleansed. Leu. 14.34.*

Of the sale & redeeming of lands, houses, &c. Leu. 25.23,29,39.*

The houses of Salomon, and his wife, builded. 1. King. 7.1,2,8.

What we ought to do, when we build faire houses. Deut. 8.11,12,17,18. looke Dedicating.

As we sit in our houses, we must meditate on Gods word. Deu. 11.19. and 6.7.

Of the gouernement of the house of Salomon. 1. King. 4.7,22.* and 10.4,5 to 10.

The people wish that the house of Boaz might bee like the house of Pharez, Ruth 4. 12.

Beth-el the house of God. Gen. 28.2. and 35.6,7,15. Judg 18.31.

Dauid seeing that his sonne was dead, went into ꝑ house of the Lord. 2 Sam. 12.20

The house of him whose shoe is put off, vsed for a prouerbe. Deut. 25.9,10.

Dauid might not build God an house. 2. Sam. 7.5. and why. 1. King. 5.3.

God promiseth Dauid to establish his house for euer. 2. Sam. 7.16.

God promised to build Jeroboam a sure house. 1. King. 11.38. and promiseth to Zadok likewise. 1. Sam. 2.35.

Rahel and Leah builded the house of Israel. Ruth 4.11.

God called the people of Israel his house. Numb. 12.7. and the house of Israel Gods vineyard. Isa. 5.7.

The house of God, is where his worde is declared. Gen. 28.13, to 18.

The house of God, is the Church. 2. Sam. 7.13.

The faithfull are the spirituall house of God. Heb. 3.6. and 1. Pet. 2.5.

The Temple the house of prayer. Isa. 56. 7. Matt. 21.13. looke Temple.

House taken for mans bodie. 2. Corinth. 5. 1,2.

Paul preached publikely, and thorowout euery house. Acts 20.20.

Better to goe into the house of mourning then feasting. Eccles. 7.4.

What we must doe returning from Gods house, to our owne 1. Chr. 12.43.

We ought to set our house in order before we die. 2. King. 20.1.

Houses maintained by briberie shalbe destroyed. Job 15.34.

Household. Abraham instructed his household. Gen. 18.19.

Houshold of faith. looke Faith.

Humble. The humble excuse of the Reubenites, &c. for erecting an altar. Jos. 22.21, 22, to 32.

The prayer of the humble pearceth the cloudes, &c. Eccl. 35.17.

God giueth grace to the humble. Jam. 4. 6. 1. Pet. 5.5.

Paul humbled himselfe, , that hee might exalt the Corinthians. 2. Cor. 11.7.

Who so will bee greatest in the kingdome of God, must humble himselfe as a little childe. Mat. 18.2,4. Mar. 9.35. Luke 9.48.

Paul was humbled, yet perished not. 2. Cor. 4.8,9.

He that humbleth himselfe shal be exalted. Mat. 23.12. Lu. 14.11. James 4.10. Examples of the Publicane. Luke 18.13,14. And Christ himselfe. Phil. 2.8,9.

Ahab humbled himselfe before the Lorde. 1. King. 21.27,29.

We ought to humble our selues vnder the mightie hand of God. 1. Pet. 5.6,7. 2. Esdr. 8.48,49.

God punisheth man to humble him. Lam. 3.20,22,31,32,33.

Whereby God humbleth man. Eccles. 3. 10. and 1.13.

To bee humbled, is to know a mans selfe. Deut. 8.16.

God humbleth whom hee please. Tobit 4. 19.

To humble the soule, is to fast. Leuit. 23. 27.

Humbled taken for subdued. Judg. 3. 30. and for defloured, or defiled. Deut. 21.14. and 22.24,29.

God humbleth the pride of them that trust in themselues. 2. Samu. 22.28. Luke 1.51, 52.

The Israelites often humbled by the Midianites. Judg 6.2,6.

The Midianites humbled before the Israelites. Judg. 8.28.

To humble our selues to hell, is by worldly meanes to seeke saluation. Isa. 57.9 &c.

Hannah was humbled or brought lowe by barrennesse. 2. Sam. 2.7. looke Lowly.

Humblenesse of minde to be embraced. Ephes. 4.2. Col. 3.12. looke Meeknesse.

Humilitie taught by the parable of ghests bidden to a feast. Luk. 14.7, to 12. by the example of Christ. Matth. 11.29. Phil. 2.1, to 8

The praise of humilitie. Prou. 16.19. Eccl. 10.8.

The preferment of humilitie. Pro. 15.33. and reward thereof. Pro. 22.4.

Humilitie purchaseth Gods fauour. Dan. 10.12, 1. King. 21.27,29.

God doeth alway reward true humilitie. Gen 18.27. & 29.31.* and 41.40.51.* Exod. 3.5,10,11.* and 4.10.* Judg. 6.11,13,22.* 1. Sam. 7.6, to 13. 2. Chron. 12.6,7,12. & 32. 26. & 33.12.13. & 34.27,28. Psal. 34.18. Pr. 11.2. & 18.12. & 25.7. & 29.23. Isai. 37.1, to 8,14.* & 57.15. & 66.2,4. Jer. 1.2,6,7. Iona. 3.5,6.* Ecclus. 3.19,21,22. & 7.5,17. & 11. 1,12. Judet. 4.9, to 16. Judet. 9.9,11.* Mat. 3.4,14,15.* & 5.3,5,11, to 13. and 8.2, to 14. & 15.22, to 29 & 20.26,27. and 21.5. Mar. 9. 35,36,37. & 10.43,44. Luke 9.23,48. & 10. 16. & 15.17.* and 22.24,26. John 13.4,12, to 18. Act. 10.30,31,35. Rom. 11.18,20. 1. Cor. 4.6.* and 5.2. and 15.8, to 12. Heb. 2.11.25.* Reuel. 4.10,11. and 19.4.

Hundred. An hundred folde more in this world, promised to those that forsake all for Christ. Matth. 19.29. Mar. 10.29,30. Luke 18.29.

Hundreds, &c. Exod. 18.21. Deu. 1.13,15. and 31.28. looke Centurion.

Hunger. Christ was hungrie. Matth. 4.2. and 21.18. Luke 4.2.

God filleth and giueth bread to the hungrie. Luke 1.53. Psal. 146.7.

Paul had learned both to be full and hungrie. Phil. 4.11,12.

Hunger and other afflictions. looke 1. Cor. 4.11,12,13. 2. Cor. 11.23,27.*

Those that hunger and thirst for righteousnesse, shalbe filled. Matt. 5.6. if they come to Christ. John 6.35.

If our enemie hunger, wee must feed him. Rom. 12.20. Prouer. 25.21. much more our brother. Isa. 58.7, to Ezek. 18.7. Tob. 1.16. and 4.16. Ecclus. 4.2.

The faithful shal neither hunger nor thirst after this life. Isa. 49.10. Reu. 7.16.

To make emptie the hungrie soule. Isai. 32.6.

Christ hungrie in his members. Matt. 25. 35,40,42,45.

Hurt. If we hurt any, we must recompense it, or bee punished. Exod. 22.5, to 16. and 21. 22. God would not suffer Laban to hurt Jacob. Gen. 31.7.

He that hurteth any of Gods people, hurteth himselfe. Zech. 2.8.

Husband. Sarah obeyed her husband Abraham, and called him Lord. 1. Pet. 3.5,6. Gen. 18.12.

Elkanah a louing husband. 1. Sam. 1.5, 8,23. so was Isaak. Gen. 24.67. and 26.8.

The husband is the wiues head. 1. Corin. 11.3.

Of the duetie and authoritie of husbande toward their wiues. Gen. 2.23,24. and 3.16. Num. 5.12,13.* and 30.7,8,9. Deut. 22.13, to 22. & 24.1, to 6. Eccl. 7.19,26. & 9.1. Wisd. 2.23. Pro. 5.15, to 21. Mal. 2.14,15,16. Tob. 10.12. Eccles. 9.9. 1. Corin. 7.3,4,5,11,12, 27,29,33. Ephes. 5.25.* Col. 3.19. Tit. 2.4. 5. 1. Pet. 3.7. looke Wife.

Husbandrie, looke Plough, and Tillage.

Husvvives, looke Busiebodies.

Hypocrisie is a deceit in the heart. Pro. 12.20.

Hypocrisie of the Jewes reproued Isa. 29. 13.* and 58.2, to 6.

Hypocrisie the leauen of the Pharises. Lu. 12.1.

Against Hypocrisie. Psal. 139.1.*

Hypocrites are a generation pure in their owne conceit. Pro. 30.12.

Hypocrites murmure, for that God heareth them not. Isa 58.2,3.

The iudgement of hypocrites is confusion and despaire. Job 36.13.

The blindnesse of hypocrites will neuer suffer them to knowledge their sinnes. Mal. 3.7,13,14,15.

Against the Jewes which were hypocrites. Isa 48.1,2, to 12.

Against hypocrites, that sanctifie themselues by outward works Isa. 66.3,4.

The Lorde sheweth euidently, that the Jewes were hypocrites. Jere 2.13.*

Of the hypocrisie and hypocritical repentance of Saul. 1. Samu. 15.13,20,30.* and 18.17,19.

Hypocrites pretend to set forth Gods glory when they maintaine idolatrie. Ezra 4.2, to 17.

Hypocrites speake faire, but slander a man behinde his backe, and seeke his destruction.

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Nehe.6.19.Eccle.19.25,26.

The hypocrites shal not come before God. Job 13.16.

When hypocrites reigne, it is a signe of Gods displeasure. Job 34.30.

Hypocrites in heart, what they are, & what is their end. Job 35.13,14.

The crie of hypocrites God will not heare. Psal.18.41.

Hypocrites seeme to seeke to God in trouble, but not from the heart. Psal.78.34,36, 37. yet God forgiueth such otherwhiles. vers. 38. and why. verse 39.

Euery one is an hypocrite and wicked. Isa.9.17.

Hypocrites seeme godly, but their deedes bewray them. Jere.5.2.

Of hypocrites, and their reward. Ezek.14. 1,3,4.7,to 11.

Hypocrites will cloke their sinnes with the visard of leaning vpon the Lord. Micah 3. 11.

An hypocrite hurteth his neighbur with his mouth. Pro.11.9.

Vaineglorious hypocrites haue their reward. Mat.6.2.

What hypocrites discerne, and what they doe not. Luke 12.56,57.

Of hypocrisie. looke more. 2.Samu.15.2, 3,to 7. 2.King 1.1.* Genes.3.10. and 15.21. and 20.5.* and 27.8. Jerem.2.20. and 9.3. Eze.33,31. Wisd.1.2.to 13. Ecclus 19.24, 25,26. & 32.16. 2.Mac.6.21.* Matth.2.7.8. and 7.5,21,22.* & 15.7.8,9. & 16.3. & 22.18. and 23.13,14,15.* and 24.51. Mar.7.6.to 14. Lu.11.39,to 45. and 18.9,to 15. Actes 5. 3,to 12. and 8.18,23,24. and 13.10,11. Ro. 2.1,3,4,5,17.* Gal.2.11,12,13. 1.Tim.4.1, 2,3. 1.Pet.2.1,2,16.

Hyre. We may not keepe backe the labourers hyre, and why. Deut.24.14,15. and 25. 4. Leuit.19.13.

Christ giueth all men hyre alike. Matth. 20.8. Looke Wages, and whore.

The Hyreling will flee, when hee seeth the wolfe. John 10.12,13.

All Hyrelings for money, may bee called Michahs priests. Judg.18.4.

Hyssope dipped in the blood of the Passeouer. Exo.12.22. reade Joh.19.29. Heb.9.19.

I

Iakes. Baals temple was made a Iakes. 2.King.10.27.

Iawbone, looke Asses.

Idle talke and iesting condemned. Eph. 5.4. Mat.12.36.

Pharaoh called the people, when they desired to serue God, Idle. Exod.5.8.

Against idle huswiues 1.Tim.5.13.

Against idle shepheards. Eze.34.2.to 17.

Idlenesse one of the sinnes of Sodome. Eze.16.49.

Dauid through his idlenesse committed aduulterie. 1.Sam.11.1.*

Against Idlenesse. Pro.12.11.& 28.9 Eccles.33.24,26. 2.Thess.3.10,11,12. 1.Tim. 5.13.

Idole. What an Idole is. 1.Joh.5.21.

Idolaters shall not inherite the kingdom of heauen. 1.Cor 6.9.

Let vs not be Idolaters, lest wee perish as did the Israelites 1.Cor.10.7.

Wee ought to flee from Idolatrie. 1.Cor. 10,14.

The destruction of the Israelites came for their Idolatrie. Jerem.16.11.* Ezek.6.4. 2. Kings 17.4.

Jeremiah reproueth the people for their Idolatrie. Jere.44.2.*

Idolatrie vsed especially of the priests and head gouernours themselues. Ezek.8.3,5.*

Idolatrie of the Israelites reproued, and yet not forsaken. Hos.12.10,11,14.

The Idolatrie of Aholah and Aholibah. Ezek.23.2,3,4.*

The description of the Israelites Idolatrie, and how it was punished. 2.King.17.7, 13,18.*

Of the Idolatrie of the line of Judah. 1. King.14.22.*

Jeroboam prouoked Israel vnto Idolatry. 1.Kin.14.7,16.*

God left the Idolatrous Canaanites among the Israelites. Judg.2.2,3. Josh.23. 12,13.

God reputeth disobedience for Idolatrie. 1.Sam.15.23.

The Israelites became Idolaters, committing whoredome with the daughters of Moab. Num.25.1,2,18.

Idolatrie committed with the golden calfe. Exod.32.4,to 7.

Of the punishment of Idolaters. Exod 22. 20. and 23.32,33. Deut.17.2,5,to 8. and 29. 23,26 and 30.17,18. Reu.21.8.

We may not honour Idoles, nor companie with Idolaters. Exo.23.24.2. Chro.20.37.1. Cor.5.11.

All places of Idolatrie ought to be destroyed. Deut.12.2,3.

We may make no compact with Idolaters. Exo.23.24,32,33. and 34.12,*17. Deu.11. 16,17. Josh 23.7.

What euils proceed of Idolatrie. Wisd.14. 26,27.*

Against Idolaters, looke Psal.97.7.

Idolaters are cursed and miserable. Deut. 27.15. Wisd.13.10.*

Of the vanitie of Idoles. 1.Samu.12.21. 1.Kin.16.26. Isa.46.1,2,5.* Jere.10.8. and how they tooke their beginning. Wisd.14.1, 10,13,to 27.

Idoles are vnprofitable, & can doe nothing. Isa.44.9,to 21.

Idoles are mocked. Isai.41.23.* Wisd.13. 10.*

Against Idoles and Idolatrie. Jere.10.3,4, 5,8. Eze.6.6. Baruc.6.3.* Psal.115.4,to 7. and 135.15,to 19. Isa.40.18,19,20. & 42.8.

Wee ought to make no Idoles or grauen image. Leu.26.1. for cursed is the Idole and Idolemaker. Wisd.14.8.

An Idole is nothing in the world. 1.Cor. 8.4.*

No agreement betweene the Temple of God and Idoles. 2.Cor.6.16.

We ought not to turne to Idoles, or make molten gods. Leu.19.4.

Against worshippers of Idoles. Hab.2.18, 19,20. Amos 4.2,3,4.* Isa.42.8. Wisd.15. 6. and 16.1,to 20.

We ought not to sacrifice our children vnto Idoles. Leuit.20.2,to 6.

Asa destroyed Idolatrie. 1.Kin.15.12,13, and so did Iosiah. 2 King.23.4,5,20.

Of meate consecrated vnto Idoles. 1.Cor. 8.4.

Who so eateth of meate sacrificed vnto Idoles, seemeth to fauour Idolatrie. 1.Cor.10. 28.

The golde or siluer of images and Idoles, is not to bee coueted, but abhorred, and why. Deut.7.25,26.

No kindred or friendship is to bee regarded, which allureth to Idolatrie. Deut.13.6.

Idolatrie called fornication. 2.Chr.21.11. It is a worke of the flesh. Gal.5.10.

Nothing is too deare for Idolaters. Jere. 10.9.

Idolaters haue plentie. See Plentie.

Idoles called by the name of blinde and lame. 2.Sam.5.6.

Couetousnesse called Idolatrie. Col.3.5.

Idoles and all that belong to them, called filthinesse. 2.Chr 29.5. Acts 15.20.

Idoles called new gods Deut.32.17.

Idolatrous Leuites, looke Leuite.

Idolaters by prayer thinke to moue their gods. Jonah 1.5,6. looke Image and Gods.

Ielous. God is Ielous, and will haue vs trust in him onely. Exod.34.14. Deut.5.9. Exod.20.5. Nahum.1.2.

Paul ielous with godly ielousie. 2.Corin. 11.2. And not as others were. Gal.4.17.

Eliah ielous for the Lorde of hostes, and why. 1.King.19.14.

The law of ielousie Num.5.11.*

Gods ielousie for Zion. Zech.8.2.

A ielous and a drunken woman is a great plague. Ecclus.26.6,8.

Against ielousie. Ecclus.9.1.

God is ielous against them that feare not his threatnings. Deut 29.20.

God moued to ielousie with idolatrie. Deu. 32.21.

Iesting, looke Idle.

Iewes baptized vnto Moses. 1.Cor.10.2.

The Iewes exercised in affliction, & why. Deut.8.2,3,5,15,16.

Of the Iewes obstinacie. Isa.48.4. Actes 28.27.

The reprobation of the Iewes, & their calling againe. Gene.49.10. Deut.4.26,to 32. Psal.59.6,11,to 16. Jere.31.1.* Isa.10.20, 21,22. Ezek 33.28,29. & 37.22.* Hose.3.4, 5. Lu.21.24. Rom.11.25,26. Joh 10.16.

The vnion of the Iewes and Gentiles in Christ. Isa.19.24. Eph.2.2,15,18.*

Iewes of two sorts. Rom.2.28,29.

Paul desireth to be deliuered from the disobedient Iewes. Rom.15.31. looke Infidelitie.

Ignorance no excuse. Lu.12.48. Deut.30. 11. Rom.10.6,7,8.

The heathen are strangers from the life of God through ignorance. Ephe.4.18.

Sacrifices peerely offered for the ignorances of the people. Heb.9.7.

The ignorance of the foolish, is put to silence by our well doing. 1.Pet.2.15.

All men by nature are ignorant of God. Wisd.13.1.2. Esd.5.39.

None can pleade ignorance. Deut.30.11. Rom.10.6,7,8.*

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A prayer for the Ignorances. Haba. 3.2.*

Ignorance of the Scriptures, is the occasion of Gods wrath & breedeth all sinne, and sorrow. 2. kin. 17. 26. Psal. 95. 10, 11. Pro. 28. 29, 30, 31. Isa. 1. 3, 4. and 5. 13. Wisd. 5. 6, 7. and 14. 21. Ecclus. 4. 25. Mat. 15. 14 Mar. 12. 24. Joh. 3. 19, 20, 21. and 12. 35. Rom. 1. 28. * Rom. 10. 2, 3. 1 Cor. 14. 38. and 15. 34. 1. Cor. 28. 1. Thessa. 4. 13. Acts 3. 17.

The Athenians worshipped ignorantly. Acts 17. 23.

Who so is simple and ignorant, must haue recourse to the holy Scriptures. Pro. 9. 4, 5. John 6. 55. 58.

Image. Why no Image was seene, when God gaue the Law. Deut. 15. 2, to 20.

God forbad ỹ making of Images to serue, or bow downe vnto. Exod. 20. 4, 5. Leu. 26. 1.

The danger that commeth by making Images. Deut. 4. 25, to 29.

God abhorreth the Images that are made to be honoured. Deu. 9. 12. and curseth them that make them. Chap. 27. 15.

The Iewes did trust in Images, & sought to them for aide. Deut. 32, 37, 38.

God commanded the Israelites to destroy all Images and their worshippers. Deut 7. 2, to 6. Num 33. 52.

Micah had a grauen and a molten Image in his house. Judg. 17. 4. Which certaine of the tribe of Dan tooke away, and set vp in the citie of Dan. Jud. 18. 13.*

Those that tooke and worship Images, what they are worthy of. Wis. 15. 6. & 16. 1, to 20.

The sight of Images stirreth vp the desire of the ignorant vnto idolatry. Wis. 15. 5.

Images set vp. 1. kings 12. 28. 29.* 2. Chr. 25. 14. & 33. 2, to 10. Dan. 3. 1, to 8. Pol. 13. 2. 1. Mac. 1. 57. looke Idoles.

Images pulled downe and defaced. Exod. 32. 20. Deu. 9. 21. Judg. 6. 25, 28. & 10. 16, 1. Sam. 7. 3, 4. 2 kin. 10. 26, 27. & 11. 18. 2. king. 18. 4. 2. Chr. 14. 3. & 15. 8. & 27. 3. & 23. 17. & 29. 16. & 30. 14. & 31. 1. 2. Chr. 33. 15. & 34. 3, to 8. 1. Mac. 5. 67. and 13. 47, 48. and 14. 7.

Warnings, exclamations, & threatnings against Images and idolaters. Deut 4. 23, to 29. & 5. 32. & 6. 3, 12, to 17. & 7. 25, 26. * & 8. 11.* & 11. 16, 17, 18. & 12. 30, 31. & 13. 3, 8.* & 29. 20.* & 30. 17, 18. Josh. 23. 11.* & 24. 14, 20. 2. Chr. 7. 19.* Isai. 1. 20. 24, 25. & 2. 8 9, 18.* Je. 5. 6, 7, 19.* & 7. 9.* & 17. 3, 4. & 19. 3.* Ezek. 6, 3. * & 23. 22, 23, 24, to 36. * Hos. 4. 12.* Mich 1. 5.* Hab. 2. 18, 19. Zeph. 1. 2.*

Worshipping of Images punished. Exod. 32. 20. 27, 28. Leu. 01. 1, 2, Num. 25. 4, to 10. Judg. 2. 14, 15. & 3. 8, 12. & 4. 1, 2. & 6. 1, to 7. and 10. 7. 8. & 13. 1. 1 King. 11. 14, 23.* & 13. 4. & 14. 10, 11, 17. 2 kings 2 4, 16.* & 21. 12, to 17, 23. and 24. 18. 20. and 25. 16. 27.* and 28. 5, to 9. and 29. 8. 9. & 33. 11. Lam. 1. 3.* and 2.* & 3. 1, to 18, 42 * and 4 1, 9.* Ezek. 5. 12. Rom. 1 24.* 1 Cor. 10. 5 7, 8.

God created man in his owne Image incorruptible. Gen 1. 27 Wis. 2. 23. and to the same Image he shall be renued. 1. Cor. 15. 49. Ephe 4 23, 24. Col. 3. 10.

Jesus Christ the Image of the inuisible God. Col. 1. 15.

Man is the Image and glory of God. 1. Cor. 11. 7.

The Image of a boyce. 2. Esd. 5. 37.

Imagination. He that seemeth to himselfe to be somewhat, deceiueth himselfe in his owne imagination. Gal. 6. 3.

The imaginations of mans heart are euill continually. Gen. 6. 5. and 8. 21.

Wee may not follow the Imaginations of our owne heart. Num. 15. 39. looke Thinke.

Imitate looke Follow.

Immortalitie. God onely hath immortalitie 2. Tim. 6. 16.

God hath giuen vs his spirit in earnest of our immortalitie. 2. Cor. 5. 4, 5. Ephes. 1. 14.

This mortall must put on immortalitie. 1. Cor. 15. 53.

Adam had bene immortall, if he had not eaten the forbidden fruite. Gen. 2. 7. & 3. 22.

The keeping of Gods Lawes is the assurance of Immortalitie. Wisd. 6. 18. and Immortalitie maketh vs neere God. Wis. 6. 19. looke Soule.

Impatience. Job is reprehended of Impatience. Job. 4. 2, 5, 6.

The remedie for impatience. 1. Thessal. 5. 18.

Of Impatience, and the punishment thereof. Exod. 14. 11. and 15. 24. and 16. 2, 3. and 17. 2, 3. Num. 11. 4, to. 16. and 14. 1, 2, 3, 4, 10, 22.* and 21. 4, 5, 6. Job. 3. 1.* Pro. 12. 8, 13, 18, 19 Ecclus. 2. 15.

Impossible For obstinate blasphemous Apostates to be renewed by repentance. Heb. 6. 4, to 9.

That seemeth impossible vnto man is possible and easie vnto God. Gen. 18. 14. Matt. 19. 25, 26. Marke 10. 24. to 28. Luke 1. 37. and 18. 25, 26, 27. Jerem. 8. 6.

It is impossible for man to fulfill the Law of God absolutely. Deut. 6. 1, 2, 5, 6. & 27. 26. Mat. 5. 17, 21, 22, 27, 28, 38. 39. * Actes 15. 10. Rom. 7. 14, 15, 17, 23, 24.* and 8. 3. 1. Cor. 2. 14. Jam. 2. 10. Gal. 3. 22. 9, 10, 11.

Incarnation. The Incarnation of Jesus Christ brought for vnto ỹ faithful Isa. 4. 2.*

Incense. Of offering incense. Leuit. 2. 1.

Incest of Lot. Gen. 29. 34.

Incest forbidden. Leuit. 18. 6, 22, 23. and 20. 15, 16. Rom. 1. 27.

Inchanters, looke Soothsayers.

Incomprehensible are all Gods workes. 2. Esd. 4. 11.

Incorruptible. Man created incorruptible. Wisd. 2. 23.

Man shall rise againe incorruptible. 1. Cor. 15. 52, 53.

Incredulitie, looke Vnbeliefe.

Indifferent things lawfull, but some not expedient for some respects. 1. Cor. 6. 12, 13. Ecclus. 37 27.

Paul was conformable to all indifferent things, and why. 1. Cor. 9. 22.

Infamie, looke Report and Slander.

Infidels, How the Iewes became Infidels. Deut. 32. 18. 1. Sam. 17. 10.

Nothing pure to Infidels. Tit. 1. 15.

Satan blindeth the eyes of the Infidels. 2 Cor. 4. 4.

Of Infidel beasts which denie the resurrection. 1. Cor. 15. 32, 33.

The ende of Infidels. 1. Peter 4. 17, 18. Rom 2. 8, 9.

Horrible iudgements denounced against Infidels. 2. Thess. 2. 10, 11, 12.

We ought not to company with Infidels, and why. 2. Cor. 6. 14, 15.

Infidelitie of the Israelites pursued by Pharaoh. Exod. 14. 10, 11, 12. of Moses and Aaron when the people chidde for water. Num. 20. 10, 12.

Moses reproueth the Israelites for their Infidelitie. Deut. 1. 32.

Infirmities shall be taken away from them that obey God. Deut. 7. 15.

Christ felt our infirmities, and yet was without sinne. Heb. 4. 15.

Christ crucified concerning his infirmitie, liued through the power of God. 2. Cor. 13. 4.

Paul reioyced in infirmities, and why. 2. Cor. 12. 9, 10.

Mans Infirmitie, and Gods grace. Ezek. 3. 14.

Ingratitude, looke Vnthankefulnesse.

Inheritance. To whom the inheritance of the deceased without heire male shal descend. Num. 27. 8, to 12.

Naboth would not forgoe his inheritance. 1. King. 21. 3.

God was the inheritance of the Priestes and Leuites. Deuter. 18. 1, to 9. and 10. 9. Num. 18. 8, 20, 26.*

The inheritance of heauen commeth not to vs by workes, but by Gods promise, through faith. Gal. 18. 22.

An inheritance immortall is reserued for vs in heauen. 1. Pet. 1. 4.

Why Christ refused to diuide the inheritance betweene the two brethren. Luke 12. 13, 14.

No fornicators, idolaters, &c. shall inherite the kingdome of heauen. 1. Corinth. 6. 9, 10. Ephes. 5. 5.

Iniquitie. Because iniquitie shalbe increased, the loue of many shalbe cold. Mat. 24 12.

God visiteth the iniquities of fathers vpon the children of such as hate him. Exod. 20. 5. Deut. 5. 9.

God forgiueth iniquitie. Exod 34. 7.

He that hath loue, reioyceth not in iniquitie, but in trueth. 1. Cor. 13. 6.

Those that are elect, depart from iniquitie. 2. Tim. 2. 19.

Iniuries to be reuenged, Christ forbiddeth. Mat. 5 39. 40.

We must rather suffer iniurie, then goe to law with our neighbour. 1. Cor. 6. 7.

We ought not to bee angry, nor doe any thing by iniurious practises. Ecclus. 10. 6.

We ought not to be mindefull of iniuries. Leuit. 19. 18.

Joseph pardoned his brethren the iniurie they had done him. Gene. 50. 17, 19, 21. and Dauid suffered the iniurie of Shimei. 2. Sam 16, 7, 10.

Moses reproued him that had iniuried his fellowe. Exod. 2. 13. and defended Jethros daughters from iniurie. Exod 2 17.

Dauid reuenged the iniurie done to his seruants. 2. Sam. 10 5 12.*

Innocents are oppressed. Eccles. 4. 1.

None innocent before God. Exod. 34. 7.

We ought not to slay the innocent. Exod. 23. 7. and cursed is hee that taketh reward

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to that end. Deut. 27. 35.

Innocent. Uriah & other Innocents slaine by Dauids commandement. 2. Sam. 11. 17.

Samuel pleadeth his innocencie before the people. 1. Sam. 12. 2, to 6.

The innocencie of Tobias. Tob. 2. 13, 14.

Job recited his innocencie. Job. 31. 1.*

Herod causeth the innocent children to be slaine. Mat. 2. 16

Pilate said he was innocent of the blood of Christ. Mat. 27. 24.

Abimelech tooke Abrahams wife with innocent hands. Gen 20. 5.

Innocent as Doues, looke Simple.

Euery man ought to defend his innocencie. Iosh 22. 21, to 32. 1 Samuel 1. 15, 16. 1. King. 18. 18.* Iere 37. 13, 14, 18. Iohn 8. 46, 49.* Acts 2 13, to 37. and 6. 11, 13. and 7. 2.* and 28. 17.*

Inordinate affection ought to be mortified in vs Col. 3. 5.

Euery brother walking inordinately, is to be shunned. 2. Thess. 3. 6.

Inquire. We ought to inquire of sue to God for aide in sickenesse, and not to idoles. 2. King. 1. 16.

Iosh̄ua made peace with the Gibeonites, and inquired, of counselled not with God. Iosh. 9. 14, 15.

Instructed. God instructed the Israelites 40. yeeres. Deut. 8. 2, 3.

Instruments of musicke played vpon by Dauid & his people before the Arke. 2. Sam. 6. 3, 5, 12. which hee afterward appointed to continue. 1. Chr. 15. 16.

The Instruments of a foolish sheepheard. Zech. 11. 15.

Insurrection, looke Rebell.

Intemperancie breedeth diseases. Eccles. 31. 19, 20. and 37. 29.

Intent. Of good intent, looke Good.

Intercessor. Abraham an intercessor for the Sodomites Gen. 18. 23.*

Christ is our onely intercessor vnto God his father. Rom. 8. 34. 1. Iohn 2. 1. looke Mediator.

Interpretation of dreames commeth of God. Gen. 41. 8, 15, 16.

He that speaketh a strange tongue, ought to pray that he may interpret it. 1. Cor. 14. 13.

The interpretation of tongues is a gift of the holy Ghost 1. Cor. 12. 10, 11.

Interest looke Vsurie.

Intise. We ought not to consent vnto such as intise vs vnto sinne. Pro. 1. 10. 20.

Inuention. Curses against wicked workes and inuentions of men, Deut. 28. 20 * Wisd. 15. 4.

Vaine inuentions are not to be regarded. Psal. 119. 113.

Inuocation, looke Call, and Prayer.

The *Inward* man delighteth in the Law of God. Rom. 7. 22. and is renued daily. 2 Cor 4. 16.

Iourney. Paul iourneyed often. 2. Cor. 11. 26.

Of the 42. iourneyes of the Israelites. Num. 33 1, 2.*

A Sabbath dayes iourney. Acts 1. 12.

Ioy. The faithful suffer with ioy the spoyling of their goods, and why. Heb. 10. 34.

What ioy is in heauen for one sinner that conuerteth Luke 15. 7.

The sorowes of the godly shall be turned into ioy. Iohn 16. 20, 21, 22.

All true ioy and peace proceedeth from the holy Ghost. Rom. 14. 17. Galat. 5. 22. by the preaching of the Gospel. 1. Iohn 1. 4.

Christ would that his ioy should be fulfilled in vs. Iohn 17. 13, 17, 19.

The two Maries did ioy in Christs resurrection. Matth. 28. 8. and so did his disciples. Luke 24. 41, 52.

The birth of Christ was tidings of great ioy. Luke 2, 10.

Of ioy and peace of conscience, looke Act. 2. 46 and 8. 8. and 13. 52.

The feare of the Lorde giueth ioy. Eccles. 1. 12. and prolongeth the life of man. Eccles. 30. 22.

Ioyfull giuer, looke Giuer.

Ioyes ordeined for the godly. Rom. 2. 7, 10. 1. Cor. 2. 9. Isai. 35. 10. and 51. 3, 11.

Of Israelites of two sorts. Rom. 9. 6. 1. Cor. 10. 18. Gal. 6. 16. looke Children.

Of Italie. Paul sailed into Italie. Act. 27. 1, 6.* looke in the first Table.

Cornelius captaine of the Italian band. Acts 10 1.

Of Iudges, & Iudgement. Iudges are exhorted to iustice and wisedome. Wisd. 6. 1, 2, 3.

Whose presumptuously disobeieth y Iudge that iudgeth right, ought to die. Deut. 17. 12.

The Iudge ought not to haue any regard of persons. Leuit. 19. 15.

Iudges ought to be mercifull to the widow and the fatherlesse. Pro. 3. 3.

Iudges termed gods. Psal. 82. 1.

Wee ought not to raile vpon Iudges, &c. Exod. 22. 23. Acts. 23. 5.

An example of a true Iudge or Prince. 1. Sam. 12. 3.*

Of Moses Iudges, see Centurion.

Othniel was Iudge ouer Israel. Iudg. 3. 9, 10. so was Deborah. Iudg. 4. 4.

God many times deliuered his people for their Iudges sake. Iudg. 2. 18.

The Israelites hauing no Iudge, became idolaters. Iudg. 17 6.*

Samuels children were bribing Iudges. 1. Sam. 8. 3.

Wicked Iudges condemned innocent Naboth. 1 king. 21 11, 13.

That God is Iudge of all the worlde, and how he iudgeth, reade Gen. 18. 25. Deut. 10. 17, 18. Iob 34. 11, 12. Psal. 7 8 11. and 94. 2. Pro. 24. 12. Isai. 11. 3, 4. Eccles. 35 12. Matth. 16. 27 Rom. 2. 1, to 12. 1. Cor. 4 3, 4. Heb. 12 23. 2. Tim 4. 1. Mal. 3. 5.

Christ shall iudge both quicke and dead. Acts 10. 42. Rom. 14. 9 to 13 Iob. 5 27

We may not be rash Iudges of other. Mat. 7. 1, 2, to 6.

Iudges ruled in Israel 450. yeeres. Actes 13. 20.

Like Iudge, like officers. Eccles 10 2.

The meanes to iudge rightly is to regard Gods glory, and not priuate commoditie. Iohn 5. 43.

Iudge none blessed, before his death, and why. Eccles. 11. 28.

Iudges execute not mans iudgement, but Gods. 2. Chr. 19. 16.

The faces of Iudges are coueted by God. Iob. 9. 24.

Iudges and Princes shall abide the sorest iudgement, if they abuse their authoritie. Wisd. 6. 5, to 10.

God doeth iudgement to the fatherlesse and widow. Deut. 10. 18.

God iudged Dauids cause against Nabal. 1. Sam 25. 38, 39.

Moses iudged controuersies betweene the Israelites from morning till euen. Exod. 18. 13. so did the Elders. Exod. 24. 14.

Why Aaron bare the names of the twelue tribes in the brestplate of iudgement. Ex. 28. 29.

Samuel went his circuit to execute iudgment yere by yere, all his life. 1. Sa 7. 15, 16

In iudgement we may not follow the opinion of the multitude or ouerthrowe the trueth. Exod. 23. 2.

What equitie is required in iudgement. Exod. 23. 1, 7, to 10.

Weighty matters in iudgement were decided by the high Priest. Deut. 17. 8, 9.

We ought not in iudgement to peruert the right of strangers, fatherlesse, &c. and why. Deut. 27 17, 18.

Abraham commanded his household to doe righteousnesse, and iudgement. Gen. 18. 19.

Jeremiah exhorteth the king of Iudah to execute righteousnesse and Iudgement. Jere. 22. 3.*

Dauid executed iudgement to all his people. 2. Sam. 8. 15.

All the wayes of God are iudgement. De. 32. 4.

We must haue Gods iudgments before our eyes. 2. Sam. 22. 23.

If Gods hand take hold on iudgement, he will reuenge those that hate him. Deu. 32. 41

Gods iudgements are iust, and like a great deepe. 2. Esd. 5 40. Rom. 11. 33. Psalm. 36. 6.

What soeuer we do, is subiect to the iudgment of God, and not of men. Rom. 14. 6, 8, 10, 13, 14.*

The iudgement and vnsearchable wisedome of God is manifested by his workes. Iob. 37. 1, 2.*

The iudgements of God are wonderfull. Wisd. 16. 17.

The wicked haue no consideration of Gods iudgements. Pro. 28. 5.

God by his iudgement, sometime suffereth the obstinate to doe what they list. Psal. 81. 11, 12.

Of the great iudgement of God against the wicked. Wisd. 17. 1.*

Iudgement mercilesse to them that shewe no mercy. Iame 2. 13.

Gods iudgements against such as beleeue not his Gospel. 2. Thes. 2. 10, 11, 12. and such as withdraw other frō the trueth. Gal. 5. 10. God iudgeth the heart, not by outwarde appearance. 1. Sam. 16. 7. neither ought we to iudge by likelihoods. Eccles. 11. 2. Iohn 7. 24.

If God should iudge according to right, no man should be innocent Iob 9. 28.

Gods iudgement beginneth at his owne house. 1. Peter 4. 17 Prou 11, 31. and why. 1. Cor.

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9. Cor. 11.32.
God iudgeth when he punisheth. Gen. 15. 14. 1. Sam. 3. 12, 13.
To iudge his people, taken for to pitie them. Deut. 32. 36.
The iudgement of God against the sinnes of Eli. 1. Sam. 2. 25.
Of the iudgement of God against the carnal Israelites. Hose. 4. 2, 3. * and against the enemies of his people Ioel 3. 1, 4, 12. *
God iudgeth the cause of his, when hee auengeth their wrong. 1. King. 8. 32, 45, 49. 1. Sam. 25. 38, 39.
Christ was not sent to iudge the world, but to saue it. Ioh. 3. 17. and 12. 47.
Christ iudgeth as he heareth, & his iudgement is iust. Ioh. 5. 30.
He that refuseth Christ, shall be iudged by his word. Ioh. 12. 48.
The maner of Gods comming to iudgement. Psal. 50. 3, to 7. Matt. 25. 31. * 2. Thes. 1. 7. to 11.
The day of iudgement is knowen to the Father onely. Marke 13. 32. * Matth 24. 36. What signes shall precede the same. Matth. 24. 29. Mar. 13. 24. * Then wil God reueale the counsels of all hearts. 1. Cor. 4. 5. Then shal one be taken and the other refused. Mat. 24. 40. Luke 17. 36. looke Comming.
Iohn Baptist threatned Gods iudgement to moue to repentance. Mat. 3. 7, to 13.
The Saints shal iudge the worde. 1. Cor. 6. 2. Wisd. 5. 1, 2, 15, 16 Matth. 19. 28. Iude 14. 15.
Gods miracles, called his great iudgements. Exo. 7. 3, 4.
Iudgement put for law and right. Leuit. 19. 37. Psal. 9. 16.
The lawe iudgeth no man before it heare him. Ioh. 7. 51.
Christ forbiddeth to iudge our brother or neighbour. Mat. 7. 1, to 6 Lu. 6. 6, 37, 41, 42. Hee that iudgeth his brother, iudgeth the Law. Iam. 4. 11, 12.
We may not iudge the seruants of Christ concerning meates, and why. Rom. 14. 3, to 9. Col. 2. 21, 22, 23.
Iudge not before the time. 1. Cor. 4. 5.
The spirituall man discerneth all things, and is not iudged of any. 1. Cor. 2. 15.
Why Christ came vnto iudgement into this world. Ioh. 9. 39.
Christ shall bring foorth iudgement vnto victorie. Mat. 12. 20.
Christ affirmed that the iudgement of the world was by his vanquishing of the deuill. Ioh. 12. 31.
Paul passed litle to be iudged of any: may he iudged not himselfe. 1. Cor. 4. 3, 4.
We shal render accounts of al our doings at the last iudgement. Eccles. 11. 9, 14.
To be corrected by iudgement, what. Ier. 46. 28. and 10. 24.
Of Gods place of iudgement. Ioel 3. 12.
Of the general iudgement. Reade 2. Esd. 7. 31. 32. 33.
After death shall the iudgement come. 2. Esd. 14. 35. Heb. 9 27.
Wee must haue boldnesse in the day of iudgement 1. Ioh. 4. 17.
Iudgement, for a setled state of gouernements. Mat. 12. 18. For equitie. Matt. 23. 23. For punishment. Ac. 8. 33 Rom. 2. 3. For authoritie and power. Ioh. 5. 22, 27. and 16. 11 For reuoking things out of order Ioh. 9. 39. For Gods secret counsel and workes. Rom. 11. 33. Reue. 19. 2. For affliction and correction. 1. Cor. 11. 32. 1. Pet. 4, 17.
Gods iudgements ought to bee declared vnto our children. Ioel 1. 3.
Gods iudgements are shewed vpon persecuters. Amos 7. 17.
The wicked tremble at Gods iudgements. Acts 24. 26.
The wicked vnderstand not iudgement. Pro. 28 5.
Of the office and authoritie of Iudges. Exodus 21. * and 22. * and 23 * Leuit. 24. 14. * Deut. 17. 2. * and 25 * Ioth. 7. 10. * 1. Sam. 12. * Eccles. 4. 9, 10, and 10. 1, 2. and 42. 2. Psal. 82. * Prou. 18. 5. Isa. 5. 7, 23. and 10. 1, 2. Ier. 5. 28. Luk. 18. 2, to 9. and 23. 1, to 26. Ioh. 8. 15, 26, 27. Iam 2. 4, 6.
Against peruerse iudgement. Ecclus. 11. 7, 8, 9. Acts 28. 4, 6. 1. Tim. 5. 19, 21.
Before iudgement must goe experience. Gen. 3. 8, 14. * and 11. 5. and 18. 21. Exod. 3. 7, 8. Deut. 13. 14, 15. * and 17. 4, 5 and 19. 18, 19. Ioth. 7. 19, 20, 21. * & 22. 21 * 33. Iud. 20. 3, 4, 13. * 1. Mac. 7. 6, * 23, 24. Ecclus 11. 7, 8 Dan. 13. 48, 49, * 62.
Iudgement of doctrine appertaineth to the faithfull Deuter. 13 4, to 12. Iob 34. 1, to 5. Iudeth 8. 28, 29. Mat. 7. 6, 29. 1. Cor. 14 32. Col. 2. 8, 16, 19. 1 Ioh 4. 12, 13.
The iudgement of the dead is immediatly to life or death. Mark. 16 16. Luke 16. 22. * and 23. 43. Ioh 3. 15, 36. and 5. 24, 29. looke Purgatorie.
Iust men shall shine as the Sunne. Matt. 13. 43. looke Day.
The iust shall liue by faith. Heb. 10. 38. Gal. 3. 11. Rom. 1. 17. Heb. 2. 4.
Those are iust, whose sinnes are couered. Psal. 32. 1, 2. Rom. 4. 7, 8.
Of iust and vpright men. Gen. 6. 9. Iob 1. 1. Luke 1. 6. and 2. 25.
God is iust. Deut. 32. 4.
Iohn Baptist was sent to turne the disobedient to the wisedome of iust men, &c. Luk. 1. 17. looke Righteous.
Iustice. Abraham the paterne of Gods iustice. Isa. 41. 2.
Iustification. Christ died for our sinnes, and rose for our iustification. Ro. 4. 25. looke Righteousnesse.
Iustifie. None can bee iustified in Gods sight. Iob. 9. 2, 15. Psal. 143. 2.
The Gentiles iustified through faith. Galat. 3. 8.
We are iustified by faith in Christ. Rom. 4. 24. and 5. 1. and by the spirit of God. 1. Cor. 6 11. before wee can bring foorth good fruits. Luke 1. 45, 75.
God iustifieth, who can condemne? Rom. 8. 33, 34.
No man is iustified by the lawe, but by faith in Christ. Gal. 3. 2, * 26.
If we be iustified by the lawe, Christ died in vaine. Gal. 2. 21.
Those that will be iustified by the Lawe, haue no neede of Christ. Gal. 5. 4.
Wisedome iustified of her children. Matt. 11. 19.
Those that are iustified are no debters to the flesh but to the spirit of God. Rom. 8. 12, 13. and are at peace in their consciences. Rom. 5. 1, 3, 9, 10, 11. and are heires of eternall life. Titus 3. 7.
Howe God iustifieth vs. Actes 13. 38, 39. Titus 3. 5.
By our words we shall be iustified or condemned. Matt. 12. 37.
Confession of mouth, and faith of heart iustifieth Rom. 10. 9, 10.
To iustifie God, is to praise him as iust. Luke 7. 29.

K

Keepe. How God kept Israel. looke Apple.
We must keepe Gods commaundements. Exod. 15 26. in keeping whereof is great reward. Psal. 19. 11.
God did great actes for his people, that they should keepe his commandements. Deu. 11. 7, 8. And is mercifull to those that keepe them. Exo. 20 6.
God promised to keepe Iaakob, wheresoeuer he went. Ge. 28. 15, 20. And so he kept Dauid. 1. Sam. 25 39. 2 Sam. 8. 6.
Wee ought to pray to God that hee will keepe vs. Num. 6. 24.
Iosh. exhorteth the Reubenites, &c. to keepe Gods commandements. Ios. 22, 2, 3, 5
How to keepe the feast of Christs passeouer. 1. Cor. 5. 7, 8.
Moses kept the sheepe of Iethro his father in law. Exod 3. 1. 1.
Dauid being anoynted king kept his fathers sheepe. 1. Sam. 17. 15.
He that beleeueth in the Lord keepeth his commandements. Ecclus 32. 24.
The keeper of the prison of Philippi conuerted. Actes 16. 27, to 35.
We must pray to be kept blameless to the comming of Christ. 1. Thes. 5. 23.
To keepe holy. looke Sanctified.
Keyes of binding and loosing. Mat. 16. 19. and 18 16, 17. * John 20. 23.
Wherein the Keyes and authoritie of the Church consisteth. Mat. 16. 15. Luk 22. 24, 25, 26. Actes 2. 28. * 1. Pet. 5. 2, 3.
The keye of Dauid. Reu. 3. 7.
The keye of the bottomlesse pit. Reu. 9. 1.
Kill. God doth kill, and make aliue. Deut. 32. 39. 1. Sam. 2. 6.
God would haue killed Moses in the inne. Exod. 4. 24.
God willed the Israelites to kill all the people that they found in the land of promise Deut. 7. 16.
We ought not to kill Exod. 20. 13 Deut. 5. 17. Gen 9. 6.
Whosoeuer killeth, must be killed. Gen. 9. 6. Exod. 21. 12, to 15. Leu. 24. 17. Saul commanded that Dauid should be killed 1. Sa. 19. 1.
Of those that haue killed themselues. 1. Sam. 31. 4. 2. Sam. 17. 23 1. King. 16. 18 2. Mac. 16. 13 & 14 37, 41. Mat. 27. 5. Ac. 1. 18.
For Christes sake wee are killed all day long Rom. 8. 36.
If the wicked refraine to kill, howe much more ought the godly Ionah 1. 14

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Kindnesse. Christians ought to put on kindnesse, &c. Col. 3. 12, 13, 14.

Kindred. looke Tribe.

King. The King is ordeined to doe equitie and iudgement. 1 King. 10. 9.

A King by iudgement maintaineth his realme. Pro. 29. 4.

The King ought not to haue many wiues and wiu. Deut. 17. 17.

Kings are forbidden to drinke wine excesliuely, and wap. Pro. 31. 4. 5.

The Kings heart is in the hande of the Lord. Pro. 21. 1.

The wrath of a King is as messengers of death. Pro. 16. 14. and 20. 2.

Woe to the land when the King is a child. Eccles. 10. 16.

Jeremiah exhorteth the King to execute iudgement. Iere. 22. 3.

The Lorde will set a wise King ouer his beloued. 2. Chr. 1. 11.

What is the honour of a King, and howe his throne may be established. Pro. 25. 4, 5.

Kings changed. looke Kingdome

The King must reade Deuteronomie all his dayes Deut. 17. 18, 19, 20.

The health and victorie of Kings commeth of God. Psal. 144. 10.

We must honour the King, and submit our selues to his ordinances. 1. Pet. 2. 13, 17. and pray for all that are in authority. 1. Tim. 2. 2.

An exhortation vnto Kings and Iudges Psal. 2. 10. 11, 12.

When the Israelites had no King or Magistrate, euery man did what he listed Iudg. 17. 6.

The Israelites desire a King to iudge them 1. Sa. 8. 5, 19, 20. Wherefore Samuel reproueth them. 1. Sam. 10. 19. and 12. 12.

King and people doing well, shall be preserued: doing euill, shall perish. 1. Sam. 12. 14, 25. 25.

What maner of men earthly Kings naturally are. 1. Sam. 8. 9. 11, to 19.

A law written for the King to obserue. 1. Sam. 10. 25.

Saul is constituted King against his will. 1. Sam. 10. 22, 23, 24.

Iehoiada the high Priest taught Iehoash the King. 2. King. 12. 2.

Dauid, Iosiah, Hezekiah were Kings that feared the Lord. Eccli. 49. 4. and so was Asa and Iehoshaphat. 1. Kin. 15. 11. 2. Ch. 17. 3.

Prophets boldly reproued Kings 2. King. 9. 8. 2 Sam. 12. 7.

The people honoured King Salomon for his wisedome. 1. King. 3. 28.

Fiue Kings hanged. Iosh. 10. 16, 22, to 38.

The King of Ai hanged. Iosh. 8. 29.

Elah King of Israel being drunken, was slaine by his seruant. 1. King. 16. 9, 10.

The Kings of Edom. 1. Chr. 1. 43.*

To the King euerlasting, immortall, &c be glorie for euer and euer. 1. Tim. 1. 17.

Christ affirmed that hee was the King of the Iewes. Mat. 27. 11. Pilate confesseth it, the Iewes denie it. John 19. 15.

Christians are Kings and Priests, &c. 1. Pet. 2. 9. Reu. 5. 10.

Kings haue committed fornication with the great whore. Reu. 17. 2.

Of the King of feare. Iob 18. 14.

Kings haue dominion ouer their subiects bodies and cattell. Nehe. 9. 37. looke Princes.

Kingdomes are preserued by God. Ester 16. 16.

The kingdome of Saul was renewed in Gilgal 1. Sam. 11. 14.

Adonijah vsurpeth the kingdome of his father. 1. Kings 1. 5.

The change of kingdomes is a worke of God for sinne. Iob. 34. 24. Eccles. 10. 8. Pro. 28. 2.

The ende of the kingdome of Israel is threatned Amos 8. 2. for their sinnes. 2. Kin. 17. 7, 8. and of the kingdome of Iudah. 2. King. 23. 27.

The state of a kingdome consisteth in the goodnesse of the king. Eccles. 10. 2, 3.

Of the foure monarchies or kingdomes of the world. Dan. 7. 17.

The succession of the foure kingdomes. Zech. 6. 5.

The kingdome of Christ described. Gen. 49. 10. Isa. 32. 1, 2.* Psal. 72. 1.*

Christs kingdome shall haue no end. Isa. 9. 7. Luk. 1. 33.

God confirmeth his promises touching the kingdome of Christ. Isa. 54. 4.*

Christ teacheth that it is our fathers pleasure to giue vs the kingdome of heauen. Luk. 12. 32.

Christes kingdome is not of this worlde. John 18. 36. appointed to the faithfull by him selfe, as his father appointed it to him. Luk. 22. 29. 30.

The kingdome of God is prepared for the elect. Mat. 25. 34.

Through many afflictions the godly are vouchsafed to enter into the kingdom of God Acts 14. 22. 2. Thes. 1. 5.

Who shall not inherite the kingdome of God. Galat. 5. 19, 20, 21. 1. Cor. 6. 8, 9, 10. and 15. 50.

The parable of the figtree, shewing when the kingdome of God is neere. Matth. 24. 32. 33.

Kingdome of God, taken for the administration of the Gospel. 1. Corin. 4. 20. For the Gospel it selfe Mat. 21. 43. for all that belongeth to the glorie of God. Mat. 6. 33. for Gods spirituall gouernment of the faithfull in the person of Christ. Mat. 1. 15. for euerlasting life. John 3. 3. and for the preaching of the Gospel Mat. 4. 30, 31. and 9. 1.

Kingdome of heauen for the new state of the Church. Matth. 5. 19. and 11. 11. and 15. 43. for the doctrine and preaching of the Gospel. Mat. 11. 12. & 13. 24. For the kingdome of Heauen. Mat. 3. 2. for eternall life. Mat. 5. 20. and 7. 21. and 19. 23. and for the visible Church Mat. 5. 19. and 13. 24, 47.

Kingdome of the Sonne of man, for the glorie of Christs ascension, or for the preaching of the Gospel. Mat. 16. 28.

The Apostles were commanded to preach that the kingdome of God was at hand. Matt. 10. 7.

To whome it is giuen to vnderstand the mysteries of the Kingdome of heauen. Matt. 13. 11.

Wherein the kingdome of God consisteth. Rom. 14. 17.

The kingdome of heauen suffereth violence. Mat. 11. 12.

The kingdome of God is not in word, but in power. 1. Cor. 4. 20.

To whom the kingdome of heauen appertaineth. Mat. 19. 14. Mar. 10. 14, 15.

None can enter into the kingdome of God except he be regenerate. John 3. 3, 5, to 9.

Many are called vnto the kingdome of heauen, but fewe enter. Luke 14. 15, to 25. Mat. 22. 2, to 15.

Rich men hardly enter into the kingdome of heauen. Matt. 19. 24, 25, 26. Mar. 10. 23, to 28.

The kingdome of God is within vs. Luk. 17. 21. looke Leauen.

First seeke the kingdome of God. Matth. 6. 33.

The Pharises neither enter into the kingdome of heauen themselues, nor suffer other. Mat. 23. 13.

Christs casting out of deuils by vertue of the holy Ghost, shewed that the kingdome of heauen is come. Mat. 12. 28.

The Pharises aske Christ when the kingdome of heauen shal come. Luk. 17. 20.

The Iewes dreamed of a restitution of the kingdome of Dauid. Mar. 11. 7, to 12. and the Apostles asked Christ, when hee would restore the kingdome to Israel. Acts 1. 6.

Of the spirituall Kingdome of God. 1. Sam. 2. 9, 10. and 29. 9, 11, to 26. Psal. 2. 9, 10. and 9.* and 21. 5.* and 72.* and 110.* and 45.* and 22. 25.* and 144. 18.* Isai 11. 2.* and 41, to 18 and 42. 3, 4, 7. Ierem. 23. 5. and 33. 20.* Ezek. 34. 23.* and 37. 16 Dan. 2. 44. 45, 46. and 4. 28, 31.* and 7. 27. and 9. 24. 25 Hose 3. 4. 5. Mich. 4.* and 5.* Zech. 7. 9.* Luke 22. 69.* and 23. 2. John 12. 32, 36. Heb. 1. 2 and 2. 3.

Kisse. Izhak kissed his sonne Iaakob. Genes. 27. 27.

Iaakob kissed Rahel Ge. 29. 11. and Iosephs children. Gen. 48. 10.

Laban kissed his sonnes and daughters. Gen. 31. 55.

Esau kissed Iaakob. Gen. 33. 4.

Ioseph kissed his brethren. Genes. 45. 15. and his father being dead. Gen. 50. 1.

Aaron kissed Moses. Exod. 4. 27. and Moses father in law. Exod 18. 7.

Naomi kissed her two daughters in lawe. Ruth 1. 9.

Samuel kissed Saul. 1. Sam 10. 1.

Ionathan and Dauid kissed each other. 1. Sam. 20. 41.

Dauid kissed Absalom 2. Sam. 14. 33. and Absalom the people. 2. Sam. 15. 5.

Dauid kissed Barzillai. 2. Sam. 19. 39.

Elisha desireth that he might goe kisse his father and mother 1. King. 19. 20, 21.

A chaste and holy kisse, a token of perfite charitie. Ro 16. 16. 1 Cor. 16 20. 2 Cor. 13. 12. 2. Thes. 5. 26. 1 Pet. 5. 14.

The brethren kissed Paul at his departing. Acts 20. 37, 38.

The sinfull woman kissed Christes feete. Luke 7. 38, 45.

Iudas betrayed Christ with a kisse Luke 22. 48. Mat. 26, 48, 49. Mar. 14. 44, 45.

Knees

Knees and *Kneeling*. Salomon prayed kneeling on both his knees. 1.Kings 8.54 so did Daniel Dan.6,10.

The 50. souldiers sent to Eliiah, fell on their knees before him. 2.Kin.1.13,15.

God had reserued 7000. in Israel that had not bowed their knees to Baal. 1.Kin. 19.14,18.

Those that kneeled downe to drinke water, were forbidden to go with Gideon. Iud. 7.5,6.

Miserable apostumes in the knees, shal afflict the disobedient. Deut.28,35.

Know. God will be knowen to be Lorde. Exod 7.17.

We know God, if we keepe his commandements. 1.Iohn 2.3,4,5.

To know and bee knowen of God, looke Gal.4 9.

The Lord knoweth who are his, 2.Tim. 2.19.

To knowe, for to haue to doe. Gen.4.1.1. King.1.4. for to bee good. Ruth 2.10 and for to prooue or allow. Reuel.2.2.

So hath not cast away his people whom he knew before. Rom.11.2.

Whom God knew before, them he ordeined to bee like fashioned to the image of his Sonne. Rom.8.29.

Wee must meditate in Gods Lawe, to learne to know our dueties, and doe it. Iosh. 1.8.1.Kings 2.3.

Knowledge puffeth vp, but loue edifieth. 1.Cor.8.1.

Bezaleel and Aholiab were filled with knowledge, &c. Exod.31.3. & 35.30. so was Hiram. 1.King.7.17.

Iohn Baptist brought knowledge of saluation. Luke 1.77.

We ought to increase in the knowledge of God. Col.1.10.

Some euer learning, & neuer able to come to the knowledge of the trueth. 2 Tim.3.7.

Wee ought to haue a zeale according to knowledge Rom.10.2.

The tree of knowledge of good and euill. Gen.2.9. and 3.1,5,7.

The Lord is a God of knowledge. 1.Samuel 2.3.

The knowledge of God is better then burnt offerings Hose.6.6.

The true knowledge is to rest vpon God. Hose 14.9. see Wisedome.

The Priests lips should preserue knowledge. Mal 2.7.

Kow. Of the sacrifice of the redde Kow. Num 19.2,9.

Two milch kine sent away from Ekron, with the Arke of God. 1.Sam.6.7,10,12.

Unthankfull princes are called kine, and why. Amos 4.1.

L

Labour. Mans life is a continuall labour and trauaile. Iob 7.1.* Eccles. 1.8. Psal.90.10. Ecclus.18.6.

Wee ought to liue of our labours. Prou. 5.15.

The praise of labour. Prouer.12,11. Ecclus. 7.15.

Labour bringeth abundance. Pro.14.23.

He that shunneth labour, shall come to pouertie. Pro.20.4. and 21.5,17.

The labours of the disobedient shall be deuoured with grashoppers. Deut.28.38.

God beheld the labour of Iaakobs hands Gen.31.42.

Pharaoh commanded to oppresse the Israelites with labour. Exod.1,14 and 5 9.

Paul boasted not of other mens labours. 2.Cor.10.15.

Paul approueth himselfe the minister of God in labours 2.Cor.6.5. and 11.23.*

Our labours shall not bee in vaine, if it be wrought in the Lord. 1.Cor.15.58.

Those that die in the Lord, rest from their labours, &c. Reuel.14.13.

We ought to reuerence those that labour in the Gospel. 1.Cor.16.16.

The Apostles reaped the Prophets labours. Iohn 4.38.

The Labourer is worthy of his wages. Luke 10.7.1.Tim.5.18.

The Labourers are few. Mat.9.37.

God heareth the crie of Labourers and men in aduersitie. Deut 26.7.

Labour and trauaile for sinne is layd vpon all men. Gen.2.19. and 3.19.Exod.20.9, 10,11. and 34.21.Deut.5.13,14,15. Tob.2. 11.* Psal.104.23. Prou.10 3,4,5,16. and 14.4,23. Eccles.3.10. and 1 13. Iohn 21, 3,6. Acres 18.2,3. and 20.34. Ephel.4.28. 1.Cor.4.12. 1.Thess.2.9. 2.Thess.3.10.

Labour maketh not rich, but the blessing of God. Gen 3.18. & 26.12. and 30.27,30.* Deut.8.3,4,16. Iob.42.10.* Prou.10.3,6. Eccles 11.2,3,4. Ecclus 11.11, to 18.

Lacke. He that giueth vnto the poore, shall not lacke. Pro.28.27.

Ladder. Iaakob sawe a Ladder in his dreame. Gen.28.12.

Laden. Christ calleth vnto him all that are laden. Matth. 11.28.

Lake burning with fire and brimstone. Reue.21.8.

Lambe. The oblation made with a Lambe. Leuit.3.7.

The maner of eating the Paschal Lambe Exod.12.3, to 29.

Christ is the Lambe who hath taken away our sinnes Iohn 1.29. Reuel 5.8,9.

How the Lambe Christ is honoured. Reu. 5.6,13. which stood vpon mount Sion. Reuel.14.1.

Christ willed Peter to feede his Lambes. Iohn 21.15.

Lame Mephibosheth accused. 2.Sam.4.4. and 16.1, to 5.

Lamentation of Dauid ouer Saul and Ionathan. 2.Sam.1.17.*

Israel lamented for the Arke. 1.Sam.7.2.

Iphtahs daughter lamented her virginitie two moneths vpon the mountaines. Iud. 11.38.

The old Prophet lamented the death of the other Prophet whom he had deceiued. 1. king.13 29.

Lampes for the Candlesticks of the Tabernacle. Exod.25.37. and 27.20,21. Leuit. 24.2,3,4.

The Lampes of the ten virgins. Matt.25. 1, to 14.

Lands, looke Famine in Egypt.

Language. One Language a good space after the flood. Gen.11.1.

The Apostles spake all languages. Act.2, 8. see Tongues.

Large. God gaue Salomon a large heart. 1.King.4.29.

Last dayes prophecied of. 1.Tim.4.1,2. Tim.3.1. and 2.Pet.3 3.

The Last shall be first, and the first Last. Matt.20.16. and 19.30.

Law. The terrible deliuery of the Law, & the cause thereof. Exo.19.16,18 Deut.33.2 and 5 22, to 28. Heb.12.18, to 22.

Moses repeateth the Law Deut.1.2,3.

Moses commaunded a Law for an inheritance of the Congregation of Iaakob. Deu. 33.4.

Cursed bee he that confirmeth not all the words of the Law, to doe them. Deut.27.26.

Their reward that keepe the Lawe, and their punishment that despise it. Deuter.28. 10.* Baruch 4,1.

God commaundeth to reade the Law day and night, and why. Iosh 1.8.

We ought alwayes to haue the Lawe before our eyes, and in our hearts. Deu.11.18, 19,20.

Moses exhorteth the people to keepe the Law. Deut.4.1. So doth Iohsua. Iosh.22.5.

The Law of the burnt offerings. Leu.6.9.

The Law of him that toucheth, or is in the tent of the dead. Num.19.13.14.

The high Priests and Iudges ought to iudge according to ỹ Law. Deu 17.9,10,11.

The Iewes were compelled to forsake the Law of God. 2.Mac.6.1.

What the Law of God is, and the fruite thereof. Psal.19 7, to 12.

The Law taken for the doctrine of the Law. Mat.7.12. for other bookes besides the bookes of Moses. Iob.10.34 and 12.34. and 15.25 Rom.3.15. For the whole doctrine of God. Iam.1.25. and for outward profession. Phil.3.5. for the whole doctrine of saluation. Isa 2.3.

The Law diuided into two Tables. Mat 22.37.38.

The Law was ordained by Angels in the hand of a mediatour. Gal.3 19.

The Law was giuen by Moses. Iob.1.17 and 7.19.

The constitution of the Law appertaineth to the Iewes. Rom.9.4.

The knowledge of sinne commeth by the Law. Rom.3.20.

The Law was added because of transgressions, and was ordained by Angels in the hand of a mediatour. Gal.3.19.

Why the Law entred Rom 5.20.

The Law is a schoolemaster to leade vs to Christ Gal.3.24.

The Law is holy, iust & good Rom.7.12.

The Law is good, if it be vsed lawfully. 1. Tim 1.18.

If a man doe that which he would not, he consenteth to the Law, that it is good. Rom. 7.16.

The Lawe of Moses an importable yoke. Acts 15.10.

The Law called the strength of sinne. 1. Cor.15.56. because it is an occasion of sinne

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Rom.7.5,8. called also the Law of sinne and death. Rom 8 2 & of wrath. Rom.4.15 & the ministration of death and damnation. 2.Cor. 3.7.9 & the oldnesse of the letter. Rom.7.6.

None of the Iewes kept the Lawe. John 7.19.

The Law giueth not life. Gal.3.21.

No man is iustified by the Lawe in the sight of God. Gal 2.16. and 3 11.

As many as are of the workes of the Law, are cursed. Gal 3 10.

The ende of the Lawe is loue. Matth.5. 43,44. and 7.12.and 22.37,to 41 John 13. 34,35. Rom. 13.8.9. Gal.5.14,22.and 6.2, 10. 1. Tim.1.5.

Christ hath abrogated the Law. Ephe.2. 15.2 Cor.3.7,11.Matt.11 13.Actes 13 38, 39 & 15.10,11. Rom.7.6 Gal.3 24, 25. & 4 3.to 8. Col.2.17. Heb. 8.9.*

The Law was a shadow of good things to come. Heb 10 1,10.

The Law was read in the Synagogues euery Sabbath. Actes 13.27.

The Iewes alledge a Lawe to put Christ to death. Joh.19.7.

Christ came to redeeme those that were vnder the Law. Gal.4 5.

Christ is the end of the Law Rom. 10 4.

That which the Law could not doe, Christ hath accomplished. Rom. 8.3.4.

The Law made nothing perfect. Heb.7.19

The similitude of the heire, and the allegorie of the children of Sarah, and Agar, proue that the Law is ceased. Gal.4.1,22.

Christ came to fulfill the Lawe and the Prophets. Matth 5.17.

The Law is not giuen to the righteous, but to the Lawlesse, disobedient, &c. 1.Tim.1 9.10. Gal 5 18.

God hath written his Lawes in the hearts of the faithfull. Heb.8.10.

The Law of God delighteth the spirits of the faithfull Rom.7.22.

The wisedome of the flesh is not, or can not be subiect to the Law of God. Rom. 8.7.

The law of our members rebelleth against the law of our minde. Rom 7.23.

The Law of Christ is a Lawe of libertie. Jam 2.12.

The royall Law is the loue of our neighbour. James 2 8.

If the Law were glorious, how much more the Gospel? 2.Cor 3.7,8,9.

Who so shall faile in one point of the Law, is guiltie of all. James 2.10.

Against wicked law makers, looke Isai. 10.1.

Wicked lawes ought to be broken. Dan. 6,15.

Custome is a Lawe to the wicked. Wisd. 14.15.

There is one Law giuer which is able to saue and to destroy. Jam.4 12.

The first Law. Gene.2.16,17.transgressed, and punished. Gen.3.6.*

The Law of the ten commandements was giuen by voice. Exod.20 1,to 18. written in Tables. Exod.31 18.Deut 5.22. which are broken. Exo.32.19 Deut.9.17 and renued. Deut 10 1, to 6 Exod.34.1,28.

The Law is read Deut.31 9,to 14. Josh. 8.35. Acts 15.21.2.King.23 1,2,3.2.Chr. 34.18. Nehem.8.1,to 9. 1.Esdr 9.40,to 48. 2.Mac.8.23.

Before the Lawe, sinne was not counted sinne. Rom.5.13.

Of transgressing the Law of God, or the king, see Transgresse.

The Lawe of God cannot bee fulfilled without the Spirit of God. Deut.5.29,33, and 30.14. Psal.119.1,2.* Luk.18 14,16, 27. Acts 15.9,10,11.Rom.8.1,to 18.Gal.5. 16,18 22.*

The Law was giuen to bring forth fruite in vs. 2.Esd.9.31.

Prosperity followeth them that loue Gods Law. Psal.119.16.

The Lawe of faith giuen vpon condition, and how. Rom 3.27. and 8 1.

We may not goe to lawe vnder vnbeleeuers. 1.Cor.6.1, to 9.

Laugh. Abraham and Sarah laughed, and why. Gen.17.17. and 18.12.

Woe vnto them that laugh now, for they shall weepe. Luke 6.25.

Though some laugh Gods messengers to scorne, yet some profite thereby 2.Chron 30. 10.11.

Laughter, see Countenance.

We ought to laugh no man to scorne. Eccles. 7.11. see Pastime.

Lay. see Whoredome

Laying on of hands. Gen.48 13.* Exo 29. 10.Leuit.1 4. and 3.2 8,13 Num.27.18.* Mar. 10.16. Acts.6.6.& 8 17,to 25. & 13.3.& 19.6. 1.Tim.4.14. and 5 22.2.Tim.1.6.

Leadeth. Gods long suffering leadeth to repentance Rom.2 4.

Leafe. The sound of a leafe shaken, shall chase the wicked. Leuit. 26.36.

Learne. The Elders of Israel did learne Gods Law Nehem.8.13.

Least. Gideon confesseth himselfe least of his fathers house. Judg.6.15.

Paul least among the Apostles. 1.Cor.15 9. and of all Saincts. Ephe.3.8.

Who so shall breake one of the least commandements, and teach men so, shalbe called least in the kingdome of heauen. Mat.5.19.

The least in the kingdome of heauen, is greater then John Baptist. Matth. 11.11. Luke 7.7,28.

Leaue, see Forsake.

Leauen, The meate offerings were made without leauen. Leu 2 11.

Leauened bread might not be eaten at the celebration of the Passeouer. Exod.12.15.

The kingdome of God compared to leauen. Matth.13.33.

Leauen take for pernicious doctrine. Mat. 16.6,12. Gal.5 9 & for hypocrisie Luk.12.1.

The leauen of malice ought to be purged in vs. 1.Cor 5 7,8.

Leese. To leese God, and to finde or leese him. 2.Chr. 15.2,15.

Of leesing or finding Ore, Sheepe, Asse or garment. Deut.22.1,2,3.

Legions of Angels and deuils. Matth. 26. 53. Mar.5 9. Luke 8.30

Lending. The Law of lending, borowing, and receiuing to vsurie. Exod 22.7,9,.4, 15. Leuit.6.4 Deut.24.10.

Of lending to the poore. Exod. 22. 25,26, 27. Deut. 15.2.7, to 12. Ecclus. 29. 1,to 12. Mat 5.42. Luke 6.30,35.

Leprous. see Hand.

Leprosie. How it was to be knowen. Leu. 13.2.* and how to be cleansed. Leuit. 14.2.* and how greatly to be taken heede of. Deut. 24 8.

Naaman the Syrian healed of a leprosie. 2.King. 5.15.

The Lepers declared to the Samaritanes the prouidence of God. 2. King. 7.10.

Miriam became leprous for grudging against Moses. Num 12.10 and was secluded the hoste seuen dayes. Num 12 15. according to the Law. Leuit. 13.46 Num. 5.2. 2.King. 15.5.

Christ healed one of the Leprie. Matt. 8. 2,3.

Of the ten Lepers which were cleansed by Christ. Luk. 17.12,to 20.

King Uzziah striken with Leprie, for vsurping the Priestes office. 2. Kings 15. 5. 2.Chr 26 16,19,to 22.

Lesser. see Men.

Letter taken for the Lawe. 2.Cor.3 6. Or for the signe of the sacrament, when the truth is not conioyned Rom.2 27,29.

Uriah caried a letter of his owne death. 2.Sam.11 14.

Of Iezebels counterfeit letters 1.Ki.21 8.

Paul calleth the Law the oldnesse of the Letter Rom.7.6.

Lewtes that serued idoles, no more admitted to the Priesthood, and why. Eze.44 10, to 15 looke in the first Table.

Lewde. God giueth the wicked ouer vnto a lewde minde. Isa 57.20.21 Rom.1.28.

Liberall. We ought to be liberal to the poore. Eccles. 11.1.

Libertie. The creature shall bee deliuered from corruption into the glorious Liberty of the sonnes of God. Rom. 8.21.

Christs seruant is at liberty in the Lorde. 1.Cor.7.22.

The libertie of the Gospel ought not to be an occasion of falling to the weake, nor colour of wickednesse to the flesh. 1. Cor.in 8,9. Gal.5.13.1.Pet 2.16.

Of the libertie which we haue by Jesus Christ. Isa.43.15.*

Paul vsed not his libertie 1. Cor.9.4.15.

False Preachers promise false libertie. 2. Pet.2.19.

Libertie proclaimed in the 50. yeere. Leu. 25.10 Deut 15 2,3.

Lice sent vpon man and beast in Egypt. Exo.8.16,17.

Life breathed into mans face. Gene.2,7.

The Life of man is a vapour. Jam.4 14. is a winde. Job 7 7.is short. 1. Cor 7.29. is vanitie Psal. 39 5,6 through sinne. Psal. 90.3,to 11.

Job is wearie of his life Job 10 1.

God prolongeth and shortneth the life. 2 King.20 5 6. Deut.30.16,18. Exo 23 26.

Long life promised to those that obey God. Exod 23.26. and that honour father and mother Exod 20.12 Deu.5.16. Eph 6 2,3.

The life of the wicked shall hang doubtfull before them. Deut.28 66.

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The saints loued not their liues, in respect of the promises of Gods word. Reue. 12.11.

Iesus Christ is the life. Iohn 14.6. Col. 3.3. 1. Iohn 1.2. And hath swallowed vp death, that wee might bee heires of euerlasting life. 1. Pet. 3.9, 10, 12.

Christ is the bread of life, which giueth eternall life Iohn 6.48, 54.

Christ hath life in himselfe, as the Father hath. 1 ohn. 5.26.

In the word was life, and the life was the light of men. Iohn 1 4.

To know the onely God and Christ whom he hath sent, is life eternall Iohn 17.3.

Life eternall is the promise of God. Titus 1.2. 1. Iohn 2 25. through Christ. Iohn 10. 28. and 17.2 Rom 6.22, 23.

Being iustified by grace, wee are made heires of eternall life. Titus 3.7.

God hath giuen vs eternall life, and that life is in his Sonne. 1. Iohn 5 11. who layd downe his life for his sheepe. Iohn 10.15.

The Apostles preached eternal life. 1. Ioh. 1.2.

Those that heare Gods word, and beleeue the same, haue life eternall. Iohn 5.24. 1. Iohn 5.13.

If we will enter into life, we must keepe the commandements. Matth. 19.17

Life eternall, is the end of righteousnesse. Rom 6.22.

The life of Christians is hid with Christ in God. Col 3.3. Looke Saluation, and Eternall life.

The tree of life in the middest of Paradise terrestriall. Gen. 2.9.

Adam driuen out of Paradise, lest hee should eat of the tree of life Gen 3.22, 23, 24

Of the miserie and vnstableneſse of mans life, looke more. Genes. 3.17, 18, 19. 2. Sam. 14.14. 1. Chron. 29 15. Iob 3 3.* and 8.9. and 9.25, 26. and 13 12. Psal. 103.15, 16. and 102.3, 9, 11. & 143 4 Eccles 2 1.* and 3.1.* & 7.1, 2. Isa. 40.6, 7, 8. Wisd. 2.1, to 6. and 5 8, to 14. Ecclus. 14.17, 18 & 18.7, 8, 9. and 40.1, to 12. Luk. 12.20 Eph. 5.16 Heb. 13.14. 1 Pet 1.14. James 1.11.

The life of the faithfull must be conformable to the life and doctrine of Christ. Genes. 17.1,* Exod. 20.1, to 18. Leuit. 11.44, 45. and 19.2, 3, 4. and 20.2.* Mat. 5.3.* & 6.1.* and 7.1.* Lu. 6.20.* Ioh. 13.14, to 18. & 15. 2, to 21 & 21 19, 22 Rom. 6.3.* & 8.1, to 18. & 13.8.* & 15.4.5. Eph. 2 10. & 4.1, 2, 3, 15, 17 *& 5.1 2.* Phi. 1.27. & 2.2, to 17. Col. 2. 6. and 3.1.* 1. Thes. 4 1, to 13. Tit 2.12.* & 3.8, 14. 1. Pe. 1.14, 15 & 2.1, 2, 11.* & 3 2.* and 4.1, 2. 1. Ioh. 1.7. & 2.6. Heb. 12.1, 2, 3.

During thy life, giue not away thy substance. Ecclus. 33.18 19, 20.

He that will saue his life, shall lose it: and contrariwise. Matt. 10.39.

Life and death, pouertie and riches, commeth of the Lord Ecclus. 11.14.

False witnesse to be punished life for life. Deut 19 18 to 22, looke Soule.

Lifting vp the heart. Deut 8 14.

Lifting vp the hand, looke Hand.

Light. God is the Light of the faithfull. 2. Sam. 22. 29.

Dauid was called the Light of Israel. 2. Sam. 21. 17.

Christ the true Light, which lighteneth euery man. Iohn 1.4, 9. and 8.12 and 9.5. at his comming will lighten things that be hid in darkenesse. 1. Cor. 4.5.

Awake thou that sleepest, and Christ shall giue thee Light. Ephe 5.14.

The light of the wicked shal be quenched. Iob 18.5.

No wickednesse so close, but it shall come to light Eccles 10.20.

The Gospel is a Light Acts 26.23.

The Light created. Gen. 1.3.

God is Light. 1. Iohn 1.5. and dwelleth in light. 1. Tim. 6.16.

Light, for all happinesse. Acts 20.23.

Why Christ which is the Light, was not receiued of the Iewes Iohn 3.19.

The faithful ministers are the light of the world. Matt 5.14.

While we haue the Light, let vs beleeue in the Light, that we may be the children of the Light Iohn 12.36.

If we walke in the light, as Christ is the Light, we haue fellowship one with another. 1. Iohn 1.7.

He that hateth his brother, is not in light. 1. Iohn 2.9.

It is light, which maketh all things manifest. Ephes 5.13.

The Gentiles were darkenesse, but now are light in the Lord. Eph. 5.8.

Christians ought to shine as lights in the world. Phil. 2.15, 16.

Two great lights created, and why. Gen. 1.14, 15, 16, to 19.

The armour of light, what. Rom. 13.12.

Linage, looke Tribe.

Like mother, like daughter. Eze. 16.44.

Like master, like man. 2. Sam. 13.28, 29. Gen. 17.23.

Like people, like Priest. Isa. 24.2. Hos. 4. 9. and 6.9.

Those that are crucified with Christ, are made like to his image Rom. 1.29.

Likenesse, looke Image and Similitude.

Likelihoods. Wee ought not to iudge by likelihoods. Iohn 7.24.

Line, looke Weights.

Lions sent to destroy the Samaritanes. 2. King. 17.25.

Samson slewe a Lion. Iudg. 14 6. so did Dauid. 1. Sam. 17.35.

A man slaine of a Lion, for disobeying Gods commandement. 1. Kings 20.35, 36. and likewise a prophet. 1. King. 13.18, to 25.

Christ the Lion of the tribe of Iudah. Reuel. 5.5.

Liplabour. Eccles. 5.1 See Prayer.

Lips, looke Calfe.

Little children must heare the Law read. Deut. 31.10, to 14. Iosh. 8.34. 35.

Little babes in faith, must haue the milke of the Gospel. 1. Cor 3.1, 2.

Little children appointed to enter into the land of Canaan Deut. 1.39.

Saul being little in his owne sight, was made king 1. Sam. 15 17.

Little ones, put for vile persons in the sight of the world. Matth. 10.42.

Little number, see Plagues.

Liue. The iust shall liue by faith. Hab. 2.4.

The man that fulfilleth the Law, shal liue thereby. Leuit 18.5, 36.

Wee shall liue because Christ doeth liue in vs. Iohn 14 19. Gal. 2.20.

Man cannot see the face of God, and liue. Exod. 33.20.

We liue, and die to the glory of God. Roman 14.8. & not to our selues. 2. Cor. 5.15.

None may liue idlely. 2. Thes. 3.10.

We ought to die vnto sinne, and liue vnto God Rom. 6.10, 11.

All liue vnto God. Luke 20.38.

To liue in pleasure, is death. 1. Tim. 5.6.

The liuing God. Iosh. 3.10.

I liue for euer. an oth of God. Deut. 32.40.

As thy soule liueth: as the Lord liueth, others of men. 1. Sam 1, 26. Iudg. 8 19. Rut. 3.13.

Liuing in ioy in this world. Eccles. 8. 15. and 9 7.

Man liueth by the word of God. Deut. 8. 3. Matth. 4.4.

Let the King liue, for, God saue the king. 1. Sam. 10.24.

The creation of all liuing and meouing things. Gen 1.21, 24.

Adam gaue names to all liuing creatures. Gen. 2.19.

God prouideth nouriture for euery liuing thing. Gen. 1 30.

Of Loaues. 4000. fed with 7. Loaues & a few fishes. Mat. 15.33, 34. & about 5000 with 5. loaues & two fishes. Mat. 14.17, to 22. Mat. 6.38, to 45 Iohn 6.9, to 16 looke Bread.

Log. A measure. Leuit. 14.10.

Looke, see Countenance.

To desire God to looke downe vpon vs. Deut. 25.15.

The Lord looked vpon the Israelites tribulations. Exod. 2.25. and 4.31. and caused Saul to be anointed their king. 1. Sa. 9 16.

Hannah prayed that God would looke on her trouble. 1. Sam. 1, 11.

Moses prayed God not to looke vpon the stubburnnesse of his people Deut. 9.27.

Loopes or strings, see Strings.

Long suffering of the Lord, let vs suppose to be saluation. 2. Pet. 3.15. looke Patience.

Loosing of sinnes, looke Keyes.

Lord. But God is the onely Lord Deut. 6.4. Ephe. 4.5.

The Lord is at hand. Phil. 4.5.

All things be the Lords, and therefore nothing created for our vse, maketh vs vnclean. Rom. 14.14.

The Lord hath done great signes in Egypt, and why. Exod. 7.5.

Pharaoh knew not the Lord. Exod. 5.2.

It is the spirit of the Lord that altereth man. 1 Sam 10.6.

The Lord blesse thee, looke Salute.

The duetie and authoritie of Lordes and masters. Exod. 21.2.* 12, 26, 27. Leuit. 19. 13. and 25.39.* & 15.12 to 19 and 25 1, 2, 3. Iob 31.13. Pro. 29.12 19.21. Ier. 34 8.9.* Eccles. 7 20, 21 and 33.23.* and 42.5. Ephes 6 9. Col 4 1.

Sir, or Lord, a courteous and reuerent name. Gen 24 18. and 23 6. Acts 25.26.

The husband is called the wifes Lord. Iudg. 19.26.

Isaiah.

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Iaakob calleth his brother Lord. Gen 33. 13, 14.

Christ the Lord of glory. 1. Cor. 2. 8.

Sunday the Lords day. Reuel. 1. 10.

Lordship. How those that haue Lordship, or rule, ought to vse the same. 2. Sam. 23. 3.

Lost, looke Leese, and Deut. 22. 1.

Lots. Of casting of Lots. Leu. 16. 8, 9, 10. and 33. 54. Iosh. 7. 13, to 19. & 18. 8. 1. Sam. 10. 20, 21. & 14. 10, 40, 41, 42. Prou. 16. 33. & 18. 18. Nehe. 11. 1. Ezek. 20. 19. Ionah 1. 7. Acts 1. 23.*

The wicked cast Lottes to doe mischiefe. Esther 3. 7.

Loue commeth of God, and he that loueth, is borne of God. 1. John 4. 7.

We are called the sonnes of God through the loue which God hath shewed vnto vs. 1. John 3. 1, 2.

Wherein the loue of God appeared Rom. 5. 8. 1. John 4. 9, 10.

The loue of God is shed in our hearts by the holy Ghost. Rom. 5. 5.

God hath chosen vs, that we should be holy before him in loue. Ephes. 1. 4.

Loue is the end and fulfilling of the law. Rom. 13. 9, 10. 1. Tim. 1. 5.

Loue ought to bee without dissimulation. Rom. 12. 9.

The loue of God is not in him, who being able, doeth not helpe, seeing his brothers need. 1. John 3. 17, 18.

God loueth vs with an euerlasting loue. Ierem. 31. 3.

Whosoeuer hath loue, will doe his neighbour no harme. Rom. 13. 10.

Loue couereth the multitude of sinnes. 1. Pet. 4. 8. Prou. 10. 12.

Loue edifieth 1. Cor. 8. 1.

Loue is the bond of perfectnes. Col. 3. 14. therefore wee must loue without fayning. Rom. 12. 9. 10. Ephes. 5. 2. 1. Thess. 4. 9. 1. John 3. 11. 1. Pet. 1. 22.

All things ought to bee done in loue. 1. Cor. 16. 14.

Ioseph exhorted his brethren to loue one another. Gen. 45. 24.

Christian debt is loue. Rom. 13. 8.

Who so is perfect in loue, shall haue boldnes in the day of iudgement. 1. Joh. 4. 17, 18.

S. Paul wisheth to the faithfull increase of loue, and why. Ephes. 3. 17. Phil. 1. 9, 10, 11. 1. Thess. 3. 12, 13.

Christ foreshewed that loue should waxe cold, and why. Matth. 24. 12.

The wounds of a louer are faithfull. Prou. 27. 6.

Commandements of loue. Exod. 20. 12, to 18. Prou. 2. 27, 28.

Loue of neighbours acceptable to God and man. Ecclus. 25. 1.

The great loue of Iaakob toward Rahel. Gen. 29. 18, 20. 30.

Ammons wicked loue. 2. Sam. 13. 1, 2.

Salomon allotted in the loue of his idolatrous wiues. 1. Kings 11. 1. to 9.

The Prophet that goeth about to turne vs from the loue of God, ought to be stoned to death. Deut. 13. 1, to 12.

God loued vs, before we loued him. 1. Joh. 4. 19. and chose vs, because hee loued vs. Deut. 7, 8. and 10. 15.

God loueth the people. Deut. 32. 3.

The inestimable loue of God toward his children Hose 2. 1.* Deut. 4. 36, 37, 38. and 10. 15. and 23. 5.

God loued Salomon. 2. Sam. 12. 24, 25.

God so loued the world, that he gaue his onely begotten Sonne, and why. John 3. 16. Ephe. 2. 4. 1. John 4. 10, 11.

Christ so dearely loued vs, that he gaue his life for vs. Joh. 15. 13. Gal. 2. 20. Ephes. 5. 2.

The Father loued the Sonne, and why. John 10, 11, 17.

Christ hath taught vs the Gospel, that we might be loued of God. John 17. 23, 26.

Who loueth God perfectly indeede. 1. John 2. 3, 5.

If we loue the world, the loue of God is not in vs. 1. John 2. 15.

Whereby we know that we loue God. 1. John 5. 1, 2.

All things worke for the best to them that loue God. Rom. 8. 28. The crowne of life is promised to them. Jam. 1. 12. and God will acknowledge them for his. 1. Cor. 8. 3.

Saul loued Dauid. 1. Sam. 16. 21. so did Ionathan as his owne soule. 1. Sa. 18. 1, 3 & 20. 17. aboue the loue of women. 2. Sa. 1. 26.

We ought to support one another, & folow the trueth in loue Ephe. 4. 2, 15.

He that loueth not his brother, abideth in death. 1. John 3. 14.

Good ministers must bee had in singular loue for their works sake. 1. Thes. 5. 13.

Wee ought to edifie our selues in the loue of God. Jude 20. 21.

All goodnesse proceedeth from loue and brotherly kindnesse. Heb. 6. 10.

We must loue Christ before we can keepe his word. John 14. 15.

Those that bee the children of God, loue Christ. John 8. 42.

Those that loue Christ, reioyce that hee went to the Father. John 14. 28

Who so loueth the Sonne, shall be loued of the Father and the Sonne. John 14. 21.

Because many sinnes are forgiuen the sinfull, they loue much. Luke 7. 37, 47.*

Wee are knowen to be Christs disciples, by mutuall loue. John 13. 35.

Christ loued Marie, Martha, & Lazarus. John 11. 5. and the young man. Marke 10. 20. and John the Euangelist. John 21. 20.

Christ asked Peter three times if hee loued him. John 21. 15, 16, 17.

We ought to loue our enemies Matth. 5. 44. Prou. 25. 21. Rom. 12. 20. as Dauid loued Saul. 1. Sam. 24. 7.* and 26. 9.*

Thou shalt loue the Lord thy God, and thy neighbour as thy selfe. Mat. 22. 37. to 41.

To loue God aright, is more then all burnt offrings. Mar. 12. 29,* 33. Deut. 6. 3, 4.

We are exhorted to loue God, and our neighbour. 1. John 4. 7.* & 3. 23. Josh. 23. 11.

Iosua exhorteth the Reubenites to loue God. Josh. 22. 5.

God requireth of vs to loue him. De. 10. 12

God circumciseth our hearts, that wee should loue him. Deut. 30. 6.

Salomon loued God. 1. Kings 3. 3.

God is mercifull to those that loue him. Exod. 20. 9. Deut. 6. 10. and 7. 12, 13.

To loue God, and obey his word, is life and felicitie. Deut. 30. 16, 20.

The commendation of loue, and the properties thereof. 1. Cor. 13.*

God is the God of peace and loue. 2. Cor. 13. 11.

God chastiseth whom hee loueth Heb. 12. 6. Pro. 3. 10. Reue. 3. 19.

The care of discipline is loue: and loue is the keeping of Gods Law. Wisd. 6. 17, 18.

Of the great loue of God toward those that beleeue in him. Ecc. 20. 2, 6. Deu. 6. 10, 11. & 7. 6, 7, 8, 13. Josh 24. 17, 18. Pro 8. 17. Jer. 31. 3. Ecclus. 4. 10, 12, 14. John 10. 10, to 19. and 11. 5. and 13. 1.* & 15. 9, to 14. and 16. 23, 26. Rom. 5. 8. Gal 2. 20. Eph 2. 4. and 5. 2. 1. John 4 9, 10, 11. Ecclus 17. 29.

True faith worketh by loue. Gal. 5. 6.

We know that we are the sonnes of God by true loue. 1. Joh. 3. 17.* which is the new and old commandement. 1. John 2. 8. and 3. 23. 2. John 5.

What they are worthy of that loue images. Wisd 15. 6. and 16. 1, to 20.

Prosperity foloweth them that loue Gods Law Psal. 119 165.

Lowe. Let the brother of lowe degree, reioyce when he is exalted. James 1. 9, 12.

He that is lowe in his owne sight, to see forth Gods glory, is of great account with God and good men. 2. Sam. 6. 22. see Meeke and Humble.

Loynes. Elijah girded vp his Loynes, and ranne. 1. King. 18. 46. so did Gehazi. 2. Kin. 4. 29.

We must gird vp the loynes of our mind, and haue. 1. Pet. 1. 13.

Christ willeth vs to gird our loines about. Luke 12 35.

Loyterers, see Idleneſſe.

Lucre, see Gaine.

Luke-warme see Cold.

Lunatike. Christ healed one that was lunatike. Matt. 17. 15, 18. Marke 9. 17, to 30. Luke 9 38.

Lust. Graues of lust. Num. 11. 34.

We must shunne the former lusts of ignorance. 1. Pet. 1. 14. and youth. 2. Tim. 2. 22. and of concupiscence. 1. Thes. 4. 4.

The people lusteth after flesh, and is punished. Num. 11. 33.

Lustes choke in vs the word of the Gospel. Marke 4. 19.

Looking on a woman to lust after her, is adultery in the heart. Matt. 5. 28. Pro. 6. 25, 29, 32. Ecclus. 25. 23.

The lust of the two wicked Iudges punished. Dan. 13, 8, 11, 20, 62.

The lustes of the flesh, and lustes of the eyes are not of the Father. 1. John 2. 16.

We may not obey the lusts of sinne Rom. 6. 12. see Concupiscence.

Lying. A lying spirit in the mouth of all Ahabs prophets. 1. Kings 22. 23.

The olde prophet made a lie vpon a good intent to the man of God. 1. Kings 13. 18.

Lying ought to bee auoided. Ephes. 4. 25. Col. 3. 8, 9. Reuel. 21. 27. and 25. 15.

Lying is of the deuill, and he is the father thereof. John 8. 44.

The

The iudge ought not to receiue a lie or false tale. Deut. 23.1.

All men are liars. Isa. 9.17.

An Amalekite to please Dauid, forged a lie. 2. Sam. 1.10

The Lord hateth a rich man that is a lyar. Eccius. 25.2.

The Cretians were lyars. Titus. 1.12.

The Iewes lyars. Iohn 8.55.

Ananias and Sapphira lyed to the Holy Ghost. Acts 5.2,3.

God cannot lye. Tit. 1.2. Heb. 6.18.

Iaakob, by his mothers counsell, made a lye to obtaine the blessing. Gen. 27.19.*

Of lying looke more Gen. 3,3. and 37.32. & 39.14,15. Leu. 19.12. 16.2. Sa. 1.5,3,7,8. 2. Kin. 5.22,25. Wisd. 1.5,6,8,11. Eccius. 7.12. & 20.23,24,25. & 26.5. Psal. 6.17. & 12.17,18, 19. Pro. 4.2. Rom. 3.4.1. Iob. 2.4,22. & 4.20.

Cursed be he that lyeth with his fathers wife, &c. Deut. 27.20,22.

M

Mad. Hee that anointed Iehu King ouer Israel, was termed a mad fellowe. 2. Kings 9.11.

Festus tolde Paul, that much learning made him mad. Actes 26.24.

God will smite the wicked with madnesse. Deut. 28.28,34.

What madnesse is. Eccles 1.17.

Magistrates. How we ought to obey Magistrates. Rom. 13.1, to 8.

Christ payed tribute to the Magistrate. Mat. 17.24.*

How the Magistrates throne is stablished. Pro. 25.5.

Wicked Magistrates regard not the causes of the poore. Pro. 29.2.

Magistrates ought to be no drunkards, and why. Pro. 31.4,5.

A good Magistrate is the gift of God. Eccius. 10.4.

Three chiefe points necessarie for a Magistrate. Ex. 10 3. looke Princes, Iudges, Rulers, Elders, and powers.

Magicians. Looke Soothsayers, Sorcerers, Witches, and Wisemen.

To *Make.* God did make. Deuter. 32.15. therefore wee ought not to alike him why hee did so. Rom 9.10.

Men praise them that make much of them selues. Psal. 49.18.

Male. God created the male and female. Gen 5.2.

Malice. God destroyeth the wicked in their owne malice. Psal. 94 23.

Malice of women. Eccius. 25.14.*

Who so cealeth not from malice, shall perish. 1. Sam. 12.25.

Maliciousnesse vtterly to be banished from Christians. 1. Cor 5.8. Ephes. 4.31. Col. 3.8. 1. Pet. 2.1. Iam. 1.21.

We ought to be children concerning maliciousnesse, 1. Cor. 14.20 looke Enuie.

Mammon. looke Riches, or Luke 16.13.

Man. In what estate man was created. Gen. 1.26,27. & 9.6. Wisd. 2,23. Eccius. 7.31. to what ende. Isai. 43.7. of what mould. Gen. 2.7. & 3.19 & 18.27. Iob 4.19. and 10. 9, to 13. Psal. 146 4. Eccius 10 9 Man is a winde that passeth & returneth not. Psal. 78.39. grasse. Isa. 40.6,7,8. dung & wormes. 1. Mac 2.62.

God gaue man power to multiplie, and made all things for his sake, and subiect to him. Gen. 1.28,29. 2 Esd. 6.55.

God forbade man the eating of the tree of knowledge. Gene. 2.17. and gaue him foode. Genes. 1.29.

Man placed in paradise, to dresse it. Gen. 2.15. where hee gaue names to all things. Gen. 2.19,20.*

The name of man giuen to both sexes in differently. Gene. 5.2.*

God gaue man an helper like vnto him. Eeike. Gen. 2.18,21.*

Mans dignitie. Psal. 8.4.*

The heart of man is naturally wicked. Gen. 6.5.

Vncleane by birth is man. Iob 25.4.

Man is full of miserie. Iob 14.1. borne to trauell. 5.7. why. Eccles 1.13. & 3.10.

All men are lyars. Psal. 116.11. Isa 9.17 by nature the children of wrath Ephes. 2.3. and beasts by their owne knowledge. Iere. 10.14. and 51.17. they are in Gods handes, as clay is in the potters. Eccius. 33,12. their dayes are numbred Iob 7.1. their helpe is vaine, they are vanitie. Psalme 60 11, and 62.9.

What mans righteousnesse is. Isa. 64 6.

Man looketh on the outward appearance. 1. Sam. 16.7.

Iesus Christ knoweth what man is, and what is in him. Iohn 2.25.

By one man came death vnto al mankind 1. Cor. 15,21,22.

God reformeth mans heart, before it bee apt to goodnesse. Hag. 1.14.

The first man Adam was made a liuing soule. 1 Cor. 15 45.

The first man was of the earth earthly: the second, the Lord from heauen. 1. Cor. 15.47.

Iesus Christ is a man. Iohn 8.40.

Paul diuideth man into three parts. 1. Thess 5.23.

Paul went not about to please men, but God. Gal. 1.10.

It is lawfull for euery man to haue his wife. 1. Cor. 7.1.

The Pharises teaching mens precepts, worshipped God in vaine. Mat. 15.2, to 10. Marke 7.2, to 14.

Fables of men that turne from the trueth, are to be auoided. Titus 1.14.

Moses called the man of God. Deut. 33.1. so was Eliah. 1. Kings 17.24. and an Angel Iudg. 13.6.

The Prophet is called the man of God. 1. Sam. 9.6. 1. Kings 12 22.

Nine comely men from heauen ayded Iudas Maccabeus. 2. Mac. 10.29.

Seuen women faine to take holde on one man. Isa 4.1.

The woman ought not to weare a mans nor a man a womans raiment. Deut. 22.5.

Man is the womans head: and Christ the mans. 1 Cor. 11. 3.

Of mans infirmitie, and Gods grace and power. Eze. 3.14. Iob 40.2.*

Of those that haue recourse to mans helpe, and forsake God. Isa. 31.1.* Ierem. 17.5,6.

Of the regeneration of man. Matth. 18.3 Iohn 1.13. and 4.13, 14. 23, 24. & 7.37. 38, 39. 1. Cor. 4.15. Gal. 4.5,6,19.* Eph. 4.13.* and 16.22,23,24. Col 3.9,10. 1. Pet. 2.1,2.

A wauering minded man, is vnstable in all his wayes. Iames 1.8.

We ought not to feare the reproch of men, and why. Isa. 51.7,8.

The spirit or breath of man ascendeth. Eccles. 3.21. and 12.7.

Wherewith a man sinneth, by the same shall he be punished. Wisd 11.13.

God destroyeth dumbe creatures for mans sinne. Zech. 1.3.

Why God punisheth man by little & little, and destroyeth him not at once. Wisd. 12. 2, 10, 20. Amos 4.6.*

Mans anger is according to his power. Eccius. 28.10.

Man with man wrought filthinesse among the heathen. Rom 1.27.

Mans merits, looke Merits.

Man and wife one flesh. Gen. 2.24 Matt. 19.5. 1. Cor 6.16. Ephes 5.31. Marke 10.8.

Saul was turned into another man, and how. 1. Sam. 10 6,9.

The man of sin. 2 Thes 2.3,8. looke Men.

Maners. Euil speakings corrupt good maners. 1. Cor. 15.33. Looke Custome.

Mansions, looke Iourneys.

Manslaughter reuenged. Gene. 4.8,* 19, 23,24. and 9.5.

When the manslayer shal be iudged innocent. Deut. 19.4, to 11.

Whosoeuer hateth his brother, is a manslayer, and hath not eternall life abiding in him. 1. Iohn 3.15.

Of Manslaughter forbidden, transgressed, & punished. Gen. 37.18.* and 42.21. Exod. 1. 22. & 2.11, 14, 15. and 20.13. & 22.2,3. Leu. 24.21. Num. 24.20. and 25.7.* Deut. 5.17. and 19.11, 12, 13. & 21.1, to 10. and 27.25. Iosh. 20.2.* Iudg. 9.5.* 1. Sam. 18.11.* 2. Sam. 4.5.* 1 kin. 2.5,6,28, to 36. & 21.13.* 2. King. 14.5,6. and 21.16, 23, 24. Sirach 6.17. and 28.17. Lam. 4.13. Ezek. 11.6, to 14. and 22.3, to 17. & 24.6.* Hose 4.2.* Hab. 2.7,8. Eccius. 34.21, 22, 23. Matth. 5.21, to 27. and 15.19. and 19.18. and 23.29.* and 26.4, 14, 15, 16. and 27.3, 4, 5, 21. Mar. 15 7, 11. Luke 23 25. John 8.44. Acts 3.14. Rom. 1.29. and 13.9. Gal. 5.21. 1. Tim. 1 9. 1. Peter 4 15. James 5.6. 1 John 3.12. Reuelat. 13.10. and 21.8. and 22 15. looke Murther.

Mantell Eliah cast his mantell on Elisha 1. Kings 19.19.

Eliah diuided the waters with his mantel 2. Kings 2.8. so did Elisha. verse 14.

Many there be that go into the broad gate of destruction. Mat. 2.6.

The godly preacher turneth many from their iniquitie. Mal. 2 13.

Many Prophets and righteous men desired to see Christ in the flesh. Matth. 13.17. Luke 10 24.

Many shall come in the Name of Christ, and deceiue many. Matth 24.5 Mark. 13.6. Luke 21.8.

Many shal come from the East and West, and shall sitte beside in the kingdome of heauen.

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heauen. Matt. 8. 11.

Christ hauing done many good works, asketh the Iewes for which of them they would stone him. Iohn 10. 32.

Many of the Iewes beleeued. Iohn 4. 42. and 11. 45. and 12. 42. Acts 4. 4.

Christ spake many things in parables. Matth. 13. 3.

We may not walke as many doe, who are enemies of Christ his Crosse, and why. Phi. 3. 17.*

In many things we sinne al. Iam. 3. 2.

Merchants of Babylon were the great men of the earth. Reu. 18 23.

The marchants of the earth are waxed rich by Babylon, but they shall weepe for her destruction Reu. 18 3, 11.

A marchant cannot lightly keepe him from wrong. Eccius. 26. 30. looke Buying.

Markes to know false Apostles by. Rom. 16. 18.

Those that shalbe saued, are marked. Ezekiel 9. 4, 6. Reue. 7. 3. Exod. 12. 22, 23 Looke Bounds.

Mariage instituted. Genes. 2. 22.* Matth. 19. 5.

The praise of mariage. Pro 18. 22.

Against such as breake their faith in mariage. Mal. 2. 11, to 17.

Raphael instructed Tobias how he should marrie Tob. 6. 15.

Confirmation of marriage. Gen. 9. 1, 7.

Pauls counsell to married folkes, and to widowes. 1. Cor. 7. 8, 9.

New married men exempted from al publike businesse the first yeere. Deu. 24. 5.

Yong widowes are willed to marrie, and why. 1. Tim. 5. 14.

An olde maner to marrie the elder before the yongter. Gen. 29. 26.

Mariage feasts. looke Feasts.

With what feare of God the mariages of Izhak and Tobiah were celebrated Genes. 24. 1.* Tob. 7. 12, 13. and 8. 1.*

He that had not on a marriage garment, was cast into vtter darkenesse. Mat. 22. 11, 12, 13.

Against mariage with infidels for worldly respects Gen. 6. 1, 2. and 19. 14, 15. Deuter. 7. 2, 3, 4. and 20. 18. and 21. 12. 1. King. 11.* 2. King. 8. 18, 26. 2. Cor 6. 14.* Looke Couenant.

Mariage forbidden by deceiuers. 1. Time. 4. 3.

Mariage compared to the coupling of Christ and his Church. Ephe. 5. 29.

Second mariages. Rom. 7. 2. 1. Cor. 7. 8, 9, 39. 1. Tim. 5. 14. looke Diuorce.

Mariage of ministers lawfull. Acts 21. 9. 1. Cor. 7. 2. 9. & 9. 5. Phil 4. 3. 1. Tim. 3. 2, 4, 5. and 4 1, 3. Tit. 1. 6. Heb. 13. 4.

Of Mariage looke more Genes. 3. 16. and 8. 16. Exod. 34. 12, 15, 16. & 23. 32, 33. Num. 31. 16. and 25. 1.* and 21. 1, 2. and 28. 1. and 29. 15.* and 24 1, to 9. Iosh. 23. 7. Iudges 3. 6. and 14. 2.* Ezra 9 2.* Neh. 13. 23. Ester 2. 17. Prou. 18 22. Eccius. 25 1, 8.* and 40. 15, 19. Matth. 8. 14. and 19. 3, to 13. and 22. 24, to 34. Luke 14. 8, to 12. 1. Tim 3. 2, to 4. Titus 1. 6.

Of Spirituall marriage betweene God and the faithfull. Cant. throughout. Isai. 50. 1.* 54. 1.* and 62. 5. Iere. 31. 32. Ezek. 16. 8. Hose. 2. 2.* Matth. 9 15. and 22. 2. and 25. 1 Mar. 2. 19. Luk 5. 34. Iohn 3. 5. 2. Cor. 11. 2. Reue. 19. 7. and 21. 2.

Martyrs. The felicitie of Martyrs. Wis. 3. 1, to 10. their comfort. Matth. 10. 28, 29. and 16 25. Luk. 21. 16, 18. Rō. 8. 36, 37. 2. Tim. 3. 12.

Martyrdome of seuen brethren and their mother. 2. Mac. 7. 1.* & of Eleazar. 2. Macc. 6 18.*

Master. Our onely Master is Christ. Mat. 23. 8.

The disciple is not aboue his Master Ma. 10 24.

Wee ought not to couet to be Masters, and why. Matth 23. 8. Iam. 3. 1.

Of Masters duetie, looke Lord.

Matter. Gods spirit ministreth Matter to speake in the trueth. Iob. 32, 18.

Maide. The high Priest might not marry but a maide. Leuit. 2. 13.

A law for a Maide that is corrupted. Exo. 22. 16, 17. Deut. 22. 28, 29.

Of a maiden forced in the fields. Deu. 33. 23, 25.

The maide that played the whore in her fathers house, was stoned to death. Deuter. 22. 21.

The 400. maides giuen to the Beniamites to wife. Iudg. 21. 12, 14. looke Steale.

Maidens taken in warre, were reserued alive, and why. Numb. 31. 18.

Of the Iewes bond maides. Exod. 21. 7. Leuit. 19. 20. and 25. 44. Deut. 15. 12. looke Virgins and Seruants.

¶ *Measure*. With what measure a man doth mete, it shall be measured to him. Matt. 4. 24.

To measure themselues with themselues, what. 2. Cor 10. 12.

Fulfill the measure, looke Fulfill.

False measure, looke Weight.

Meate. What Salomons Meate was for one day. 1. Kings 4. 22, 23.

All meates lawfull for the faithfull. Actes 10. 15. Rom. 14. 2, 3, 14.

Being receiued with thankesgiuing and prayer. 1. Tim. 4 3, 4, 5.

Spirituall meate, which lasteth for euer, Christ giueth vs. Ioh. 6. 27, 51. 1. Cor. 10. 3

Wee ought not to iudge our brother for meates sake. Rom. 14. 14, 15.

Forbidding meates is the doctrine of deuils. 1. Tim. 4. 1.

Christs meate, what. Iohn 4. 34.

Dauid had meate brought him by Gods prouidence. 2. Sam. 17. 28, 29.

Medicines, looke Phisicians.

Mediatour betweene God and the Israelites, was Moses. Deut. 5. 5.

One Mediatour betweene God and man, Christ. 1. Tim. 2 5. Heb. 12 24. Mat. 11. 28. Luke 3. 22. Iohn 10. 1, 2, 7. Rom. 8. 31, 32, 34. and 10. 13. 1. Cor. 1. 30. Heb. 7. 24, 25. 1. Iohn 2. 1, 2.

Christ our mediatour, God and man in one person. Mat. 1. 23. and 12. 28. and 16. 16 Mar. 1. 11. Ioh. 1. 14. and 3. 13. and 6. 69. and 14. 1. and 5. 17, 18. & 11. 25, 26. & 14. 6. and 16 23. and 20. 28, 31. Act 20. 28. Rom. 3. 25, 30. and 4. 3. and 5. 10. and 8. 2. and 9. 5. 2. Cor. 5. 19. Phil. 2. 5, 7. Col. 1. 14, 15, 19, 20. and 2 9 1. Tim. 2. 5 Heb. 1. 3. and 4. 14 and 5. 8, 9.

Meditate. Children taught by their parents, ought to meditate in Gods law continually Deut. 11. 18, 19.

Iosh ua bidden to meditate in the law day and night. Iosh. 1. 8.

Meeke. Wee must learne of Christ to bee meeke, and lowly in heart. Mat. 11. 29.

The meeke shall inherite the earth. Matt. 5 5.

Moses was a meeke man aboue all others Num. 12. 3.

The meekenesse of Paul in rebuking faults. 1. Cor 4. 21. and of Dauid towards Shimei. 2. Sam. 16. 11.

Of meekenesse, looke more Iosh. 7. 19. 2. Sam. 25. 5.* 1 Kin. 12 7. Pro. 15. 1. Eccius. 1. 28. Matth. 5. 5. Galat. 6. 1. Ephes. 4. 2. 2. Tim. 2. 25. Looke Humblenesse, Lowlinesse, and Gentlenesse.

Meete, looke Salutation.

Melting of the heart, looke Heart.

Members we are one of another in Christ, and therefore must haue mutuall loue. Rom. 12. 5. 1. Cor. 10. 16, 17. and 12. 12.* Ephes. 4. 25.

Wee ought not to giue our members vnto sinne. Rom. 6. 13.

Our bodies are the members of Christ. 1. Cor. 6 15, 19.

The members of the body of sinne, must be mortified. Col. 3. 5.

Members, for all the parts and powers of man. Rom. 6. 19. and for the part not regenerated. Rom 7 23.

Men, put for persecuting men. Mat. 10. 17

Men ought to loue their wiues. Eph. 5. 28. Pro. 5. 18.*

The counsell of men will come to nought. Acts 5. 38, 39.

What men shall be in the latter dayes. 2. Tim. 3. 2, to 10.

When men be not vnder the yoke of a law, there is nothing to bee looked for, but the wrath of God. Iudges 21. 25. and 20. 1.*

Wee ought not to feare the reproches of men. Isa. 51. 7.

Why men be lesse and lesse. 2. Esd. 5. 53, 54, 55. looke Man.

Mercie. God is rich in mercie, and the Father of mercie. Ephes. 2. 4. 2. Samu. 24. 14. Psal 32. 10. Ioel 2. 13.

The Lord is mercifull to those that loue him Exod. 20. 6. and 34 6, 7. Deut. 4 31.

God will not forsake his people, because he is mercifull. Exod. 4. 31.

God will heare the crie of the afflicted, because he is merciful. Exod. 22 27.

Gods mercie is euerlasting. Luke 1. 50.

Of the praise of Gods mercie. Ecclus. 17. 28. Psal. 30.* and 2. Sam. 7. 23.

Samuel alleageth vnto the people the mercies of God 1 Sam. 12. 7.*

Of the mercie of God toward his, and his iudgements toward the wicked Psal. 62. 12 and 101. 1.*

Lot confesseth that it came of Gods mercie, that hee perished not among the Sodomites,

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mites. Gene. 19.19.
Salomon acknowledgeth the mercie of God to Dauid, in placing him king in his stead. 1. Kings 3.6.
God in mercy redeemed his children out of captiuitie. Exod. 15.13. All things in this life to be attributed to Gods mercy. Deut. 8.18.
The mercy of God extendeth it selfe euen to beastes. Psal. 36.5, 6, 7.
Mercy is promised to those that repent. Deut. 30.2, to 11.
The mercy and trueth of God promised. Psal. 89.1, 2.*
The onely mercy of God hath deliuered vs from sinne by the blood of Iesus Christ. Isa. 52.3.
God will not withdraw his mercie from his chosen. 2. Sam. 7.15.
Wee are regenerated by the mercie of God. 1. Peter 1.3.
Through the tender mercie of God, Christ became man. Luke 1.78.
Christ tooke on him our flesh, that he might bee a mercifull and a faithfull high Priest. Hebr. 2.17.
It is not in him that willeth, or in him that runneth, but in God that sheweth mercie. Rom. 9.16, 18.
God hath mercie on whom he will. Exod. 33.19. Rom. 9.15, 18.
Paul propoundeth to the Iewes Gods mercy. Rom. 11.6, 7.
The Gentiles haue obteined mercie, that the Iewes might follow the. Rō. 11.31, 32.
Paul obteined the office of preaching by Gods mercy. 2 Cor 4.1.
Let vs looke for the mercie of the Lorde Iesus Christ. Iude 21.
Moses confessed the mercy of God. Nu. 14.18, 19.
Naomi wisheth her daughters in lawe Gods mercy. Ruth 1.8.
Paul wisheth mercy to the house of Onesiphorus. 2. Tim. 1.16.
God sheweth mercy on his enemies, that they may shew mercy on his friends. 1. Kin. 8.50.
God will haue mercie and not sacrifice. Matth. 9.13.
Bee mercifull as your father is mercifull. Luke 6.3, 6.*
How greatly Christ esteemeth the workes of mercy. Mat. 25.35.*
Mercy promised the mercifull. Mat. 5.7.
God blesseth the mercifull and liberall. Prou. 11.25, 26.*
Iudgement mercilesse, to him that sheweth no mercy. Iames 2.13.
Dauid shewed mercie vnto his enemie Saul. 1. Sam. 24.7, 8. which mercy Saul is compelled to acknowledge. 1. Sam. 26.21.
Ionathan required Dauid to vse like mercie to his posterity, as he vsed to him. 1. Samuel 20.15.
Saul spared the Kenites because they shewed mercy to Israel. 1 Sam. 15.16.
To deale mercifully and truely is to doe that a man desireth. Gene 47.29.
God hardened the Iewes hearts, that no mercie might bee shewed to them. Iosh. 11.26.
To shew mercy, put for to saue life. Iudg. 1.24. Iosh. 2.12.
The praise of mercy. Psa. 14.21. & 19.17.
Iaakob confesseth himselfe vnworthy the least of Gods mercies. Gen. 32.10.
We ought to pray God to be merciful vnto vs. Num. 6.25.
Gods mercy to Ioseph. Gen. 39.21.
God was merciful to his people, for their enemies crueltie. Iudges 2.18.
God bee merciful to thee, my sonne, was Iosephs blessing to his brother. Gen. 43.29.
Wee ought to shew mercy with cheerefulnesse. Rom. 12.8.
God more enclineth to mercie then to wrath. Mica. 7.18, 19.
God is he that sheweth mercy. Iere. 9.24.
Gods mercie is as great as himselfe, and his punishment as his mercy. Eccl. 2.21. and 16.12.
To shew mercie to the fatherlesse, is acceptable to God. 2. Sam. 9.3.
God is merciful to such as conuert vnto him. 2. Chro. 30.9.
An example of Gods mercie toward man. Ionah 4.11.
Of the mercifulnesse of God toward the faithful Gene. 18 15.* Exod. 6.1. and 9.26. and 11.3, 7. and 20.6. and 34.6, 7. Numb. 20.8. Deuteronomie 4.30, 31. and 5.10. and 7.9. and 10.17, 18. and 28.1, to 15. and 30.1, 11. and 32.4, 10, 36. and 2. Sam. 7.8, 9, 15 and 12.13. and 24.10, 12, 14.* 1. King. 8.23. 2. King. 20.1.5, to 12. Neh. 9.17.* Psal. 21.7. & 35.5, 7. & 85.1, 10. & 86.5. & 103.10.* and 111.4. & 126.* & 145.8, 9. Isa. 30.18. and 54.7, 8, 10. & 55.3, 7. Iere. 12.15, 16. & 18.8. Ezek. 18 32.* and 33.14, 15, 16. Hose. 2.14, 23.* Ioel 2.13. Iona 4.2. 2. Esd. 2.10.* and 7.62.* Wisd. 11.20.* Eccles. 2.12. & 3.19, 21. & 17.19. and 18.4. Mat. 12.28 & 18.11.* Luke 1.50, 58, 72. & 6.36. & 15.4.* and 23.34, 43. Rom. 11.4, 30, 31, 32. 2. Corinth. 1.3. Ephes 2.4, 1. Tim. 1.13, to 18.
Mercifulnesse of the faithfull toward their neighbours, and the reward thereof. Prou. 3.3, 4. & 14.22, 31. & 16.6. & 19.17. & 21.21. and 25.21, 22. Isa. 58.6.* Hos. 6.6. Mic. 6.8. Zech. 7.9, 10. Eccles. 3.33, 34. and 28.2, 4. and 35.19. Matt. 5.7. & 9.13. and 10.42. and 18.15.* & 25.35, to 41. Mar. 9.41. Luke 6.27, 35, 36. and 10.30. to 38. Rom. 12.8. Galat. 6.10, 16. Col. 3.12. 1. Tim. 5.10. Looke Almes, Pitie and Compassion.
Of vnmercifulnesse, and the punishment therof. Ero. 1.10.* Iudg. 8.4. to 18. 1. Sam. 25.10.* Iob 20.5.* Prou. 21.13. Isai. 57.1. Amos 1.3.* Eccles. 35.18. Matth. 18.28.* and 25.41.* Luke 16.19.* Iames 2.13.
Bee not merciful to those that offende of malice. Psal. 59.5.
Mercyseate. Exod. 25.17. and 26.34. & 35.12, 13. and 37.6.
Merinesse, and *Mirth*, looke Pastime.
Merites. Against mans merite. Deut. 9.4, 5, 6. Iob 9.3, 20. Psalm. 143.2. Isa. 64.6. Matt. 10.8. and 13.11. & 18.27. & 24.22. and 25.34. Luk 1.10, 48. and 12.32. & 17.7, 9, 10. and 18.14. Iob. 1.6. & 3.15, 16. & 6.40, 65. & 10.28. & 15, 16. Acts 13.48. & 15.16. & 26.8, Rom. 3.10, 11, 12, 19, 20, 27. & 4.2. and 6.23. and 9.32. and 10.3 and 11.2, 5, 6, 32, 35, 36. 1. Cor. 1.27. and 3.5. & 4.4, 7. & 15.57. Galat. 1.15. and 2.16. and 3.18. & 5.4. Ephe. 1.4, 5. and 2.4, 8, 9, 13. Phil. 1.29. Col. 1.12. and 2.13. 2. Thes. 1.11. and 2.16. 2. Tim. 1.9. & 4.8. Tit 3.5, 7. Heb. 2.10. Iam. 2.5. 1. Pet. 1.2, 3, 9, 18. and 5.10. 2. Pe. 1.3. 1. Ioh. 1.10. and 2.12. and 3.1. & 4.10, 19. Iude 21. Reu. 3.18. and 4.10, 11. and 21.6. and 22.17.
Messengers. The Kings wrath is as Messengers of death. Prou. 16.14. looke Preachers, Ministers, Angels, and Prophets.
Midwiues in Egypt feared God. Exod. 1.15, 17.*
Mightie. God is mightie and terrible. Deut. 10.17.
Christians weapons are mightie. 2. Cor. 10.4.
Company not with one that is mightier then thy selfe. Eccles. 13.2.
Apollos mightie in the Scriptures. Acts 18.24, 26. 1. Cor. 1.12.
Of Dauids mightie men and worthies. 2. Sam. 23 8.*
Mildeaw, looke Blasting.
Milke. The land of Canaan flowed with milke and hony. Exod. 3.8. Deut. 32.13, 14.
Abraham let butter and milke before his guests. Gen. 18.8.
Iael gaue Sisera milke to drinke. Iudg. 4.19.
To whom the milke of the worde appertaineth. Heb. 5.12, 13, 14. 1. Corinth. 3.1, 2. 1. Pet 2.2.
Millstone ought not to be taken to pledge, and why. Deut. 24.6.
Mind. The wicked are deliuered vp vnto a reprobate minde, and why. Rom. 1, 18. Isa. 57.20.
Christ hath giuen vs a minde to know the true God. 1. John 5.20.
Wee ought to be like minded one to another. Rom 15.5.6.
Trauaile of minde, see Labour.
We ought to be of that minde that Christ was of. 1. Pet. 4.1.
The mind of man is vaine. Eph. 4.17, 18.
Mindfull. We ought not to be mindefull of wrong. Leuit. 19.18. looke Remember.
Ministers. What maner of men the ministers of the Temple should be. Leuit. 21.10.
Who so murmureth against Gods ministers, murmureth against God himselfe. Exo. 16.2, 3, 8.
God chose the house of Aaron to minister before him. 1. Sam. 2.28. Elisha was the minister of Eliah. 1. Kin. 19.21. and Iosua of Moses. Iosh. 1.1.
Iesus Christ came to minister and to giue his life for our redemption. Matth. 20.28. Marke 10.45.
Christ is the minister of Saints, and Bishop of Christians Heb. 8.1, 2.
Paul was a minister of the Gospel. Col. 1.25. so was Apollos. 1. Cor. 3.5. and 4.1.
Paul a minister of the new Testament of Iesus Christ among the Gentiles. Rom. 15.16. 2. Cor. 3.6. and 11.23. Col. 1.25.
Christ gaue instructions to the ministers of his worde. Matth. 10.1.*

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The Ministers of the worde ought to feede the flocke. Iohn 21.15.

What loue true Ministers beare to the Church. Phil.1.1.*

How the minister should declare the words of God.1.Pet.4.11.and suffer persecutions. Mat.10.24,25. Iohn 12,26.

We ought to loue the ministers of the word. 1.Thess.5.12,13.and honour them. 1.Tim. 5.17. and pray for them. Ephe.6.19. Col.4. 3. 2.Thess.3.2.

Ministers ought not to seeke their owne, but the honour of the Lorde Iesus. Phil.2. 21. Neither ought they to bee couetous. 1.Tim.6.5.Titus 1.7.

Ministers of the worde ought to haue all things necessary. Matth.10.10. Luke 10.7. Rom.15.23. and 9.10,11,14. Gal.6.6.and 1.Tim.5.18. As Paul being in prison had. Phil.4.10,14,16,18.

We ought to pray for the encrease of labouring ministers. Matt.9.38.

He that will be chiefe among Gods ministers, ought to be made their seruant. Matth. 20.26,27.Luke 22.26.

Ministers shall receiue according to their labour 1.Cor.3.8,14.

Phebe a Minister of the Church of Cenchrea. Rom.16.1.

Against false Ministers, see False.

Ministers that tickle the eares with fables. 2.Tim.3.6.and 4.3.Titus 1.10.

The Ministers disorder causeth religion to be contemned. 1.Sam.2.27.

God giueth his Ministers such vertues as are answerable to their vocations. 1.Sam. 10.9.

The holy Ghost speaketh by his Ministers. Matth.18.20.

Death ought not to fray Gods Ministers from declaring the trueth. Iere.26.12,to 16. Acts 18 9,10.

The office of Ministers. Ezek.33.2. looke Priests and Preaching.

Ministring to the poore. Rom.15,16,26. 1.Cor.8.4. looke Almes.

The Ministerie of the worde is the preaching of the Gospel of the grace of Christ. Ephe.4.12.Acts 20.24.

Miracles. God shewed Miracles, that hee might be acknowledged the onely God. Exo. 7.3,4,5.

God wrought miracles by his Prophets. 2.Kin.4.1,to 8.* and by Moses. Exod 4.3,5. and 14.21. and declared by miracles that he was with Ioshua. Iosh.3.7.

The Father is glorified by the miracles of his Sonne. Matth.15.31.Mar.7.37.

Power of working miracles is the gift of Gods spirit. 1.Cor.12.10. for to confirme his word. Marke 16.17,18.

No man could doe such miracles as Christ did, except God were with him. Iohn 3.2.

Miracles are wrought onely by the power of Christ. Actes 3.12,16. and 9.34. Marke 16.17.

The Apostles prayed that they might worke miracles. Acts 4.30.

Christ was approoued the Sonne of God by miracles. Acts 2.22.

The Galileans seeing Christes miracles, beleeued in him. Iob.4.53. so did other. Iob. 2.23. Matth.12.15,22,23.

All glorified God for the miracle. Acts 4. 22,24. and turned to the Lord. Acts 9.35.

The first miracle that Iesus wrought. Iohn 2.11.

The Apostles wrought many miracles. Acts 2.42.and 3.15.

God wrought no small miracles by the hands of S. Paul. Acts 19.11.

By the miracles at Christs death, the Centurion confessed him to be the sonne of God. Matth.27.54.

The disciples should not reioyce, that they had wrought miracles, but that their names are written in heauen. Luke 10.20.

All the miracles of Christ are not written. Iohn 20.30.and 21.25.

It was foretolde that seducers should worke miracles. Matth.24.23,24. 2.Thess. 2.9,10 Reuel.13.14.& 16.14.

Miserie of man, looke Man.

Mitigate. True repentance mitigateth Gods wrath. Ionah 3.5.*

Moate in thy brothers eye. Matt.7.3.

Mocked. Christ was mocked. Mat.27.29. Iohn 19 3. Marke 15.20. So was Elisha. 2.Kin.2.23. and Dauid of Michal. 1.Sam. 19 17.

Elijah mocked Baal and his Prophets. 1.King.18.27.

What men mocked Iob. Iob 30.1,to 15. Men of high degree feare to be mocked. Iere.38,19.

Of *Moderate* fare, looke Diet.

Modestie required in a Bishop. 1.Tim.3. 2. and in young men. Ecclus.32.8,9.

Money deliuered, looke Lending.

Unto Money all things are obedient. Eccles.10.19.

Moneth Abib, wherein the Israelites departed out of Egypt. Exod.13 4.

The oblation for the first moneth. Ezek. 45.18.* and of the seuen first dayes of the seuenth moneth, &c. Num.29.1.*

Monuments. Why Monuments were and may bee erected. Iosh.4.6.* Looke Stones and Graue.

Mortall. The wise man counted himselfe mortall. Wisd.7.1.

Morter vntempered, Ezekiel 13.15. and 22.28.

Mortification. 2.Cor.4.10,11,12. Col.3. 5. Rom.8.13.

Mother. Hee that honoureth not his mother, is accursed. Deut.27.16.

Christ shewed who are his mother and brethren. Mat.12.47.* Mar.3.34,35. Luke 8.20,21.

Christ commendeth his mother to Saint Iohn. Ioh 19.26,27.

Rizpah shewed a mothers affection on Sauls seuen sonnes hanged. 2.Sam.21.10.

Of the grieuous punishment of the seuen brethren, and their mother. 2.Maccabees 7.1.*

The mother gaue her childe sucke three yeeres. 2.Maccab.7.27. looke Father, and Martyrdome.

Mother tongue most commodious to edifie withall. 1.Cor.14.3,4.

Motions of sinne, while we are in the flesh, haue force to bring foorth in vs fruite vnto death. Rom.7.5.

Moulten, looke Grauen.

Mount. Neither man nor beast might approach neere the mount of Sinai. Exod.19. 12,13.and 34.3.

Elijah sate vpon the toppe of the mountaine. 2.Kings 1.9.

Of the woman which sate vpon 7.Mountaines. Reuel.17.9.

The Syrians blaspheme God, calling him the god of the mountaines, and therefore were destroyed. 1.King.20.23,28,29.

The Mountaines shall drop sweete wine. Amos 9.13.Ioel 3.18.

Christ taught vpon the Mountaine. Mat. 5.1,2.

Mourning. Christ mourned for the Iewes hard hearts. Mat.3 5.

Samuel mourned for that God had reiected Saul. 1.Sam.15.35.

Of feigned mourning of women. 2.Sam. 14.2,to 21. Iere.9.17.

Of mourning and Burial of the dead. Gen. 5.5.* & 23.2.* & 25.8,9. & 35.29. and 37.34, 35.& 47.29,30.& 49.29.* and 50.1.* Leuit. 10 5,6.and 19.28 Numbers 19.11,14.and 20.28,29.Deut.14.1. and 28.26. and 34.8. 1.Sam.18.37.& 16.1.& 25.1. & 31.12,13. 2.Sam.1.11,12 & 2.4,5 & 3.31.* & 10.2,4. & 12.20,to 24.& 14 2,5.& 19.1,2,4 & 21.12. 1.King.13.29,30,31. 2.Kin.22.19,20 Iob 1.20,21. Iere.34.4,5. 2.Esd 2.23. Tob.1. 20.& 4.3,5.Ecclus.22.10,11,12.and 34.30. 1.Mac.12.52. & 13.25,26,27. 2.Mac.12. 39.* Matt.9.23.Luke 7.12.Act.8.2.& 9.37. looke Lamentation, Sorow, and Weeping.

Mouth. God giueth man a mouth, and power to speake. Exod.4.11.

The worde is neere thee, euen in thy mouth, and heart. Deut.30.14.

God spake vnto Moses mouth to mouth. Numb.12.8.

God put his words in the mouth of Christ, to declare vnto vs Deut.18.18.

Ioshua not hauing counselled with the mouth of the Lord, made peace with the Gibeonites. Iosh.9.14.

To open the mouth to the Lorde, is to vow, which may not be done rashly. Eccles. 5.1. Iudg.11.36.

Of opening the mouth. Mat.5.2. Acts 8. 35.and 10.18.

A froward mouth must Christians banish. Pro.4.24. looke Heart.

Mule. Salomon rode on a Mule. 1.kin. 1.33,34. So did Absalom. 2.Samuel 18. 9,14.

Be not like horse and Mule, which want vnderstanding. Psal.32.9.

Engendring of Mules first found by Anah. Gen.36.24.

Multitudes ought not in all things to bee followed. Exod.23.2. Mat.7.13. and 16.15. and 24.5.Luke 6.26.and 13.22,23,24.Ioh. 6.60,65,67.Act.1.15 and 9.27.and 28.22.

Great multitudes followed Christ. Matt. 15.30. and he fed them. Marke 8.1,2,to 10. taught them. Marke 10.1. Iohn 6.1,2.* and healed them all. Matthew 4.23,24.25.

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and 12.15. Mat.3.10. Luke 5.15. and 6.17, 18,19.

Murmuring to bee auoided in all things. Phil.2.14.1.Cor.10.10.Wisd.1.11.

Murmurers were consumed with fire from the Lord.Num.11.1.

The murmuring Israelites are consumed by the hand of God.Num.16.41.*

The Israelites murmured for flesh Num. 11.1,4. because the water was bitter. Exod. 15.24. for want of water. Exod. 17.1,2,3. Num.20.2,3. for bellie cheare. Exod.16.2,3. and for the way.Num.21.4,5.

Moses murmured against God. Num.11. 10, to 16. Aaron and Miriam against Moses.Num.12.1. and the people against Moses, after they heard there were Gyants in the land of Canaan. Numb.13.34. and 14. 2,4.

Who so murmureth against Gods ministers, murmureth against God himselfe. Exo. 16.8.

Moses putteth them in remembrance of their murmurings.Num.32.8.

God threatneth the Israelites murmurings.Num.14.29,to 36.

Of murmurers, looke more Mat.9.11.Lu. 5.30. and 15.2. and 19.7. Joh.6.41,61.Rom. 1.21,29. Jude 16. looke Rebellion.

Murther abhorred of infidels. Actes 28.4.

Law for murther.Num.35.16.*

Punishment for murtherers. Reuel.21.8. looke Kill. and Manslaughter.

Musicke ought to be giuen eare vnto. Eccl us.32.5,6,7.

Mustard. The increase of the Church taught by the parable of the graine of Mustardseed.Lu.13.19.

Myst went vp from the earth, and watered it at the beginning.Gen.2.6.

Mysterie. The mysterie of our saluation is the Gospel reuealed in the Scripture.Rom. 16.25,26.

The mysterie of the Gentiles receiuing, reuealed to Paul. Ephes.3.4,6. Colossians 1.26.

The great mysterie, God manifested in the flesh, and iustified in the spirit. 1.Tim.3. 1,16.

Cleannesse required before and after the communicating of Gods mysteries. 1.Sam. 21.5,6.

The mysterie of the great whore.Reuelat. 17.5.

The mysterie of iniquity.2.Thes.2.7.looke Secret.

Myrre. Of Aarons myrre, looke Exod.30. 28. and 28.39.

N

Naked. Man before the transgressiō, was naked, and yet not ashamed. Gē.2.25. but after, he knew he was naked. Gen.3.7,11.

Saul being naked, prophesied with the Prophets.1.Sam.19.24.

The Israelites naked among their enemies, when they forsooke God, to honour the golden calfe. Exod.32.25.

Nakednesse threatned to the disobedient. Deut.28.48. Hos.2.3.

Names giuen to all beastes and foules by Adam. Gen.2.20.

Mothers were wont to giue Names to their children. Gen.29.32.* & 30.24. Judg. 13.24.

The neighbors gaue name to Boaz child Ruth.4.17.

The high Priests daughter that playeth the whore, polluteth the name of her father. Leuit.21.9.

Joshuahs name famous throughout al the world, and why. Josh.6 27.

A man ought to haue a regard of his good name. Eccles.41.12,13.

God made Dauid to haue a great name vpon earth.2.Sam.7.9.

The builders of the Tower of Babel, sought to get them a name vpon earth. Gen. 11.4.

To stirre vp the name of the dead. Ruth. 4.10,11.

Names written in heauen. Luke.10.20.

God will put out their name from vnder heauen, that flatter themselues in wickednesse. Deut.19.20.

The Iewes are commaunded to destroy the name of Amalek from vnder heauen. Deut.25.19.

To destroy idoles, and abolish their names. Deut.12.3.

The name of God. Exod 3.14.

God reuealed not his great Name Jehouah, to Abraham, Izhak, and Iaakob. Exod. 6.3.

The name of God is a streng tower. Pro. 18.10.

Dauid ouercame Goliath in the Name of the Lord of hostes. 1.Sam.17.45,49.

Gods Name is holy Lu.1.49,51,52.

God exalteth the name of such as keepe his lawes Deut 26.19.

The place that God chuseth to put his Name there, is to be sought vnto. Deut. 12.3.

God will not forsake his people for his great Names sake. 1.Sam.12.22.

The great Name of God heard ouer all. 1.King.8 41,42.

Dauid blessed the people in the Name of the Lord. 2.Sam 6.17,18.

Elisha cursed the children in the Name of the Lord. 2 kin 2 4.

When men began to call on the Name of the Lord. Gen.4.26.

Abraham called on the Name of the Lord. Gen.12 8. and 13.4. so did Hagar. Gen.16. 13. and Izhak Gen.26.25. looke Calling.

Moses did publish the Name of the Lord. Deut.32.3.

The Leuites blessed Israel in the Name of God. Deut.10.8.

Eliah in the Name of the Lord, reedified the Altar. 1 Kin.18.30,32.

Who so blasphemed Gods Name, was stoned to death Leuit 24.11,14,16.

Take not the Name of God in vaine. Exo. 20.7. Deut.5 11.

Sweare by the Name of God, and not by Idoles. Deut 6.13.

Gods Name was in the Angel that guided Israel. Exod.23.21.

To put the Name of God vpon any, is to pray for him. Num.6.27.

Iosh ua feared Gods name should be blasphemed, if Israel were ouercome. Iosh ua 7.9.

The false Prophet speaking in the Name of the Lorde, should die. Deuter.18.20,22. looke Pollute.

Name vsed for power. Matth.7.22. John 1.12. and 22.23. Actes 3.6. For dignitie. Phil. 2.9.

Names put for men. Reue.3.4. Acts 1.15.

A good name better then great riches. Pro.22.1. then a good ointment. Eccles.7. 3. and maketh the bones fat. Pro.15.30. and endureth for euer. Ecclus.41.13.

Narrow is the way that leadeth vnto life. Matth.7.14.

Nations. God diuided to the nations their inheritance. Deut.32.8. Ecclus.17.15.

The Iewes aboue all nations, created to Gods glory. Deut.26.19.

Why God did roote out the nations by little and little. Deut.7.22. Judg.3.1.

Moses foreshewed that all nations that resisted Joshua, should be destroyed. Deuter. 3.21.

The Nations are with God as a drop of a bucket. Isa.40.15.

Christians are an holy nation. 1.Pet.2.9. Exod.19.6. looke Gentiles.

Nativitie, looke Birth.

Naturall branches God spared not. Rom. 11.21,24.

The naturall man perceiueth not the things of the Spirite of God, and why. 1.Corinth. 2.14.

Wee must first beare the naturall body before wee can enioy the spirituall. 1. Corinth. 15.46.

Timothie, Pauls naturall sonne, how. 1. Tim.1.2.

Nature taken both in ill and good part. Ephe.2.3. 1.Cor.11.14.

All men by nature are vaine and ignorant. Wisd.13.1.

Two natures in Christ. Matt.1.23. John 1.14. and 3.13. and 6.62. Acts 20.28. Rom. 1.3,4. Phil.2.6,7.

Nayle. Jael driueth a nayle into Sisera his temples as he slept. Judg.4.21,22.

As a nayle in the wall sticketh fast, &c. so doeth sinne betweene selling and buying. Ecclus.27.2.

Thomas would not beleeue till hee saw the print of the nayles of Christes woundes. John 20.25,27,28.

Necessarie, looke Scripture.

Neede of all things threatned to the disobedient. Deut.28 48. looke Poore & Beggers.

Neghgently, looke Cursed.

Neese, looke Seuen.

Neighbours. We ought to bring home our neighbours Oxe or sheepe, &c. that goeth astray, if we know thereof. Deut.22.1.

Euery man hath a commandement giuen him concerning his neighbour. Ecclus.17. 12.

Wee ought to lende to our Neighbours. Ecclus.29.1,2.

Neighbour, vsed for another man. Matth. 22.39.

Those that contemne their Neighbours, reproued.

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proued. Mala. 2. 10.

Wee ought not to defame our neighbour. Ecclus. 19. 8, 10.

Howe to reproue our neighbour. Ecclus. 29. 17. Leu 19. 17.

Hee is our neighbour, that needeth our helpe. Lu. 10. 30, to 38.

Euery man must please his neighbour in that that is good to edification Roma. 15. 2. 1. Cor. 10. 24.

Loue of our neighbour fulfilleth the Law. Rom 13. 8, 9, 10.

God threatneth destruction vnto ỹ Iewes euill neighbours, that trouble them. Jerem. 12. 14.

A neighbour neere is better then a brother farre off. Prou. 27. 10.

Neast. The lawe for him that findeth a birds neast. Deut. 22. 6, 7.

To set mans neast on high. Haba. 2. 9.

Net. The parable of the drawe net. Matth. 13. 47, to 51.

The net of God, what. Ezek. 12 13. and 17. 20. and 32. 3 Hose. 7. 12. and net of man, what. Hab. 1. 16. Hos. 3. 1.

New. The Israelites erected new gods. Deut. 32. 17.

Christians must be new creatures. Gal. 6. 15. 2. Cor 5. 17.

Newe heauens, and newe earth. 2. Peter 3 13.

Newnesse of life is the Spirit. John 3. 6.

Wee ought to walke in newnesse of life. Rom. 6. 4. Acts 3. 26. and 20. 21. Gal. 5. 17.* Ephes. 4. 1. and 5. 1, to 21. Col. 3. 1,* 8, 16, 20.* 1. Thes. 4. 3, to 13. 1. Pet. 1. 23. and 2. 9, to 13. 1. John 2. 3, to 7.

To serue God in newnesse of spirit. Rom. 7 6.

Wee must put on the newe man. Ephes. 4. 24.

The New Testament. Heb. 8. 8, 10.* and 10. 16, 17. Gen. 3. 15. Mat. 26. 28.

Paul an able minister of the New Testament. 2. Cor. 3. 6.

The Newe commandement. 1. John 2. 8. and 3. 23.

Next of kinne, looke Custome.

Neyeth. Euery man neyeth after his neighbours wife. Jere. 5. 8.

Niggardnesse, looke Couetousnesse.

Night. The parable of him that came to borrow bread of his friend at Midnight. Lu. 11. 5, to 11.

The night was created by the worde of God. Gen. 1. 5.

Joseph by night fledde into Egypt with Christ and Marie. Mat. 2. 14.

The shepheards watched their flockes by night. Lu. 2. 8.

Anna serued God night and day. Luke 2. 36, 37.

Peter trauailed all night, and could get nothing. Lu. 5. 5.

Nicodemus came to Christ by night. Joh. 3. 1, 2.

The night commeth when no man can worke. John 9. 4.

If any man walke in the night, he stumbleth, and why. John 11. 10.

The Angel by night opened the prison doores, and brought the Apostles forth. Act. 5. 19. and 12. 6, to 11.

The night is past, and the day is at hand. Rom. 13. 12.

We are children of the day, and not of the night. 1. Thess. 5. 5.

Night diuided into watches. Matt. 14. 25. and 24. 43. Lu. 12. 38.

Night otherwise diuided. Mar. 13. 35. and 14. 30. looke Day.

Nobilitie defiled by pride and foolishnes. Ecclus. 22. 9.

Numbred. The Israelites meete for warre numbred. Num. 1. 3.*

None, put for very few. 1. Cor. 2. 8.

Nourishment, looke Foode and Meate.

Nose, looke Eares.

Nourse. Naomi nourced Ruths childe. Ruth 4. 16.

Mothers ought to nource their owne children. 2. Esd 8. 10. 2. Mac. 7. 27. looke Sucke.

Nature, see Correction and Discipline.

O

Obedience God more esteemeth, then all sacrifices, & why. 1. Sam. 15. 22, 23. Eccles. 4. 17. Hose. 6. 6. Jere. 7. 22, 23.

We ought to obey the voice of God. Exo. 15. 26. Deut. 30. 20.

The people promised to obey Gods voice. Exod. 24. 3, 7.

Blessing promised to those that obey God Deut. 11. 27.

Saul is reiected of God, because he obeyed not. 1. Sam. 28. 18.

Wee ought to bee obedient to those that helpe to aduance the Gospel. 1. Cor. 16. 16.

Christ obeyed his Fathers will vnto the death. Heb. 5. 7. 8. Phil. 2. 8. by whose obedience we are made righteous Rom. 5. 19.*

We ought to be obedient children. 1. Pet. 1. 14.

We ought rather to obey God then men. Acts 5. 29. and 4. 19.

Paul praiseth the Corinthians obedience. 2. Cor. 2, 9. and reioyced thereat. 2. Corinth. 7 13, 14, 15.

Obedience due to parents. Exod. 20. 12. Leuit. 19. 3. Deut. 5. 16. Gob. 4 3.

Christ obeyed his mother and supposed father also. Lu. 2. 51.

We ought to obey those that haue the ouersight of vs. Heb. 13. 17. vpon paine of excommunication. 2. Thess 3. 14.

We ought to obey Magistrates. Exo. 22. 28. Rom. 13 1, to 7. Deut. 17. 8, to 14.

The children of Israel were obedient to Joshua. Deut. 34. 9. Josh. 1. 16, 17.

Abrahams obedience praised of God. Genes. 22. 3, 16.*

The Gentiles obeyed the Gospel as soone as they heard it preached. 2. Samuel 22. 45.

Obedience of the Rechabites praised and rewarded. Jere. 35. 6.*

How God and his word must be obeyed before all things, and what profit we reape thereby. Gen. 12. 4.* and 17. 1.* and 26. 2.* Exod. 1. 15.* & 19 5.* & 22. 22.* Leui. 20. 22. & 26. 3, 4.* Deut. 4. 1.* & 7. 1. & 11. 27 & 13. 4.* & 18. 9.* & 24. 8, 9.* & 27. 10.* and 28 1, to 15. Josh. 22. 2.* 1. Sam. 12. 8, 9, * 2. King. 10. 6.* 2. Cor. 7. 12.* Pro. 1. 8, 9.* and 15. 31.* Isa 48. 17.* and 55. 3, 7. Jerem. 11. 3.* and 17. 5, 7, 13, 22.* Dan. 3. 17.* Hos. 13, 1, to 8. Ecclus. 35. 1.* 2 Mac. 7. 1, 6.* Matth. 4. 19, to 23. and 7. 21.* and 8. 27. and 9. 9. and 15. 35.* and 17. 24.* and 23, 3. Luk 5. 4, to 12. and 10. 3, to 21. John 2. 7, to 11. Rom. 16. 19. 1. Thess 4. 3.* and 5 10.*

Oblations, looke Offerings.

Obligation, looke Handwriting.

Obstinate. Destruction of the obstinate is prophesied. Ezek. 6. 11.* Jerem. 7. 15, 16. and 17. 27. and 19. 2, to 10. looke Harden and Stiffenecked.

Occasion. It came of the Lorde, that Samson sought an occasion against ỹ Philistims. Judg. 14. 2, 4.

Sinne tooke occasion by the commandement, and wrought &c. Rom. 5. 8.

Odour. God will not smel the sauour of their sweete odours, that disobey him. Leui. 26. 31.

Offend. Wee ought not to offend our weake brother for meates sake. Rom. 14. 20, 21. or giue him occasion of falling. 1. Cor. 8. 9.* and 10 32.

Christ foretolde his Disciples that they should bee offended by him. Matth. 26. 31. Mar. 14. 27.

Peter was an offence to Christ. Matth. 16. 23.

Christ willeth vs to beware of offence. Matth. 18. 6, to 10.

Paul is tormented in spirit for the offences of other. 2. Cor. 11. 29.

Not to be offended for persecution. John 16. 1, to 4.

Some of Christes disciples offended at his preaching. John 6. 61, 65, 66.

The Pharises were offended in hearing Christ. Mat. 5, 12.

Happy are they that are not offended at Christ. Matt. 11. 6.

The Nazarites offended with Christ, and why. Mat. 13. 57 Mar. 6. 4. Luk. 4. 22, 24.

The godly are an offence to the wicked. Exod. 10. 7.

Whatsoeuer doeth offend vs, we ought to auoide. Exod. 34. 12, to 18. Deut. 7. 2, 3, 4, 5, 16, 25, 26. and 13. 6.* Matth. 5. 29, 30. and 16. 22, to 27. Mar. 9. 42, to 48. Rom. 16. 17, 18.

Offering done without leauen. Leui. 6. 15, 16, 17.

The offering for sinne done by ignorance, Num. 15. 24. to 30. Leuit. 4. 2.*

All meate offerings must be seasoned with salt. Leuit. 2 13

Offering of beasts. Leuit. 3. 1.*

The offerings of the princes at the dedication of the Tabernacle. Num 7. 2.*

Offrings of euery solemne feast day. Num. 28. 2.* and of the 8. first dayes of the 7. moneth. Num. 29. 1.*

God esteemeth not the offerings of the obstinate. Jere. 14. 12. Ecclus. 34 18.

Christ was offered once for vs Heb. 7. 27. and 9. 26. and 10 12.

The pure offering of the Gentiles. Mala. 1. 11.

We ought to offer vnto God onely. Exod. 22. 20.

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22.20 Leuit.17.3,to 10.

Wee ought not to offer vnto God anye vile thing.Mal.1.8,13,14. looke Sacrifices.

Office of anye man maketh not his prayer or sacrifice acceptable to God.Mal.1.9.

¶ *Oynting Oyle.*Exod.30.23,to 34. looke Anoint.

¶ *Older* Testament abolished with Christs Priesthood.Heb.8.3,13.looke Testament.

Of Eli his house shoulde neuer bee olde man.1 Sam.2.32.

Olde Adulterer, looke Adulterer.

The olde man his person is to bee honoured.Leu.19.32.

The olde in vnderstanding shal flourish in the Church.Isa.65 20.

The olde way the best way.Iere.6.16.

Olde commandement, see Loue.

Old man with his workes we ought to put off.Col.3.9. and crucifie, and why. Roman. 6.6.

Olive. The oliue refused to reigne ouer other trees.Iudg.9 9.

Wild Oliues ingrafted, ought not to boast against the naturall branches. Rom.11.14, 17,18.

One heart and one way expounded. Iere. 32 39.Ezek.11.19.and 36,26,27.

Be we Iew or Grecian, man or woman, all are one in Christ.Gal.3.28.

Christ prayeth his Father, that all the faithfull should be one. John 17.21.

All that beleeued were of one heart and one soule.Acts 4 32.

Onely. God is our God onely.Deu 32.39.

The Lord only or alone led the Israelites. Deut.32.12.

God onely deliuered out of tribulation. 1. Sam.10 19. gouerneth all things.2 Chron.6. 6.is onely good.Lu.18.19.onely wise. Rom. 16 27.is only to be serued and feared. Deut. 10.20. and 6.13.Mat.4.10.

Christ the onely begotten sonne of the father. John 1.14 and 3.16. and 1. Joh.4.9.

Onely beleeue. Luke 8.50.

The elect onely beleeue.Acts 13.48.

¶ *Open.* Elisha prayed God to open the eyes of his enemies.2. Kin.6.20.

Wee ought to open our hand to our poore brother.Deut.15.8.

God opened the wombe of Leah.Genesis 29.31.

Pauls mouth was open to the Corinthians.2.Cor.6.11. Looke Mouth.

Operations of the Holy Ghost are diuers, and diuerslie beklowed .1. Cor.12.6,to12.

Opportunitie,looke Time.

Oppresse. Thou shalt not oppresse thy brother.Leuit.19.13.

Samuel an vpright Iudge, and neuer oppressed any.1. Sam.12.3,4,5.

None comfort the oppressed.Eccles.4.1.

Against oppression. John 5.8,9. and Mal. 3.5.looke Wrongs,Defraud,and Vsurie.

*Opprobrious.*Hee that is accustomed to opprobrious speech, will neuer bee reformed. Ecclus.23.15.

¶ *Ordeined* vnto eternall life.Acts 13.48.

*Order.*All things ought to bee done honestly and by order.1. Cor.14.40.

Hezekiah before he died was willed to put his house in an order. 2. Kings 20.1. which was deuised to Alcimus.1.Mac.9.55.

Ahithophel put his house in order, and hanged himselfe.2.Sam.17.23.

Of the land where is none order, looke Job.10.22.

Other things will I set in order, when I come.1.Cor.11.34.

Ordinances. see Abolish.

Of publike ordinances.Pro.16.11.

Against wicked decrees and ordinances. Isa.10.1,to 5.

Organs inuented.Gen.4.21.

Original sinne.see Sinne.

*Orphanes.*see Fatherlesse.

¶ *Ostrich*,& of his nature. Job 39.17,to22

¶ *Othe.* God hath kept his Othe with the posteritie of Abraham, Izhak, and Iaakob. Deut.7.1, 8. Josh.21.43.Lu.1.72,to 76. as he promised. Gen.15.18.and 26 3.

Izhak and Abimelech tooke an othe each of other.Genes. 26.28,29,31. so dis Iaakob, and Laban. Gen.31.50.*

Howe Abraham tooke an othe of his seruant.Gen. 24.2,to 9.

Saul bound the Israelites with an othe. 1.Sam.14.24.

Saul fulfilled the othe made to the Gibeonites.2. Sam.21.2.

Othes are to bee performed.Numbers 30.3.

When the Iudge shal take an othe,Exod. 22.10,11.

An othe is the ende of all strife. Hebr.6. 16.

God bound himselfe with an othe Hebr.6. 17,18.Isa.54.9,10.

Othe abuses. Matth.23.16.* and 26.63, 72.Mat.6.26 Acts 23.12.

Peter with an othe and curling, denyed he knew Christ. Mat.26.72,74.Mar.14.66, to71.

Herods rash othe, Matt.14.7,9.

Shimei put to death for breaking his othe.1.King.2.36,37,42.*

The chiefe of Israel in the name of the rest,receiued an othe to walke in Gods law. Neh.10.29.*

Diuers formes of othes.Gene 22. 16. and 42.25.and 47.31.1.Kin.19.2. Iudeth 1.12. Looke in Periurie and Sweare.

¶ *Owe*,looke Loue.

Outward, looke Appearance.

*Outward man.*2.Cor 4.16.

¶ *Oxe* that goreth, what shalbe done therwith.Exod.21.28,35 36.

The offering of oxe or bullocke.Leuit 3 1.

Saul hewed a yoke of oxen in pieces, and why.1.Sam.11.7.

The oxe ought not to be muzzeled, that treadeth out the corne.Deute.25.4.1.Cor.9. 9,to 15.

The Iewes might eate the flesh of oxen. Deu.14.5,26.

Oxen in the Temple, vnder the molten Sea.1.Kings 7.23,24, 25 2. Chronicles 4. 3,4.

¶ *Oyle*,looke Debts.

The holy oyle Exo.30.23, to 26.

The mouth of a strange woman more soft then oyle.Pro.15.3.

P

¶ *Pacified.* Howe God may bee pacified. Dan.4 24.

Painted. Jezebel painted her face.2.Kin. 9.30.

Palsie healed by Christ. Matth.9.2,6,7. and by Peter.Acts 9.33,34.

Alcimus being striken with the palsie that he could not speake, died miserably. 1.Macc. 9.55,56.

Parable of Nathan to Dauid. 2.Sam.12. 1,to 5.of the Thistle and Cedar. 2.Chro.25. 18 of Gods vineyard the Iewes. Isai.5.7.of the two Egles. Ezekiel 17.3.7.* of the seething pot, and Ezekiels wife being dead. Ezek.24.3,16.

Iesus spake nothing to the multitude without Parables, and why. Matth.13.13. which bee expounded to his Disciples. verse 18,36.

The Parable of children piping in the market place.Mat.11,16,to 20. Of the vncleane spirit that returneth worse then he went out. Matt.12.43,44,45. Of the tower. Matthew 15.3. Of the tares. verse 24,25. Of the graine of mustard seede. verse 31. Of the leauen. verse 33 Of the treasure hid. ver.44. Of the precious pearle. verse 45,46. Of the drawn net verse 47,to 51. Of the Publicane and Pharisie Luke 18.9, to 15. Of the two sonnes. Matthew 21.28. Of the figge tree. Matth.24.32. Of the theefe. Matth.24.43. Of the talents Matth. 25. 15. Of the tenne virgins.Matth.25.1,to 14. Of the Samaritane. Luke 10. 30, to 38. Of the rich man. Lu. 12.16,to 22. Of the fruitlesse figge tree. Luk,13.6,to 10. Of the prodigall sonne. Lu. 15.11.* Of the steward Luk.16.1,to 9. Of the wicked Iudge and the widow. Luk.18.1, to 9. Of the candle light. Matth. 5.15. Luke 11 33. Of the house built vpon the sande. Matth.7.26. Of the lost sheepe. Matth. 18.2. Of the vnmercifull seruant. Matthew 18.28. Of the labourers in the vineyard. Matthew 20.2. Of the vineyard hired vnto Matthew 21.33. Of the King that made the mariage. Matth.22.2. Of the faithfull and naughtie seruant. Matthew 24.45,48 Of the seed that groweth and increaseth. Marke 4.27. Of the importunate friend. Luk.11.5. Of the strong man armed. Luke 11.21. and of the piece of siluer lost. Lu.15.8.

Of the signification of a Parable. Lu 8.10.

Parables are darke speeches. Psalm.49.4. and 78.2.

Parable for Prophesie. Nu.23.7.for a lest. Hab.2.6.looke Prouerbe.

Paradise vnknowen.2. Chron.4.7. looke Eden in the first Table.

Pardon looke Forgiue.

Many sometimes pardoned for a few goodly.Genes 18,24,32. and 19,21. yea for one. Jer.5.1.

Against Pardons and Purgatorie. Isai.1. 18 and 57.1,2. and 43.25.Ezek. 18.26,27, 28. Hos 13.14. Psalm 51.7. and 103. 11,12. Eccles.9.5,6. and 11. 3.Wisd. 3.1,2,3. Ecclus.14.14,16.Tobi 3 6.Matthew 7.13,14. and 25.46.Mark. 3 29. Luk. 16.23,26. and 23.42,43,46. John 3.18, 36. and 5. 24, 29. and 17 24 Acts 7.59.Rom.8.1. Gala 6.10.

I Phil.

Phil.1.21,23.1.Thess.4.13.2.Tim.4.7,8. Heb.9.14,27.1.Iohn 1.7.Reu.14.13.looke Purging.

Parentage. How in old time was executed the right of Parentage. Iuth 4.1,7.

Parents must bee honoured, obeyed, and helped. Exod.20.12.Deu.5.16.Ephe.6.1,2. Matt.15.4.

We ought not to curse nor smite our parents.Exo.21.15,17.

Those that despise their parents, are led captiues. Ezc.227.,10,15.

Parents are commanded to shew their children how they were deliuered from Pharaohs tyrannie. Exo.13.8,14,15.

Parents and children a duetie wherein it consisteth Psal.78.5,6,7,8 looke Father and Children.

Parishioners must render double honour to their spirituall Fathers.1.Timothie 5.17, 18.1.Corinth.4.1,15. and be carefull lest the seed of Gods worde bee vnfruitfull in them. Mat.13.3,* 10,18,24.* looke Children and Hearers.

Partakers of Christs sufferings. 1.Pet.4. 13.

Wee are made partakers of Christ, if wee persist in faith Heb.3 14.

Partridge. Saul hunted Dauid, as one hunteth a Partridge.1, Sam.26.20.

The couetous resembled to Partridges. Jerem.17.11.

Passion of Christ. Zech. 13.7. Matth. 26. 31.*

Passeouer celebrated and kept vnder Ezra.Ezra 6.19,20.

When, with what order, and what oblations the Passeouer was celebrated. Exod. 12. 2,to 29. and 13,3,to 11. and 23.15. and 34. 18.Deut.16.1.Eze.45.18,21. how Christians must keepe the feast of Passeouer.1. Cor. 5.8.

Ioseph and Mary went yeerely to Ierusalem at the Passeouer. Luk.2.41.

Christ kept his passeouer with his disciples Mat.26,17,18,19.

Our Passeouer Iesus Christ was sacrificed for vs.1.Cor.5.7.

Wee must alwayes continue the memorials of the Passeouer. Exo.12.14.

We ought to eate the Passeouer, howe and where.Exod.12 43,44,45.

The solemnitie of the Passeouer is commanded. Leu.23.2,5.

The Passeouer commanded to be celebrated againe, and the punishment of the neglecters thereof. Num.9.2,5,13.

The Passeouer kept by Ioshua.Iosh 5.9, 10. By Hezekiah 2.Chro. 30.1.* By Iosiah. 2 Kin.23.21,22,23. and no Passeouer from Samuels dayes kept like his. 2. Chron. 35. 18,19.

Pastime. Hee that loueth pastime, shall bee a poore man. Pro.21.17.looke Play.

Pastor. Christ the chiefe Pastor promised. Eze.36.25,26,Ier.23.5.*

Against false Pastors which seduce ꝑ people. Iere.12.10. and scatter and destroy the sheepe of Gods pasture. Ier. 23.1,to 5. looke Watchmen, Bishops, and Shepherds.

Patience. God is the God of Patience and consolation. Rom.15.5.

God by his patience and long suffering, leadeth vs to repentance. Rom.2.4.

After Gods long patience commeth his wrath Rom.9.22.2. Pet.3.9,15.

The Prophets are set before vs for examples of long patience. Iam 5.10.

The patience of Iob & Tobit. Iob 2,10. Tob.2,10.and 3.2.

The praise of patience Pro.16 32.

Wee ought to be patient, not seeking reuenge.1.Thes.5.14,15.Col.1.11.

Loue is patient. 1.Cor.13.4,7.

Christians haue neede of patience, and why Heb.10.36.

Faith being exercised with afflictions, engendereth patience Rom.5.3. Iam.1.3. and patience experience. Rom.5 4.

Paul reioyceth of the Thessalonians patience.2.Thess. 1.4. and suffered persecution himselfe patiently 1.Cor 4.11,12,13.

Our patience must be made perfect through good workes. Iam.1.3,4.

Who bring forth good fruit with patience. Luke 8.15.

Aduersitie in youth traineth vs vnto patience. Lam 3 27.

By your patience possesse your own soules. Luk.21.19.

Our patient minds ought to be knowen to all men, Phil.4.5.

Patriarke expounded. Heb.7.4.

The Patriarkes came of the Iewes. Rom. 9.5.

Iaakob begate the twelue Patriarkes Act. 7.8,9.

Of the Patriarke Dauid. Act.2.29.

¶ *Peace* be with you or vnto you, a kinde of salutation. 1.Samu.25 6. Genesis 43.23. Iudg.19 20.Luk.24.36. Iohn 20.19.

Goe in peace, a kinde of leaue giuing.1. Sam.1 17.Luk.7.50.and 8.48.

God is the author of peace. 1.Thes. 5.23. 1.Corinth 14 33.Roma.15.33. and Christ is our peace, and preacher thereof. Ephes.2. 14,17.

Peace for reconciliation between God and man Act.10.36. for quietnesse of conscience. Luk.2.14.for safe and sound.1.Corin.16.11. for true ioy and felicitie Matt.10.13.Luk.1. 79.and 19.42.& 24.36.Ioh.14.27.Rom.1.7. and 8.6.

Paul exhorteth the Corinthians vnto peace.2.Cor. 13.11.

We ought to haue peace with all men, as much as lieth in vs.Rom.12.18. Ephe.4.2. Heb.12.14.1.Pet.3. 11.2.Tim.2.22.

Moses would haue let peace between two Hebrewes.Exod 2.13.

Paul wisheth to all Christians peace Ro. 15.13. Eph.1.2.2. Thes 3.16.

Wee ought to pray vnto God for peace. Num.6.26.

Hezekiah reioyceth that hee should enioy peace in his dayes.2.Kings 20. 19.

Peace betweene Salomon and Hiram.1. Kings 5.12.

Peace in Israel all Salomons dayes. 1. Chr.22 9.1.Kin.4.24

The Lord gaue peace to the Israelites in Iosh.22.4.

Peace in the Church. Acts 9.31. Isai.66. 12.

When men shall say peace, sudden destruction shall come.1.Thes 5.3.

If peace bee offered a citie, and accepted, it must be spared. Deu. 20.10,11.

Israel forbidden to make peace with Moab and Ammon. Deu.23.6.

Gideon called his Altar, The peace of the Lord. Iudg.6 24.

The Lorde promised peace to his people. Hos.14 4.*

Peace of heart by Iesus Christ. Psalm.46. 8,9.

Peace in the Church. Isa.66.12.

Peace in heauen, and glorie in the highest places. Luk.19.38

Glorie to God, and peace in earth, see Glorie.

The faith of Christ bringeth peace of conscience. Rom.5.1,2.

The peace of Christ passeth all vnderstanding. Phil 4.7.

Ierusalem knew not what belonged to her peace. Lu.19 42.

The peace of God ought to rule in our hearts. Col.3.15.

Peace on the house of those that receiue Gods ministers. Mat.10.13.

The doctrine of Christ bringeth peace to those that suffer afflictions. Ioh.16.33.

Christ left peace among his disciples. Ioh. 12.27.

Samuel was asked if he came peaceably. 1.Sam.16.4.

Abraham to buy peace resigned his right to his nephew. Gene 13.8.

Iosephs brethren could not speake peaceably to him, and why Gen.37.4.

Be peaceable.1.Thes.4 11.

Peacemakers the children of God. Matth. 5.9.

The inward peace betweene God and the beleeuing by Christ. Isai.2 2,to 6.& 9 2,to 8. and 11.1.* Hos.2.18.* and Mich. 1.4.* Zech. 9.9.* Lu.24.25,to 50. Ioh.14 27 and 16.33. and 22.19. Acts 10.36.

Peculiar. Christians a peculiar people, and holy nation.1. Pet. 2.9. Tit.2.14. looke Precious.

Pelicane vnlawfull for the Iewes to eate of. Deu.14.17.

Penance. looke Amendement.

Pence One being forgiuen 10000. talents, would not forgiue an hundred pence. Matth. 18.24.*

Two pence giuen to the hoste, to relieue the wounded man. Lu.10.35.

Pennie, A measure of wheate for a pennie. Reu.6.6.

Of the lost pennie. Lu.15 8.

People. God hath not cast away his people which he knew before. Rom.11.2.

Two manner of people in the wombe of Rebekah. Gen.25.23.

God tooke the children of Israel, to be his people. Exo.6.7. Deu.4.7.1. Kin.8.51.

God appointed a place for his people Israel.2.Sam.7.10.

Israel promiseth that they will bee Gods people.2.King.11,17.

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The people remained at the foot of mount Sinai. Exod. 19, 21.

The people murmured in despaire of entring into the land of promise. Num. 14, 1, 2. and 13, 32.*

The people of Canaan not all destroyed, but made tributaries. Judg. 1, 27, 30, 33.*

The wickednesse of the people. Ezek. 22, 29. who neither regarded God nor his word. Jere. 6, 19.

The people of the land, what tyrannie they use. Ezek. 22, 29.

Gods people are alwayes charged with breach of lawes, and diminishing princes profits. Ezk. 3, 8.

Two manner of people God abhorreth. Ecclus 50, 25, 26.

Of Gods people, see Church.

Perfect is the worke of the mightie God. Deut. 32, 4.

If thou wilt be perfect, sell that thou hast, &c. Matth. 19, 20, 21.

Whosoever sinneth not in word, is a perfect man. Jam. 3, 2.

Perfect in Christ Jesus. Col. 1, 28.

Wee ought to bee perfect as our heavenly Father is perfect. Matth. 5, 48.

Paul exhorteth vs to perfection. Heb. 6, 1. 1. Cor. 1, 10.

The Lawe could bring nothing to perfection. Heb. 7, 19.

Perfume. The confection or making of the perfume. Exod. 30, 34, 35.*

Perill, see Danger.

Periurie forbidden. Levit. 19, 12.

Against Periurie, untrueth, light and false othes. Exo. 8, 8, 15, 25, 28, 32. & 9, 27, 28, 34, 35. & 20, 7. Leu. 5, 1, 4. & 24, 11, to 17. 1. Sa. 4, 6, to 18. 1. Kin. 8, 31, 32. 2. Chr. 36, 13. Hose. 4, 2. Zech. 5, 4. & 8, 17. Mal. 3, 5. and 4, 1. Eccl. 23, 9, 10, 11. and 27, 14. 1 Mac. 6, 61, 62. and 7, 15, 16. and 11, 9, to 19. & 13, 43, to 49. 2. Mac. 4, 7.* and 12, 3, 4. Matt. 5, 34, to 38. & 26, 69.* Mark. 6, 23, to 30. looke Othe, and Swearing.

Pearle, see Parable, and Swine.

Persecution commeth by Gods appointment. Dial. 39.* and therefore we are armed against the same. Matt. 10, 17.* and 24, 9, 13. John 5, 18, 20.* and 16, 1, 32.*.

Who so will live godly in Christ, shall suffer persecution. 2 Tim. 3, 12.

Whom persecution withdraweth from the true profession of Gods word. Mar. 4, 17.

Being persecuted in one citie, wee may flee to another. Matth. 10, 23.

The ministers of Gods word ought not to feare persecution, and why. Matth. 10, 28.

The Lord deliuereth S. Paul from many persecutions. 2. Tim. 3, 11.

Paul suffred persecution patiently. 1. Cor. 4, 12. & the Lord deliuered him. 2. Tim. 3, 11.

Blessed are they that suffer persecution for righteousnesse. Matth. 5, 10.

Great persecution against the Church. Acts 8, 1, 1. Pet. 1, 1.

We ought to pray for those that persecute vs. Mat. 5, 44. Rom. 12, 14. 1. Cor. 4, 12, 13.

Gods iudgements vpon Persecuters. Amos 7, 17.

The Prophets complaine against wicked persecuters of the iust. Habak. 1, 1.* 2. Ebr. 16, 62, 2.*

A prayer against these that persecute the Church. Ecclus. 36, 1, to 18. see Affliction, and Tribulation.

Perseuere in the faith. John 15, 4.

God will confirme the faithfull in perseuering vnto the end. 1. Cor. 1, 8. see Continue, and Endure.

Persons. We ought not to haue respect of persons in iudgement. Leuit. 19, 15. Deut. 1, 17. and 16, 19. Pro. 24, 23.

God receiueth all such as obey his worde, without regard of person. Isa. 56, 3, to 9.

God accepteth no mans person. 1. Sam. 16, 7. Actes 10, 34. Ephes. 6, 9. Job. 34, 19. Mis. 6, 7. Ecclus. 35, 12, 13. Rom. 2, 11. Gal. 2, 6. Col. 3, 25. 1. Pet. 1, 17. Deut. 10, 17. 2. Chr. 19, 7.

No respect of persons among Christians. James 2, 1, to 12. looke more. Pro. 18, 5. and 28, 21. Matt. 22, 9, 10, 39. Rom. 10, 12, 13.

Pestilence threatned to those that disobey Gods Law. Leuit. 26, 25. Deut. 28, 21. 1. Kings 8, 37. see Blasting.

David of three plagues chose the Pestilence, and why. 2 Sam. 24, 13, 14, 15. which ceased, when he had sacrificed, verse 25. See Plague.

Perswaded. A man throughly perswaded in trueth, ought to bee stedfast therein. 2. Tim. 3, 14.

Pharise. Paul was a Pharise. Act. 23, 6 What the Pharises and Sadduces differ in. Actes 23, 8.

The Pharises were blinde. Joh. 9, 39, 40.

The Pharises would haue none to beleeue in Christ John. 7, 48.

The Pharises and Scribes taught the people without authoritie. Mat. 7, 29. Luke 4, 32. Mar. 1, 22.

The Pharises reproue Christ and his Apostles, and why. Matth. 9, 11, 14. and 12, 1, 2. Luke 5, 33.

The Pharises consult howe they might destroy Christ. Matth. 12, 14. and giue charge, that if any man knewe where hee was, hee should bewray him. John 11, 57.

The Scribes and Pharises sit in Moses chaire. Matth. 23, 2, 3

The Pharises sent officers to apprehend Christ John 7, 32.

A Pharise bade Christ to dinner. Luke 7, 36.

The Pharises asked the man that was borne blinde, how hee had receiued his sight. John 9, 15, 17.

The Pharise and Publicane pray in the Temple. Luke 18, 10, to 15.

The Pharises & Sadduces are called generations of vipers. Matth. 3, 7. hypocrites and serpents. Matt. 7, 5. & 23, 13, 33. theeues and robbers. John 10, 8.

The Pharises are rebuked by Christ. John 8, 7. by Steuen. Actes 7, 51, 52. by Paul. Actes 23, 3, 6. Phil. 3, 2.

The Pharises mocke Christ. Luke 16, 14.

Phials or pots for the Temple. 2. Chro. 4, 11.

Philosophie ought to bee taken heede of. Col. 2, 8.

Physician ought to bee honoured, and why. Ecclus 38, 1, to 9.

Physicians could not heale the womans bloody flixe. Marke 5, 25, 26.

Asa sought not to God, but to Physicians in his sickenesse. 2. Chr. 16, 12.

Pietie, see Godlinesse.

Pillar. A cloudie Pillar by day, and a fiery by night, directed the Israelites. Exo. 13, 21. Num. 14, 14. Deu. 1, 33. Psal. 78, 14. 1. Chr. 10, 1.

God appeared to Moses in the pillar of a cloud. Deut. 31, 15.

The pillars of the Tabernacle. Exod. 27, 10, 11.

The two pillars of brasse for the Temple, and forme of them. 1. King. 7, 15, 41.

James, Cephas, and John were counted pillars in the Church. Gal. 2, 9.

Piped, see Parable.

Pitch. He that toucheth pitch, shall bee defiled therewith. Ecclus 13, 1.

Pitchers of the 300. men that were with Gideon. Judg. 7, 16.*

Pit, see Digge.

Korah, &c. went downe quicke into the pit. Num. 16, 30, to 34.

Pitie. Peter willed Christ to pity himselfe Mat. 16, 22. see Mercie and Compassion.

Place. Not lawfull for the Iewes to offer in euery place. Deut. 12, 5, to 15.

Plagues, see Amendment.

Plagues are sent for contemning Gods word and preachers. Jere. 29, 18, 19.

God plagued the Egyptians, that they might learne that he was the only true God. Exo. 7, 1.* & 8, 1.* & 9, 1.* & 10, 1.* & 12, 1.*

Plagues sent vpon the disobedient. Deut. 28, 15.* see Curses, and Blasting.

No end of plagues to the euill man. Prou. 24, 20.

In all plagues God reserueth a remnant, to declare the cause of his punishment. Ezek 12, 16.

It is a plague for a rich man not to haue a liberall heart. Eccles 6, 2.

To know the plague in our owne heart, is to confesse our selues sinners. 1. Kin. 8, 38.

Played. The Israelites played before the golden calfe. Exod. 32, 6, 19.

Samson played before the Philistims. Judg. 16, 25, 26, 27.

David, and others played on instruments before the Arke. 2. Sam. 6, 5.

David was a cunning player on an harp. 1. Sam. 16, 16, 17, 18, 23. and a sweet singer. 2. Sam. 23, 1.

Manslaughter counted a play with souldiers. 2. Sam. 2, 14, 15, 16.

Planted, God planted the Garden of Eden. Gen. 2, 8.

God planted Israel in the mountaine of his inheritance. Exod. 15, 17.

God promiseth to plant his people, that they shall moue no more. 2. Sam. 7, 10.

He that planteth a vineyard, may eate of the fruit. 1. Cor. 9, 7, to 15.

Paul planted, & Apollos watered. 1. Cor. 3, 6.

Euery plant which þ heauenly father hath not planted, shalbe rooted vp. Mat. 15, 13.

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Baſtard plants ſhall take no deepe roote, and why. Wiſd. 4.3, 4.5

Plate. The plate for the holy crowne was of pure gold. Exod. 39.30. and ſet vpon the forefront of the Miter. Exod. 28.36, 37.

Pleaſe. Samuel pleaſed, and was in fauor both with God and men. 1. Sam. 2.26.

Euery man ought to pleaſe his neighbour in that that is good to edification. Rom. 15.2.

Thoſe that goe about to pleaſe men, ſeeme not Chriſt. Gal. 1.10.

Without faith it is impoſſible to pleaſe God. Heb. 11.6.

God is well pleaſed in his Sonne. Matth. 3.17. and 17.5. 2. Pet. 1.17.

Three things pleaſe God. Eccluſ. 25.1.

Pleaſure. All things created for Gods pleaſure. Reuel. 4.11. ſee Reſiſt.

Pledge. Iudah gaue Thamar a Pledge. Gen. 38.17, 18.

When Pledges ſhall be reſtored. Exod. 22. 26, 27.

What ought not to bee taken to pledge. Deut. 24.6, 17.

We may not take any pledge by violence, nor ſleepe with it. Deut. 24.10, to 14 looke Earneſt.

Plenty is an argument of Idolaters, for their religion. Ier. 44.17, 18, 19.

Plentifulneſſe. Want of Plentifulneſſe, is to be imputed to our ſinnes Hagge. 2.17, 18, 20.

Plow not with an Oxe and an Aſſe together. Deut 22.10.

Plough. Of him that putteth his hand to the Plough, and looketh backe. Luke 9.62. looke Tillage.

Pollute. They that offer their children to Molech, pollute the name of God. Le 18.21. and 20.2 3. ſo doe the periured. Leu. 19.12.

Pollution comming by night, how it was purged. Deut. 23.10 11.

The *Poole* Bethſeda. John 5.2.

Poore among vs, and why. Deut. 15.4, 5, 11 Matt. 26.11. John 12.8.

Wee ought not to turne our eye from the poore. Eccluſ. 4.1 5, to 9. but be carefull of them. Deut. 15 7, to 11. 2. Cor. 8.7, 9.* and 9.1.*

Lending to the poore, ſee Lending.

He that ſtoppeth his eares at the crie of the poore, ſhall crie himſelfe, & not be heard. Prou. 21.13.

Paul laboured to relieue his owne neceſſitie, and other poore brethren. Acts 20.34.

The reward of relieuing the poore. Mat. 25.40. Luke 16.9.

Wee ought to bid the poore to our feaſts, and why. Luke 14.13, 14.

God hath choſen the poore of the worlde, which are rich in faith. Iam. 2.5.

We ought to giue to the poore cheerefully, and why Rom. 12.8. 2. Cor. 9.7.

Paul was willed in his preaching to the Gentiles, to bee mindfull of the poore at Ieruſalem. Gal 2.9, 10.

Pauls care for the poore Saints. 1. Cor. 16.1, 2, 3.

The liberelity of thoſe of Macedonia and Achaia toward the poore Saints. Roman. 15.26.

Poore mans pledge, ſee Pledge

Iudges ought not to reſpect the rich, more then the poore. Exod. 23.3. Leuit. 19.15. Nor ouerthrow the right of the poore Ex 23.6.7.

The poore muſt bee relieued, not oppreſſed. Prou. 22.22, 7, 9, 16, 22.

Againſt oppreſſors of the poore. Amos 5. 11.* Eccluſ. 5.7.

Wicked magiſtrates regard not poore mens ſuites: but hee that doeth, his throne ſhalbe eſtabliſhed. Prou. 29.2, 4, 7, 14.

The poore labourers hire muſt not be detained. Deut 24 14, 15.

God rayſeth the poore out of the duſt 1. Sam. 2.8. and exalting the poore, puniſheth the haute. 2. Sam. 22.28. Luk. 1.48, 51, 52.

The children of the Prophets were poore. 2. Kin. 6.1. 2. ſo was the widow of Zarephath 1. Kings 17.9, to 17.

We may not oppreſſe or mocke, but haue mercie on the poore, and why. Prou. 14 31. and 17.5.

The godly poore, better then the wicked rich. Prou. 28.6. Pſal. 37 16, 17, to 23.

What a poore man that oppreſſeth the poore, is like. Prou. 28.3.

God hateth the proude man that is proude. Eccluſ. 25.2.

Bleſſed are the poore in ſpirit. Matt. 5.3. Luke 6.20.

The poore receiue the Goſpel of Chriſt. Matth. 11.5.

Eliſha helped the poore. 2. King. 4 1, to 8.

He that hath mercie on the poore, lendeth vnto the Lord. Prou. 19.17. & ſhall not lacke. Prou. 28.27.

God regardeth the poore. Iudg. 6.15, 16. and is their ſtrength. Iſa. 25.4.

Poore and rich, by nature both alike. Nehemiah 5 5. Eccles. 9.3.

Wee are willed to bee liberall vnto the poore, and why. Eccles 11.1.

We muſt be content with our ſtate, bee it poore or rich. Phil. 4.11.

Who poore men God regardeth. Iſa. 66. 2. ſee Widow.

The comfort of poore men. Mark. 10.28, 29, 30. Luke 9.23, to 27.

Better is a poore wiſe childe then an old foolliſh king. Eccles 4.13.

Pouertie and ſhame to him that refuſeth inſtruction. Prou. 13.18.

Pouertie with the feare of God, is commendable. Prou. 15.16, 17.

He that is fallen into pouertie, ought to be relieued. Leuit. 25.35, 36, 37.

The Philippians relieued Pauls pouertie. Phil 4.10, 14, 16.*

In proſperitie thinke vpon pouertie. Eccluſ. 18.24 ſee Competent.

Pouertie and riches are of the Lord. Prou. 14.31. Eccluſ. 11.14.

Chriſt his pouerty. Matt 8.20. Luke 2.7, 12, 16. and 9.58.

Porch of Salomon. Acts 3.11. called the great court. 2. Chr. 4.9. & taken for the Temple where Chriſt preached. Mat. 21.23.

Porters ordained. 1 Chr. 26.1.*.

Portion. The Lords portion is his people. Deut 32.9.

Elkanah gaue portions to his wiues, and children. 1. Sam. 1.4.5

Poſſible. If it be poſſible, haue peace with all men. Rom. 12.18.

Chriſt prayed that if it were poſſible, that houre might paſſe from him. Mar. 14.35.

If it were poſſible, the very elect ſhould be deceiued. Mat. 24.24. Marke 13.22.

If it had been poſſible, ye would haue giuen me your eyes. Gal 4.15.

All things are poſſible to God. Geneſ. 18. 14. Matth. 19. 26. and him that beleeueth. Marke 9.23.

Poſteritie, looke Seede.

Pot. Ezekiel prepared a pot. Ezek. 24.3. ſee Phials.

Potter. We are in the Lords hand, as clay in the potters. Ier. 18.6. Rom. 9.21.

Power of God vanquiſheth the enemie not worldly helpes. Iſa. 31.8, 9.*

God is of power and might. Deut. 10.17. His power is not diminiſhed. Iſa. 50.2. Hee would haue it knowen to all. Iſa. 53.13.

Pharaoh reſiſted, that Gods power might be knowen. Exod. 9.16.

All power ſhall bee taken from thoſe that diſobey God. Deut. 28.32, 33.

Mans ſtrength is onely in the power of God, as may appeare by Peninnah & Hannah. 1. Sam 2.9. and Samſon. Iudg 16 20.

Wee may not attribute our riches to the power of our handes, but to the mercie of God. Deut. 8.17, 18.

The Goſpel is the power of God vnto ſalvation. Rom. 1.16.

The preaching of the croſſe is the power of God. 1. Cor. 1 18.

Paul approueth himſelfe a miniſter of God, by ỹ power of God. 2. Cor. 6.4, 7. which was annexed to his preaching. 1. Cor. 2.4, 5.

Paul had power to edification, not to deſtruction. 2 Cor. 13.10. Which wrought in him mightily. Col. 1.29.

We are preſerued by the power of God, vnto ſalvation. 1. Pet. 1.5.

Gods power is made perfect through weakeneſſe. 2. Cor 12.9.

God miniſtreth to vs the power of his ſpirit by faith. Gal. 3.5.

To bee endued with power from on high. Luke 24.49.

Micanor truſteth to his power, and Iudas in God. 2. Mac. 15.25, 26.

Mans anger is according to his power. Eccluſ. 28.10.

We ought not to burthen our ſelues aboue our power, in keeping company, and why. Eccluſ 13.2, to 15.

Powers. All powers are ordayned of God. Rom. 13.1. Wiſd 6.3.

Wee muſt obey them for conſcience ſake, &c. Rom. 13.5. 1. Pet. 2.13, 14, 17. Titus 3. 1. Looke Kings, Princes, Iudges, and Magiſtrates.

Prayer. Chriſt prayeth for vs, and obteineth whatſoeuer we aſke in his name. John 16.23, 24, 26.

Chriſt prayeth for the Apoſtles, & all that ſhould beleeue through their preaching. Joh. 17.9, 20.* and for Peter, that his faith ſhould not faile. Luke 22.32.

Before wee pray, wee muſt forgiue, elſe God

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God will not forgiue vs. Mar. 11,25,26.

By the examples of the sonne and the importunate friend, Christ exhorteth vs to pray in hope. Mat. 7.7, to 13. Luk. 11.5, to 14.

Wee ought to pray with the spirit and vnderstanding. 1. Cor. 14.15.

We know not what to pray as we ought, but the spirit maketh request for vs. Rom. 8, 26,27.

John Baptist taught his disciples to pray, and so did Christ. Matth. 6.5,9, to 16. Luke 11.1, to 5.

The Canaanite woman prayed to Christ. Mat. 15.22, to 29. Mar. 7.25, to 31.

Izhak prayed to the Lorde to make his wife fruitfull. Gen. 25.21.

Iaakob prayed God to deliuer him from Elau. Gen. 32.9,10, to 13.

God heard the prayers of Leah and Rahel Gen. 29.31. and 30.6,22.

Dauid prayed God to pardon his sinne. 2. Sam. 24.20. and to blesse his houle. Chapt. 7.25.

Moses in prayer beseecheth God to shewe him his glory. Exo. 33.18. & that he might go ouer into the land of promise. Deu. 3.25,26.

Elijah prayed for raine. 1. Kin. 18.42.

Dauid prayed that the counsel of Ahithophel might bee turned into foolishnes. 2. Samuel 15.31.

We ought to pray in the holy Ghost. Jud. 20.21.

We must pray continually, and why. Luk. 21.36. Rom. 12.11,12. Ephes. 6.18,19. Col. 4.2,3.

Paul prayeth for the increase of loue. 1. Thes. 3.12. Phil. 1.9. & knowledge of Gods will. Col. 1.9.

Moses and Aaron pray God to punish only the rebels. Num. 26.22.

Samson prayeth God to restore his former strength. Judg. 16.28.

Naomi prayed God that his fauour & rest might be on her two daughters in law. Rut. 1.8,9.

God commaunded the Iewes to pray for the life of Nabuchodonoloz, and the prosperitie of Babylon Jer. 29 7. Baruch 1.11.

Hezekiah prayed God to send him aide against the King of Assur. 2. Kings 19.15, to 20.

Samuel prayed for the Israelites against the Philistims. 1. Sam. 7.8,9.

Joshua prayed and mourned before the Lord, because the Israelites were discomfited. Josh. 7.6, to 10.

Moses prayed God to bee with him in gouerning and leading the people Exo. 33.13.

Elisha prayed that his enemies, sent to apprehend him, might bee smitten with blindnesse. 2. King. 6 18.

Hannah prayed for a childe. 1. Sam 1,10, to 19.

Jehoahaz prayed, and was deliuered from the King of Aram. 2. Kin. 13.4.

Salomon prayed the Lorde, that whosoeuer did pray in the Temple, might be heard. 1. King. 8. 30

Paul prayed for Timothy night and day 2. Tim. 1.3.

Pray one for another: the prayer of the righteous auaileth much. Jam. 5.16.

We ought to pray for kings, & for al men. 1. Tim. 2.1,2.

We ought to pray for them that sinne not vnto death. 1. John 5.16.

Abraham prayed for the Sodomites. Ge. 18.23. * and for Abimelech. Gen. 20.17,18.

Moses prayed for the Israelites 40. daies and 40. nights. Exo. 32.11, to 14. Deu. 9.25, 26. * that God would pardon their incredulitie Num. 14.13, to 20. or raise him out of the booke of life. Exod. 32.31,32.

Pharaoh prayeth Moses to pray vnto God for him. Exo. 8 8,28. and 9 28. and 10.17.

The Israelites pray Samuel to pray for them. 1. Sam. 12.19.

Moses prayed God to forgiue Aarons idolatrie. Deut. 9.20,21.

Aaron prayed Moses that he would pray vnto God to helpe their sister Miriam of the leprie. Num. 12 10. *

Aaron prayed for the people, & the plague ceased Num. 16.47,48.

Manoah prayed, and why. Judg. 13.8.

Hezekiah prayed Isaiah to pray to God for the Israelites against Sanherib. 1. kin. 19.2,3,4.

If any bee afflicted, let him pray. Jam. 5.13.

At the Prophets prayer Jeroboams hand was restored. 1. King. 13.6.

Samuel being displeased with the people for crauing a King, gaue himselfe to prayer. 1. Sam. 8.6.

Moses prayed for þ idolatrous Israelites, albeit God forbad him. Exo. 32.10,11.

The prayer of two or three gathered together in Christs name, shal obtaine. Mat. 18. 19,20.

Prayer is a lifting vp of the heart to God, with assured trust to be heard. Psal. 25.1,2. and 86 4. and 143.8.

The house of prayer ought not to bee prophaned. Mat. 21.12,13.

God is neere to all that call to him by faithfull prayer. Deu. 4.7.

We may not vse vaine repetitions in our prayers Mat. 6.7.

The prayer which Christ taught his Apostles. Mat. 6 9, to 14. Luk. 11.2, to 5.

Jesus Christ spent all the night in prayer vnto God. Luk. 6.12.

The Apostles with other faithfull, continued with one accord in prayer. Actes 1.13, 14 and 2.42.

Widowes in deed, doe trust in God, and continue in prayers day and night. 2. Timo. 5.5.

The Church made earnest prayer vnto God for Peter. Acts 12.5.

God being ouercome by daily prayer, deliuered the Israelites from their enemies. Judg. 10.1,13 to 17.

Of the place where the faithfull were wont to pray. Acts 16.13.

S. Paul and his company were going to prayer. Acts 16.16.

The prayer of the Apostles. Act. 4.29,30.

The prayer of the faithfull seruant of Abraham. Gene. 24.12,13,14.

Elisha by prayer raised his hostesse sonne to life. 1. Kings 5.7,20,22. * The like did Elisha. 2. Kin. 4.33, to 37.

The prayer of the people for mercie at Gods hand Jere. 14.7, to 10.

The prayers of faithlesse people God regardeth not. Jer. 14.10,11.

The prayer of the Apostles at the election of Matthias. Acts 1.24,25.

We ought to shew our requests vnto God by prayer. Phil. 4.6.

Watch and pray, lest ye enter into tentation. Mat. 26.41.

Those that bee humbled with afflictions, are constrained to haue recourse to God by prayer. Leui. 26.40,41.

Jehoshaphat fearing his enemies, had recourse to God by prayer. 2. Chr. 20.3,6, to 13

Eliahs prayer vnto God to send fire from heauen to destroy Ahaziahs messengers. 2. Kin. 1.10,12.

To pray for giuing of thankes. 1. Sa. 2.1.

God heareth the prayer of the poore and oppressed. Gen. 16.11. & 21.17. Exo. 2.23. * & 3.7. & 6.5. & 22,23,27. Deut. 4.29,30. & 15.9. 1. Sam 9.16. & 12 8, to 12. & 22.7.1. kin. 17. 1.2 King. 20.2, to 8.2. Chron. 32.20, 22. & 33. 1,2,13,2. Esd. 15.8,9. Judet. 4.9, to 14. Ec. 4.6. and 21. 5. and 35 17,18. and 48.20,21. Psal. 3.4. & 4.3. & 9.9,10,18. & 17.6. & 18.6. & 20.2,4. & 21.24. & 50.15. & 55.16,19. & 86. 5,7. * & 116.1,2. & 145.8.18,19. Isai. 30.18. and 55.1,2,3,6. Jer. 29.12.

God will not heare the prayer of some. 1. Sam. 8.18. Psal. 18.41. Pro. 1.28,29. & 15. 29. and 21.13. and 28.9. Isa. 1.15. Jer. 7.16. and 11.11,14 and 14.11,12. Ezek. 8.18. & 14.14,16,18,20 Mich. 3.4. Zec. 7.13. Eccles. 34.20,27. Heb. 12.16,17.

Of the maner of the saints prayers. 1. kin. 8.22, to 60.2. Chr. 6.12. * & 14.11. Ezr. 9.5. * Nehe. 1.4. * and 2.4. Isa. 33.2. & 37.16, to 21. & 64.1. * Jer. 32.17, to 26. Lam. 5.1. * Dan. 9.3, to 20. Jona 2.1. * Tob. 3.1, *7, 11, to 16. Judet 9.1. * & 16 13, to 18. Esth. 14.2. Wisd. 9.1. * and to the end of the booke. Eccles. 51. 1, to 13. and 23.1,7, and 36.1, to 18.1. Mac. 4.30, to 34.2. Mac. 1.24, to 33.

Of perseuerance in prayer. Mat. 15 23,27 and 20 31. and 26.44. Luk. 18.1. and 21.36. 1. Thes. 5.17. Colo. 4.2. Acts 1.14. and 2.42. and 16.2. Rom. 12.12. Ephe. 6,18.1. Tim. 5. 5.2. Tim. 1.3.1. Pet. 4.7.

Praise. God is our praise, and ought to be praised of vs. Exo. 15.2.

The praise of the Creator, how farre it exceedeth. Eccles. 43.23,30.

God chose the Israelites to excel al others in praise, name and glory. Deu. 26.18,19.

God is worthie to bee praised, and why. Deut. 32.41.

The Israelites praised God, and why. Josh. 22.33.

Hannah praised God, for making her fruitfull. 1. Samu. 2.1, to 11.

Salomon praised the Lord, because he had finished a Temple vnto his name. 1. King. 8. 15 18,19,20.

Dauid praised God for promising that the Messias should descend of him. 2. Sam. 18. * and for the victories which he had sent him. 2. Sam 22,1,33. *

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The Apostles continued in the Temple praising and laudyng God. Lu.24.52,53.

The people seeing Christ his miracles, praised God Lu.18.43.

God hath predestinate vs to the praise of his glory. Eph 1.4,5,6.

They which beleeued, praised God. Acts 2.46,47.

Wee must offer to God the sacrifice of praise. Heb.13.15.

Euery man shal haue praise of God, when the counsels of the hearts shall be made manifest 1.Cor.4.5.

Another man ought to praise vs, and not our selues. Pro.27.2.

Praises vnto God ought to bee sung with vnderstanding, and why. Psalm.47.7. looke Blesse, Giue thankes, and Song.

Prater. looke Babler.

Pray. looke Spoile.

Preaching. Christ preached in a ship. Mat. 13.2. Mar.4.1.

God promised that he would send Preachers of his word. Isa 30.21.

Of Preachers sent to shew the glad tidings of the Gospel. Isa.2.5.

Before Isaiah began to preach, hee was purified by the Lord. Isai.6 5,to 11.

Iesus commanded the Gospel to be preached to euery creature. Mar.16.15.

None ought to preach except hee be sent. Rom.10.15.

Preachers ought to speake nothing, but as the word of God doeth teach them. 1. Peter 4.11.

The Apostles preached in the Temple, and from house to house. Act. 5.20,21,42.

Christ willeth him that was healed by him, to preach, what God had done vnto him. Mar.5.19.20.

Preachers ought to put their brethren in remembrance of their duetie. 2.Pet. 1.12.

Who so preacheth any thing beside the Gospel of Christ, is not to be entertained. 2. Iohn 10.

Wee ought to receiue and relieue Preachers. 3.Iohn 8.

The Apostles preached what they had heard and seene. 1. Iohn 1.3.

False Preachers, and their punishment. 2. Pet.2.1,2,3.*

Paul hoped that the Gospel of Christ was preached, howsoeuer. Phil.1.18.

Christ preached alwaies openly. Iohn 18, 20.

Preachers ought to beware of vsurped authority. 1.Pet 5.3.

What a Preacher and his office is. Eccle. 1.1.

God speaketh by his Preachers. Jerem.7 26.

The wicked seeke to slander the godly Preacher. Jer.18.18.

Whether the people will heare or no, the Preachers must speake. Jere.7.27 Eze.2 5, to 11.and 3.9,11,17. and 33.2,*18,19.*

Contempt of Gods worde and Preachers plagued Jerem.29 18,19. The contrary recompensed. Jerem. 39.18.

Preachers must rebuke, not flatter sinne. Lam.2.14.

What a Preacher ought to pray for. Col. 4.3.4.

They that heare not Gods Preachers, are not of God. 1. Iohn 4.6.

True Preachers teach out of the Scriptures. Acts 28.23.

Preachers are called fishers. Ezek.47.10. and watchmen, and why. Ezekiel 3.17. and 33.2.

Preaching is a gift of the holy Ghost. 1. Cor.12.10.

At Peters first preaching were added to the Church 3000. soules. Act.2.41. at his second preaching the Church was numbred 5000. Acts 4.3.

Of the preaching of Paul. Act.13.14 *& what was the effect thereof. 1. Cor.2.1,2.

The preaching of S. Paul was trueth, & no wauering doctrine. 2.Cor 1.18,19,20.

God by the foolishnesse of preaching, saueth beleeuers. 1.Cor.1.21.

Against vnpreaching Pastours. Psal.50. 16,17. Pro 27.23. and 29.18. Is. 42.19. and 56.10,11.& 58.1. Jer. 1, 7,8.& 23.1,2.& 48. 10. Eze. 3.18,20.& 13.3, 4,5.& 33.7,8.& 34. 2,3,10,18.* Hose.4.6,8,9.& 6.9. Amos 8.11. Mal.2.7. Zech. 11. 17. Mat. 5.13,to 17. and 10.27.& 28,19,20 & 25.14,to 31. Luk 10.2. and 12.42,43,to 49. and 14. 28.* & 16.2. Ac. 20.28. John 10.13.& 21.15,to 18. Rom. 10. 14,15. 1. Cor.9.14,16. Phil.2.21.2. Cor. 12. 14.1. Tim 4.16. Tit. 1.9. Hebr.13.7. looke Prophets, Bishops, Ministers, Pastors, Interpreting and Prophecying.

Predestination admitteth no pleading with God. Rom 9.20.

Whom God hath predestinate, he calleth, iustifieth, and glorifieth. Rom.8.30.

God hath predestinated vs according to his will and purpose. Eph.1.5,11. and therefore vnto vs all things worke for the best. Rom.8.28.

The predestinate cannot be damned. Joh. 10.28,29. Rom.8.31.*

Of predestination and reprobation. looke more Exod.7.3. and 33.19. Psal. 33.12. and 65.4.& 147.19,20. Pro.16.4. Isa.41.9. Jer. 1.5.2. Ezr.5.23,to 28. and 6.1,to 11. Matt. 7.13,14,23. and 20.16. and 24.22.& 25.34, 41. Lu.10.20. Joh.10.26,27. and 12.39,40. and 13.18.& 15.16.& 17.10,12. Acts 13.48. and 22.14. Rom 8.29, 30. and 9.11,* 14, 20,to 24,27. and 11.5, 7,to 10. 1. Cor. 2.7. Eph 1.4,5,11.& 2.10. 1. Thes.1.4.2. Thes.2. 13.2 Tim.1.9. and 2.19,20.1. Pet.1.2. and 2.8. 2. Pet 1.10.1. John 2.19. Reuel. 13.8. looke Elect, Chosen, and Reprobate.

Prepare thy selfe before thou pray. Eccle. 18.22.

John Baptist was sent to make readie a people prepared for the Lorde. Luke 1. 17.

Present. looke Gift.

Presumption. How that presumptuously resisteth iudgement giuen according to Gods law, ought to die. Deut. 17.11,12.

The presumption of the Corinthians. 1. Cor.4.6.

Presumption how it hath been forbidden, transgressed and punished. Gen.3.6,16. and 11.4,to 10. Exod.5.2. and 14.8.* Num.15. 30 Deut.1.43,44.1. Sam. 9.18. and 17.8, 9.* 2. Kin. 18.19.* & 19.10,* 14.35,36,37. Job 22.13,14. Pro.6.16,to 20. and 13.10. and 15 25. and 16.5,18. and 18.12. and 29. 23. Isa 3.16.* and 9.13.* and 10.13.* and 14.11,to 17. Jer.48.26.* and 49.4,16.& 50. 28.2 & 31.10. Dan.4.22.* Obad 3 Malac. 2.17. Hab.4.13. Jude 2.2,4,5 to 14. and 6. 1,to 12. and 13.8.* Eccle.10.7. and 2. Mac. 9.4,to 19. Luk.1.18,19,20.& 10.15. and 14. 11,16,to 25. and 18.10,to 15. and 22.3,to 7. Acts 12.21.* Rom.11.20,21.2. Tim 3.1,to 10.1. Pet.5.5. Looke Pride.

Precious was the worde of God in the latter dayes of Eli. 1. Sam.3.1.

The soule of Saul was precious in the eyes of Dauid. 1. Sam.26.21.

Precious in the sight of the Lorde is the death of his Saints. Psal 116,15.

Present. Salomon would haue preuented Gods determination, but could not. 1. King. 11.40. and 12.2,3.

Price. Christians are bought with a price, and therefore ought to be Gods seruants only. 1. Cor.6.20. and 7.23.

Abraham would not take the field without paying the price thereof Gen.23.9,13.

Pricke. Saint Paul was disquieted with a pricke in the flesh. 2. Cor.12.7.

Pride. Paul reproueth the pride of the Corinthians. 1. Cor.4.19.

God breaketh the pride of men, which disobey him. Leuit.26.19. and scattereth them in the imaginations of their hearts. Luke 1. 51.

Dauids zeale counted of his brother Eliab, pride. 1. Sam.17.28.

God deferred to punish the Israelites, lest their enemies should waxe proude thereby. Deut.32.26.

Christ reproueth the pride of the Scribes and Phatifes. Mat.23.2,4,to 8. and of those that couet to sit in chiefest places at feasts. Luke 14.8.

A praier against pride. Ecclus.23.4. to 7. Pro.30.7,8.

Pride is the originall of sinne. Ecclus.10. 12,to 20.

The proude man shall be consumed. Isai. 29.20. Hab.2.5.

Pride engendreth strife. Pro.13.10.

It is perilous to bee familiar with the proude. Ecclus.13.1.

God destroyeth the house of the proude. Pro.15.25.

Hee is proude, that doteth about strife of wordes not being content with the doctrine of the Gospel. 1. Tim 6.3,4.

God resisteth the proude, and giueth grace to the lowly. Jam 4.6.

Wee ought not by pride to esteeme better of our selues, then of other, but contrariwise, Phil 2.3.

The deuill is the king ouer the children of pride. Job 41.25.

Pride goeth before destruction. Pro. 16. 18. and 18.12.

The prosperitie of the wicked maketh the proude Job 21.7,to 17.

The pride of the heart of the vngodly will deceiue them. Obad 3.

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Mardocheus refused not to honour Haman of pride, but for conscience sake. Ester 13.13,14.

God is able to abate the pride of princes. Dan 4.34.

The pride of the latter dayes prophesied of. 2.Esd.8.50. 2. Tim.3.1,2,4. Looke Presumption and Ambition.

Priestes were either such as did sacrifice in the first tabernacle, or entred once a yeere into the holiest place. Heb.9.6, to 9.

What the high Priest ought to obserue before hee entred into the Sanctuary. Leuit. 16.2.*

The Priests did eate the residue of the oblations. Leuit.10.12.

When the Priests might not drinke wine. Leuit.10.9.

The maner of consecrating the Priestes. Exod.29.1, to 33.

Who were meete to receiue Priesthood, and who not. Leuit.21.17.*

The high Priest might marrie a maide, or els none. Leuit.21.13,14.

Of Priests and Leuites, & of their offices. 1. Chro.9.2.* 2. Chro.19.8,9, 10. their portions in the land of promise. Ezek.48.9,10.

God was the Priests inheritance, & therefore they liued of the sacrifices. Deut.18.1,2

Causes of great importance were brought before the Priest. Deut.17.8,9.

Gods couenant with the Priests was of life and peace, and that their lips should preserue knowledge. Mal.2.4, to 8.

The Priests bare the Arke, going before the people. Iosh.3.6.

The king ought to receiue the law at the Priests hands. Deut.17.18,19,20. and therefore Iehoash was taught by Iehoiada the Priest. 2.Kings 12 2.

Ioshua gouerned by the counsell of the hie Priest. Num 27.21,22.

The Priests daughter playing the whore, must be burnt. Leuit.21.9.

Ieroboam made Priests for money. 1.Kin. 12.31.

Salomon spared Abiathar, because hee was the Lords Priest. 1.King.2.26,27.

No more Priestes of Eli his stocke, looke Eli in the first Table.

Israel long without Priests to teach, and without law. 2.Chron.15.3.

The Philistims Priests doubted whether their plague was of God, or by fortune. 1. Sam 6 2,9.

Dagons Priests tread not on the threshold of his temple. 1 Sam.5.4,5.

Elijah slayeth Baals priests. 1.Ki.18.40. so did Iehu. 2.Kings 10.25.

The craft of Bels Priests detected. Dan. 14.10, to 23.

Pharaoh prouided for his Priestes in the famine. Gen.47.22.

The Priests kitchin. Ezek.46.20.

Against Priests. Hose 5.1. that contemne God and his name. Iere.2.8. and of their couetousnesse. Mal.1.6,8. and 2.1,2. Isa 3.14

Of the vnmercifulnesse of the Priest and Leuite. Luke 10.31,32.

The Priests consult howe to put Christ to death. Matth.26.3,4.

Christ was deliuered to Pilate by the enuie of the hie Priests. Matt.27.18.

Christ commanded the leper to shew himselfe to the Priest. Matth.8.3,4.

Priests obedient to the faith. Acts.6.7.

Mattan, Baals Priest slaine. 2.Ki.11.18.

Of the Priests of the second order. 2.Kisg. 23.4.

Wherein the Priests offended. Eze.22.26.

The hie Priest, wherefore hee was ordeined. Heb. 5.1. and 8.3.

Like people like Priests. Isai.24.2. Hos.4. 9. and 6.9. And such Princes such Priests.2. Chr.13.9.

Christ the euerlasting hie Priest after the order of Melchisedech. Heb.5.6. and 7.8,24, 25. and 6.20. Whereof reade 1.Sam.2.35. Psal.110.4. Iere.33.18. Zech.6.11.* Hebr. 2.17. and 3.1. and 7.15, 16, 17. and 8.6. and 9.11. and 10.10, to 15.

The faithfull are Priests. Exod.19.6. Isai. 61.6. and 66.21. Ier.33.21. Psal.131.9,16 offering spirituall sacrifices. Rom.12. 1. 1. Pet.2.5. Reue.1.6.

The Priest of Midian had seuen daughters. Exod. 2.16.

Sith the Priesthood is changed by Christ, there must be a change of the law. Heb.7.12.

Iason obteineth the high Priesthood by Simonie. 2.Mac.4.7,to 11. looke Elder, and Sacrifice.

Princes are Gods Ministers, and why. Rom.13.1,3,4.

The estates of Princes are changed, and why. Job 12.17, to 22.

An exhortation to the Princes and gouernours of Israel. Eze.45.9.

Against Princes that oppresse the poore. Amos 4.1.* & liue in pleasures. Amos 6 1.*

The Lord reproueth the Princes of Ierusalem, and why. Zeph.3.3.

Against the tyrannie of Princes. Eze.22, 27. Mich.3.1,9.*

Wicked Prince, wicked seruants. Pro.29 12. Eccles 10.2.

The Princes of this worlde crucified the Lord of glorie. Act 3.17, 18. and 1.Cor.2.8.

The portion of the Prince in the lande of promise. Ezek.45.7. and 48.21. and of his and the peoples offerings. Ezek.43.16,17. and 46.4, to 19.

Paul preached not the wisedome of Princes. 1.Cor.2.6,7.

The Prince of this world is cast out. John 12.31.

The deuill is the Prince that ruleth in the aire. Ephe.2.2.

The Princes of Salomons officers were fiue hundred and fiftie. 1.Kings 9.23.

Princes ought to eate in time, for strength, and not for drunkennesse. Eccles 10.17.

Princes may & ought to deale in matters of religion, as well as in ciuill causes. Deu. 13. 13.* & 17, 18, 19. Iosh.3.6. & 9.6. 2. Sam.5. 6, 21. 1.Chr.13.1, 2, 3. & 15.1, 11, 16.* & 16. 4.2.Chr.8 14, 15. & 17.6, to 10. & 19 8. & 20. 3. 1.Kin.2.35. & 5.5. 2. King. 18.4. & 23.4,5, 14, 21, to 25. 2.Chro.29.3,5, 15, 18.* & 30 1, 2.* Psal.2.10. Isa.49.23. Matt.22.21. John 10.34. Rom.13.1, to 8. 1.Tim.2.1,2,3. 1. Pet.2.13, 14, 17.

The example of a Prince procureth the subiect to imitate. 2.Sam.3.35,36.

The euill of the subiects, the Prince must account his owne. Est 8.6.

Christ is a prince. Act.5.9.

Princes ought not to gather much treasure. Deut.17.16,17,19,20.

God stirreth vp the spirit of Princes to doe his will. 2.Chr.36.22.

Princes the authors of wickednesse. Ezra 9.2.

Princes companions of theeues. Isa.1.23

Princes wherein they offend. Ezek.22.27.

Princes otherwhiles abused by those that are about them. Est.16.6.

God is the preseruer of Princes and kingdomes. Est.16.16.

He that is fauoured of the Prince, is soone in fauour with the subiect. Ester 9. 3. looke Kings, Iudges, Magistrates, and Powers.

Principalities spoyled by Christ. Col.2.15. who is the head of all principalitie & power. Col.2.10.

Principles of Gods word, looke Word.

Prison. Michaiah the Prophet of God put in prison. 1.Kin.22.27. so was Paul.2.Cor. 11.23. Acts 16.23. and Peter. Act.12.4. and others. Actes 5.18.

The Iaylour of the prison beleeued, and was baptized. Acts.16.23,33.*

Paul persecuted Christians, & put them in prison. Actes 8.3.

Christ preached to the spirits in prison. 1. Peter 3.19.

Prisoners, how they ought to be comforted. Gen.14.14, to 17. 1. Sam.30.3, to 9. Iere. 31.7, to 31. Tob.1.16, 18. Matth.25.36,43. Actes 12.12, 2. Tim.1.16,17, 18. Heb.13. 3.

Procession of Bacchus. 2 Macc.6.7.

Prodigality forbidden. Pro. 5.9,10. looke Excesse.

Profit. The gifts of the spirit are giuen to profit withall 1.Cor.12.7.

What God requireth at our hands, is for our profit. Deut.10,12,13.

Profitable, looke Indifferent.

Prolong. By keeping Gods commandements a mans life is prolonged. Deuter.11. 8,9. Exod.20.12.

Promises. We ought to credite Gods promises. 2.Chro.20.20 as did Abraham. Gen. 24.7.

God performed vnto the Iewes all his promises. Iosh.21.43.

God is true in his promises. 1.Sam.3.11, 12,19.

God will not breake his promise. Leu.26. 44,45 Psal.105.8.*

God performeth all his promises to those that walke in the trueth. 1 King.1.47.8.15.

Gods promises are giuen to the faithfull onely. 1.Sam.2.30,35.

God pitied the Iewes because of his promise vnto Abraham. Exo.2.24. Deut.7.8.2. King.13.23.

God because of his promise to Dauid, dispossessed not Reboboam of all the kingdome. 1.King.11.32,36. and 12 20.

God is charged with his promises. Exod. 32.11,13, Deut.9.26.* Psal.89.19.*

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Iaakob calling to minde Gods promises, committeth himselfe to his tuition. Gen. 32. 9, to 13.

Izhak prayeth that the promises made to Abraham, might be accõplished in Iaakob. Gen. 28. 3, 4.

Dauid desireth the accomplishment of Gods promises. 2. Sam. 7. 25.

The promise of eternall salvation. 1. Ioh. 2. 25. made before all worlds, was revealed by the Gospel. Ephes. 1. 4, 9. 2. Tim. 1. 9, 10. Titus 1. 2, 3. 1. Pet. 1. 20. Gal. 3. 23.

The promises of God are sure and stable. 2. Cor. 1. 18, 20.

The inheritance of the kingdome of God is by promise, not by workes Gal. 3. 14.*

Those are the children of promise, that receive in Christ promised Rom. 9. 7, to 12.

The fathers received not the promise, and why. Heb. 11. 39, 40.

Most great and precious promises are given unto vs, and why 2 Pet. 1. 3, 4.

God sent our saviour according to his promise. Luke 1. 54, 55.* Acts 3. 22.*

Those receive the promise, who with patience doe the will of God. Heb. 10. 36.

The promise of the Father was the holy Ghost. Acts 1. 4.

The Church is confirmed by the promises made unto our fathers. Mica. 7. 20.

God promised hee would be our God and Father. 2 Cor. 6. 16, 18.

Wee ought to render unto God that wee promise, being godly. Deut. 23. 21, 22, 23.

The people promised to keepe Gods law. Exod. 24. 3, 7. and 19. 8.

God promised Gideon to bee with him. Iudg. 6. 14, 16. and the Israelites to cast out their enemies. Exod. 34. 10, 11. Looke Covenant and Vowes.

The land of promise a very good lande. Exod. 3. 8. Deut. 8. 7, 8, 9.

Prophecie is no private motion of mans wit, but the gift of God through the holy Ghost. 2. Pet. 1. 20, 21. Rom. 12. 6. and 1. Cor. 12. 10.

The gift of Prophesie. 1. Cor. 14. 1.

Wee ought to covet to prophesie. 1. Cor. 14. 3.* and not to despise prophecying. 1. Thess. 5. 20.

The spirit of prophecying, sometime given unto the wicked. Matt. 7. 22. As appeared by Caiaphas. Ioh. 11. 51. and Saul. 1. Sam. 10. 10, 11, 12.

The testimonie of Iesus is the spirit of prophecie. Reuel. 19. 10.

The ancient men chosen to governe with Moses, not onely did prophesie, but also Eldad and Medad. Num. 11. 25, 26, 27.

Elisha prophecied so long as the minstrel played. 2. Kings 3. 15, 17, 18.

S. Paul prophecied of the resurrection. 1. Thess. 4. 15.

Moses wished that all the people might prophecie. Num. 11. 29.

The wicked imagine when Prophesies take no speedie effect, that they are false. Ezek. 12. 22.

Pride prophesied, see Pride.

Prophecie, for doctrine. Deu. 31. 1.

To prophecie, for to speake as a man mad. 1. Sam. 18. 10.

Women ought not to prophecie publikely, or bareheaded. 1. Cor. 14. 24, 25. and 11. 5.

A Prophet in the olde time was called a Seer. 1. Sam. 9. 9. And also a man of God. 1. Kings 13. 1.

The Lord would not answere Saul by Prophets. 1 Sam. 28. 6.

The Lord exhorteth the Israelites by his Prophets to turne from idolatrie. 2. King. 17. 12.*

God spake unto the Prophets by dreames and visions. Num. 12. 6.

There arose not a Prophet like Moses sithence his death. Deut. 34. 10.

God called Elisha from the plough to be a Prophet. 1. Kings 19. 16, 19.*

Elisha willeth Naaman to be lent him, to the ende hee might knowe that there was a Prophet in Israel 2. Kings 5. 8, 15.

The Prophet of God cannot speake but that which God doeth put in his mouth. 1. Kings 22. 14, 17.

The authority of the Prophets of God. Micah. 3. 8. and 2. Kings 5. 8.

Their praise. Ecclus 49. 10. and 48. 1.*

A certaine Prophet reproving Ieroboams idolatrie, is after slaine for disobeying God, by the perswasion of the old Prophet. 1. Kin. 13. 1, 3.*

A Prophet was sent by God to Ahab, to promise him victory. 1 Kings 20. 13, 14.

Obadiah hid a hundred prophets in caues, and fed them. 1. Kings 18. 3, 4.

Elijah complaineth that all the Prophets were slaine besides himselfe. 1. King. 19. 10.

How a false prophet may be knowen, and of his punishment. Deut. 18. 20, 21, 22. and 13. 1, to 12.

Zidkiah the false prophet confirmeth the opinion of the 400. other false prophets against Micaiah the onely true Prophet. 1. King. 22. 6, 11, 17.

Ieremy complaineth of the lying doctrine and couetousnes of false prophets, & priests; and threateneth their destruction. Ier. 14. 10, 15, 17. and 8. 8.*

How Elijah causeth all Baals prophets to be slaine. 1. King. 18. 22, to 41. and Iehu destroyeth them. 2. Kings 10. 19, 25.

When Gods Prophets are not heard, there followeth Gods wrath. 2. Chr. 24. 19, 23, 24.

When Gods Prophets are misused, he will surely punish with desolatiõ. 2. Chr. 36. 15, to 22

The Prophets enioyed Gods spirit. Nehe. 9. 30.

The word of the Prophets is as a light that shineth in a darke place. 2. Pet. 1. 19.

The Prophets prophecied of the grace that should come unto vs by Christ. 1 Pet. 1. 10.

The spirits of Prophets are in their power. 1. Cor. 14. 32.

The Prophets an example to vs of patience. Iam. 5. 10.

The Prophets did desire to see Christ. Matth. 13. 17. Luke 10. 24.

The sonnes of the Prophets were poore 2. King. 6. 2. and were refreshed by Elisha. 2. King. 4. 38, 43.

The reward of him that receiveth a Prophet or righteous man, in ye name of a Prophet or righteous man. Mat. 10. 41, 42.

False prophets like foxes, and why. Ezek. 13. 4.

Dissembling prophets meete for the wicked. Micah. 2. 11. Isa. 33 10.

Against wicked prophets. Zeph. 3. 4.

A dumbe beast reproued the Prophet. 2. Pet. 2. 16.

God will do nothing, but he reuealeth the same by his Prophets to the people. Amos 3. 7, 8.

Abraham and Aaron Prophets. Gen. 20. 7. Exod. 7. 1.

The great Prophet is promised. Deut. 18. 15. given and testified. Matth 3 16, 17. and 17. 57. Luke 7. 16. Ioh 5 25, 26. and 6. 14, 69. looke Preacher.

Prophetesse. Miriam the sister of Aaron a Prophetesse. Exod. 15. 20.

Deborah the Prophetesse iudged Israel. Iudg. 4. 4.

Iosiah asked counsel of the Lord, by Huldah the Prophetesse. 2. Kin. 22. 13, 14, 15.*

Lying prophetesses. Ezek. 13. 17.*

Anna the daughter of Phanuel, a Prophetesse Luke 2 36.

Proselite. Acts. 2. 10. Matth. 23. 15.

Prosper, and of prosperitie. Who that seeketh God with all his heart, shall prosper. 2. Chron 13. 21.

It grieueth Gods enemies that his children prosper. Nehem 2. 10.

Wee ought to desire God to prosper our handy worke. Psal 90. 17.

God prospereth our labours, and increaseth our substance. Deut. 8. 18.

Prosperitie and wisedome onely commeth of the Lord. 1. Chron. 22. 11, 12.

Prosperitie maketh men to forget God. Nehem. 9. 28.

Prosperitie followeth them that loue Gods Law. Psal. 119. 165.

He that is in prosperitie ought to remember aduersitie. Iob 3. 25, 26. Eccles 11. 25.

Prosperitie maketh not the godly proude. Iob. 31. 26.

Prosperitie & aduersitie come of the Lord. Eccles 11 14.

Of the prosperitie of the wicked, and of their destruction. Iob 21. 7.* Psalm. 37. 1.* and 10. 1.* and 52. 1.* and 73. 3.* Iere. 12. 1, 2, 3. 2. Esd. 3 33.

Protector. God is the Protector, deliuerer, and saluation of the faithfull. Psal. 18. 1, 2.* and 27. 1 *and 31. 1.* and 33. 18, 19, 20. and 71. 2.* and 115. 9.* and 144. 1, 2.* looke Buckler and Shield.

Proue. God proued the Israelites. Ex. 15. 25. and 16. 4. and Abraham. Ge. 22. 1, to 19. Heb. 11. 17. and fed the Iewes by the desert, to proue what was in their heart. Deut. 8. 2. and prooued the Israelites to cause them to feare him. Exod. 20. 20. and proued whether the Iewes would loue him or no. Deut. 13. 3. Iudg. 2. 21, 22, 23. and 3. 1, 4.

Wee ought to proue what the good will of God is. Rom. 12. 2. Ephes. 5 10, 17. expressed, 1. Thes. 4. 3, 4, 5.

Christ proued Philip. Ioh 6. 5, 6.

God proueth his elect ye he may preserue them 2. Chr. 32. 31. Ioh. 1. 11, 12.* Wisd. 3. 5.

Looke

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Looke Trie, Tempt, and Examine.

Prouerbe, or common sayings among the Iewes. Gen. 10.9. 1. Sam. 10.12. and 19. 24. and 24.14.

God foretold that Israel should be a prouerbe among all people. 1. Kin. 9.7, 8. Deu. 28.37. Iere. 24.9. and 25 9. and why. Deut. 29.24.* Ier. 22.8, 9.

Christ became a prouerbe vnto the Iewes. Psal. 69. 11.

Salomon spake three thousand prouerbes. 1. Kings 4.32.

Prouide honest things before God & man. 1. Cor. 8.21. Rom. 12.17.

Prouidence of God towards his seruants, Psal. 145.7. to 19. and 104.35.* and 139.1, to 18. proued by his prouidence ouer small sparrowes. Matth. 10.29.

The Prophet reproueth those that denie the prouidence of God. Isa 40.27.

The prouidence of God euen vnto the vnworthy. 1. Kings 18.1.*

The Samaritanes beleeued not the prouidence of God in their extreme famine. 2. Kings 7.2, 10, 12, 19.

It happened by Gods prouidence that Abimelech abused not the wife of Abraham. Gen. 20.6.

By the prouidence of God the woman Shunammite was nourished seuen yeeres. 2. Kings 8.1, 2.

Nothing commeth to passe, without Gods prouidence. Gen. 45.7, 8. & 15.19, 20. Exod. 21.13. Deut. 32.39. 2 Sam. 24.1. and 16.9, 10. & 12.11, 19. & 1. Kin. 22, 23. Job 1.12. & 14.5. Isa. 45.7. & 63.17. Prou. 16.33. Lam. 3, 37, 38. Ezek 14.9. Amos 3.6. & 2. Esd 4.37. Wisd. 14.3, 4. Ecclus 11.14. Matth. 4.1. and 6.26. & 8.31, 32. and 10.29, 30, 31. Luk. 21.16, 17, 18. John 19.10, 11. Acts 2.23. and 4.27, 28. & 17.28. and 1. Pet. 1.2. & 5.7.

Prouoke. The Israelites prouoked God to anger. Deut. 32.21.

Preaching of the Gospel to the Gentiles prouoked the Iewes to follow them. Rom. 11.14.

Proud, looke Pride, and Earth.

Of *Prudence*, looke Wisedome.

Psalmes. looke Sing.

¶ *Publicanes*. John Baptist instructed Publicanes. Luke 3.12, 13.

Publicanes and harlots beleeued in Christ. Mat. 21.32. and iustified God. Luke 7.29.

The parable of the Pharisee and Publicane. Luke 18.9, 10.

In *Publishing* Gods Name, hee is to bee glorified. Deu. 32.3.

Pulpit of wood. 1. Esd. 9.42, 46. and Nehem. 8.3, 4.

Punishment of murther. Gen. 9.6. Exod. 21.12, 20, 21. Of theft, hurt, and idolatrie. Exod 22.2, 3, 4, 5, 20.

Punishment of offendors. Deut. 25.1, 2, 3. of þ suspect wife. Num. 5.24.* of Eli. see Eare.

Sharpe punishment purgeth away the euill. Prou. 20 30.

Contemners of good orders and religion, God will punish Hos 5.10.

Transgressors of the lawes of God or the King, ought to bee punished as the fault deserueth. 1. Esdras 8.25. and Ezra 7.26.

Wherewith a man sinneth, by the same shall he be punished. Wisd. 11.13.

As Gods mercie is, so is his punishment. Ecclus. 16.12.

Why God punisheth gently. Joel 2.32. Wisd. 12.2, 10, 10. Lam. 3.20, 22, 31, 32, 33. Amos 4.6.* looke Chastise, Correction, and Disobedience.

Purchase. God purchased the Israelites out of Egypt. Exod. 15.16.

Pure. Christians ought to bee blameless and pure. Phil 2.15.

Saint Paul willeth Timothie to keepe himselfe pure. 1. Tim. 5.22.

Gods mercie maketh sinners pure. Iere. 50.20.

Blessed are the pure in heart. Mat 5.8.

There is a generation that is pure in their owne conceit. Prou. 30.12.

Purenesse. God recompensed Dauid according to the pureneſse of his hands. 2. Samuel 22.21. Psal. 18.20, 24.

Purgatorie, looke Pardon.

Purging of sinnes through the abundant mercie of God, onely by Christ. Matth. 1.21. and by the shedding of his blood for vs, may be proued by these places following. Matth. 26.28. Mar. 14.24. Luke 22.20. Acts 13.38. Eph. 1.7. Heb 9.12, 13, 14. 1. Pet. 1.18. and 2.24. 1. John 1.7. & 2.12. & 3.3, 5, 8. Rom. 4.25. Gal. 1.4. & 1. Tim. 1.15. look Sacrifice.

He then that will purge his sinnes by any other meanes, shall bee grieuously punished, because hee hath despised so great a grace. Heb. 10.29.

If any man purge himselfe from all iniquitie, hee shall be a vessell sanctified vnto euery good worke. 2. Tim. 2.18, 21.

The purging of an oth, of sinne committed at vnawares & by ignorance. Lem. 5.2, 3, 6.*

The day of purging. Leuit. 23.27.

The purging of sinne. Num. 5.6, 7, to 11. Leuit. 10.17.* and 6.2, to 8, 25.*

Of the purging of the Sanctuary, the Tabernacle and Altar. Leuit. 16.15, to 21.

Purifying of Leuites Num. 8.6, 7. of women. Leuit 12.1, 2 *

Faith purifieth the heart Acts 15.9.

Our soules are purified in obeying the trueth. 1. Pet. 1.22.

Purpose, looke Predestination.

Putting away a wife, see Diuorce.

To *Put farre* the euill day Amos 6.3.

To *Put on*. How we that are baptized into Christ, put on Christ. Gal. 3.26, 27. Rom. 13.14.

Put not off from day to day, to turne vnto the Lord, and why. Eccius 5.7. and 18, 21, Looke Reformed, and Repentance.

Q

¶ *Quarrelling*. The wicked seeke occasion of quarrelling with the godly. Dan. 6.4, 5.

Christians ought not to be Quarrellers. Col 3.13. Phil. 2.14, 15. and 1. Thess. 2.10. Tit. 3.2. looke Contention and Strife.

Quailes and Manna from heauen. Exod. 16.13, to 16. Numb. 11.7, 31. Psal. 78.24. Psal. 105.40.

Quench not the spirit. 1. Thess. 5.19.

Queene. The Queene of Sheba comming to heare Salomons wisedome. 1. King. 10.1. 2. Chro. 9.1. shall condemne the vnbeleeuing Iewes. Matth. 12.42. Luke 11.31.

The Israelites offered to the Queene of heauen. Ierem 7.18. and 44.17, 18, 19.

Questions vnlearned, curious, and vnprofitable. Ecclus. 3.22, 23, to 27. Matth. 24.3. John 2.18. Rom. 12.3. & 14.1. looke Curious disputations, Fables, Striue, and Quarelling.

A Synode gathered for the resolution of a question. Acts 15.2.

Of what questions the ciuill Magistrate would giue no iudgement. Act. 18.14, 15, 16.

Quicke and dead Christ shall iudge. 2. Timothie 4.1. Acts 10.42. 1. Pet. 4.5.

Quickly. Agree with thine aduersarie quickly, and why. Matth. 5.25.

Sit downe quickly, and write fifty. Luke 16.6.

Christ willed Judas to do what he would doe quickly. John 13.27.

Quicken. Our mortal bodies shalbe quickned by God. Rom. 8.11. which quickeneth all things. 1. Tim. 6.13. in Christ through the holy Ghost. John 6.63. and 5.21.

Our bodie cannot be quickened, except it die. 1 Cor. 15.36.

The last Adam Christ was made a quickning spirit. 1. Cor. 15.45. and quickened vs from sinnes, to good workes. Ephe. 2.1, 5, 6, 8, 10. Col. 2.13.

How God quickeneth. Psa. 85.6. and 119. 37, 40, 50, 93, 146.

Quiet. Christians ought to studie to bee quiet. 1. Thes. 4.11.

Quitting of debts. Deut. 15.2, to 12.

R

¶ *Ransome*, looke Redemption.

Rashly. No man ought rashly to put his life in danger. Eccles. 8.8.

Rasure. No Rasure came vpon the head of the Nazarites. Numb. 6.5. Iudges 13.5. 1. Sam. 1.11.

Rauen sent out of the Arke. Gen. 8.7.

The Iewes were forbidden the eating of Rauens. Deut. 14.14.

Elijah fed by Rauens. 1. Kings 17.4, 6.

God feedeth Rauens, much more man. Psal 147.9. Luke 12.24.

Rauish. The wiues of the disobedient shall be rauished. Deut. 28.30.

Dinah rauished. Gen. 34.1, 2.

The Lawe of rauishing maide or wife. Deut. 22.22, to 28. see Steale

Raiment. The Israelites Raiment and shoes wared not olde while they were in the desert. Deut. 1.4. and 29.5.

We ought not to take a widowes raiment to pledge. Deut. 24.17.

God giueth food and raiment to them that want. Deut. 10.18.

Paul shooke his raiment against þ Iewes, and why. Acts 18.6.

Wee ought to bee content with food and raiment. 1. Tim. 6.8. see Food.

Of Spirituall raiment, looke Matt. 12.11. Luke 24.49. Rom 13.12. & 2. Cor. 5.2. Gal. 3.27. Ephe. 4.24. Colos. 3 10 Looke Loue, Coate, Clothes, Apparell, and Disguising.

Raine. Before God caused it to raine vpon the earth, it was watered with a mist. Gen. 2.5, 6.

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It rained fortie dayes and fortie nights vpon the earth, when God destroyed it by water. Gen. 7, 12, 17.

God rained stones, and coales. Iosh. 10. 11. Psal. 18, 12, 13. and Manna, see Quailes.

The land of promise drunke the raine of heauen. Deut. 11. 11.

God will send raine in due season vnto them that keepe his commandements, and to other turne raine into dust. Leui. 26. 4. Deut. 28. 12, 24. and 11. 14. or sendeth no raine. 1. King. 8 35. and 17 1. and by sending raine, declareth that hee was pacified. 2. Sam. 21. 3, 10, 14.

Water without raine, see Water.

Moses desired that his doctrine might drop as raine. Deut. 32. 2.

Eliah prayeth for raine promised. and obtaineth it. 1. Kin. 18. 1, 41, 42. James 5. 18.

Rainebow, looke Couenant.

Raine of righteousnesse. Ioel 2. 23.

To *Raise vp*, and of *Rising againe*.

The law of Raising vp seede to brother or kinseman. Deut. 25. 5, to 11.

God hath raised vp his Sonne, and so wil vs by his power. 1. Cor 6 14.

Many dead bodies did rise againe at Christ his death Mat 27. 52.

Christ is raised to life. Psalm 16. 10. and 49. 15 Matth. 28. 6. The first fruits of them that awaite the resurrection. 1. Cor. 15. 20. for our iustification. Rom. 4 25.

Wee are baptized into Christs death, that we might be raised vp by him. Rom. 6. 4. Iohn 6. 39.

All the faithfull shall be raised vp by God, aswell as Christ. 2. Cor. 4. 17.

Christ raised from death, deliuereth vs from the wrath to come. 1. Thess. 1, 10. looke Resurrection.

The souldiers being corrupted, testified that Christ was not risen, but stolen away. Matth. 28. 12, to 16.

The Apostles beleeued not the womens report from the Angel, and from Christ himselfe, whom they had seene and worshipped, that he was risen. Matth. 28. 6, to 11. Luke 24. 6, to 12. wherefore Christ appearing miraculously, reproueth them, shewing his hands and feet. Iohn 20. 19, to 30. Luke 24. 36, to 40. Marke 16. 14.

Hee manifested vnto the Disciples that went to Emmaus, that he was risen, and they to others. Luke 24. 25, 26, 33. & againe vnto his Apostles as they were a fishing. Iohn 21. 1, to 14. and they declared the same by miracles. Actes 4. 33. Saint Paul proueth it. 1. Cor. 15. 4, to 9.

Christ the fall and rising againe of many in Israel. Luke 2. 34.

If wee be risen with Christ, wee ought to seeke things aboue. Col. 3. 1, 2.

To Reade. God commaunded princes to reade and meditate in his Lawe day and night, and why. Deu. 17. 19, 20. Iosh. 1. 8. Psal. 1. 2. and the law to be read vnto men, women & children, & why. Deu 31 11, 12, 13.

Gods word ought to be read, and expounded plainely. Nehem. 8. 8.

Esdras read, see Pulpit.

Reading, see Commodities.

Realme, looke Kingdome.

Reaping. Leuit. 19. 9, 10 and 25. 5, 6, 7. Ruth 2. 3, to 18. Iob 4 8. Psal. 126. 5. Pro. 22. 8. Eccle. 11. 4. Iere. 12. 13. Hos. 8. 7. & 10. 12, 13. Mic. 6. 15. Matt 6. 26. & 25. 24. to 31. Iob. 4. 36, 37, 38. & 1. Cor. 9 11. & 2. Cor. 9. 6. Galat. 6. 7, 8, 9. James 5. 4. Reuelat. 14. 15. Eccles. 7 2. see Gleanings.

Reason. Mans reason, in spirituall matters is blinde & not to be followed. Mat. 13. 56. & 15. 33.* and 16. 14, 22, and 22. 29. Lu. 24. 45. Iob. 4. 3, 9, 12. and 8. 57. and 9. 2, 16.

Rebell. The Israelites were alwayes rebellious. Deut. 9. 23, 24. and 17. 12. and 31. 27. Isa. 1. 23.

Against rebels. Isa. 1. 20. and 30. 1, to 18. Marke 14 21.

Moses called the Israelites Rebels, and why. Num. 20. 10. Deut. 9. 7.*

Rebellion is as the sinne of witchcraft. 1. Sam. 15. 23.

Rebellion added to sinne. Iob 34. 37.

To Rebel against God, what. Iosh. 22. 19. looke Prayer, Treason, Sedition, Murmuring, and Grudging.

Rebuke. Open rebuke is better then secret loue. Prou. 27. 5.

We ought to rebuke in loue. Leuit. 19. 17. and 2. Tim. 4. 2.

Wee ought to liue without rebuke, in a crooked nation. Phil. 2. 15.

God rebuked Laban for pursuing Iaakob. Gen 31. 42.

Receiue. We may not reioyce in gifts receiued. 1. Cor 4 7.

To receiue Iesus Christ, is to beleeue in him. Iohn. 1. 12.

Receiue, put for to comprehend or allowe. Matt. 19. 11.

One shall be receiued, another left. Matt. 24 40, 41. Luke 17. 36.

Recompence not euill for euill. Pro. 24 29. Recompence promised them that worke. Matt. 6. 4, 6, 18. & 16. 27. Acts 10. 4. & 2. Cor. 5. 10. & 1. Tim. 6. 19. Heb. 2. 10. and 10. 35. and 11. 26. not of desert, but of Gods free goodnesse. Mat. 20. 9, 10 * Luk. 14. 14. Col. 3. 24. Looke Merit, Reward, and Vengeance.

Reconciliation. How wee are reconciled vnto God. 2. Cor. 5. 18, 19. Rom. 5. 10.

Christ preferreth reconciliation before sacrifice. Matt. 5. 24, 25.

The feast of Reconciliation. Leuit. 23. 27.

Record, looke Witnesse.

Redeeme the time, and why. Ephes. 5. 16. Colos. 4. 5.

Christ is made vnto vs Redemption, &c. 1. Cor. 1. 30. Ephes. 1. 7. for he gaue his life for all men, but chiefly for the elect. Matth. 20. 28. Luke 10. 45. & 1. Tim. 2. 6 Heb. 9. 12, 15. as was ordained before the foundation of the world, & is declared in these last times. 1. Pet. 1. 18, 19, 20.

Signes to know that our Redemption is nigh. Luke 21. 28, 30, to 37.

The Redemption of Israel out of Egypt, and the manner thereof foretold. Gen. 50. 24, 25. Exod. 3. 17, 20, 21, 22.

Redeeming of lands. Leuit. 25. 23, to 35.

Red sea. Exod. 10. 19

Reede. Iesus Christ came not to breake a bruised Reede. Matth. 12. 20.

Reformation begunne and repented. Iere. 34. 15, 16.

Reformed. He that hateth to be reformed, his life shall be shortened. Eccles. 19. 5. see Put off, and Opprobrious.

Refuge. Of the cities of refuge. Exod. 21. 13. Numb. 35. 11, to 16. Deut. 4. 41, 42. & 19. 2, 3, to 11. Iosh. 20. 2.* 21. 13. 21.*

God is our refuge. 2. Samu. 22. 3. Psalm. 18. 2. Iere. 16. 19.

God is the refuge of the poore. Psal 9. 9.

Regeneration. How Christians are regenerate. Isa. 6. 7. John 3. 3, to 9.

Regeneration taken for that day and time, wherein the chosen begin to leade a new life. Mat. 19. 28. Of the which reade 1. Cor. 6 11. and 2. 5, 17. James 1. 18. and 1. Peter 1. 3. Looke Newnesse.

Reigne. The Lord shall reigne for euer and euer. Exod. 15. 18.

The Lord reigned ouer the Israelites before they had any King. 1. Sam. 12. 12.

Salomon reigned in stead of Dauid, according to Gods promise. 1. Kings 3. 7. and 2. Sam. 7. 12.

Paul wished þ the Corinthians did reigne, that he might reigne with them. 1. Cor. 4. 8.

Reioicing. The Lord will reioice ouer his people that obey him. Deut. 30 9.

The Apostles reioiced, that they were counted worthy to suffer for the Name of Christ Acts 5. 41.

S. Paul reioiced, and exhorted other to reioice that he was ready to suffer for þ Gospel. Col. 1 24. Phil. 2. 17, 18. 1. Cor. 15. 31.

We ought to reioice alwaies in the Lord, through hope, with them that reioice Rom. 12. 12, 15. Phil. 3. 1, 3. and 4. 4. and 1. Thess. 5. 16. and 1 Pet. 6. 8. and 2. Cor 6 10.

S. Paul reioiced for the loue and faith of others. Philem. 7. 2. Tim. 1. 4, 5. & 1. Thes. 1, 2, 3, 4 and 2 19. Phil. 1. 4, 5. 2. Cor. 7. 4.

The world reioiceth, when Christ his disciples weepe. John 16 20.

S Paul was willing to liue, that the Philippians might reioice. Phil. 1. 25, 26.

Iesus reioiced in spirit, and willed his disciples to reioice, and why. Luk. 10. 20, 21.

God willed the Israelites to reioice onely in the place which he would chuse. Deut. 12. 11, to 15.

Iethro reioiced, and why. Exod. 18 9.

Saul and all the men of Israel reioiced, and why. 1. Sam. 11. 14, 15.

The people reioiced when Salomon was anointed king ouer Israel. 1. Kings 1. 39, 40. and at the crowning of Iehoash king ouer Iudah. 2. Kings 11. 20.

We ought not to reioice at our enemies fall, and why. Prou. 24. 17, 18.

S. Paul reioiced not in vaine, and why. 1. Cor. 9. 15, 16, 18.

Those that are iustified, reioice in tribulations, and why. Rom. 5. 1, to 6.

Some reioice in the face, and not in the heart. 2. Cor 5. 12.

He that reioiceth, let him reioice in þ Lord. 1. Cor 1. 31. not in any gift. See Receiue, Partaker, Solemne feast, Tribulation, & Song.

Religion. What is the pure and undefiled Religion

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Religion before God. Jam. 1.27.

He that seemeth religious, and refraineth not his tongue, his religion is in vaine. Iames 1.26.

Christ his religion counted heresie. Acts 24.14.

Remember the old benefits of God. Deut. 8.1,2,11,18,19. and 32.7, to 15.

We ought to remember our former life, & why. John 4.29. Rom. 6.21. Col. 1.21. and 3.7,8. & 1. Tim. 1,13,14.* & 5.9,10 & 2. Tim. 3.10,11. Tit 3.3,4 Hc. 10.32.* & 1. Pet 4.3.

Why God made not the remembrance of the Iewes that sinned, to cease. Deu 32.26.

God remembred Noah. Gen. 8.1. and remembring his promises will pardō those that confesse their sinnes. Leui. 26 40,42,45.

God remembring his covenant, deliuered the children of Israel out of bondage. Exod. 2.24,25. & 14.30 and remembring Abraham deliuered Lot. Gen. 19.29. and remembring Rahel, made her fruitfull. Gene 30.22. and so did he Hannah, remembring her request. 1. Sam. 1.19,20.

Remission. Looke Forgiueneſſe and Sinne.

Remnant. the saluation and increase of the remnant of the Iewes. Isa. 65.8. Ezeki. 5.3. and 14.22. Mich. 4.7. Rom. 9.27. & 11.5 Ier. 23.3, to 9. Looke Iewes.

Render account. looke Account.

Rending. Looke Tearing and Clothes.

Renewed. How Christ renewed vs, & why. Tit. 3.5,6,7,8. Luk. 1.75.

Renowme. Looke Name.

Renounce. Looke Forsake.

Repent. God repented that he made man. Gen. 6.6. and that hee had made Saul king. 1. Sam. 15.11. and of the euill hee sent the Israelites. 2. Sam. 24.16.

God repenteth not. 1. Sam. 15.29. Hose. 13.14. Amos 7.3. though he seeme to repent. Ier. 18.8.

The Lord gaue men 120. yeeres space to repent in. Gen. 6.3.

Who that repenteth truely, shal liue. Eze. 18.4.* and 33.5,11.

The people repent and promise reformation. Ezra 10.1,19.

The Israelites repent their idolatry, and obtaine deliuerance. Iudg. 10.15,16. and repent that they destroyed the tribe of Beniamin. Iudg. 21.3,6.

Iob craueth time to repent. Iob 10.20.

If our brother repent, wee must forgiue. Mat. 18 15. Lu. 17.3,4.

Repentance of Iudas. Matth. 27.3,4. of Esau. Heb. 12.17.

God graunted the Gentiles repentance vnto life. Acts 11.18.

God would haue all men come to repentance. 2. Peter 3.9 and calleth and exhorteth thereunto. Hose. 14.1.* Iere. 3.1.14, 22.* & 18.11. and 25.5. and 35.25. and 26.3. and 2. King. 17.13. Zeph. 2.1. Isa. 55.7.

Repentance is the gift and worke of God. Lam. 5.21. John 12.40. Act. 3.31,2. Tim. 2. 25,26.

Of true repentance. Ierem. 4.1. as was Iobs. Iob 42.6. and Dauids. 2. Samu. 12. 13. and 24 17.

The repentance of Pharaoh was fained. Exod. 9.27. and so was Sauls. 1. Sam. 15. 24,25,30.

Gods long suffering mooueth to repentance. Isa. 48.9. Wisd. 12.19,20. Rom. 2.4.

Samuel mooued the people vnto repentance. 1. Sam. 12.20,21.

Ezekiel commanded to reduce the children of Israel to repentance. Ezek. 43.9,10.

Ahab by his voluntarie repentance, procured the prolonging of the plagues threatned. 1. Kings 21.27,29.

Repentance ought to be preached, and ioyned with faith. Matth. 3.2,6,8. & 4.17. Luke 3.3. & 24.47. Act. 2.38. & 3.19,26. and 17.30 and 19.4. and 20.21. and 16.20. Mar. 1.15.

No time of repentance auaileable after this life. Eccles 9.10. and 11.3.

True repentance mitigateth Gods wrath. Ionah 3.5.*

The fruites of repentance. Matt. 3.8. called by the Prophet, the trees of righteousnesse. Isa. 61.3.

Grace promised to true repentance. Gen. 50.17,18. Deu. 4.29,31. & 30.1,2,3,4. & 31. 21. 1. kin. 8.33, to 37. & 2. Chr. 7.14,15. & 30. 10. Iob 11.14,15. and 22.21,23. Pro. 28.15 Isa. 1.16, to 20.* & 30.18. Ier. 29.12,13,14. & 31.18.* Ezek. 3.18. & 16.60.* & 22.23,27, 28,31,32. Ioel 2.12.* Zech. 1.3,4,5,6.

Examples of true repentance. 2. Chr. 12. 12. & 33.12,13. Iudet. 4.9,10.* Mat. 26.75 Lu. 7.29. & 15.18,19,20,21. & 17.4,16 & 19. 8. & 22.62. & 23.40.41,42,43. Act. 2.37,41.*

Examples of false repentance. Gen. 4 13, 14. & 27.41. & 28.8,9. Exod. 8.8,15. & 10.16, 20. Iosh. 7.20,21. Iudg. 1.7. & 1. Sa 24.17.* and 1. Kin. 3.4,6. Wisd. 5.2, to 15 & 1. Mac. 6.12.13. and 2. Mac. 9.13, to 19. Matt. 27 3, 4,5. Act. 8.24. see Amendment.

Report. S. Paul was approued the minister of God by good report, and euill report. 2. Cor. 6.4,8.

Ill reports of Eli his two sonnes. 1. Sa. 2.22,23,24.

Reprobates are cursed. Matth. 25.4. and 2. Pet. 2.14. and are vessels of wrath, and dishonour, appointed to perdition. Rom. 1.28. and 9.22. and 2 Thes. 2. 12. & 2. Tim. 2.29. 2. Pet. 2.12. Iude 4. Isai 55.20,21.

The nature of reprobates, is to bee made blinder and blinder. Matth. 13.15. Mark. 4. 12. Luke 8 10.

God is angry with the reprobate for euer. Nahum 1.2,3.

Reprobation knowen not by the iudgement of the world. 2. Cor. 13.5,6,7. looke Predestination, and Psal 64.4. in the margent.

Reproue. Vice must be reproued. John 16 8. Ephe. 5.3. and 2. Tim. 4.2.

How we should reproue our brethren. Gal. 6.1. 2. Tim 2.25,26.

S. Paul had care lest hee should bee reproued. 1. Cor. 9.27.

Sarah was reproued by Abimelech. Gen. 20.16.

Scorners will not bee reproued, but the wise will. Pro. 9.7,8,9. and 15.12. and 19. 25. looke Rebuke.

Require, see Mercifulnesse.

Resist. He that resisteth pleasure, crowneth his owne soule. Eccles. 19.5.

Respect of persons, looke Persons.

Rest to the Israelites. Iosh. 22.4. Deu. 12.10.

God will send no rest vnto the disobedient Deut. 28.65.

Rest promised Moses. Exod. 33.14.

God promiseth to giue his people a place of rest. 2 Sam. 7.10,11.

Naomi wisheth rest vnto her two daughters in law. Ruth 1.9.

Rest of those that beare Christs yoke. Mat. 11.29. 2. Thess. 1.7.

If we beleeue, we shall enter into the rest of God. Heb. 4.3,9.

Those which die in the Lord, rest from their labours. Reue. 14.13.

God rested, looke Sabbath.

Restitution of goods wrongfully gotten or withholden. Leuit 6.1, to 8.

Restrained. How sinnes should be restrained of vs. Rom. 6.12.

Resurrection of Christ foretold by Dauid. Act. 2.31. and by Christ himselfe. Mat. 17.9.

Of Christes resurrection, and the earthquake at the same. Hose. 6.2. Matt. 28.2. and his appearing to Marie Magdalene after his resurrection. Marke 16.9.

Those that beleeue the resurrection of Christ, shall be saued. Rom. 10.9.

We hope to possesse life by the resurrection of Christ. 1. Pet. 1.3.

After the resurrection, the Apostles vnderstood this saying, Destroy this Temple, &c. John 2.19.

Christ is the resurrection. John. 11.25.

We shall be partakers of the resurrection, if being grafted in Christ, wee bring forth fruit. Rom 6.4,5.* and 2. Cor. 5.17.

S. Paul desireth to knowe the vertue of the resurrection. Phil. 3.10,11.

A prophecie of the resurrection of the dead. Iob 14.7,12,14. and 19.26,27. The time and manet thereof. 1. Cor 15.21,22.* Phil. 3.21. and 1. Thess. 4.14,15.*

The first resurrection Reuel. 20.5,6.

The Sadducees deny the resurrection, but the Pharises confesse it. Mat. 22.23. Marke 12.18. Luke 20.27. Acts 23 8.

By the resurrection immortalitie is giuen. 2. Cor 5.1, to 5.

The Apostles cast in prison for preaching the resurrection. Acts 4.2,3.

Paul preaching the resurrectiō, was mocked Acts 17.32.

The resurrection of life and condemnation. John 5.29.

After the resurrection there shall no more marriage be vsed. Matt 22.30.

Some affirmed that the resurrection was past. 2. Tim. 2.17,18.

Those that relieue the poore, shall bee recompensed at the resurrection of the Iust Luke 14.14.

Of the generall resurrection of the dead and glorifying of the flesh. Exod. 3.6,15. and 5.24. & 2 Kin. 2.11. Iob 31.14. Isa. 26.19 20,21. & 66.14.* Ezek. 37.3, to 15. Dan. 12 25,26.27. & 12.2,3. Iona. 2.* Zeph. 3.11 & 2. Esd. 2.16,45,47 & 14.35. Wisd. 3.7. & 5.4 and 2. Mac. 7.9.* Iob. 6.54. & 11.24,25,26 Act. 24.15,22. 2 Cor. 4.14. looke Raise vp.

Of *Retaining* and *Remitting* of sinnes look

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looke John 20.23. and Keyes.

Returne. The Lord will returne vnto vs, if we returne vnto him. Deu. 30.8, 9, 10. with all our hearts, and bee obedient to his voice. Deut. 4.29, 30.

Reuile. Blessed are they that are reuiled for Christs sake. Matt. 5.11.

Reuilest thou Gods high Priest? Actes 23.4.

Reward of them that are persecuted for Christs sake. Matt. 5.11, 12.

Of righteousnesse. see Righteousnesse.

Reward for receiuing godly men, see Prophets.

God taketh no reward. Deut. 10.17.

God was the exceeding great reward of Abraham. Gen 15.1.

Iehu receiued a temporal reward for that which hee did against the house of Ahab. 2. Kings 10.30.

Boaz witheth Ruth a reward of God for her wel doings. Ruth 2.12.

Saul promiseth reward to him that would kill Goliath. 1. Sam. 17.25.

Daniel both refuseth and taketh rewards. Dan. 5.17, 28.

Reward of humilitie. Pro. 22.4. looke Recompense and Gift.

Of Rib. Woman was made of mans rib. Gen 2.21, 22.

Rich and *Riches.* God is rich to all that cal on him. Rom. 10.12.

A rich man compared to the flower of the grasse. Iam 1.10, 11.

Against respecting persons for riches or powerties sake. Iam. 2.1, 2, 3, 5, 6.

The discommodities of coueting to bee rich, and the duetie of rich men. 1. Tim 6.9, 10, 17, 18.

The yong rich man whom Christ willed to sell all. Luke 18.22, 23. Matth. 19.20, 21, 22. Mar. 10.21, 22.

Rich Zacheus. Luk. 19.2, to 11.

God filleth the hungrie, and sendeth the rich emptie away. Luk. 1.53.

Parables of the rich man, & his steward, and the rich glutton and Lazarus, and the couetous rich man. Luke 16.1, 19, 20.* and 12.15, 16, to 22.

Christ commendeth the poore widowe aboue all the rich men, and why. Luke 21.1, 2, 3, 4. Mar. 12.41, to 45.

Rich men are not blameleese. Ecclus. 11, 10.

Howe some men become rich. Ecclus. 11. 18. Iob 24.2.*

What rich man is blessed, and what hated of God. Ecclus. 31.8 and 25.2.

Of the agreement and qualities of poore and rich men. Ecclus. 13.2,*

Abraham and Lot, Iaakob and Esau were very rich. Gen. 13. 2, 5, 6. and 36.7.

Izhak was rich, so was Boaz, and howe. Gen. 26.3, 13, 28. Ruth 2.1.

A rich woman relieued Elisha as he passed by. 2. Kings 4.8.

Nathans parable of a rich and of a poore man. 2. Sam. 12.1, to 15.

Riches euill gotten. Pro. 28.8.

Riches gather friends. Pro. 19.4.

Riches are as a strong citie to the owner of them. Pro. 10.15. and 18.11.

God giueth power to get riches. Deuter. 8. 18.

Abraham would not take riches of a king, and why. Genes. 14.23.

God is the author of riches and pouerty. Pro. 22.2. and 1. Sam. 2.7. Eccles. 11.14.

When God hath blessed vs with riches, wee ought to take heede wee forget him not. Deut 8.10, to 15.

The deceitfulnesse of riches doth choake Gods word in vs. Mat. 4 19.

Make friends with the riches of iniquitie. Luke 16.9.

God gaue Salomon riches and honor vnasked. 1. Kings 3.12, 13.

Wee cannot serue God and riches. Luke 16.13 Matth. 6.24.

Of the miserable estate of the couetous rich man. Eccles. 6.2.

Of riches reserued to the owners harme. Eccles. 5.12.

None ought to trust in riches, and why. Iob 31.24, 25. Eccles 5.1. Matth. 19.23, to 27. Mar. 10.23, 24, 25, 26. Luk. 18.24, to 28

If riches increase, we ought not to set our hearts thereunto. Psal. 62.10.

Neither riches nor any other thing comparable to the feare of God. Pro. 15, 16. Eccles. 40.26, 27.

We ought not to grudge at our state, be it poore or rich. 1. Cor. 7.20. Phil. 4.11.

Howe the rich ought to behaue themselues towardes the poore. Leuit. 25. 14, 35, 36.* Deut 15.7, to 12. Pro. 14.31. and 17.5. and 21.13. Eccle. 11.1, 2. Isa. 23.4, 18. Matt. 6. 1, 2, 3, 4, 19, 20, 21. Luke 14.12, 13, 14. Acts 2.45. and 4.34.*

Of the vanitie, deceitfulnesse & contempt of riches. Psal. 39.6. and 49.6.* and 52.1, to 8. Pro. 11.4. and 23.4, 5. and 28.22. and 30. 8, 9. Eccles 5.9, 10, 11. and 6.2.* Isa. 2.7.* Ier. 22.13, to 18. Ezek. 7.19. Zeph. 1.8, 9, 11, 18. Mat. 13.22. Luke 8 14.

Against wicked rich men. 1. Sam. 25.2, to 39. Iob 25.* and 21.7. & 27 8.* and Isai. 5.8, 9, 10.* & 32.5, 6, 7. Ier. 15.13 Am 6.1.* and 8.4, to 9. Habak. 2 6.* Luk. 6.25. Zach. 5. 1, 3, 4. looke Couetousnes and Poore.

Riddle of Samson, see wife.

Right hand of God. Luk. 22.69. and Act. 7.55. Matth. 26.64. looke vpright.

Righteous. The righteous shall iudge the wicked, and are bolde. Pro. 14.19. and 28.1

The end of the righteous is ioy and peace. Isa. 57.2.

The song of the righteous. Isai. 25.1.* Psal 31.1.*

The Lord heareth the prayer of the righteous, and blessings are promised them. Pro. 15.29. and 10.6, 7.

The constantnesse and happinesse of the righteous. Wisd. 5.1, 15, 16.

Of the righteous, if hee turne from doing vprightly. Ezek. 18.24.

If the righteous scarsely bee saued, what shall the sinners? 1. Pet. 4.18.

What the feruent prayer of the righteous man auaileth. James. 5.16.

The Lawe is not giuen to the righteous man. 1. Tim. 1, 9.

Who are righteous and blessed. Psal. 32, 1, 2, 5, 11. Gene. 15.6.

Pharaoh confessed God righteous, and himselfe wicked. Exod. 9.27.

The righteous shal flourish when the wicked shall want. Pro. 13.25. and 14.11.

A complaint for the want of the righteous. Micah 7.1.

No man righteous before God. Gen. 6.5. and 8.21. and 1. King. 8.46. and 2. Chron. 6. 36. Iob 4.17, 18, 19, and 9.2, 15, 20, 21. and 25.4, 5, 6. Psal 14.1, 3. and 51.5. and 53.1, 3. and 143.2. Pro. 20.9. Eccles. 7.22. Isai. 64.5, 6, 7. Ierem. 2.29, 35. and 30.14, 15. Micah 7.2. and 2 Esd. 4.30. & 8.35. Wisd. 12, 10. Ecclus. 7.5. Matth. 6.12. Luke 17. 10. Gal. 3.11, 22. Ephe. 2, 1, 3, 8. and 1. Ioh. 1.8. Rom. 3.10, to 20. looke Iust, Saints, and Vpright.

He that doth righteously, is borne of God. 1. John 2.29.

Righteousnesse of God proued. Iob 5, 8.* God rewardeth euery man according to his righteousnesse. 1. Sam. 26.23. as hee did Dauid. 2. Sam. 22.21. and yet not for his righteousnesse. Deut. 9.3, 4, 5, 6.

Christ is our righteousnesse. Isai. 42.6. Iere. 33.16. and 1. Corinth. 1.30. which wee must hope and wait for through faith. Gala. 5.5.

Being freed from sinne, we are made the seruants of righteousnesse. Rom. 6, 18.

Righteousnesse shall dwel in the new heauens and earth. 2. Pet. 2 13.

Christians righteousnesse ought to exceed the righteousnes of Scribes and Pharises. Matth. 5.20.

Blessed are they that suffer for righteousnesse. 1. Pet. 3.14. Mat. 5.10.

The fruite of righteousnesse is sowen in peace. James 3.18.

Mans wrath accomplisheth not Gods righteousnesse. James 1.20.

Of true righteousnesse & the fruit thereof. Phil. 1.11. and 3.9.

Righteousnesse put for keeping the Law. Mat. 3.15. for that which is vpright and holy. Act. 13.10. for vprightnesse of conscience. 2. Cor 6.7.

Raine of righteousnesse. Joel 2.23.

The brestplate of righteousnesse. Ephes. 6.14.

Christ our righteousnesse before God, through grace and faith. Gen. 15.6. Isai. 45. 24. and 53.11, 12. Ierem. 32.6. and 33.15, 16. Dan. 9.24. Habak. 2.4. Zech. 9.9. Acts 10.15, 35, 43. and 13.38, 39. Rom. 1.17. and 3.21, 22.* and 5.1, 9, 17.* and 1. Cor. 1 30. Galat. 2.16.* and 3.6, 8.* and 5.4, 5. Tit. 3. 5, 7.

Against the righteousnesse of the Lawe. Mat. 5.20.* Rom. 2.13.* and 10.3, 4, to 13. Tit. 3.5. Heb. 9.8. Reuel. 3.15, 16.*

Righteousnesse of the wicked, what. Isai. 57.12. see Innocents.

Rise looke Sleepe.

Moses desireth the Lord to rise vp against his enemies. Num. 10.35.

Rising againe. Looke Raise and Resurrection.

Riuer. The vision of the pure Riuer of water

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ter of life. Reuel.22.1.

Out of Eden went a Riuer to water the garden. Gen.2.10.

¶ Robbing. see Theft, and Stealing.

Rocke. Moses put in the cleft of the rocke, while Gods glory passed by Exodus 33.21, 22,23.

Water out of the rocke in Horeb. Exod. 17.6. Num.20.8,to 12.

God caused the Israelites to sucke honie out of the stone, and oile out of the hard rocke. Deut.32.13.

Christ the rocke of offence to some. 1.Pet. 2.8 Rom.9.33. the spirituall Rocke which the Iewes dranke of by faith. 1.Cor.10.4.

The Rocke whereupon Christ builded his Church, himselfe being the head stone. Mat. 16.18, and 21.42.

Rodde of Moses and of Aaron which deuoured the sorcerers Roddes, conuerted into serpents, and why Exod.4.3.and 7.10,12.

Aarons Rodde budded, and bare ripe almonds, and why. Num.17.8.

The Rocke smitten with Moses Rodde, yeelded water. Exod.17.5.6.

Saint Paul was thrise beaten with rods. 2.Cor.11.25.

Rod, for seueritie 1.Cor 4.21.

The Rodde and staffe of God doth comfort the godly. Psal.23.4.

He that spareth the Rod, hateth the child. Pro.13.24.

Roofes to bee builded with battlements, and why. Deut.22.8.

Rome and *Romanes.* Saint Paul arriued at Rome Acts 28.16.

The Romanes sent letters vnto kings for the protection of the Iewes. 1.Mac.15.15.

The league with the Romans & the Spartians, is renewed vnto Simon, Iudas Maccabeus brother. 1.Mac.14.18.20.

Balaams prophecie of the Romane Empire. Num.24.24.

Saint Paul affirmed that he was a Romane. Acts 16.37.and 22.25.

The Romanes manner was, not to condemne any, before the accused had place to answere his accusers. Acts 25.16.

It was foretolde Paul that hee should preach at Rome. Actes 23.11. and hee was permitted so to doe in an house, for two yeres space. Acts 28.30,31.

How the Romanes shall destroy Ierusalem & the Temple. Num.24.24. Isa.5.25.* Dan.9.26,27. and 11.30.* Matt 24.2,54. Luke 19.6,20,to 25. John 11.48,49,50.

Paul much commendeth the faith of the Romanes Rom.1.7,8.

Roote, which bringeth forth gall & wormewood. Deut.29.18.

Iesus Christ came of the Roote of Iesse. Rom.15.12. Reue.22.16.

If the Roote be holy, so are the branches. Rom.11.16.

We that are made partakers of the roote, may not boast against the branches that were broken off for vs. Rom 11.17,18.

Antiochus Epiphanes the wicked roote. 1.Mac.1.11. see Bastards.

Ropes about the heads, &c. a signe of submission. 1.King.20,31.

¶ Rudiments. The beggerly Rudiments of the world, what. Galat.4.3,9,10 Col.2.8. looke Principles.

Rule The peace of God on him that walketh according to ꝑ rule of Christ. Gal.6.16.

Christians ought to ꝓceede by one rule, to the end they may minde one thing. Phil. 3.16.

Ruler & Ruling. God promised Dauid that hee should beare Rule ouer men being iust, and ruling in the feare of God. 2.Sam.23.3.

What maner of men Rulers ought to be. Exod.18,21. Deut.1.13. and of their duties. Deu.1.16,17.

He that ruleth, let him rule with diligence. Rom.12.8.

Like Ruler, like subiects. Ecclus.10.2. see Iudge, Prince, Gouernor, and Centurion.

Runne, see Loynes.

Saluation lyeth not in mans running, see Mercie.

How wee ought to runne in the spirituall race. 1.Cor.9.24,25.* Gal.2.2. Phil.2.16. Heb.12.1,2.

Ruine, see Fall and Destruction.

S

¶ Sabbath. God blessed and sanctified the Sabbath day, and why. Gene.2.2,3. looke in the first Table.

A commandement to sanctifie the Sabbath, and why. Ierem.17.22. Exodus 20.8,to 12. Deut.5.12,13,15.

The Sabbath ordained for seruants, strangers and cattell to rest in. Exod.23,12. as well as their masters. Deut.5.14.

The Sabbath was a signe betweene God and his people, that it is he that sanctifieth them. Exod.31.13,to 18. Ezek.20.12.

Nehemiah reproueth the breakers of the Sabbath. Neh.13.15,to 23.

The sacrifices of the Sabbath Eze.46.4.

God reproueth the violating of the Sabbath Exod.16.26 Ezek.20.13.

Hee that gathered sticks vpon the Sabbath day, was stoned to death. Num.15.32, 35,36.

The Iewes refused to resist their enemies on the Sabbath. 1.Mac.2.34 but were afterward abused to doe the contrary. verse 41.

Nicanor determined to assaile Iudas on the Sabbath day. 2.Mac.15.1,to 6.

The Sabbath of rest to the land, euery seuenth yere. Exod.23.11.

The Sabbath made for man, not man for the Sabbath. Marke 2.27.

The disciples of Christ plucked the eares of corne on the Sabbath day. Matth.12.1. Mar.2.23. Luke 6.1.2.

Christ is Lord of the Sabbath. Mat.12.8. Marke 2.28. Luke 6.5. and healed many vpon the Sabbath day. Luke 13.10,13. and 14.1,4. John 5.5,to 10. and 9.16.

Sabbath of Christians must be euerlasting. Isa.66.23. see Rest.

The true ble of the Sabbath. Isa.56.2. and 58.13.

The exercise of Christ and his Apostles on the Sabbath day. Mar. 6.2. Luke 4 16* John 7.22,23. Acts 13.14,15 and 15.1. and 16.13. and 18.4. and 20.7.

A Sabbath dayes iourney. Acts 1.12.

Sackecloth. Ahab put on Sackecloth when he heard the words of Elijah. 1.Kin.21.19, 27. looke Ropes.

Wee are not saued by the outward signes of the Sacraments, but by the inuisible graces offered therein. Hag.2.12,13. Matth.3, 11. John 3.5. Rom.4.9,10,11. 1.Cor.10.1, to 6. Ephes.5.25,26 1.Peter 3.21. Looke Baptisme, Supper, and Signes.

Sacrifices ought to be without blemish Leuit.1.10, and 3.1. and 22.19. Numb.28,31. Deut.15.21. and 17.1. Ezek.43.22.

The morning Sacrifice 2.King.3.20.

Acceptable Sacrifices were kindled with fire from heauen. Gen.4.4.& 8.20,21 & 15. 9,17. Leuiticus 9.24. Iudg.6.21.& 13.19, 20. 1.Kings 18.38. 2.Chron.7.1. 1.Chron. 21.26.

Of the daply Sacrifice. Exod.29.38. Num. 28.3.

The feasts of Sacrifice were kept with ioy. Gen.31.54. Exod.18.12 & 32.6. Num. 25.2. Deut. 12.6.7,11, to 15. and 27 6,7. 1.Sam.1.3,4. and 9.13.* and 16.5. 2.Sa. 15.7,11,12. 1.King.1.9,25 and 3.4,15. 1. Chron.29.9,21,22.

Of Sacrificing of children. Leuit.18.21 & 20. 2.Deu.12.31. Iudg.11.30.* 2.Kin.3.27 and 16.3.& 17.17.2.Chr.28.3. Psal.106.37. Isa.57.5. Ier.7.31.& 19.4. Eze 16.20 & 20. 31. Of the Sacrifice of the vngodly. Gen.4.3, 5. 1.Sam.15.21,22. Psal.40.6 and 50.16, 17. and 51.16. Isa.1.11,to 16. and 44.15,to 21.& 66.3. Iere.6.20 and 7.11,18 & 14.12. Hose 5.6. and 6.6. and 8.13. and 9.4. Amos 5.21.* Mich.6.7. Ecclus.34.18. Matth.9. 13 Mar.12.33. Heb.10.6,8.

Of spirituall Sacrifices. Psal 5 7.& 26.6.* 27.6.& 40.6.& 50.14,15.& 51 17,19.& 116. 13.* Deu.21.3. Isa 56.1,2. Iere.7.3,to 7. Hos 6.6 Mic.6.8. Eccli 35.1.* Matt.5.23, 24.& 9.13. and 12.7. Marke 12.33,34,44. Rom.12.1. Phil.4.18 Heb.13.15,16.

Christ is the perfect Sacrifice for the faithful Isa 53.10 John.17.3.2 Corinth.5.18.* Ephes 5.2. 1.Ioh.2.1,2. and 4.2,9,10,14. Heb.1.3. and 5.1. whereof Isaak was a figure. Gene.22.2.8,9,13,18. and all the Sacrifices of the old law a shadow. Heb.10.1,to 10 Looke Priest and Offrings, and Aaron in the first Table.

Sacrificer, see Priest.

Sadduces, see Resurrection.

Sadnesse, see Heauinesse.

Safetie. Those that are vnder the protection of God, shall dwell in safety. Deut 33. 12,28. Prou.3.23. Isa.14.30. Iere 32.37. Hose.2.18. As did the Israelites, so long as they honoured God. 1.Sam.12.11.

Saints. We ought to distribute to the necessitie of ꝑ Saints. Rom.12.13.1.Cor.16.1,2.

Paul would haue the Saints to decide all controuersies. 1 Cor.6.1.

Of those that gaue themselues to ministier to the Saints. 1.Cor.16.15,17.

Continuall prayers to be made in the spirit for the Saints. Ephes.6.18.

Christians called Saints, and why. Rom. 16.2 Ephes. 1.1, Phil.1.1. and 4.21, Philemon 5. Heb 13.24 1.Cor.1.2. 2.Cor.1.1. Colos. 1.2.1. Thess.5.27,&c.

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It was giuen vnto the beast to make war with the Saints, and ouercome them. Reue. 13.7.

The Saints loued not their liues to the death for the word of their testimony. Reue. 12.11. See Precious.

The Saints shall shine as the Sunne. Mat. 13.43. Their felicitie. Reue. 7.16,17.

The prayers of Saints offered vp to God by the Angel. Reue. 8.3,4.

Righteousnesse of Saints expressed by fine linnen. Reue. 19.8.

The Saints are in the hands of God. Deu. 33.3.

God will keepe the feet of his Saints from slipping away in temptations. 1. Sam. 2.9.

God punisheth his Saints in mercy. Psal. 99.6,8.

The mysterie of saluation in Christ is manifested to his elect Saints. Col. 1.26.

Against worshipping of Saints. Iudg. 13.15,16. Psal. 29.1. and 115.1.* & 81.9. Isa. 42 8. Ezek. 13.13,14. Matt. 4.10. Luke 4.8. Acts 10.25,26. and 14.11, to 19. 1. Cor. 1.12,13. and 3.5,6. Reu. 22.8,9. & praying or putting our trust in them. Psal. 36.6. & 115.17. and 60.1.* & 145.18.* & 146.3. Isa 63.16. Jer. 15. 1. and 17.5,6. Ezek. 14.14,20. Hose. 13.4. Ester 14.3. Matth. 11.28. John 14.6. Acts 4.12. Rom. 10.14. Jam. 1.5,17.

Sale looke Buy.

Salt. Lots wife transformed into a pillar of Salt. Gene. 19.26.

Abimelech sowed salt in the citie of Shechem. Iudges 9.45.

God threatneth to burne the Iewes land with brimstone and Salt, if they disobeyed his Lawes. Deut. 29.23.

Elisha cast Salt into the infectious spring of waters, and healed them. 2. Kin. 2.21,22.

Euery man shall be salted with fire, and euery sacrifice shalbe salted with Salt. Mar. 9.49.

The Apostles are called the Salt of the earth. Mat. 5.13.

Our speech must bee powdred with Salt. Col. 4.6.

The couenant of Salt. Num. 18.19.

The citie of Salt. Iosh. 15.62.

Saluation belongeth vnto the Lord. Psal. 3.8.

The Lord is our Saluation. Exod. 15.2. Psal. 65.5. 2. Sam. 22.3.

Saluation is obteined by Iesus Christ. 1. Thess 5.9. and by none other. Acts. 4.12.

The Prophets haue diligently enquired of the Saluation that should come by Christ. 1. Pet. 1.9,10,11.

Saluation put for the doctrine of the Gospel. Heb. 2.3.

We ought to craue health and Saluation of God. Iere. 17.14.

God hath wrought our saluatiō by sending his sonne to be our redeemer. Isa. 59.20,21.

Saluation is of the Iewes, of whom Christ descended as touching the flesh. Ioh 4.22.

Eternall saluation giuen to all that obey the Lord Iesus. Heb. 5.9.

Our saluation yet hid, at the last day shall be reuealed. 1. Pet. 1.5.

Saluation came into the house of Zacheus, because hee beleeued in Iesus Christ. Luke 19.9.

The knowledge of Saluation came vnto vs through Gods tender mercie, by Iesus Christ, without our desert. Luke 1.77,78, 79. Rom. 6.23. Ephesians 2.1,5,8. Titus 3. 4,to 8.

Hannah reioyced in Gods Saluation. 1. Sam. 2.1.

Christ the Saluation of the Gentiles is promised. Gene. 49.10. exhibited and seene. Luke 2.30,31,32.

All things necessary to Saluation, are reuealed to vs by Christ. Ioh. 15.15. Act. 20.27

Of the certainetie of our Saluation. Iob 13.15,16.& 19.25,26,27. Psal. 71. 1. Iohn 10.28,29. Rom. 8.1,16,17,38,39. Gal. 4.6. Heb. 10.22,23. and 11. 1. Iam. 1.6,7,8.

How Saluation is obtained through faith by Gods gracious election, looke more Isa. 25.9. Matt. 20.15,16.& 25.34. Mar. 10.31, 40. Iob. 3.15,16.& 5.24.& 20.29,31. Acts 2. 47. and 15.11.& 16.31. Rom. 1.16. & 10.4,9. Eph. 1.11,13. and 2.8. 1. Thes. 5.9.2. Thes. 2.12,14. 2. Tim. 1.9,10. and 2.10. Tit. 1.1, 2. and 3.4,to 8. 1. Pet. 1.2,to 6.

Salute no man by the way. Luke 10.4. 2. King. 4.29. see Blesse.

The salutation of the Angel to Gideon. Iudg. 6.12. and to the virgine Marie. Luke 1.28,29.

Pauls manner of subscribing his Epistles, The saluation of mee Paul with mine owne hand. 2. Thess. 3.17.

Sanctifie, for to keepe holy. Deut 5.12. to dedicate to God. Exod. 13.2. Numb. 7.1. to prayse. 1. Pet. 3.15. and to make a thing to be taken for holy. Matth. 23.17.

The Tabernacle, the Arke with the instruments, and Aarons sonnes sanctified. Exo. 29.43 and 30.26, to 31. Leu. 8.10,11.

The faithfull are sanctified in the Name of Christ by the Spirit of God. 1. Cor. 6.11.

To sanctifie God, what. Deut. 32.51.

The vnbeleeuing husband is sanctified by the wife, &c. 1. Cor. 7.14. looke Celebrate, and Consecrate.

Of Sanctification. 1. Cor. 1.30, 32. 1. Thes. 4.3.

Sanctuary. The high Priest entred into the Sanctuary but once a yeere. Leuit. 16.2. Heb 9.7.

The purging of the Sanctuary. Leuit. 16. 14,15,16.

God commanded to reuerence his Sanctuary Leuit. 19.30.

The forme and situation of the Sanctuary with all the furniture, is made. Exod. 36.1.* and 37.1.* and 38.1.* and 39.32.* as was commanded. Exo. 25.1.* and 26.1.* and 27. 1.* and is reared vp. Exod. 40.2.*

The land of Canaan, called Gods Sanctuary. Exod. 15.16,17.

Satan obtaining leaue of God, destroyed all Iobs goods. Iob 1.12.* and afflicted him. Iob 2.6,7.

Satan desired to winnow the Apostles as wheate. Luke 22.31,32.

The fornicator to be deliuered vnto Satan, and why. 1. Cor. 5.4,5. Hymeneus and Alexander likewise. 1. Tim. 1,20.

Satan hindred Pauls iourney to Thessalonica. 1. Thes. 2.18.

Satan bound and cast into the bottomlesse pit, and looked againe. Reuel. 20.2,3.

Christ called Peter, Satan. Matth. 16.23. Marke 8.23.

They were instrumēts of Satan, that tempted Dauid to slay Shimei. 2. Sam. 19.22.

Satan blindeth the minds of infidels, that Gods glorious Gospel should not shine vnto them. 2 Cor. 4.4. and endeuoureth to withdraw the faithful from the same. 1. Thes. 3.5.

Of the Synagogue of Satan. Reuel. 2.9. and 3.9. and of his throne. Reue. 2.13. looke Deuill.

Antichrists comming is by the working of Satan. 2. Thessalon. 2.9. Looke in the first Table.

Satisfaction, see Christ and Restitution.

Satisfied, see Foure.

Saue. Israel a people saued by the Lord. Deut. 33.29.

God onely saueth out of all aduersities. 1. Sam 10.19.

No man saued by his owne power or policie. Psal. 33.16.

He that will saue his life. see Life.

Christ came to saue that which was lost. Matth. 18.11. Luke 19.10. euen sinners. 1. Tim. 1.15.

The Lord addeth daily to the Church, such as shall be saued, by the Gospel preached. Acts 2 47.

God hath saued vs from sinne, and how. Ephes. 2.7,8. Titus 3.5,6,7.

One asked Christ if but few should bee saued. Luke. 13.23.

Christ would haue all men saued, and come to the knowledge of the truth. 1. Tim. 2.4.

Who shall be saued Isa. 33.15,16.

Of the ioyfull estate of them that shall be saued. Isa. 25 6.* & 30.19,20.& 49.6.* and 60. 1.* & 65.23,24,25 Jer. 31.23.* Dan. 12. 3. 2. Esd. 2.27, to 33.* Wisd. 3.1,7,8. and 5. 1,5. Matth. 13 43.& 19.28,29.& 25.10,29, 34, to 41. Marke 12.25. Luke 9.29. and 16, 22,25. and 22.30. Ioh. 16.22.& 17.24. Rom. 8.17,30. 1. Cor. 2.9. and 15.42. 2. Tim. 4.8. Heb. 2. 10.36. and 13.14. Iam. 1.2. 1. Pet. 1. 4,5. and 5.1,4. Reu. 2.7,10,17,26.* and 3. 5.12.20.* and 21.4,7,10,* & 22.1,2,3,4,5. looke Heauen and Life.

Who so taketh vpon him to be able to saue himselfe, maketh himselfe God. Iob 40.9.

Sauiour God is our Sauiour out of all troubles. 2. Sam. 22.3.7.

God is the Sauiour of all men, specially of those that beleeue. 1. Tim. 4.10.

Christ is a prince and Sauiour. Acts 5.31. in whom ipeth our saluation. Matth. 1.21.

Many called Sauiours. Iudg. 3.9, 15.

Sauour. The Lord smelled a sauour of rest at Noahs sacrifice. Gen. 8 21.

To whom Christ his crosse is a sauour of death vnto death, and life vnto life. 2. Cor. 2. 14,15,16.

Saw. The Sawe may not exalt it selfe against him that moueth it. Isa. 10.15.

Scab. A blistering scab vpon man and beast, in all Egypt. Exod. 9.9,10,11.

Scape goate, what. Leuit. 16 8.

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Scarcitie, looke Plentie.
Schisme, looke Heresies and Sects.
Schoolemaster. looke Law.
Scholler. A good Master maketh a good Scholler. Example. 2. King. 12. 2.
Scourged. Christ was scourged. Mat. 27. 26
Paul should haue bene scourged, but was not. Acts 22. 24, to 30.
Christ foretolde his Apostles howe they should be scourged Mat 23. 34. looke Beaten.
Scourges. looke Plagues.
Scribe, what it signifieth. Ezra 7. 6 looke Pharise.
Scriptures, why they were written. John 20. 31.
The Scripture hath concluded all vnder sinne, and why. Gal. 3. 22, 23, 24.
The Scriptures testifie of Christ. Luke 24. 27, 46. John 5. 39. and 20. 9. Act. 18. 28.
Christ confounded the deuill by the Scripture Mat. 4. 4, 8, 10. Luk. 4. 4, 8, 12.
Christ proued by the Scriptures, that hee was sent of the Father. John 5. 36, 39.
Christ came to fulfill the Scriptures, and therefore interpreteth them to his Apostles. Luk 24. 27, 44, 45, 46.
Searching of Scriptures daily, and why. Acts 17. 11.
What profit wee reape of the Scriptures. Rom. 15. 4 2. Tim. 3. 16, 17.
Scripture put for the old Testament. John 5. 39. Rom. 15. 4. 1. Cor. 15 3.
Hee that beleeueth not the Scriptures, will not giue credit vnto any person. Luk. 16. 31.
Timothy instructed in the Scriptures from a child. 2. Tim. 3. 15.
Peter exhorteth vs to take heede vnto the Scriptures, and why. 2. Pet. 1. 19.* and 3. 1, 2.
To beware of wresters of the Scriptures, & why. 2. Pet. 3. 16, 17. All things that Christ did, are not in Scripture. John 20. 30, 31. and 21. 25.
The vnderstanding of the Scriptures is the gift of God. Luk. 24. 45.
The Scriptures are wholesome waters. Ezek. 47. 9.
All sorts of people ought to know ꝑ Scriptures. Deut. 6. 7, 8, 9. Num 11. 29. Iohn. 1. 8. Psal. 1. 2, & 2. 10. & 19. 7, to 11. and 119. 9, 16, 105. Pro. 20. 5. Lu. 11. 52. Joh. 5. 39. Act. 17. 11 & 18. 24. Rom. 15. 4. Col. 3. 16. & 1. Tim. 4. 13. and 2. Tim. 3. 15, 16. Reu. 22. 10
The Scriptures are easie to the simple, if the spirit of God be not absent. Exod. 4. 15. Deu. 30. 11, 12, 13, 14. Psal. 19. 7. & 119. 130. Pro. 14. 6. Isa. 54. 13. Jer. 31. 34 Haba. 2. 2, 14. Mat. 11. 25. & 13. 11. John 16. 13. Acts 2. 17, 18. & 1. Cor. 2. 9, 10. Tit. 1. 3 and 2. Pet. 1. 20.
Ignorance of the Scriptures, very dangerous for Christians. 2. Kin. 17. 26, 27, 28, 29. Psal. 95. 10, 11. Pro 1. 28, 29. Isa. 1. 3, 4. and 5. 13, 14. Will. 5. 6, 7. and 14. 21. Eccle. 4. 25. Mat. 15 14. Mar. 12. 24. Joh 3. 19, 20. & 12. 35. Rom 1. 28.* and 10, 2, 3. and 1. Cor. 2. 8. and 14. 38. and 15. 34. and 1. Thess 4. 13.
The Canonicall Scripture comprehendeth all things needful to saluation. Joh. 4. 25. and 5. 39. and 15. 15. and 16. 13. and 20 30, 31. Act. 1. 1, 2 & 10. 27. and 26. 22. Rom. 1. 16. and 15. 4. and 2. Tim. 3. 15, 16, 17. and 1. Cor. 1. 8. 1. Pet. 1. 23, 25. & 2. Pet. 1. 21. Heb. 4. 12. and to decide all controuersies needfull for Christians to bee resolued in. Psal. 119. 105 and 147. 19, 20. Wis. 1. 6. Eccl. 1. 5. Mat. 4. 3, 4, 7, 10. 9. 13. & 12. 3, 4, 5, 40. and 15. 7, 8. and 16. 4. and 22 31, 32, to 39. Mar 10. 2, 3, to 13. Luke 16, 29. and 19. 46. and 24. 26, 27. Joh. 10 34. Act. 2. 16, to 22. and 3. 22. and 10. 43. and 18. 28. Rom. 3. 10, to 20. and 4. 3. and 9, 12.* and 2. Cor. 10. 4, 5. & 1. Cor. 11. 23.* and 2. Tim. 3. 16. Heb 4. 12.
Seale. To seale, is taken for to applye, as Joh. 3. 33. and 6. 27.
Sea, made and named of the waters gathered together. Gen. 1, 1, 9, 10.
Israel passed through the middest of the Sea, being diuided with Moses rodde. Exod. 14. 21, 22.
The Sea of the wildernesse is called also the salt Sea. Josh. 3 16.
The vttermost Sea. Deut. 11. 24.
The glassie Sea. Reue 15. 2.
The forme of the molten Sea, which Salomon placed in the Temple. 1. Kings 7. 23, to 27.
The Sea for a lake. Mat. 4. 13. Mar. 1. 16. Luke 5. 2.
Search. There is no searching of Gods vnderstanding. Isa. 40. 28.
God searcheth all hearts. 1. Chron. 28. 9. looke Heart, and Curious.
Seasons. looke Signes.
Seate. What we should attribute to those which sit in Moses seate Mat. 23. 2, 3.
Second death. Reue. 2. 11. and 21 8.
Secret. S. Paul shewed the Corinthians a secret. 1. Cor. 15. 51.*
Some thinke God seeth not their secret abominations. Ezek. 8. 12.
God shall iudge the secrets of men by Jesus Christ. Rom. 2. 16.
Sect. S. Paul was of the sect of the Pharises. Acts. 26. 5.
How the Sects of Sadduces and Pharises differ. Acts 23. 8.
Securitie of Belshazzar. Dan. 5. 1, 2, to 6.* looke Careleste.
Sedition, and the punishment therof. Num. 16. 1, 2.* & 20. 2, to 7. Judg. 9 2.* & 12. 1, to 7 2. Sam. 20. 1, 21, 22. & 1. Kin. 1. 5,* & 2. 15, to 26 Est. 2 21, 22. Acts 5. 36, 37. and 23. 7, 9, 10.* looke Rebell, and Enuie.
Seditious persons are to bee shunned. Pro. 24. 21.
Seduce, looke Deceiue.
See. How Moses and diuers other sawe God, whom no man can see and liue. Exod. 24. 9, 10, 11. and 33. 20, 23. Num. 12. 8.
Jaakob saw God face to face. Ge. 32. 30.
S. Paul desireth to see the Thessalonians bodily. 1. Thess. 2. 17.
God will giue his children eyes to see withall. Deut. 29. 4.
See, put for to knowe. Matth. 9. 4. Joh 6. 40. for entring into. John 3. 3. and for feele. John 8. 51.
Seede is sowen, and God giueth it a body at his pleasure. 1. Cor. 9. 10.
Seede shall be multiplied to them that giue liberall almes. 2. Cor. 15 38.
Of Seede that is made vncleane. Leuit. 11. 38.
Of raising Seede. see Raise.
Seed of Abraham from Izhak by promise, not from Ishmael. Gene. 21. 12. Rom. 9. 8. Heb. 11. 18.
Seede for posteritie. Mar. 12. 19.
Jesus Christ was of the Seede of David. 2. Sam 7. 12, 13.
God hath left the Seede of the Iewes. Rom. 9 29.
The word of God is compared to Seede. Matth. 13. 3, to 44. Mar. 4. 3, 14, 26, 31. Lu. 8. 5, to 16.
The honourable Seede are they that feare the Lord. Eccles. 10. 20.
Seeke. He that doeth Seeke the Lord with all his heart, shall find him. Deut. 4. 29, 30, 31. Jere. 29. 13.
To seeke God, looke Leese.
The godly labour for all that seeke knowledge. Eccles. 33. 16. and 24 39.
Seeme, looke Hypocrites and Eyes.
Seer, put for a Prophet. 1. Sam. 9. 9, 11.
Seethe. The ceremoniall Law forbidden to seethe meate vpon the Sabbath day. Exo. 16 23.
The Seething pot. Ezek. 24 3, to 15.
Seething children, see Women.
Sell that yee haue, and giue to the poore. Matth. 19 21 Lu. 12. 33, 34. and 18. 22.
Joseph was solde by Gods prouidence. Gene. 45. 5.
The faithfull solde their possessions, and why. Acts 2. 45. looke Buy.
Sende. God declares that hee did Sende Moses to gouerne his people. Num. 16. 28.
Christ sent by God. John 8. 18.
God sent Rezin, and Pekah against Ahaz. 2. Kings 15. 37. and 16. 1, 5.
Christ sent his Apostles as hee was sent. John 20 21.
None can preach except they be sent. Roman. 10. 15.
Separate. God separated the Israelites from other people, that they might separate themselues from filthinesse. Leuit. 20. 24, 25, 26.
Of the Separate field. Leuit. 27. 21.
Of the separating of the goates from the sheepe Matth. 25. 31, 32, 33.
Sepulchre. Christs Sepulchre watched with souldiers. Matth. 27 60, 63.*
The Pharises are termed whited tombes, or Sepulchres. Mat. 23. 27, 28. looke Graues.
Serpent. The Serpent through subtilty beguiled the woman, and was cursed. Gene. 3. 1, 13, 14. 15. and 2 Cor. 11. 3.
The fierie Serpent of brasse set vp to heale them that were bitten of the fierie Serpents. Num. 21. 6, to 10. which after being honoured, Hezekiah caused to bee broken in peeces. 2. Kings 18. 4. what it did signifie. John 3. 14. 15.
Jesus Christ called the Pharises Serpents, Matt. 23. 33. and willeth his Apostles to bee wise as Serpents. Mat. 10. 16.
The deuill called that olde Serpent. Reue. 12. 9. and 20. 2. see Rod.
Seruants, and their estate. Leuit. 25. 44, 45
Of him that lay with a maide Seruant affianced, and not redeemed. Leuit. 19. 20.
Of a Iewes sonne solde to bee a Seruant. Deut. 15. 12, to 19. Exod. 21. 2, to 7.

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Of a mans daughter solde to be a seruant. Exod. 21.7, to 12.

Ruth sayde shee was Boaz seruant, and maide. Ruth 2.13.

A seruant that ran away from his master being an heathen. Deut. 23.15,16.

Of freeing of seruants Iere. 34.9.*

Of the discipline of seruants. Eccius. 33. 23.*

How to entreate a seruant from his childhoode. Deu. 29.19,20,21.

The duetie of seruants towards their master. Ephe. 6.5, to 9. Col. 3 22.* 1 Tim. 6.1. Tit. 2.9.* 1. Pet. 2.18.* Mat. 8.9.

Of seruants called to the knowledge of the Gospel. 1. Cor. 7.21,22.

Moses willed the Iewes to remember that they were seruants themselues. Deut. 16.12.

Examples of good seruants and faithfull. Gen. 24.1,*31,38,39,40, and 39.1.*

God called the Israelites his seruants. Leuit. 25.55.

God hath compassion of his seruants. Deu. 32.36.

Christ calleth his not seruants, but friends, and why. John 15.14,15.

Wee are the seruants of God deliuered from sinne. John 8.32, to 37. Roma. 6.16,17, 18.* 1. Pet. 2.16.

Blessed is that seruant, whome his master when he commeth, shall finde waking. Luke 12.36, to 49.

Wee are all vnprofitable seruants. Luke 17.10.

The seruant is not greater then his master. John 15.20.

God will auenge the blood of his seruants. Deut. 32.43.

Who so will be greatest, ought to bee seruant to all. Mat. 20.26,27,28.

A Bishop is the Lords seruant. 2. Tim. 2. 24.

The seruants of Christ ought not to be men pleasers. Gal. 1.10.

Paul being free from all men, became seruant to all, to winne the more. 1. Corinth. 9.19.

Wee are seruants of sinne, if wee be ouercome by it. John 8.34. 2. Pet. 2.19. and being seruants of sinne wee are freed from righteousnesse. Rom. 6.20.

We ought to instruct our children, that of bond to the deuill. Deut. 6.21.* we are made sonnes of God. Gal. 3.26.

The seruant that knoweth his masters will, and doeth it not. Luke 12 47,48.

Dauid suffred not his seruants to doe Saul harme, and why. 1. Sam. 24.5, to 11.

God prouided for his seruants contrary to their expectations. 2. Sa. 17.20,29.

The wicked are Gods seruants, and how. Iere. 25 9. and 27.6.

Seruant of the Church. Rom. 16.1.

Serue. How we must serue God. Iosh. 22. 5.27.28, 29 and 24. 14, to 25. Exod 23.25. Deuter 6.13. and 10. 12, 17, 20. and 28. 47 1 Sam. 12.20. Matt. 4.10. Luke 4.8. Hebr. 12.28.

The Iewes serued Baalim, and Ashtaroth, and forsooke the Lord. Iudg. 2.11, 13. and 3.7.

Of those that serued both God and idoles. 2. King. 17.28, 33.*

The end of our vocation and redemption, is to serue the liuing God. 1. Thess. 1.9. Heb. 2.15. Luke 1.74,75.

Seruice displeasing, or pleasing God. Isai. 1.11, to 18. and 43.22,23,24.

Seruile worke, what. Leuit 23.7.

Seruitude. God foretold Abraham the seruitude of the children of Israel, and their deliuerance out of Egypt. Genes. 15.13,14. looke Bondage.

Seuen. Iethro had seuen daughters. Exod. 2.16. and Iob seuen sonnes. Iob 1.2. and 42 13. looke Martyrdome.

Seuentie, put for an infinite number. Mat. 18.22.

Seuentie and two disciples sent to preach, and how. Lu. 10.1, to 13, 16. Mat. 10.1, to 16.

Shame vpon those that disobey God. Deut. 28.20. looke Ashamed.

Sheepe were wont to bee watered toward night. Gen. 29.2, 3, 7, 8. Exod. 2.17, 18.

Sheepe were permitted the Iewes to eat. Deut. 14.4.

Michaiahs parable of the sheepe without a shepheard. 1. Kings 22.17, 35, 36, 37.

Whose flockes of sheepe are cursed, and whose blessed. Deut. 28.4, 31. as appeareth. Iudg. 6.4.

An oblation of a Sheepe or Lambe. Leu. 3 6.7.

We were as stray sheepe before our conuersion. 1. Pet. 2.25.

Christ calleth the Iewes lost sheepe. Mat. 10.6. to whom he was sent. Matth. 15.24.

The qualities & safetie of Christs sheepe. John 3.15, 16 and 10.27, 28.

Those that were not of his sheepe, beleeued not. John 10.26.

Christ calleth his sheepe, the blessed of his Father. Matth. 25.33, 34.

Christ willeth Peter to feede his lambes and sheepe. John 21.15, 16, 17.

Iewes and Gentiles are one Sheepefold acknowledging Christ their onely Shepherd. John 10.16. 1. Pet. 2.25.

Shepheards. Iaakobs children were Shepheards, which were an abomination to the Egyptians. Gen 46.32.*

Christ the Shepheard and expectation of the Gentiles. 2. Esd. 2.34.* The good Shepheard. Joh. 10.11, 14. The chiefe Shepheard. 1. Pet. 5.4. and 2.25. of the faithfull. Ezek. 34.23, 24. Zech. 13.7. whose birth was declared vnto Shepheards. Luke 2.8, to 21.

Against couetous Shepheards. Ezek. 34. 2, to 23.

Of the foolish and idle Shepheard, and his instruments. Zech. 11.15, 16, 17.

Of Shepheards, looke more in Pastours, and Heardmen.

A *Shekel* of the Sanctuarie, what. Exod. 30.13. Ezek. 45.12. Num. 3.47.

A common Shekel, what. Gen. 23 15. Exodus 21.32.

Twentie Shekels make one pound. Ezek. 4.10.

Shewbread, looke Bread.

Shields of gold. 1 Kings 10.17. put in the house called the forrest of Lebanon. Chap. 7.2 caried away by Shishak king of Egypt, and brasen Shields put in their stead by Rehoboam. Chap. 14.26,27.

God is a Shield to the faithfull Deuter. 33.29. 2. Sam. 22.3. Psal 119.114. Looke Prot 6our.

Shooes of the Israelites waxed not old for fortie yeeres space. Deut. 29 5.

Those that did eate the Paschal Lambe had their shooes on their feet, &c. Exo. 12.11.

God commanded Moses to put his shooes off his feete. Exod. 3.5. The like commaundement had Iosh. Iosh. 5.15. The ceremonie of putting off the shooe, in redeeming and changing. Ruth. 4.7.

Moses prophesied vnto the tribe of Asher, that their shooes should bee yron and brasse. Deut. 33.25.

Shut. God wil shut vp the heauens to infidels. Deut. 11.17.

Sickneſſe sent of God to those that will not heare his worde. Exod. 15.26. or doe disobey his commandements. Deut. 28 35, 59.

How Ieroboam behaued himselfe, when his sonne was sicke. 1 King. 14.1, to 21.

Dauids behauiour while his sonne by Bathsheba was sicke. 2. Sam. 12.15, 16, to 24.

Amnon feined himselfe sicke, and why. 2. Sam. 13.5, 6.

The sicke should call for the Elders of the Church. James 5.14, 15.

In our sickenesse wee ought to haue recourse to God. Eccius 38.9. Isai. 38, 2, 3. (and set our house in order. 2. Kin. 20.1.) and not to idoles or witches. 2. Kin. 1.16.

If we serue God, he will remoue all sickenesse from among vs. Exod. 23.25. and send them on all that hate vs. Deut. 7.12, 15.

God sendeth sickenesse, sometime for our sinnes. Mat. 9.2. sometime for his owne glorie. John 5.5, 14 and 9.3. and 11.4.

Many weake and sicke for communicating vnworthily. 1. Cor. 11.30.

Christ healeth the sickenesse both of body and soule. Mat. 8.16.

We ought to humble our selues before we be sicke. Eccius. 18.20.

Sickenesse the punishment of sinne. Leuit. 26.16, 18. Numb 12.10.* 2 Sam. 24.10, to 18. 2. King. 5.1, 27. 2 Chron. 21.12, to 16.

How the sicke haue behaued themselues in their sickenesse, and death Gene 48.3.* and 49.28.* & 50.24, 25, 26. Deut. 31.1 to 14.* Iosh. 23.2.* and 24.1, to 30.* 1. King. 2. 4, to 11. 2. Chron. 32.24. 2. King. 20, 1, 2, 3. Tob. 4 2.* 1. Macc. 2.49.*

The sicke must be visited and comforted, Ge. 48.1. 2 Kin. 8.29 Job 2.11. Psa. 41.3. Eccius 7.34, 35. and 38.9, 12. 2. Esd 2.21. Mat. 25.36, 39, 40. 2. Cor. 1.4. Looke Diseases and Infirmities.

Side of Christ pearced with a speare. Joh. 19.34.

Sigh. The Israelites sighed for their bondage, & were heard. Exod. 1.14. and 2.23, 24. Paul sighed, and why. 2. Cor. 5.2, 3.

Sights, looke Appearings.

Signes oft times taken for miracles, whereby God doth make his power knowen. Exod. 4.8, 9. and 34.10. and 7.3, 21.* and 16.4.*

Iosh.

Josh.3.5.1.King.13.3.and 17.1,14.and 18.24.* and 20.13,22,28,36,42.2.Kin.5.10,to 15.and 20 8,to 12.Matt.8.3.* & 9.2.* & 14.19,to 22,36.such the Scribes and Pharises required.Matt.12.38,to 43. and 16, 1,to 6. Luke 11.29,to 33.1. Cor.1.22.

Signes sometimes also are tokens of assurance.Gen.9.12 & 15.8.Exod.31.13.Josh. 2.18,to 22.Judg.6.14.* 1.Sam.2.34.& 10. 1,to 10.2.Sam.2.1,2.& 2.Kin.19. 29.Isai. 37.30.& 38.7.Tob.5.2.Num 16.28,29.Lu. 1.35,36,37.& 2.12. sometime for tokens of remembrance. Exo.12.13.Num.15.39.and 16.38.and 17. 10. Joshua 4. 6. looke Sacraments.

Sunne,Moone,and Starres ordeined for Signes,seasons,dayes, and yeeres.Genes. 1. 14,to 19.

Signes shal follow them that beleeue, for a confirmation of their doctrine.Mar. 16.17.

Signes preceeding the day of iudgement. Mat.24.29,to 31.Mar 13.24.*Lu.21.25.* Isa.13.10.Eze.32.7.Joel 3.15.

Wee ought not to feare the signes of heauen.Jer.10.2.

Silence must bee kept, as time and place requireth.Psa.10,19.and 25.11.Ecclus.20. 1,5,to 9.

*Siluer.*looke Golde.

Similitude. God sending his owne sonne in the similitude of sinful flesh, condemned sinne in the flesh.Rom.8.3.and 6.5.

Simple concerning euill. Mat.10.16.Romanes 16.19.

Hee that distributeth, let him doe it with simplicitie.Rom 12.8.

Paul reioiceth that his conuersation was in simplicitie.2.Cor.1.12.

*Singing.*Deborah and Barak sung praise to God. Judg. 5.1.* and Moses and the Israelites with Miriam.Exo. 15.1.* and Dauid also.2.Sam. 22.1.*

Wee ought to sing Psalmes and spiritual songs to the Lord in our hearts.Ephe.5.19. Col.3.16,17.

A song for þ Israelites to learne by heart, and sing.Deut.31.19.and 32.1,to 44.

Singers ordeined,and their office,and courses.1.Chr.25.1.*

Dauid the sweete singer of Israel.2. Sa. 23.1.looke Song.

Sinne and *Sinner* Sinne taken for the root of peruersitie.Rom. 6.and 7. Chapters. and for a sacrifice for the satisfaction for sinne. Rom.8.3. 2.Cor.5.21. and sinners,for those that are altogether addicted to wickednesse. Mat.9.11.John 9.31.

Adam laide his sinne to his wife, and shee to the Serpent.Gen.3.12,13

Through whom sinne entred into þ world, and death by sinne.Rom 5.12.

The deuill prouoked the woman to sinne. Gen.3.1,to 6.

He that committeth sinne, is of the deuill. 1.John 3.8.

Sinne is the sting of death.1.Cor.15.56.

He is a sinner that beleeueth not the Gospel.1.Pet.4.17,18.

Jeroboam sinned,& made Israel to sinne. 1.Kings 12.28,29, 30. which sinne pulled destruction vpon the citie. 1.Kings 14.16.

The like is to be seene in Baasha.1.Kings 16,2,3.

Samuel counted it a sinne against the Lord to cease praying for the Israelites. 1. Sam.12.23.

The children of Eli sinned, and made the people to trespasse.1.Sam.2.12,17,24, 25.

Idolaters company must be shunned, lest wee sinne against the Lorde. Exod. 23. 24, 32,33.

Who so is ouercome of sinne, is the seruant of sinne. John 8.34. Rom.6.12.

Seruants of sinne, are freed from righteousnesse,and contrary.Rom 6,18,20.

Adam hauing sinned, fled from Gods presence.Gen.3.8.

None exempt from sinne,and therefore all haue neede of the sauiour. Psa.20.9. Isa.41. 29.and 53.12.1.John 1.7.*

Sinne was not knowen to bee sinne, but lay as dead, before the Lawe declared and reuiued it Rom.5.13 and 7.7,8,9.

As punishment for sinne, death is come vpon all men.Rom.5.12.

Sinne abounding coulde not surmount Gods grace Rom. 5.15,20,21.

The fruit of sinne is shame, and the ende death.Rom.6.21.

Euery man shal die for his owne sinne. Jer.31.30.

The blood of Bulles and Goates coulde not take away sinne. Heb. 10,1,to 5.

God forgiueth sinnes.Num,14.18.Exod. 34.7.

Wee ought not to continue in sinne. Eccles.21.1.

To be conuerted from sinne, is the gift of God. Jer.31.18,19.

God called Adam to shewe him his sinne. Gen.3.9.

God shewed Kain his sinne, before hee cursed him.Gen.4.10.

God punished the people, because their sinne increased.Jer.30.15.

Saluation promised to them that confesse their sinnes. Leui.26.40.42,45. Job 13.16. Ezek 33.11.

God imputeth not sinne vnto his faithful. Psal 32.2.

Dauid acknowledging his sinne , was pardoned.2.Sam.12.13.

The Israelites confessed the grieuousnes of their sinnes. Judg.10.10.1 Sam.12.10.

Pharaoh confessed his sinnes Exod.9 27. and 10,16.

Of the sinnes of the Gentiles before their calling.Tit.3 3.1. Cor.6.9,10,11.Rom. 1. 20.*Ephe.2.12.1. Pet 4.3.

Raine is denied,& famine sent for sinne. 1.Kings 8 35,37.

The Iewes attributed their affliction to their sinnes. Baruch 2.5,6,7.

The sinnes for the which Jerusalem was afflicted Jer.6.6,7.

God will not pardon their sinnes, who turne from him to others. Josh.24 19,20.

For the sinne of Achan,al the people were punished. Josh.7.1.and 22.20.

The men of Gibeah,for their sinne. Judg. 19.24,25.were slaine,not only committers, but winkers at the same.Judges 20.13,14, 44,46. according to Pauls doctrine. Rom. 1.31.the like happened to the Sodomites Gen.19 5,25.

God is mercifull to the sinnes of his Saints, albeit he punish them Psal.89.31, 32.33.and 106.44,45.

Moses prayeth God to pardon the peoples sinne, or els to race him out of the booke of life Exod.32.31,32.

Moses beseecheth God for the peoples sinne.Num.14.19.and Dauid for his owne. 2.Sam.24.10.

God promiseth to visite the sinne of idolatrie.Exod.32.34.

Abundance of spiritual blessings are promised after forgiuenesse of sinnes. Isa.44 3, 22.*

Christ sinned not.1.Pet 2.22 1.John 3. 5.Isa 53.9.

If we say we haue no sinne,we make him a lyar,who calleth al men wicked 1.John 1. 10.Isa 9.17.

Remission of sinnes is through the mercy of God.Luke 1.78.Mat.2.5,10.Rom.6.15, 17,20.by his sonne. Matth.1.16 21.& by the shedding of his blood.Mat. 26.28. Mar.14. 24.Luke 22.20.

Christ is the reconciliation for al our sins. 1.Joh.2.2.who appeared to beare them vpon his bodie to the same ende.1.John.3.5.Rom. 4.25.1.Pet.2.24.Gal.1.4.1. Tim. 1.15. by beleeuing in him.Acts 10.43.who is the innocent Lambe offered by the father John 1. 29. the onely sacrifice once onely offered for al.Heb. 9.26,28. and 10.12,14,18.that we should be zealous of good workes. Tit.2.14.

Christ came to cal sinners onely to repentance.Mat.9.13.

Christ had authoritie to forgiue sinnes. Matt. 9.6.and remission of sinnes must bee preached in his name to all nations. Luke 24.47.

Christ did eate with Publicaners and sinners Mat.9.10,11.

Sinne against the holy Ghost, is irremissible.Mat.12.31,32.Mar.3.29.Luke 12.10. Heb.6.4.5,6.and 10.26,27.not to be prayed for 1.John 5.16.

When we were dead by sinne,God quickned vs in Christ Eph 2.5,6.

Victory ouer sinne,is giuen vs by Christ. 1.Cor.15.54.57.

Christ died for vs being sinners. Roman. 5.8.

Christ Jesus came into this world to saue sinners.1 Tim.1 15

Christ hath satisfied for our sinnes,that we dying to sinne, might bee quickened by the spirit of righteousnesse. 1. Pet.2. 24.and 3. 18.Rom.6.6,11.

Gods new Testament is,that he wil write his lawes in our hearts, and remember our sinnes no more.Heb.8.10.*and 10.16,17,26.

We being vnder grace,may not therefore sinne: but rather bee so much more readie to doe good.Rom. 6.13,15.

If our faith were not approued by good workes, wee haue forgotten how wee were purged from sinne 2.Pet.1.9.

If any man sinne , wee haue an aduocate euen Jesus Christ the iust.1.John 2.1.

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God is able to keepe vs from sinne, and to preserue vs faultelesse with ioy. Iude 24, 25.

Wholoeuer is borne of God, sinneth not. 1. Iohn. 5. 18.

Our duetie toward our brother that sinneth against vs. Mat. 18. 15.* Luke 17. 3, 4. Gal. 6. 1. 2. Tim. 2. 24. 25. 26.

Hee that conuerteth a sinner, shall hide a multitude of sinnes. Iam. 5. 20.

Hee that sinneth, & being warned, amendeth not. Mar. 18. 17. looke Heathen.

Publike sinne, publikely to bee rebuked. 1. Tim. 5. 20.

Moles put the Israelites in mind of their sinnes, and why. Deu 9. 4.

Moses sheweth the Israelites their sinne, and prayeth God to pardon them. Exod. 32. 30, 31.*

We ought to pray for our brethren which sinne not vnto death, and life shall bee giuen them. 1. Iohn 5. 16.

How great Gods mercie is to the sinner that truely repenteth. Luke 15. 11, 12.*

Sinner that conuerteth, see Ioy.

Greater punishment argueth not alwaies greater sinners. Luke 13. 4, 5. Mat 7. 1, 2.

Who so beleeue not in Christ, shall die in their sinnes. Iohn 8. 24.

The wicked heape sinne vpon sinne. Eccles. 3. 29. to fulfill the measure of their fathers sinnes. Mat. 23. 32. and 1. Thess. 2. 16.

Some mens sinnes are open, going before vnto iudgement, some follow after. 1. Timot. 5. 24.

Iudas confessed that hee had sinned, and how. Mat. 27. 4.

Prayse is not seemely in the mouth of a sinner. Eccles. 15. 9.

We may not consent to the inticement of sinners. Pro. 1. 10, to 20. Gen. 39. 9.

Moses calleth the molten calfe of the Israelites sinne. Deu 9. 21.

The wicked thought of a foole, is sinne. Pro. 24. 9.

Samuel comforteth the Israelites confessing their sinne. 1. Sa. 12. 19, 20.

Sinne commeth of our selues. Eccles. 15. 11, 12.*

God seeketh not the death of a sinner, but his conuersion. 2. Chro. 12. 12. Ezek 18. 32. and 33. 11.

How sinne should bee restrained of vs. Rom. 6. 12.

Dead to sinne how. Rom. 6. 2.

Gods mercie maketh sinners pure. Iere. 50 20.

God searcheth out our sinnes. Iob 10. 6.

What were the sinnes of Sodome and her sisters. Eze. 16. 49.

The soule that sinneth, shall die, except he repent. Ezek. 18. 4. 5.*

Our sinnes cause barrennesse and scarcitie. Hag. 2. 17, 18, 20.

Of the offspring and originall of sinne, the punishment thereof, and howe all men are sinners. Genes. 2. 17. and 3 1.* and 6. 5, 6, 7. and 8. 21. 2. Chron. 6. 36. Iob 14. 4 and 15. 14. Psal. 14. 3. and 51. 5. and 115. 11. Pro. 20. 9. and 24 16. Eccles. 7. 22. Isai. 1. 6. and 53. 9. and 45. 25, 26, 27. and 53. 6. and 64. 6. Ierem. 17. 9. 2. Esd. 7. 48. and 8. 35. Wisd. 2. 24. Eccles. 17. 14. and 21. 10, 15, 19, 20. Iob. 3. 6. Rom. 3. 10. to 24. and 5. 12, 14. and 7. 14, 15, 19, 20 and 8. 23. and 14. 23. Ephes. 2. 3. Phil. 3. 12. Iam. 1. 15. 1. Corinth. 15. 21, 22. 1. Iohn. 1. 10. looke Forgiuenesse, and Confesse.

Singlenesse of heart among Christians in the primitiue Church. Acts 2. 46.

Sister, for a citie. Ezek. 16. 46. and sisters for kinswomen. Mat. 13. 56. Mar. 6. 3.

Sixe things God hateth, and his soule abhorreth the seuenth. Pro. 6. 16, to 20.

¶ Scorne. Some laugh Gods messengers to scorne, some profite by them. 2. Chron. 30. 10, 11.

Skie red, morning or euening, what it signifieth Mat. 16. 2, 3. Luke 12. 54 55, 56.

¶ Slanderers must not be heard. Pro 20. 19 and 25. 23.

The wicked seeke to slaunder the godly Preacher. Ier. 18. 18.

The wicked causeth slaunder and shame. Pro. 13. 5. Looke Double, Backbiting, and Speaking.

Slaying. Why God would slay the children of Eli. 1. Sam. 2. 25.

Amaziah slew them that slew his father. 2. Kings 14. 5.

Sanherib slaine by his owne children. 2. Kings 19. 37. Iosiah by Pharaoh Necho. 2. Kings 23. 29.

The Leuites slewe their Idolatrous brethren. Exo. 32. 27. looke Kill, and Refuge.

Sleepe. As Samson slept his haire was shauen off. Iudg. 16. 19.

Dauid finding his enemie Saul sleeping, did him no harme. 1. Samuel 26. 7, 12. looke Abishai.

Eliah slept when the Angel came to giue him sustenance. 1 Kings 19. 5, 6.

Lying downe to sleepe, we must meditate in Gods word. Deu. 11. 19.

Death a sleepe, in respect of the resurrection Gen 47. 30. Mat. 9. 24. Mar. 5. 39. Luke 8. 52. 1. Cor. 7. 39.

Sleepe, put for ignorance and wicked life. Rom 13. 11.

Let vs not sleepe as others doe, but watch and be sober. 1. Thes. 5. 6, 7, 10.

Slowe. Swift to heare, and slow to speake, &c. Iames. 1. 19.

The *Slouthful* will not plough because of winter, and therefore shal begge in summer. Pro. 20. 4.

Whereto a slouthful man is like. Pro 15. 19. and 18. 9. Eccles. 22. 1, 2.

The desire of the slouthful slayeth him, and why. Pro. 21. 25.

The slouthfull seruant had his talent taken from him. Mat. 25. 26, to 31.

Wee ought not to be slouthfull to doe seruice. Rom. 12. 11.

Of the slouthfull, and slouthfulnesse. Pro. 6, 6, to 12. and 10. 26. and 13. 4. and 18. 9. and 19. 15. and 20. 13. and 22. 13. and 24. 30.* and 26. 13, 16 17. Eccles. 10. 18. Ecclus. 37. 11. looke Idle.

¶ Smal. looke Feure.

Smel. looke Sauour.

Smite. God smiteth the disobedient with all manner of plagues. Deu. 28. 22.*

God smote the Beniamites before the Israelites. Iudg. 20 35.

God smote Nabal to death. 1. Sam. 25. 38.

Who so smiteth any man, must die for it. Exod. 21. 12. Leuit. 24. 17, 21. Num. 35. 16, to 22.

Cursed is he that smiteth his neighbour secretly. Deut 27. 24.

Of the punishment of him that smiteth his seruant or maide. Exodus 21. 20, 21, 26, 27.

Zidkiah smote Michaiah, and why. 1. kin. 22. 24.

Paul smitten on the mouth. Act. 23. 2. and Christ. Matth. 26. 67. Mar. 14. 65. Iohn 18. 22, 23.

Smith. Tubalcain the first Smith or brasier. Gen 4. 22.

No Smith in Israel in the time of Saul. 1. Sam 13. 19.

¶ Snares of death ouertooke Dauid. 2. Sam. 22. 6. Psal. 18. 5

Snowe in Summer, and raine in haruest not meete. Pro. 26. 1.

The blood of Christ washeth vs whiter then Snow. Psalm. 51. 7. If by faith we turne to him. Isa. 1. 18.

¶ Sobrietie commended vnto vs. 1. Thess. 5. 8. 1. Tim. 3. 2, 11. Tit. 2. 2. 1. Pet. 4. 7. Eccles. 31. 12.*

We must vnderstand according to sobrietie. Rom. 12. 3.

Paul spake the wordes of soberneſse and truth Acts 26. 25.

Societie, see Fellowship.

Solde, looke Sell.

Souldiers duetie. Luke 3. 14.

Solemne. The Iewes at their Solemne feastes were wont to reioyce. Isai. 30 29. with all their houshoides, with pooze and strangers, offering sacrifices of thankefulnesse. Deut. 26. 11, 12. Which feastes being prophaned, God abhorreth. Isa. 1. 11, to 16. Hose. 9. 4, 5.

A Solemne Feast, at the erecting of the molten calfe. Exo. 32. 5, 6. and at the setting vp of Ieroboams two golden calues. 1. Kin. 12. 32, 33.

At euery solemne feast was a prisoner let loose to the Iewes. Iohn 18. 39 looke Feast.

Solitarie. Christ prayed in a solitarie place. Mar. 1. 35.

Songs. The Song of Hannah. 1. Sam. 2. 1, to 11. of Elizabet. Luke 1. 42, to 46. of the virgine Marie. verse 46, to 56. of Zacharias verse 68, to 80. of the Angels. Luk. 2. 14. and of Simeon. verse 29, to 33.

Salomons Songs were a thousand and fiue. 1. Kings. 4. 32.

The song of Salomon of the loue between Christ and his Church, or the soule of man. Cant. al the 8. chapters, looke Sing, Psalmes, and Prayses.

Sonne. An euill nurtured sonne is the dishonour of his father. Ecclus. 22. 5. and maketh his mother ashamed. Pro. 29. 15.

Dauid at the first, through humilitie, refused to be Sauls sonne in lawe. 1. Samu. 18 18, 23.

Elisha by praier obtained that his hostesse sonne

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shou'd haue a sonne. 2. King. 4. 14, 16, 17. see Children.

Sonnes offered, looke Sacrifice.

God spared not his owne Sonne, but gaue him for vs all. Rom. 8. 32.

Sonnes, vsed for inhabitants. Ezr. 2. 1, 21. and for posteritie. Ezra 2. 35. Matth. 22. 42.

Christ called the Sonne of man. Matth. 8. 20. and 12. 8. and 24. 30. and 25. 13, 31. and 26. 2, 24. Mar. 2. 10 and 9. 9, 31. & 13. 26. and 14. 21. Luke 5. 24. and 6. 5. and 9. 21, 26, 44, 56, 58. and 12. 8. &c. Joh. 3. 13, 14. and 13. 31.

The faithfull are the Sonnes of God. Lu. 20. 36. John 1. 12. Rom. 8. 14. 2. Cor. 6. 18. Galat. 3. 26. 1. John 3. 1. Looke Correction.

Sorcerers punishment. Reuel. 21. 8. looke Soothsayers

Sorow. Paul reioyced not that the Corinthians were made sorie by his Epistle: but that they sorowed to repentance. 2. Cor. 7. 8, 9.

No man is sorie for the affliction of Joseph. Amos 6. 6.

God grieueth to the disobedient a sorowfull minde. Deut. 28. 65.

A sorowful mind dryeth vp the bones Pr. 17. 22.

The Apostles sorowfull, hearing that Christ should die. Matth. 17. 22, 23. and that they should forgoe his bodily presence. John 16. 6, to 23.

The brethren were sorie that they should see Pauls face no more. Acts 20. 37, 38.

The people sorowed that God would not goe with them to Canaan. Exod. 33 4.

Paul was sorowfull for Epaphroditus sickenesse. Phil 2. 27, 28.

Godly sorowe causeth repentance: but worldly sorow causeth death. 2. Cor. 7. 10, 11 Eccles 30. 23, 24.

The godly are as sorowing, and yet alwayes reioycing. 2. Cor. 6. 4, to 10.

Wee may not sorowe aboue measure for the dead, and why. 1. Thessal. 4. 13.* Looke Mourning.

The sorowe of the heart is a iealous woman. Eccles 26. 6. looke Heauie.

Soothsayers not to be regarded, nor suffered. Leuit. 19. 31. Deut 18. 10, 11, 12

Who so hath a spirit of diuination or soothsaying, shalbe stoned to death. Lenit. 20. 27.

Iosiah banished all soothsayers, and such as had familiar spirits. 2. King. 23. 24. so did Saul. 1. Sam. 28. 3.

Soothsayings, witchcraft, &c is but vanitie Eccles 34. 5.

God will iudge soothsayers. Mal. 3. 5. and send a sword vpon them. Jerem. 50. 36. looke Diuination, and Witch.

Sower. The parable of the Sower. Matt. 13. 3. *10, 18, *43. Mar. 4. 3, to 21. Luke 8. 5, to 16.

Soweth. As euery man soweth, so shall he reape. Gal. 6. 7, 8, 9. see Salt

Soule, taken for the naturall affection. Matth. 26. 38. Mar. 14. 34 John 12 27. Lu. 1. 46. and 2. 35. for the spirit, wherewith man liueth. Matth. 10 28 2. Cor. 1. 23. for the will ioyned to the vnderstanding. 1. Thess 5. 23. 1. Pet. 1. 9, 22. for the whole man. Gene. 46. 26, 27. Exod. 1. 5. Deut. 10. 22. Rom. 13. 1. Act. 2. 43. for the life. Mat. 2. 20 & 6. 25. Lu. 12. 22. Joh. 10. 11. & 13 37. & 15. 13. Act. 20. 24. and for the death. Actes 20. 10.

Man became a liuing Soule. Gen. 2. 7.

Christ healed the diseases of Soule and body Luke 9. 56. John 7. 23.

Wee ought to seeke, serue and loue God with all our heart and Soule. Deu. 4. 29. and 10. 12. and 11. 13.

Paul content to giue his soule for the confirmation of the Gospel. 1. Thes. 2 8.

The Soules of them that were killed for the word of God. Reuel. 6. 9.

The Pastours shall giue accounts for their peoples soules. Heb. 13. 17.

How our Soules are purified. 1. Pet. 1, 22.

Those that suffer for Jesus Christ, receiue the saluation of their Soules 1. Pet. 1. 4, 9.

A man to put his Soule in his hands, what it signifieth. 1. Sam. 19. 5. and 28. 21.

To powre out our Soules before the Lord. 1. Sam. 1. 15. Psal. 42. 1, 2.*

The Soule that sinneth shall die. Ez. 18. 4

The Soule after death goeth either to ioy or paine. Eccles. 12. 7. Luke. 16, 22, 23.

The faithfull in the Primitiue Church were of one heart and of one Soule. Act. 4. 32.

Soules appeare no more after they be once departed from the body. 2. Sam. 12. 23. Job 7. 9. 10. and 10. 20, 21. and 14. 12. and 17. 16. Psal. 103. 15, 16. Isai 8. 19, 20. and 65. 3, 4. Wis. 2. 1. and 3. 1. Eccl. 38. 20, 21, 23. Mar. 5. 2, 3. Luke 12. 20. and 16. 30, 31. Actes 7. 59. 2. Cor. 11. 14. 1. Thes. 4. 13.

Of the immortalitie of the Soule. Matth. 10 28. and 16. 26.

Of Span. Untimely births of a Span long eaten. Lam 2. 20. and 4. 10.

Spare. If God spared not the citie where his Name was called vpon, shall other goe free? Jerem. 25. 29.

How ready a man is alwayes to spare himselfe 2. Sam. 12. 5, 6. Gen. 38. 24. 25, 26

Sparkle. The subtill woman of Tekoah, termeth Absalom her sparkle. 2. Sam. 14. 7.

Sparrow, looke Prouidence.

Speake. What God speaketh, shal come to passe. Ezek. 12. 25.

Who so is moued by Gods Spirit to speake, is directed in truth, boldnesse and eloquence. Job 32. 18.* Exod. 4. 12, 15.

To speake put for to promise. Luke 1. 70.

If any man speake, let him talke as the words of God. 1. Pet. 4. 11.

Wee ought not to speake euill one of another. Jam. 4. 11. 1. Pet. 2. 1. Wis. 1. 11. nor regard euery mans speach, & why. Eccle. 7. 23.

Railers or euill speakers shall not inherite the kingdome of heauen. 1. Cor 6. 10. Looke Slander, Backbiting, and Tongue.

Of sobrietie in speaking. Prou. 17. 27, 28. Eccles 5. 1.

Speculations. Against vaine Speculations. Col. 2, 8, 18.

Speedily. Presume not of Gods mercie, but conuert speedily by true repentance. Eccles 5. 5, 6, 7.

Spies sent to view Ai. Josh. 7. 2. and Jericho. Josh. 2. 1. & the land of Canaan. Num. 13. 3, 17.* Who, for their euill report, are all slaine saue Caleb and Joshua. Numb. 14. 37 38.

Spirit. taken for the minde of man Luke 10. 21. 2. Corinth. 7. 1. 1. Thess. 5. 23. for the life of man. Job. 34. 14. for a Spiritual essence simply. John 4. 24. For the holy Spirite of God. Ephes. 5. 18 for the graces of the same Spirit. Actes 8. 15. and 19. 2. Galat. 3. 2. For the man regenerated. Matt. 26. 41. Roman 7. 6. and 8. 4. Galat. 5. 16. For a fantasie, or vaine imagination of mans minde. Matth. 14. 26. For will and minde. 1. Cor. 5. 3. Phil. 1. 27. For teachers, or Prophets. 1. John 4. 1. and for earnest zeale toward God. 1. Tim. 4. 12.

The Spirite of God mooued vpon the waters. Genesis 1. 2.

The Spirite of grace to bee powred vpon the Iewes. Zech. 12. 10.

The holy Ghost called the Spirit of truth, and why. John 14. 17.

One Spirite distributeth sundry gifts. 1. Cor. 12. 7, to 12.

The Spirit of God dwelleth in Christians. 1. Cor. 3. 16.

Whosoeuer hath not the Spirit of God, is not his. Rom 8. 9.

Without the Spirit of God, wee are easily trained to idolatrie. 1. Cor. 12. 2, 3.*

The great repugnancie betweene the Spirit and the flesh Gal 5. 16.*

Yee know not of what Spirit ye are. Luke 9. 55.

The Spirite of God descending vpon Christ. John 1. 32. Matth. 3. 16. Luke 3. 22.

That that is borne of the Spirit, is Spirit. John 3. 5, 6.

Saint Paul reioyced that he had the Spirit of God. 1. Cor. 2. 12. and 7. 40. 2. Cor. 4. 13

No man that hath the Spirit of God, calleth Jesus execrable. 1. Cor. 12 3. Mar. 9. 39

Joshua was repleniſhed with the Spirit of wisedome, by the laying on of Moses handes. Deut. 34. 9.

The Spirit wherewith Moses was endued, God put vpon the 70. Elders. Numb. 11. 16, 25.

The Spirit of the Lord came vpō Othniel. Judg. 3. 10. vpon Iphtha. Judg. 11. 29, 32. vpon Samson. Judg. 13. 25. & 14. 19. and 15. 14, 15. vpon Saul. 1. Sam. 11. 6. and vpon Dauid. 1 Sam. 16. 13. looke Clothed.

The Spirit of God departed from Saul, and an euill Spirit sent of the Lord, vexed him. 1. Sam 16. 14.

God reuealed to Samuel by his Spirite, Sauls coming a day before. 1. Sa. 9. 15, 16.

Obadiah feareth þ the Spirit of God would haue caried away Elijah. 1. Kings 18. 9, 12.

God will not haue his spirit allway to striue with man, because he is but flesh Gene. 6. 3.

Only Gods Spirit searcheth and knoweth all things. 1. Cor. 2. 10, 11. looke knowledge.

Gods Spirit beareth witnesse in vs, that Christ is the true Sauiour. 1. John 5. 1. 6, 8, 13. Which Spirit is the opniment that teacheth vs. 1. John 2. 20, 27.

Those that haue Gods Spirit, shall by God be raised to life as Christ was. Rom. 8. 11.

Those that are led by the Spirit are not vnder the law. Gal. 5. 14, 18. The Spirit of God

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neweth mans heart. 1. Sam. 10 6.

The Spirit of God spake by Dauid. 2. Sam. 23.2.

By the Spirite the deedes of the body are mortified. Rom. 8.13.

If we liue in the Spirit, let vs also walke in the Spirit Gal. 5.25.

The Spirit maketh request for vs, with sighes vnexpressible. Rom. 8.26.

By the Spirit we are made an habitation of God. Ephes. 2.22.

Where the Spirit of Christ is, there is libertie. 2. Corinth. 3.17.

The Spirit led Christ into the wildernesse to be tempted of the deuill. Mat. 4.1. Marke 1.12. Luke 4.1.

Christ offered himselfe by the eternal Spirit to God. Heb. 9.14.

Stevens aduersaries could not resist the Spirit by the which he spake. Actes 6.10.

What the Law of the Spirit of life, which was in Christ Iesus, hath done for vs. Rom. 2,3,4.

The Gospel called the administration of the Spirit. 2. Cor. 3.8.

Moses craueth that the Lord would put his Spirit vpon all the people. Num. 11.29.

God must bee worshipped in Spirite and trueth. John 4.23,24. Ephes. 4 3.4.

Wee ought to bee feruent in Spirit. Rom. 12.11.

The Angels are called Spirits. Heb. 1.7.

Wee ought to trie the Spirits, and how. 1. John 4.1,2,3.

Who knoweth if the Spirit of man ascendeth, and the Spirit of beastes descendeth? Eccles. 3.21. and 12.7.

Lying Spirits, looke Deceiue.

God sent an euill Spirit betweene Abimelech and the men of Shechem. Iudg. 9.23.

Spirits of errour sent of God to deceiue the Egyptians. Isa. 19 14. looke 1. Tim. 4.1,2.

Of euill and good Spirits. Rom 8.38,39. looke Angels, and Soules.

Our naturall bodies shalbe raised Spirituall bodies. 1. Cor. 15 44,46.

It is a small thing that they should reape corporal things, which sow Spirituall things. 1. Cor. 9.11.

Spirituall doctrine ought to bee compared with Spirituall doctrine. 1. Cor. 2 13,14.

The Spirituall man discerneth all things, and yet hee himselfe is iudged of no man. 1. Cor. 2 15.

We ought to be filled with the Spirit speaking vnto our selues in Spirituall songs, &c. Ephe. 5.18,19,20,21. Col. 3 16,17.

Both Spirituall and temporal things committed to the Nehzonites. 1. Chro. 26.32.

Spit. The Iewes did spit in Christes face Mat. 27.67. Mar. 14.65. Luke 22.64,65.

Spoiles of the wicked are not to be coueted of those that reuenge Gods quarell. Esther 9. 10,15,16.

Spoiles diuided equally by the ordinance of Dauid. 1. Samuel 30.24,25 according to the old custome. Iosh. 22.8. Num. 31.27.

Dauid sendeth presents of his spoyles. 1. Sam. 30.26.*

Spouse of Christ is the Church. Psal. 45. 2.* Reue. 21.2,9,10.

Spue, looke Colde.

Spurne. looke Heele.

Staffe. Iaakob had but a staffe when he came to Laban. Gen. 32.10.

Elisha sent Gehazi with a staffe to reuiue his yongest child, but he could not. 2. Kings 4.29,31.

The Paschall Lambe eaten with staues in their hands. Exod. 12.11. looke Bread.

Standing. stedfast in the faith. Rom 5.2. and 11.20. and 14.4. 1. Cor. 10 12. and 16. 13. 2. Cor. 1.24. Galat. 5.1. Ephes. 6.11,14 Col. 4.12. 1. Thes. 3.8.

Starres created by Gods word. Gen. 1.16.

The Starres are not pure in Gods sight. Iob 25.5.

Starres fell from heauen. Reu. 8.10 & 9.1.

The Starre of Iaakob for Christ. Numb. 24.17.

The Starre that guided the wise men. Matt. 2.2,9 10.

Statutes of princes are no excuse to transgresse Gods Law. Mich. 6.16.

Steale. Hee that stealeth one of his brethren, ought to die. Deut 24 7.

The Beniamites stole away the maides of Shiloh. Iudg. 21.21.

Let him that stole, steale no more. Ephes. 4.28. looke Theefe.

Steadfastnesse of the faithfull. 1. Sam 17. 26.* 2. Sam. 12.26.* 1. Kin. 18.18.* 2. Kin. 3.14,24,25. Dan. 3.12.* Iudet. 13.3.* Mac. 5.1. Dan. 13.45.* and 14.* 1. Mac. 1.65.66 and 2.27,28.* 2. Mac. 6.18.* and 7.1.* Mat. 14 4. Acts 4.8.* 1. Thes. 2.2.

Stickes, looke Sabbath.

Stifnecked people the Israelites. Exod. 32. 9. Deut 9 6. looke Obstinate.

Stirre vp. looke Iudge, and Faithfull.

Stocke, looke Tribe.

Stokes, looke Epicures.

Stumble, see Christ, and Rom. 9.32.

No man ought to put a stumbling blocke before his brother. Rom. 14 13. Leu. 19.14.

Stones slaine asunder at Christes death. Mat. 27.51.

God call great stones from heauen vpon the Amorites. Iosh. 10.11.

The two Onix stones of the Ephod. Exo. 28.9, to 13.

Iaakob set vp a pillar of stone, and why. Gen. 28.18,22. and made a heape of stones for a witnesse of the couenant betweene them. Gen. 31. 44, to 53.

Iosh. pitched a stone vnder an Oke, and why. Iosh. 24 21,24,26,27.

Samuel pitched a stone for a memoriall of Gods aid. 1. Sam. 7.12.

Shimei threwe stones against Dauid. 2. Sam. 16.13.

God commanded that after the Israelites had conquered the Moabites, they should marre euery good field with stones. 2. kings 3.19,25.

Sooner should the stones cry, then Christs glory should be hid. Mat. 21.9,16. Mar. 11. 9,10. Luke 19.37,38,40.

Christ the refused head corner stone, conioining Iewes & Gentiles. Mat. 21.40. 1. Pet. 2.7. Ephe. 2.20.* see Christ, and Monument.

Stoned. Moses feared to bee stoned to death by the people. Exod. 17.4.

The people would haue stoned Caleb and Iosua. Num. 14.10.

Naboth stoned, see Witnesse.

Paul was once stoned, Act. 14.19. 1. Cor. 11.25.

The Iewes would haue stoned Christ, and why. John 10.30,31,33.

The inhabitants of Ziklag would haue stoned Dauid. 1. Sam. 30.6.

Adoram was stoned by the people of Israel. 1. Kings 12.18.

Achan stoned for taking the excommunicate thing Iosh. 7.1,25,26.

Witches and Soothsayers, &c. ought to be stoned to death. Leu. 20.27. Deut. 18.10, to 15. Exod. 22.8.

No inticer to idolatrie so deare vnto vs, but must be stoned to death. Deu. 13.6, to 10.

Who so offereth his child to Molech, must be stoned. Leuit. 20.2.

Steuen stoned. Acts 7.58. and 22.20.

God will giue vnto the faithfull a heart of flesh, for a stony heart. Ie. 32.39 Eze. 36.27

Storke forbidden to the Iewes to eate of. Deut. 14.8.

Store and *Storehouses* of those that keepe Gods Lawes, shalbe blessed. Deut. 28.8. and of other, cursed. verses 15,17.

Hauing store, wee must not forget God. looke Fill.

Strangled forbidden. Genes. 9.4. Leu. 17. 14. Acts 15.20.29.

Strange. Iaakob caused his houshold to put away strange gods. Gen. 35.2.

The Israelites prouoked God with strange gods. Deut. 32.16.

Strange flesh, for horrible pollutiõs. Iud. 7.

Strange children dissemble Psa. 18.44,45

A strange womã, for an harlot. Iudg. 11.2

The strange worke, & strange act of God Isa. 28.21.

Against prayer in a strange tongue. 1. Corinth. 14.14.*

Strangers separated from the people of Israel Neh 13.1,2,3.

The stranger that prayeth in Gods Temple, shall be heard. 1. Kings 8.41,42,43.

God loueth strangers. Deu. 10.18.

The Israelites were strangers in Egypt. Deut. 10.19.

Wee ought not to peruert the right of the stranger and fatherlesse, and why. Deut. 24. 17,18.

We ought to loue strangers. Leuit. 19 33, 34. and not to iniurie or oppresse them, and why. Exod. 22.21. and 23.9. Deut. 24 14.

Strangers are commaunded to heare and reade the Law. Deut. 31.12.

Wee were sometime strangers from the promise. Ephes. 2.12.

Srangers payd tribute. Matt. 17.25,26.

Howe wee ought to doe good to strangers. Gen. 18.1, to 9. and 19. 1, to 4. Leuit. 23.22. Num 15.14,15,16. Ezek. 22.7. and 47.22. Zech 7.10. Psal. 147.9. looke Widowes.

Wee are strangers, and sojourners in this world. Gene. 15.13,14. & 47.4,9. 1. Chro. 29. 15. Psa. 39.12. & 105.12,13,23. & 119.19.2. Col. 5.1, to 7. Phil. 3.12,13 Heb. 11.8,9,10, 13, to 17. and 13.14. 1. Pet. 2.11.

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Straite. looke Gate.

Strength. God is our strength. Exod. 15.2. 2. Sam. 22.3. Iob 9.19.

The strength which Samson had by Gods spirit went from him. Iudg. 16.19,20.

Strengthened. The Lord strengthened Eglon against Israel, and why. Iudg. 3.12.

God strengthened Paul against Nero. 2. Tim. 4.17. looke Encourage.

Strife and enuying are workes of darkenesse. Rom. 13.12,13.

The waters of strife. Numb. 20.13. looke Striue.

Strings. Of Strings of the Tabernacle. Exo. 26.4,5.

Stripes for any trespasse might not be abridged above 40. at once. Deut. 25.2,3. and of them on a superstition there was one abated afterwards. 2. Cor. 11.24.

Who shall bee beaten with many stripes, and who with few. Luk. 12. 47,48.

Strip. God threatned to strip the Synagogue of the Iewes, if they repented not. Hos 2.2,3.

Striue not about words nor keepe company with them that doe, and why. 1. Tim. 6.4, 5. 2. Tim. 2.14,23,24.*

Who dare striue and stand against God, or accuse him? Wisd. 12.12. Iob 9.32.* and 16.21. and 39.35.

How strifes may be ended. Genes. 13.8,9. Mat. 5.25.

The law of them that striue, and hurt one another. Exo. 21.18,19,22.

Against striuing, looke more Eccius. 8.1, 2,3. and Contention.

Strong looke Encourage.

Stubborne hearts shal fare euil at the last. Eccius 3.27. see Children.

Moses prayeth for the stubbornesse of the people, and why. Deu. 9.26.*

The Iewes walked after the stubbornesse of their wicked heart. Ier. 18.12.*

The Lord vpbraideth his speech to the stubborne hearted. Isa 46.12.

The wicked wil bleese himselfe in the stubbornesse of his owne heart. Deu. 29.19.

Stubble. The wicked are as stubble before the wind. Iob. 21.18.

The Israelites forced to gather stubble for straw. Exo. 5.12.

Stuffe. The Prophet is willed to prepare stuffe to goe into captiuitie. Eze. 12.3.

Of Subiects duetie. Exo. 10.18. and 22.28. Num. 16.2,9.* Iosh. 1.16,17,18. Neh. 5.1.* Pro. 13.1. & 20.2,20. & 24.21. Eccius 8.2,3 4. & 10.4,20. Ier. 27.7. Baruc. 1.11.* Matt. 17.24,33.* & 22.16, to 23. Luke 20.20, to 27. Rom. 13.1, to 8. 1. Thes. 5.12,13. 1. Tim. 2. 1,2,3. Tit. 3.1,2. Hebr. 13.17,18. 1. Pet. 2. 13, to 18. Iude 8.

True Subiects cannot bee counterpoised with treasure. Est 7.4.

Subornation 1. Kin. 21.10. Acts 6.11.

Submit your selues one to another in the feare of God. Ephes 5.21. and to all maner ordinance of man for the Lords sake. 1. Pet. 2,13.

Subtile. The serpent more subtile then any beast of the field. Gen. 3.1.

Ionadab a subtile man 2. Sam 13.3.

Absalom reconciled to Dauids fauour by a subtile woman. 2. Sam. 14. 1, to 25.

Rebekah by her subtilitie, procures the blessing to Iaakob. Gen. 27.9, to 30,35.

Subtiltie sine, but vnrighteous. Eccius. 19. 24,25,26.

Succour. looke Helpe,

Sucke. Hanna gaue her sonne sucke. 1. Sam. 1.23. so did Sarah. Gene. 21.7. & Moses mother. Exo. 2.8,9. and Samsons. Iud. 13.4,24. and so did Elisabeth. Luk. 1.80. and the virgine Mary. Luke 2.7. and Salomons mother. Cant. 8.1. and Dauids. Psal. 22.9. looke Nourse.

Suffring. Christ ought to haue suffred, and so to enter into glory. Luke 24.26,46. Hebr. 2.9.1. Pet. 1.11.

We ought to suffer with Christ after his example, and why. 1. Pet. 2.21. & 4.1,13,2. Tim. 2.12. & the example of the Prophets. Iames 5.10.

Let vs not suffer as euill doers, but as Christians. 1. Pet. 4.15,16.

Blessed are they that suffer for righteousnes sake, and why. 1. Pet. 3.14,17,18. Mat. 5.10.

The long suffering of God. Roma. 2.4.2. Pet. 3.15. Psal. 86.15. & 103.8. & 145.8. Ioel 2.13. Ionah 4.2. Nah. 1.3. Wis. 15.1.

The long suffering of Christians. 2 Cor. 6.6. Col. 1.11. it is a fruit of the spirit. Gala. 5.22.

We ought to reioice in suffring for Christs sake, and why. 1. Pet. 1.3, to 9.

To suffer for the name of God, is his only gift. Phil. 1.29. looke Tribulation.

Sufficient. looke Contented.

We are not sufficient of our selues to think any thing, but our sufficiencie is of God. 2. Cor. 3.5.

The Scripture sufficient to leade vs to perfection. 2. Tim. 3.16,17.

Sunday. looke Day.

Sunne. Of the horses of the Sunne. 2 Kin. 23.5,20.

The Sunne stayed at the desire of Iosua. Iosh. 10.12.

The shadow of the Sunne went backe ten degrees in Hezechiahs dayes. 2. King. 20.9, 11. Isa. 38.8.

The Sunne was darkned at Christs death. Luk. 23.45. Mat. 27.45. looke Signes.

Superfluitie of maliciousnesse must be laid away. Iam. 1.2.

Superstitions of the Athenians reproued by Paul. Act. 17.21, to 32.*

Festus termeth the Iewes obiections against Paul, questions of their owne superstitions. Actes 25.19. looke Ceremonies and Traditions.

Supper of the Lord instituted. Matth. 26. 26,31. Mar 14.18, to 27. Luk. 14.22, to 24. which ought to be receiued in remembrance of Christs death. 1. Corinth. 11.24. Luke 22. 19.

The great Supper. Luk. 14.16, to 25.

Blessed are they that are called to the Lambes Supper. Reu. 19.9.17.

Lazarus and Mary made Christ a Supper. Iohn 12.1,2.

Paul taught the maner of celebrating the Supper, as hee had receiued of the Lorde. 1. Cor. 11.23, to 27. and rebuketh the irreuerent comming thereunto. 1. Cor. 11.17, to 2. and sheweth the danger of the vnworthy receiuing, and how to receiue it to our comfort. 1. Cor. 11.27.*

The godly eate and drinke Christs body and blood in the Supper, onely by faith. Iohn 6.50, to 59, 63. & 11.26. & 15.5.1. Cor. 10.1 3,4. Ephe. 3.17.*

The wicked eat not the body and blood of Christ in the Supper, ne haue any profit by his passion. Mat. 7.6. Iohn 19.1,2,6. Roma. 8.9.1. Corinth. 11.27,29. 2. Cor. 6.14,15,16. Heb. 6.6. Tit. 1.15,16.

Against the reseruation of any part of the bread or wine, vsed in the Lordes Supper. Exo. 12.9,10. and 16,19.

The wordes (This is my body) vsed in the Lords Supper, are spoken figuratiuely. Gen 17.10,11 and 33.20. Exod. 12.11. Deut. 31 11. Iohn 14.6. and 15.1. and 5.7. Acts 2.42 Rom. 4.11,17.1. Cor. 10.4,16. Tit. 3.5.

Christs naturall body can bee but in one place at once, and therefore is not in the bread and wine in the Lords Supper. Matth 24.23,24. and 26.11. Mar. 16.19. Luke 24, 2,3,6,51. Iohn 16.28. Actes 1.9,10,11. and 3.20,21. and 7.56. 2. Corinthians 5.16. and Colos. 3.1. Philippi. 3.20. Hebr. 8.1. and 10, 12,13. Looke Transubstantiation and Sacraments.

Support. Wee ought to support one another through loue. Ephe. 4.2.

Surfet. The discommodities of surfetting. Eccius 31.19,20,25. and 27.29, 30. Looke Drunkennesse and Gluttonie.

Suretiship. Iudah became suretie to his father to bring Beniamin againe. Gen. 43.9. and 44.32. looke more Eccius. 29.15, to 22. Pro. 6.1, to 6. and 17.18. and 20.16.

Of Swanne forbidden. Deut. 14.17.

Swarmes of flies, a plague of Egypt. Exo. 8.24. Psal. 105.31.

Ierusalem swarmed full of idolatrie, which was the cause of her punishment. Ezechiel 8.3.*

Sweare. We may not sweare by any thing beside God, nor by him, but vpon good occasions. Ierem. 5.7. and 4.2. Roma. 1.9. and 9. 1.2. Cor. 1.23. Heb. 6.16,17. Exo. 20.7. and 23.13. Leui. 19.12. Deuter. 5.11. & 6.13 and 10.20. Iosh 23.7,8. Zech. 5.3,4. Matt. 5.34, to 38. Iam. 5.12.

A man ought not to accustome himselfe to swearing, and why Eccius. 23.9, to 14. and 27.14.

God sware that the vnbeleeuing Iewes should not enter into the lande of Canaan. Deut. 1.34,35. Num 14.23. which he fulfilled. Deut. 2.13,14.

Ioseph sware Genes. 47.30,31. so did Iosua and the princes of Israel Iosua 9.15, 18,20 and the Israelites. Iudg. 21.1. and Saul. 1. Sam. 19.6. and Dauid. 1. Sam. 24 22,23. 2. Sam. 19.23. 1. Kings 1.17,29,30. and Ionathan. 1. Sam. 20.16,17. and Salomon. 1 Kings 2.23.

S. Paul sware to the profite of others. 2. Cor. 1.23.

God doe so to mee and more also: a maner

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of Swearing. 2. Sam. 3.35. looke Othes, and Hand.

Sweate. looke Bread.

Sweete bread, looke Passeouer.

Swimming saued diuers that were in the ship with Paul. Acts 27.43,44.

Swine. The legion of deuils permitted to go into the heard of Swine. Matt. 8.31,32.* Mar. 5.9,10 14. Lu. 8.30,10 34.

Pearles ought not to be cast before swine and why. Matt 7.6.

Sword. All that take the Sword, shal perish with the sword. Matt. 26.52. Rom. 13.10.

The disciples asked if they should smite with the sword Lu. 22.49.

All Israel without Sword or speare, saue Saul and Jonathan. 1. Sam. 13.19,22.

The Magistrate beareth not the sword for nought. Rom. 13.4 but priuate persons are prohibited to vse it Mat. 5.39.

The sword is threatned to them that break Gods couenant. Leuit. 26.25. and follow Idoles. Deut. 32.25.

The Lorde caused the Midianites to kill one another with their swords. Judg. 7.22.

God whetteth his sword when he taketh vengeance. Deut. 32.41.

God was the sword of the Israelites glory Deu. 33.29.

It is not the sword whereby Gods children ouercome, but his power. Josh. 24.8,11, 12,13. as hee promised. Deuteron. 7.21,23, 24.

The word of God is a sharpe two edged sword. Reue. 19.15.

The sword of the spirite to discomfite our mortall enemie. Eph. 6.13,17.

Christ came not to send peace, but the sword. Mat. 10.34,35. Lu. 12.51.

Christ willed his Disciples to buy them swords. Luk. 22.36.

The sword shall not goe through a godly land. Leui. 26.6.

Simeon foretold the virgine Marie, that the sword should passe through her soule. Luke 2.35.

A generation whose teeth are swords. Pr. 30.14.

¶ *Synagogue* of the wicked called to repentance. Hose. 2.1,2.

Synagogue, wherein were trained vp Libertines, &c. Acts 6.9.

T

¶ *Tabernacle* of the Congregation pitched farre from the hoste. Exod. 33.7.

Abraham dwelled in tents or Tabernacles. Gen. 12.8.

Of the forme of the Tabernacle, and the appertinances prescribed. Exo. 26.1.* and 36.1.* finished. Cha 39.32.* and reared vp. Chap. 40.2, to 34 &c.

None were suffered to be in the Tabernacle, when the hie priest went into the Sanctuarie. Leui 16.17.

The last and great day of the feast of Tabernacles. John 7.37.

Our bodies called Tabernacles. 2. Cor. 5. 1, 4. 2. Pet. 1.13, 14.

What the two Tabernacles signifie. Heb. 9.6,7,8.*

Jabal inuented Tabernacles or tents. Gen 4.20 which occupation Paul exercised to get his liuing. Acts 18.2,3.

Tables or boardes for the Tabernacle to stand vpon. Exo. 26.15.

Moses receiued the two Tables at Gods hand. Exod. 31.18. & 32.15,16. and breaketh them, verse 19. and is commanded to hewe other like the first, and so he did. Exod. 34.1,2. Deut. 10.1, to 6.

The forme and situation of the Table for the shew bread. Exod. 25.23, to 31 & 26.35.

Tobias bindeth the godly to his Table. Tob. 2.2.

Salomon placed ten Tables in the Temple. 2. Chron. 4.8.

Table put for that wherein men chiefly delight. Rom. 11.9.

Tables vsed for offices belonging to the poore. Acts 6.2.

Take. Him that taketh thy cloake forbid not to take thy coate also. Lu. 6.29.

Christ taken vp to heauen. Mark. 16.19. Luk. 24.51. Acts 1.9. looke Ascend.

Talebearers and Tale tellers. Prou. 16.28. and 18.8. and 26.20,22. Eccius. 5.15. looke Busibodies. and Backbiting.

Talents. Salomon had 450. talents of gold brought from Ophir. 1. King. 9.28. 2. Chr. 8. 18. and 120. from Hiram. 1. Kings 9.14.

The talent of the Temple. Exod. 25.39. was two of the common talents. Mat. 18.24. 2. Sam. 12.30. 1. Chr 20.2.

Talke. looke Iesting, Idle, and Speech.

Target. Salomon made 200. Targets of beaten gold. 1. King. 10.16.

Taxe. looke Tribute.

Tale. The Prophet that teacheth lies, is the taile. Isa. 9.14.15.

Teaching. We ought to teach the Scriptures, as occasion is ministred. 1. Cor. 2.13. and 3.1,2.

Christians are taught of God, and howe. John 6.29,45. Heb. 8.11.1. John 5.20. Isa. 54.13.

Christs ministers must teach whatsoeuer he hath commanded. Mat. 28.20. and whereof the holy Ghost should put them in minde. John 14.16,26. Acts 1.4. Lu. 24.49. Joh. 15. 26. and 16.7.

How that teacheth ought to be directed by Gods word. 1. Pet. 4.11.

Wee ought so to teach, as wee may edifie one another 1. Thes. 5.11.

The wise Scribe that is taught vnto the kingdome of heauen. Mat 13.52.

God taught his people by his word. Deu. 4.36. and 32.10.

God hath taught vs the good way to walke in. 1. Kings 8.35, 36.

God nurtured the Israelites forty yeeres, to teach them to know him and themselues. Deu. 8.2, 3, 4, 5.

God taught the hands of Dauid to fight. 2. Sam. 22.35.

God commanded Moses to teach the Israelites to feare and obey him, for their profite. Deu. 5.29, 31.* and 6.1, 2, 3, 17, 18, 24.*

Moses warneth the Iewes to doe whatsoeuer the Leuites should teach them. Deut. 24.8, 9.

Wee ought to teach our children the word of God. Deu. 11.18, to 22. and 31.11, 12, 13. and what great things God hath done for vs Ex. 13.12, to 17. Deu. 4.9, 10 & 6.7, 21.* Josh. 4.6, 21.* Lu. 1.74, 75. as Abraham did. Gen. 18.19.

Jehoiada the chiefe Priest taught Joash 2. King. 12.2.

Samuel taught the Israelites the good way. 1. Sam. 12, 23.

Apollos eloquent and mighty in the scriptures disdained not to be taught of a craftesman. Acts 18.24, 26.

Who is the teacher of the faithfull. John 14.20. Psal 51.10, 11, 12, 13.

S. Paul the teacher of the Gentiles. 1. Tim. 2.7.

Christ ordeined teachers, &c. in his Church, and why. Acts 13.1.1. Cor. 12.28 Eph. 4.11, 12, to 17.

Those that by teaching turne many to righteousnesse shall shine as the starres for euer. Dan. 12.3.

Teachers should teach the worde of God purely. 1. Pet. 4.10.

Teachers ought not to teach for lucre, nor dote about strife of words, but be instant in the Gospel, and why. 1. Tim. 6 3, 4, 5, 21. 2. Tim 3.1, to 10. and 4.2, 3, 4. Tit. 1.10, 11, to 17 and 3.9, 10 Col 2.8.

Such as teach lies, and their punishment. 2. Pet. 2.1, 2, 3.* and 3.17. and 2. Joh. 10.

Teaching is a gift of God. Rom. 12.6, 7. looke Doctours and Doctrine.

Teares. looke Fette, Weeping, Widow, and vnbeliefe.

Tearing of Clothes. Gen. 37.34. & 44.13. Josh. 7.6. Judg. 11.35. 1. Sam. 4.12. 2. Sa. 13.19 Est. 4.1. Isa. 37.22. Joel 2.13. 1. Macab. 2.14. and 3.47. and 4.39 Leui 13.45.

Tearing with a spirit. Mar. 9.18, 20.

Temperance. S. Paul disputed of temperance before Felix. Acts 24.26.

Temple. The couering of the Temple of pure gold. 1. King. 6.20, 21.

The building, forme, purification, and dedication of the Temple. 1. Kings 6.1, to 13 and 8.63, 64. 1. Mac. 4.41, 42, 43.

Who should be receiued to the ministring in the Temple, and who reiected. Ezek 44. 9, 15.

Jehoash king of Judah repaired the Temple. 2. King. 12.4, to 18. so did Josiah. 2. Kin. 22.4 to 8.

Jehoash king of Israel spoiled the Temple. 2 King. 14.13, 14. and so did Shishak king of Egypt. 1. King. 14.26.

The Temple defaced. 2. King. 25.9. to 18. Jer. 52.12, to 24.

Haggai reproueth the Iewes slacknesse in reedifying the Temple. Hagg. 1.2. to 15. whereupon Zerubbabel and Jeshua beginning the worke are hindred Ezra 4 4, 5, 24. The disposition and order of the reedifying of the Temple with his appertinances. Eze. 41.1.*

Gods promise to those that should restore the Temple. Hag. 2.16, 20.

The Temple reedified. Ezra 5.1, 2. and 6. 15 in 46 yeeres. John 2.20.

The glorie of the second Temple, excee-

ding

ding the first. Hag. 2.4,7,8.

The destruction of the Temple is foze shewed. Amos 2.5. Zech. 11.6. Matth. 24.2.* Mar. 13.2. Luke 19.43,44. and 21.6.

The Temple spoyled. 2. Macc. 5.15, to 22. and defiled. 2. Mac. 6.2.

By which gates the people went out, and by which they went into the Temple. Ezek. 46.8,9.*

Christ cast out of the Temple those that solde and bought, and why. Matt. 21.12,13. Marke 11.15, 16,17. Luke 19.45. John 2. 14,15,16.

The Apostles were continually in the Temple. Luke 24 53. Acts 2.46.

Peter and John went into the Temple to pray. Acts. 3.1.

In what temples God dwelleth or dwelleth not. Acts 7.48. and 17.24. Isa. 66.1,2. 1. kings 8.27.

Christians are the holy and spiritual temple of God. 1. Cor. 3.16.

They that destroy the Temple of God, shall be destroyed 1. Cor. 3.17.

The vision of the Temple. Reu 15.5.

Our bodies are the Temples of the holy Ghost, 1. Cor. 6.19.

The Temple of Christs body. John 2.19.

The Temple of the Lord what it is. Jere. 7.4,5,6.

The Temples of the Gentiles imployed to gaine. 2. Mac. 11.3.

Tempt not God. Deut. 6.16. Matth. 4.7. 1. Cor. 10.9.

The Israelites tempted God oft, and diuerly. Exod. 17.2,7. Num. 14.22.

The Pharises and Sadduces tempted Christ. Matth. 16, 1. & 19.3. and 22.18,35.* Mar. 8.11. Luk. 10.25. and 11.16. Joh. 8.6.

The Bethulians tempted God in prescribing a time. Judet. 8.12.*

Ananias and Sapphira tempted the spirit of the Lord. Actes 5.9.

Job tempted by his wife Job 2.9. and Christ by the deuil in the wildernesse. Mat. 4.1,3. Mar. 1.12,13. Luke 4.1,2. and why. Heb. 2.18.

How and whereby euery man is tempted. James 1.13,14.

Satan is a tempter. 1. Thes. 3.5. & tempteth such as neglect to estore the weake. Gal. 6.1. or being married, withdraw themselues without consent 1. Cor. 7.5.

God will not suffer vs to be ouer tempted. 1. Cor. 10.13.

How God may bee tempted. Psal. 78.18. Deut. 6 16. Acts 15,10.

God will be found of them that tempt him not. Wisd. 1.2. therefore wee must prepare our selues to pray vnto him. Ecclesiasticus 18.22.

Saul tempted God vnder the colour of good intent. 1. Sam. 13.9, to 17.

Temptation of the rich, see Rich.

A grieuous temptation it is vnto the faithfull, to see the prosperitie of the wicked. Psa. 73.1,2.*

God onely deliuereth vs out of temptation. Matth. 6.13. and 2. Peter 2.9. Reuelat. 3.10.

Wee ought to stay vpon God in temptations. Psal. 27.3.*

Otherwhiles the faithfull are ouercome, and sometimes doe ouercome in temptations as Job 3.3.

Jeremie is deliuered, and againe assailed with temptation. Jer. 20, 11,14.*

Wee ought to lift vp our handes in the night watches of temptation. Psal. 63.4,6.* and 1. Tim. 2.8.

Temptation taken for affliction, or trials. as Deut. 7.19. and 29.3. James 1.2,12. and 1. Pet. 1.6. Pro. 17.3. Eccius. 27.5. and 2.1

The life of man is a continuall temptation Job 7 1.*

We ought to watch & pray, that we be not ouercome in temptation Mat. 26 41. & 6.13. Luke 11.4. & 22.40. as some are. Luke 8.13.

Tenne commandements mentioned. Exo. 20.1, to 18. Deuter. 5.6, to 23. containe the words of Gods couenant. Exo. 34.28. Deut. 4.13. and 10.4.

Tenne tribes of Israel reiected. Jere. 3.1, 3,8.* and 2.12.*

The destruction of the tenne tribes, and cause thereof foretold. Isa. 9.14.* and 17.3, 4. Hosea 1.4,5.6,9.

Tenne caldrons, tenne candlesticks, and ten tables which Solomon made. 2. Chron. 4.6,7,8.

Ten things iudged & pronounced happie. Eccius 25.7, to 14.

Ten for many. Genes. 31.41. Reuel. 13.1 Numb. 14.22.

Tender heartes must be in Christians. Ephes 4.32. and tender mercie. Col. 3.12.

Through Gods tender mercie our sinnes are forgiuen. Luke 1.77,78.

Tents, looke Tabernacle.

Tenths, looke Tithes.

Terrible is our God. Deut. 10.17.

Testament. Moses consecrated the old Testament with blood Exo. 24.8 Heb. 9.18,20.

A briefe repetition of the old Testament, and bountifulnesse of God. Josh. 24.2, to 14. Heb 9.1.

The Testament appertained principally to the Iewes. Rom. 9 4.

God promised the people a new Testament Baruch 2.35. Jer. 31.31, to 35.

The olde Testament was dedicated with the blood of Calues, &c. but the new with the blood of Christ. Matth. 26.28. Mark 14.24. Luke 22.20. & 1. Cor. 11.25. and 2. Cor. 3.6. Heb. 9.12.* and 10 1, to 5, 11, to 15, 19, to 23 29. & 13.9, 12, 14. and 12.24. & 13.20. which were in vaine, if righteousnesse were of the Law. Gal. 3.15, 21, 22.

The new Testament consisteth not in the letter, but in the Spirit which writeth the Gospel in our hearts. 2. Cor. 3 2, 3, 6.*

The new Testament promised. Genes. 3.15 Heb. 8.8. and 10.16.

The two Testaments. Gal. 4.24.*

Testifie. Moses testified to the people their duety. Deut. 32.46.

Testimonie of Christ, see Prophecie.

Moses put into the Arke of the Testimony, the two Tables of Testimonie. Exodus 40. 20, 21.

Thankefulnesse. We ought to giue thanks to God for his benefits. Deut. 8.10.

Christ taking the bread and fishes, blessed and gaue thanks. Matt. 14.19. Marke 6.4. Luke 9.16.

S. Paul before his refection gaue thanks vnto God. Acts 27.35.

How, and for whom wee ought to giue thankes. Ephes. 5.4,20.

S. Paul gaue thankes to God, and why. Rom. 6 2, 17. 1. Thes. 1.2,3. Phil. 1.3,5.

Christ rendred thankes vnto God his Father at the raising of Lazarus. John 11.41.

The seruant of Abraham giueth God thankes that hee had prospered so well. Gen. 24 27.

Dauid giueth God thankes, and why. 1. Sam. 25.31,39.

Melchi-zedek gaue thanks for Abrahams victory. Gen. 14.19,20.

Moses and the Israelites giue thanks. Exo. 15.12, to 22. so did Debozah and Barak, and why. Judg. 5.1,2.*

Of thankefulnesse. Nehem. 8.6. Gen 4.1, 4. and 8.20. & 18.2. & 23.7,12. & 26.25. & 33. 3. & 42.6. & 1. kin. 1.2,7,26. & 16.23. Leu. 25 2. Num. 15.3,4,19. and 31.50,54 Deu. 4.2, 6. and 6.2, to 10. and 1. Sam. 14.45. and 31 11,12,13. and 2. Samu 10.2. and 19.8.* 1. Chro. 29.2, to 26. 2. Chron. 15.8. and 20.18. to 31, Ester 6.2, to 13. Tob 9.6. and 12.5,22 Eccius. 7.29.* and 32. 14. and 35.2,3. and 1. Macc. 4 38.* and 5.53 67. and 2. Macca. 3.30,33,35. Matth. 11.25. Marke 5.20,33. Luke 8.13, 14,43. and 2. Cor. 6.17. Phil. 4 6. Col. 2.7. and 3.17. and 1 Thes. 5.18. and 2. Thes. 1.3. & 1. Tim. 4.4. looke Grace, Praise, Blesse, and Vnthankefulnesse.

Theft forbidden. Exo 20.15. Leu. 19.11. Deut 5.19. Rom. 2.21. and 13.9. & 1. Tim. 1.10. and 1. Pet. 4.15. Ephe. 4.28.

It was lawfull to kill a thiefe, if he were found breaking vp a house. Exod. 22.2.

The curse of theeues. Zech. 5.2,3.

Theeues shall not inherite the kingdome of heauen. 1. Cor. 6.10.

Joseph accused his brethren of theft, and why. Gen. 42.1,2,12.

The parable of the thiefe. Matt. 24.43.*

The comming of Christ as a thiefe. 2. Peter 3.10. Reue. 3.3.

Judas Iscarioth a thiefe. John 12.6.

The two theeues crucified with Christ. Matth. 27.38,44. Marke 15.27, 32. Luke 23.32,33 49, to 44. John 19.18.

Of theft, and the punishment thereof. Exo 21.1,3,4.16. Num. 5.6, to 11. Deu. 24 7. Josh. 7.1.* Pro. 6.30,31. Hos 4.2,3. Tob. 13.14. and 2. Mac. 12.40. Mat 19.18. Mar. 10.19. and Luke 18.20. looke Pharise, Steale and Rob.

Thinke and *Thoughts*. We cannot thinke any thing as of our selues. 2. Cor. 3.5.

Euery wicked thought touching our brethren forbidden, and why. Deut. 15.7.

Thoughts of the godly. Phil. 4.8.

No thought hid from God. Deut. 31.16, to 21. Job 42.2 Psal. 139 2.

God thought vpon Abraham, and deliuered Lot. Gen. 19.29.

Against euil thoughts. Pro. 12.2. & 21.26 Isa. 14 13, 14, 15. Wisd. 1.3,5,9. Acts 8.22. looke Traditions, Remember, Stubborne,

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food intent, and Imagination.

Thistle. Of the parable of the Thistle and the Cedar. 2. Kings 14.9.

Thornes the fruit of the earth by reason of Adams sinne. Gen 3.18.

Thornes which choke the word preached. Matth.13.22.Mar.4 18. Luke 8 14.

Threatnings against wanton and daintie people, &c. Wichah.2.1.

The wicked vse threatnings against the godly. Actes 4.29.

Three things please God, and three he hateth. Eccius 25.1,2.

Three things grieue the heart. Eccius.26 29. see Foure.

Three folde, looke Coard.

Threshold of Dagon in Ashod, not troden on, and why. 1. Sam. 5.2,3,4.5.

Throne in heauen Reue. 4.2 *

A great white throne. Reue. 20.11.

Salomons throne. 1. King. 10.18, 19, 20 looke Satan.

Thunder sent to destroy the beasts, herbes & trees of the Egyptians. Exo. 9.23, 24, 25.

The Lords aduersaries shall be destroyed with thunder. 1. Sam. 2 10.

The Lord at the petition of Samuel thundred, and confounded the Philistims. 1. Sam. 7 10.

¶ Till, and Vntill, diuerslie vnderstood. Mat. 1.25. and 5.18, 26. and 23.39. and 28. 20 1. Cor. 15.25 Gal 3.19. Reu. 20.5.

Tillage and *Tilmen.* Genes. 2.4. and 9.20 and 2. Chron. 26 10. Pro. 12.11. and 28.19 Eccius. 7.15. and 20.27. Matth. 21.33. * Mar. 12.1, to 13. Luke 20 9, to 17. John 15. 1. 1. Cor. 3.9. looke Plough.

Timbrels. Women praised God, playing vpon Timbrels. Exod. 15.20, 21.

Iphtah his daughter met him with Timbrels at his comming from the victory. Judg. 11.34.

Timorous men ought not to goe to warre. Judg. 7.3. Deut. 20. 3, 5, to 9. 1. Mac. 3.56.

Timorousnesse of Eliah. 1. King. 19.3.2 King. 1.15. looke Feare.

Tithe, and the vse thereof. Leu. 37.30, 32, 33. Deu. 14.22, 23, to 30. and 12.17, 18. and 26.12, to 16. Num. 18.20, 21, 24. Nehe. 10 37, 38.

Tithe mint, looke Faith.

Abraham gaue tithes before the Lawe. Genesis 14.20. Heb. 7 4, 8.

Iaakob voweth to God tithe of all his increase. Gen. 28.22.

Tyrannicall princes will giue their seruants the tithes due to ministers. 1. Sam. 8. 15, 17.

Why tithes are payed. 2. Chr. 31.4.

God punisheth the defrauding his ministers of their due tithes and offerings, and blesseth those that pay them truly. Mal. 3.8, 9, 10, 11. Amos 4.4.*

Demetrius offered Ionathan to release the Iewes from all tithes, to be friends with him. 1. Mac. 10.31, 46, 47. looke Taxe.

Title written ouer Christs head in Greek, Latine & Hebrew. Mat. 27.37. Mar. 15.26.

¶ Tokens, looke Signes.

Tombe, looke Sepulchre, and Graue.

Tongue. We ought to refrain our tongues from euill. 1. Pet. 3, 10.

The vice and vertue of the tongue. Iam. 3.2, to 13. and Pro. 12.13. and 13.2, 3.

The gift of Tongues commeth of the holy Ghost. 1 Cor. 12.10, 11, 28. Acts 2.4, to 9.

Against prayer and seruice in a straunge tongue. 1. Cor. 14.1, 2.*

Confusion of tongues. Gen. 11.9.

The propertie and punishment of an euill tongue. Psal. 10.7. and 52.1, 2, to 7.

The propertie of a sinner, is to be euill tongued. Eccius 6 1. but the heart of the wise guideth his mouth wisely. Pro 16.23. and a foole when hee holdeth his peace, is counted wise. Pro. 17.28.

A false tongue hateth the afflicted. Prou. 16.28.

The diuerse of the tongue. Phil. 2.11.

Against rash, slaunderous and euil tongues and how we ought to beware of them. Leu. 19.4, 16. Deut. 22.14, to 20. Iob 5.15, 16. Psal. 140.3, 9, 11. and 141 3. and 144.8, 11 Pro. 4.24. and 10.11, 18, 31, 32. and 11.9, 13. and 17.4.7. Eccles. 5.1, to 7. Wisd. 1.8, 11, 16. Eccius 5 4, 5, 15. and 7.9, 12, 13. and 9.20. and 11.8, 23, 24, 31. and 32.4, 8, 9, 10. 1. Cor. 15.33. 1. Pet. 2.1. Iam. 1.19, 26. and 4.11, 13. * Matt. 12.36. looke Communication.

Gideon tooke none to battel, but those that lapped water with their tongues. Iudges 7. 5, 6, 7.

Tooth for tooth, &c. Exod. 21.24. Leui. 24 19, 20. Deut. 19.19, 21. Mat. 5.38.

The cheeke tooth of the iawe bone of an asse, peeled water to quench Samsons thirst withall. Iudges 15.15, 18, 19.

To *Touch.* So many followed Saul, as God had touched the hearts of. 1. Sam. 10. 26. see Vertue.

Tower of the flocke. Michah. 4.8. wherein the shepherds kept watch by night. Lu 2 8.

¶ Traditions, and the teachers of them ought to be auoided, and why Rom, 16.17, 18. Col. 2.8, 18.*

We must not be guided by traditions. Eccles 4.17.

Traditions, ceremonies, good intents, and inuentions of men, are not to be vsed. Deut. 5.32, 33. and 12.8. 1. Sam. 15.9, to 23. Isa. 66.3. Jerem. 5.31. and 2.13. Psal. 31.6. and 119.113. Pro. 16.25 Hos. 9 15.1. Esd. 8.22. Matth. 15.3, 9, 13. and 23.4. Marke 7.8.9. Actes 15.10 Tit. 1.13, 14. and 1. Pet. 4.11. and 2. John 10, 11. Looke Ceremonies, and Good intent.

Traitours, looke Treason.

Transfiguration of Christ vpon mount Thabor. Matth. 17.1, to 9. Marke 9.2, to 9. Luke 9.28, to 37.

Transforme. Sith Satan is transformed into an Angel of light: no marueile if his ministers transforme themselues. 2. Cor. 11. 14, 15.

Transgression of Gods commandement, made all men sinners. Gen. 3.6. Rom. 5 12.

Where no law is, there is no transgression, for sinne is bid without the lawe. Rom. 4.15 and 5.13 and 7.7. looke Purge, and Punish.

Transubstantiation ouerthrowen by these places rightly vnderstood. Matth. 26.26. to 30. Mar. 14.22, to 26. Luk. 22.17, * 22. Joh. 6.63. 1. Cor. 10.16, 17 and 11.24, to 30. looke Supper of the Lord.

Trauaile, is Labour, Rich, and Oxe.

The wife of Phinehas hearing the Arke of God to be taken, trauailed & died. 1. Samuel. 4.19 *

Treason. Dauid rewarded Baanah & Rechab with death, because to please him, they slew their master traiterously. 2. Sa. 4.6, 12.

Of treason, and the punishment thereof. Gen. 37.18.* Judg. 1.6, 7. 1. Sam. 23 9. Isa. 22.15.* & 2. Mac. 3.6, 38 * and 4.34, 35. and 10.13. and 13 3, 4, to 9. Matth 26.14, to 26. and 27 3, 4, 5. Luke 6. 16. Actes 7. 52. and 2. Tim. 3 4 looke Rebels.

Treasury. What account was made of the two mites cast into the Treasurie Marke 12. 41, to 45. Luke 21.1, to 5.

Treasures in the house of the Lord. 1. king. 7.51.2. Chron. 5.1. ouerseers thereof. 1. Chr. 9.26. and 26.20, 22, 26.

Where we ought to lay vp treasures, and why. Matth. 6.19, 20, 21. Luke 12.33, 34. 1. Tim. 6.19.

The parable of the treasure hidden in the ground. Matth. 13 44.

The treasure of the Gospel in earthen vessels. and why. 2. Cor. 4.7.

Treasures of wisedome hidden in Christ. Col 2.3.

Howe the Lord openeth good treasure. Deut. 28.12.

The deedes of the wicked are sealed vp among Gods treasure. Deut. 32.34.

The feare of the Lord was the treasure of Hezekiah. Isa. 33.6.

God gaue Cyrus the treasures of darkenesse. Isa 45.3.

Almes giuing, is better then treasure. Tobit. 12 8. Mat. 19.21. Mar 10 21. Luke 18 22. of the wicked. Iam. 5 3.

Wisedome is an infinite Treasure. Wisd. 7.14. Eccius 40. 18, 20. and a good name will continue aboue 1000. treasures. Eccius. 41.12, 13.

Treasure of the heart, see Heart.

Trees with their fruite and seede, created of God. Genes 1.11, 12. euery tree pleasant to sight, the tree of life, and the tree of knowledge. Gen 2.9.

The fruit of all trees saue one, ordained for mans foode. Gen. 2.16, 17.

Planting any grone of trees neere vnto the altar of God forbidden. Deut. 16.21.

Trees for foode to be reserued in the siege of a citie. Deut. 20.19, 20.

At the sacking of the cities of the Moabites, God commanded the Iewes to fell euery faire tree. 2. King. 3.19, 25.

To whom trees shalbe fruitfull or vnfruitfull. Leuit. 26.4, 20 Deut. 28 30.

The good tree will bring forth good fruit, and a corrupt tree, which bringeth euill fruit, shalbe burnt. Matt. 12.33. and 7.17, 18, 19.

Adam was driuen out of Paradise, lest hee should eate of the tree of life, and liue. Gen. 3.22, 23, 24.

The tree that made the waters sweete. Exod. 15.25. Eccius. 38.5.

If the greene tree were so dealt withall, what shall become of the drie? Luke 23.31

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As the tree falleth, so shall it lie. Eccles. 11 3.

High trees for proud people. Isai. 2. 13, 14.

Trembling. Paul willeth vs to make an ende of our saluation with trembling. Phil. 2.12.

God will giue a trembling heart to them that disobey him. Deuter. 28.65. Leuiticus 26.36.

The wicked tremble at Gods iudgements. Acts 24.26. Looke Feare.

Trespasse offering. Leu. 7 2, to 11.

Abigail taketh on her, her husbands trespasse. 1. Sam. 25.24, 28. see Purging.

Trie all things, and keepe that which is good. 1. Thess. 5.21.

How God trieth his elect, and why. 2. Chron. 32.31. Iob 1.11, 12.* Eccles 3.10. Isa. 30.10. Zech. 3.9 Mal. 3 5. Eccles. 2.5. and 27.5. Tob. 2.10. Rom. 5 1. 1. Pet. 1.7. 2. Pet. 2 2. James 1.2, 3. see Tempt.

Tribe. The children of Israel ought to marrie euery one in their owne tribes. Num 36. 6, 7, 8, 9.

The tribe of Dan sought to dwell among the other tribes. Iudg 18.1, 2.

The halfe tribe of Manasseh, dwelt from Bashan to Baal Hermon, &c. 1. Chron 5.23.

The portion of the twelue tribes Eze. 48. 1, 2, to 8, 23.*

The tenne tribes caried captiue. 2. Esdr. 13.40, to 48.

Tribulation sent to the faithfull, why. 1. Pet. 4.12. 1. Thess. 1.4, to 8. Rom. 5.3.

An exhortation to endure tribulation with patience. Heb. 12.1. 1. Pet. 2.21.

Wee ought not to feare tribulation, and why. Phil. 1.28, 29.

Men by tribulations are driuen to God. Isa. 26.16, 17, 18.

God onely deliuereth out of tribulations. 1. Sam. 10. 18, 19.

God respecteth the children of Israel in tribulation. Exod. 2.25.

In our tribulations we ought to seeke the Lord. Deut. 4 29, 30, 31.

God heard Iaakob in the time of his tribulation. Gen. 35 3.

The faithfull in tribulation ought to put full trust in Gods mercie. Psal. 44.9.*

How to suffer tribulation, according to the will of God. 1. Pet. 4 19.

Neither tribulation nor bonds could feare Paul from preaching the Gospel. Actes 20. 24.

Tribulation to bee receiued thankefully without distrust. Psal. 42.8. and 43.5.* and 56.1, 3.* after the example of Iob. Iob 1.21. and of Dauid 2. Sam. 22.1.*

Paul and Silas prayed, sung & reioyced in tribulation for Christ his sake. Act. 16.25. Gal. 6.14. & 2. Cor. 6.4, to 11. & so did Peter and other Apostles. Acts 5.41. and so should we. Rom. 12.12. and 5.1, 3.

The tribulations of S. Paul, were the Ephesians glorie. Ephes. 3.13.

God comforted S. Paul in all his tribulations, and why. 2. Cor. 1.4.*

Paul commended the Macedonians for that they ioyed in tribulations 2. Corin. 8.2.

The day of tribulation, &c. 2 Kings 19.3. looke Affliction, Aduersity, Persecution, Sufferings, and Scourges.

Tribute must be payd for conscience sake. Matt. 22.21. Rom. 13.5, 6, 7.

Why Christ payd tribute and needed not. Matt. 17.25, 26, 27.

They that receiued peace offered by the Israelites, became tributaries vnto them. Deut. 20.10, 11.

All that belong to the house of God, freed from tribute, by the Edict of an Heathen Emperour. Ezra 7.24.

Trinitie. Testimonies of the Trinitie. Gen. 1, 1, 26 & 11.7. and 18.2. Matt. 3.16, 17. and 28.19. Luk. 3.21, 22.1. Ioh. 5.7.2. Cor. 13.13

Of *Triumph*, looke Victorie.

Trumpets of siluer, looke Numb. 10.2, to 11. and Feast.

The trumpet sounded at the giuing of the Law. Exod 19, 16, 19.

Gideon blew a trumpet, & souldiers came to him. Iudges 6.34.

Trouble. Married folkes haue trouble in the flesh. 1. Cor 7.28.

Elijah affirmed vnto Ahab that hee troubled Israel, in prouoking God to slay raine three yeeres and sixe moneths. 1. Kin. 18.17, 18. James 5.17. looke Tribulation.

True. He that beleeueth, hath sealed that God is true. John 3.33.

Balaam was enforced to confesse God to be true. Numb 23.19.

Trueth of God, see Promise.

Abrahams seruant prayed God for his trueth and mercie shewed vnto his master. Genes. 24.27.

The spies promised Rahab to deale truely with her. Iosh. 2.14.

Hezekiah desired that trueth might bee in his dayes. 2. Kings 20.19.

Dauid wished mercie and trueth to Ittai, and why. 2. Sam. 15, 19, 20.

To walke in trueth. 1. Kings 2.4.

We ought to serue God in trueth. Iosh. 24.14. 1. Sam. 12, 20, 21, 24.*

Wee ought not to hold against the trueth. Wisd. 7.5. Exod. 23.2.

Trueth in Iudges Exod. 18.21, 22.

We ought to gird our loynes about with trueth. Ephes. 6.14.

Wee ought to speake the trueth one to another, and why. Ephes. 4.25.

Christ is the trueth. John 14.6. and his Gospel the trueth. 2. Pet. 1.12.

Doe nothing against the trueth, but for the trueth. 2. Cor. 13.8.

Trueth put for vpright dealing. Ephes. 4. 25. & 6.14. Phil. 4.8. for sincere knowledge of God. Tit. 1.1. and for all light left in man after his fall. Rom. 1.18. and 2.8.

We ought to instruct with meekenes those that resist & erre from the trueth. 2. Tim. 2.25, 26. & to craue at Gods hand the doctrine of trueth, which the same signifieth. Zech. 10.1.

We ought to be stedfast in the trueth well learned. 2. Tim. 3.14.

How trueth from errour is discerned. 1. John 4.6.

No trueth in any, and therefore none to be trusted. Iere. 9.4, 5.

Trueth is strongest, and ouercommeth all things. 1. Esdr 3.12. and 4.33, 40, 42. Matt. 16.18. Luke 21.15 Acts 6.10.

Grace and trueth came by Iesus Christ. John 1.17.

The Spirit of God is the leader of vs into all trueth. John 16.13.

Against such as withstand the trueth, or withhold themselues & others from it. Rom. 1.18. & 2.8. Gal. 3.1. & 5.7. & 2. Tim. 2 18. & 3.8, 9. & 4.4. Tit. 1.4. Heb. 10.26. & 2. pet. 2.2.

Paul spake the trueth Acts 26 25.

Pilate asked Christ what trueth was. John 18.38.

Trust Moses putteth the children of Israel in minde of Gods benefites, that they might trust in him onely. Deut. 8.1.*

No man ought to trust in his own strength. 1. Cor. 10.12, 13.

Those that trust in the Lord, blessed, and those that trust in man, cursed. Ierem. 17. 5, 7.

The children of Israel trusting in their owne strength, were discomfited. Iudg. 20. 20, 21. Numb. 14.40, 44, 45. Deut. 1.41, 43, 44. 1. Sam 4.3 4 5, 10, 11.

We ought to settle our whole trust in God, and in Christ, and why. 2 Samu. 22.3, 31. Matth 12.21.

Hezekiah trusted in the Lord God of Israel. 2. Kings 18 5.

Abijah trusting vpon the Lord, obtained victorie. 2. Chron. 13.18.

Eternall life promised to those that trust in God. Isa. 57.13.

God is their helpe and shield that trust in him. Psal. 115.8, 9, 10, 11.

We ought to trust in the grace offered by the Gospel. 1. Pet. 1.13.

They that trust in God, shall vnderstand the Trueth Wisd. 3 9.

In the middest of tribulations wee must trust in God. John 16.33.

The faithfull trust to bee saued through the blood of Christ, and therefore goe boldly to the throne of grace. Heb. 10.19, 20, 22, 23. and 4.14, 16.

The Iewes vpbraided to haue put their trust in false gods. Deut. 32.37, 38.

God will because the wicked of all things wherein they put their trust. Deu. 28.52, 63.

Of the assured trust which Asa had in the Lord. 2. Chron. 14.11. and Iudas Maccabeus. 1. Mac. 3.18, 23. and Mich. 7.7, to 14.

Wee ought to put our trust in the word of God. and why. Wisd. 16.26.

Those that trust in God shall neuer be remoued Psal. 125.1. and 115.9.* and 22 5. or take hurt. Eccles. 32 24.

An exhortation and encouragement to trust in God after aduersitie and in danger. Isa. 41.8, to 17. Amos. 9.12.*

The yong rauens doe teach vs to put our trust in God. Iob 39.3.

A man of God counselled Amaziah not to put his trust in worldly strength. 2. Chron. 25 7, 8, 9.

God will cut off occasions which hinder his people from putting their trust in him. Micah 5.10, 11, 12.*

Wee may not trust in outward ceremo-

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nies. Iere. 7.2,4.*

God neuer faileth them that put their trust in him. Dan. 14.38.

¶ Turne. We ought not to turne aside to serue other gods, as the Israelites did. Exod. 32.8. Deut. 11.16. 1. Sam. 12.10,20,21.

The Thessalonians turned from their idoles vnto God. 1. Thess. 1.9.

To turne iudgement to wormewood. Amos 6.12. and 5.7.

God is mercifull vnto those that turne vnto him. Deut. 30.1,2,to 8.

None can turne to God truely, till God turne to him. Zech. 8.15,16. Looke Returne, Conuersion, and Man.

¶ Twelue Apostles. Mat. 10.2,to 5 Mar. 3.14,16,to 20. Luke 9.1.

The names of the twelue Patriarkes. Gen. 35.22,to 27.

Twincklinge. Those that be found aliue at the last day, shall be changed in the twincklinge of an eye. 1. Cor. 15.51,52. 1. Thess. 4.1

Two maisters no man can serue, and why. Matt. 6.24. Luke. 16.13.

Two, that is, man and wife shall be one flesh. Genes. 2.24. Marke 10.8. 1. Cor. 6.16. Ephe. 5.31. Matt. 19.5.

Two mites, looke Treasurie.

Two pence, looke Pence.

Two coats forbidden. Luke 9.3.

Of the two theeues. Luke 7.41.

Two maner of people diuided out of Rebekahs bowels. Gen. 25.23.

Of two things that Agur required of God. Prou. 30.7,8,9.

Two things grieuous. Ecclus. 26.29.

Christ his two natures. Col. 2.9.

¶ Time hath his course. Gen. 8.22.

To all things there is an appointed time. Eccles. 3.1,to 12.*

Wee ought to aske of Gods workes, our elders of olde time. Deut. 31.7. It is not for vs to know the times and seasons, and why. Acts 1.7.

The time of Christ, the accepted time. 2. Cor. 6.2. Gal. 4.3. Rom. 5.6.

The time of this present life, is but short. 1. Cor. 7.29.

We ought to redeeme the time, and why. Col. 4.5. Ephe. 5.15,16.

Time certaine put for vncertaine. Lu. 13.33. and time present for time to come. Matt. 3.10. Luke 19.8. and 24.44. John 4.21. and 20.17. Col. 3.6. 1. Thes. 4.15.

Of the last times. 1. Cor. 10.11. 2. Tim. 3. 1. Heb. 1.1. 1. Pet. 1.20. and 4.7. 1. John 2.18. Jude 18.

Wee ought not to shew wisedome out of time. Ecclus. 32.4.

God is angry with the godly for a time. Nahum 1.2.

Tyrannie of princes and false prophets. Micah 3.1.* Zeph. 3.1,3.

Of tyrannie. Matth. 2.16 Marke 14.10. Acts 7.59. and 12.2,3.* Looke Crueltie.

A Tyrants nature. Dan. 28 15.

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¶ Vaile of the Tabernacle. Exod. 26.31. and 36.35. 2. Chron. 3.14.

The vaile tent. Matth. 27.51.

The vaile ouer the face of Moses, and ouer the Iewes, and why. Exod. 34.33,34. 2. Cor. 3.13,to 17.

The vaile ouer the hearts. 2. Corinth. 3. 15,16.

What the vaile prefigured. Heb. 10 20.

Vaine are all men. Ps. 13.1. & all things vanitie. Eccles 1.2.

Idoles are vaine vanities. 1. Sam. 12.21. and prouoke Gods wrath. 1. Kings 16. 26. Deut. 32.21.

The creature subiect to vanity. Rom. 8.20

Vaineglory, see Glory.

Valiant. The Angel called Gideon a valiant man. Judg. 6.12.

Variance, looke Contention.

Vaunt, see Boast.

Vengeance. God taketh vengeance of all that oppresse or defraude their brethren. 1. Thess. 4.6.

God will take vengeance of those that despise his grace Heb. 10.29,30.

Vengeance belongeth to rebels and persecuters of Gods elect. Luke 18.7. 2. Thess. 1.8. Reue. 6.10. and 19.2.

We ought not to auenge our selues. Rom. 12.17,19. Prou. 20.22. Leu. 19.18.

Vengeance is the Lords, and hee will auenge the blood of his seruants vpon his enemies. Deuteron. 32.35,41,42,43. Rom. 12.19.

Dauid committeth vengeance to God. 1. Sam. 24.6,13,16.

Saul would not bee auenged of his enemies, and why. 1. Sam. 11.13.

Gods ministers haue ready the vengeance of God against all high things being disobedient, and why. 2. Cor. 10.5,6.

James and John asking vengeance, are rebuked. Luke 9.53,54,55.

Vengeance the name of a heathen goddesse. Acts 28.4.

Vengeance reserued onely to the Lord and his ministers the higher powers. Genes. 15. 16. Ecclus. 28.1. Judeth 8.35. Psal. 7.11. & 9.7,8,16 & 33.5. and 94.1. Prou. 17.21. and 24.12. and 48.9. and 54.8. and 29.26. Ezek. 25.12.* Nah. 1.2. Matth. 5.38,39. Luke 9. 54,55,56 and 18.7,8. Galat. 5 15. Ephes. 4. 26,32. 1. Thess. 5.15. 2. Tim. 4.14. 1. Pet. 2.14. and 3.9,12.

Venue, see Trueth.

Vertue of God, see Power.

Vertue from Christ healed diseased folkes touching his garments Marke 6.56. Matthewe 9. 20,21,22,35,36. Luke 8. 44,46, 47,48.

Vertue put for good and godly maners. 2. Pet. 1.5.

Vertuous. Ruth was a vertuous woman. Ruth 3.11.

Vessels ordained for the vse of the Tabernacle. Exod. 25.29.

The parable of vessels, prepared for captiuitie. Ezek 12.3,to 17.

Vessels in the house of Salomon of pure gold. 1. King. 10.21.

Of vessels of honour and dishonour. Rom. 9.21. and 2. Tim. 2 20,21.

Vessell for mans body. 1. Sam. 21.5. and 2. Cor 4.7. and 1. Thess. 4.3,4.

Vestures. The Iewes commaunded to make fringes vpon the quarters of their vestures. Deut. 22.12. and why. Numb. 15.38, 39.* and the Scribes and Pharises bled it. Matth. 23.5. Looke Clothes, Garments, and Apparell.

Vexe. Howe Peninnah vexed Hannah. 1. Sam. 1.6,7.

¶ Victorie commeth of God, & not by the multitude of men. 2. Sam. 23.10,12. Gene. 14.* Exod. 17.8.* Deut. 7.18,19. Iosh. 11. 1,6.* Judg. 7.2.* 1. Sam. 14.6,to 23. and 17.45.* 2. Chr. 13.13,to 19. & 14.11.* & 16. 7.8.9. and 24.24. and 25.7.* Psal. 117.3.* Pro. 21.22,30,31. Judeth 9.7,11. 2. Esd. 1.26,27,28,29,30. 1. Mac. 3.18.

Ioab committeth the successe of victorie vnto God. 2. Sam. 10.12.

The victorie of Dauid against Absalom. 2. Sam. 18.7.

Dauid obtained victorie through ỹ might of God. 2. Sam 5.28.*

God gaue victorie vnto Deborah. Judg. 4.14,15,23.

The victorie attributed to God, and Gideon by whom he wrought. Judg. 7.20.

Samson attributed not the victorie to his strength. Judg. 15.18.

Victorie promised Hezekiah against Sanacherib. 2. King. 19.6.*

Triumph after victory obteined. Numb. 21.18,27. Judg. 11.34. 1. Sam. 18.6,7, 2. Mac. 3.30.

Victorie is of God. 1. Esd. 4.58,59,60.

Iudas trusting in God, wonne the victorie. 2. Mac. 15.26,to 36.

Victorie lost. see Trust.

Victuals. Iosh ua commanded to make prouision for victuals, and why Iosh. 1.11. looke Meate, and Food.

Villame, see Rauish

God hath chosen the vile things of this world, to bring to nought things of estimation. 1. Cor. 1.28.

We ought not to offer vnto God any thing vile Mal. 1.8,13,14.

Villages, see Cities.

Vine, for the Church. Psal. 80.8.

The complaint which the Lord maketh for his vine. Isa. 5.4.

The vine of the Iewes is of the vine of Sodome, and of the vines of Gomorah, &c. Deut. 32.32.

Christ is the vine, and his Father is the husbandman. John 15.1.

Vineger. Boaz willed Ruth to dip her bread in the vineger. Ruth 2.14.

A spunge filled with vineger was offered Christ. Matth. 27 28.

Vineyard of Noah and his drunkennesse. Gen. 9.20,21.

The Iewes were commanded not to sowe their vineyards with diuers seeds, and why. Deut. 22.9.

A law for him that hurteth his neighbors vineyard. Exod. 22.5.

It was lawfull for a man to eate, but not to carie fruit out of his neighbors vineyard. Deut. 23.24.

Hee that had planted a newe vineyard, freed from warre, till hee had eaten of the fruit. 1. Cor. 9.7.

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Those that disobey God, shall plant vineyards, and others shall eate the fruit. Deute. 28.30.

Vintage till sowing time, and threshing til Vintage Leu 26.5.

The law of Vintage. Leu.19 10.

Violence, looke Kingdome.

Viper, see Generation.

S. Paul shooke a viper off his hand, and felt no harme. Actes 28 3,5.

Virgins, see Maide, and Lamps.

Virginitie bewailed. Judg. 11.37.*

Signes of virginitie to be brought before the Elders of the Jewes, &c. Deuter. 22.15, to 20.

Of Virginitie and maried state. 1. Cor. 7. 25,26.*

Vision. God spake vnto Abraham in a vision. Gen. 15.1. and comforted Israel in a vision. Gene. 46.2,3,4. and told Samuel in a vision how hee would punish the house of Eli. 1. Sam. 3.11, to 16. and spake to Nathan by vision. 2. Sam. 7. 17.

The vision of the two baskets of figges. Jerem. 24.1.* of the foure beastes, and the wheeles vnder the throne, and of the 25 men and two princes. Ezek. 1.3,15.* and 11.1, to 13.

Visions shewed to Judas Maccabeus. 2. Mac. 15.12, to 17. to Cornelius, Peter and Ananias. Act. 10.3, 11. & 9 12. and to Paul. 2. Cor. 12.2, to 10. Acts 16.9. & 18.9. & 22.17. and 27.23.

Visite. How God doeth visite sinne. Exod. 22.34. and 20 5. Leu. 26 15.*

The Israelites seeing the miracles that Moses wrought, thanked God that hee visited them. Exo. 4.31. and 14.31.

We visit put for to correct, or take care of. Hose. 4.14. to make fruitfull. 1. Samuel 2. 21. Genes. 21.1. And to remember. Luke 1. 68.

Whom wee ought to visit. Matth 25.36. Jam. 1.27.

Visitation, or manifestation of Gods mercie. Luk. 19.41 1. Pet. 1.12.

Victualler. A victualler is not without blame. Eccius 26.30.

¶ *Vnbeliefe*. The Jewes through vnbeliefe forgate God, and serued Idoles and would not enter into the lande of Canaan. Deute. 32.15, to 19. and 1, 22, 26. and were afraid of Goliath. 1. Sam. 17. 10, 11.

A certaine prince punished for vnbeliefe. 2. King. 7. 2, 17.

The Jewes for their vnbeliefe, were rejected, and the Gentiles received by faith, and why God hath shut all in vnbeliefe. Romanes 11.20, 25, 30, 32.

Christ reproued the vnbeliefe of his disciples. Matth. 17. 17, to 22. Mar. 9. 19, to 30. and 16. 14. Luke 9. 41. & 24. 36.* Iohn 20. 19, 25, to 30.

The Apostles coulde not heale the man that was Lunatike for their vnbelieues sake. Mat. 17. 20.

The father of the possessed with the deuill prayed Jesus with teares, to helpe his vnbeliefe. Mar. 9 24.

Christ marueiled at the vnbeliefe of the Nazarens, which caused him to worke no great miracles among them. Matth 13. 58. Mar. 6. 5, 6.

Of vnbeliefe and the punishment thereof. Gen. 19. 14, 24, 25. Num. 11. 1, 4.* & 14 2.* and 20 3, 4, 5, 6, 24. Deut. 9. 4, 5.* 2. King. 7. 1, 2, 17, 19, 20. Eccles. 2. 26. Psalm. 78 8.* Baruch 1 20.* Mat 8. 25, 26. and 14. 26, to 32. Marke 16. 16. Luke 1. 12, 18, 19, 20. and 24. 11, 25. John 3. 3, 18. and 6. 60.* and 8. 24. and 10. 25. and 12. 37.* see Infidelitie.

Vnbeleeuers shal not enter into everlasting rest. Heb. 3. 17, 18, 19.

Vnblameable. Christians ought to be vnblameable. Phil. 2 15.

Vnblameable was S. Paul in his conuersation. 1. Thes 2, 10.

Vncircumcised fruit, see Fruit.

The vncircumcised might not eate of the Passeouer. Exod. 12 48.

Vncircumcised lips. Exod 6. 12.

Vncircumcision vsed for the Gentiles. Gal. 2. 7. see Circumcision.

Vncleane things not to be touched. Num. 19. 13, 14. looke Beasts.

Manoahs wife commaunded to eate no vncleane thing till Samsons birth, and why. Judg. 13. 4, 5.

Vncleanesse, &c. ought not to bee once named among Christians. Ephe. 5. 3, 4. Col. 3. 5.

Lusts of vncleanesse. 2. Pet. 2. 10. looke Pollution, Purge, and Starres.

Vncorrupt is Gods way. 2. Sam. 22. 31.

Vnction, looke Anointing.

Vnderstanding. The Israelites were without vnderstanding. Deut. 32. 28.

Wee ought to bee men in vnderstanding. 1. Cor. 14. 20.

Wee ought to sing with the Spirit and with vnderstanding also. 1. Cor. 14. 15. Psal. 47. 7.

Vnderstanding is the gift of God. Deut. 29. 4. Job 32. 8. and 38. 36. looke Knowledge and Wisedome.

Vnfaithfulnesse, see Vnbeliefe.

Vngodly. Of the thoughts, words, and workes of the vngodly against ỹ righteous. Wisd. 2. 11.* Psal. 10 1.* & 11. 2. and 12. 1.* and 13. 4. Prou. 4. 14, to 20.

The prosperitie of the vngodly causeth the faithful to marueil. Job 21. 6, to 17. Psa. 73. 2.* Eccles. 7. 9, 12. Jerem. 12. 1. Habak. 1. 2.*

The vngodly fall into the destruction which they prepare for the righteous 1. Sa. 17. 19, 22. and 31. 4. Hest 7. 6.* Psal. 7. 15. and 9. 16. and 34. 21. and 35. 8. Prou. 26. 27 Eccles. 10. 8. Isa 33. 1. Jer. 48 43. Dan. 13. 62. and 14. 42. and 6. 24. Judeth 13. 8. Eccl. 27. 26. Rene. 18. 6. and are afraid of it. Prou. 1. 27. and 10. 24.

Of the sudden punishment which shal fall vpon the vngodly. Gene. 7. 17.* & 14. 14, 15. and 19. 24, 25. and 34. 25.* Exodus 14. 23.* Leuit. 10. 2. Numb. 11. 1, 33. and 16, 31, 32, 33. Joshua 10. 8.* and 11. 6.* Judg 4. 15.* and 7. 21.* and 8. 11.* and 16. 30. 1. Samu. 30. 16, to 21. 2. Sam. 13. 28, 29. 1. King. 16. 9, 10. & 20. 15. to 23. Job 4. 10. 11. and 5. 3, 12, 13. and 8. 13, 14. and 15 16, 21.* and 18 10.* and 20. 5.* and 27. 13.* and 36. 12, 13, 14. Prou. 1. 27. and 6. 15. and 12. 7. Isa 5 24.* and 47. 9. Jerem. 15. 1.* Daniel 5. 30 1. Maccab. 2. 44. and 4 14.* Matth. 24. 38, 39. Luke 12 20. and 16, 22, 23. and 17. 24.* 1. Thess 5. 2, 3.

Wee may not company with the vngodly. 1. Cor. 5. 11. Looke Wicked.

Vnion of the Jewes & Gentiles in Christ. Isai. 19 23, 24, 25.

Vnitie of the Spirit in the bond of peace. Ephe. 4. 3, 4.

Vnitie is commended. Actes 4. 32. Rom. 15. 6. 1. Cor. 1. 10. Phil. 3. 16. 1. Pet. 3. 8. see Concord.

Vnitie of God and Christ. John 17. 21.

Vniustly. The Iudge ought not to doe vniustly. Leu. 19. 15. Looke Wicked, Vngodly, and Vnrighteous.

Vnkindnesse, looke Vnthankefulnesse.

Vnknowen to men, but knowen vnto God. 2. Cor. 6. 9.

Vnleauened bread. The feast of vnleauened bread, for the Passeouer. Lu. 22. 1. looke Passeouer.

Vnmarried. Those that cannot liue vnmarried, may marrie. 1. Cor. 7. 9.

Vnmercifulnesse, looke Mercifulnesse.

Vnpossible, looke Impossible.

Vnrighteous persons shall not inherite the kingdome of God. 1. Cor. 6. 8, 9, 10. looke Vniust.

Hee that doeth vnrighteously, is an abomination vnto the Lord. Deuter. 25. 16. see World.

Vnthankefulnesse Gods prouidence, euen vnto the vnthankefull 1. Kings 18 1.*

Of the Vnthankefulnesse of Laban towards Jaakob. Genesis 31. 2.* and of Pharaohs butler towards Joseph. Genes. 40. 23. of the Ammonites and Saul towards David. 2. Sam. 10. 2, to 6. 1. Sam. 19. 20. Of the Jewes. Ezek. 3. 3.* and of the Israelites. Micah. 6. 2. to 5. Isai. 1. 2, 3. and of the inhabitants of Keilah toward David. 1. Samu. 23. 2, 12.

Vnthankefulnesse towards God and man condemned, and of the punishment thereof. Exod. 1. 8.* Deuter. 32. 1. Judg. 2. 11.* and 6. 1. 8, 9, 10. and 8 5. 6. 7, 14, 16. and 12, 1, 2, 7 1. Sam. 10. 17.* and 12. 7, to 20. and 25, 10, 11, 37. 38. 2. Sam. 14. 30. 2. Chron. 24. 21, 22. Psal. 17. 13. Isa. 1, 2, 3. & 5. 1.* Jer. 2. 12.* Ezec. 16. 3 Hose. 2. 2.* and 10. 13, 14. and 13. 2.* Mica. 6. 1.* Wisd. 16. 16, 29. 1. Mac. 16. 15, 16, 17. Matth. 5. 17. & 11. 15. to 25 Luke 14. 18. and 17 11, 12, 17, 18. John 1. 5. & 11. 46.* Rom. 1. 21.* Gal. 1. 6. and 6. 6. 1. Cor. 16. 18. Col. 2. 7. 1. Tim. 5. 4, 17, 18. 2. Tim. 3. 2. Heb. 2. 3 and 13. 17 Reue. 2. 5. Actes 7. 18, 19, 26, 27.* and 27. 42.

Vntill, looke Till.

¶ *Vocation*, see Calling, and Church.

Voluntary gifts towards the making of the Tabernacle. Exod. 25. 2.

Voluptuous liuing, one of the thornes that choke the word. Luke 8. 14.

Wee ought not to take pleasure in voluptuousnesse. Eccius. 18. 32.

Vomit of Bel. Jere. 51. 44.

Vowes must be performed to God. Numbers 30. 3. Deuteronom. 23, 21, 22, 23. beg

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odly. Eccles. 5. 3. Pſa. 116. 14, 18. Acts 18. 8. and 21. 23, to 27.

Vowes, and the redemption of them. Leui. 7. 2. Num. 6. 1.*

Who ought to accomplish their vowes, & who not. Num. 30. 4.*

Iaakob vowed to God the tenth of his increase. Gen. 28. 22.

Hannah vowed to giue her sonne to God. 1. Sam. 1. 11, 28.

Elkanah and all his familie went yeerily to offer vowes. 1. Sam. 1. 21.

The Israelites vowed to destroy all the cities belonging to Arad, if they ouercame. Num. 21. 2, 3.

Of a rash vow. Leu. 5. 4.

Saul causeth the people to vow abstinence, whereupon they brake the commaundement of God. 1. Sam. 14. 24, 32.

Absalom vnder colour of a vow, practised to vsurpe his fathers kingdome. 2. Sam. 15. 7, 8.

Vowes vsed for gifts and ceremonies. Act. 21. 23.

Of vngodly vowes, looke more Iudges 1. 30.* 1. Sam. 25. 13, 21, 22. Mat. 14. 7, to 12. Acts 23. 12.

Voice. Wee ought to obey the voice of the Lord, and why. Exod. 15, 26. Deu. 13. 4. and 30. 16, 20. and 27. 10.

God caused the Iewes to heare his voice, but they could not abide it. Deut. 4. 36. and 18. 16.

When Hanna prayed, her voice was not heard. 1. Sam. 1. 13.

¶ Vpbraide. Hee that vpbraideth his friend, breaketh friendship. Ecclus. 22. 20, 22.

Peninnah vpbraideth Hannah with her barrennesse. 1. Sam. 1. 6.

God vpbraideth the Israelites confessing their sinne. Iudg. 10, 11.*

Christ vpbraideth the Iewes with their infidelitie. Iohn 15. 22, 23, 24.

Upright before God Deut. 18. 13.

The heart of Asa was vpright with the Lord. 1. Kin. 15. 11, 14.

We ought to feare and serue the Lord in vprightnesse. Iosh. 24. 41.

He that walketh vprightly, shalbe saued. Pro. 28. 18. looke Right, Righteous, Iust, and Perfect.

¶ Vsages. looke Customes.

Vsurie forbidden. Deu 23. 19, 20.

Against vsurie and vsurers. Exodus 20. 17. and 22. 25. Leuit 25. 35, 36, 37. Deut 5. 21. Nehe. 5. 1, to 14. Pſal. 15. 1, 5. Pro. 22. 7, 16, 22, 25. and 28. 8. Ierem. 15. 10. Ezek. 18. 13. and 22. 12. Mat. 5. 42. and 7. 12. Luk. 6. 30, 34, 35.

¶ Vtterance the gift of God. Exod. 4. 11, 12, 15. Pro. 16. 1. and 1. Cor. 12. 10.

S. Paul desireth the faithfull to pray God that he might haue vtterance. Ephes. 6. 19, 20. Col. 4. 3, 4.

W

¶ Wages. Iaakob asked of Laban, Rahel for his wages. Gen. 29. 15, 18. and al spotted sheepe and lambes. Gen. 30. 32.

Laban changed Iaakobs wages tenne times. Gen. 31. 7.

Euery man shall receiue wages according to his labour. 1. Cor. 3. 8.

The labourer is worthie of his wages. 1. Tim. 5. 18.

The wages of sinne is death. Rom. 6. 23. looke Hire.

Wake, looke Watch.

Wall. The wall of Ierusalem was dedicated. Nehe. 12. 27.

Christ hath broken the partition Wall which was betweene the Iewes and vs. Ephes 2. 14, 15.

Walke. We ought to be occupied in Gods word, as we walke and iourney, &c. Deut. 11. 19.

To walke with God. Gene. 5. 24. and 6. 9

Abraham commaunded to walke before God. Gen. 17. 1.

Hezekiah walked before God with a perfect heart. 2. Kings 20. 3.

What it is to walke in the wayes of God. 1. Kin. 3. 14. as he requireth and taught the Israelites to doe. Deu. 10. 12. & 11. 22. & 8. 6.

Salomon walked in the ordinances of God, as Dauid commanded him. 1. King. 3. 3. and 2. 3.

The Reubenites are exhorted to walke in the wayes of God. Iosh. 22. 5.

Christ willeth vs to walke while we haue light. Iohn 12. 35, 36.

To walke in trueth. 1. Kings 2. 4.

Samuels children walked not in his wayes. 1. Sam 8. 3.

Howe God walketh stubburnely against vs. Leuit. 26. 24, 28.

Moses prayed God to walke with them. Exod. 33. 15, 16. and 34. 9.

Walke in the spirit. Gal. 5. 16.

He that walketh vprightly, walketh boldly Pro. 10 9.

He that walketh with the wise, shalbe wise Pro. 13. 20.

To walke in vertitie. 3. Iohn 4.

We ought to walke wisely towards them that are without. Colos. 4. 5.

To walke, for to liue. Marke 7. 5.

To walke after the maner of men. 1. Cor. 3. 3. 4. see Stubburnnesse.

Want, looke Neede.

Wantons threatned. Michah. 2 1.*

Wanton lookes forbidden. Iob 31. 1. Pſa. 119. 37. Matth. 5. 28.

Wantons shall not inherite the kingdome of God. 1. Cor. 6. 9.

Warning, looke Correction.

Warre and contention, from whence they come. Iames 4. 1.

God sendeth warre for the sinne of the people. 1. King. 8. 35, 37 Leuit. 26. 24, 25. Deu. 28. 25. Iudges 2. 14, 15. and 83., 12. and 4. 2. and 6. 1. and 10. 7. and 13. 1. Isa 5. 25. Iere. 5. 10. Iob 38. 23.

Newe married men went not a warfare, and why. Deot. 24. 5.

The law of warre. Deut. 20. 10.*

Moses his exhortation vnto such as went to warre. Deut. 20 3, 4.

Iehoshaphat assaulted in warre, cried to God for helpe. 1. Kings 22. 32.

God commaunded the Iewes when they went to warre, to abstaine from all wickednesse. Deut. 23. 9.

Dauid asketh counsel of the Lorde, whether he shoulde warre with the Philistims. 2. Sam. 5. 19.

The Israelites fearing warre desired Samuel to crie vnto God for them. 1. Sam. 7. 8

God assisted Ioshua in warre, and instructed him. Iosh. 8. 18. and Dauid. 2. Sam. 23. 24, 25.

God destroyed the Israelites enemies, before they warred with them. Deute. 7. 23. and 2. 24.*

The Iewes intending to warre, prayed God to send them victorie, and were heard. 1. Chron. 5. 19, 20. 1. King. 8. 44, 45. 2. Chron. 6. 34, 35. Othniels warre. see Spirit.

The Israelites warred with the Beniamites, and by Gods power ouercame them. Iudg. 20. 35. and sent to know whether the Reubenites had reuolted from God before they would warre with them. Iosh. 22. 11.*

The warre of the Amorites against the Gibeonites. Iosh. 10. 4, 5. and of the Hiuites and others against Ioshua, and the successe. Iosh. 11. 5, to 9.

God commanded þ Israelites not to warre against the Moabites. Deut. 2. 9, 19. They warred against the Amalekites, contrary to Gods commaundement, and were discomfited. Num 14. 41.* Deut. 1. 42.*

God hath a regard vnto the warres of infideles, for hee gaue the victorie vnto Naaman, and deliuered the Samaritanes. 2. kin. 5. 1. and 7. 9.*

The warre wherein the Philistims ouercome the Israelites. 1. Sam. 4. 10.

Howe the faithfull haue behaued themselues in the time of warre. Exod. 17. 9, to 14. 1. Sam 17, 1, 2, 3, 26.* and 2. Chron. 12. 2, to 9 and 14. 9.* and 18. 1.* and 20 1, to 31. and 32. 1.* Iudeth 8. 9.*. 1. Macc. 3. 2.* & 4. 1, 2.* and 7. 1.* 2. Mac. 8. 1, 2.*

For what causes the faithfull haue begun warres. Genes. 14. 13, 14. Iudg 19. 22.* and 20. 1, to 15. 1. Sam. 30 3, to 21.

Howe God fighteth alwayes for his, and teacheth them also in warres to fight & ouercome. Exo 14. 13. Deut. 1. 30. and 3. 2, 3, 21, 22. 1. Sam. 17. 37, 45, 46, 47. 2. Sam 22. 35. 2. Chron. 20. 17. Pſal. 18. 2.* and 143. 1, 2.* Isa 30. 15, 30, 31. looke Victorie.

Albeit the wicked raise warre against vs, yet ought wee not to faint. Mat. 24. 6. Mar. 13. 7. Luke 21. 9 Reu. 12. 7, 17.

What circumspection Princes ought to haue in warre Luke 14. 31, 32.

Vngodly warre. Pro. 1. 11. see Murther.

No man goeth to warfare at his owne cost. 1. Cor. 9. 7.

S Paul being in the flesh, did not warre after the flesh 2. Cor. 10. 3.

Mans life is a warre. Iob 7. 1.*

Warres of ignorance. Wisd. 14. 21.

Wash. Naomi willed Ruth to wash and anoynt her selfe, and why. Ruth 3 3.

Dauid washed and anoynted himselfe after hee vnderstood of the death of the childe. 2. Sam. 12. 20.

To wash their feete, see Feete.

Dauid commaunded Uriah to goe home, and wash his feete. 2. Sam. 1 1. 8.

The

The Iewes vsed to wash their dead. Acts 10.37.

The Pharises being filthie within, vsed to wash the vtterside. Matt. 23.25.

We are washed. 1.Cor.6.11. in baptisme. Acts 22.16.

Wasting, looke Prodigalitie.

Watch, because the houre is vncertaine, Matth.24.42.* Luke 12.36, to 47. Mar.13. 33,35,36,37.

Watch and pray. Matt.26.38,41. Marke 14 34,38. Luke 21.36. and 22.40,46.

We ought to watch. 1 Corinth.15.34. 1. Thess 5.6. 1. Pet.4.7.

Watch, taken for liuing this corporall life. 1.Thess.5.10.

How we ought alwayes to Watch for the comming of the Lord. Rom. 13.11.* Ephes. 6.18. Col 1.2. & 4.2. 1. Pet. 5.8. Reue. 3.2,3. & 16.1. Act. 20 31. 1 Cor. 16 13. & 2. Cor. 6.6.

Watch, for Watchmen. Matt. 27.65.

Watchmen, for false teachers. Cant. 5 7.

Why Gods preachers are called Watchmen, & of their duty. Eze. 3.17. & 18.19,20,21

Watchman, for Angel. Dan. 4.10.

Waters beneath separated from the waters aboue. Gen. 1.6,7.

Vertue giuen to the waters to bring forth fish. Gen. 1.20,21,22.

The waters of the flood surmounting the highest mountaines 15. cubites. Gene 7.19, 20 ceased from increasing. Gen. 8.3, to 15.

The Israelites willed to buy waters of the Edomites. De. 2.6. & the Gibeonites bound to draw water for the Israelites. Iosh 9.21.

Drawers of water. Deut. 29.11.

Mayds were wont to draw water. 1. Samuel 9.11. for their cattel. Gen. 24.23. and 29.2,9,10. Exod. 2.16.

The water of Nilus conuerted into blood. Exod. 4.9. and 7.15,17,20. and deadly waters into wholesome. 2. King. 2.21.

The children of Israel murmuring, haue water out of the rocke. Exod. 17.3 6. Numb. 20.10,11. Wis. 11.4. Psal. 78.15,16. & 105. 41. 1 Cor. 10.41.

Water failing, was promised and sent without winde or raine to the king of Israel, Iudah and Edom, marching towards the Edomites. 2. Kings 3.17.

Eliah was fed with bread and water. 1. Kings 19.6.

The Ammonites and Moabites reiected, because they met not the Israelites with bread and water. Deut. 23.3,4.

Bread and water giuen to them that came to apprehend Elisha. 2. Kings 6.22.

The Israelites weeping, powred water before the Lord. 1. Sam. 7.6.

The waters of Iordan stayed, while the children of Israel went through. Iosh 3.16,17.

Eliah diuided the waters. 2. Kin. 2.8,14.

Elisha powred water vpon Eliahs hands. 2. Kings 3.11.

Of purifying by water, see Fire.

God deliuereth his out of waters of tribulations. 2 Sam. 22.1,4,5,6,7,17.

Waters for nations. Reue. 17.15. and for the tumult of the wicked. Psal. 144.7.

The holy Ghost is called water of life. John 4.10,14, and 7.38.

The Scriptures are called wholesome waters Ezek 47.8,9.

Cleane water for Gods spirit. Eze. 36.25. Isa. 44.3.

Pure water vsed for the grace of Gods spirit. Hebr 10.23.

How Christ cleanseth his Church by the washing of water. Ephes 5.26.

Liuing water for springing water. Gene. 26.19.

Apollo watered, but God gaue the increase. 1. Cor. 3.6.

Vncleane water. Leuit. 11.38. looke Sea, Drinke, Wine, Tooth, Tongue, Bitter, Strife, and Fasting.

Wauer He that wauereth shal not obteine his desire of God. James 1.6,7.

Wayes. All the wayes of God are iudgement. Deut. 32.4.

The wayes of the Lord are vncorrupt past finding out, and must bee kept. Rom. 11.33. 2. Sam. 22.22, 31.

To turne from the way which God commandeth. Deut. 31.27, 29. and 11.28.

Dauid going the way of all the earth, exhorteth Salomon to walke in the wayes of the Lord. 1. Kings 2.2,3.

God doeth teach the good way. 1. King. 8. 35,36. and Samuel taught the right way. 1. Sam. 12.23,24.

The Iewes forsaking the right way were grieuously punished. Iudges 2.12, 14, 19, 20,22.

The Kings bie way. Num. 21.22.

Christ is the way. John 14 6.

Better neuer to know the way, then reuolt. 2. Pet. 2.21.

Moses prayeth God to shew him his way, and why. Exod. 33.13.

God was the guide of Iaakob in his way. Gen. 28.15.

Paul desired God to guide his way. 1. Thess. 3.11.

God maketh our way vpright. 2. Sam. 22.33.

God giueth euery man according to all his wayes. 1 Kings 8.39.

By whom the way of trueth shall be euill spoken of. 2 Pet. 2.1,2.

Weake in faith are to be borne withall, and not to be offended, and why. Rom. 14.1.* & 15.1. 1. Cor. 8.9, 10, 11, 12. 1. Thess. 5.14.

Paul became weake to the weake, to winne the weake. 1. Cor. 9.22.

God hath chosen weake things to confounde mighty, and why. 1. Corin. 1.25, 27. 2. Cor. 12.9.

Weakenesse, see Vnrighteousnesse.

Weapons wherewith Dauid did encounter with Goliath. 1. Sam. 17.40.

The weapons of the faithful. 2. Cor. 10.4. see Armour.

Wearie. Ziba brought victuals to Dauids wearie souldiers. 2. Sam. 16.1,2.

We ought not to be wearie of well doing. 2. Thess. 3.13. Gal. 6.9.

How the wicked wearie themselues in wickednesse. Wisd 5.7, to 15.

Rest giuen him that is wearie. Isa. 28.12, looke Laden, and Foode.

Wedding, looke Marriage.

Weepe. The people wept and knowledge their sinne. Deut. 1.41, 45.

Phaltiel wept for his wife. 2. Sam. 3.15, 16.

Why we must weepe. James 4.9.

Hagar wept and was comforted. Gen. 21 16, 17, 18.

Iaakob wept for his sonne Ioseph. Gene. 37.34, 35. and Ioseph diuers times, meeting and talking with his brethren. Gene. 42.24. and 43.30. and 45.1,2. and 50.17.

The Israelites wept before the Lord, and why. Iudges 20.21, 23, 26. and 21.2.

Dauid wept for Abner, and when he fled from Absalom, and for his death, and for the death of Amnon. 2. Sam. 3.31, 32. & 13.31, 36. and 15.30. and 18.33. and 19.1,2, 3,4.

Hezekiah wept when hee heard he should die 2. Kings 20.1,2,3.

Elisha wept, and why. 2. Kings 8.11, 12.

Christ wept. John 11.35. Luke 19.41.

Blessed are they that weepe, for they shal laugh. Luke 6.21. Matt. 5.4.

Peter wept bitterly for that he had denied Christ. Matth. 26.75.

Saint Paul weeping, exhorted to beware of false prophets. Philipp 3.18. Actes 20 30, 31.

Weepe with them that weepe. Romanes 12.15.

Let them that weepe, be as though they wept not. 1. Cor. 7.30.

Iosiah wept, and why. 2. Kin. 22.11.* 19.

Samson ouercome with his wiues weeping Iudges 14.16, 17.

Weeping may abide at euening, but ioy commeth in the morning. Psal. 30.5. Looke Kisse, Teares, Lamentation, Mourning, and Heauinesse.

Weights & Measures must be true. Leuit. 19 35, 36. Deut. 25.13, 14, 15. Ezek. 45.10. Prou. 11.1. and 16.11 and 20.10.

False balances and weights condemned. Hos. 12.7. 8. Micah 6.10, 11.

Weined, looke Sucke.

Well. Abraham digged a well in Beersheba. Gen. 21.30, 31.

Isaak caused his fathers welles, stopped by the Philistims, to be digged againe with others. Gen. 26.14, to 23.

Of digging a well, see Digge.

Welles without water. 2. Pet. 2. 17.

Of Iaakobs well. John 4.6, to 27.

Welldoing He that doeth well, is of God. 3. John 11.

It is Gods will by doing well, we should put to silence the ignorance of foolish men. 1. Pet. 2.15.

Welldoing will fall out to the profite of the author. Ruth 2.11.

Welldoing commeth of the Lord. Phil. 1 6. Prou. 16.1. and 20.24.

How to doe well. Isa. 1.17. see Wearie.

Welpleased. God was welpleased with his sonne Iesus Christ. Matth 3.17. and 17.5. 2. Pet. 1.17.

Wealth is sudden destruction to the wicked. Iob 21.7, 16.

Israel in Wealth, see Fat.

In wealth and woe wee ought to remember God. Eccles. 11.25.

Wealth

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Wealthie mens children enclined to banqueting. Ioh 1.4,18,19. and 8.4.

Wheate threshed by the winepresse, and chyp. Iudges. 6.11.

Izhak wisheth Iaakob plentie of wheate and wine. Gen. 27.28.

God will send them plentie of wheate and all things, that loue his commandements, &c. Deut. 11,13,14. & 28.2, to 13. Le. 26.3, to 11

The similitude of the wheate corne. Ioh 12.24. 1. Cor. 15.37.

Wheate taken for the faithful. Mat. 3.12. Luke 3.17. and 13.30.

Satan desireth to winnowe the godly as wheate. Luke 22.31.

What is chaffe to wheate? Iere. 23.28.

Tares among wheate. Mat. 13.25,38.

Wheeles, looke Vision.

Whelpes, looke Dogges.

Whilest, see Conuersion.

Whisperers condemned. Rom. 1.29.

White. The elect shalbe clothed in white. Reue. 3.4. and 4.4. and 6.11. and 7.9.

Whitsuntide, looke in Feasts.

Whoredome. a more grieuous sinne then theft. Pro. 6.30.*

God detesteth both a whore and a whores hire, &c. Deut. 23.17,18.

A whore described, and called by diuers names. Pro. 7.6, to 24. and 6.24, to 30. and 7.5. and 2,16, to 20.

Wee must not giue our strength vnto whores. Eccius. 26.20.

A whore enuieth an honest woman. 2. Esdras 16.42.

Samson loued the whore or Harlot Delilah. Iudges 16.1,4.

The vision of the great whore vpon many waters. Reue. 17.1,3.*

Whoredome is forbidden. Deut. 5.18,21. Exod. 20.14,17.

The Israelites committed whoredome with the daughters of Moab. Num. 25.1.*

Who so committed whordome, was burned. Gen. 38.24.

The mayde that played the whore in her fathers house, was stoned to death. Deut. 22. 20,21.

The whoredome of a woman how it may be knowen. Eccius. 26.9.

Whoremongers God will iudge. Heb. 13. 4. and punish. Reue. 21.8.

Whoredome and other vncleanneste forbidden, committed and punished. Gene 6.2, 5,12 and 19.5,24,25,31.* Exod 22.16,17, 19. Le. 18.6.* & 19.20,21,22,29. & 20.10, to 22. and 21.9. Deut. 27.20, to 24. Iudg. 19. 25. 1. Sam. 2.22.* Pro. 5.2.* & 22.14. and 23.26.* and 29.3 Ezek. 22.10,11. Eob 4. 2. Eccli. 23.16.* and 25.2. Acts 15.20,29. Rom. 1.21,26.* 1. Cor. 5.1.* & 6.9,15.* and 6.8. Ephe. 5.3,5. Col. 3.5. 1. Thess 4.3,4,5. 1. Tim. 1.9,10. Looke Adulterie.

God forbiddeth to goe a whoring after Idoles. Exod. 34.14. to 18.

The Israelites went a whoring after Baalim. Iudges 8.33.

God willeth the Israelites to make fringes vpon their garments, that they should not goe a whoring after idoles. Num. 15.38,39.

Of spirituall whoredome which is Idolatrie, looke more. Exod. 32.8.* Deut. 4.3. & 31. 16,17,18. Iudg. 2.11,17,19. and 8.27. Isa. 1.21. and 57.3. Ier. 3.1.* Ezek. 16.15.* Hos. 1,2. and 2.2.* and 4.12.* Reue. 18.3,9.

God calleth the murmurings of the Israelites their whoredomes. Num. 14.27,33.

Wholesome doctrine, what. Tit. 2.1, to 11.

Wicked. Dauids complaint for the wickednesse of the faithlesse. Psal. 36.1.

A prayer against the wicked enemies of Gods Church. Psal. 35.1.*

Of the reprobation of the wicked. Psalm. 16.4.

The wordes of the wicked touching the knowledge of God. Iob 22.13.*

Wee ought not to enuie the prosperitie of the wicked. Psal 37.1,7.*

The wicked are the seede of the Deuill. Matth. 13.38,39.

Wee ought to auoyde the company of the wicked. 1. Cor 5.13.

Wicked hypocrites alwayes in the Church militant. Mat. 13.40,41,48,49.

Who are wicked. 1. Pet. 4.17,18. 2. Pet. 2.10.*

The description of wicked men, and of their punishment. Psal. 1.1,4,5,6. and 25.1, to 8. and 53.1, to 6. and 94.23.

God abhorreth the wicked. Exod. 23.7.

The wicked consider not the iudgements of God. Pro. 28 5. and therefore their house shalbe destroyed. Pro. 11.10,11. and 14.11.

Of the treasures of wickednesse, and of the dispraise and punishment of the wicked. Pro. 10.2.*

The wicked are resembled to obstinate fooles. Pro. 27.22.

The wicked slander Gods worde, and regard it not. Pro. 29.7,16.

The wicked shalbe cast away for his malice. Pro. 14.32.

The wicked thinke themselues more happie in serving the deuil, then God. Iere. 44. 17,18,19.

The wicked giue heede vnto false lippes. Prou. 17.4. and consult against the godly. Psal. 16.4. and 83.5.

The power and enterprises of the wicked shall turne to the glory of God. Psal. 75.10, and 76.10.

Micah complaineth of the multitude of the wicked, and small number of the faithful. Micah 7.2.

We ought to shun the way of the wicked. Pro. 4.14.

The sacrifices of the wicked are abominable vnto God. Prou. 15.8. and 21.27. Ecclus. 34.21.

Of the curse and destruction of the wicked. Iob. 24.18.

The condemnation of the wicked, & death of the iust. Wisd. 4.16.

The sighing of the wicked at the day of iudgement. Wisd. 5.3, to 14.

The wicked shall wax worse and worse. 2. Thes. 2.9, to 13. 2 Tim. 3.13.

The nature & end of the wicked. Psal. 73. 18,19,20. and 102.* Their reward. Wisd. 3. 10. Their blindnesse. Isa. 27.11. Psa. 36 1.*

The righteous cannot deliuer the wicked. Ezek. 14.17,18.

The wicked to whom Sodome and Gomorah are an example, are reserued to the day of Iudgement to be punished. 2. Pet. 2.9. Iude 4,6,15.

God suffereth the wicked to keepe company with the wicked oft times to their destruction. 2. Chro. 22.7.

The wicked haue their felicitie in worldly things. Ester 5.10,11.

God preuenteth the attempts of the wicked. Ester 6.4.

The wicked enioy the earth. Iob. 9.24.

The poorer sort and wicked alway turne the crosse of the godly to a slander. Iob. 30.1, to 15.

The wicked proceede from euill to worse. Iere. 9.3.

The wicked thinke that God seeth not their sinne. Ezek. 8.12.

The wicked loue the praise of men more then of God. John 12.43.

What the wicked are like vnto. Isai. 57. 20.

The wicked seeke after signes. Luke 23. 8. John 2.18. and 6.30. and feare men more then God. Matth. 21.26,46. & 26.5 & 27.64. Marke 11.32. Luke 19.46. Acts 5.26.

The wicked agree in persecuting ꝑ truethand the professours thereof. Matth. 16.1. and 22.23. Marke 3.6. Luke 23.12. Actes 4.26. and 23.6.

Wicked mens practises often frustrate. Matth. 2.13. and 21.46. and 22.22. & 27.66. John 6.44,45,46. and 10.39. Acts 5.19,22. and 9.23,24.* and 12.11.*

The wicked pronounce sentence against themselues. Mat. 21.31,41. Luke 7.43. Acts 4.16 and 26.31.

The wickednesse of man was great at the time of the flood. Gen 6.5.

Whosoeuer persecuteth in his wickednes, shall perish. 1. Sam. 12.25. looke Vngodly, and Vniust.

Widow. We ought not to oppresse, or hurt the widowe, and why. Exod. 22.22,23,24. Zech. 7.10. but relieue them, and how. Deut. 14.29. & 16.11. & 26.2,12,13. Iob 24.3. and 31.16. Isa. 1.17. Iere. 22.3. Ecclus. 4.3.

Gleanings left for the widow, fatherlesse, &c. Leuit. 19.9,10. & 23 22. Deut. 24.19.*

God doeth right vnto the fatherlesse and widow Deut. 10.18. and iudgeth the oppressours. Mal. 3.5.

Cursed be he that hindreth the right of the widow. Deu. 27.19. or taketh her raiment to pledge. Deu. 24.17. see Debt and Famine.

Who were widowes in deede, and worthy honour and relieue, and who not. 1. Tim. 5.3, to 7.

An order concerning widowes, both olde and yong. 1. Tim. 5.9, to 17.

Of the continencie of widowes. 1. Cor. 7. 8. 1. Tim. 5.11,16.

The teares of the widowes cheekes ascend vp to heauen. Ecclus. 35.15.

Of widow deuourers. Matt 23.14. Mar. 12.40 Luke 20.47.

Wife. The desire of the wife ought to bee subiect to her husband. Gen. 3.16.

The people prayed that Boaz his wife might be fruitfull. Ruth 4.11.

To

To auoide fornication let euery man haue his wife, and euery wife her husband, &c. 1. Cor.7.1,2.*

The dutie of a wife. Titus 2.5.1. Tim. 2,12. Ester 1,12,19,* 1.Cor.14.34.

Wel is the man that hath a wife of vnderstanding, and vertuous. Eccles. 25.8.& 26. 1,to 5. For she is the gift of God. Pro. 21.9. and the crowne of her husband. Pro.12.4.

Wiues are heires together with their husbands of the grace of life. 1.Pet.3.7.

God made Abimelechs wife barren, and why. Gen.20.17,18.

The husband ought to loue his wife. Ephe.5.25.Col.3.19. Pro.5.15.and to reioyce with her. Eccles.9.9.looke Husband.

Man must forsake all, sauing God, and cleaue to his wife. Gen.2.24.

An inseparable knot betweene man and wife. Mat.19.5.6.

It seemed hard to the disciples, that a man might not put away his wife, but for whoredome. Mat.19.8,9,10.& 5.32. Mar.10.9,11

Who so hateth not his wife, &c. in respect of Christ, can not be Christs disciple. Luke 14.26. Mat.10.37.

Against marrying with strange wiues, or of another religion. Exod.34.12, to 18.& 23. 32. Deut.7.3,4. Nehe.13.23,25. Mal.2.11. Gen.24.3.& 26.34,35.& 27.46. and 28.1,2.

Not lawfull to marrie the fathers wife. 1. Cor.5.1. Leu.18.8.*

What maner women the Priestes wiues were. Leu.21,7,13,14,15.

The Israelites were commaunded not to touch their wiues. Exo.19.15.

Of the wife not found a virgin, &c or slandered. Deu.22.13,to 22.

Salomon had 700. wiues 1. Kings 11. 3. Dauid had many. 2. Samu 3.2,to 6.& 5.13. 1.Sam.18.27.1. Chro.3 1,to 10.so had Gideon. Judg.8.30.

Samson was ouercome with the importunitie of his wife, and declared vnto her his ridle. Judg.14.16,17.

Putiphar crediting his wife, put Joseph in prison. Ge.39.19,20.

The wife that moueth her husband vnto idolatry ought to die. Deu.13.6,to 12.

Pilates wife counselled him not to meddle with Christ. Mat.27.19.

Ahab prouoked to euil by his wicked wife. 1.Kings 21,15,16,25.

Uriah would not lie with his wife, and why. 2.Sam.11.11.

Iaakobs wiues counselled him to doe as God commanded. Gen.31.16.

Moses wife being sent backe to her father. Exod.4.26. returneth with his two sonnes. Exod.18.2.

Elkanah of his two wiues, loued Hannah best. 1.Sam.1.2,5.

The Philistims burned Samsons wife with fire. Judg.15 6.

Dauids two wiues taken prisoners. 1. Samuel 30.5.

The Leuites wife or concubine abused at Gibeah. Judg.19.1,2,*25.and 20.5.

Abigail the paterne of a good wife. 1. Samuel 25.18,to 38.

The praise and properties of a good wife. Prou.18.22. and 31.10.* Tob.10.12. Ecclus.26.16,23. 1 Tim.3. 11.and 5 14. Tit. 2 5. looke Women.

Wilderneſſe of Sin. Exodus 19.1. Looke Tempt.

Will. God hath created all things for his wils sake. Reu.4.11. and worketh all things after the counsell of his owne wil. Eph.1.11.

Dauid attributeth vnto the wil of God all the benefits which he had receiued. 2. Sam. 7.19,21.*

The will and counsell of the Lorde is immutable. Pro.19.21.

Rehoboams kingdome diuided by the wil of God 2.Chr.11.4.

Ahaziah pulled Iehoram by the will of God, that hee might bee slaine of Iehu. 2. Chr.22.6,7,to 10.

Amaziah deliuered into his enemies hands by the will of God. 2.Chro.25.20,27.

Balaam could doe nothing against Gods will. Num.22,12,13,18.* and 23.8,12,20, 36. and 24.13.

Wee ought to proone and vnderstand the good will of God, & doe it. Rom.12.2. Ephe. 5.17. 1.Thel.4.3.

No man is able to resist Gods will, nor may pleade against him. Rom.9.19,20.

The will of God the Father is, that who so beleeueth in his sonne, shall haue life euerlasting. John 6.39,40.

It was the will of God, that Christ should giue himselfe for our sinnes. Gal.1.4.

God sent his Sonne to reueale the mysterie of his will vnto vs. Ephes.1.9. and to doe his will. John 6.38. for his meat was to doe his Fathers will. John 4.34.

Christ yeelded himselfe to his Fathers wil, although contrary to humane nature. Matt. 26.39,42.

The will of God is, that wee should bee sanctified through the bloode of Christ. Hebr. 10.9,10. that we should be holy and cleane. 1.Thel.4.3.

He that fulfilleth the will of God, abideth euer. 1.John 2.17.

God heareth them that doe his will and worship him. John 9.31.

Whosoeuer doeth the will of God, is a true Christian. Matth.7.24. and Christs kinsman, looke Mother.

To wil is present with vs, but to performe it perteyneth to God only. Rom.7.18,19. Phil.1.6. and 2.13.

We must labour to increase in the knowledge of Gods will, &c. Col.1.9.

The Iewes were blinded by the will of God, and why. Mat 11.25,26.

Paul called to y office of an Apostle, by the will of God. 1.Cor.1.1,2.Cor.1.1.Ephe.1.1

Paul attributed vnto the will of God, the liberalitie of the Macedonians 2.Cor.8.5.

Wee ought to resigne our will vnto the Lords will. James 4.15.

In our tribulation we ought to consider the good will and pleasure of God. Job 1.21.

The Israelites presuming to warre contrary to the will of God, were slaine. Deut. 1,42,43,44.

Wee ought not to bee subiect to our owne willes and appetites, and why. Ecclus.18. 30.31.

Wee ought to referre our willes to Gods wil. 1.Sam 3.18.2.Sam.10,12.and 15.26 1.Mac.3 60.Matth 6.10.Mar.14.36.Luke 22.42 Act.18.21.& 21.14 Heb 6.3. Rom.1. 10.and 15.32. 1.Cor.4.19.and 16.7.

Some preach Christ of enuie, and some of good will. Phil.1.15.

The will of any man is counted by God for the deede it selfe. Gen.20.2, to 18.& 22. 16,18. 2.Sam.11.15. and 12.9. 1.Kin.21. 10,19. see Freewill.

Of willingnesse to heare Gods word, looke Confession.

Wilfull and furious persons must be shunned. Gene.27.42.* Josh.2.16. 1.Sa.19.10. Nehe.6.3. Pro.22.24.and 29,9,22. Ecclus. 8.15,16. Mat.2.12,13.*

Winke, looke Amendment.

Windes and sea obey Christ. Matth. 8.26, 27. and 14.32. Mar.4.39,41.& 6.51. Luke 8.24,25. Psal.107.25. Ecclus.43.23.

God draweth the windes out of his treasures. Psal.135.7.

We may not be as children weuering and caried about with euery winde of doctrine. Ephe.4.14.

Our iniquities like the wind, haue taken vs away. Isa.64.6.

Winde, for the holy Ghost. Acts 2.2.

Wine comforteth the liuing. Eccle.10.19. and maketh glad the heart of man. Judg.9. 13. Psa.104.15. but who so loueth it, shal not be rich Pro.21.17.

Wherefore wine was created. Ecclus. 31.28.

God giueth wine vnto those that loue him. Deut.11.13,14. and they that doe not, shall not drinke the wine of their owne vineyards. Deut.28.39.

Iaakob gaue his father wine with his benison. Gen.27.25.

Zibah brought wine to Dauid, fleeing frō Absalom. 2.Sam.16.1,2.

Manoahs wife forbidden to drinke wine, and why. Judg.13.4.5.

John Baptist dranke neither wine nor strong drinke. Luke 1.15.

The Israelites drank no wine nor strong drinke in 40 yeeres, and why. Deut.29.6.

Wine called the liquor of the grape. Deut. 32.14.

Water turned into wine. John 2.9.

Bishops, Deacons, and elder women may not be giuen to much Wine. 1.Tim.3.3,8. Tit.2,3,7.

Timothie is counselled to drinke with water Wine. 1.Tim.5.23.

Of the strength of wine. 1 Esd.3.17.*

Against wine bibbers. Isa.5.11,22. Joel 1.5. Amos 5.11. and 6.6. Micah 6.15. Hab. 2.15. and 13.1,to 11.

Wine and women leade wise men out of the way. Ecclus.19.2.

The incommodities of excesse of Wine. Pro.20.1.and 21.17 and 23.29.* Isai.28. 1.7,8. Jere.29.19. Dan.5.1,to 6. Hose.3.1. and 4.11. Hab.2.5. Judith 12.20. and 13. 1,to 11. Ecclus.31.25,26,29.

We ought not to rebuke our neighbour at the Wine. Ecclus.31.31.

The

The wine of the Iewes is the poiſon of Dragons. Deut. 32. 33.

What is meant by dropping downe newe wine. Ioel 3. 18.

Wine mixt with water. Iſa. 1. 22.

Wings. Ruth put her truſt vnder the wings of God. Ruth 2. 12.

The godly retyre vnder the ſhadowe of Gods wings. Pſal. 63. 7.

The Arke placed vnder the wings of the Cherubims. 1. King. 8. 6, 7. as was commanded Exo. 25. 20, 21. looke Caried.

To Winne. Hee that winneth ſoules, is wiſe. Pro. 11. 30.

Wiſemen came from the Eaſt to worſhip Chriſt. Mat. 2. 1, to 13.

The wiſemen could not interprete Pharaohs dreames. Gen. 41. 8.

Skilfull men in diuers ſentences are called wiſehearted. Exod. 35. 10, 36.* and 28. 3. ‖ Who ſo ſeemeth wiſe in this world, let him be a foole, that he may be wiſe. For the wiſedome of this world, is fooliſhneſſe with God. Iob. 37. 24. 1. Cor. 1. 20. and 3. 18, 20, 25.

A citie preſerued through the wiſedome of a woman. 2. Sam. 20. 15, 16, to 23.

A wiſe king is the ſtay of the people. Wiſ. 6. 24.

Magiſtrates exhorted to ſearch wiſedome Wiſ. 6. 9.

Wiſedome ought to be preferred aboue al things. Wiſ. 7. 1.*

The effects of wiſedome. Wiſ. 8. 1.*

A wiſe man will bee ruled by the lawe of God. Eccl. 21. 11. and ſhew it by his conuerſation. Iames 3. 13.

The difference betweene the wiſe and vnwiſe. Eccl. 21. 12.* fooliſhneſſe and wiſedome. Eccles. 10. 1, to 11.

A wiſe man taketh pleaſure in being iuſtly reproued. Pro. 25. 12. & will worke thereafter. Pro. 9. 9. and 13. 16. and 19. 25. and 21. 11.

He that walketh with the wiſe, ſhalbe wiſe. Pro. 13. 20.

The mouth of the wiſe is in their heart. Eccl. 21. 26.

How to know a wiſe man. Eccles. 8. 1.*

The behauiour and exerciſe of a wiſe man and of his commendation. Eccl. 39. 1, to 12.

Wee ought not to bee too humble in our wiſedome. Eccl. 13. 9.

God catcheth the wiſe in their owne craftineſſe. 1. Cor. 3. 19.

God deſtroyeth the wiſedome of the fleſh. Dhad 8. Iſa. 30. 1, to 6.

Abigail was of ſingular wiſedome. 1. Samuel 25. 3. ſo was Iudeth. Iudeth 8. 29, 31.

Dauid behaued himſelfe wiſely in all things. 1. Sam. 18. 5.

The beginning of wiſedome is the feare of God. Pſal. 111, 10. Pro. 9. 10. and that is true wiſedome. Iob 28. 28.

Wiſedome commeth onelye of the Lord. 1. Chr. 2. 11, 12. Iob 38. 38 Eccl. 1. 1.*

All wiſedome is of God, and to him to be aſcribed. 1. Eſ. 4. 58, 59, 60.

God giueth wiſdome to ſuch as feare him. Eccl. 43. 33.

God was the inuenter of wiſedome. Baruch 3. 36. and his wiſedome is infinite. Pſa. 147. 5.

Chriſt is our wiſedome. 1. Cor. 1. 24. and the true wiſedome of God. Bar. 3. 37. Matt. 23. 34. Luk. 11. 49 and in him are hidden al the treaſures of wiſedome and knowledge. Col. 2. 3.

The Goſpel is the hidden wiſedome of God. 1. Cor. 2. 7.

Our wiſedome conſiſteth in obſeruing Gods lawes. Deut. 4. 2, 6.

True wiſedome is wholly to depend vpon God. Hoſea 14. 9.

What is the wiſedome from aboue. Iam. 3. 17. and what is deuiliſh wiſedome. Iames 3. 15.

The word of wiſedome is giuen by Gods Spirit. 1. Cor. 12. 8.

Chriſt promiſed to giue the faithfull ſuch wiſedome, as all their aduerſaries ſhould not be able to reſiſt. Luke 21. 15. as he gaue Steuen. Acts 6. 10.

Wiſedome declareth her excellencie, and how ſhe is to be found. Pro. 8. 1, 2. Eccl. 1. 31.*

Wiſedome calleth all to her feaſt. Prou 9. 1, to 7.

Scorners ſeeke wiſedome, and finde it not: but knowledge is eaſie to him that wil vnderſtand. Prou. 14. 6. For wiſedome preſenteth her ſelfe to thoſe that ſeeke for her. Wiſ. 6. 28.*

Wiſedome complaineth that ſhee is contemned. Pro. 1. 20.*

Of the power and profitable vſe of wiſedome. Pro. 1. 2, to 10. and 4. 5, to 14. Eccl. 4. 11, to 20.

God commendeth wiſedome vnto his people. Baruch 3. 14.

Wiſedome is hidden from the eyes of all men liuing. Iob 28. 21.

All wiſedome and ſpirituall vnderſtanding commended vnto vs. Col. 1. 9.

Who ſo lacketh wiſedome, let him aſke it of God. Iames 1. 5.

Salomon craueth wiſedome of God, and obteined it. 1. Kings 3. 9, 12.

A prayer to obteine wiſedome. Wiſ. 9. 1.*

Howe famous and excellent Salomons wiſedome was. 1. King. 4. 29.*

Hee that is wiſe, ought to ſhewe by good converſation his workes, in meekeneſſe of wiſedome. Iam. 3. 13.

The wiſedome of the fleſh cannot be ſubiect to the Law of God. Rom 8. 7.

Shewe not foorth wiſedome out of time. Eccl. 32. 4.

Wiſedom is iuſtified of her children. Mat. 11. 19.

Paul willeth vs to walke wiſely. Ephe 5. 15. Col. 4. 5.

Wiſe to doe euill. Iere. 4. 22. looke Knowledge, and Spirit.

Witchcraft forbidden. Deut. 18. 10, 11, 12.

A witch may not be ſuffered to liue. Exod. 22. 18.

God commandeth his people not to ſeeke vnto witches or ſorcerers. Leuit. 19. 31. which commandement Saul tranſgreſſed. 1. Sam. 28. 7.* and was therefore deſtroyed. 1. Chro. 10. 13.

Of Witches and Wichcraft, looke more Exo. 7. 22. & 8. 7, 18. Leu. 20. 6. Num. 23. 23. 2. kin. 17. 17. & 21. 6. & 23. 24. Iſa. 44. 25. & 47. 9. Ier. 10. 2. Ezek. 13. 18.* Dan. 2. 2. Mic. 5. 12. Mal. 3. 5. Eccl. 34. 5. Acts 8. 9. & 13. 6. and 16. 16. and 19. 13. Gal. 5. 20. Reu. 18. 23 and 21. 8. and Soothſayers.

Witneſſes. Moſes called heauen and earth to witneſſe. Deut. 30. 19.

Falſe witneſſes againſt Chriſt. Matth. 26. 59, 60. againſt Steuen. Actes 6. 11, 13. and againſt Naboth. 1. King. 21. 10, 13.

The puniſhment of the falſe witneſſe. Deu. 19, 16.*

For one witneſſe none ought to die. Num. 35. 30. Deut. 17. 6. and 19. 15.

The witneſſe which God teſtifies of his Sonne. 1. John 5, 6, 9, 11.

The booke of Deuteronomium was layd vp for a witnes againſt the Iſraelites Deu. 31. 26.

We ought not to heare falſe witneſſe Exo. 20. 16. and 23. 1 Deut. 5. 20.

Of true and falſe witneſſe. Pſa. 27. 12. and 35. 11. Pro. 6. 19. & 14. 5. & 19. 5, 9. & 21. 28. and 24. 28. & 25. 18. Dan. 13. 21.* Rom. 13. 9. Mat. 15. 19. and 18. 16. and 19. 18. and 28. 12, to 16. Mar. 10. 19. 2. Cor. 13. 1. 1. Tim. 5. 19. Heb. 10. 15, 28. looke Teſtimonie.

Woe diuerſly pronounced. Iob. 10. 15. Pro. 23. 29. Eccles. 4. 10. & 10. 16. Iſai. 3. 9, 11. & 5. 8.* & 10. 1. & 28. 1. & 45. 9, 10. Ier. 22. 13. and 23. 1. Eze 13. 3, 8. Amos 5. 18. & 6. 1. Mic. 2. 1. Hab. 2. 12, 15, 19 Eccl. 2. 13. 14, 15. & 41. 8. Mat. 18. 7. & 23. 13.* & 24. 19. and 26. 24. Mar 13. 17. Lu. 6. 24, 25, 26. and 10. 13. & 11. 42.* Iude 11. Reu. 8. 13. and 9. 12. and 11. 14. and 12. 12 looke Curſe.

Woman created, how, and to what ende. Gen. 2. 18.*

The woman was ſeduced by the ſerpent, and puniſhed. Gen. 3. 6, 16.

Of the woman came the beginning of ſin, an through her we all die. Eccl. 25. 26.

The wickedneſſe of man is better then the good intreatie of a woman that is in ſhame and reproch. Eccl. 42. 14.

Women ought to keepe ſilence in the congregation, and be ſubiect to their huſbands, and learne of them at home, and why. 1. Cor. 11. 3. and 14. 34, 35. 1. Tim 2. 11, 12. Titus 2. 5. Ephe. 5. 22, 23. 1. Tim. 2. 13, 14. Col. 3. 18. 1. Pet. 3. 1.

The woman is the glory of the man, and was created of man and for man, and not contrariwiſe. 1. Cor 11. 7, 8, 9.

Wicked women ought not to haue any ſoueraignitie giuen them, and why. Eccl. 25. 27, 28.

Woman ſaued by bearing children, if &c. 1. Tim. 2. 15.

Women in olde time were maried in their owne linage. Numb. 36. 6.

Of a woman hauing her monethly courſe. Leuit. 15. 19.*

How a captiue woman ought to be maried. Deut. 21. 11, to 15.

The conditions and prayſe of a good woman. Eccl. 36. 22, 23, 24. and 26. 13, to 20. Prou. 14. 1. and 31. 10.*

The malice of a wicked woman. Eccl. 25. 14.

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25.14.to 27.and 26.24, 25.
A faire woman without discreet manners. Prou. 11.24.
Whereunto a contentious woman is likened. Pro. 27.15. from whom wee ought to flee. Pro. 21.9. and 25.24.
Those whom God is angrie withall, shal fall into the hands of strange women. Prou. 22.14.
Why a womans hand ought to be cut off. Deut. 25.11,12.
How to know the whoredome of a woman, Ecclus. 26.9,11,12.
Iosh. read the booke of Deuteronomium to men, women, and children. Iosh. 8. 34,35.
Women sang and praised God, playing vpon Timbrels. Exod. 15,20,21. 1. Samuel 18.6,7.
A woman cast a piece of a milstone vpon Abimelechs head. Iudg. 9.53,54.
In besieging of cities women were reserued. Deut. 20.14.
A woman hid Ionathan and Ahimaaz in a well, and why. 2. Sam. 17.17,to 22.
A barren rich woman relieuing Elisha, obteined (by his praier) to be fruitful. 2. king. 4.8,to 18.
Ruth was knowen to bee a vertuous woman. Ruth 3.11.
The disciples marueiled that Christ talketh with a woman. Iohn 4.27.
A woman, being deliuered of a childe, forgetteth the anguish, and why. Iohn 16.20, 21,22.
Of the woman that had the bloodie flixe. Mat. 9.20,21,22.
A certaine woman a seller of purple. looke Baptized.
Women following Christ, ministred vnto him. Luke 8.2,3. & were present at his death. Matt. 27.55.
Women, to whom Christ appeared, declared to the disciples his resurrection. Mat. 28. 1,8.9,10.
Noble Women of Thessalonica beleeued in Iesus, whom Paul preached. Actes 17.2, 3,4.
Women enforced through famine, to eate their owne children. 2. kin. 6.24,28,29. Lam. 2.20. and 4.10. as it was prophecied. Ezek. 5.10. Baruch 2.3. Deut. 28.53,to 58. Leuit. 26.29.
The pride of women is threatned to be punished. Isa. 3.16,to 25.
The vision of the Woman clothed with the sunne. Reue. 12.1,2. * and of the woman sitting on a scarlet coloured beast. Reuelat. 17.3.*
Salomon allured with the loue of outlandish Idolatrous Women. 1. Kings 11. 1,2.*
What behauiour young and elder women must vse. Titus 2.3,4,5.
An edict that women should obey their husbands. Ester 1.20,22.
Sarra was instructed in the duetie of an honest woman. Tob. 10.12.
The vertue and not the beautie of a woman is to be sought for in mariage. Ruth 3. 11. Ecclus. 25.23.
A wicked woman more bitter then death. Eccles. 7.28.
Few women constant. Eccles. 7.30.
The gazing vpon the beautie of maides and women is dangerous. Ecclus. 9.5,6,7, 8,9,10,11,12. and so is their companie. Ecclus. 42.12,13. and 19.3,3.
Of the strength of women. 1. Esd. 3.12. and 4.14,to 33.
Of crueltie towards women with childe looke Childe, and 2. King. 8.12. Amos 1.13.
Women for cities. Ezek. 23.48.
The Iewes married strange women, and put them away againe. Eze. 9.2.* & 10.1,2.* looke Wife and Men.
Wombe shut vp or barren. Genesis 20.18. 1. Sam. 1.5.
The fruit of the wombe shalbee blessed to the godly. Deut. 28.4.
The fruite of the virgin Maries wombe was blessed. Luke 1.42.
It was commaunded the Iewes to hoope their wombe without the hosle. Deuter. 23. 12,13.
Wonders. looke Miracles and Signes
Word. The word of the Lord came to Abraham in a vision. Gene. 15.1.
The word of the Lord was precious in the time of Eli. 1. Sam. 3.1.
The word of the Lord must not be cast away but obeyed. 1. Sam. 15.22,26.
The word of God sharper then a two edged sword. Heb. 4.12.
Our words ought to bee gracious alway, and why. Col. 4.6.
Why God withdraweth his word from the Iewes. Ezek. 14.3.
The Iewes will not heare the word of God. Isa. 30.9.
God will punish those that refuse to heare his word. Deut. 18.19.
Dauid despising Gods word, committed murther and adulterie. 2. Sam. 12.9.
All things were created by the worde of God. Iohn 1.3. Gene 1.1.
The words of God are true. 2. Sam. 7.25, 28. Psal. 33.4.
The benefits of God ought to bee attributed vnto his word and promise. 2. Samuel 7.21.
The word of God is our wisedome. Deut. 4.2,6. and a lanterne vnto our feete. Psalme 119.105.
The word of God instructeth vs what to doe. Deuter. 29.9. and thereof onely ought wee to take counsell howe to liue. Isa. 8.16, 19,20.
By the preaching of the word, our hearts are conuerted. Iere. 23.29.
By the word of God whoredome may bee eschewed. Prou. 2.16.
All things shall prosper to those that followe the word of God. Prouerbes 3.1,to 4, 23,27.
The Shunamite woman, beleeuing Gods word, was nourished in the land of the Philistims seuen yeeres. 2. King. 8.1,2.
The Israelites tooke and staied their iourneyes, by the direction of Gods word. Num. 9.18,23.
How Gods word should bee vsed. Deuter. 6.6, to 10.
Gods word must be declared without feare. Iere. 1.17.
Moses charged the people with all the wordes that God had said vnto him in the mountaine. Exod. 34.27,32. and they consented to obey the same. Exod. 19.7,8.
Blessings to those that obey Gods worde and curses to those that doe not. Deuter. 11. 27,28.
The Israelites, presuming to fight contrarie to Gods word, were slaine. Numbers 14.41.*
Of the contemning of Gods word, and punishment due to the same. 1. kin. 13.3.* 2. kin. 17.12.*2. Chro. 18.15.* and 12.36.* Prou. 1. 24,to 32. Isa. 28.1,2.& 30.1,2, to 18.& 65.1, to 16.& 66.4. Iere. 2.13,18,19,30.& 5.2.* and 7.13.*& 16.10,11. and 19.3.*& 25.3.*& 29. 18,19. Ezek. 33.4.*& Mat. 11.20,to 25.& 21. 33.* Luk. 10.10,to 16. Act. 13.8,9,10,11,41. and 18.5,6. Romanes 1.18.* 2. Thessa. 2.10, 11,12.
God forbiddeth vs to keepe company with those that allure vs from obeying his word. Isa. 8.11.
Cursed are they who obey not the words of Gods Couenant. Iere. 11.3.
The wicked cannot vse rightly the word of God. Pro. 26.7.
We ought to heare the word with all reuerence. Ecclus 5.11.
A wise man regardeth Gods word. Ecclus 21.15,17. and 33.2,3.
Ieremie is put in prison for the worde of God, and yet it forced him to preach. Ierem 20.2,8,9.
The praise of the worde of God. Prou 30.5.
An exhortation to heare the word of God Isa 55.1.
We ought not onely to heare the worde of God, but also beleeue and doe that which it teacheth. Deute. 12.32. and 5.1,27,29. and 6.1,2,3,5,17,24. and 31.12,13. Ezek. 33.14,15,30,31,32. Matt. 5.16.* and 7.21 to 28. and 15.8,9. and 28.20. Marke 16.15 16 Luk. 6.43.* and 11.28.& 12.8,9,47,48 Iohn 13.17. Iam. 1.21,22.* Heb. 4.2,3. for Vnbeliefe.
Gods worde must remaine in our hearts Deut. 6.6. and 11.18.
We must obey Gods word, and alwaies haue it before our eyes. Deut. 32.46,47. and 4.9. and 6.7.* and 11.18.* Numb. 15.38. Psal. 1.2. Prou. 3.1,2,3. and 4.21. and 6.2 and 7.3. and not shrinke from it. Deut. 4.2 2,32. and 17.11.& 28.14. Iosh. 1.7. and 23 Prou 4.27. Isa. 30.21.
Nothing may be put to, or taken frō Gods word. Deut. 4.2. and 12.32. and 28.14. Ios 1.7. Prou. 30.5,6. Math. 28.20. Galat. 3. Reuel. 22.18,19.
The word was made flesh. Iohn 1.14.
The word of God continueth for euer Peter 1.25. reade Numb. 23.19,20. P 33.4,11. and 116.2.& 119.89. Isa. 40.8. 41.4. and 51.4,6. and 54.8, 10. Tob. 14. Matth. 5.18. and 24.35. Marke 13.31 L 16.17. and 21.33.
The Gospel is the worde of trueth

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phel.4.13. The wordes of this life. Actes 5. 20. The word of reconciliation. 2. Corinth. 5.19.

If wee giue no credite vnto Gods word, what profiteth it vs to heare the same? Hebr. 4.2.

We are new borne by the immortal word of God. 1. Pet. 1.23.

Wee ouercome the wicked by the word of God. 1. Iohn 2.14.

Christ seeing the people destitute of the word of life, was moued with compassion. Matth. 9.36.*

Gods word must not be giuen to dogs, or swine. Matth. 7.6.

The heauie iudgement of those that contemne Gods word. Matth. 10.14,15. Heb. 2. 2,3.4.

The word cannot be preached without persecutions. Matth. 10.16.*

Peace shall continue with those that receiue the word. Matt. 10.13.

Gods word abideth not in them that beleeue not in Christ. Iohn 5.38.

The word of Christ ought to dwell with vs plenteously. Col. 3.16.

The worde must bee preached after all sorts, that some may profite thereby. 2. Tim. 4.2.

Wee ought to pray that the word may be glorified. 2 Thess. 3.1.

Paul handled not the word deceitfully as others did. 2. Cor. 4 2,5.

The faithfull loued not their liues for the testimonie of the worde of Gods promises. Reue. 12.11.

The word is a snare and stumbling blocke some. Rom. 11.9.

The liuely word of God shall gather all nations to Christ. Zech. 14 2.*

The preaching of the word shall proceede out of Sion. Joel. 3.16.

God promised to send preachers of his word. Isa. 30.21.

Of the ministers of Gods word, and their duty when the people profit. Isai 61.6,9.

A Bishop ought purely to deliuer the word 1 Tim. 2.15.

Of those that preach the word of God for gaine. Micah. 3 5.*

The word of God is free. 2. Tim 2 9.

Not foode but Gods word preserueth them that be godly. Wisd. 16. 26. looke Bread.

Who so studieth the word of God, shal find wisedome. Prou. 8. 12,17.

The principles of Gods word. Heb. 5. 12. and 6.1, 2. 1. Cor. 3.2.

Gods words spoken by man, are to bee reuoked. Zech. 7.12, 13.

The word of God in two sences. Psalme 118, 19. see Scripture, Famine, Church & Zealous.

None of Samuels words were vnaccomplished. 1. Sam. 3.19.

The modestie of Rebekah in her wordes. Gen. 24.18.

Towards peruert the wordes of the iust. Prou. 16.19.

Christ ouercame his seruants with faire words. 1. Sam. 24.7,8.

Vaine words ought not to be reuerenced. Ecclus. 41.23.

A word spoken in his place is commendable. Prou. 25.11.

Why Paul wrought in deede that that he preached by word. 1. Cor 9.23.*

By our words wee shalbe iustified or condemned. Mat. 12.37.

Hee that sinneth not in word is a perfect man. James 3.2.

Works of God are perfect. Deuter. 32.4. euerlasting. Eccle. 3.14. marueilous. Ecclus 18.1, to 7. exceeding good. Ecclus. 39.16. and vnrepriueable. Wisd. 12.14.

Man ought not to be curious in searching out Gods workes. Job cap. 37. to cap. 24. Ecclus. 3. 22, 23. for they are past finding out. Ecclus 18.5 6 Eccles. 8.17. and 3.11.2. Esdr. 4.11.

The summe and creation of the workes of God. Ecclus. 43.1.*

God declareth his iustice by his workes. Job. 8. 3.* and 9. 1.*

Moses rehearseth the workes of God to the Israelites. Deut. 11.2, to 8.

Wee ought to call to minde the workes of God, and why. Deut. 4.10, 30, 35, to 41. and 7.11, 16.

Of whom the workes of God are discerned. 1. Sam. 10.26.

The worke of God, is to beleeue in his Sonne Iohn 6, 29.

The worke of God is our faith in vs. 1. Thes. 2.13.

God knoweth his works from euerlasting. Actes 15.18.

The blinde man was so borne, that Gods workes should be shewed on him. Iohn 9 3.

Christ by his spirit worketh in the faithfull. Gal. 3.5.

Our good works are of God. 2. Pet. 1.3,5.

Paul prayeth that God would encrease the workes of faith, and confirme vs in the same. Phil. 1.9.

Workes are the fruits of faith, and the assurance of our hope. Heb. 6. 11, 12. and doe make our election sure. 2. Pet. 1.10.

Workes follow faith. Luke 19 8,9. and what workes they be, Luke describeth. Acts 2.44.*

The workes of light, what. Ephe. 5.8,9.

The workes of the faithfull. 1. Pet. 3.8,9, to 18.

They that repent vnfainedly, must doe workes worthy amendement of life. Actes. 26.20.

Faith is dead in it selfe, if it haue no works James 2.17,20,22.

Our conuersation ought to be honest, and our works good, and why. 1. Pet. 2.12. Mat. 5.16.

Paul exhorteth vs to abound in the worke of the Lord. 1. Cor. 15.58.

We ought to prouoke one another to good workes. Heb. 10 24.

Let euery man prooue his owne worke. Gal. 6 3,4.

Hee that is bride of good workes, shall be cast into the fire. Iohn 15.6. Mat. 7.19.

We must not trust in our works, but waite for Gods mercie. Isai. 30.18. who saueth vs not by our works, but according to his grace. Ephe. 2.8,9. Rom. 11.6. 2. Tim. 1.9. Tit. 3.5 And the holy Ghost is giuen, not by workes, but by faith. Gal 3.2.

The workes of the faithfull follow them. Reue. 14.13.

Christ iudgeth according to euery mans worke. 1. Pet. 1.17. Matt. 16.27. Rom. 2.6, to 11, 2. Thes. 1.5.7.

The Iewes did the workes of their father the deuill. Iohn 8.40, 41.

The workes of the world are euill. Iohn 7.7.

The workes of the flesh, what. Gal. 5. 19, to 22.

Haue no fellowship with the works of darknesse, but rather reproue them. Ephe. 5. 11. Tit. 2.12.

We may not walke in the wicked workes of the Gentiles. Ephes. 4. 17, 18, 19. 1. Pet. 4.3.

The workes of the Iewes were polluted. Hag. 2.14, 15.

We may not trust to the works of our predecessours, but shew our selues the children of faith. Mat. 3.8, 9.

God blesseth the worke of their hands that relieue the needie. Deuter. 14.29. and. 15.20. and that obey his commandments. Deut. 28. 3, to 15. and sendeth them plentie of al things Deut 30.9.10.

God worketh all in all. 1. Cor. 12.6.

The workes of mercie. Matth 25 35, 36. Isai. 58 7. looke Weldoing, and Seruice.

Workers with spirits, see Coniurers.

World made by Christ. Iohn 1.10.

The whole world is bent to wickednesse. 1. Iohn 5.19. and is full of vnrighteousnesse, and wickednesse. 2. Esdr. 4.27.

We brought nothing into the world, neither shall we carie any thing out. 1. Tim 6.7. Iob. 1.21.

The fashion of this world goeth away. 1. Cor. 7.31. and therefore we ought not to loue any thing therein. 1. Iohn 2.15, 16.

The amitie of this world is the enimitie of God. James 4.4. Christ prayed not for the world. Iohn 17.9.

The world knew not God, nor the true light. Iohn 1.9, 10, 11. and 17.25.

Those that are borne of God ouercome the world through the victorie of faith. 1. Iohn 5. 4,5.

Wee ought not to marualle though the world hate vs, and why. 1. Iob. 3.13, 14. and 7.7. and 15.18.

The endes of the world are come vpon vs. 1. Cor. 10.11.

God spared not the old world, but by the flood destroyed the vngodly. 2 Pet. 2.5.

The Saints shall iudge the world, 1. Cor. 6.2.

A curse is prophesied vnto the worlde for sinne. Isa. 24 1, to 13.

The world created for mans sake. 2. Esd. 6,55.

Fewe shall inherite the world to come. 2. Esd. 8.1, 2, 3.

The world hasteth to passe away. 2. Esd. 4. 26. 1. Cor. 7.31. 1 Iohn 2.17. and yet the end is vncertaine. 1. Thes. 5. 1, 2, 3.

The faithfull are not of the world. Iohn 15.19.

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15.19. and 17.14.

The whole world, for all men generally. 1. John 5.19. and for the elect onely. Chap. 2.2.

All the world, for the countreyes subiect to the Romanes. Luke 2.1.

The world, for the Elect. John 15.19. and 13.1. and 3.16. and 6.33. 1. John 4.14. for the reprobate. John 17.9, 14. 1. Corinth. 11. 32. for the whole earth. Ioh. 17.18. Mar. 16. 15. for infidels. John 17.21. and for euil men. Rom. 12.2. for worldly pompe. Galat. 6.14. for heauen and earth and all things therein. Ioh. 17.24. and 1.1. and for the time since it was created vnto Christ, diuided into twelue parts. 2. Esdr. 14.10.

This world, for worldly defence. John 18. 36. and for outward things pertaining to this life. Mat. 4.19. and 1. Cor. 7.31.

Worldlings thinke there is no God or that he forceth not what man doth. Iob. 24.1, 2.* and 34.9.

Worldlings loue to be flattered. Isa. 30.10 looke Atheists in the first Table.

Worme of conscience dieth not Mar. 9.44, 48. Isa. 66.24.

The sonne of man is but a worme. Iob. 25.6. Looke Serpent.

Herode was eaten to death of wormes. Acts 12.23. So was Antiochus 2. Macca. 9.8, 9.

Wormewood. To turne iudgement and righteousnesse into wormwood, what. Amos 5.7. and 6.12.

God will feede Idolaters with wormewood, and giue them gall to drinke. Iere. 9. 15. and 8.14. and 23.15.

Of the Starre which was caled Wormewood. Reuel 8.10, 11.

Worship and serue God onely. Mat. 4.10. Luke 4.8. Exod. 34.14. Deut. 6.13. and 10. 20. 1. King. 9.6, to 10.

The Israelites, euery man in his tent dooze, worshipped God talking with Moses. Exod. 33.9, 10.

The Elders of Israel together with Aaron, &c. worshipped the Lord afarre off. Exo. 24.1, 2.

Elkanah went yeerely to Shiloh, to worship God. 1. Sam. 1.3, 4.9, 19, 21.

Dauid worshipped God on the top of the mountaine, when hee fled from Absalom. 2. Sam. 15.32.

Saul worshipped God more for manners sake, then for any deuotion. 1. Sam. 15.31.

The people worshipped the golden calues which Ieroboam had erected. 1. Kings 12. 28.*

The Israelites worship idols, and are spoyled. Iudg. 2.10, 11.*

The Apostles worshipped Christ, as hee was taken vp from them into heauen. Luke 24.52.

The Angel would not suffer John too worship him. Reuel. 22.8, 9.

Of whom the beast shall bee worshipped Reuel. 13.4, 8.*

Worshippers of strange gods, &c. ought to be destroyed and stoned to death. Deu. 6.14, 15 and 17.3, to 8.

Iosua worshipped the Angel. Iosh. 5.14.

Worthies. The names and factes of Dauids worthies 2. Sam. 23.8.*

Wrath, taken for punishment. Ephes. 5.6. 1. Thessalonians 5, 9. and for vengeance. Rom. 4.15.

Gods wrath sometime falleth vpon many, for the sinne of one. Iosua 22.20. and 7.1, 12.*

The wrath of God consumed Pharaoh and all his hoste. Exod. 15.7.

Moses fearing the wrath of God, fell to prayer. Deut. 9.18, 19.

Because Saul executed not Gods fierce wrath on the wicked, he was reiected. 1. Samuel 28.17, 18.

The wrath of God was hote against idolaters. Iudges 2.14, 20.* & 3.8, 12. Against murmurers. Numb. 11.1. yea and against Moses. Exod. 4.14. Deut. 1.34, 37.

Gods wrath against the Israelites pacified by Moses. Numb. 14.11, to 21.

The wrath of the Lord moued Dauid to number the people, 2. Sam. 24.1.*

The cause of Gods wrath against his people. Deut. 29.24, 25.*

God threatneth that idolaters shall feele his wrath Deut. 31.16, 17, 18. as it came to passe. 2. Chron. 34.21.

The wrath of God commeth vpon the children of disobedience. Coloss. 3.5, 6. Deut. 29.20.

The riches of this worlde kindle Gods wrath against the abusers thereof. James 5. 2, to 7.

Wee are by nature the children of wrath. Ephes. 2.3.

God will not contend, nor bee wroth for euer Isa. 57.16.

Christ deliuereth from the wrath to come 1. Thess. 1.10.

The Iewes oft times prouoked God to wrath, yet he became mercifull to them. Psal. 78.17, 21.* and 106.23, 29.*

No Moses found to turne away Gods wrath from the vnmercifull. Eze. 22.30, 31.

We ought to giue place vnto wrath. Romanes 12.19.

The wrath of man doeth not accomplish the righteousnes of God. James 1.20.

Euery man ought to be slow to wrath. Iam. 1.19 For it is wisedome. Prou. 14.29.

Of wrath, looke more in Anger, and Gen. 4.5, 8. Iob. 5.2. Prouerbes 12. 18. and 14. 17, 29, 30. and 15.1, 18. and 16.14, 32. and 19.12, 19. and 27.4. and 29 22. Ecclesiastes 7.5, 11. Ecclus. 25, 17 and 28 8. and 30.24. Matth 5.23, 44. Luke 4.28, 29. Gaiath 5.20. Ephes 4. 26, 27, 31. Titus 1.7. 1. Tim 2.8.

Wretched man that I am, who shall deliuer me from the body of this death. Roman. 7.24.

Write. God commaunded Moses to write the destruction of the Amalekites, and why. Exod. 17.14.

Moses wrote all that the Lord spake vnto him in a booke, & read it to the people. Exo. 24.4, 7.

God commanded Moses to write the couenant which he had made with the people. Exo. 34.27, 28.

God wrote the Lawe and deliuered it to Moses the first time. Exodus 24.12. Deuteronomie 10.4.

Moses receiued the second time, at Gods hand the two Tables of the Testimonie written with the finger of God. Exodus 31. 18.

Moses wrote Deuteronomium, and deliuered it to the Leuites and Elders. Deut. 31.9.

The occasion of the song which God commaunded Moses to write. Deuteronomium 31.19.*

God commanded that his word should bee written on posts and gates, and why. Deut. 6.9. and 11.20.

The salutation of Paul written with his owne hand. 2. Thes. 3.17.

What hee that writeth ought to haue regard vnto. 2. Macca. 2.24.* looke Scripture, Euidence and Booke.

Wrong, looke Law, Deceiue, Defraud, Oppresse, Harme, Guile and Iniurie.

Y.

Ydleneſſe, and ydle folke reproued. Prou. 12 11, 24. and 20.13. and 21. 25. and 22.13. and 26.13. and 28.19. looke Idle.

¶ *Yea.* Pauls preaching was not yea and nay: but onely yea in Iesus Christ. 2. Cozin. 1.17, to 21.

Our communication must be yea yea, and nay nay. Matth. 5.37. Iam. 5.12.

Yeeres and dayes, &c. distinguished by the Sunne, Moone, & Stars. Gen. 1.14, to 19.

The seuenth yeere debts were released. Deut. 15.1, 2. Looke Day and Iubile, in the first Table.

¶ *Yoke.* Moses threatneth the disobedient Iewes, that God will put a yoke of yron vpon their neckes. Deut. 28.15, 48.

Wee are willed patiently to endure the yoke of tyrants. Iere. 27.11.

Christ exhorteth vs to take his yoke vpon vs, and why. Matt. 11.29, 30.

Yong. The yonger ought to submit themselues to the Elders. 1. Pet. 5.5.

Of the Yong man that fled away naked. Mar. 14.51, 52.

Yong men must bee sober minded Titus 2.6. and modest in speech. Ecclus. 32.8, 9, 10. See Counsell.

Youth. see Lust.

Children ought to bee trained vp from their youth in the feare of God. Tob. 1.10. and 2.12. as was Esther. Chap. 14.5. & why Prou. 22.6.

Obadiah feared God greatly from his youth vp. 1. King. 18.3, 12.

Wee ought to remember God in youth. Eccles. 12.1.

Wee must pray God to forget the sinnes of our youth. Psal. 25.7.

Yron caused to twimme for the glory of God. 2 Kings 6.5, 6.

The earth shall be yron vnto the disobedient. Deut. 28.23.

Archers shooes of yron and brasse. Deut. 33. 25. looke Gold.

¶ *Yteching.* see Fables.

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Z.

Zeale of Moses against the Israelites idolatrie. Exod. 32, 19, 20, 26, to 30. of Phines has against the two fornicators. Numb. 25. 7. to 16. Eccius. 45. 23 Psal. 106, 30. of Eliah, for the Israelites falling from God, to serue idols, &c. 1. King. 18. 21, 22. & 19. 4. to 14. of Iehu for the glory of God. 2 King. 9. 30. & 10. 11, 16, to 29. of Mattathias for the law of God. 1. Macc. 2. 24, 26. of Iosiah at fifteene yeere of age. 2. Chro. 34. 3, to 8.

The great Zeale which Epaphras had for others. Col. 4. 13.

The Iewes had a Zeale, not according to knowledge. Rom. 10. 2. so had Paul before his conuersion. Act. 22. 3.

Of blinde, false, and disordered Zeale, Matth. 10, 21. & 26. 51. Marke 9. 38. Luke 9. 54, 55. John 8. 59. & 16. 2. Actes 7. 57. and 21. 27. and 26. 11.

The Zeale of thine house hath consumed mee. Psalme 69. 9. and 119. 139. John 2. 17.

Christians ought to bee Zealous of good workes. Tit. 2. 14. and by Gods correction amend. Reuel. 3. 19.

Zealous people thinke not long when they teach or heare Gods worde Nehem. 8. 3, 4, 5, to 9.

It is good to bee Zealous in a good thing. Galat. 4. 18.

Godly sorow worketh Zeale in vs, 2. Cor. 7. 11.

FINIS.

Eccivs. 24. 39. & 33. 16.

Behold howe that I haue not laboured for my selfe onely, but for all them that seeke wisedome and knowledge.

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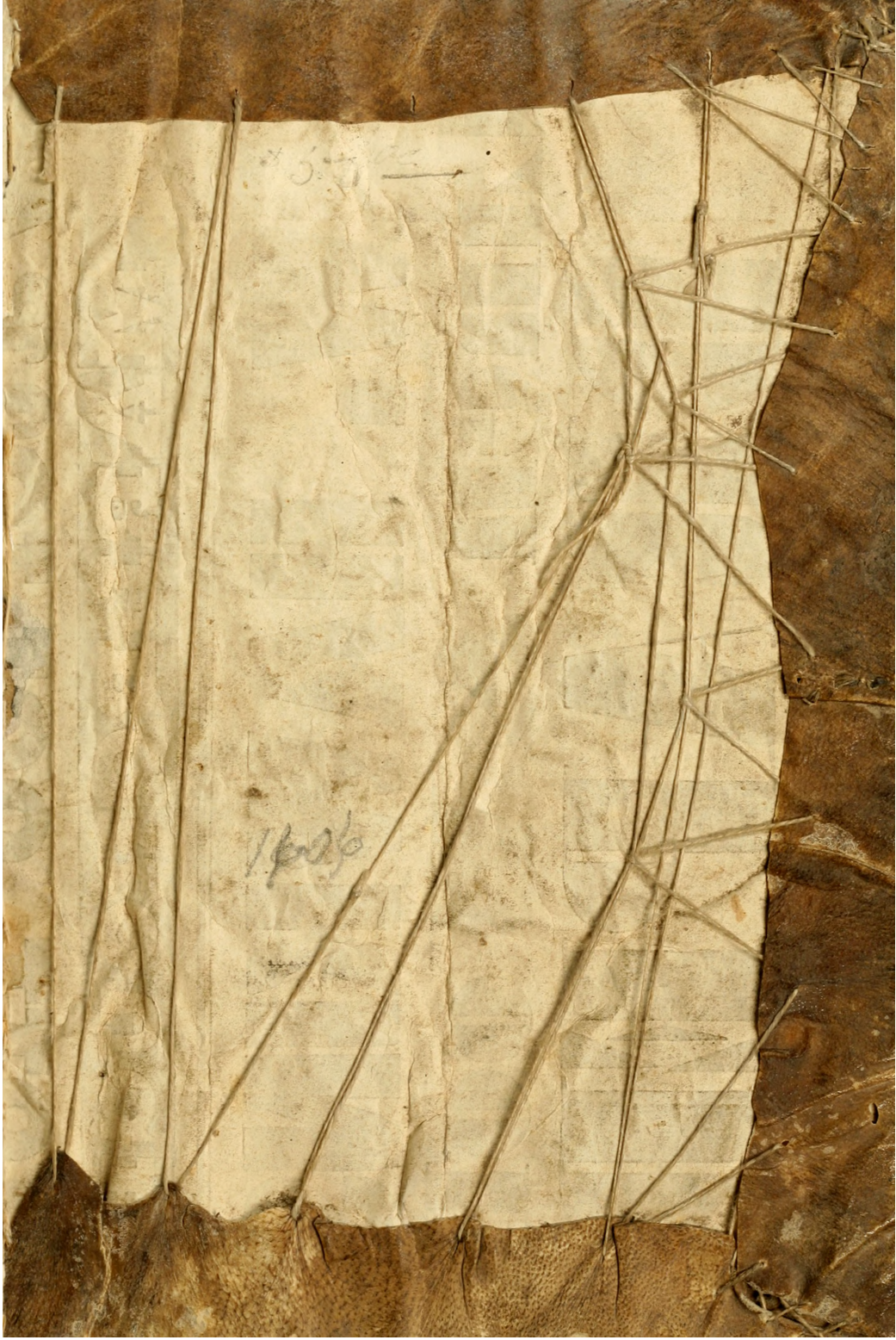

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